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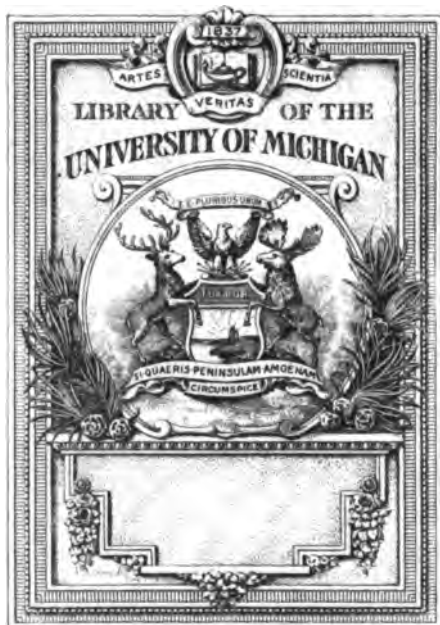
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A
COMMENTARY
ON THE
HOLY SCRIPTURES:

CRITICAL, DOCTRINAL AND HOMILETICAL,
WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY
JOHN PETER LANGE, D.D.
IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

*TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS,
ORIGINAL AND SELECTED*

BY
PHILIP SCHAFF, D.D.
IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. XIII. OF THE OLD TESTAMENT: CONTAINING
EZEKIEL AND DANIEL.

NEW YORK:
CHARLES SCRIBNER'S SONS,
SUCCESSORS TO
SCRIBNER, ARMSTRONG & CO.

THE BOOK
OF THE
PROPHET EZEKIEL.

THEOLOGICALLY AND HOMILETICALLY EXPOUNDED

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NEW YORK:
CHARLES SCRIBNER'S SONS,
SUCCESSORS TO
SCRIBNER, ARMSTRONG & CO.

Entered according to Act of Congress, in the year 1876, by
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Trow's
PRINTING AND BOOKBINDING CO.,
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PREFACE.

THE thirteenth volume of this work embraces the Commentaries on the Prophetical Books of **Ezekiel** and **Daniel**.

I. The Commentary on **EZEKIEL** was prepared (1873) by my friend, the Rev. F. W. J. **SCHBÖDER**, Pastor of the First Reformed Church at Elberfeld, a gentleman of thorough theological education, sound views, and great pulpit abilities. He intended to devote himself to an academic career, took the degree of B.D. (*Lic. Theol.*), in the University of Berlin, and began a Commentary on the Old Testament somewhat similar to that of **LANGE**, issuing a volume on **Genesis**, which was well received. But when the celebrated Dr. F. W. **KRUMMACHER** removed from Elberfeld to Berlin (in 1847), Mr. **SCHBÖDER**, on his recommendation, was selected his successor, and continued in this pastoral charge till his death, in February, 1876. He looked forward with great interest to the appearance of the English translation of his work, on which he spent much labor and care.

The English edition was intrusted to the Rev. Dr. **FAIRBAIRN**, of Glasgow, one of the fathers and founders of the Free Church of Scotland, and himself the author of a valuable Commentary on **Ezekiel**, as well as other well known theological works.¹ His lamented death delayed the work. But he had associated with him his pupil and friend, the Rev. **WM. FINDLAY**, M.A., of Larkhall, Scotland, who, in connection with two other Scotch ministers, the Rev. **THOMAS CRERAR**, M.A. of Cardross, and the Rev. **SINCLAIR MANSON**, M.A., Free Church College, Glasgow, completed the task. The translation has been executed as follows:

Rev. WM. FINDLAY ,	pp. 1-179.
Rev. THOS. CRERAR ,	180-240.
Rev. DR. FAIRBAIRN ,	241-331, (close of chap. XXXIV).
Rev. S. MANSON ,	331-492.

¹ Dr. **PATRICK FAIRBAIRN** was born in January, 1805, and died August 6, 1874. See the Biographical Sketch by Prof. **DOUGLAS**, D.D. (his successor), in the "Monthly Record" of the Free Church of Scotland, for Oct. 1, 1874, pp. 217-218, and the Memoir prefixed to **FAIRBAIRN**'s "Pastoral Epistles," Edinburgh, 1875.

PREFACE

Many of the additions, which are numerous, have been extracted from Dr. FAIRBAIRN's Commentary and from his manuscript notes. His forte lay in the development of principles and comprehensive views rather than in critical notes and details. The chief additions are on the English literature of Ezekiel (p. 80), the vision of the Cherubim (pp. 52-54), the symbolical actions (pp. 77-78), the 390 days (p. 81), the abominations in the Temple (pp. 104-106), Noah, Daniel and Job (p. 151), the marriage union of Jehovah and Israel (pp. 161-162), the Jewish Sabbath (p. 197), the Prince of Tyre (pp. 262-263), the Assyrian cedar (p. 284), the image of the Shepherd (p. 318), the divine promises in Chaps. XXXIV-XXXVII (pp. 352-353), Gog and Magog (pp. 372-373), and especially on the vision of the Temple (pp. 439-444).

II. The Commentary on DANIEL is the work of Prof. ZÖCKLER (1870), whom the readers of LANGE already know as one of the largest and ablest contributors to the Old Testament part of this Commentary.

The English edition of DANIEL is the work of the Rev. Dr. STRONG, of Drew Theological Seminary, aided by the Rev. G. MILLER, B.D., of Walpach Centre, N. J., who prepared the first draft of the translation. DR. STRONG has inserted the Biblical Text with its emendations and Critical Notes, and has made all the additions to the Commentary. The most extensive of these are the synoptical view of Daniel's prophecies, in tabular form, given in the Introduction, originally prepared by Dr. STRONG for another work, and the excursus on the Seventy Weeks. Dr. STRONG has everywhere added the interpretations of later or unnoticed Commentaries, especially those of Dr. KEIL and MOSES STUART. He differs from the German author with respect to the genuineness of certain parts of Chap. XI (vers. 5-39), and hopes he has fully vindicated the complete integrity of the text, as well as cleared up those difficulties which the author has confessedly left unsolved. Dr. ZÖCKLER himself admits, in the Preface, that his doubts concerning Chap. XI. are purely subjective, (the supposed *analogia visionis prophetica*), and that the external testimonies are all in favor of the integrity of the text.

PHILIP SCHAFF.

NEW YORK, Oct., 1876.

THE PROPHET EZEKIEL.

INTRODUCTION.

§ 1. NAME OF THE PROPHET, AND ITS MEANING.

IN Hebrew, Jēchedsēqēl; according to the Greek translation, Jezeki-el; in Sirach in Grecized form, Jezeki-elos, as Josephus also writes the name; in Latin (Vulgate), Ezechi-el; Luther, Hesekei-el.

יְחֶזְקִאל is a compound either of אֱלֹהִים יָצַק (Ewald) or of אֱלֹהִים יָצַק (Gesenius). In the former case the meaning of the name, according to prevailing linguistic usage, would be the intransitive one: "*God is strong (firm)*" (Hengstenberg: "or he in relation to whom God becomes strong"); in the other case the name of the prophet would mean: "*God strengthens,*" i.e. "whom God makes firm (hardens)" (Baumgarten: "whose character is a personal confirmation of the strengthening of God"). The verb יָצַק may be compared with *ισχύς* (*ischys*), "to be strong;" in its radical meaning it has a transitive character ("to straiten," "to press," "to make firm," "to fetter"). Hiller in the *Onomasticon sacrum* translates the name Ezekiel: *Deus praevalēbit*; and a similar explanation is given by Witsius also (Treatise, *De Prophetis in capt. Babyl.*, *Miscell.* s. i. 19, 6), J. H. Michaelis, and others.

The names of the prophets have their providential element, so that they may produce the impression of emblems in word. What the character of the time is in the divine judgment and the special task of the prophet, his calling from God, and therefore also his comfort against men, appear to have found expression in the name.

"Like all the names of the canonical prophets, the name of Ezekiel also is not such a name as he had borne from his youth, but an official name which he had assumed at the beginning of his calling" (Hengstenberg).

When passages like chap. i. 3, iii. 14 in Ezekiel are quoted for the explanation of his name, we arrive at no further result than something like what may be said distinctively of the prophetic order in general,—this *compulsion* of the human spirit by the Spirit of God, as a result of superior divine power. The holy men of God were *θεράμενοι ὑπὸ πνεύματος ἀγίου*, 2 Pet. i. 21; God carried them along with Him (Ezek. iii. 14), proved Himself first of all in themselves to be the strong God. But while "the hand of Jehovah was upon him," and "was strong upon him," there is besides a *distinctive, peculiar* element in Ezekiel, as contrasted e.g. with Jeremiah (comp. his first appearance, Jer. i. 4-7, xx. 7), or even as in the case of Jonah. The interpretation of the name assumes a *more individual* aspect only when passages like chap. iii. 8, 9 are also taken into consideration. *Hard against hard* (חָדָד) is accordingly the mission of our prophet, the *counter-hard* he is to be according to God's will. *God stands fast* to His purpose, alike as respects judgment and as respects salvation: *this is the stamp of the time according to God* in the name of Ezekiel, the *objective* programme of his mission for those to whom he is sent, and let the heathen also know it. And for the accomplishment of such a task *God strengthens* him (the *subjective* side), i.e. in conformity with his nature, which is, of course, of another type from that of his parallel Jeremiah (§§ 2, 4). Ezekiel has not the "tender heart" and "soft disposition," but is "an individuality already endowed by nature with admirable strength of mind" (Hävernick). Where the man is *iron*, the divine preparation consists in this, that God makes him *steel*, hardens him, —lends to his natural power and energy the consecration of a *sword of God* (Isaiah = God; (is) salvation, God (is) gracious; Ezekiel = God (is) hard).

Appendix.—"We may suppose that pious parents in those very corrupt times wished to testify their faith and to recommend it to their children by bestowing on them names so significant: that God will support the pious with His might, and carry through the covenant of His grace with His strong hand" (Witsius).—"The name is borrowed from the invincible might of God and our Saviour, and our prophet was able to comfort and fortify himself against all temptations and difficulties in his office by the mere remembrance even of his name and its meaning" (J. H. Michaelis).—"This prophet strengthened and fortified the souls of the Israelites, and on this account he was so named through Divine Providence from his birth; i.e. he was to express the might and strength of God, which He would manifest in the future redemption. For the prophets' names were by no means given them at the will and pleasure of their parents, but they got such names from above, through Divine Providence, as corresponded with their sphere of activity and their deeds" (Abarbanel). "God, the Strong, imparts power, gives strength and continuance. Thus might, power, strength from the hand which alone is strong; with human impotence nothing is ever done" (W. Neumann).—"Many explain the name of the prophet in this way: 'he who is strengthened by the Lord;' others in this way: 'he who holds fast to God;' and the man who will discharge his office with success must be strengthened by the Lord, for mere natural strength is too powerless to bear such a burden and to withstand the violence of the enemy. Let a man therefore hold fast to God, in order that he may overcome through the power of the Most High; let him do so with prayer, in order that his work may have a blessed result" (J. F. Starck).

§ 2. HIS POSITION AMONG "THE FOUR GREATER PROPHETS."

As is well known, the acceptance of *four* so-called "greater prophets," including Daniel as such after Ezekiel, in Luther's translation of the Bible, rests on the precedent of the Vulgate, which in this had been anticipated by the Greek translation of the LXX. and also by Josephus, while the editions and mss. of the Hebrew Bible reckon only *three* נְבִיאִים—Isaiah, Jeremiah, Ezekiel—and place Daniel among the כְּתוּבִים.

If the designation of the "greater" prophets has a mere outward reference to the size of their books which have come down to us, a deeper instinct has *combined the three*, and then also added *the fourth*. We have here the *fourfold Old Testament gospel*.

The fact that in the Talmud, as in German and French codices (comp. W. Neumann on Jeremiah, pp. 10 sqq.), Jeremiah is the first, and Ezekiel and Isaiah follow him,—of which Kimchi gives this as the explanation: "As the books of Kings (being those which precede) close with the devastation, and the whole of Jeremiah is occupied with the devastation, and as Ezekiel on the other hand ends with comfort, and Isaiah is wholly comfort," the Talmudists had joined "devastation with devastation, and comfort with comfort,"—gives no help indeed to a deeper understanding of the connection, but we see, although this order of succession differs from the Rabbinical one of the Masoretic text, in the one case as in the other a prophetic *triad*, and that consisting of the *same* persons. The *one* arrangement is predominantly *according to contents*, the *other* is *chronological*.

The *Calver Handbuch* thus expresses itself: "Ezekiel forms with Isaiah and Jeremiah a glorious *triad*. While Isaiah exhibits the servant of God marching along in exalted greatness, and Jeremiah exhibits him gently admonishing, silently suffering, Ezekiel is the one who, in the first place, breaking in pieces the hard hearts with the hammer of the law, represents the strict inexorable judge, but thereafter, pouring soothing balm into the open wounds, approves himself as the healing physician. Faith, love, hope, would be a suitable inscription over these three prophetic books also."

Whether, then, we make the ascent *from* Isaiah with the Rabbins, or *to* Isaiah with the Talmudists, in either arrangement Ezekiel has *Jeremiah* as a neighbour; and consequently for his position in the triad this juxtaposition, which is also otherwise confirmed (§ 3), is first of all to be noticed. What *Jeremiah's* policy of the kingdom of God is in its *melancholy* way, in presence of the temple and while still in the holy city, *that same* is the *choleric* *Ezekiel*, far from the sanctuary among those already carried away. "*Humble yourselves therefore under the mighty hand of God, that He may exalt you in His time,*"—so runs the preaching of both, *this* is their *harmonious note*; thus an announcement of *judgment*, of the full measure of punishment; just as Calvin says, that "God has made Jeremiah and Ezekiel

¹ The Ezekiel of Michael Angelo on the roof of the Sistine Chapel is correctly described by H. Grimm in his *Life of Michael Angelo*, "with the upper part of the body eagerly bent forward, the right hand stretched out in the act of demonstration, holding in the left an unrolled parchment; it is as if one saw the thoughts chasing one another in his mind."

the instruments of arraigning the Jews as guilty, and of holding up before them the sentence of condemnation."¹

But if Ezekiel is *parallel with Jeremiah*, he may also further, like him, be made to approach Isaiah. In a theological point of view, Christ is certainly *above all* and the beginning of the way of God with sinners, God's will and purpose from eternity. The "*salvation of Jehovah*," therefore, takes the *lead* among the prophets also, and *Isaiah* has his place *before Jeremiah*. Historically, on the other hand, Christ appears as the *end* of the law; where sin abounded, grace did much more abound; and out of the curse on Israel came the blessing to all nations. *This is, as far as the law is concerned*, the historical transition, and in fact that *from Ezekiel to Isaiah*. For, as is included in the meaning of the name Ezekiel, not merely does the judgment stand fast, but *the salvation likewise stands fast* through God.

"As Isaiah has the calling to bring the word of Jehovah to Israel at the time when the necessity of the judgment of the captivity to be suspended over them had publicly manifested itself, and as Jeremiah discharged the prophetic office when this great and fearful turn of affairs burst forth upon the city of Jerusalem and the house of David, so Ezekiel has the prophetic calling to introduce personally the stiff-necked house of Israel into their thousand years' school of trial—into the wilderness of the heathen" (Baumgarten). ("As Isaiah proclaims the wrath of God in words of thunder, and Jeremiah wails in deep plaintive tones, so Ezekiel spreads out a multitude of splendid pictures, like banners, under which the scattered people are again to gather and comfort themselves, above all the picture of the ideal temple. With Isaiah, power of intellect predominates; with Jeremiah, depth of feeling; with Ezekiel, fancy." Wölg. Menzel.)

If, finally, we add to the position of our prophet in the triad with respect to Jeremiah and with respect to Isaiah his position *with respect to Daniel*, the fourth and additional greater prophet, then we have *again a parallelism*. The *parallel of Ezekiel with Jeremiah* has reference to their labours *inwardly among Israel*; the *parallel of Ezekiel with Daniel* has reference to their labours *outwardly upon the heathen*. What is the case with *Daniel* in an *extraordinary* way and in *subordination* to his official position in the *world-empire of Nebuchadnezzar*, that is *Ezekiel's ordinary calling and office*. "It is not merely the circumstances of the theocracy in itself that Ezekiel keeps in his eye," says Hävernick, "but also its relation to the heathen world, chap. xxv.—xxxii. It is meant that we should clearly perceive by means of his word, directed to the mightiest, wisest, and proudest nations of the earth, the relation of that heathenism, which was certainly and for ever sinking, to that theocracy, which was at present indeed in a vanquished condition, but yet was ripening for an everlasting victory over the world." Comp. the article *Prophetenthum des A. T.*, by Oehler. (Herzog, *Encycl.* xii. pp. 280 sqq.)—Richter: "Ezekiel encounters the heathen symbolism of Babylon, just as Daniel encounters the heathen magic of the Chaldeans."

§ 8. THE CIRCUMSTANCES OF HIS LIFE, INCLUDING WHAT IS TRADITIONAL.

Ezekiel was of *priestly extraction*, like Jeremiah and Zechariah also. (The name occurs again in 1 Chron. xxiv. 16 in a priestly-Levitical connection.) His father is called (chap. i. 3) "*Buzi the priest*,"² of whom Holy Scripture relates nothing else. Witsius connects the name בוזי, "i.e. my insult," with the time, which was "full of disgrace and shame." Jewish curiosity has discovered *Jeremiah* concealed under that name, who, as is alleged, was called "a despised one," and was Ezekiel's father. It passes current generally with the Jews as a rule: that the fathers of the prophets also must have been prophets, if we find them mentioned by name in the Holy Scriptures.

His extraction, and that from "the more respectable priestly families," is evidenced, according to Hävernick, "also by that closer relation in which the prophet (chap. xi.) appears to have stood to the more distinguished members of the priesthood."—Ewald: "As these, the first of the exiles, were in general only richer or more respectable Israelites: he

¹ Umbreit draws a parallel between Ezekiel and Jeremiah in the following way:—"Both of priestly descent, but Jeremiah is only a prophet; Ezekiel does not even in a strange land put off the priestly costume, and roots himself firmly in strictly Levitical ordinance, although he gives it a new form in a free spirit. Jeremiah is more the prophet of the Reformed Church development; Ezekiel represents outwardly the system of priestly continuance of Catholicism."

² Unless by חזקן (Hengstenberg, Bunsen) Ezekiel *himself* is to be designated as the "priest among the prophets."

sprang besides from that branch of Levi to which, in preference to the ordinary Levites, the peculiar priestly dignity belonged, chap. i. 3, viz. the sons of Zadok, chap. xl. 46, xliii. 19, xlv. 10, 15, xlv. 3 sqq., xlviii. 11; comp. 1 Kings i. sqq."

Born in the kingdom of Judah, in the reign of King Josiah, he lived there till he was carried away into exile. His childhood and youth fall accordingly into the period of the following kings: Josiah (the Pious); Jehoahaz, whom Pharaoh Necho sent captive to Egypt after three short months; Jehoiakim, the ungodly vassal of Egypt; and Jehoiachin, who reigned only three months and ten days. The "*captivity of King Jehoiachin*" is with Ezekiel from the commencement (chap. i. 2) and throughout an event of such moment,—besides, he designates it expressly (chap. xl. 1) as "*our captivity*,"—that he was without doubt among those who were at that time carried captive to Babylon by Nebuchadnezzar (2 Kings xxiv. 14 sqq.).

He belonged, accordingly, not to the poor and mean people who remained behind in the land (לְרֵלָה עַם־הָאָרֶץ). If we take 1 Cor. i. 26 sqq. as not merely a New Testament point of view, then the choice of Ezekiel as a prophet is certainly interesting. If we fall in with the view, that a certain externality and splendour is proper to the Old Testament everywhere, then the prophet who is to be reckoned with the more distinguished Jews shares this Old Testament peculiarity. Certainly the Chaldeans took not only what had importance as regards rank, influence, property, power, and skill, but, if not "above all," yet in addition, the more spiritual portion of the nation with them, for which Hengstenberg makes Jer. xxiv. pass as a proof. This happened about the year B.C. 599 (Winer, 598; Bunsen, 597).

Josephus, who certainly makes a mistake in the outset in asserting that Ezekiel was already carried away under Jehoiakim, designates him as *παῖς ὦν* at the time, which Baumgarten (Herzog, *Real-Encyclop.* iv. p. 297), following the lead of J. H. Michaelis, translates not as "a boy," but "in his youthful years." "As it is not till the fifth year after the captivity of Jeconiah that he is called to the prophetic office (chap. i. 2)," this notice has "an internal probability." On the other hand, Hävernicks thinks there is "little probability" that Ezekiel "left his home very young." In favour of "a more advanced age, testimony is certainly borne by the matured, thorough-going priestly spirit which prevails in his prophecies; unquestionably he had already for a considerable time performed priestly services in the temple, for he betrays the most exact acquaintance with the ancient sanctuary in its separate parts (chap. viii., chap. xl.-xliii.); with which also the proportionally brief period of 27 years, being the period of his sojourn in exile (comp. chap. i. 1 with chap. xxix. 17), corresponds, in so far as it is not exactly probable that the prophet long survived this period." If Hengstenberg is right on chap. i. 1 (see the exposition),—at all events, this hypothesis of the older expositors also recommends itself in preference to others,—then Ezekiel at the time of his exile was in the 25th year of his age, and we would have to place the birth of our prophet in the last quarter of the 7th century B.C.

When he entered on the prophetic office in the year B.C. 593 at the Chebar, where the exiles had been planted as colonists, Jeremiah had already been acting as a prophet for more than 30 years. According to Bleek, "it cannot indeed be doubted that Ezekiel also had known him personally, had often heard him, and had also read sayings of his." But certainly we know nothing of it; only he shows evidently that he presupposes the older contemporary as his companion in spirit, quotes him, leans upon him, is conscious to himself, personally and officially, of having a common calling with Jeremiah.¹ Later tradition has constructed out of such relationship, in express form, the position of an assistant of Jeremiah.

In a case where already in the law (Num. viii. 24, comp. chap. iv. 3, 23, 30) an earlier age for service, for the time of the setting up of the tabernacle, was contemplated, and where David had appointed even the 20th year for entrance on the Levitical service (1 Chron. xxx.; 2 Chron. xxxi. 17; Ezra iii. 8), the emphasis which Hengstenberg has laid upon Ezekiel's 30th year for the same, as being "a man of priestly family," appears unsuitable. Before his entrance on the prophetic office in this year, there lie, of course, five years of the exile, in which Ezekiel, far from the sanctuary at Jerusalem, could no more execute the priestly calling to which he was born; but that he performed priestly duty before this time

¹ "And this was no natural coincidence, that they prophesied, the one at Jerusalem, the other in Chaldea, in such a way as from one mouth, like two singers, the one accompanying the other's voice. For we can wish no better harmony than that which exhibits itself in these two servants of God" (Calvin).

is likewise probable.¹ His coming forth as a prophet in his 80th year compensated in an extraordinary way for an incongruity in his life, viz. his compulsory retirement as priest before the time fixed by the law.

Theodoret concludes from chap. xxiv. that Ezekiel was a *Nazarite* (?). We see from this chapter that he was *married*; his wife died in the ninth year of his banishment. Passages like chap. iii. 24, viii. 1, show him to us *settled down* in every shape, in possession of a house of his own.

Everything else connected with his life, on the other hand, belongs to that manifold tradition which has become *legend*, just as "outside his own book there is no further mention of him in the canonical Scriptures of the Old Testament" (Bleek); the apocryphal Jesus Sirach alone mentions him with commendation (chap. xlix.). As to the writings of Ezekiel falsely so called, see Fabricius, *Codex pseudep.* V. T. i.

Thus there is a fabulous report of a meeting between him and Pythagoras, who, as is well known, is reported to have gone in quest of the temple wisdom of the Egyptians also; he is said to have been a disciple of Ezekiel, nay, to have been Ezekiel himself.—So miracles are attributed to him, such as leading the Jews dryshod across the river Chebar, drowning the Chaldeans therein, and the like.—So he is said to have been murdered by a fellow-exile, a Jewish prince or judge, whose idolatry he reproved—to have died as a martyr. See in the Romish Martyrology at the 10th April, Ezekiel's day in the calendar.—His corpse is said to have been conveyed into the same sepulchral cavern in which Shem's and Arphaxad's bones had been deposited. "In the middle ages there was shown, some days' journey from Bagdad, his tomb, to which the Jews made pilgrimages from Parthia and Media" (Winer); and down even to the present day it is said to be a place of pious veneration. Comp. Witsius, *Misc.* s. i. 19, 10–11.

Ezekiel prophesied from the seventh year before, up to at least the sixteenth year after the destruction of Jerusalem,—22–28 years. He would accordingly have been upwards of fifty years of age. *The whole of his active service as a prophet belongs to the exile.*

§ 4. THE HISTORICAL BACKGROUND AND THE LABOURS OF THE PROPHET.

1. *The general background as connected with the history of the world.* 2. *The more special Jewish (Israelitish?) one.* 3. *The labours of the prophet during the first seven years.* 4. *His labours after the destruction of Jerusalem.*

1. *Egypt*, at this period no longer mysteriously closed as of old, has opened itself to strangers under Psammeticus, who has attained to power by means of strangers; *old Egypt goes to meet its self-dissolution*. New Egypt, however, as characterized, for example, by the genial circumnavigation of the whole of Africa under his successor Pharaoh Necho, rather than conquests on the Syrian border and the capture of Jerusalem, is not able to maintain itself; with the defeat at Carchemish (Circesium) B.C. 606, or 605, or 604, the star of the Pharaohs is already near the horizon.

It is in part a period of *gigantic downfalls*, *Ezekiel's period in the history of the world*. The power of the *Assyrians*, to which the kingdom of Israel and the Syrians had fallen a prey, succumbed to the coalition of the *Chaldeans and Medes*. Nineveh, stretching three days' journey along the Tigris, is since then (606, 625?) that range of hills consisting of immense heaps of ruins opposite Mosul, which more recent excavations have made so interesting. *Nebuchadnezzar the Conqueror*, the *Destroyer*, remains the leader of fashion for this period in the East.

According to Silberschlag's *Chronology of the World* (pp. 81, 83), there emerges already about this period the Heraclide *Caranus*, the alleged founder of the Macedonian empire, just as the birth of *Cyrus* is to be noticed.

In *Athens*, *Draco*, at the command of the people, wrote (B.C. 622 or 624) his code. The people said it was written with blood. Draco must therefore be followed by a *Solon*; and his more humane legislation also still belongs to this period. It is the period of the so-called "*seven wise men of Greece*," also of the lyric poet *Alcæus*, and of the greatest poetess

¹ "How he spent his time up till this the greatest turning-point of his life, is not reported to us; but he lived certainly in the exercise of a predominantly priestly-judicial care for his people, studied the law, and read the writings of the prophets who lived before him" (Umbreit).

of whom Greece boasted, the Lesbian *Sappho*.—For *Rome* contemporary chronology notes *Tarquinius Priscus*, the fifth of those legendary "seven kings," who in succession strengthened and consolidated the city and the state.

2. *The more special historic background*, on which the labours of our prophet display themselves, consists of the occurrences connected with the Jews, their circumstances and conditions from the time of the captivity of King *Jehoiachin* (or *Jeconiah*).

At home in the fatherland there is residing at Jerusalem the last king of the house of *David*. The *Babylonian servitude* has already begun under *Jehoiakim*, when *Daniel* and his companions were taken along with him to *Babylon* (*Hävernick*, *Hengstenberg*). According to the usual view, it began with the captivity of *Jehoiachin*. Set up as he was by *Nebuchadnezzar*, *Mattaniah*, at the time 21 years of age, the uncle of the captive *Jehoiachin*, was in truth a servant of *Nebuchadnezzar*, although he was called king over the worthless remnant left behind after the draining away of the strength of *Judah*, and had, perhaps under the impression of "Jehovah's righteousness," been named *Zedekiah* by *Nebuchadnezzar* (2 Kings xiv. 17 sqq.; 2 Chron. xxxvi. 10 sqq.; Jer. xxxvii. 1; Ezek. xvii. 18 sqq.). Over-confidence in his own power and tact among the people, as well as with the great ones, the court party,—obstinate defiance throughout as regards the isolated prophetic voice of *Jeremiah*,—so much the more willing an ear for the allurements of the lying prophets,—incentive on the part of his neighbours, the small kingdoms of *Tyrus*, *Sidon*, *Edom*, *Ammon*, *Moab*, turned the head of this king by *Nebuchadnezzar's* grace, alike as to the serious oaths which bound his conscience as respects his liege lord (2 Chron. xxxvi. 13), and as to the inevitable consequences which such an act of perjury and treachery must bring with it. If not yet in the fourth year of the reign of *Zedekiah*, when the king himself even made a journey as far as *Babylon*, and did obeisance there, in order to remove any suspicion and for the renewal of his homage, yet certainly his overweening, defiant pride did take shape when *Hophra* (*Wahprahet*, *Apries*) had succeeded *Necho's* son on the throne of *Egypt*. Negotiations with *Egypt* were entered upon; but even before the Egyptian weapons were at hand, *Zedekiah* rose up in rebellion for himself in the ninth year (588?), provoking *Nebuchadnezzar's* wrath to an open outbreak. Quicker than *Egypt's* promised help was the vengeance of the *Chaldean*, laying waste the defenceless land, before the walls of *Jerusalem*; and when *Hophra*, after the city had already for almost a year withstood the besiegers, at length draws near for its relief, he is driven back to *Africa* without striking a blow. *Jerusalem*, now surrounded anew, and without any prospect of help, and besides reduced within to the last extremity by famine, can no longer hold out. The enemy has made a breach in the walls. *Zedekiah* succeeds in making his escape on the following night from the lost city; but the *Chaldeans* pursuing him, arrest him in his flight, and bring him and those belonging to him before *Nebuchadnezzar*, who had taken up his headquarters at the northern boundary of *Palestine*. His children and adherents are slain before his eyes, and his own eyes the infuriated conqueror causes to be put out. Dragged in chains to *Babylon*, he ends his life there in prison (2 Chron. xxxvi.; Jer. xxxix.; 2 Kings xxv.). The walls of *Jerusalem* were thrown down by *Nebuchadnezzar's* command, the temple burnt, as well as the royal palace and all the other prominent buildings. After most thorough pillage, and after the hand of the executioner had inflicted yet additional judgment at *Riblah* (Jer. lii.), the remainder of the people, with their wives and children, down to the poor vine-dressers and peasants, were carried into the *Babylonian captivity* (B.C. 586 or 587·[588]). Over those who still remained in the land a Jewish governor, *Gedaliah*, was placed, at whose side stood *Jeremiah*. There gathered also around him those who had escaped captivity by flight. But *Gedaliah* was murdered, and before the vengeance of the *Chaldeans*, in spite of the remonstrance of *Jeremiah*, the last remnant of the people fled to *Egypt*, where they settled down. The prophet they compelled to go along with them.

Comp. *Abriss der Urgeschichte des Orients nach Lenormant*, *Manuel d'hist. anc. de l'Orient*, by M. Busch, i., Duncker, i. p. 829 sqq.

Jeremiah had during this period, while the destinies of the kingdom of *Judah* were being accomplished, to take his stand not only against the kings and their great ones, but scarcely less against the people also, who oscillated between the madness of heathenish lusts and a

hypocritical self-righteousness from their being the people of God. A *degenerate priesthood* and the *false prophets* give to the night-picture its demoniac shading. "Made a defenceless city, and an iron pillar, and brazen walls," the *prophet of mourning and of tears* stands alone with his God beside the basket full of "figs, which are not to be eaten," and which are to become a terror and a proverb to all the world, and a curse (Jer. xxiv.). In prison and scourged, in the pit full of mire, subjected to hunger and deadly peril, as well as when receiving the distinctions of the Chaldean, to whom he was under the necessity of promising the victory, and even upon the ruins of Jerusalem and with the last remnants of Judah, Jeremiah remains the *watchman of his native land* (Jer. xxxix. xl.). His occasional relations to the colonists in Babylon (Jer. xxix. li.), as well as the close of his life in Egypt (Jer. xlii.-xliv.), make no essential change in this character. It is only similarly elegiac, tragic, if one will, that as Josiah, the pious king under whom Jeremiah's prophetic mission began, must fall at Megiddo in conflict with the Egyptians, so it was just in Egypt that Jeremiah also disappeared.

To the occurrences just narrated the labours of Ezekiel bear reference. He supplements and continues those of his parallel Jeremiah.

His visions, discourses, and actings are the accompaniment of the inward and outward corruption of Judah; the final decision there forms the basis of the principal division in the writings of our prophet (§ 5).

The circumstances at the river Chebar were certainly not in general the same with these, in the fatherland, which were ever fluctuating, and never properly decided till the destruction of Jerusalem;—they were settled, in so far clear, as they were the circumstances of exile, of Babylonian captivity; although this captivity, as is plain from many a circumstance, in God's providence has unmistakable traces of forbearance, of preservation in it. Nebuchadnezzar's procedure, even with respect to those who remained behind at the very end in their native land, is based upon a *secret conviction of their being the people of promise*, which reminds one involuntarily of the *prophecies of Balaam*, who was of course from the Euphrates. However much he feels himself to be a conqueror, he appears to know also that it is given him *to execute a judgment of God*; he shows, as is quite explicable in this way, many a surprising consideration for those who are the objects of the judgment.

It would be of importance for the history of heathenism to find the connection between Melchizedek and Balaam and Nebuchadnezzar. The strong heathenisms lead us to suppose a strong original consciousness of God.)?

Thus the exiles were *no slaves* of the Chaldeans. Probably lands had been let out to them in consideration of a tribute. So far as we know, it did not amount to bond-service, as in Egypt formerly. So much the easier was it to establish a *kind of civil commonwealth* in the strange land. This people, moreover, are like the cactuses, both as respects the contrast of odd angular forms with splendid blossom, and because when torn away, even on the most barren soil, they also take root again immediately and continue their existence. Even in Egypt what an organic connection had remained unbroken! And so we perceive, in chap. viii. 1, "the *elders of Judah*" assembled around Ezekiel. The whole mode of procedure on such an occasion shows certainly that these Jews have no longer any temple, can no longer offer any sacrifices, looks like the *later synagogue worship in its first beginnings*. There would also be no want of *mockery and derision* on the part of the heathen (comp. Dan. v.). But yet the permission to hear the will and counsel of Jehovah from the mouth of His prophet exists. *Religious persecution found no place*, although the tolerance of the Chaldeans might come into stern collision with the exclusive confession of Jehovah (Dan. iii.). Such was outwardly the condition of the Jews during the exile in civil and in religious respects. }

Before we frame for ourselves a picture of the *inner condition* of the exiles, and thus of the whole of our prophet's labours and of their peculiar character, there is a preliminary question: *Whether and in how far the labours of Ezekiel had respect also to the exiles of the former separate kingdom of Israel, who had been carried into captivity more than a century before?* (Comp. J. J. Hess, *Geschichte der Regenten von Juda nach d. Exilio*, i. p. 3 ff.)

The decision of this question depends, fortunately, not on the mere geographical determination of the "river, Chebar" (Ezek. 2. 3) and *Habor* (2 Kings xvii. 6, xviii. 11). While Umbreit, Hävernick, Winer, Gesenius, Ritter, Bleek, Bunsen identify the two, and under-

stand the sufficiently well-known *Mesopotamian* Chabōras (Syriac, Chebar or Chabur; Arabic, Chabur; in Strabo, Ἀβάρης), which rises to the north of Ras el Ain at the foot of the Masian Mountains, receives the Mygdonius and falls into the Euphrates at Circesium, by which means, even locally, Ezekiel would be placed at the same time among the exiles of the ten tribes;—Ewald, Delitzsch, Keil, Baumgarten, Bähr (Lange on 2 Kings, p. 183) distinguish “Chebar” and “Habor.” The “river Chebar” is to them the river indicated in Upper Mesopotamia; “Habor,” on the other hand, a tributary of the Tigris, in northern Assyria, which gives very much the impression of what is sought, although it is called *Khabur Chasaniz* (J. Wickelhaus in *der deutsch. morgenl. Zeitschr.* v. p. 467 sqq.). If one cannot admit the identity of “Chebar” and “Habor,” it agrees at all events much better with the text in 2 Kings xvii. 6, xviii. 11, especially if one compares 1 Chron. v. 26, to take נַחְבֹּרֹן along with נַחֲלָה, and to interpret the one like the other, viz. in both cases as a province, understanding it of the mountainous region “Chaboras” (Ptol. vi. 1) between Media and Assyria—a view which Jewish tradition would support, as it banishes the ten tribes thither. But the relation of the exiles of Israel to those of Judah is not at all affected through a local separation of the two. This rested on quite a different basis from anything that could be denied as a result of geographical investigations, or that could be proved only by means of such. The breaking off of the separate kingdom of Israel was in its very origin almost entirely of a political nature. The God-fearing among the separate tribes had never lost the religio-national unity of the people of God out of their hearts. And so Ezekiel’s representations also (chap. xvi. xxiii. etc.) embrace Judah and Israel together as regards the hope, just as in the corruption. With the downfall of the state, both the peculiar court religion—in other words, state religion—of the kingdom of Israel and the whole separation, which had been upheld only with much exertion, came to the ground. Finally, as the exile, which at a later period absorbed Judah also, compensated in outward respects for the wide separation from each other which had existed for a hundred years and upwards, so still more it brought the separated ones inwardly to one another. The same land, the same suffering! The latter had its influence on the better portion at least. For Judah, however, the fruit of the chastisement experienced could not possibly be the mere quickening of her own piety; prophetic prediction certainly (such as Jer. xxx. 3 sqq.) set before her the prospect of Israel also being reunited with her in the restoration! The pious ones of Judah must have awaked to the consciousness of a holy mission, of a task of love with respect to the sheep of the ten tribes which had been torn away from David’s flock. The furtherance, the realization of this consciousness, lay throughout within the sphere of Ezekiel’s labours (comp. Ezek. xxxvii. 16 sqq., xlvi. 13). Whatever of a hindering, resisting element it might possibly have encountered from the other side—say, in the priests, officials, prophets of the Israelitish state religion, or in general in heathenishly inclined individuals of the ten tribes—had already in course of time been removed out of the way, had certainly passed into heathenism. The kernel of Israel yielded themselves to the attempts at approach on the part of Judah, attached themselves to her, ranged themselves under her. In this way is explained the naming of Judah and Benjamin only in the edict of Cyrus (Ezra i.), although it was published in the whole of his kingdom, and therefore also where exiles from Israel had their abode; just as in fact the people collectively got the name of Judah. Though it might be the case that the preponderating majority of the Jews were united in doing so, and that at the commencement a proportionally small number of Israelites returned, because these latter, on account of their much longer exile, had more difficulty in getting themselves disentangled; yet Anna (Luke ii. 36) was “of the tribe of Asher,” and Paul testifies (Acts xxvi. 7) of his own nation as τὸ δαδικάφυλον, and the millions of Jews who were at the time of Christ and afterwards in the dispersion can hardly be traced back to Judah and Benjamin merely (comp. Herzog, *Real-Encyclopädie*, i. p. 651 sqq., and Hengstenberg’s *History of the Kingdom of God*, ii. p. 285 sqq. [Clark’s Trans.]).

3. For the position of our prophet among the exiles of Judah, the occurrence of the final decision with respect to Jerusalem, the destruction of the city and the temple, and the downfall of the kingdom of Judah also, is the event from the date of which the prophetic labours of Ezekiel, which had hitherto been related to those of his parallel Jeremiah as supplementary and confirmatory, gain the character of an independent continuation of the same. Comp. Ezek. iii. 12 sqq., xxiv. 26 sqq., xxxiii. 21 sqq. With the apparently for ever lost father-

land, the prophet of the fatherland also now steps into the background. All is now *exile*, and *Ezekiel is the prophet of the exile*. Hitherto Judah abroad and Judah at home had remained in the closest possible connection, and the co-operation of Ezekiel with Jeremiah had been the prophetic corrective of this relation. Comp. Ezek. iv. v. vi. vii., etc. The deportation of King Jehoiachin had at the same time laid hold in part of those members of the covenant people who, in an inward and spiritual point of view, come into consideration. On the whole, it was already significant for *those carried away captive with Jehoiachin*, that they had complied with the counsel of Jeremiah, and his preaching of unconditional submission to the Chaldean power. They are favourably contrasted in this respect alike with those who *remained behind until the captivity under Zedekiah* (Jer. xxix. 16 sqq.; Ezek. xiv. 22 sqq.), and especially with those who fled at last to Egypt, whose description is given in Jer. xlv. ; comp. Ezek. xxxiii. 23 sqq. But a reaction did not fail when, after Jehoiachin's captivity, *Zedekiah maintained himself in the government for eleven additional years*. What a king! what a government! and yet!? Yea, it came to this, that Nebuchadnezzar was compelled to raise the siege of Jerusalem before the actually approaching Egyptian auxiliaries! Had not Jeremiah perhaps taken too gloomy a view of matters, spoken with exaggeration of a seventy years' bondage under Babylon? Comp. Ezek. xii. Those who remained behind were able, not without the semblance of hope, of a prospect of continuance, to boast of the enjoyment of the holy land, of the possession of the sanctuary at Jerusalem; they boasted of being (Ezek. xi. 15 sqq.), and appeared to be, the patriots, the faithful worshippers of Jehovah; while upon the captives who had given ear to Jeremiah, as upon himself, there might fall the suspicion of being cowards, fugitives,—of being, if not exactly ungodly traitors, at least persons who had been unconsciously misled. In such circumstances there were not wanting for pious hearts even certain hours of severe temptation, when they might be on the verge of despair. What inference, then, may thence be drawn with respect to the rest—the large, more or less fleshly-minded mass of those carried captive with Jehoiachin! They were the children of their fathers in disposition also (comp. Ezek. ii. 3 ff., iii. 7 ff.); the foolish imaginations of those still dwelling in Palestine were to them thoroughly congenial, they dreamt similar dreams, the delusive power of Egypt had currency with them also; and false prophets and soothsayers, who corresponded with the anti-Jeremian party at Jerusalem, found only too much acceptance in their midst (Jer. xxix. 8 sqq., 21 sqq.; Ezek. xiii.). Ezekiel's labours during *this period*, during *the first seven years* of his prophetic office, among *those carried captive with Jehoiachin*, which are delineated for us more specially in accordance with such circumstances and these *inner conditions* of the exiles so far as regards their *spiritual* historical background, accompanied, supported,—as we have said, completed and confirmed the labours of Jeremiah, who on his part, as Jer. xxix. shows, by his word extended his influence to the exiles also.

4. The fall of Jerusalem increased the community of the exile by means of the still more extensive deportation which was decreed for Judah in consequence of this occurrence (Ezek. xxxiii. 31 sqq.). What had hitherto upheld the pride and the frivolity of the majority of the nation, had now come to the ground; the stern reality had followed the hope of which they dreamed; the overweening trust in human help had received a deadly blow. That in the case of many great despondency took the place of great defiance; that with the hope, according to which they dreamed of the future, and according to which they gladly allowed the false prophets to prophesy of it, all hope of every kind disappeared, and that no trust in the Lord won a place for itself, was natural, was in accordance with human nature. Those *carried captive with Zedekiah* were on the whole desperate, determined men. They were also later of coming into the school of the exile, where this had already been able to exercise a wholesome influence upon their predecessors. Although need and misery in themselves are just as capable of making men worse as of making them better, yet we must take into consideration for the result, whether the one or the other, a rougher state of mind or one more prepared by divine grace. Those who brought along with them from home into the strange land the sympathy for heathenish ways, would the less resist apostasy and a complete passing over into heathenism, where they found themselves in the midst of the heathen world, the more easily they could in this way avoid mockery and contempt on the part of the heathen, and spend a happier, more pleasant life. The 137th Psalm disavows even in the remembrance every weakening of the Jewish patriotic feeling, of the home-sickness for Jerusalem; yet how many a one, especially in so tolerable a condition as existed outwardly during the exile, was fixed

down by that plot of ground which he purchased, and whose produce made him comfortable, perhaps much more so than he was before in Palestine! For an influential bearing on the world also (the original divine destination of the Jewish character for the world's salvation), through preparatory training for its commerce, for enriching business transactions throughout the whole world, the circumstances of the exile, especially after the destruction of Jerusalem, may have had their influence. Meanwhile there lay as a burden upon the pious portion of the exiles the whole pressure not merely of the misery of the strange land, far from the land of their fathers, which was in fact the pledge of all God's promises, so that for them the exile embodied the question, and made it a standing one: Where is now thy God? but, inasmuch as now that which had been announced from Moses onwards through the prophets had really occurred, there was in addition the much heavier burden on their conscience, that they beheld themselves under a judgment of God, under a punishment long enough held back—that they were suffering from no mere vicissitude of political misfortune. If, in weighing the misfortune of the children and the guilt of the fathers, the righteousness of Jehovah was to be held up, and the way of earnest conversion before self-righteous misconception as before frivolous mockery (comp. ch. xviii.), so, where in the present instance the feeling of guilt on the part of afflicted consciences broke down all courage, and a divine sadness wrestled with despair under the wrath of God, comfort and the promise of salvation above and beyond all misery had their authorized place. If, therefore, *up to the fall of Jerusalem*, in order to confirm Jeremiah, the work of our prophet had been chiefly a *preaching of repentance*, not of course without thought of salvation, of forbearance and deliverance (e.g. ch. vi. 8 sqq., ix. 4 sqq.), *—after the destruction of the city and the temple* the activity of Ezekiel manifests itself predominantly in the *announcement of salvation*, although on the ground of the preceding call to that conversion which alone saves, and along with the repetition of the same. Comp. ch. xxxiii. xxxiv.

§ 5. CONTENTS AND DIVISION OF THE BOOK.

1. The work of our prophet, the picture of his prophetic life,—and this is most truly his life-picture,—is furnished us first of all by the contents of his book, according to Umbreit's description, “as in a prophetic diary carried on by himself.” “Where the work of the prophets was *par excellence* a spiritual one, consisting in the preaching of the word, there the communication and preservation of this word is itself the portraiture of their activity, in very deed their prophetic biography. The latter is the case with Ezekiel” (Hävernick).

The very first three chapters give us a glimpse *as into a programme*. Still more as regards the object of the *vision* in ch. i., with which the book opens, than as regards the divine commission in ch. ii. and iii., the prophet appears to us at the very beginning as he will be up to the end in the peculiarity of his prophetic work according to the divine appointment. This is *not merely* that he is to be a *prophet in the exile*, which is the only thing Calvin makes prominent, but rather that he has to represent the *glory of Jehovah in the exile*. This is the key to his prophetic labours in their strictest individuality. As regards the *divine commission* to the prophet in ch. ii. and iii., what stands opposed *on man's part* to the carrying out of the same, partly *outside* (ch. ii. 3 sqq.), partly *in himself* (ch. ii. 8 sqq.), just as what is said with respect to the equipment of Ezekiel on *God's part* (ch. iii. 4 sqq.), is immediately connected with what is very similar in the case of Jeremiah (see the exposition).

Ch. iv. and v., however, change the scene entirely to the (§ 4) foresaid *parallelism of Ezekiel and Jeremiah*, which we found significant as regards the first labours of our prophet: from a *fourfold* (ch. iv. 1–3, 4 sqq., 9 sqq., v. 1 sqq.) *symbolical representation* of the impending fate of Jerusalem and its inhabitants, the accompanying interpretation of the symbols leads to two almost *Jeremian discourses of rebuke* against Judah, ch. vi. and vii.

What was already made prominent in these discourses of rebuke as *guilt, the idolatrous apostasy from Jehovah*, is represented with the plastic art of heathen worship and a liturgical vividness—*by the vision of the abominations in the temple* (ch. viii.), in which from the first the “*image of jealousy*” and the glory of Jehovah (ch. i.) confront each other (ch. viii. 3, 4), and this latter (ch. ix. 3 sqq.) causes the *judgment* to be carried out inexorably on the guilty, especially on the city (ch. x.).

As the 11th chapter, in which the vision closes, once more, and through a striking case of

death, brings into prominence *the leaders* of the people (the demagogues), so the *symbolical transaction* in ch. xii. singles out the lot of *the king* at Jerusalem, so that with the "bread" and "water" a termination is reached in the meantime of the misery which is to come upon the land and its inhabitants. The only thing remaining is, that the prophet should announce the execution of the punishment as being one that is *near*, ver. 21 sqq.

The circumstance that his repeated (vers. 21 sqq., 26 sqq.) *previous announcement of the nearness* of the judgment takes the shape in ch. xiii. of a *discourse against the false prophets and prophetesses*, cannot (according to ch. xii. 24) lie outside the context, and the explanation come to with the *idolatrous seekers after oracles* in ch. xiv. easily fits into it; the elders of the people who are guilty of such consultation are just sitting before the prophet, and the guilt, essentially similar to their own, of *faithless Jerusalem* (ver. 12 sqq.) justifies to their consciences the righteousness of the punishment in the one case as in the other, just as such justification will also take place through the remnant from Jerusalem (vers. 22, 23), who will come to be seen by them. But after *Jerusalem* has been depicted in ch. xv. as a *vine tree for the burning*, especially after she has been depicted in detail as a *lewd adulteress* in ch. xvi.,—idolatry in that case being adultery and lewdness,—and after the *riddle with respect to the royal house of David* in ch. xvii. is followed by the thorough *statement of the divine righteousness* in ch. xviii., and lastly by the *lamentation* in ch. xix. over the perishing kingdom of Israel, ch. xx. merely contains in addition a *survey* of the objective as well as subjective guidance of the people from of old, for the purpose in ch. xxi. of setting forth with the most living distinctness the *express announcement of the nearness of the judgment* (comp. ver. 12), and then *alike the punishment and* (with equal sharpness) *the guilt—Jerusalem's in particular, and Judah's and Israel's in common*—are portrayed in ch. xxii. and xxiii.

In ch. xxiv. the predicted *nearness* of the judgment is a *fact* of such a kind, that the prophet must for himself write down the day, that the fact of the death of his wife furnishes the mournful illustration, and that the prophet does *not now any longer speak*, but *is silent* respecting Jerusalem.

But during this *silence respecting Israel* the prophetic word goes forth with loud voice *against those without*,¹ such as *Ammon* (comp. ch. xxi. 33 sqq.) and *Moab, Edom, the Philistines* (ch. xxv.), then *Tyrus* and *Sidon* (ch. xxvi.—xxviii.), and lastly *Egypt* (ch. xxix.—xxxii.). There is no passing, as in the case of Paul, from the synagogue to the heathen. Neither is it the joy with Zion's joy, but the joy in Zion's suffering, that forms the point of departure. They are therefore predictions of *judgment*; the *downfall of Jerusalem determines the colour and tone of these chapters*, which appear like an *appendix to what goes before*. The judgment begins at the house of God, yet it will not spare the rest of the world. And here the predominating element as regards the carrying out of the judgment and the foreign nations that are named is the *connection with Nebuchadnezzar*, just as on the other hand the *more intimate historical relation to Jerusalem down to the last days of Judah*. (As to the chronology, see § 6, and the introductory observations to ch. xxv.—xxxii.)

These predictions rightly form the *transition to the predominantly comforting labours of Ezekiel after the destruction of Jerusalem*. For the ever repeated closing statement as the judgments are announced, "and ye shall," or "thou shalt," or "they shall know that I am the Lord" (comp. ch. xxv. 5, 7, 11), necessarily contained for the exiles the consolation, that the malicious delight in Judah's misery (ch. xxv. 3, 6, xxvi. 2) is not to issue in contempt for Judah's God also (ch. xxv. 8, xxviii. 2, 6, 22, xxix. 3, 9), but that their Judge will rather *seat Himself* in judgment on their false heathen friends also, especially on *Egypt* (ch. xxix. 6, 7, 16). If Jehovah made Himself known *in such a way* to the heathen, then the judgments over them and their gods, with whom Israel had sinned, to whom they had looked up in trust or in despair, removed at the same time many a stone out of that path which the people had to tread for their salvation. But with their conversion to the only true God—that was the path—the former more *negative* consolation arising from those judgments on the heathen nations grew into a *very positive* one for the people of Jehovah. As already, in the previous announcements of Judah's punishment (comp. ch. vi. 9, xi. 16 sqq., xvi. 60 sqq., xvii. 22 sqq.,

¹ A similar juxtaposition of predictions *respecting the heathen* is found both in Jeremiah (ch. xlv. —li., at the close) and in Isaiah (ch. xiii.—xxiii.). Comp. Delitzsch, *Comm. on Isaiah*, p. 294 sqq. [Clark's Trans.]. In Isaiah, as in Ezekiel, it is a provisional temporary silence; in Jeremiah, one that is final respecting Israel.

xx. 40 sqq.), *prospects of salvation* are opened up, so the closing note of the prediction of judgment on Sidon (ch. xxviii. 25 sqq.), on Egypt (ch. xxix. 21), is *express consolation* for the exiles. Now what comes in the shape of *consolation*, as being salvation for the people of God, cannot in the end be accomplished without *blessing* for the heathen world, in which and for which Israel is placed from the beginning as a *mediator* of salvation. The judgments on one and another and another of the heathen nations are consummated, of course, in the additional judgment on the heathen world-power antagonistic to the kingdom of God; yet the salvation of the Jews comes to be for the good of the human race. The recovery of the consciousness of her peculiar spiritual calling as a nation must be the highest, the *full consolation* for Israel, to whom alike her own judgment and that on the heathen shaped themselves into a process of purification for her divine world-task.

The *silence of Ezekiel* (ch. xxiv.) had been accordingly, as the predictions with respect to the other nations have informed us, not merely for judgment on Israel, but at the same time *a waiting for the promise of God with respect to His people*, and that *from among the heathen also*. Comp. ch. xlvii. 1 sqq., 22, 23.

As the prophet is now entering again on his labours among the children of his people, it is thus suitable that in ch. xxxiii. he again becomes conscious of his prophetic mission from God,¹ when this has to take effect in face of the fact now accomplished and in view of the present situation. The promise of ch. xxxiv. starts therefore from the shepherds of Israel, under whom the sheep have been scattered; in their stead the Lord Jehovah will interest Himself in the flock, and, when it is again gathered, will make His servant David the one shepherd amid blessings which have as their aim mankind generally. And as the bad shepherds furnish the occasion for the restoration of the Head, so we have for that of the members Edom as a nation (ch. xxxv.), in contrast with which ch. xxxvi. celebrates the mountains of Israel and the sanctification of the name of Jehovah in His people (ver. 23 sqq.), to which prospect so rich in promise a temporary conclusion is furnished in ch. xxxvii. by the vision of the resurrection and quickening of the dead bones, as well as by the symbolical action with the one stick out of the two sticks (ver. 15 sqq.), which is intended to signify the reuniting of Israel with Judah under the One King David.

The bearing toward what is without, the world-position of the people of God in this connection, as following upon their inward restoration (which has hitherto been the object of promise), is brought into view by ch. xxxviii. and xxxix. against Gog of Magog. In this symbolical and typical representation of the powers hostile to the kingdom of God, the glory of the Lord will be perfected alike in the consuming judgment toward Gog, and in glorifying mercy toward Israel.

The close of the book (ch. xl.-xlviii.) is devoted to the prophetic portrayal of the divine glory in the glory of His kingdom; the temple and its service (ch. xl.-xlv.), the holy land and the holy city "Jehovah Shammah" (ch. xlvii. and xlviii.), furnish the types consecrated from of old for the purpose.

2. The statement of the contents which we have thus attempted, as it has at the same time shown the profound inner connection, the carrying out of the all-dominating idea of the glory of Jehovah, is still further confirmed by the division of the book.

The collection of visions, emblematical actions and facts, of discourses and predictions, of which it is composed, is divided, alike by the downfall of Jerusalem and by the silence of the prophet with respect to his own people, into the two principal parts: (1) Ch. i.-xxiv.: The Prophecy of Judgment; (2) Ch. xxxiii.-xlviii.: The Prophecy of the Mercies of God toward His people in the world.² A third transition-section is formed by ch. xxv.-xxxii.: announcements of judgment on the seven heathen nations, i.e. cities.

¹ Especially when the symbolical representation (ch. ii. 8-iii. 3) of this mission and of the divine charge to the prophet from the outset made the taste of sweetness follow after the lamentation and woe.

² By these two principal parts of the book is Josephus (*Antiq.* x. 5. 1) perhaps to be explained, who, in speaking of Jeremiah, says further: "But it is not he alone that predicted such things to the people beforehand, but the prophet Ezekiel also, who *αὐτὸς πρὸ τούτων διὰ βιβλίου γράψας κατέλιπε*." By Hävernick and others the *αὐτὸς* is referred to Jeremiah. Umbreit: "The first large half of his book contains the bitter element of his discourse, the second the sweet element, i.e. the promise of the coming times of redemption; the first begins with the departure of the glory of Jehovah from the old profaned temple, the second closes with the return of the same into the new cleansed sanctuary."

HITZIG: "The oracles of Ezekiel are put together in an arranged, organic book. Against the sum-total of forty-eight chapters no objection is to be brought: it cannot therefore be regarded as an accident, if at ch. xxiv., exactly with the half, the series of domestic predictions before the fall of Jerusalem comes to an end. This, which is forthwith (ch. xxv. 2 sqq.) presupposed as having taken place, forms the middle and crowning point of the book. The foreign oracles, words of threatening against seven neighbouring nations, ~~from~~ ^{from} the commencement and for the most part date from the period after the downfall of Judah, and are occasioned by this very catastrophe; the whole collection was placed suitably at the beginning of the second part, which is in this way just the more sharply contrasted with the first." Hengstenberg (*Christology*, 2d edit.) likewise distinguishes two principal parts, but in this way: "Predictions before the destruction (ch. i.-xxxii.), and after the destruction (ch. xxxiii.-xlvi.). in the former the tendency being mainly to counteract the foolish illusions, to call to repentance as the only means of salvation; in the latter to combat despair by portraying that salvation before the eyes of the people, etc." Similarly also Hävernick: "Two great sections, of which the destruction of Jerusalem forms the turning-point (ch. i.-xxxii. and xxxiii.-xlvi.). In the former period Ezekiel discharges the prophetic office of *rebuke*, afterwards the office of comforting and of *promise*." On the other hand, Kliefoth looks upon "the collection of predictions against foreign nations as a separate part of the book," and makes this division: "The Introduction, ch. i. 1-iii. 21; the First Part, ch. iii. 22-xxiv. 27; the Second Part, ch. xxv. 1-xxxiii. 20; the Third Part, ch. xxxiii. 21-xlvi. 35." De Wette: "The first part is arranged with perfect accuracy according to the chronology; the foreign oracles in the second part, however, are grouped together in accordance with an arrangement by contents. This collection is, as it were, a supplement or episode, inasmuch as at ch. xxiv. 27 a resting-point is given, or because several of these predictions really belong to the period between ch. xxiv. 27 and xxxiii. 21, while the others are ranged with them because of the similarity of their contents. With the tidings of the destruction of Jerusalem at ch. xxxiii. 21 the prediction advances a step, and the whole of the third part belongs to this period after the destruction." Neteler distributes each of the three parts of the book into four sections, and each section into four pieces.

The twofold division of the book, as Hitzig makes it, is an example of arithmetical division: 2 into 48 gives 24 chapters to each. As to the details of *subdivision*, he looks upon each of the principal parts as forming three unequal sections: I. (1) ch. i.-vii.; (2) ch. viii.-xix.; (3) ch. xx.-xxiv. II. (1) ch. xxv.-xxxii.; (2) ch. xxxiii.-xxxix.; (3) xl.-xlvi. According to Hitzig, the thing aimed at was merely "to incorporate the mass of the oracles." (!) If this appears to be too little for an "arranged, organic book," Kliefoth's principle of division, according to the formula, "And the word of Jehovah came to me thus," gives the impression of something that is too artificial. Our position must be this: The chronological element cannot be the determining one everywhere, nor even for the most part, as regards the division in detail; for neither are the dates so generally given, nor do they even regulate a separate part, such as ch. xxv. sqq. More tenable as a division of our book in respect to details—more tenable even than one furnished by the matter-of-fact, *historico-material* element—is that afforded by the *inner substance*, a method by which we shall have to look at the *fundamental idea of the glory of Jehovah manifesting itself in judgment and pitying grace*.

SUBDIVISION OF THE PRINCIPAL PARTS.

A. FIRST PRINCIPAL PART: CH. I.-XXIV.

The Prophecy of Judgment.

I. *The Divine Mission of Ezekiel:* ch. i.-iii. 11.

1. The Vision of the Glory of Jehovah, ch. i.
2. The Divine Commission to the Prophet, ch. ii. 1-iii. 11.

II. *The First Execution of the Divine Commission:* ch. iii. 12-vii. 27.

1. The Installation and Instructions, ch. iii. 12-27.
2. The Four Signs and their Interpretation, ch. iv. 1-v. 17.
3. The Two Discourses of Rebuke, ch. vi. and vii.

III. *The Subsequent Execution of Divine Commissions: ch. viii.-xxiv.*

1. The Vision, ch. viii.-xi.
 - (1) Of the Abominations in the Temple, ch. viii.
 - (2) Of the Judgment on the Guilty, ch. ix.
 - (3) In particular of the Coals of Fire on the City, ch. x.
 - (4) Of the Leaders of the People, ch. xi.
2. The Signs, ch. xii. 1-20.
 - (1) The Sign of the Departure of the King, ch. xii. 1-16.
 - (2) The Sign of Bread and Water, ch. xii. 17-20.
3. The Near Execution of the Punishment, ch. xii. 21-xxiv. 27.
 - (1) The repeated Preliminary Announcement, ch. xii. 21-28.
 - (2) The Discourse against the False Prophets and Prophetesses, ch. xiii.
 - (3) The Testimony against the Idolatrous Seekers after Oracles, ch. xiv
 - (4) The Parable of the Vine Tree for the Burning, ch. xv.
 - (5) The Story of the Lewd Adulteress, ch. xvi.
 - (6) The Riddle about the Royal House of David, ch. xvii.
 - (7) The Laws of the Divine Punitive Righteousness, ch. xviii.
 - (8) The Lamentation over the Kings of Israel, ch. xix.
 - (9) The Survey of the Leading of the People from of old, ch. xx.
 - (10) The Approaching Judgment, ch. xxi.
 - (11) The Conviction of the Ripeness for Judgment:
 - a. as well of Jerusalem in particular, ch. xxii.
 - b. as of Judah and Israel collectively, ch. xxiii.
 - (12) The Marking down of the Event that is taking place, the Discourse in Signs, and the Virtual Sign (the Silence of Ezekiel), ch. xxiv.

A—B. CH. XXV.—XXXII.

The Transition from the Prophecy of Judgment to the Prophecy of Mercy by means of the Predictions against

- I. 1. Ammon,
2. Moab,
3. Edom,
4. The Philistines, } Ch. xxv.
- II. 1. Tyrus, ch. xxvi. 1-xxviii. 19.
2. Sidon, ch. xxviii. 20-26.
- III. Egypt, ch. xxix.-xxxii.

B. SECOND PRINCIPAL PART: CH. XXXIII.—XLVIII.

The Prophecy of the Mercies of God toward His People in the World.

- I. *The Renewal of the Divine Mission of Ezekiel*, ch. xxxiii.
 1. His office of Watchman in itself, ch. xxxiii. 1-20.
 2. The same in view of the Event that has taken place (the re-opening of the mouth of Ezekiel), and in face of the state of affairs as well as of hearts, ch. xxxiii. 21-33.
- II. *The Divine Promises.*
 1. Against the Shepherds of Israel of the Shepherd Mercy of Jehovah toward His Flock, and of His Servant David, ch. xxxiv.
 2. Against Edom with respect to the Mountains of Israel in consequence of the Self-sanctification of the Name of Jehovah, ch. xxxv. and xxxvi.
 - (1) In the Vision of the Resurrection and Requickening of the Dead Bones, ch. xxxvii. 1-14.

- (2) By means of the Symbolical Action with the One Stick out of the Two Sticks, along with the Interpretation, ch. xxxvii. 15-28.
4. Against Gog of Magog for the Glorification of Jehovah in the World, ch. xxxviii. and xxxix.
5. In the Vision of Glory.
- (1) Of the Temple and its Services, ch. xl.-xlv.
- (2) Of the Holy Land and of the Holy City, ch. xlvii. and xlviii.

§ 6. CHRONOLOGICAL SKETCH ACCORDING TO THE DATES IN THE BOOK.

Day.	Month.	Year of the Captivity of King Jehoiachin.	CHAPTERS.
5	4	5	Ch. i.-vii.
5	6	6	„ viii.-xix.
10	5	7	„ xx.-xxiii.
10	10	9	„ xxiv. xxv. ?
12	10	10	„ xxix. 1-16, xxx. 1, 19. ?
1	1	11	„ xxvi.-xxviii.
7	1	11	„ xxx. 20-26.
1	3	11	„ xxxi.
5	10	12	„ xxxiii. (ch. xxxiv.-xxxix. ?)
1	12	12	„ xxxii. 1-16.
15	12	12	„ xxxii. 17-32.
10	1	25	„ xl.-xlviii.
1	1	27	„ xxix. 17-21.

It is clear from this chronological sketch, so far as dates in the book make it possible, that several of the predictions of judgment on the heathen encroach on the second principal part of the book. As the prophecy of the divine mercy begins on the ground of the renewed call to conversion, and with repeated earnest accusation of Israel (ch. xxxiii. xxxiv. xxxvi.), so the promises of God for His people are accompanied by the tone of judgment on the hostile world-powers, their judgment and downfall—comp. ch. xxxv. xxxviii. xxxix.—as contrast, background, as well as necessary transition to the glorification of the Lord in His kingdom; and so there belong also to this class the predictions, ch. xxxii. 1-16, 17-32, ch. xxix. 17-21, xxx. 1-19, which thus occupy in the transition section (A—B) a preparatory place.

It is likewise clear from the above table, that many a question will have to be answered just by the detailed exposition of the passages referred to, and perhaps only in accordance with probability.

§ 7. THE CHARACTERISTICS OF EZEKIEL'S PROPHECY.

J. Görres says, in the second volume of his *History of the Myths of the Asiatic World* (p. 477), of our prophet: "Like a flame from heaven, Ezekiel blazes up darkly glowing, a great strong nature, his imagination a furnace of seething metal, genuinely oriental in his whole character." Giving prominence to more than the mere natural peculiarity of Ezekiel, Hengstenberg draws the picture in his *Christology*: "A spiritual Samson, who with strong arm grasped the pillars of the idol temple and dashed it to the ground; a powerful gigantic nature, which by that very circumstance was fitted effectively to combat the Babylonian spirit of the age, which was fond of powerful, gigantic, grotesque forms, standing alone, but equal to a hundred trained in the schools of the prophets."

We may begin the discussion of the characteristics, as Ezekiel's book of prophecies exhibits them, by pointing back to the interpretation of his name (§ 1). *His prophetic peculiarity and*

manner of representation is reflected first of all in general, and that throughout, in his name. Comp. also § 2.¹

Then, *in particular*, above other things, emphasis must be laid on *the priestly stamp* which the prophecy of Ezekiel bears. If Keil (*Bibl. Comm.* p. 9) appears to have his difficulties in this respect, he is certainly right as against the opposite views brought forward by him; but this *predominantly* "symbolical and allegorical dress," which is "carried out into the most minute details," as it belongs to Ezekiel above "all other prophets," could with difficulty in the case of a Jew be better obtained than in the Levitical service, than in the temple at Jerusalem, than by means of a priestly education and training,—in short, in a priestly-Levitical way. A Levite lived in the Mosaic worship, a priest lived in the midst of symbolism and allegory; he became accustomed to it (especially if he brought along with him a mind suited for it, and possessed the sanctified imagination of Ezekiel) from his surroundings, from his whole actings, as it were involuntarily as his prevailing mode of expression. Thus "lie the elements," as Keil, following Hävernicks, remarks, for the vision at the very commencement (ch. i.), "in the enthronement of Jehovah above the cherubim on the lid of the ark of the covenant," consequently in what was of necessity the crowning-point of a priest's life and of priestly contemplation, according to Lev. xvi. As the glory of Jehovah is the ruling element in the whole book, its priestly keynote is thus sufficiently indicated: but the closing chapters, with the prophetic description of the new temple, etc., completely reveal the priest-prophet, and are only to be explained from a genuine priestly fancy.²

A further characteristic of the method of Ezekiel's prophecy is *a lofty ideality*, a high figurativeness leaving far behind it the usual forms of existence, *side by side on the other hand with a severe realism, encountering sensualism sensually*. Both elements in their contrasts, in their conflict with one another, give to the prophetic form of Ezekiel an *eminently original vivacity*.³

His sojourn in exile may be looked upon as contributing to this in a twofold respect: in the first place, in so far as our prophet was thereby withdrawn from the proper scene of events; and in the second place, inasmuch as he was at the same time placed in the midst of the Babylonian world.

If Jeremiah is himself present on the scene of events, is every instant enduring his part in the vicissitude of actual occurrences, has to interfere in the circumstances lying immediately before him, and if therefore he led a more stirring outward life, his style corresponds therewith—that of more popular prophetic discourse; his whole activity takes its complexion from the particular actual occurrence. Ezekiel, on the other hand, far as he was from Judea, standing face to face with the imaginings of the exiles (whatever inner connection these forced with the fatherland), amid the most diverse rumours, dispositions, and feelings, was *pointed to the divine communication by means of revelation*. It is therefore only fitting if he

¹ "Above all others, the prophet is distinguished by an uncommon power and energy. Ezekiel is one of the most imposing organs of the Spirit of God in the Old Covenant, a really gigantic phenomenon. In opposition to the present, he steps forth with all sternness and iron consistency, an inflexible nature, encountering the abomination with an immoveable spirit of boldness, with words full of consuming fire. Unceasingly he holds up the one thing that was needful before the deaf ears and hard hearts of the people. The overpowering element of his eloquence rests on this union in it alike of imposing strength and indefatigable consistency."—(Hävernicks, *Comment.* p. xiv.)

² Ewald asserts that in this last great section of his book Ezekiel "begins already to look on what the people regard as sacred and the priesthood of Israel with that timidity and externality which becomes ever more prevalent after his time," and sees therein "just a consequence of the one-sided literary conception of antiquity according to mere books and traditions, as well as of the depression of intellect increased by the longer duration of the exile and bondage of the people." The exposition will as decidedly reject the alleged "timidity and externality," as Hävernicks rightly points to this, what "a high spirit" rather, "which, looking away from all the pains and sufferings of the present, lives in the future and the reconstruction of the kingdom of God with fresh enthusiasm, meets us just in the second part of Ezekiel." If, however, the *detailed character of the description* were to make the impression of "externality," then this is a peculiarity of the prophet in the very first chapter of his book, and characterizes his popular addresses no less than his visions. One may look upon this at the same time as the later literary style; but the manner of Ezekiel is once for all to take a penetrating view of his subject on all sides, as he himself wholly lives and moves therein, and to exhaust it as far as possible. The more tranquil outward (public) life of Ezekiel, as compared with Jeremiah, is therefore not yet the "learned" "literary leisure" which Ewald makes it out to be.

³ In this as in many other respects, Ezekiel may be compared with Tertullian.

looks at things as from afar, thus *from the divine idea of Jehovah's self-accomplishing glory*. His activity thus *ideally* conditioned concerns itself with the certain fact chiefly *according to its essence*, in its *necessity* and character of fact *as such*. On the height, it is not so much the ever-recurring gust of wind, the whirling dust, the falling of the heavy raindrops, and anon the first flash of lightning, the rolling of the first thunder, that affects us; it is especially the existence of the thunder-cloud coming from afar that has the power to engross our attention. In the distance from where the event actually occurs as an isolated phenomenon, the prophetic life will be for the most part *internal*,—a *contemplative, ideal* one; instead of the separate occurrences, by means of which the fact is accomplished on its theatre, there will meet us here, according to individuality and surroundings, as well as (in the case of a prophet) ever under the special divine impulse (in vision), the separate *forms of representation*, by means of which the contemplative spirit seeks to put in shape for itself and others *the ruling idea of the whole*. Hence, to make of Ezekiel a recluse and pedant,—to fancy him, as Ewald does, “a mere literary man confined to his own house and the narrow limits of domestic life” (*The Prophets of the Old Covenant*, ii. p. 210),—will appear to a believer in an extraordinary divine revelation to be an idea which may be mentioned because of its singularity, not refuted. Only on the standpoint of rationalistic or naturalistic materialism, where one makes the prophets at his own hand (comp. another passage at p. 203), are such conceptions and representations at home. The high position of Ezekiel in God's fixed purpose—the more so that he has his abode far from the sinking fatherland, among his fellow-captives by the Chebar—explains, in connection with his *poetic gift* (acknowledged even by Ewald), sufficiently the lofty ideality of his prophetic mode of representation.¹

As to what has been maintained on the other side with respect to the “influence of the Babyionian spirit and taste on the form of his prophecy,” viz. in reference to his symbolism, we must agree with Keil in the view, that the admission “of Old Testament ideas and views,” alike for the contents and for the form, in *general* is sufficient (comp. the work referred to, p. 6 sqq.); on the other hand, as respects *the filling up of the picture in detail*, the exposition may indeed specify *many an Assyro-Babylonian feature*.

Thus ch. xl. sqq., with their *architectural finish and picturesqueness of detail*, transport us in a lively way *into the midst of the immense architectural labours of Nebuchadnezzar*, by means of which, when returned home from his victories, he transformed his metropolis Babylon into the finest² city of the world, not merely adorning and enlarging it, but fortifying it quite as much, just as, in like manner, in order to preserve the original territory of the kingdom, the land of Shinar, and the capital, from the Medes, he caused the so-called Median wall to be carried across from the Euphrates to the Tigris. The late Professor Hengstenberg said to me long ago, in course of a conversation about the last chapters of Ezekiel, the prophet must certainly have had a “knowledge of building,” just as, *e.g.*, Riggenbach's treatise also on the tabernacle betrays such knowledge. At all events, the probability is as great of there being a natural substratum for the detailed restoration of the divine visions at the close of his book in what the priest of Judah in Babylonian exile, by means of Nebuchadnezzar's³ immense buildings in city and country, was able to appropriate from what he saw

¹ “The flame of the divine wrath, the mighty rushing of the Spirit of the Lord, the holy majesty of Jehovah, as the seer has beheld it, is wonderfully reproduced in his discourse” (Hävernick).

² For this we have the ocular testimony (thoroughly confirmed by lately discovered inscriptions) of Herodotus, who visited Babylon in course of the fifth century before our era. The city had the form of a rectangle (comp. Ezek. xlvi. 30 sqq.). Herodotus describes the wall 200 feet high with its 100 gates (comp. also Ezek. xl. xlii.), with posts and thresholds of massive bronze. The deep and swiftly flowing Euphrates (comp. Ezek. xlvii.) intersected Babylon, discharging itself into the Erythrean Sea. The outer wall served as a work of defence. In the midst of the one half of the city was the royal palace, with large, strongly fortified enclosure; in the midst of the other half of the city was the sanctuary of Bel with its brazen gates (comp. ch. xlvi. 21 sqq.). *Herodotus' description of Babylon reads like a parallel to Ezek. xl.-xlviii.* (The circumference of Babylon, as the great outer wall determined it, was, according to the measurements of Oppert, the topographer of the old Chaldean city, seven times that of modern Paris; the inner and more contracted wall embraced still a much larger area than London.) “In symbolical effect,” says Lange on one occasion, “human culture becomes a picture of divine worship.”

³ Nebuchadnezzar as a builder outstripped all his predecessors (Fr. Lenormant, *Manuel*, ii. 17 sqq.). He rebuilt almost entirely the royal city of the old Cushite rulers, lying on the eastern bank of the Euphrates; a gigantic new palace rose there at his command, recognizable even at the present day in

and understood in this connection. Nay rather, in contrast with the buildings of Nebuchadnezzar, the building of Jehovah rises up in Ezekiel as the architectural antithesis of the kingdom of God to the kingdoms of this world, as these latter are symbolized and typified by the world-empire of Nebuchadnezzar. In this way, face to face with "the dominion of the world-powers," as Auberlen designates the stadium of the Babylonian captivity "in the history of the development of the kingdom of God," a significant memento was set up. Our view is, that the impression which the melting and expenditure of brass and of gold necessary for the gigantic buildings of Nebuchadnezzar, and the innumerable brick kilns, were fittest to make, is to be met with in comparisons such as Ezek. i. 4, 7, 13, 27, viii. 2, x. 2. xxii. 20, 22, etc.

But especially the *designedly sensual realism*¹ of the representation, of the singular mode of expression in chapters like ch. xvi. and xxiii., seems to have borrowed its colouring from the so notorious *gross sensuality of the Babylonian idolatry*, in which the most unbridled, most shameless naturalism prevailed. Thus Herodotus relates of the temple of Bel, that in the chapel in the uppermost tower "there is a bed quite prepared," and that "no one spends the night in it but a woman of the land whom the god appoints." Bilitta, or Mylitta, the great goddess of nature, who combined the contrasted qualities of the heavenly and the popular Venus, Tauth and Zarpanit, demanded usually of every woman of the land once in her life her prostitution to a stranger as an offering. So Nana or Zarpanit, worshipped at Kutha, bore the surname of Succoth-Benoth, which likewise points to such prostitutions in honour of the goddess. Comp. the apocryphal epistle of Jeremiah, vers. 42, 43.

the hill of rubbish Kasr, one of the largest. An artificial hill was the site of the celebrated "hanging gardens," which were intended to represent to his Median consort Amytis her beautiful fatherland; terraces rising step by step one above the other, an "Isola Bella" on land, according to Oppert the great rubbish-deposit of Amram. Of the "temple of the foundations of the earth," called also Bit Saggatu ("the temple which raises its head"), that very ancient terraced pyramid of the royal city, with the alleged tomb of the god Bel-Merodach and an esteemed oracle, Nebuchadnezzar says in an inscription: "Bit Saggatu is the great temple of heaven and earth, the dwelling of the lord of the gods, Merodach. I have restored his sanctuary, the seat of the supreme authority, overlaying it with pure gold." A second terraced pyramid was erected by him beside it as a temple for the goddess Zarpanit. On the side of the "secular city" (Hallat) on the west bank of the Euphrates, now Hillah, where the captives from the different countries and Jews also were settled, Nebuchadnezzar restored the tower of Babel, and built therein the great temple of Bel, called Bit-Zida, and "the temple of the seven heavenly spheres." An inscription discovered some years ago, and translated, calls it "the terraced-tower, the everlasting house, the temple of the seven lights of the earth (planets), to which the oldest mention of Borsippa (i.e. 'the tower of the languages') is attached, which the first king built, but was not able to finish; men had forsaken it since the days of the flood, expressing their words in confusion. The earthquake and the thunder had shaken the crude brick, and had split the burnt brick of the facing; the crude brick of the foundation-walls had sunk down into hillocks." Herodotus also gives a description of this building restored as a temple. General Rawlinson has pointed out that the seven storeys with the sanctuary of the god above were painted as with the colours of the seven heavenly bodies; the succession of colours represented at the same time the succession of the days of the week. The cuneiform inscriptions of Nebuchadnezzar enumerate other temples besides, which he restored or erected anew, and likewise in the other cities of Chaldea. Those of Kai also, on the Euphrates at Babylon, were finished by him; but just as he cared for "the city of his kingdom" (so he calls it in his inscriptions), so in like manner he cared for the remaining portions of his land: he restored the celebrated royal canal (Naharwalkor), and below Sippara he caused an immense lake to be dug for the purpose of irrigation. It is certainly to be conceded that such activity in building on the part of Nebuchadnezzar will somehow be reflected in the prophetic form of Ezekiel, whose labours were carried on in presence of it.

¹ "As the symbolism and application of similitudes, images, and proverbs is in general only a means to an end, that of illustrating the truths to be brought forward, and of strengthening by means of illustration the effect of the word and the discourse, so the like end is also served by the detail and circumstantiality of the representation, and even by the repetition of thoughts and expressions under new points of view. The people to whom Ezekiel had to preach repentance by the announcement of divine judgment and salvation were a rebellious race, of brazen face and hardened heart. If he wished to exercise towards these faithfully and conscientiously the office of watchman committed to him by the Lord, he must both rebuke the sins of the people with strong words and in drastic fashion, and portray the terrors of the judgment vividly before their eyes, and also set forth in a way that would strike the senses that salvation which was to spring up thereafter for the penitent."—KEIL. "Est atrox, vehemens, tragicus, totus in *denuntiis*, in sensibus elatus, fervidus, acerbus, indignabundus. In eo genere, ad quod unice videtur a natura comparatus, nimirum vi, impetu, pondere, granditate, nemo ex omni scriptorum numero eum unquam aequavit."—LOWTH.

From the circumstance that our prophet was placed in the midst of the Babylonian world, yet another peculiarity characterizing him and his book is explained, viz. his *surprisingly accurate knowledge of foreign nations and their affairs* (comp. ch. xxvi. sqq., xxxviii., xxxix.). In this respect he makes the impression of a man who has travelled much and far. Naturally, Ewald finds in this a confirmation of his strange view of Ezekiel sitting over his books, of the "literary and learned man" at the expense of the genuine prophet.¹ It is true: "the position and circumstances of the nations and countries of the earth are described by him with a comprehensiveness and a historical vividness such as belongs to no other prophet." But for this there was no need in the kingdom of Babylon of any far-fetched "learning;" it was enough, with an actual interest and the necessary mental endowments,—which even the *mastery of his materials* possessed by Ezekiel sufficiently shows,—if there were simply open eyes and ears, for Babylon was one of the centres of eastern commerce (Ezek. xvii. 4, xvi. 29), as its geographical position, where Higher and Lower Asia meet, between two great rivers, which placed it in connection with the Persian Gulf and the Indian Ocean, amply justifies, and as may also be shown in other ways. At this market-place so situated, the caravans of the east and west came together, and the mariners of Africa, Arabia, and India met one another. Here they obtained by barter the products of Babylonian industry, which was employed, down even to the villages, e.g. in woollen and linen weaving, in the manufacture of garments and carpets. Babylonian weapons, furniture, jewellery, and other fancy goods were articles not less desired. On the other hand, there came to Babylon wines from Armenia, precious stones and large dogs from India, as also the finest woollen stuffs from Persia, perfumes, spices, gold, ivory, and ebony from Arabia and Ethiopia. In the city of Babylon the great world-roads converged (comp. Lenormant, p. 35 sqq.). In addition, a powerful navy; Babylonian ships sailed over the Persian Gulf. According to Strabo, there were factories and colonies of Babylonians in distant lands.

One sees that the Babylonian exile had a similar task to that of the sojourn of the people in Egypt in former days; it was only a *more advanced secular school* for the Jews.

If now we must specify *vision and symbolism* as being, to a considerable extent, the characteristic of Ezekiel's prophecy, there is thus expressed a departure from the previous fundamental form of prophecy, viz. inspired popular discourse (which is the peculiarity e.g. of Isaiah, and also of Jeremiah even), and an approach to Daniel's peculiarity. What steps more into the background with Isaiah, Jeremiah, and other prophets (Isa. vi.; Jer. xxiv.), begins to be more prominent in Ezekiel, although "the word of Jehovah" also comes to him repeatedly along with it.² The lower form of dream is not found in our prophet; but divine revelation comes to him in a waking state, in the higher form of vision (Ezek. i., viii. sqq., xl. sqq.); and just as in the dream plastic symbolism is the rule, so symbolic representation, figurative and allegorical discourse, parabolic speech, the enigmatic is the seer's mode of expression in word as in action (Ezek. i., xv., xvii., iii., iv., v., etc.). Hess: "One might call it pantomimic." The more that God is unveiled before the prophet, in so much the more veiled a way does he shape his reproduction of what he has seen for the profane multitude. (Comp. in this connection the phenomena in the case of one who has risen from the dead. Auberlen quotes also Matt. xiii. 10 sqq.³) Only when Ezekiel is to be at the same time an expositor, and he is so almost throughout (ch. i. 28, iv. 3, 13 sqq., xvii.),—it is in this way the transition is made in his case to the plain word, to the prophetic popular discourse,—do logical thought and conceptions again make their appearance. That *being in the Spirit* (Rev. i. 10, iv. 2), as distinguished from this *speaking in the Spirit*, is the *apocalyptic element* of Ezekiel. He testifies of

¹ And yet Ewald concedes, and in words copiously recognises (pp. 204–206), a public ministry of Ezekiel, and that with "clearest consciousness of his being a genuine prophet," and "more plainly expressed than in the case of any earlier prophet."

² "We find in the prophet partly a purely didactic mode of discourse tranquilly unfolding itself, similar to what is to be found in the older prophets, ch. xii.–xix. The style is then the usual one of prophetic rhetoric," etc. (Häv.).

³ "That mode of representation, because it introduces us immediately to the inner world of the prophetic spirit, has a mysterious, oftentimes obscure and enigmatic character. The prophet loves this mode of speech so much the more, when it rouses attention and inquiry, and the more impressively a word of such a kind touches men's hearts. Jerome designates our book as: *scripturarum oceanum et mysteriorum Dei labyrinthum*" (Häv.). Perhaps, for the idea of *Theosophy* (comp. the article of Lange in *Herzog xvi.*), the Old Testament point of connection may be got from Ezekiel.

it from the beginning (ch. i. 1): that "the heavens were opened," and "he saw visions of God." (Comp. the profound remarks of Auberlen on the three forms of Old Testament revelation, Theophany, Prophecy, Apocalypse, in his *Daniel and Revelation*, p. 70 sqq.¹)

We shall also in the case of Ezekiel be able to speak of "a look that is all-embracing," according to Auberlen the one peculiarity of apocalypse, just as we shall meet in our prophet with the other peculiarity remarked by him, "*specialty of prediction*," that apocalypse "gives more of the detail of universal history and more eschatological detail than prophecy," not exactly in the way in which it occurs in Daniel, but yet in similar fashion. Hävernück says: "Rightly did Witsius call the *donum prophetiæ* of our prophet *incomparabile*. True indeed, he grasps the future more in its general features,—the most comprehensive possible form of the kingdom of God as a whole,—but along with that there are not wanting also remarkable glimpses into the detail of the future, predictions strictly so called, on which by means of their exact fulfilment the seal of truth and of divine enlightenment on the part of the prophet is impressed, ch. xxvi. sqq., xii. 12 sqq., xxiv.; comp. ch. xxxiii." (ch. xi. 10; comp. with Jer. lii. 10). Year, month, and day are given us; it is the prophet's conscious intention to remove every suspicion of a *vaticinii post eventum*.

But apart from these definite predictions, the general sensuousness, the complete visibility of the prophetic form of Ezekiel is the suitable counterpart of the Chaldean world which so caught the eye, and amid which Israel is in a state of dread; and still more was it, on the other hand, adapted for the comfortless despondency and almost despair of those banished thither, from whom everything visible, which had been to them a pledge of the divine favour,—land, and city, and temple, and the beautiful ordinances of divine worship,—seemed to have vanished for ever, to comfort them against the whole aspect of things visible with something visible from God, and as it were palpably heavenly. For this purpose there lies a security from God in the appearance of Ezekiel, a sacramental character, one might say, to which, equally with the most definite predictions, a number of formulas recurring through the whole book contribute, such as. "and they shall know that I am Jehovah," or, "they shall know that a prophet is in their midst," "and the word of Jehovah came unto me, saying," "the hand of Jehovah came upon me," or the like, "as I live, saith the Lord Jehovah," "I, Jehovah, have said it," etc. ("Thus saith Jehovah the Lord" occurs, according to Kliefoth's reckoning, 121 times.) To perceive in such formulas (as Ewald does) "as it were an encouraging of themselves on the part of the fainting prophetic order," or even the boastful, stupid weakness of old age, is to misunderstand the intentional emphasizing of the divine origin and contents, which Ezekiel claims for his announcements. Not less does our prophet over and over again emphasize the divine commission, the divine impulse, to speak this, to do this or that (ch. vi. 1, xiii. 2, 17, xvi. 2, xvii. 2, xxxv. 2, xxxvi. 1, xxxviii. 2, iii. 1 sqq., iv. 4 sqq., xii. 1 sqq., xxi. 24 sqq., etc.). This is the more suitable in confronting his doubting, unbelieving, and rebellious hearers, especially for the opening apocalypse, where, in the case of the visions and symbols, mere human imagination might very greatly deceive itself and impose upon others. But Ezekiel is from the first set by Jehovah to speak and to execute the words of Him who thus commissioned him, and of Him only; his whole book is the fulfilment, and nothing more, of the symbolic procedure in ch. ii. 8 sqq.

In connection with this we must also understand the *standing address* of God to the prophet "son of man," viz. of one who of himself would be quite incapable of such communications, flesh of flesh, man of man!

As regards the close connection of Ezekiel with the Pentateuch, Keil is perfectly right in asserting that he has this "in common with all the prophets." "Along with his immediate predecessor Jeremiah, he is distinguished in this respect from the earlier prophets by the fact that the verbal references in both become more frequent and appear more prominent, which is

¹ To this category belongs also the significant occurrence of the number seven: thus, seven times prophecy about Egypt (ch. xxix. sqq.); and so, seven nations against whom judgment is predicted (ch. xxv. sqq.), by means of an intentional separation of Tyre and Sidon. Kliefoth has shown that, even as respects the whole book, according to the formula, "and the word of Jehovah came unto me, saying," it consists of 7 × 7 words of God: "an arrangement according to the number seven," says he, "which we find in the book of Zechariah and in the Apocalypse, carried out in a different fashion; for what these prophets predict will be fulfilled and accomplished, like God's work of creation, in seven days." Comp. besides, on Apocalypse and Prophecy, Lange on Genesis, p. 36.

accounted for chiefly by the circumstance, that the apostasy from the law had become so great, in consequence of which the judgments already threatened in the Pentateuch were falling upon them," etc. Ewald says that Ezekiel "makes use of the Pentateuch as a matter of pure learning" and certainly without genuine "prophetic originality and independence;" but the complete proof to the contrary is already furnished by his mode of understanding—which is not only sensible, but a result of his being filled with the Holy Ghost—this very ceremonial law in an eschatological or Christological respect. In reference to the moral law, we may compare, as against Ewald, ch. xviii., for example, of which chapter Umbreit remarks that it "brings out in the most splendid manner the ethical character of our priestly prophet." "If one sees in the ceremonial law narrow and narrowing forms, crippling our mental freedom, then certainly the entering on the same, as Ezekiel does, itself appears as a narrow-mindedness. But the law has a higher significance for the prophet; and with how free a step intellectually—with all his attachment, fidelity, love to the same—he enters on the subject, is shown by the deeper apprehension of the ideas which are enstamped on the ordinances of the law and of the spiritual import of the legal forms, so that, as the very section ch. xi. sqq. shows, he stands in a relation of nowise slavish dependence on the law, but has clearly recognised its exact significance for the period of the Old and of the New Covenants, alike in their agreement and in their diversity" (Häv.). How different is Ezekiel's way of dealing with the law from that of Ezra, also a priest, the scribe! Comp. besides Oehler (HERZOG's *Real-Encycl.* xii. pp. 227, 229). "The position of Ezekiel among the exiles," remarks the latter, "is to be compared relatively with that of the prophets in the kingdom of the ten tribes;—among the captives of Israel, where the tendency to idolatry was deeply rooted (Ezek. xiv. 3 sqq.), and where also still later (Isa. lxxv.) the apostasy spread mightily, to preserve a religious community, within which the Church of the future might be perpetuated. This object was also served by the maintenance in particular of the sabbath-festival, a salutary fence for the people thrown among the heathen; a protection against the ways of the heathen," etc.

As to the "literary style" of Ezekiel, Ewald's judgment is, that his mode of representation "seldom falls away, like that of Jeremiah, easily recovers itself, and as a rule is beautifully rounded off; his language has already, scattered here and there, many an Aramaic and otherwise foreign element, the influx of the exile, yet fortunately it leans most on the older models; the discourse is rich in rare comparisons, often charming, and at the same time striking, full of manifold turnings (which are often beautifully elaborated), and where it rises higher, of genuine dramatic liveliness; it has also a certain evenness and repose, in contrast with Jeremiah," etc. Comp. Häv. *Comm.* p. xxiii; Keil, *Comm.* p. 10; Zunz, *Gottesdienstl. Vortr. d. Juden*, p. 159, who adduce, besides, the expressions original to Ezekiel, not occurring elsewhere, which perhaps are formed by himself. Schiller (as Richter tells us) read Ezekiel with the greatest pleasure, because of his finished glorious pictures, and wished even yet to learn Hebrew, in order to be able to read him correctly. Herder calls our prophet "the Æschylus and Shakespeare of the Hebrews."

§ 8. COMPOSITION, COLLECTION, ARRANGEMENT, GENUINENESS OF THE BOOK.

The book which bears Ezekiel's name is pervaded throughout by one and the same spirit alike of God and of man. In all its separate parts there meets us, as respects contents and form, mode of representation and language, the same very peculiar stamp of this prophet. Ewald acknowledges: "Even the slightest attention shows, that everything in it really proceeds from his hand." DE WETTE: "That Ezekiel, who usually speaks of himself in the first person, has written down everything himself, is a matter of no doubt." GESENIUS: "The book belongs to that not very numerous class, which from beginning to end maintain a unity of tone, which is evinced by favourite expressions and peculiar phrases; and by this circumstance alone every suspicion of spuriousness as regards particular sections might be averted."

"Groundless doubts," De Wette calls them (*Introd.* 7th edit.). Those of some of the Rabbins (comp. H. Witsii, *Misc. s. i. ch.* xix. 9) "were merely dogmatic;" the learned Jew Zunz has lost himself on the same path towards the Persian epoch. KEIL, *Introd.* p. 362 [Clark's Trans.].

But although, as Keil concludes, "the genuineness of Ezekiel's prophecies is at present

(1858) acknowledged with one voice by all critics, just as also no doubt any longer exists on this point, that the writing down and editing of the same in the book handed down to us has been executed by the prophet himself: "yet as to the manner in which the whole book originated, its collection and arrangement, a general understanding has by no means been arrived at" (HÄVERNICK).

The "want of arrangement," which Jahn remarked in his Introduction, because of the interruption of the chronological sequence by the prophecies against foreign nations (ch. xxix. 17 sqq., xxvi. 1, xxix. 1, xxxv., xxxviii., xxxix.),¹ may in general be regarded as cleared up by §§ 5 and 6, as to the detail the exposition will have to step forward; to ascribe it to the "copy of the transcriber or collector," is, from perplexity, to adopt a view which explains nothing.

Eichhorn in his *Introduction* adopted the supposition of small separate book-rolls, upon one of which, for the sake of economy, often two prophecies of the most diverse periods were written, the collector having shrunk from the trouble of re-transcribing them, and contented himself with the putting together of the separate rolls (!).

In support of the view which ascribes the collection also to *Ezekiel himself*, Hävernicks in his *Comm.* urges the following: (1) the systematic arrangement, which throughout corresponds to the contents, and combines strictly chronological sequence with arrangement according to subject-matter (in the prophecies against foreign nations); (2) the closest internal connection in the whole and in the separate parts, where every separate section looks back to the preceding; (3) the occasional closing notices, which in the collection of the whole have been appended most suitably by the prophet himself.

Ewald makes our book "first to have originated gradually from several layers, the mass not to have been written till several years after the destruction of Jerusalem in the leisure of domestic life;" it is "quite possible that Ezekiel began to write down many a thing even before the destruction of Jerusalem" (ch. xvii. 19, xii. 13, xvii. 20). Comp. said work, p. 213 sqq.

In favour of the *written composition by Ezekiel*, ch. ii. 9, 10 is certainly not without significance.² And where our prophet had not the temple with the people flocking together for oral address before him, where he could approach his auditory, the exiles scattered throughout the Chaldean empire, only by means of *written* communication, there is no necessity whatever, in support of a *speedy* written composition of the separate discourses, prophecies, visions, to draw the inference from Jer. xxix. that there was also a more extensive written intercourse between the place of exile and the fatherland. Yet Bleek in his *Introd.* urges, as an argument for their being originally committed to writing, and that not long after the revelation, the sentences with respect to the Jews in Jerusalem before the destruction of the city and with respect to the foreign nations, whilst he finds a later re-touching not unlikely. If it was "the prophetic custom of this period especially" (HÄV.), comp. Dan. vii. 1, Jer. xxxvi., to *commit prophecies to writing immediately*, then must the view, that in the case of Ezekiel also the *written composition of the separate parts* preceded the collection and arrangement of the whole by the prophet,—a view which is specially favoured by the very uniform setting of the separate pieces, by the similarity of the inscriptions, where they are found, by the recurring insertion with the formula "and the word of Jehovah came unto me,"—appear so much the more natural. Prophecies like those which form the close of the book, must have been sketched in writing before being orally delivered, and may afterwards have been amplified. The dates of Ezekiel are by no means "kept in so general a form" as Ewald asserts; year, month, and day are given, rather like the deliberate consciousness of the moment, than at random according to a very much later recollection. The peculiar description

¹ DE WETTE: "Of course ch. xxxv. ought to stand beside ch. xxvi., but it has also a suitable place here (much the same as Isa. lxiii. 1-6); but ch. xxxviii. and xxxix. have more a home than a foreign reference, and with perfect right are attached to ch. xxxvii."

² "It was the more likely for the prophet from the first to commit to writing the contents of the prophetic revelation entrusted to him by Jehovah, inasmuch as the beginning of the discourses which he had to deliver to the people was represented to him in the form of a writing. The inward necessity of writing, however, was much more urgently present as regards that portion of the prophetic announcement which was to be realized after the threatenings should have fulfilled their purpose, than in the case of the threatenings themselves, with which the prophet had to begin."—BAUMGARTEN.

in detail of our prophet may also certainly be traced back with Hävernicks to the strength and freshness of a present revelation and ecstasy, and may be used as an argument for written composition before the preparation of the whole. Comp. besides, Kliefoth, p. 81 sqq.

That "the Masoretic text" is "more faulty than in almost any other book of the Old Testament," is an exaggeration on the part of Ewald. Just as little was it "still in the hands of the LXX. in a far purer form" (HIRTZIG). But yet the comparison of the latter, as well as of the Peschito, is interesting for settling, or at least throwing light upon difficult cases. To the Alexandrian Philo the Greek translation of Ezekiel, with whom certainly he had the greatest sympathy, appears not to have been at all accessible. (FRANKEL, *Vorstudien zu der Sept.* p. 39.)

§ 9. THE CHRISTOLOGY OF EZEKIEL.

"The Old Testament Christology is a result of this circumstance, that the divine promise comes forth from the judgment of God" (LANGE); and the fall of Jerusalem may be looked upon as the element which determines the second group of the Messianic prophecies. Comp. Lange, *Pos. Dog.* p. 674. And so throughout the announcement of future salvation has as its precursor the judicial activity of Jehovah. There there is no rest, till the last extremity has been reached, and the last drops of Judah have been scattered among the heathen. This background of judgment, on which the Christological prophecy of Ezekiel displays itself, is therefore the universal Old Testament one of the prophets,¹ just as he occupies it specially in common with Jeremiah.

Thus Ezekiel (ch. xi. 13) cries with loud voice, that God is making a full end of the remnant of Israel, and receives thereupon the promise (ver. 16), that the Eternal Himself will be "as a sanctuary" to the exiles for the short time of their banishment. Out of apparently complete extermination in judgment there rises up what in a certain measure already forms a preparation for the close of the book.

Yet the priestly element can neither on this account, nor on the whole, be regarded as the peculiarity of Ezekiel's Christology. The utmost we can maintain is, that it is a predominant element in the manner of our prophet's conception and representation (comp. § 7) in this respect also. For the priestly conception is certainly to be found in Jeremiah too, for example, and just in ch. iii. 14-17, where Hävernicks finds "Jeremiah's fundamental idea" of the Messianic salvation expressed. It can also with difficulty be shown, at least in the case of Ezekiel, that, as Lange asserts, "the kingly office of the Messiah steps into the background;" it may be admitted with respect to His prophetic office. For, in accordance with Exod. xix. 6,—"the gospel of the Old Testament" (to use the words of Ewald),—the kingdom remains the keynote, and the all-pervading view of the Messiah is that of the King, whether resting on 2 Sam. vii., or going back to Gen. xlix. Not only does Ezekiel share such an expectation with all the prophets, but immediately on his opening up the Messianic prospect, in ch. xvii. 22-24, we have the planting of the cedar "on the high mountain of Israel," i.e. the raising up of the Davidic kingdom, to whose protection the nations will submit themselves (comp. besides on ch. xx. 33, 37). The "coming One" of ch. xxi. 32, "whose right it is" ("perhaps with allusion to the already Messianically interpreted passage, Gen. xlix. 10," remarks Bleek), is at all events a king. And just to the same effect we shall have to interpret ch. xxix. 31, especially the causing "the horn to bud forth." But now even in ch. xxxiv.,—while, with Tholuck, we must admit that "the name of shepherd corresponds to that of ruler in its ethical idea,"—where Jehovah takes upon Himself the care of the flock scattered under the bad

¹ Tholuck (*Die Propheten und ihre Weissagungen*, pp. 37 sqq., 78) gathers up "all prophecies under the category of that holy order of retributive justice which bears sway in the history of mankind." (Zephaniah is in outline this prophetic theodicy of God in history.) "As law and retribution are interchangeable ideas, it was a matter of necessity that legal exhortations should become the prophecy of retribution in the future—for individuals and for whole nations, closing with the prospect of the last judgment, by means of which the idea of the theocracy is destined to reach its ultimate fulfilment." Hävernicks (*Vorl. über die Theologie d. Alten Testaments*, p. 147): "Prophecy keeps in its eye the future of the people, while it, as it were, gives up the present. From the judgment upon the theocracy as chastisement comes forth the salvation. The judgment upon the nations is nothing but the glorification of the theocracy, as a victorious power over heathendom. Every announcement of judgment upon the world is therefore, in reality, Messianic, like that of the theocratic judgment."

shepherds (ver. 11 sqq.), this is to be done by means of His servant David, so that the servant of the Lord is neither the people, nor the true Israel, nor the prophetic order, nor even the Messiah-prophet, but, as ver. 24 expressly says, "the prince." Comp. in addition, ch. xxxvii. 22, 24, 25: "My servant David shall be prince over them," etc., "and David My servant shall be their prince for ever."

We may accordingly assert rather, that the *kingly office* is prominent in Ezekiel's picture of the Messiah, and that, along with the prophetic office, the Messianic priesthood as well remains in the background with our prophet. At ch. xxi. 31 [26, Eng. vers.] the priestly dignity, which Tholuck holds to be still a matter of controversy, appears at most in union with the kingly. Among the priests of the temple (ch. xl. sqq.) the high priest is not named, but a high-priestly mode of acting is made the duty of the priests. These are to become a high-priesthood, just as the whole temple becomes a holy of holies. That "the Lord" is "at the same time the high priest," is not to be inferred from this circumstance. Undoubtedly "the man" in ch. xliii. 6 is neither the one nor the other; and when it is there said by the glory of Jehovah, when it enters, with respect to the ark of the covenant, "the place of My throne," this comes rather from the lips of God as King, than from the lips of a high priest.

On the whole, the peculiarity of Ezekiel in his Christological relations may perhaps be said to attach less to the *personality*, which, as so circumstanced and clothed with such an office, by this or that other work, mediates the Messianic salvation, than to *this salvation itself*. As with Jeremiah already expressly the "Jehovah our Righteousness" of the Messiah (ch. xxiii. 6) passes over to the Messianic people (ch. xxxiii. 16), so Ezekiel's prophecy occupies itself peculiarly with the *Messianic salvation of the people*. That of course is, just as elsewhere also in the prophets, that Judah, and along with Judah Israel also, is to return from the exile. The deliverance from Babylon and that other very different redemption run into one another, just like the destruction of Jerusalem and the last judgment in the eschatological discourses of Jesus. Nor can it be looked upon as anything peculiar, that this outward return is conceived of Messianically as an internal one, as conversion to the Lord; for the case is the same with Jeremiah (ch. xxiv. 5 sqq., xxxi. 10 sqq., xxx. 18 sqq.). But although the subjective side is not forgotten, that the remnant shall remember and loathe themselves (Ezek. vi. 9, xviii. 31 even, xxxvi. 31 sqq.), yet the *objective* testimony preponderates even in ch. xi. 16: "I will be to them as a sanctuary." Of course this "Jehovah as a sanctuary" may be looked upon as Ezekiel's parallel to Jeremiah's "Jehovah our Righteousness," and compared with Jer. iii. 16, 17, Ezek. xx. 40 sqq. The fundamental idea of Israel is "a kingdom of priests," "a holy people," whose head is the King-priest, the Messiah, ch. xxxvii. 23, 28. If, however, Jeremiah, in describing the Messianic salvation, as it will be accomplished in the people, as they will be put in possession of it, speaks of the "heart," which God will give, to know Him, of the "new covenant," where God "puts His law in their inward part and writes it on their heart," of the "one heart and one way" (Jer. xxxii. 39 sqq.), Ezekiel on his part, and that just at ch. xi. 19, employs similar language, but the "new spirit," like "the spirit" occurring before in ch. i. 12, 20 sqq., is characteristic, is something additional (ch. xviii. 31); comp. besides, ch. xvi. 60 sqq. The Messianic salvation of the people (quite in harmony with the character of the book, according to ch. i.) is described as a *sanctifying or glorifying of God in*, as well as *upon* Israel (ch. xx. 41, xxviii. 25, xxxix. 27; comp. John xvi. 14). Based on this thought there arises the cleansing (ch. xxxvi. 22 sqq.; comp. ch. xxxvi. 32, 33, xxxvii. 23), which the Messianic period holds out in prospect (ver. 25), and the gift of a new heart and new spirit (ver. 26), which again (ver. 27) is made to include in it the fact, that God puts *His Spirit* in their breast. The *putting of the Divine Spirit* in the whole house of Israel forms the kernel of the very characteristic vision of ch. xxxvii. (comp. ver. 14), and is expressly spoken of in ch. xxxix. 29 as the *outpouring of the Spirit of Jehovah* upon the house of Israel. That and nothing else is the *peculiarity of the Christology of Ezekiel*; in other words: the *development of the Messiah*, the Spirit-anointed of God, the *Christ*, into *Christianity* in the *true Israel*. Hence, "the peculiar blessing of the temple" (ch. xl. sqq.) is "its water-spring," ch. xlvii. (LANGE), which is at the same time the key to the understanding of these closing chapters of our book (John vii. 38, 39). Its Christology moves already within the circle of the economy of the Holy Spirit; nay, even ch. i. of our prophet is to be understood in accordance with John xvi. 14. One might say: *ecclesiastically*, while Daniel prophesies of the Messiah in His kingdom above all *politically*, on the side of the world. Comp. besides, the following section.

§ 10. OF THE USE, THEOLOGICAL IMPORT, AND DIFFERENT WAYS OF UNDERSTANDING
THE BOOK OF EZEKIEL.

Starke's *Bibelwerk*, v. p. 1703, says at § 14: "Godly readers find in this book profit and edification enough," to wit, in general: "in distress and trouble comfort and consolation," as well as "the most delightful instruction as to a God-pleasing walk." "Everywhere one perceives how earnestly God seeks to awaken men, and to deliver them from the power of darkness, sometimes by promises, sometimes by threatenings, but sometimes also, if words are going to prove of no avail, by means of public calamities." "But in particular the prophet serves—(1) to give us the knowledge of the divine mercy, righteousness, truth, and power; (2) to give us the knowledge of the hatefulness of sin, for whose sake whole kingdoms are laid waste; (3) he gives us rules as to what every one has to do in his office on the breaking out of God's judgments; (4) he warns us how we are to be on our guard, etc., against false security, apostasy, presumption, hypocrisy, and the like; (5) and how, in the midst of the greatest corruption and severest oppression of the Church, we ought not to lose heart altogether, but to believe assuredly, that, as God is able to punish and exterminate His enemies, so also He is able to improve, protect, and make His Church glorious."

Ewald shows how this *use* for all time connects itself with the *immediate aims* of Ezekiel in the publication of his book, when he remarks among other things: "For one thing, he had to show that Jerusalem must fall, because it was in itself, and had been for long, in a state of irremediable confusion and perversity, and therein at the same time for the living there lay the right lesson and warning for the future; but, secondly, he must also set forth the certainty of a better future, and of the indestructibility of the true Church, and bring out clearly the genuine hope as opposed to despair, as well as in opposition to hasty and vain expectations; in keeping alive the sacred fire during the long period of the exile this book certainly had no small influence," etc. Jesus Sirach expresses himself in these terms about our prophet, according to Fritzsche's translation (ch. xlix. 8, 9): "Ezekiel beheld the vision of glory, which the Lord caused him to see upon the chariot of the cherubim; for he made mention of the enemies in wrath, and did good to those who walked in right ways; but he comforted Jacob, and delivered them by assured hope."¹

As regards the *import* of Ezekiel *theologically considered*, we shall the more readily abide by what the son of Sirach makes a starting-point, as *the glory of God* has already repeatedly been found by us to be of importance in getting at the contents of our book. In this way Ezekiel's theology is characteristically indicated. If, distinctively, God's "majesty" expresses His incomparable and immeasurable exaltation above heaven and earth, that unique, absolutely perfect independence of His being, in virtue of which He is God alone, in whom the greatness, power, beauty, continuance, and splendour of life are properly inherent, then Ezekiel makes known to us *the glory of Jehovah as being the self-representation of the divine life-form in order to manifestation*. As the "majesty" would be the sum of all supramundane divine attributes, so, according to him, the *glory* is the whole *manifestation* of God in mundane things. As the divine "majesty"—which by this means is shown to be moral—has as its counterpart the "holiness" of God, in accordance with which God is Himself pure, so the divine *glory* finds its counterpart in the *righteousness* of God, in virtue of which God, as Cleanser or Sanctifier, alike in *judgment* and in *mercy*, restores as well as displays His glory in the world. The *righteousness of God* is, next to the *glory of God*, and in connection therewith, the *peculiar theologoumenon* of Ezekiel. From this theological standpoint he delineates the downfall of Jerusalem, and likewise the downfall of the heathen nations referred to. Both have refused in free surrender to consecrate themselves to God, but have as much as ever they could in their own case treated God profanely, and made the world on its part unclean. The divine *righteousness in judgment*, as it is executed on both, adjusts this disorder, this contradiction as regards God's manifestation in the world, as regards His divine glory, through their being taken away by force, inasmuch as God consecrates to Himself the one as well as the other as a sacrifice, and in this way making atonement for the sin by means of the punishment, cleanses the world also, which is destined to be and to become full of His glory, and thus restores His glory in this respect. From the same theological standpoint *mercy* and salvation also are

¹ Gregory sets up Ezekiel as a teacher and pattern for preachers.

conceived of in Ezekiel, and in fact *under the presupposition of a substitution*. "For the righteousness of God," says Beck (*Lehrsätze*, p. 115 sqq.), "is hallowed not merely in punishing, but also in putting again to rights and creating anew, when He puts His law as light and spirit outwardly and inwardly in the life, and sets up with creative power in the world, as its everlasting salvation, the reign of law which had been interrupted by sin." The self-manifestation of His glory is on this side, in fact, also its *restoration* through righteousness, but still more its blissful and lovely *exhibition*. Although a substitutionary suffering of the Servant of God, as in Isa. liii., is not met with in Ezekiel, yet the cleansing of Ezek. xxxvi. 25 is conceived of as one *effected by priestly mediation*; and the fact that substitution is no strange thought to our prophet, that such a view is with him fundamental, and will therefore also be presupposed by him for the salvation of Israel through the mercy of God, is shown by the tetralogy of recurring passages, ch. xiv. 14, 16, 18, 20. As there is no one now among the people, either prophet, or priest, or king, able to step into the breach, a substitution is demanded, by means of which full atonement can be made, by means of which righteousness gains the victory, and the glory of Jehovah in grace and mercy comes to be manifested. (Comp. besides, Oehler's very suggestive article in Herzog, ix. p. 419.) Hence the word of the prophet ever again just demands *conversion to God*, with whom all things are possible, while the delusion of a substitutionary suffering of the children for the guilt of their fathers is dismissed in the most energetic and decided way in ch. xviii. For the righteousness which Ezekiel holds up as a righteousness for man is "*to do what is lawful and right*," "*to deal truly*" (ch. xviii. 5, 9), "*to be righteous*," and not to depart from righteousness, therefore also to *remain* righteous (vers. 24, 26): so that these children can neither know themselves to be guiltless, so as even to be capable of a substitution for their fathers, nor durst they allow themselves to be satisfied with a righteousness of pious pretence (in contrast with one that is personal and actual, and real and abiding);¹ but they are to make themselves a new heart and a new spirit (ver. 31). As in particular this closing demand of the 18th chapter, in which the whole discourse about righteousness culminates, lets it be seen that the way of Israel's thoughts hitherto has been a false one, inasmuch as the matter in hand is more a conversion, will involve the new birth, a new creation, so in this way there rises into view, at the same time, as the true way for every man, the way to God, and therein *the way of God*, that God who "has no pleasure in the death of him that dieth" (vers. 32, 33, ch. xxxiii.), as *the way of life*. Each for himself, so runs with Ezekiel the antithesis to all fancied substitution in the judgment of God, an antithesis which leads to death (ver. 4). But as God wills the life of him who "turns from his way," the true way of life must offer a better, even a true substitution.

Baumgarten, however, gives less prominence (Herzog's *Real-Encycl.* iv. p. 298 sqq.) to such an *ethico-theological* meaning of our book than to an *eschatological* one, when he asserts, "that according to Scripture Israel's state of captivity by no means ceases after the return of a few thousands to Jerusalem under Cyrus, but continues down to the present day, and will last until the general conversion of Israel." The interpretation attempted from this point of view of the vision in ch. i., of the "prophetic word during the exile," of the "labours of Ezekiel during Israel's captivity,"—one may apply to it Baumgarten's own words—"drags into the passage with one's own hand the very thing that is to be proved from it." Here, however, the opportunity presents itself, before we enter on the exposition of the book of Ezekiel, of discussing the *different modes of interpreting it*. Baumgarten finds in the passage quoted, that in Ezek. i.-iii. (comp. ch. xi. 22, 23) "it is shown most clearly that a new method of revelation on God's part is to begin, wherewith there is given in Israel, even without the instrumentality of the sanctuary and the priestly service, a possibility of further development and progress;" and then, in support of this view, he brings forward "as a new (?) beginning of inner development" the "prophetic position and labours of Ezekiel during the exile," in connection with which reference is made to Ezek. viii. 1, xi. 25, xiii. 24 (xiv. 1), xx. 1, xxiv. 19, xxxiii. 31, 32, just as the continuation is found "in the ordinance of the synagogue down to the present day." "What, above all, the meaning of the last third of the book amounts

¹ "The bad sort of mere outward righteousness and sham holiness (says Baumgarten), which was one day to bring blasphemy and bloody persecution on the holy and righteous King of Israel and Him who was demonstrated to be the Son of God, as well as on His Spirit-anointed messengers of peace. Hence, also, Ezekiel's prophetic labours in word and deed are directed far more against this deepest and most lasting corruption, than against all else."

to," Baumgarten gives as follows, ch. xxxvi. xxxvii. : "a resurrection of the dead and buried nation, and an everlasting spring for their frost-bound land, as soon as the spirit of prophecy shall prove mighty enough, in the power of its divine source, to breathe upon and wake up this field of the dead,—which the prophet even is able to do as yet only in type (ch. xxxvii. 3, 7),—when the spirit of the prophetic word shall have entirely filled the Gentile world, or (?) when the fulness of the Gentiles shall have come in, and by this means shall have the power and the task to wake up the dead people of God (Rom. xi. 25, 26)."—Ch. xl.-xlviii. : "For when Israel as a nation is converted to their God, how can they, how dare they exhibit their faith and obedience otherwise, than in the forms and ordinances which Jehovah has given to this nation? And is it not plain, that only after this conversion will the whole law in all its parts receive that fulfilment, which it has always hitherto demanded in vain? The Church of God is to find its goal in the condition here seen and described by the prophet of Israel (!). At that goal the Gentiles finally enter again into the community of Israel (!), and find in the law of Israel their national (!) statute-book, according to the will of God. We must accustom ourselves to recognise in these lofty and glorious descriptions not merely the final shape of Israel, but also the ultimate model for the converted and incorporated Gentiles (comp. ch. xlvii. 22?)." This is not the place to enter on a fuller treatment of this extreme development of a view of our prophet, in support of which the Epistle to the Galatians and that to the Hebrews do not appear to have been written, nor Acts xv. to have been meant; it must just be left to characterize itself. Tholuck (*Die Propheten und ihre Weissag.* p. 151 sqq.) says : "Although in scarcely any other department of Scripture has there been the same fluctuation with respect to the hermeneutical principles as in the exposition of the prophets, yet we may take the liberty of saying, that throughout all periods and sections of the Church the *typological* character of prophecy has been usually taken for granted. In reference alike to Old Testament prophecy in general, and to our prophet also in particular, we shall have to distinguish more exactly the following different modes of interpretation (comp. with Tholuck, the valuable article of Oehler on 'Prophecy,' Herzog's *Real-Encycl.* xvii. p. 644 sqq.) :—1. The *allegorical* interpretation, which, with a one-sided development, must degenerate into arbitrariness, as the exegesis of the ancient Church shows us. 2. The *historical* interpretation of the Antiochian school, then of a Grotius, now of the rationalistico-naturalistic criticism. 3. The *symbolical* (e.g. HÄV., HENGST.) and the *mystical* interpretation (e.g. of the *Berleburg Bible*). 4. The *typical* interpretation, which is combined sometimes with the symbolical, sometimes with the allegorical, sometimes with the historical, just as in general all these interpretations are mixed in the different expositors. If one chooses to call the historical the *realistic* interpretation, the other interpretations may be contrasted with it as *idealistic*; and if they are not to escape a certain measure of censure by being designated as "spiritualistic," as is done by Oehler, then the opposite interpretation might not without reason admit of being designated as a materialistic one. Pietism in former days, just as it revived Jewish legality to the hurt of the ideality of free Christian life, bordered with its chiliasms on a view of the prophetic word, which Jerome ('down till Lyra and Luther, an authority in the exposition of the prophets.'—THOLUCK) had condemned as Judaizing": "Ut quæ Judæi et nostri, immo non nostri Judaizantes, carnaliter futura contendunt, nos spiritualiter jam transacta doceamus," sqq. "A comparatively small fraction," Tholuck calls them, "who, just as recently again most of the English and a number of South German, especially Wurtemberg theologians have done, held themselves bound by the letter to understand *literally* what is said of the return of Israel, of the taking possession of the lands of the heathen, of the new temple, and sacrificial worship."

As regards the general view lying at the foundation of the following exposition of the book of Ezekiel, it coincides with Oehler in this, that prophecy is directed to the *end*, as being at the same time the *goal of the history of Israel*. There belongs to it, therefore, an *eschatological* character in general, and inasmuch as the history of Israel is determined essentially and distinctively by the law (Rom. ii. 17 sqq.), and Christ is the *end* of the law, the *eschatological* character of Old Testament prophecy must be, especially in its position towards the law, nay, in the law, to a large degree the *Christological* one. For "all the prophets and the law (itself) prophesied until John the Baptist" (Matt. xi. 13); in Him, therefore, to whom John could point with his finger, this prophecy ceases; it has become fulfilment (2 Cor. i. 20; Matt. v. 18; Heb. i. 1; 1 John ii. 18; 1 Pet. iv. 7). The development of such fulfilment of prophecy,

as it is given in Christ, embraces, as may be understood, *the perfecting of the Church*, so that in this sense, and as regards *this* relation, there occur also *eschatological elements* in the narrower acceptance of the word in the Old Testament prophets, *apocalyptic features* in their picture of the Messiah. But as the development of Christ in the perfecting of the Church is *that which takes place through the Holy Ghost*, for which reason the eschatological tenets of the Christian faith stand rightly in the third article,—the end of the ways of God in this respect is not flesh, but (now that the Word has become flesh) the *glorified corporeity*, a *new* heaven and a *new* earth, wherein dwelleth righteousness (Rom. xiv. 17),—so also nothing can be taken into view, for the eschatology *strictly so called*, which would result in a national Israel and an establishing of its law, or even in a Jewish-Christian redeemed humanity, especially as in Christ neither Jew nor Greek availeth anything (Gal. iii. 28), and the law has come in between merely, and that because of sin, until the Seed of promise should come, unto whom it had to serve as a schoolmaster only (Rom. v. 20; Gal. iii. 19, 24). "Prophecy contents itself," says Tholuck in the work referred to, "with setting forth the full realization of the kingdom planted in Israel, and along with that the satisfying of the religio-moral need of redemption on the part of mankind, as the ultimate goal of the earlier history of mankind." Tholuck, therefore, looks upon "the realization of the pictures in Ezek. xl. sqq., in the spiritual sense, as having already taken place in the Christian Church," while Oehler again, especially because of Rom. xi. 26,¹ at the same time holds strongly, as an essential element of all prophecy, that of Ezekiel included, the actual "restoration of the covenant people, preserved as they are even in their rejection for the fulfilment of their destiny." Comp. besides, the reasons which, according to Tholuck (p. 197 sqq.), stand opposed to a "gross realistic" view of the last chapters of Ezekiel. Hävernick (*Vorles. über die Theologie des A. T.*) expresses himself thus (p. 165): "The closing predictions of Ezekiel have in earlier times been usually understood typically, and referred directly to the person of Christ, the apostles and Christian affairs in general, and in this way the typical system in principle degenerated into a wild allegory. This mode of interpretation has called forth the other extreme, according to which the prophets are permitted to determine nothing else beforehand but the state of things as it was really to take place (but did not take place) after the exile, prophecy being thus transformed into a new legislation. Hence the prophetic-symbolical interpretation is most correct, according to which those representations are to be understood in the sense which they had already for one living under the Old Testament theocracy, viz. as symbols, whose true and full significance is to be realized only in the new Church."

(On prophecy in general one may compare also the thoughtful and profound statement by Beck, *Christl. Lehrwissenschaft*, p. 354 sqq.)

¹ We may be permitted to take this opportunity of casting a glance on this oft-mentioned passage, without attempting (for time would fail us for such a purpose) to defend the following interpretation in view of the context in Rom. ix.—xi. First of all it is to be observed, that in Rom. xi. 25 the apostle speaks of a *μυστήριον τοῦτο*, placing the pronoun after the substantive, whereby *τοῦτο* is made to refer not to what follows, but to what has been already said: "the foresaid mystery." Let one compare Eph. v. 32 and 1 Cor. xi. 25 with ver. 26. Then, further, and this is the most important consideration, exegetical tradition must submit to be told, that *ἀπὸ μέρους*, if one translates it as hitherto: "in part," is not very appropriate in any of the passages where it occurs elsewhere (Rom. xv. 15, 24; 2 Cor. i. 14; ii. 5). *Μέρος* (*μέρις*) is the portion that is due (Rev. xxi. 8), and so *ἀπὸ μέρους* will mean: as is due, in due measure, or: of right. The LXX. give their support to this meaning, and it suits admirably in the New Testament passages in question. *The foresaid mystery* is that discussed in Rom. ix. sqq., which is spoken of to the Ephesians also, namely: *that Christ hath made in Himself of Jews and Gentiles*, these two, *one new man* (Eph. ii. 15), so that all believers from among Jews as well as Gentiles are *one in Christ* (Gal. iii. 28), *Israel after the Spirit*, the *Israel of God* (Gal. vi. 16). This mystery we ought to know well, in order that we may not in our self-sufficiency forget, *that hardening has happened to the nation of Israel according to desert*, of right, which judgment of hardening endures unto the end, *until the fulness of the Gentile nations be come in*, namely, *in Israel's place as a nation, and then* (ver. 26), i.e. and so (but not: and then), *in this way all Israel shall be saved*. That is to say: when the silently and continually growing temple of God shall be built up to the last stone (Eph. ii. 21), in this way shall all Israel, i.e. *all that belong to it in truth* (Rom. ix. 6), in this way shall all the children of the promise attain to salvation, which would be the *ἀπολύτωση τῆς περιουσίας*, the full salvation (Eph. i. 14), the *ἀπολύτωση τῶν ὁσίων τοῦ Θεοῦ* (Rom. viii. 19). And with this agrees also the Pauline application of the quotation from Isa. lix. 20, viz. not: for Zion (*יְרוּשָׁלַיִם*), Sept. *Ἱερουσαλὴμ*, but *in Zion*; thus (*ἐν*), when the salvation comes from the Jews to the Gentiles. Comp. Doctrinal Reflections on Deut. xxx. (Lange's Com.).

Extremely interesting is the view of Ezekiel, to which the unknown painter of the lately rediscovered noteworthy wall-paintings in the remarkable double church of the 12th century, at Schwarz-Rheindorf, opposite Bonn, has given expression. (Comp. SIMONS, *Die Doppelkirche zu Schwarz-Rheindorf*; KUGLER, *Handbuch der Kunstgeschichte*, ii. 3 Aufl. pp. 96, 180 sqq.; *Rheinlands Baudenkmale des Mittelalters*, 7 Heft.) Formerly a collegiate church, it left free for the canonesses, whose places were in the upper chapel, the look (through a round opening, with balustrade) at the high altar in the lower church area. From this lower church the wall-paintings taken from the book of Ezekiel rise up, closing with a representation from the Revelation of John, above the altar of the upper church. These lower wall-paintings after Ezekiel place together, e.g. the vision of Ezekiel in ch. i., and the transfiguration of Christ; the manifold abominations in the temple (Ezek. viii. sqq.), and the expulsion of the buyers and sellers by the Saviour; and opposite one another Ezekiel's visions of judgment, and the final self-judgment of Israel by the crucifixion of the Messiah. What Kugler (following Hohe) mistakenly interprets as the figure of "a saint," is the Apostle Paul, marked out as such by his long Roman garment and his youthful form (Acts vii. 58), as well as by the threefold halo (2 Cor. xii. 2, "up to the third heaven"), to whom, on the other side, corresponds Peter, as he who has the keys of the Church upon earth, the temple of Ezekiel. The whole, down to the minutest details, is a spirited exegesis of our prophet, in the style of the middle ages.

§ 11.

1. **Rabbinical.**—RASCHI, as he is usually called, R. Salomon ben Isaaki, incorrectly named "Jarchi," Latin by BREITHAUP, *Commentarius Hebr. in proph. majores, etc.*; *Lat. vers. ed. J. Fr. Breithaupt*, 4, Gotha 1713.—DAVID KIMCHI ("Radak," according to Jewish abbreviation) in BUXTOFF'S *Rabbinical Bible*.—ISAAC ABARBANEL, Amsterdam edition, 1641, fol.—SALOMON BEN MELECH (called "Michlal Jophi"), edition in fol., with ABENDANA'S additions, Amsterdam, 1685.—Of more recent Jewish expositions, L. PHILIPPSON, *Israelitische Bibel*, 2 Ausg., Leipzig 1858, ii. Theil, was used.

2. **Patristic.**—ORIGEN, *Homiliæ XIV. in Ezechielem*, *ἑκλογαὶ εἰς τὸν ἱερεῖα*.—GREGORY NAZIANZEN, *Annotatio de quatuor apud Ezechielem animalibus*.—THEODORET, *Ἑρμηνεία τῆς προφητείας τοῦ θεοῦ ἱερεῖα*.—JEROME, *Explanaciones in Ezech.*, lib. XIV.—ORIGEN, *Homiliæ XXVIII in prophetis Jerem. et Ezech.*—GREGORY THE GREAT, *Homiliæ in Ezech. proph.*

3. **Later, embracing Romish, Reformed, Lutheran.**—RHABANUS MAURUS, *Commentary in his Opera*, Cologne edit. 1627, fol.—RUPERT VON DEUTZ, in his *Commentarius de operibus sanctæ trinitatis*, and on the Gospel of Matthew, *sub titulo: De gloria et honore filii hominis*, Cologne edit. of his works.—C. SANCTIUS, *In Ezech. et Dan.*, 1612, 1619.—MALDONATUS, *Comment. in præc. s. scr. libr. V. T.*, Paris 1643, fol.—CORNELIUS A LAPIDE, *Comment. in omnes, scr. s. libr.*, last edit., Venice 1730.—CALMET, *Comment. lit. sur tous les livres de l'ancien et du nouv. Test.*, Latin by MANSI, Würzburg 1792, Part X.—HIER. PRADUS, *Comment. in Ezech.*, and VILLALPANDUS, *In Ezech. expl. et app. urb.*, etc., Rome 1596–1604.—*Die Propheten Ezechiel und Daniel als Fortsetzung des v. BRENTANO'schen. A. T. von. DERESER. Frankf. a M.* 1810.

CALVIN, *Prælectiones in Ezech. proph. viginta capita priora*, Amsterdam edit.; see Collective Works, 1667, in the 4th volume.—LUDOV. LAVATER, *Homiliæ seu commentarii in libr. v. prophetiam Ezech.*, Zurich 1571 (Preface by Beza to Coligny).—OECOLAMPADIUS, *Comment. in Ezech.*, Basle 1543, fol.—CONR. PELLICANUS, *Comment in libr. V. et N. Test.*, Zurich 1532 sqq., 4th volume.—JOHN PISCATOR, *Analysis, scholia, et observationes in omnes V. et N. T. libr.*, Herborn 1605 sqq.—PISCATOR'S *Biblework*, 4, Herborn 1603, Part 4.—POLANUS, *Comment. in Ezech.*, Basle 1607.—TOSSANI'S *Bible*, Minden 1716, fol.—The *Critici Sacri*, tom. iv., pars 1, in which we have: SEBASTIAN MÜNSTER, FRANCISCUS VATABLUS, SEBASTIAN CASTALIO, ISIDORUS CLARIUS, JOH. DRUSIUS, HUGO GROTIUS, and *Ludovici Capelli excerpta ex Villalpando ad cap. 40–42 et 46 Ezechielis*.—POOLE, *Synopsis criticorum*, vol. iii.—COCCEIUS in his *Opera omnia*, vol. iii.—VENEMA, *Lectiones academ. ad Ezech. usque ad cap. 21*.—CLERICUS, *In prophetas*, etc., Amsterdam 1731, fol.—HENRY, *Exposition of the Old and New T.*—W. NEWCOME, *An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation on the Prophet Ezekiel*, Dublin 1788.—GREENHILL, *Exposition of the Prophecy of Ezekiel*.

LUTHER, *Auslegung etlicher Kapitel des Ezechiel und Daniel*.—VICTOR STRIGEL, *Ezechiel pr. ad Hebr.*, sqq., Leipsic 1597.—NIK. SELNECCER, *Auslegung Ezechiels latein. und deutsch*.—LUC. OSIANDER, *Biblia Lat.*, etc., Tübingen 1588, fol.—ABR. CALOVIUS, *Biblia illustr. q. etiam*

exhibent et censent annot. H. Grotii, Frankf. 1672, fol.—JOACH. LANGE, *Prophetisches Licht und Recht*, Halle 1732.—J. H. MICHAELIS in his Hebrew Bible with Annotations.—*Die Tübinger Bibel*, ed. PFAFF, 1729, fol.—*Summarien* (so-called Wurtemberg), oder gründliche Ausleg. ff. 3 Aufl., fol., Leipzig 1721.—JOH. FR. STARCK, *Comment. in proph. Ezech.*, Frankfurt 1731.—JOH. GEORG STARKE, *Synopsis*, etc., Part 5, Leipzig 1747.—JOH. DAVID MICHAELIS, *Ueb. des A. T. mit Anmerkungen für Ungelehrte*. The 10th part, which contains Ezekiel and Daniel, Göttingen 1781.—TELLER, *Das englische Bibelwerk*.—MOLDENHAUER, *Uebers. und Erkl. d. h. BB. d. A. T.*, Quedlinburg 1744.—HEZEL, *Die Bibel mit Anm.*, Lemgo 1780.—J. CH. F. SCHULZE, *Scholia in V. T.* (G. L. Bauer), Nurnberg 1788–97.—DATHE, *Proph. majores*, ed. 2, Halle 1785.—VOLLBORTH, *Ezechiel übers. mit Anm.*, Göttingen 1787.—*Berleburger Bibel*, 3 Theil, 1730.

4. *More recent*.—J. G. EICHHORN, *Die hebr. Propheten*, 1 Band, Göttingen 1816.—DINTER, *Schullehrer-Bibel*, 4 Theil, Neustadt 1828.—ROSENMÜLLER, *Scholia in Ezech.*, ed. 2, 1826, 2 Parts, and the same in comp. red., 1833.—MAURER, *Comm. gram. crit. in V. T.*, Part 2d, Leipsic 1836.—UMBREIT, *Prakt. Comm. über d. Proph. Ezech.*, Hamburg 1843.—HÄVERNICK, *Comm. über den Proph. Ezech.*, Erlangen 1843.—RICHTER, *Erkl. Hausbibel*, in the 4th vol. p. 523 sqq., Barmen 1837.—V. GERLACH (SCHMIEDER), *Bibelwerk*, 4 Bd. 1 Abth.—HEIM UND HOFFMANN, *Die 4 grossen Proph. aus den Schriften der Reformatoren*, Stuttgart 1839.—EWALD, *Die Propheten des A. B.* im 2 Theil, 2 Ausg., Göttingen 1868.—HITZIG, *Der Proph. Ezech. erkl.*, Leipzig 1847.—BUNSEN, *Die Bibel*, 2 Theil, p. 599 sqq., Leipzig 1860.—DIEDRICH, *Der Proph. Jerem. und Ezech. kurz erkl.*, Neu-Ruppin 1863.—KLIEFOTH, *Das Buch Ezechiels*, 2 Abtheilungen, 1864.—HENGSTENBERG, *Die Weissagungen des Proph. Ezech.*, 1 Thl. 1867, 2 Theil 1868.—C. FR. KEIL, *Bibl. Komment. über den Propheten Ezech.*, Leipzig 1868.—B. NETELER, *Die Gliederung des Buches Ezechiels ff.*, Münster 1870.

For *Specialties*.—P. TISCHINGER, *Singularia Ezechielis*, Schwabach 1743.—BÖTTCHER, *Proben altt. Schrifterkl.*, Leipzig 1833, p. 218 sqq. über Kap. 40 sqq.—W. NEUMANN, *Die Wasser des Lebens*, Ezech. 47, Berlin 1849.—REINKE, *Die mess. Weiss.*, Giessen 1859.—HENGSTENBERG, *History of the Kingdom of God*, etc. [Clark's Trans., Edinburgh 1871–72.]—HOFFMANN, *Das gelobte Land in den Zeiten des getheilten Reiches bis zur babylon. Gefangenschaft*, Basel 1871. (Written from a fresh point of view, an attractive lecture.)

APPENDIX.

[Only two distinct works on the Prophecies of Ezekiel have of late years been issued from the British press: one by Patrick Fairbairn, D.D., the editor of the present translation, in the Lange series, published by the Messrs. Clark of Edinburgh, first edition in 1851, third edition in 1863; and another by the late Dr. E. Henderson in 1855, Hamilton, Adams, & Co., London. The latter work consists only of 219 pages, of which considerably more than the half is occupied by the text.—P. F.]

THE PROPHET EZEKIEL.

A. FIRST PRINCIPAL PART.—CH. I.—XXIV.

THE PROPHECY OF JUDGMENT.

I. THE DIVINE MISSION OF EZEKIEL.—CH. I.—III. 11.

1. THE VISION OF GLORY (CH. I.).

It has been customary, as at Isa. vi. and Jer. i., so also here, to read Ezekiel's *call* to be a prophet as if it were his ordination or consecration to office. But even in the case of Isa. vi., where the official activity of the prophet does not certainly first begin, but where we find ourselves already in the midst of his labours, one has been compelled for this reason to individualize and to define more exactly; and instead of making it a call to the *prophetic office in general*, has made it a call to a *special mission*. This necessity, which is occasioned there by the position of the 6th chapter, would not indeed be present here; for the history of *Ezekiel's* call would be found exactly in the right, or at least in an unexceptionable place, namely, at the commencement of his official activity.¹ It would be just as in the case of Jeremiah (ch. i. 4 sqq.), only not in equally simple circumstances, so far as the vision is concerned. But as regards *Jeremiah's* case, the historical call at a definite period of his life is from the first the element that falls into the background; what above all is prominent, is the *divine consecration and appointment of Jeremiah as a prophet even before his appearance and birth in time*. It is a thoroughly *ideal* history the history of the call of the prophet *Jeremiah*, and *not to be compared with what Ezekiel relates to us in these chapters* (i.—iii.). If then we keep by that which lies before us, is it *anywhere a call to the prophetic office that is spoken of?* If we bring closely together the detailed vision of Ezek. i., and the more compressed, briefer one of Isa. vi. 1–4, then also Ezek. ii. 3 sqq. contains merely the *mission* of Ezekiel, which is represented as a *divine* one, just as Isa. vi. 8 sqq. contains that of Isaiah. It is this, and by no means to tell us how Ezekiel was called to be a prophet, that is the essential element in the opening chapters of our book. So much does the idea of the *prophetic mission from God* dominate the whole, that neither does the real incongruity of how a sinner among sinners is permitted to be the seer of the holy God (comp. Isa. vi. 5 sqq.), nor the seeming incongruity of how a man who is not eloquent, and too young, is sent as a prophet (comp. Jer. i. 6 sqq.), come to a solution, but *Ezekiel has simply to open his mouth and to eat what is given him by God* (ch. ii. 8 sqq.). The question, therefore, is not, how he becomes qualified for the office of a prophet,—thus Isaiah, if such a view is held in his case, in the relation alleged, but more correctly perhaps for his special commission, is qualified by the removal of sin (Isa. vi. 6 sqq.); or Jeremiah, by means of the touch of Jehovah's hand (Jer. i. 9);—the question rather turns on this point simply, *in what capacity Ezekiel will have to discharge his prophetic office, to execute his mission*. The distinction between the *call* in general and a *mission* in particular might admit of being expressed as that between something more subjective and what is more objective, in some such way as this: that, in the call, the prophet as subject stands in the foreground; in the mission, the objective matter of fact preponderates, in which and through which the prophet has to develop his activity, which is Ezekiel's case. For the more general call, of course in its individual character in the case of each, one might have to confine himself in the case of Ezekiel as well as of Isaiah to their names (§ 1), while Jeremiah's name

seems rather to express his mission. *The divine legitimation of the mission of Ezekiel* is the primary meaning of ch. i.-iii. On the whole, it approximates too much the peculiar nature of the prophetic office to the priestly and the kingly, when we speak in this way of the consecration of a prophet. The mission of a prophet is at all events in actual fact equivalent to his consecration to the prophetic office.

CHAPTER I.

- 1 AND it came to pass in the thirtieth year, in the fourth *month*, on the fifth *day* of the month, as I was in the midst of the captivity, by the river Chebar, that
- 2 the heavens were opened, and I saw visions of God. On the fifth of the month—it was the fifth year [from the time] of the carrying away captive of king
- 3 Jehoiachin—The word of Jehovah came in reality unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of
- 4 Jehovah came upon him there. And I saw, and, behold, a stormy wind came out of the north, a great cloud, and fire flashing into itself, and brightness round about it [the cloud], and out of the midst of it [the fire] as the look of the brightness
- 5 of gold, out of the midst of the fire. And out of the midst thereof [of the fire] appeared the likeness of four living creatures. And this was their appearance:
- 6 they had the likeness of a man. And every one had four faces, and every one
- 7 of them four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and sparkling like the look of bright brass.
- 8 And they had the hands of a man under their wings on their four sides; and
- 9 they four had their faces and their wings. Joined one to another were their wings; they turned not when they went; they went every one straight forward.
- 10 As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side: and they four had the face of an ox on the left side;
- 11 and they four had the face of an eagle. And their faces and their wings were separated above; in every one two were joined, and two covering their bodies.
- 12 And they went every one straight forward: whither the spirit was to go, they
- 13 went; they turned not when they went. As for the likeness of the living creatures, their appearance was like kindled, burning coals of fire, like the appearance of torches: this [the fire] was going round between the living creatures;
- 14 and the fire had brightness, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.
- 15 And I saw the living creatures, and, behold, one wheel was upon the earth
- 16 beside the living creatures, for its four faces. The appearance of the wheels and their make was like unto the look of the precious stone of Tartessus: and they four had one likeness; and their appearance and their make was as it were
- 17 a wheel in the midst of a wheel. When they went, they went upon their four
- 18 sides: they turned not when they went. As for their fellows, there was a highness about them, and fearfulness was about them; and their fellows were full
- 19 of eyes round about them four. And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the
- 20 earth, the wheels were lifted up. Whithersoever the spirit was to go, they [the living creatures] went, thither was also the spirit to go [in the wheels]; and the wheels were lifted up beside them: for the spirit of the living creature was in
- 21 the wheels. When those went, they also went; and when those stood, these also stood; and when those were lifted up from the earth, the wheels were lifted
- 22 up beside them: for the spirit of the living creature was in the wheels. And a likeness was over the heads of the living creature [ver. 20]—an expanse, like unto
- 23 the look of the terrible crystal, stretched out over their heads above. And under the expanse were their wings straight, the one toward the other: to every
- 24 one two which covered, to every one two which covered their bodies. And I heard the noise of their wings, like the noise of many waters, as the voice of the Almighty, *to wit*, in their going, the noise of tumult, as the noise of an host:
- 25 when they stood, they let down their wings. And there came a voice from above the expanse which was over their head: when they stood, they let down

26 their wings. And above the expanse that was over their head was there as the appearance of a sapphire stone, the likeness of a throne: and upon the likeness
27 of the throne the likeness as the appearance of a man above upon it. And I saw as the look of the brightness of gold, as the appearance of fire, a house round about it; from the appearance of his loins and upwards, and from the appearance of his loins and downwards, I saw as it were the appearance of fire, and bright-
28 ness round about Him. As the appearance of the bow that will be in the cloud on the day of heavy rain, so was the appearance of the brightness round about. *This was the appearance of the likeness of the glory of Jehovah.* And I saw, and fell upon my face, and heard the voice of one that spake.

Ver. 2. Sept.: . . . τῆ ἀρχαγγελίας Ἰουκκίμ—

Ver. 3. . . . ἐπ' ἡμῶν χωρ πυρρι. (Syr., Arab., and some MSS.: עֲלֵי.)

Ver. 4. . . . πυρ ἐξστραπτει . . . ὡς ὅρασις ἡλεκτροῦ . . . π. φεγγος ἐν αὐτῷ. Vulg.: Ignis involvens . . .

Ver. 5. . . . ὡς ὁμοιωμα . . . ζων—animalium.

Ver. 6. Other readings: מוֹחַ, מוֹחַ; להנה, להנה.

Ver. 7. . . . π. σπινθηρις οἱ ποδες αὐτῶν, π. σπινθηρις ὡς ὁ ἐξστραπτει χαλκος, π. ἡλεκτρον αὐτῶν—et scintillae quasi aspectus aeris candentis.

Ver. 9. ἡχμαῖαι ἵτερα της ἵτερας. K. τα προσωπα αὐτῶν οὐκ ἐπιστρεφοντο ἐν τῷ βαδίζειν αὐτά (another read.: בלכתם).

Ver. 10. Another read.: לארבעתן.

Ver. 11. K. αἱ πτερυγες αὐτῶν ἐκτεταμαιναι ἄνωθεν—

Ver. 12. Another read.: בלכתם.

Ver. 13. K. ἐν μεσῷ τῶν ζων ὅρασις ὡς ἀνθρακον . . . λαμπαδον συστρεφόμενοι ἄνω μεσῶν τῶν ζων . . . (another read.: מראיהן).

Ver. 14. . . . ὡς εἶδες του βάζει.

Ver. 16. Other readings: ומעשיהן; ומראיהן, wanting in Sept.; ומראיהן.

Ver. 17. Another read.: רבעיהם.

Ver. 18. . . . αὐδὲ οἱ ποδες αὐτῶν . . . π. ἴδον αὐτά, π. οἱ ποδες—

Ver. 20. Οὐ ἂν ἦν ἡ νεφέλη ἐκ τοῦ πνεύματος τοῦ περιεσθαι (לכת) ילכו שמה' are wanting in some MSS. The Greek and Syriac translators and the Targ. (?) omit (הרוח ללכת).

Ver. 22. Sept., Vulg., Syr., Chald., Arab. read החיות.

Ver. 23. . . . αἱ πτερυγες αὐτῶν ἐκτεταμαιναι, πτερυγόμεναι ἵτερα τη ἵτερα, ἡλεκτρον δυο συστρεφόμεναι.—(ל'איש שח')
להנה מ'כ' are wanting in some MSS., Vulg., Sept., and Arab.)

Ver. 24. . . . ὕδατος πολλοῦ, ὡς φωνη ἰκανοῦ . . . φωνη του λογου ὡς φωνη παρεμβολης.

Ver. 25. כנפיהן בעמדם ת' are wanting in some MSS., in Sept., Syr., and Arab.

Ver. 27. . . . ὡς ὅρασις πυρος ἐσθ' οἱ αὐτῶν κυκλω—

EXEGETICAL REMARKS.

Vers. 1-3 *a preface*, which contains *introductory matter in general—especially to the vision which immediately follows*, what is most necessary respecting the *time, person, place, and subject-matter* on hand. This latter, the subject-matter, is “visions of God” in the plural, which are separated by means of the expression: “and I saw, and, behold” (vers. 4, 15), properly into two visions only, vers. 4-14, and 15-28; but it will commend itself to treat vers. 22-28 as a separate conclusion completing both visions.

Vers. 1-3.—Preface, Introductory.

Ver. 1. “And it came to pass.”—The imperfect with *ו* consecut., as usual without Dagesh forte, indicating a *continuation*, an *advance*, connection with something going before, begins, as often elsewhere, so also here the book of Ezekiel. Since there is no real connection, as in the case of Exodus, Ezra, a connection in *thought* is to be assumed, as in the case of Ruth, Esther. The chronology, still more the inner relationship (comp. the Introduction, §§ 2, 3, 4), suggests a connection with Jeremiah. Hengstenberg, while he lays stress upon the similar commencements, by which Joshua is connected with the Pentateuch, the book of Judges with Joshua, the books of Samuel and also Ruth with the book of Judges, understands, besides a special connection

of Ezekiel with Jeremiah (whose letter (Jer. xxix.), directed shortly before to the exiles, formed as it were the programme for the labours of our prophet), in *general* (as in the case of the book of Esther) the *incorporation* (represented by such a commencement) in a chain of sacred books, a connection with a preceding sacred literature. In a more definite way Athanasius brought into connection with this the passage in Josephus (*Antiq.* x.)—comp. *Introduct.* § 5—and made out that *the one book of Ezekiel*, with which the present one is *here connected by means of ו*, had gone amiss through the negligence of the Jews. Prædus cites Augustine (on Ps. iv.) and Gregory the Great in support of a view according to which this *ו* is intended to connect the *outward word* of the prophet with *what he had heard inwardly*, with the inward vision (CORN. A. LAPIDE: “What he had formerly seen in his spirit or heard from God he connects by means of ‘and’ with something else which he saw and heard thereafter, and which he now relates”). Very many expositors have been quite content with a pleonastic Hebrew idiom, and with changing the sense of the future into that of the preterite. (According to Keil, appealing to Ewald (*Ausf. Lehrs.* § 231, b), it is merely “something annexed to a circle of what is finished—a circle already mentioned, or assumed as known.”)—In the thirtieth year, etc. Where the divine legitimization of Ezekiel for his labours

about to be described, and at the same time for his literary labours—this book of his—is to be shown, and where accordingly the prophet speaks of himself in the first person, going on immediately to say: “as I,” so that *ואני* in such close juxtaposition with *בשלישים שנה* looks like the usual phrase *בן שלישים שנה*, there it ought to appear as simple as it is natural to think, with Origen and Gregory, of the thirtieth year of Ezekiel's life. There was no necessity whatever for Hengstenberg (comp. Introd. § 3) to urge the significance “as respects the man of priestly family.” The appointment of the thirtieth year in Num. iv., with a view to “the carrying of the sanctuary during the journey through the wilderness—a work requiring the full vigour of manhood,” cannot in actual fact be applied to Ezekiel; and we must then in a figurative way compare his prophetic labours in exile, especially his preaching of the glory of the Lord, and the circumstance that through Ezekiel's exercise of the prophetic office the Lord became to the exiles as a sanctuary in the captivity (ch. xi. 16), with that carrying of the tabernacle during the time of the wilderness. For “theological exposition,” of course, “the entrance on office of the Baptist and of Christ after completing their thirtieth year” may be kept in view. The indefiniteness of the statement of time, “in the thirtieth year,” is not greater than the indefiniteness with respect to the person: “as I.” As the latter indefiniteness is removed in ver. 3 by the mention of the name, etc., so (according to Kliefoth, and also Keil) the corresponding addition: *in the fourth month, on the fifth day*, by the repetition in ver. 2 of the fifth of the month, viz. the fifth day of the fore-mentioned fourth month, is brought into connection with the objectivity of the “fifth year from the carrying away captive of king Jehoiachin,” and in this way relieved of all want of clearness, while at the same time expressly separated from the date: “in the thirtieth year,” just as this latter itself is so much the more evidently left to its simplest, natural acceptance of the thirtieth year of the prophet's life. If then ver. 2 afterwards supplies the period according to which Ezekiel adjusts his first, subjective date, the supposition of another so-called “publicly current era” is superfluous, apart from the fact, that no such era has hitherto been pointed out. Recourse has been had (1) to a Jewish era, and (2) to a Babylonian one. (1.) Thus Hitzig adheres to the opinion of many Jewish expositors, that the reference is to the thirtieth year from a jubilee¹ (comp. on ch. xl. 1), but combats what is yet so necessary, the more exact definition, e.g., of Raschi, that in this way the reckoning is from the eighteenth year of king Josiah, important on account of the finding of the book of the law, etc. (2 Kings xxii. sq.; 2 Chron. xxxiv. sq.); while Hävernick declares this reckoning (already that of the Chaldee Paraphrast, Jerome, Grotius, and also Ideler) “the only tenable one,” as also that which is “alone suited to the context:” “that with the last period of prosperity there stands contrasted

the last period of misfortune (under Jehoiachin): the numbers are prophetically significant statements, pointing to the weighty circumstance of the prophet's making his appearance in a memorable, fatal time.” We must therefore assume a “priestly” mode of reckoning. Calvin lays stress upon the Greek analogy of Olympiads, as well as the Roman one of reckoning according to consulates, and in favour of the jubilee under Josiah brings forward the peculiarly solemn passover-feast at that time. (2.) For accepting a Babylonian era one might urge the sojourn of Ezekiel in Babylon, especially his peculiar attention to chronology, which dates from this seat of astronomical science. In this case the fifth year of the captivity of Jehoiachin has been reckoned as the year B.C. 595, and the thirtieth year from that as the year B.C. 625, when Nabopolassar ascended the Chaldean throne; and either the eighteenth year of Josiah has been taken as contemporaneous therewith, or the era of Nabopolassar merely has been clung to (e.g. by Scaliger, Perizonius). But the reckoning does not agree; according to Bunsen, at least, the fifth year of the captivity of Jehoiachin would be the year B.C. 593. Perizonius wished therefore to be at liberty to read in Ezekiel the thirty second instead of the thirtieth year. J. D. Michaelis helps himself by making the reckoning start not from Nabopolassar's ascending the throne, but from the conquest of Nineveh and Babylon by him. Comp. besides in Hitzig.—The fourth month, since the first (Nisan) coincides for the most part with our March, corresponds to our June, or, according to J. D. Michaelis, Hitzig, Bunsen, to July nearly. The (probably Babylonian) name of it would be Tammuz; but the prophet follows still the custom of antiquity, which, with only some exceptions, did not give names to the separate months, but merely numbered them.—

ואני בתוך-הנהלה. As the time is indicated by “in the thirtieth year,” so also next the place is indicated in a personal way: *as I was*, etc. That the clause might by itself mean, *cum essem in medio captivorum*, is beyond a doubt; but that the LXX. in this case translate more correctly than the Vulgate is not less undoubtedly clear from ch. iii. 11, 15. Hitzig's solution (favoured by Klief., Keil): “in the district (region) of their (the exiles') dwelling-places (settlements),” is superfluous; more accurate is his remark: “and besides he himself was a captive.” Rightly Ewald: *in the midst of the captivity*. The historical dates in the prophetic books have a certain designedness, something symbolic about them,—are at all events not simply historical notices; they are intended to be understood in the light of the idea, exactly as that was to be realized in the case in hand, and hence characteristically as regards the prophet in question. *In the midst of the misery the prophet was to behold the glory of God for his people* (comp. Introd. § 5). Calvin on this occasion enters into a polemic against the notion of the Jews, as if the hand of God were shortened towards the holy land, etc. Ezekiel was, according to ch. iii. 11, 15, alone by the river, and did not go, till he had had the vision, among the multitudes of his countrymen who dwelt or happened to be nearest him.—By the river Chebar, comp. Introd. § 4 (Calvin attaches indeed no importance to it, but he mentions the

¹ The Jews reckon the jubilee year from the fourteenth year after the taking possession of the land of Canaan, and place the destruction of Jerusalem in the thirty-sixth year of the jubilee; so that the fifth year of Jehoiachin's captivity = the thirtieth of the jubilee.

opinion of those who regard the rivers as places consecrated for revelations, inasmuch as they give prominence to their symbolical character ["the lighter element of water," while "the earth appears heavier"], or inasmuch as others think of the "cleansing" power of water and the like. A kind of spiritual reference to Ps. cxxxvii. 1 Calvin looks upon as forced.) Hengstenberg compares Dan. viii. 2, x. 4; Ezekiel is "removed to the Chebar, because there he is far from the bustle of men, and allured to great thoughts by the rushing of the water."¹ And then it is alleged he was "there only in vision," as is clear from ch. iii. 12, 14! As if, forsooth, the Spirit could not have carried him to and from the actual river! Then we must understand "in the midst of the captivity" likewise as being in vision. In Daniel it is expressly said at ch. viii. 2 to be in vision, and at ch. x. 4 as well as here it is to be conceived of as not being so. At Ezek. viii. 3, xi. 24, the definition as to its being in vision is expressly added. (Some have also formed to themselves a conception of the sojourn by the water after the analogy of the Romish Ghetto, as Martial says instead of *Jew transiberinus*.)—The personal reference is kept up still in the description of the *subject* in hand, of what took place: **the heavens were opened, and I saw**—; so much is the *divine authorization* of Ezekiel the leading thought. The opening of the heavens refers, as respects the form, as regards the character of the vision, to this vision which follows. There is in this respect nothing more general intended by it (John i. 52), as Keil seems to hint. Comp., however, Matt. iii. 16; Mark i. 10; Luke iii. 21; Acts vii. 56, x. 10, 11; Rev. iv. 1, xix. 11. As regards what is essential in all ways and forms, Calvin will be right in maintaining, that "God opens His heavens, not that in reality they are cleft asunder, but inasmuch as, after the removal of all hindrances, He enables the eyes of believers to penetrate to His heavenly glory." As Jerome has already said: *fide credentis intellige, eo quod cœlestia sint illi reserata mysteria*. (Grotius makes the heavens to be rent open by repeated flashes of lightning.) "He who says this, testifies that what he has seen he has not seen as something which has come out of the earth or existed first on the earth, but that it has descended from heaven, and consequently been visions of God" (Cocceius). If the opening of the heavens depicts the manner of the thing, *how* it happened, then the expression, **visions of God** (ch. xi. 2), specifies the *thing itself* under discussion, and that first of all in accordance with what follows, where the next thing is *vision*. The genitive relation cannot be rendered by: sublime visions, or the like (as Calvin already rejects as frigid the interpretation: *visiones præstantissimas, quia divinum vocatur in scriptura quiddid excellit*), but it might perhaps, in accordance also with linguistic usage elsewhere, pass as equivalent to: divine visions, i.e. in the manner of Isa. vi., 1 Kings xxii. 19, 2 Kings vi. 17, etc. (Hitzig: heavenly visions). *Quia ex cœlo demonstratas, ideoque divinas et a Deo ostensas* (Cocceius). As genitive of the subject (*auctoris*) it might be interpreted in accordance with Num. xxiv. 4, 16, either: visions which God (as well as they) sees, or:

visions which God gives to see (which proceed from God); which would correspond with the aim of the following vision, that of legitimating Ezekiel's call as a divine one. "The divine visions stand opposed to the visions of one's own heart, the empty fancies of false prophets, Jer. xxiii. 25, 26" (HENGSTENBERG). "Otherwise it would have been incredible, that a prophet should have arisen out of Chaldea. Nazareth even (John i. 47) was still situated in the promised land. Thus the divine call needed to be confirmed as such in a special way" (CALV.). As genitive of the object the meaning would be, visions which have reference to God, have Him as their object; which suits the contents of the vision as expressed at ver. 28. Here: visions of God; in Jer. i. 1:

words of Jeremiah.—**וַיֵּרָא** is the complete form without apocope, as after the 1 consecut. not seldom in the first person and in the later books.

Ver. 2 is occupied with a reference to the dates. It was the *fifth year from the carrying away captive of king Jehoiachin*, and it is meant of the "objective common era" (HENGSTENBERG),¹ just as also in the sequel of this notice (ver. 3), which is better inserted immediately than later. Ezekiel—a thing which does not occur elsewhere in the book (ch. xxiv. 24!)—speaks of himself in the third person. Without verses 2, 3, with ver. 1 simply pushed forward to ver. 4, we would have the impression that a private document, a leaf of the prophet's journal, lay before us. The explicit statement of ver. 2 was the more necessary, where already in ver. 1 the fifth of the fourth month was to be explained with reference to this fixed period, the most important of course for the immediate hearers of the prophet, and therefore easily intelligible for them, and also retained by the prophet throughout, but for others not equally clear. That vers. 2, 3 "interrupt" (EWALD) the connection cannot be alleged; we shall find the opposite.—**וּלְהַרְוֶה** in ver. 1 is essentially the same as

וּלְהַרְוֶה in ver. 2, the distinction to be made being perhaps this, that the former refers more to the *condition*, the latter to the *action*.—As to the historical fact, see 2 Kings xxiv. 6 sqq., 2 Chron. xxxvi. 9 sqq.—**וּלְהַרְוֶה** as here, in 2 Kings, 2 Chron.

וּלְהַרְוֶה, is called in Jer. xxii. 24, 28 **וּלְהַרְוֶה**, in ch. xxiv. 1 of the same book **וּלְהַרְוֶה**, and in ch. xxvii. 20 **וּלְהַרְוֶה**.—Kliefoth, on the basis of

the detailed exposition in Hävernicks, gives prominence as regards this period, on the one hand, to the unpleasant impression of the first circular letter (Jer. xxix.) to the exiles, and on the other hand, to the inflaming of their minds by the later prophetic announcement in Jer. li. 59 sqq. Comp. in the remainder of the Introd. § 5. "That it was already the fifth year, is held up as a reproach to the stiffneckedness of the Jews" (CALV.). The appearance of Ezekiel took place in the most hopeful period of the reign of Zedekiah, when false prophecy was making its voice heard at home and abroad. To all this *seeming and fancied glory*, opposed as it was to the divine word of the true prophets, Ezekiel's *vision of glory* formed the *divine antithesis*.

¹ Corn. a Lap. ingeniously compares the gentle murmuring of the waters to the effect of music upon Elisha (2 Kings ii. 18).

¹ Namely, the exile, for which reason he does not reckon according to the year of the reign of Zedekiah.

Ver. 3. *וְהָיָה דְבַר ה' בְּיָדָי*, inf. absol., in solemnly rhetorical fashion emphasizing the divine attestation of the prophet: really, expressly, quite certainly. The full unquestionable reality of the transaction is to be indicated.—Though ver. 1 spoke of the person, time, place, subject-matter, all the elements of the introduction, yet ver. 2 reverted to the time; and so ver. 3 speaks anew first of all of the subject-matter as *וְהָיָה דְבַר ה'*, which came to Ezekiel, by which expression this same subject-matter, linking itself on to ver. 1 (there, "visions of God;" here, "the word of Jehovah"), is now designated according to its *intrinsic*, its essential character as the product of the Spirit (1 Thess. ii. 13). It is at the same time the exact announcement of what follows, and the introduction thereto; for at ver. 28 there is a transition from the "I saw" to the "I heard the voice of one that spake," and this latter is shown from ch. ii. 4 to be "the Lord Jehovah."—As to the name of the prophet and that of his father, as well as the priestly rank of both, with which the personal description is completed, comp. *Intro.* §§ 1, 3. For the purpose in a quite objective way of making more prominent his *divine legitimation*, Ezekiel speaks of himself as of a third person. (Like the LXX.,

the Syriac and Arabic versions presuppose *עלי*, the reading of several Codd.) *Humility* also, in a case where he had been deemed worthy of such a revelation (comp. the similar mode of expression in 2 Cor. xii. 2 sqq.), recommended his speaking in the third person.—The renewed mention of the place is not a mere repetition of the words: *by the river Chebar*, but a more exact definition alike of this river, and especially of the phrase: "in the midst of the captivity," both being defined by *בְּאֶרֶץ כַּשְׂדִּים*,—in the sense, however, of *land of the Chaldeans*=*land of the enemy*, to which at the close of the verse *שָׁם* again points back, emphatically, as Calvin remarks. This locality was only too significant a corrective of presumption on the one hand, as of despair on the other, or rather of fleshly narrow-mindedness in general.—If then, finally, the subject-matter is again brought into prominence, and that as respects its producing cause, viz. that the *hand of Jehovah came upon him*, this certainly is not said without reference to the statement: "and I fell upon my face," in ver. 28, and might indeed have preceded the words: *the word of Jehovah came in reality* (*Hrtzig*); but the immediately following subject-matter (ver. 4) demanded this or some such transition at the close of the verse. Thus verses 2, 3 complete the section. The formula of transition used is one that occurs again (*Intro.* § 7), ch. iii. 22, xxxvii. 1, xl. 1. Comp. 2 Kings iii. 15. The expression the *hand of Jehovah* always means a *divine manifestation of power*, but in the sense of *action*, consequently with *will and intention*, by means of which self-will and refusal on the part of man are laid in the dust, and the man is *prepared for the divine purpose*. For whatever may be the natural basis subjectively (intellectually, morally, and spiritually), as well as objectively (as respects the nexus in the history of the time or of the individual), the prophetic word as God's word, as visions of God, is neither a product of one's own effort and exertion, reflection and investigation, nor a result of mere human instruction. It is not gifts, not

study that makes the prophet, just as also we do not meet with inclination as a prophetic factor, but constraint must be put upon them,—the prophets needed to be *overpowered*. Thus something lies in the *עָלֵי יָד*. Comp. Jer. xx. 7. If this appears in a still stronger form where instead of *וְהָיָה דְבַר ה'*, e.g. at ch. viii. 1, we have *וְהָיָה דְבַר ה' בְּיָדָי*, ch. xi. 5 certainly explains *וְהָיָה דְבַר ה' בְּיָדָי*; it is the power of the Spirit. "He has thus expressed the energy of the divine Spirit" (THEODORET). Hence the prophetic preparation in consequence of this is rightly given by Oehler in the first place as a divine knowledge (comp. Jer. xxiii. 18 with Amos iii. 7), to which there cannot be wanting as a second element the sanctifying as well as strengthening efficacy (Ps. l. 16 sqq.; Mic. iii. 8). J. Fr. Starck quotes: *impulsus inopinatus, illuminatio extraordinaria, spiritus prophetiae vehemens, afflatus Spiritus Sancti singularis*. "Thus he saw what other men did not see, then he recollected all that he had seen and heard, and understood the meaning of the Lord and did His commandment." Cocc. (On old pictures of the prophets, as well as in the frescoes of the church at Schwarz-Rheindorf, a hand is painted, which is stretched from heaven.)

Vers. 4–28.—Ezekiel's Vision of the Glory of Jehovah.

Isaac Casaubon, in his once far-famed *Exercitationes*, xvi. *de reb. sacr. et eccl. aulv. Baronium* (Geneva 1655), asserts: "in the whole of the Old Testament there is nothing more obscure than the beginning and the end of the book of Ezekiel." Under the same impression Calvin declares, that "he acknowledges that he does not understand this vision." Jerome had pronounced that "in its interpretation all the synagogues of the Jews are dumb, giving as their reason that it transcends man's capacity, *et de hac et de edificatione templi, quod in ultimo hujus prophetæ scribitur, aliquid velle conari*." The Jewish designation for the following vision is *מִרְכָּבָה*, "chariot" or "team

of four," in accordance with the four living creatures and the four wheels. HÄVERNICK: "It formed the basis and the point of support for the later mystic theology in its endless gnostic speculations about the divine essence and the higher spirit-world." As their natural theology is called among the Jews *בְּרֵאשִׁית*, so the mystic is called *מִרְכָּבָה*. One is not to read before reaching his thirtieth year either the beginning of Genesis, or the Song of Songs, or the beginning and end of the book of Ezekiel; such is the admonition of Jewish tradition. Comp. ZUNZ, *Die gottesdienstl. Vortr. d. Juden*, p. 162 sqq. (the most important work of more recent times in this department).

Umbreit, while he denies him the poetic gift, ascribes to Ezekiel "in the rarest degree the ability which is characteristic of the painter, of making visible to the eye what he has seen." But even the celebrated picture of Raphael in the Pitti Gallery at Florence may pass as a criticism of this assertion. There there is more than one feature quite passed over: what is separate appears grouped together; what is united, on the

other hand, appears divided. To the artistic conception of the greatest painter the vision of Ezekiel presented itself with difficulty. We shall be compelled to assert even more positively, that with all the "exactitude of delineation, and with the plastic art in the giving of details" (UMBREIT), an obscurity remains over the whole, even merely as respects the setting it before the eye, an *invisibilis*, which is not certainly to be ascribed to "overcrowding," but which lies in the subject-matter, the object of the vision, which results from the thing itself. The representation of Ezekiel wrestles with its subject, as the amplification, the repetition and recurrence again to what has been said, shows. It must indeed be the case, according to Exod. xxxiii., that (vers. 22, 23) only the "back parts" of the glory of God are capable of being seen by man here upon earth. Comp. 1 John iii. 2. Certainly, if Ezekiel, because he had been carried out of the body, were to have seen the "face" of the glory of God, his after-remembrance in the body of what he had seen would not have been capable of being expressed. Comp. 2 Cor. xii. 4, 3. The "unapproachable light," in which God dwells (1 Tim. vi. 16), remains from the time of the Sinaitic keynote theophany onwards for the whole of the Old Testament. Exod. xix. 9, 16, 20, 21 (Deut. iv. 11, v. 19); Lev. xvi. 2; 1 Kings viii. 12; Ps. cxvii. 2 (cxviii. 12).

We may quote the remark of Umbreit, that Ezekiel "repeats more frequently than any other prophet the statement: the word of Jehovah was thus made known to me, as if he had felt the word like a burden, and was unable to reproduce it as such in a very worthy manner; it is only to set down its symbol that he feels himself called in his inmost being." There is also to be found in Ezekiel as compared with the older prophets a greater complication in the symbolism, in which the following vision especially is expressed in its plastic art. Comp. *Introd.* § 7.

Inasmuch as it is *vision*, and consequently the divine element is represented *visibly* in *pictures*, these pictures have a divine import, are *symbols*, so that there belongs to them at the same time a concealing, relatively veiling character, especially as regards the people. The *word* of God must accordingly come in addition to the *vision* of God, in order to explain it for the prophet and the people. Comp. the distinction between *εἰκασίας* and *ἀποκαλύψεως κυρίου*, 2 Cor. xii. 1.

But it is not so much a peaceful picture which presents itself to our prophet, as rather a *phenomenon of a very excited character inwardly as well as outwardly*; a circumstance which must not remain unnoticed in the interpretation. The *storm* brings *great clouds* therefore. A strong brisk *fire*, which spreads its brightness round about, forms the interior of the cloud brought by the storm. Such is the first, outermost part of the vision, its porch as it were, which the prophet first of all enters (ver. 4). On a nearer view there are formed out of the intensive fire of the cloud as it were four "*living creatures*," which have at first sight the appearance of a man, and are therefore to be carried back in thought to this in general, whatever else in detail more exact description perceives in them. And so the four-fold group of the creatures is individualized in a *fourfoldness* of each of them: *man, lion, ox, eagle*. In spite of such fourfoldness, which is

perhaps also clear from other circumstances (thus they have wings, and at the same time the foot-soles of a calf, and yet the hands of a man, comp. at ver. 7), prominence is given expressly to a mutuality of relation, *the unity of a whole*, vers. 9, 12, 15, 20, 21, 22 (vers. 5-14). Then, further, as the direction out of the north (ver. 4) has given the tendency of the vision in its immediate *historical* reference, so the *wheels* also bring the whole into connection *with the earth*. The more expressive connecting link will be the number four, the *symbolic* number (passing over from the living creatures to the wheels) of the cosmical relations, in which God reveals Himself. (BÄHN, *Symbolism of the Mosaic Cultus*, i. p. 341.) The *glory of Jehovah* from heaven manifests itself with this second part of the vision as a *glorifying of Jehovah upon earth*, inasmuch as "the spirit of the living creature" unites in the closest way wheels and creatures (vers. 15-21). Lastly, the holy of holies of the vision is opened with the *vault* as of heaven over the heads of the *chajah*. The living creatures, into union with which the wheels are taken up by means of the "spirit," are by means of the "voice," which comes from above the vault, and that while they are at rest, united to Him who is enthroned there, who looked like a man. From Him ultimately everything proceeds, just as to Him ultimately everything tends. As in the holy of holies of the tabernacle and of the temple, the vision culminates in the *enthroning of Jehovah in His glory*. Hence, too, it cannot be passed over without remark, that in this very excited phenomenon a *thrice-repeated advance* makes itself known. The first time the fire-cloud

בָּעֵן הַחֹשֶׁבֶל מִתּוֹךְ הָאֵשׁ (ver. 4). The second time the fire-picture of the *chajoth* בְּנֵחֶל-אֵשׁ (vers. 13, 7), with the height and dreadfulness and בָּעֵן תְּרִשִׁישׁ of the wheels (vers. 18, 16). The third time: the בְּמֵאָה הַגּוֹרָה רִבְעִי בָּעֵן הַפֶּהַר הַגּוֹרָה בְּמֵאָה, and the fire-bright appearance of the

Glorious One thereon, the description of which, however, at last terminates significantly in: "As the appearance of the bow," etc. *Fire, brightness, light*,—this remains the common feature all three times; it forms consequently the *fundamental characteristic of the vision* as respects its interpretation, in which, however, the meaning of the closing *rainbow* in the cloud must not be left out.

Let us now attempt to get at the meaning of the vision. Although the separate symbols must be left over to the exegesis, yet the *symbolism as a whole* must be understood beforehand, according to which the import of the vision, especially in comparison and connection with other similar visions of the Old Testament, will come to light. Ezekiel himself leaves us in no doubt as to the meaning of his vision, for he says expressly at the close: הוּא מֵאָה דְּמִית כְּבוֹד יי. It is

therefore *Jehovah's glory* that presented itself to him, and presents itself to us in the vision. In so far as this can be distinguished more in its personal relation to Himself, and on the other side more in its active manifestation and execution of His will, as *Jehovah's glory* and as His

glorification, the כבוד of ch. i. 28 may, by a glance at ch. x. 4, 19, be more precisely explained by Keil (following Hitzig), but for the interpretation of the vision in ch. i. it is not advisable. As to the idea כבוד for "glory," comp. on ch. i. 28. Although the כבוד of God stands for the appearance, hence for what is manifest (Introd. § 10), yet the figurative representation of the same must not be taken as a matter of course for the essential idea. Gesenius says incorrectly in his Pocket Dictionary: "The Hebrew conceives (?) of it as a clear shining fire, from which fire issues, and which is usually enveloped in smoke;" for the Hebrew conceives of it rather (comp. Ges. himself) as "weight, dignity, *graviditas*." To the divine essence there belongs a corresponding sovereign dignity and sovereign power,—a glory (*Herrlichkeit* from "*hehr*"), as well as a dominion (*Herrschaft* from "*Herr*"). The two things conceived of as one idea, and not merely in antithesis to the world, but in the world as the light and the life of the world, is the כבוד of God—the significance of God for the world. The heavens declare the glory of God (Ps. xix. 1), and the whole earth is full of His glory (Isa. vi. 3). Without it there is nothing but "power and matter" (Büchner), and our view of the world is an atomistic one. Although the manifest aim of creation has been turned by reason of sin into the goal, yet Ps. xcvi. 6 says and prophesies: "The heavens declare His righteousness, and all nations see His glory;" and in Num. xiv. 21 Jehovah swears by His life, that the glory of Jehovah shall fill the whole earth. If with this far-reaching look at the world's goal, and on the broad foundation of the divine aim as regards the world ("Jehovah" is certainly everywhere "*Elohim*"), Ezekiel's vision of Jehovah's glory shapes itself first of all and predominantly as the righteousness of the Holy One, who will execute the judgment upon Jerusalem, and thus also upon that portion of Israel not yet in banishment by the Chebar, such a thing is easily understood as being necessary for that historical period, alike from the situation of affairs and as regards the persons. And this it is that is symbolized by the fire-cloud in particular, as well as in general by the fire-style, in which the whole is kept. Nevertheless there comes forth as the kernel of the fire-cloud the fire-picture of the four *chajoth*, whose meaning is as little reached when one goes back and gives them a Judaistic interpretation as the cherubim in the tabernacle or in the temple, as when one christianizes them by anticipation, as Kliefoth does, as the "universality of the economy of salvation founded by Christ when He appeared, in contrast with the particularism and territorialism of the previous economy of salvation." It might rather be nearer the mark to adopt a third view which would keep fast hold of the glory of God as the original aim of the creation of heaven and earth as well as the ultimate goal of the history of the world; in connection with which the idea of life, so frequent with Ezekiel, pervading as it does the whole book, must not be overlooked (ch. xviii. 28; xxxiii. 11; the whole of ch. xxxvii.; ch. xviii. 9, 13, 17, 19, 21, 24, 28, 32; ch. xxxiii. 12, 13, 15, 16; iii. 18, 21; xvi. 6; xx. 11, 13, 21, 25; xlvii. 9; xiii. 18, 19, 22; vii. 13; v. 11; xiv. 18, 19, 20; xvii. 16, 19; xviii. 3; xx. 3, 31, 33;

xxxiii. 11, 27; xxxiv. 8; xxxv. 11: comp. xxvi. 20; xxxii. 23, 24, 25, 26, 27, 32). For as God's glory has its side for Him, according to which it is the self-representation of His life in a majesty invisible for man, so, on the other side, heaven and earth and the world of creatures mirror forth the divine life in a visible glory of God, inasmuch as through them God's peculiar nature and power come to be seen in a manifoldness and fullness of life. This is His "fame," His "honour," which become known from creation conformably to its original design, according to which the investigation of nature was meant to be, as Prof. Fichte says, "an uninterrupted worship, a rational and intelligent glorification of that uncreated wisdom which manifests itself in nature." And in like manner (according to Beck), "all the threads of life, which the divine faithfulness in revelation preserves within the circle of sinful mankind from the beginning onwards, and evermore strengthens and perfects in a part of the same, converge at the end in a central manifestation of life: *ὁ ζωὴ ἱκανισμένη*, 1 John i. 2. The revelation of life in actual fact breaks the death-power of sin, 2 Tim. i. 10; life is the substance of salvation" (*Lehrwissenschaft*, i. p. 448); and this life-development of salvation exercises, on the one hand, a preserving, renewing, and perfecting influence on the still remaining life-power of the world, and on the other hand, a relaxing, judging, and annihilating influence on the death-power of sin, works creatively, so that man and the earthly system come forth as a new creation in eternal and unchangeable life from the catastrophe of conflict and judgment. As arising from such a connection of the life and glory of God, must the spiritual symbolism of the *chajoth* also be understood in Ezekiel. The retrospective reference to the cherubim of the ark has certainly its truth, but not till ch. x. (comp. at ch. ix. 3 the explanation with respect to the cherubs in general), where Ezekiel also (ver. 20) expressly brings them forward; and even there (vers. 15, 17, 20) they are called, as here and at ch. iii. 13, "*chajoth*" or "*chajah*." Their symbolic character is necessarily clear even from the symbolic connection in which they appear. The prophet saw also merely a "likeness" of four living creatures, consequently what looked like four living creatures. To their symbolic character corresponds also their designation; the biblical ideas of life and death have a symbolic colouring. But, in particular, support is entirely wanting in Holy Scripture for conceiving of these "living creatures," as Keil would have us, as "beings who of all the creatures of heaven and earth possess and exhibit life in the fullest sense of the word, and who on this very account of all spiritual beings stand the nearest to the God of the spirits of all flesh, who lives from eternity to eternity, and surround His throne on every side." What would thus be affirmed of "creatures," is applicable properly to the Son alone (John i. 4); and how would such "representatives and bearers of the eternal blessed life" harmonize even with the uniquely prominent position of man made in the image of God in the Bible! In opposition to actual individual beings of such a kind, in opposition to "angelic beings of a higher order," there speaks too evidently their fourfold form, whose meaning, as already settled by the Rabbins, is this, that the vital power according to four types (of man above all and in general because of his life

being in highest potency, because of his spirit and its eternal destiny),—comp. Bähr, *Symb.* i. p. 342 sqq.,—is to find an expression, is to be represented in a fulness of the highest possible significance. From the reproach of being “abstract ideas or ideal forms of the imagination,” which would thus be “represented as living beings,” the purely symbolic view is released by this circumstance, that certainly the four types are taken from real life, only the manner of their application and their juxtaposition being ideal. There can be no question of abstraction, where rather the individual element is specially realized by means of the idea of the whole, viz. life. Hengstenberg [“The Cherubim” at the close of his “Ezekiel,” Clark’s Trans.], who in Bähr’s interpretation emphasizes not so much the “ideal creature” as “the living creation,” limits it, however, to the earth, holding that it must be viewed altogether apart from the heavenly creature. Passages, however, such as Gen. ii. 7, ix. 16, which he cites, leave sufficient room for the idea of the *living creature in general*, since, according to Gen. ii. 7, there by no means belongs to the living creature “a double element, the earthly material and the quickening breath of God;” but these two constitute merely the earthly man, and he rather becomes “a living soul” from the fact that God “breathed into his nostrils the breath of life,” just as Gen. ix. 16 also limits “every living creature” by means of the words “among all flesh that is upon the earth,” the thing spoken of being life upon earth. Theodoret, however, may be right, that the angels likewise are living creatures, and that the relation of mortality is the distinction between their life and that of man. The contrast with death is not less justified than that “with what is lifeless,” and the expression the “living” God scarcely allows the idea of the living creature to be confined to man and beasts. Neither does “the number four in itself” point exclusively to the earth; comp. Bähr in the work quoted, i. p. 156 sqq. Only the composition of the number four, consisting as it does of man, lion, ox, and eagle, has, according to the ingenious exposition of Hengstenberg, much of an earthly appearance. That ox and calf alternate in ch. i. 7 (Rev. iv. 7), does indeed make the representation of the (tame) cattle by means of the ox and that of the wild animals by means of the lion very probable. But the flying of the eagle would certainly be sufficiently represented by two wings, while the four wings expressly mentioned (ch. i. 6) point beyond this requisite, and in their parallel (ver. 8) with the hands of a man—which give prominence to the human element—allow us on their side to conjecture something *superterrestrial* beyond man and beast, as Keil has rightly remarked. When Hengstenberg makes use of the cherubs of the tabernacle and in Solomon’s temple for his exposition, one does not easily understand how the furnishing of their human form with wings is to spring from this cause, that the class of birds “in the history of creation opens the series of living creatures, just as man closes it;” for in Gen. i. 20 the aquatic animals still take the precedence, and in fact the large ones (ver. 21), which play such a part in Holy Scripture. Just as little can “the bird” take “the last place,” as being also that which is relatively “lower,” which is contradicted, as has been said, by the

four wings. There is to be noticed in ver. 17 (23) the parallel to Isa. vi. 2 (comp. ch. iii. 12). Perhaps, also, when speaking of “the noise of their wings” (ver. 24), the comparison קול מחנה (after Gen. xxxii. 2, 3) is worthy of notice. The cherubs in Solomon’s temple (and also on the stands of the basins,¹ 1 Kings vii. 29) represented not life upon earth, according to its two extremities, but the terrestrial and superterrestrial life of creation. Thus only do the “lions and oxen” before us gain their significance: wild animals and cattle, the strictly *animal* world as contrasted with the earthly and heavenly *spiritual* world in their combination in the winged human figure. Otherwise they would not be necessary representations, inasmuch as they were certainly already represented by means of the irrational bird. With the “palm trees” and “flowers” (1 Kings vi. 29; Ezek. xli. 18, 19, 25), the *significant* vegetable world, too, was added to the earthly creation; while, in the following vision, storm, clouds, fire, light (ver. 4) set before our eyes almost literally passages like Ps. civ.: “O Lord, my God, Thou art very great. Thou clothest Thyself with splendour and glory, wrapping Thyself round with light as a garment,—who maketh clouds His chariot, walketh upon the wings of the wind, making His messengers winds, His servants flaming fire.” Ps. l.: “Our God shall come, etc. Fire devoureth before Him, and round about Him it is very tempestuous; He calleth the heavens from above, and the earth, to judge His people,—and the heavens declare His righteousness.” Ps. xviii.: “He bowed the heavens and came down, and cloudy darkness was under His feet, and He rode upon the cherub, and did fly, and was poised upon the wings of the wind, made darkness His covering, etc. At the brightness that was before Him His clouds passed away, hail and coals of fire.” Although it will have to be conceded to Hengstenberg, that the *earthly* reference of the life of creation *preponderates* in the vision of Ezekiel, quite similarly as on the other side the human type *preponderates*, yet the *whole* continues to have an *undeniably superterrestrial character*. The fire-cloud with the four living creatures appears to the prophet (comp. ver. 1) *out of the opened heavens*, and it is only the *wheels* (ver. 15 sqq.) that intentionally set down the heavenly phenomenon as being at the same time something earthly. It is meant to be the *human-earthly creation in the fulness of its vital power*, as appearing from the background of the heaven-stirred, and also *spirit-like elemental powers* (air, fire), and still more (comp. Rev. iv. 8, 9; v. 8, 14; xix. 4) as *offering itself continually after the manner of the heavenly messengers and servants in obedience and voluntary surrender* (ὡς ἰσχυροὶ καὶ ἐν ᾧ γὰρ, Matt. vi. 10), in *unceasing activity of service to His honour*, and thus continually glorifying Him (ver. 19 sqq.). This we may suppose to be the most intrinsically heavenly element in the vision. It is certainly the case with the *spectacle at the revelation on Sinai*, which, moreover, unmistakably furnishes the keynote here, that the law was given in fire and cloud, but not less through the mediation of angels (Deut. xxxiii. 2; Heb. ii. 2; Acts vii.

¹ To which Vitringa (*Observ.* s. iv. 1) traces back the vision of Ezekiel.

52. 38; Gal. iii. 19). Hengstenberg speaks strikingly of ch. i. as "the great panorama of the universe;" and there, certainly, the reference indicated could not be wanting. If the "spirit" (ver. 12) determines the first vital operation of the chajoth, their motion, and if (vers. 20, 21) it is also the determining element for the motion of the wheels, then the (as one may express it) more spiritual motion of the whole, but especially of the chajoth, viz. "the noise of their wings" (ver. 24), is determined negatively, i.e. is brought to silence, to rest, by the voice from above (ver. 25); so that with this voice from the throne, and therefore with Him who is upon it (ver. 26 sqq.), each and all are united, and express themselves as well as move as He pleases (ver. 24), or rest according to His intimation. In this way the God of hosts, whom Hengstenberg only co-ordinates with Him who is enthroned upon the chajoth, is rather at the same time declared to be this latter, or the chajoth seem in such manner to be embraced in the idea of the heavenly hosts. To see in the wheels, then, "the powers of nature," is certainly not so natural as to abide by the view of Hitzig, who appeals in support of it to Dan. vii. 9. Keil also must after all admit the idea of a throne-chariot. A throne which is to move upon the earth can hardly be conceived of without wheels. It is not so much, however, "to show the possibility and the ease with which the throne moves to all the four quarters of the world," as rather to express the motion in the most living manner and expressly for the earth, specially in the first place with a view to Jerusalem, corresponding to the historical circumstances: it is for this reason that we have to do with wheels. The eyes in the wheels are parallel with the faces in the chajoth, and both are to be understood in connection with the "spirit" (רוח), and perhaps also not without reference to "the noise of the wings" (2 Chron. xvi. 9). *The sovereignty of Him who rules in heaven, whom all serve as to Him all live, as it is ready from heaven to manifest itself livingly upon earth, is represented at the close as being the sovereignty "as of a man," which, when we take into account the rainbow of ver. 28 (notwithstanding the preponderating judicial character of the whole), allows of the coming forth full of promise—as the ultimate goal, as the victory of righteousness—of the kindness and love of God toward man* (Tit. iii. 4), *in grace and mercy toward Israel, and for the salvation of the world, so that the vision would have its fulfilment in Christ* (comp. John xii. 41 with Isa. vi.), Rev. iv.

After this interpretation of the symbolism of the vision as a whole, its meaning for the prophetic mission of Ezekiel (comp. the introductory remarks to ch. i.-iii.) must be clear thus far, that above all the prophet will have to announce judgment, not merely in the first place upon Jerusalem, but farther upon the heathen also. To this the fire-characteristic points, which remains with the vision from beginning to end, and behind which whatever promise of mercy is in it steps into the background for the time, so that the prophet falls down under the impression received (ver. 28). For a so-called "consecration as a prophet," this certainly would be too special in its tenor. For this one would be under the necessity of extracting, and that at the same time

under a misapprehension "of the dependence of our theophany on that manifestation of God at Sinai," as Keil does, "in a more general way the symbols of that righteousness, holiness, and grace which God manifests in the upholding, governing, and perfecting of His kingdom." On the other hand, *by means of the fire-character of judgment, which expressed its special tendency, this vision was an introduction of Ezekiel forthwith into his sphere of labour.* Nothing else had the prophet at first to testify to the exiles, for their obstinacy with all its ungodly hopes was still founded on the apparent continuance of Jerusalem. The more such high ecstasy—a throwing inwards or spiritualizing, which has its sphere on the boundary of corporeal life (ver. 28), as Oehler brings out prominently—along with the mission of Ezekiel attested his call as a prophet, the less need was there of an official consecration for him; his mission under such a vision was so in the highest degree, or at least made a call, calling, consecration to the prophetic office be presupposed in a decided manner in his case, as the Talmudists, even in reference to יהיה in ver. 3 (in the interest certainly of the prophecy, as they assert, being attached to the ark), show therefrom, that Ezekiel was already before a prophet in the holy land. The vision does not by any means consecrate him as a prophet, but it certainly does transfer him to those banished to Tel-Abib (ch. iii. 12 sqq.); it thus realizes itself as a mission. And pervading as it does the whole book, it likewise stamps and illustrates the prophetic activity of Ezekiel, ch. iii. 23, viii. 4, xliii. 2. The vision is, however, not merely as regards its fire-character, a programme for our prophet, but its much more essential contents informed him that he would have to represent the glory of Jehorah. Judgment in the first place, from the very beginning, however, not without mercy, but rather a glorification of the living God in His people to be accomplished in a glory of vital power, on the basis of creation, and thus from the outset with a view to the whole earth.¹ The meaning of the chajoth in the vision, whence their designation (purposely not called cherubim in ch. i.), and their so-varied form, and the accompaniment of spirit-moved wheels full of eyes are explained, cannot be settled by pointing to the Lord's dwelling among His people in the holy of holies of the temple, nor explained by the "œcumenical character of the new economy of salvation, for the setting up of which the Lord shall appear upon earth" (which is said to be represented in the fourfold figure of the cherubs and wheels); nor even can it be expressed characteristically enough with Keil in this way, that "the moving of the throne to all quarters of the world is made conspicuous, not merely in order to indicate the spread of the kingdom of God over the whole earth, but in order to reveal the Lord and King, whose power stretches over the whole world," etc. (p. 28). *The prophecy of glory is the characteristic of Ezekiel, whereby he stands distinguished from all prophets.* With its destination for the exile,—this too must be added in reference to the meaning of the following vision for the prophetic mission of Ezekiel,—harmonizes the making God

¹ At the same time, perhaps with the hint of a creation in the future, a creative renewal.

prominent, on the ground of the manifold fullness of life in His creation, as *Himself the Living One* in ruling, reigning, as well as all-filling uniqueness of life and glory. And so He must break forth in judgment on Jerusalem, where He is degraded to a lifeless, powerless, and therefore no longer believed in idol, side by side with other false gods. And as such He must manifest Himself to the heathen world, into whose power His people have been already, will be completely, given. The *living* God, and as such glorious, has, however, no pleasure in the death of the wicked, of him that dieth, as Ezekiel repeatedly testifies to the exiles; rather is the quickening of Israel to new life (ch. xxxvii.), the stream of life (ch. xlvii.), His significant promise. As *I live*, why will *ye die*, O house of Israel! may be pronounced in this connection to be the prophetic voice of Ezekiel in the exile.

If we compare *other similar visions* in the Old Testament, in order to throw more light on the characteristic of Ezekiel's, the Talmudists have identified that of Isaiah in ch. vi. with that of Ezekiel, the only difference being as if a townsman and a countryman were to behold a king. But apart from the circumstance (introductory remarks to ch. i.-iii.), that in the case of Isaiah it is after the self-legitimation in actual fact by means of the preceding discourses, which are designated as *הַרְבֵּה אִשֵּׁר חָזָה* (ch. i. 1), and which thus presuppose his consecration as a prophet, and not till ch. vi. that the divine confirmation and introduction of the judicial mission of the prophet is related, so characteristically winding up what goes before as well as introducing what follows, while in the case of Ezekiel the vision opens his book; the theme with Isaiah is the thrice-Holy One over against the *sin* which has become ripe for the judgment of hardening, whereas, on the other hand, Ezekiel sees the *glory* of Jehovah in the midst of the *misery* of the exile. For Him who visibly appears as above the world, there is something becoming in the "holy, holy, holy" (comp. on the other hand, Ezek. iii. 12), in holiness He manifests Himself in the heavens; and the circumstance that His glory fills the whole earth (ver. 3), shows how His intramundane manifestation (Introd. § 10), in accordance with His heavenly holiness, must take shape in righteousness upon the earth. In accordance therewith, in accordance with the character of holiness belonging to Isaiah's vision, it is also *seraphim* that hover around the throne, that call one to another the "holy," etc., and one of whom must hallow the prophet, who declares himself personally, and as a member of the community, unclean. How different what is said in Ezekiel as to the *chajoth*! And, accordingly, Ezekiel becomes like a *dead man*, whereas Isaiah became conscious to himself of being a *sinner*. As regards the visions of the Mosaic period, which are likewise appearances in glory, Exod. xxiv. 17 resembles the vision of Ezekiel in its pervading fire-character, and ver. 10 of the same chapter resembles the closing picture in Ezek. i. 26; but in Moses' vision (Exod. xxxiii., xxxiv.) the glory of Jehovah is spoken of as "all His goodness" (כל טובו). Comp. ch. xxxiii. 19 with xxxiii. 22, 28), with which corresponds also the revelation

in word (ch. xxxiii. 19, xxxiv. 6, 7) in its main import. The preponderance of revelation in word and of the fullness of God's *love* is in this case the distinguishing element on the one hand from Ezekiel's vision, and on the other from that of Isaiah. Lastly, the vision of Daniel in ch. vii. is closely related to that of Isaiah by means of the *fulness of majesty* of the divine *holiness* in ver. 9, just as it in so far coincides with Ezekiel's, when at ver. 12 mention is made of "respite of life for a season and time," while to the Son of man in ver. 14 is given an "everlasting dominion." The four beasts out of the sea (ver. 3) present themselves, on the contrary, as the antithesis to the four *chajoth*. (Comp. in the New Testament, besides Rev. at the passage already quoted, Matt. xvii. 6; 2 Pet. i. 17.)

The *different interpretations* of the following vision, from the multitude of persons and views, and because many of the differences are in matters of subordinate importance, can be brought forward in passing survey merely. Vitringa (in the work already quoted, iv. ch. ii. 2) makes Abarbanel divide the interpretation of the *Jewish* teachers into three classes: (1.) The *traditional* interpretation of the *ancient school*, viz. *angels*, in which mention is made of the four classes of the heavenly hosts, as leaders of which Michael, Gabriel, Uriel, Raphael are named, and the wheels also, by comparison with Dan. vii. 10, are held to be *spiritual beings* of higher or lower rank than the *chajoth*. (2.) The *philosophizing* interpretation e.g. of Maimonides, who brought in the Aristotelian physics. (3.) The *historical* interpretation (Kimchi), viz. of the four *world-monarchies*, Babylon, Persia, Greece, and Rome, which are said to be meant by the wheels, while the *chajoth* are the *heavenly spirits of these kingdoms*. The *Christian* expositors held fast in general the idea of *Divine Providence*, as it manifests itself either in nature or in the kingdom of grace. The former is, for example, the opinion of Calvin even, of a Lapidé, of Bochart: the *chajoth* are to them heavenly spirits, the wheels, the great movements in the world and the church in accordance with God's decrees. The interpretation of the kingdom of grace more specially is the almost universal one in the ancient Church, according to which the *chajoth* are the *four evangelists*. LUTHER: "The vision of Ezekiel is nothing else but a revelation of the kingdom of Christ here upon earth in all the four quarters of the whole world." So also Osiander, Cocceius. If not the evangelists, then the apostles or certain things predicated of Christ (ARND: Incarnation, Sacrifice, Resurrection, Ascension) are dragged in. The wheels, according to some, are meant to symbolize the Church, and that in her apostles, prophets, evangelists, and pastors; while, according to others, the *chajoth* represent the living Church of the New Testament, and the wheels the holy angels. (Origen found the four human passions represented. Some also have wished to find the four ensigns of the camp of Israel therein. According to others, Nebuchadnezzar himself; the king as a man, flew like an eagle, imposed the yoke of an ox, and became cruel like the lion! and more of the like sort. Comp. Jerome.) The *æsthetic-theologizing* interpretation of Umbreit is as follows: "The life-creating Spirit brings the Almighty, but He is not in the storm, nor in the cloud,—it is only His chariot-throne,—

nor in the fire—that is only the power of the natural life;—but neither is He the light, not even the gleam (eye) of the metal in its look of greatest splendour is the eye of God. Even the four living creatures, the old well-known Mosaic pictures of the cherubim over the ark of the covenant, are not Himself, but the natural life of the creatures in its endlessly divided multiplicity and unity, as well as in its restlessly moving power, reaching in the likeness of man the phenomenon of highest beauty. The destination of the four living creatures is shown by the wheels, the elements, which the free, formative principle of the divine Spirit appropriates to itself in the creation of the creatures; we see into the soul of nature. The third part of the vision lifts us up to heaven: My thoughts are not your thoughts, etc. (Isa. lv. 8, 9). The firmament, even with its crystal splendour, does not give us the likeness of God. It is the fourth part of the prophetic vision that first lets us see the glory of the Eternal King; we sink down with the prophet before this spectacle, but man bears God's image, and the Word was made flesh, full of grace and truth, surrounded with the light of the rainbow of grace."

Vers. 4-14.—*The Fire-Cloud* (ver. 4) and the *Fire-Picture of the Four Living Creatures* (vers. 5-14).

The Fire-Cloud, ver. 4. That which is set in motion in what presents itself to the prophet in vision (and I saw), and must rouse his attention as well as ours (and, behold), is described in the outset by means of the moving cause, viz. רוח סערה, which, by reason of the repeatedly emphasized רוח in what follows, is by no means = סערה (Isa. xxix. 6). רוח, in place of רוח,

is properly "a drawing together," in manifold applications, but always with the idea of life in the background, figuratively or in actual fact, which cannot be without significance for the already mentioned fundamental idea of the vision as a keynote,—a keynote which we have pointed out in Ezekiel generally. We might almost translate: *spirit of storm*. (UMBREIT: "The storm announces the approach of the life-producing Spirit, who moved creatively upon the waters, poured His breath into the creatures, and who ever renews the face of the earth" (Ps. civ. 30). But comp. Jer. xxiii. 19. Swiftly and violently, irresistibly devastating! MALDONATUS: "Such were the Chaldeans, and harsh besides, cruel, heartless, unfeeling people.") סערה, of the violent impulse, the dashing, roaring along; in Jon. i. 11 סער, of the raging violence of the sea when roused by the storm. (And I saw, viz. visions of God; and, behold, this was specially the vision which I saw.) מִן-הַצֶּמֶת—the article, because of this quarter of the heavens being universally known and standing alone, and perhaps also because to his circle of hearers and readers under the existing historical circumstances the quarter could not be a matter of question, but was determined by these. At all events, although צֶמֶת from a verb "to hold back," "to conceal,"

"to hide" (צָפַת, Ezek. vii. 22), might be conjectured to be something *mysterious*, yet "the

idea of the hill of the gods" is not rendered probable by anything here; and Hitzig is under the necessity of paving the way for it in our passage by saying: "As the course of the sun makes the south appear inclined downwards, the north, it is conjectured (!), lies higher, rises up to heaven with its high mountain chains, Lebanon, Caucasus, etc." A "sacred quarter of the heavens in the north" (EWALD) is not to be seen in the Bible. Nor are we necessitated to think of the north, as the land of gold of many of the nations of antiquity, by the mere comparison כְּעֵץ הַחֹשֶׁל; and Zech.

vi. 1 sqq. (HERDER, UMBREIT) belongs still less to this category, since in that passage there is just as much mention of south as of north, and the abode of God is in some quite different place; comp. ver. 5 with ver. 1. Rather is the fundamental idea of what is concealed justified by the darkness which appears to the senses, alike by reason of the beclouding of the northern heavens, in contrast with the south, which is richer in light and poorer in rain, and also in respect of distance, of remoteness. This natural view of the north is, as is well known, the common one with the poets; but the mediating idea of darkness is also here, where a "great cloud" stands next at least for the outer part of the symbol, without our being compelled on that account to think of the dark holy of holies with the ark of the covenant and the cherubim, and that in a similar way the theophany presents itself here to our prophet; but perhaps for the meaning, the inner sense, we may, with Kliefoth, compare ch. viii. 1 sqq., x. 19, xi. 23, xliii. 2, as showing that God comes from the north when He comes to judgment, and, on the other hand, that He comes from the east for salvation and grace; only we must not overlook as the ultimate reason for this the *historical situation* of Israel, as well as of the prophet and the vision, and consequently it is to be explained with BUNSEN: "an allusion to the Chaldeans coming from the north against Jerusalem, Jer. i. 14; comp. Ezek. xxvi. 7." And therefore the prophet does not need to have been transported in spirit to Jerusalem (HÄVERNICK), "into the temple, where one naturally expects the priest," for the prophets, as Hävernicks even does not deny, assign to the north the Assyrians and Babylonians, that is, "the region pregnant with destiny" (HENGSTENBERG); from Syria usually the inroad of the Asiatic world-powers was made, because the east side of the holy land was protected by means of the great trackless Arabia Deserta. We shall also certainly have to take into account the relation of Ezekiel to Jeremiah (comp. *Introd.* § 4), and along with that the parallel of the seething pot, Jer. i. 13, iv. 6, vi. 1. ("Against the north was the coalition of Jer. xxvii., Ezek. xxv. sqq. directed, which gave occasion for Ezekiel making his appearance. The storm from the north drives all the sanguine hopes which were founded on this coalition like withered leaves before it."—HENGSTENBERG.) The moving cause manifests its working by means of the phenomenon of a great cloud (Hitzig: "a thunder cloud;" the *chariot* of God afterwards appearing more prominently), with its far-reaching and compact bulk covering the heavens; but not so much a cloud of a veiling character, as a cloud to serve as a visible sign of the impending judgment, Nah. i. 3; Joel ii. 2:

Pa. xvii. 2, xviii. 10 sqq. GROTIUS: "The great host of the Chaldeans, Jer. iv. 13; comp. also Ezek. xxxviii. 9."—We are not, with a Lapide, to think of rain, hail, and still less of the arrows of the Chaldeans. The divine judicial character of the cloud is indicated by the well-known metaphor of *fire* (Deut. iv. 24, xxxii. 22), here

אֵשׁ מִתְלַקַּח—Exod. ix. 24 (the parallel with Egypt is not unimportant): *catching itself mutually* (Hithp.), i.e. not merely; formed into a ball, a lump of fire, but at the same time flashing through and through itself, the flashes seizing one another, and as it were kindling themselves on one another. (POLANUS: "The fire which consumed the city was in itself, its own sins." J. FR. STARCK thinks of the camp-fire, and even of the sacred fire which the Chaldeans carried before them!) This fire in the cloud, because *unceasingly*, "livingly,"¹ as Ewald expresses it, "moving hither and thither in it," is the abiding characteristic kernel of the cloud. Comp. ver. 13 sqq. Hence, also, bright-
ness round about it. **לֹ** refers to **נָ**, because

אֵשׁ, although not without exception, is as a rule feminine. The cloud is the subject at present under discussion; and as its size determines the form, so the fire determines its substance, which, while it makes the cloud a fire-cloud, imparts to it also brightness round about. But with this "brightness round about it," the *light*, and consequently the well-founded hope of love, grace, mercy, comes to its rights over the alarm-producing fire, cloud, and storm. The illusions of the transgressors and of a dead faith must not be destroyed to the injury of the believers. It is not yet indeed the "cheerful" brightness, as in ver. 28, for it proceeds immediately from the fire, but this fire is an abiding, essential one; and the sun pierces through the stormy element of his immediate mode of manifestation, and in its deepest ground the light is God, who is love.

Hitzig and Hengstenberg also refer **לֹ** to the whole. Why? Storm and brightness do not tally; the fire has brightness of itself (ver. 13); thus, in fact, the cloud only remains. According to Hengstenberg, we have certainly to think of a brightness contrasted with the fire (!). The older expositors keep firmly and exclusively by the terrible majesty and glory of the presence of God. In quite an opposite direction, UMBREIT: "The light which pours forth the joy of existence on every side; for in the brightness of light life steps forth from its dark fire-ground into manifestation, and unfolds itself in its immeasurable fulness; God said at first: Let there be light." **מִתּוֹכָהּ**, as **מִתּוֹר־הָאֵשׁ** afterwards shows, refers to **אֵשׁ**, which is thereby at the same time proved to be feminine. But **מִתּוֹר־** is not a mere resumption of **מִתּוֹכָהּ**, which, especially as the latter occurs again in ver. 5, would certainly be too pleonastic. The contents of the cloud, *by way of preparation for what follows*, present themselves to the seer in such a form that he uses the comparison as to the effect of the internal fire upon him—**כְּעַן הַחֲשֵׁמֶל**. ("To look like—because the

matter in hand is not realities, but only the imperfect forms of realities."—HENGSTENBERG.)

הַחֲשֵׁמֶל only here, **הַחֲשֵׁמֶל** in ver. 27, **הַחֲשֵׁמֶל** in viii. 2 with **ה** paragogic, a word which has been the subject of much comment, perhaps formed by Ezekiel himself (Intro-l. § 7). [According to Bochart (*Hieroz.* iii.), it is to be looked upon as a compound of **חֲשׂ** = Aramaic **חֲשׂ** = **נִחֲשֵׁת**, "brass," and a Chaldaic word (questionable, however) **מִלְלָא**, "gold;" while, according to Gesenius, with more certainty (?) it is to be regarded as = **נִחֲשֵׁת קָלָל** in ver. 7 (HITZIG: this is the Hebrew translation of the word), and a compound of **נִחֲשֵׁת** with **נ** thrown off and the syllable **מִלְ** "smooth" = "shining;" and thus in the former case it would mean "gold-brass," in the latter, "shining brass." Hävernick and Maurer have recourse to the Syriac, in order to get in this way "a metallic product wrought in the fire, and therefore (?) emitting sparks," which does not at all suit the context here. E. Meier holds it to be a (perhaps dialectic) expansion of **בְּתָם הַחֲשֵׁמֶל** = **בְּתָם־הַחֲשֵׁמֶל** = **בְּתָם־הַחֲשֵׁמֶל**, "pure, solid gold." Fürst, in the Concordance, explains it as from **הִשָּׁם**, like **בְּתָם**, "brightness," with the termination **al** affixed: "bright metal;" Keil, according to the analogy of **בְּרָמֶל** and **בְּרָם**, as from **חֲשֵׁם**, "probably to glow, with **ל** affixed: glowing brass." That **חֲשֵׁם** "probably" means

"to glow," is a statement that goes for nothing, and just as unproved is the derivation of the meaning "to be bright," from **בְּתָם**, although the interchange of **נ** and **ת**, and of **ח** and **כ**, would have nothing surprising in it, for the root **כָּתַם**, which occurs as a verb only once in the Niphal in Jer. ii. 22, might there perhaps mean: to be engraved, much the same as: to be recorded, were not this meaning generalized, as Hupfeld (on Ps. xvi. 1) convincingly shows, from the more correct one: to be soiled, stained, which is also proved by the old translations, and which, besides, suits best the antithesis in Jer. ii., and if it did not need to support itself on the similarity of the fundamental idea of **כָּתַם** and **כָּתַב** (to write). Because **בְּתָם** is gold, to assume for **כָּתַם**,

and thus for **חֲשֵׁם**, a meaning: to be bright, or: to be red-hot, is mere arbitrariness, inasmuch as, if the fundamental meaning: to conceal, to keep safe as a jewel or secret, is incapable of proof from the Arabic, a meaning synonymous to the Hebrew and Aramaic one (to be soiled), viz. to be dark-coloured, lies before us in Arabic, just as it alone corresponds to the usual designation of gold in all languages as the yellow, the dark metal, in contrast with the white silver. Besides, **כָּתַם** properly signifies: to hold back, which is traced back to a fundamental idea like: to divide, to separate, so that **בְּתָם**, "gold," might perhaps mean what is separated, as being what is purified, pure, held back. For **חֲשֵׁם** Meier seeks to point as a kindred meaning to the fundamental idea: to be firm, strong (hence in Arabic: to be fat,

¹ "A shifting motion, a glowing life," but not "the picture of the co-operating powers of creative life, shining in the gold of the earth, burning in the colours, and boiling in the blood," as Umbreit raves.

thick, and hard), so that חֲשָׁמַל might originally have designated: what is hard, firm, hence: brass, solid metal in general, while it would then have been transferred more definitely to a peculiarly bright brass.] To an impression of *peculiar brightness* the context of our passage points with indisputable necessity; nor must this brightness be conceived of apart from the fire, since it proceeds out of the midst of it, and כֶּעָן־הָ has the more exact definition מִתּוֹךְ הָאֵשׁ side by side with it. The question may, however, be asked, whether what is glaringly bright and destructive is to be indicated thereby, or not rather a *glory* of look that is full of life, which is favoured not merely by the immediately appearing kernel of fire and the picture of the "chajoth," but also by the ingenious remark of Keil, that in all the three passages חֲשָׁמַל has its reference to Him who is enthroned above. We shall thus be compelled to abide by the view hinted at above on the "brightness round about it," inasmuch as in the whole vision the "brightness" appears not indeed separated from the fire, but yet distinct from it, although not contrasted with it. [The Syriac translator has simply omitted the difficult word in question here, but at ver. 27 and ch. viii. 2 he has given a conjectural interpretation: "divine look." The Chaldee Paraphrase keeps it as it stands. The Sept. and Vulg. translate it by *ἀλεκτρον*, *electrum*, which must not be confounded with "amber" (*sucinum*). Neither can the name be given to this latter from *ἀλεκτρον*, nor (as Buttmann, *Mythologus* 11., will have it) can the converse be the case, for the colour of amber is of too mild a brightness for it, the comparison of the same with the precious metals may rest on much else, and the meaning: amber, leads to a derivation from *ἄλκω*, *ἀλκωσθαι*, *ἄλκωσις* (the drawer, draw-stone), while *ἀλεκτρον* is derived from *ἀλκτωρ* (the beaming sun, *ἄλως*, Empedocles so named the element of fire), or at least a more fiery brightness than that of amber was the synonym. The brightness of amber does not certainly correspond sufficiently to the comparison in our verse, where a metal, not precious stones of any kind, is thought of; nor does the transparency of its brightness suffice here. Now the *ἀλεκτρον*, everywhere mentioned along with gold and silver, was, according to the testimonies of the ancients (see Pape, *Greek Lexicon*), a natural metallic mixture of three or four parts of gold and one part of silver, which was also artificially prepared. (According to Oken, the "electrum" of the Mountain of Serpents in Siberia is gold, with an alloy of 36 per cent. of silver.) Hitzig, Bleek (*Vorles. über die Apokalypse*), and others mention the peculiar χαλκοῦ βρανον (Rev. i. 15, ii. 18), which is said to be compounded of the Greek χαλκός and the Hebrew לָבָן (= white-shining brass), but which might also mean "brass from Lebanon" (EBBARD, PESCHITO, ETHIOPIA VRS.). The Talmudists explain חֲשָׁמַל as from חָשׁ, "quickness," and מָל, "rest" (or "speaking" and "silence"). It passed also for the name of an angel with the Rabbins, and in fact for that of Ezekiel's teacher. (See Leigh, *Crit. S.* p. 174.) It has even been read backwards: מַשְׁחָ, and understood of the Messiah (Calov. *Bib. Ill.*), who

united the divine and human natures in Himself (Maldonatus, Pradus). J. F. Starck compares also the pillar of cloud and fire (Exod. iii. 2), specially for the exiles!] Usage always employs

עַיִן only of things, never of persons. "As the look of chasmal" means, moreover, not merely: as the aspect thereof, as it looks, but this as well: as it, so to speak, looks, looks on us. In the most poetic way, Umbreit, at all events, understands כֶּעָן־הָ: "the eye of metal, as the same concentrates itself when melting in a look of the greatest brightness (the so-called silver look!); perhaps it was a technical expression of the smelters, possibly compounded of נָחַשׁ and מָלָא: fulness of brass, when the brass appears in the fulness of its brightness." J. D. Michaelis translates: "a great cloud, under which the lightnings flashed through one another, and gilded its edge by the reflection (an aurora round about it), but in the middle it looked like glowing metal in the midst of the fire."

The Fire-Picture of the Four Living Creatures (vers. 5-14).

Ver. 5. Not only what the prophet sees, but even his seeing itself is something progressive. It is by no means as if Ezekiel had first sketched the outlines, and were now depicting the interior also, for he has reproduced for us in ver. 4 alike inside and outside what was first seen, but his seeing itself grows more penetrating, and what looked upon him out of the midst of the fire (hence the repetition (מִתּוֹכָהּ), like chasmal looking out of the fire, shapes itself in the progressive advance of the vision to רְמוּתָהּ. Derived as it is from רָמָה, and cognate with the Sanscrit *sama* (*similis*), רְמוּתָהּ is not so much: form, as: likeness, similitude, a substantival "like as," and is used of what is living, but also of what is without life (ver. 26).—With respect to the four חַיִּים (not "beasts," as Luther makes them, following the Vulg.), see what is said in the introductory remarks to vers. 4-28. (According to Hofmann, Ezekiel was in this way "to become aware that what he saw was not a thing, but a life. The intention was to represent to the prophet what there is about the presence of Jehovah: the judgment on His unholy people announced itself therein. Creature life, into which the unbroken fulness of the being of God pours itself, in order therein to become a manifoldness of power, serves the eternal God for the purpose of making Himself present to His world.") Formerly: the judgment of God rushing on, now: how not merely the power of the Chaldeans, against which one hoped at Jerusalem to accomplish everything with human leagues (Introd. § 4, 2) and one's own prudence, but the whole creation in the entire universe, heaven and earth, is ready to execute this judgment of the living God! This threatening character the vision obtained from its connection with ver. 4, and from the circumstance that the *chajoth* came forth out of the fire (HENGSTENBERG). But in this way, at the same time, its symbolical character is manifest: life out of fire!—מִרְאָה (ver. 1) is "vision," what is seen (חֲזוֹן); מִרְאָה: how it is seen, hence: "ap-

pearance." As to the plural form מראיהן here and in ver. 13, and with מעשיהם in ver. 16, comp. Ewald, *Ausf. Lehrs.* § 256; Gesenius, *Gram.* § 91. 9.—What first struck the prophet as being prominent in the vision, was "the likeness of a man." (לְהִנֵּה with the full tone.)

Likeness to man, where God has made man like God, is just the fullness of the times, Gal. iv. 4; Phil. ii. 7, 8. The angels also assume the ways of man; for man is a microcosm. "All forms of the creature reach in his person a phenomenon of the highest beauty" (UMBREIT). At all events, man stands among the living creatures of the earthly world in the first, as in the highest place. In this way, first of all, the impression in general is stated, as Ezekiel received it from the four *chajoth*. What special feature in them produced this impression in his case, will become clear in the further progress of his description. And just because it will be expressly stated, a limit is drawn against arbitrariness in the application of man's corporeal form as a rule.

Ver. 6. Just as, on the one hand, man, i.e. (inwardly considered) what is spiritual, what has spiritual life, characterizes the vision, so, on the other hand, in a more outward respect it is significantly defined by its fourfold character. Not only are there "four *chajoth*" in all (ver. 5), but "four faces" (ver. 10) are found "in each, and four wings" (vers. 8, 9, 11, 23; comp. ch. x. 8) likewise "in each of them." If the number 3, as the designation of the true, highest, most perfect being, is the number of God, then must the number 4 represent the conditional, dependent being, which has proceeded from the true being, and be the number of the world, as the sum of all created things. Time and space, the two most general forms of the universe, bear the number 4 in themselves, etc. (According to

Bähr, comp. *Symb.* i. p. 156 sqq.)—לְהִנֵּה masculine form, which Hengstenberg here, as in what follows, explains from the masculine name cherubim standing in the background, which, however, here lies as yet too far off. The more probable supposition, as a Lapide has already shown, is the collective אָדָם masc., this being the impression in general of the *chajoth*. As happens so frequently in looking at the sense, the reference to the grammatical form is let go—פָּנִים and also the dual כְּנָפִים stand as plurals.

Some have incorrectly translated פָּנִים form, guise, so that each had only one, and that a human face and head, but had besides a fourfold figure, or expression of countenance, or head-ornament. No less incorrectly, some have assigned to every face 4 wings, and thus to each of the 4 *chajoth* 16, which would give a sum total of 64 wings. The Chaldee paraphrast understands just as many faces, and 256 wings in all.

Ver. 7. Now that we have passed from the faces to the wings, in going downwards their legs (masc. suff.) come into consideration, not merely in the sense of the lower part only, the foot proper, which is distinguished as כַּף.

כַּף is either conceived of distributively (Hitzig): and each of their legs was ישרה רגל,

without bending inwards of the knee, rising straight up (comp. ver. 23), or the dual is to be understood thus: as respects their 2 legs, it was (generically, without reference to the number, so KEIL) a leg standing erect. ישר is, what is firm, "does not need to bend, to turn" (EWALD), without joints (MAIMONIDES), without front and back, smooth and symmetrical (PHILIPPSON): with which also the calf's foot agrees. Thus there is nothing of likeness to man in this connection, except the upright carriage in general, which results therefrom, but is not made prominent here. On the contrary, for the sole of the foot, even in special contrast to what is human, the comparison is taken from the beast, from the calf, i.e. the foot proper stood firmly, symmetrically rounded off (קָלָה), while the

human foot is extended lengthwise. (Hitzig makes the circumstance that "they present in no direction a decided front," as also the "want of distinction" in the legs, parallel with the *chajoth* "facing towards the four quarters of heaven." Similarly Hävernicks before him: "These feet fulfil the object of being able to move in all directions, without turning round (ver. 9); they symbolize the idea of freedom of motion." The human element of the vision, which in general is prominent, will be strengthened, next to the upright carriage, by the legs also being two in number, which is not indeed stated, but is certainly to be understood. This human element is represented, because of the bestial element as well as in spite of it, by the masc. suffix. As the lion also—which, according to Bähr, is to come into consideration because of his strength, power, and fearful character—is not mentioned in the detail, the substitution of the calf for the bull (ver. 10) may possibly here set the latter also aside, so far as regards the power of generation, just as Hengstenberg takes into consideration "only the representation of cattle, to ward off all heterogeneous ideas." "Although each has a lion's face, yet none has a lion's feet or claws for tearing in pieces, nor those of the eagle, not even the foot of a man."—Cocc.—נְצִיץ masc. is meant, according to Hitzig, also to refer to the cherubim, yet Hengstenberg (because of Rev. i. 15) admits that "the reference, in point of fact, is specially to the feet," and as Gesenius maintains that רגל is masc., although "rarely,"

the explanation of Keil is at all events more probable: and the legs sparkled, etc. Hengstenberg's limitation to the "sole of the foot": "they were (there, on the sole of the foot) sparkling," is not forced, although it would apply to the legs also. PHILIPPSON: shining like a brazen hoof. (Ewald takes נְצִיץ as "feathers," as already the Sept., which omits what is said of the sole of the foot, but instead makes the feet "feathered.")—נְחֹשֶׁת, brass, is also in Dan. x. 6 masc.;

GESENIUS: χαλκός, copper. קָלָה, GESENIUS: shining; BOCHART: polished, burnished; HENGSTENBERG (with a reference to Rev. i. 15), "properly: light [in weight]; but because what is light [in colour] is represented as lighter [in weight] than what is dark, just as what is sharp is represented as lighter than what is blunt, equivalent to: glowing, light brass." Hitzig grants the possibility of a derivation of "light"

[in colour] from "to be light" [in weight], but asserts that לָקֵץ is manifestly a substantive in the genitive, possibly from קָלָה (to burn), meaning the red-hot or smelting furnace, akin to עֲלֵי, a crucible. "The sending forth of sparks refers to the special mission in hand, which is one of wrath" (HENGSTENBERG). But the comparison with the effect of *light brass* attributes to them (HÄVERNICK), at the same time, something glorious, according to UMBREIT, "imperishable freshness." (?)—If the faces in general serve to express the quality in view, then, from the fact of there being four of them, this quality is expressly shown to have its sphere *in the world*; and the four wings in general portray the prompt, rapid dexterity towards the respective sides. (UMBREIT: "The living motion and the unceasing vibration of creaturely existence.") In addition, there is the firmness, the steadiness of the carriage, the sure and certain tread (סִסִּיּוֹ נִדְנָד). UMBREIT: "The forcibly-pressed sole of the ox." A mere symbol of fitness for service, viz. *as regards God*, although of "any kind of rendering of service (as messengers or ambassadors of God) for men" nothing is said (HÄV.). It is the *creation glorifying the living God in its ever ready power and fullness of life*.

Ver. 8. For קְרִי the Qeri reads קְרִי. Hengstenberg, on the other hand, upholds (comp. ch. x. 8) the singular קְרִי, either: "his man's hand," or: "his hand, that of a man," because of the ideal comprehension of the quaternity in the unity of the cherub. Hitzig likewise conjectures the singular; the suffix, according to him, presupposes (ch. x. 3, iii. 21) the genitive אִדָּם. Ewald accepts the Qeri: "and man's hands," as also Keil, who declares י to be an old mistake of the transcriber for י. Häv., Maurer, and before them Kimchi, explain the concise form of the Kethibh by understanding an ellipse, punctuating קְרִי, and taking the suffix distributively, thus: and his (each one of the four's) hands were hands of a man (קְרִי אִדָּם). KEIL: "The wings sat accordingly on the shoulders, from which the hands proceeded." Hence four wings, and are there not also four *hands*? and this also because of the four sides? The designation as *man's* hands determines nothing as to their number. Comp. on ver. 9. UMBREIT: "By means of the man's hands the mention of the bestial appearance is meant to be weakened." With the "hands" the description will ascend to the "faces," for just as on occasion of the hands, the "wings," as we saw, were very suitably mentioned "on their four sides," so, because the "four sides" are formed by means of the four faces on each of the *chajoth*, mention may be made of the "faces" as well as of the "wings:" and they four had their faces and their wings (רַבְעָה, as is known, from אַרְבַּע, "four," signifies the fourth part, or here: one side of four (ver. 17). The emphasizing of the number *four* down to the minutest detail is to be noted). Häv. connects the last words with vers. 9 and 10: "and as regards their faces and their wings in the four, their wings were," etc. Similarly Ewald. It cannot be objected to this, that here the topic is no longer the faces; even in

ver. 9 the contrary is the case, but still more so in ver. 10.

Ver. 9. But the wings which come into consideration here (comp. ver. 11) reach still higher than the faces; a more exact description, therefore, which (as in ver. 6) likewise proceeds from above downwards, will have to begin with these wings. There is a going down (ver. 7), and a going up (ver. 8), and a going down again (ver. 11), just as the eye is accustomed to do in such an act of looking. The joining is (with Kliefoth, Keil) to be conceived of in this way: that the right upper wing of the *chajoth* was joined to the left upper wing of its neighbour at the tip. HENGSTENBERG: "This pair of wings is stretched upwards, so that the one wing stands over against the other, and is in so far (!) joined to it." One does not see how this can still be called a joining. The connection of the joining of the wings with the going straight forward, which Hitzig holds to be impossible, is pointed out by Ewald in the words: "The wings of all so firmly interlaced with one another, that all moved straight forward with wonderful coherence." Comp. for the joining of the wings, vers. 11 and 23, also Exod. xxv. 20, 1 Kings vi. 27, for the expression

יִסְבּוּ אֶל־אִחֵיהֶם, Exod. xxvi. 3.—יִסְבּוּ (Niph. of סָבַב) shows that it is meant to be a joining of all together, not a joining of the wings of each separate *chajoth*-form just for itself. That they needed not to turn בִּלְכָתָן (fem. suff.), when they went (vers. 12, 17), is of course at once intelligible from the joining of their wings, but is expressed still more strongly (and for this reason the *face* of each is spoken of) by means of פָּנָיו אִישׁ אֶל עֵבֶר פָּנָיו, i.e. in whatever direction they went they always followed their face. Similarly with עַל in Exod. xxv. 37.—The change in the gender of the suffixes in this way in one and the same line, makes one almost think that the *diversity of the life of creation in this respect* is to be characterized in the *chajoth*.

Ver. 10. Now comes the detailed description of the four faces. First, the *face of a man*, which, as being turned toward the prophet, had determined his impression of the vision as a whole (ver. 5). Maimonides understood it even of the other three also, and distinguished in these only an expression corresponding to the animals named. Just as the man's face *in front* is put without this definition, so similarly the eagle's face also is not defined more exactly as being the one *behind*. The definition לְאַרְבַּעָן at the close applies to the man's face also, and besides, this latter is immediately preceded by the general פָּנֵיהֶם. Hengst. claims for it the east side, as being the principal side, for the lion on the right the south, for the ox on the left the north. The position of the eagle behind shows (as against Hengst.) a background pointing higher up. Comp. the introductory remarks to vers. 4-28. The right and left of the description may be fixed either with respect to the man's face, or to the quarter of the heavens (יָמִין, south side, just as שְׂמֹאל, north), or to the prophet. As to the *meaning of the faces*,—the part of the body which, as may be understood, is capable of expressing

more than any other what is characteristic, and that in the way that is most spirited, most in accordance with the idea in view,—see the introductory remarks to vers. 4-28. BÄHR: The ox (bull), the symbol of the generative, creative power of God; the lion, the symbol of the royal majesty of the Sovereign and Judge; the eagle, the symbol of the divine omnipresence and omniscience; man, the symbol of the absolute spirituality of God, of the divine wisdom. GROTIUS: Man denoting the goodness, the lion the wrath (punitive justice) of God, the eagle His swiftness to do good, the ox His slowness to wrath. BOCHART: The ox the emblem of constancy and firmness; man, of humanity, gentleness, and *philanthropia*; the lion, of generosity and strength; the eagle, of vigour, and of the sublimity of a heavenly nature. DE WETTE: The strength, power, wisdom of God, and His nearness. UMBREIT: The reason, sovereignty, creative power, and omnipresence of God. (What becomes of the veto of the second commandment!)

Ver. 11. The description, which might now have done with the "faces," nevertheless repeats them (remaining, as they certainly do, the principal subject),—at ver. 8 in moving upwards, now in coming down to the lower parts—along with the wings: ופניהם וכנפיהם, which Häv., Klieff., Keil rightly refuse to translate: "and (these are) their faces; and their wings were" (HENGST.), since the clause belongs rather to what follows, as already Ewald has taken it, inasmuch as the faces also were separated (the root-meaning of פָּרַד—spread out," because of the reference to

the nearer וּכְנָפֵיהֶם) "from above" (מִלְמַעְלָה), which likewise gives greater prominence to this reference, i.e. were not (à la Janus) on the same head, but on four heads, or rather necks. EWALD: "Both faces and wings not hanging down loosely, but stretched upwards." In this way an act of worship is depicted in the heads, just as a soaring is intended to be expressed by means of the wings.—With the reference to the wings, by means of which the description goes downwards, there is a return to what has already been said (ver. 9), but it is conceived of more definitely, and joined with new matter. Every one (not of the four chajoth, but of what is spoken of in ver. 10, viz. the four faces, inasmuch as the description gives what the prophet saw, who, standing before each of the four faces, always beheld two wings, alike on the right and on the left, joined to one another) had two joined, viz.

wings: וְחֻבְרוֹת אֵישׁ, either belonging to אֵישׁ, or as Keil: אֵישׁ, an abbreviation for the אִשָּׁה אל found in ver. 9. The meaning is clear, according to ver. 9. Since, then, the joining is expressed only as regards the four pairs of wings (in all) above, which together represent a square, the pairs of wings lower down are to be conceived of without such connection, each with its neighbour, which would also have no object. With these pairs of wings the chajoth covered their bodies. צִיָּה, properly belly, denotes the body in this respect. As this is covered, the conjecture readily suggests itself, that it is conceived of neither as feathered nor as covered with hair, hence not like an animal, but likewise after the similitude of a man. BUNSEN: "which served

for covering the body, and are to be conceived of as before and behind." UMBREIT: "in order to show their holy fear and reverence." Comp. Isa. vi. 2, where, however, this [ne videant] seems to be expressed by the covering of their faces; while the covering of the feet there, corresponding to the covering of the bodies here [ne videantur], symbolizes the profound distance of the creature.

Ver. 12. The lower part being now quite reached, taking up what has been said in ver. 9, their going, their movement is described, but along with the mention of the moving principle. Ver. 4 (comp. there) רוּחַ סֶעֱרָה, here הָרוּחַ, which in any case does not denote the wind. HITZ: the instinct, which does not suit the human element of the chajoth; but also not: the will or the like (UMBREIT: "most unrestricted freedom"), since it is exactly such a movement that is meant to be set aside throughout the whole context. The spirit is conceived of manifestly according to its divine reference and power of influencing, although not as the Holy Spirit or the Spirit of Christ. Comp. vers. 20, 21. (HENGST.: "The life-breath of God, who dwells in the creature, and leads it according to the laws which He prescribes for it, to the ends which He sets for it.—Num. xvi. 22.") All quarters of the world are facing them, whether they go backward or forward, to the right or to the left. The facility of movement given in this way is—by means of the fastening of the wings outwardly, by means of "the spirit" (absolutely), i.e. "the spirit of the living creature" (vers. 20, 21) inwardly—united to the whole.

Ver. 13. The completed description of the chajoth, going back to ver. 5, merely adds what corresponds to the מְתוֹכָה of ver. 5: out of the midst of the fire, their appearance was first of all in themselves: like kindled coals (from נָחַל, to kindle) of fire, burning. Is it primarily as depicting the lightning of the kindled wrath of God (following Ps. xviii. 8)? or is it to be referred specially to the eyes of the chajoth? (GROT.: "after God's long patience, eager for vengeance.")—בְּעֵרֹת cannot easily be referred with Bunsen to הָיִית. The accumulation of synonymous expressions is still more unmistakable than the gradation of the same remarked by Häv.; it is rather like a movement from the beginning of the fire to its rising up like flames, and to its

breaking forth in lightning (Gen. xv. 17). לָפִיד (λαμπίς, lampas, lamp) is that which sends up light in motion, that which sends forth flame quickly, flickeringly toward us; hence what already resembles lightning. אֵשׁ may, in accordance with the fiery element of all these comparisons, and where the chajoth themselves come forth from the fire, be looked upon as that to which הָיִית refers. So Keil, Ewald. It can neither refer to דְּמִת, by reason of the meaning, nor to מְרָאָה (masc.), for a linguistic reason. Hengst. correctly remarks that the fire appears separated from the living creatures (ver. 4). It forms the power that gives the keynote, just as the spirit is the moving principle. And along with this the brightness is emphasized, as in ver. 4 also. Comp. there. וְהָיָה אֵשׁ וְכִדְהָאשׁ and ברק, confirm the reference of הָיִית given above. ברק,

from to break through, to break forth: lighting, denoting the threatening effect outwards. (Hofm. compares Gen. iii. 24.)

Ver. 14. Next we have the appearance of the movement of the chajoth. רָצוּרָה רָשׁוּב, infin. absol. for the finite verb, here with the noun-subject (GESEN. *Heb. Gram.* p. 215, BAGSTER's edit.). A mere indication of what they did, not a "short description" as well (Ew.). רָצוּרָה, from רָצָה, according to Häv.: an Aramaistic form. Their רָשׁוּב, however, was' no נָסָב, their return (i.e. going back) no turning. Comp. on vers. 9, 12.—בָּרָק only here, in sound like בָּרָק in ver. 11, akin in meaning also, but not identical with it, Häv., Hengst.: "spark-fire:" Klief., Keil: denoting the zigzag of lightning. It is perhaps meant to be an individualizing of the lightning.

Vers. 15-21.—The Wonderful Wheels upon the Earth.

Vers. 4-14, which contain the first vision which Ezekiel saw, hang directly suspended between heaven and earth; there is need of connection alike with what is above and with what is below. The fire-cloud, as regards the spirit of the storm which impels it, and out of its midst the fire-picture of the chajoth, as regards the principle which moves them, are certainly governed from a higher region, and are no less certainly destined for the earth. It is, in the first place, this latter destination which is furnished by vers. 15-21.

Ver. 15 introduces the second vision in a way similar to that in which ver. 4 introduces the first. But the fact that it is said: and I saw the living creatures, and, behold, a wheel, brings into immediate prominence the connection, which what follows will have to bring out in detail and to give the reason for. The wheel shows itself באָרֶץ, which is not to be thought of, with Kliefoth, in the case of the chajoth also, for these, forming as they certainly do the kernel of the cloud, are to be conceived of rather as being above the earth. There is thus for the second vision, in its look towards the earth (and the historical scene of events), a repetition of the idea, which was symbolized at the close by the movement of the chajoth. The simplest, most natural symbolism of this idea, i.e. in reference to earthly affairs, is the wheel, appearing as it does as mere motion, which only waits for the moment (comp. ch. x. 13, 2). This is, as regards the idea,¹ the connection of the in no wise "disturbing" הַחַיִּית with אָפֶן; and in accordance with this linking together of the second and primarily earthly vision with the first, that connection is also localized by means of אָפֶן, not = "neighbourhood" (HITZIG), but: beside.—As one wheel is spoken of, so also the chajoth in the vision are conceived of together as a unity; hence the singular suffix פָּנָיו. So already the Syriac. Nor are sixteen wheels meant to be indicated, with reference to each of the four faces of each of the four chajoth, but four wheels (ver. 16, ch. x. 9), corresponding to the four front sides, the human

faces of the chajoth. Each being always between two faces of the separate chajoth on the right and on the left, the four wheels formed an outer square round the four chajoth. First of all Ezekiel had to say, although in general merely, where, in what position as regards the chajoth he saw the wheels; the relative position of "wheel" and chajoth took the precedence, not "the nature of an individual wheel,"—which would be the case, according to Häv., Maurer, Klief., if פָּנָיו were to be referred to אָפֶן: "according to its fourfold face," equivalent to: "with fourfold face,"—for then we should have here already the wheel within a wheel specially mentioned, which comes after in ver. 16. As to the meaning of the wheels, comp. the introductory remarks to vers. 4-28. How little in this connection the basin-stands of 1 Kings vii. come into consideration, Klief. on Häv. and Keil has pointed out exhaustively (i. p. 91). To refer to "heathen works of art of Babylon," as Häv. does, explains nothing, while the conception of a throne-chariot rolling along over the earth gives a vivid unity to what goes before and what follows. It is to misunderstand the characteristic of these visions, this predominance of the ideas over everything, when one brings as an objection to such a conception partly the רָקִיעַ of ver. 22, partly the chariot not being named. Hengst. indicates very correctly the "impression as a whole" as being that of "a kind of vehicle, in which the Lord took the place of the charioteer, the living creature the place of the chariot, the wheels lowermost, as usual in a chariot." Züllig, in his pamphlet *The Cherubim-Chariot* (Heidelb. 1832), fears that "these wheels, standing there detached, might perhaps also some day roll away by themselves, and leave the throne standing," and therefore adopts the supposition, referring to 1 Kings vii. (like Vitringa before him), of a connection with the wheels, in opposition to which Umbreit: "the prophet was in spirit for the spirit, but not for the eye."

Ver. 16. The general is followed by the special. —Make, not: the material of which, but: the way in which they were made, added to the appearance, because we are dealing here not with what is living—כְּעֵץ, comp. on ver. 4.—תְּרִישֵׁת, "the chrysolite, which with the ancients undoubtedly had a yellow colour" (BÄHR, 10. 9). "Probably of clear fire" (HITZIG). Perhaps from *Tartessus*, a Phœnician possession in Spain (similarly אֹפִיר, for gold of Ophir). But whether it is so named because from thence, or on account of its solidity! The probable root, תָּרַשׁ (not תְּרִישֵׁת), means, according to the Arabic: to be hard, solid (comp. תָּרַח; תָּרַח); the word formed by doubling the third radical, as so frequently, means a fortified place, fortress. Spain is, however, rich in precious stones. It is said to be the modern topaz (gold-topaz), which commonly has small four-sided columns, whose surfaces are again divided into two, and which also appears bluish and quite white; according to Hengst. the jasper, which, however, has mostly a beautiful red, and also a brown and green colour. The chrysolite is pistachio-green, beautifully transparent and shining. That they four had one likeness, i.e.

¹ HÄV.: An intensification of the thought of the power and fulness of life by means of the wheels, where the form must give way entirely to the essence, to the idea.

that the wheel apparently alike was found with all the four chajoth, explains the plural of the wheels as being four, but also how the same could before be conceived of as one, when a general statement was made.—לארבעתן may also be re-

ferred to דמות; KEIL: "All four had one sort of shape." Comp. ver. 8. Appearance and make are repeated, as it is the latter especially that now comes to be spoken of: not for the purpose of expressing superfluously a second time the likeness of the wheels, as Ewald (and before him Sanctius): "the one and the other of the foresaid four," or as Umbreit: "coinciding as well in their relation," but as Bunsen and the most: "each one consisted of two wheels, which intersected each other at right angles;" "double wheels, the one set into the other" (HENGST.). Cruciform! Such a construction had the effect—

(Ver. 17) That they could go in all four directions (GROTIUS: the dispersion of the Jews into all the four quarters of the world, Isa. xliii. 5, 6) without turning. Comp. vers. 8, 9, 12. The fem. suff. lets the reference to the chajoth peep through here also, so that the wheels, as already from the commencement in ver. 15, are conceived of throughout along with the chajoth, and as determined by them. Hence first בלכתם, and at the end בלכתן. It is certainly to be noticed that in the description of the chajoth the masc. gen. has its turn, and with the wheels the fem. gen. As in the former case the human element predominates, so in the latter the connection with the chajoth; and this the more necessarily, as the wheels are here described by themselves.

Ver. 18 concludes this description in parallel terms with the chajoth of the vision. וַיִּבְרִיחַ וַיִּנְבֵּחַ

alliteratively: "height," in the sense of sublimity, first of all characterized the rings of the wheels. What the wings were in the chajoth, that the נִבְחַ was in the wheels; as in the former

fire and the like, so in the latter fearfulness; lastly, to the faces of the chajoth corresponded the eyes round about, where we are to think of the nails glancing like eyes. (Instead of נִבְרִיחַ we have now נִבְתָּם. Ewald for the latter:

spokes! 1 Kings vii. 33. J. D. Mich., according to another punctuation: "could see, for the fellows of the four wheels were quite full of eyes.") The face has its life plastically in the eye. HÄV.: "the most beautiful evidence of the power of life." With the fearfulness (KEIL) the being full of eyes has as little to do as it has with intelligence and wisdom (HÄV.), or with the circumstance that "on the power of nature everywhere the stamp of reason is impressed" (HENGST.). But perhaps we have in this way represented to us—visible, of course, it could not be made—the idea of the "spirit," how it moved the living creatures; as will also be immediately explained in detail.

Ver. 19. Mention was already made in ver. 17 of the movement of the wheels by themselves, although not without relation to the chajoth, comp. there; now their relation to the chajoth is spoken of in detail. UMBREIT: "The wheels stand beside the living creatures, but when the latter move, the former must of themselves follow

the impulse."—Ver. 20: עַל, not "weaker," אֶל (HÄV.); but the עַל going before has an influence, as being the last mentioned and most significant direction, and it is therefore again adopted. The LXX. have, instead of עַל, read עָב, "cloud-darkness"—רוּחַ הָרוּחַ is the spirit of ver. 12, as it is also expressly called; but the chajoth are gathered up in the unity of the singular רוּחַ הָרוּחַ. Ver. 21, comp. ver. 22, where certainly it cannot be taken otherwise. Hence neither: the living spirit (or wind), nor: breath of life, living soul, nor: spirit of life, principle of life, nor even: the spirit of the living creatures. The repetition of the description not only depicts to us the simultaneous movement, but lays emphasis on this simultaneousness, and quite peculiarly on the circumstance, that the simultaneous movement is based on there being one spirit (כִּי): whither the spirit of the chajoth went, just thither went the spirit in the wheels, which was identically the same. Bunsen encloses in brackets as a gloss the words: thither was the spirit to go. HENGST.: "if the spirit impelled to go thither, then the wheels were lifted up," etc. KLEIN: "whither the wind stood to go, thither they went (having the wind for going, i.e.) under the wind, driven by the wind." (!)—At ver. 21, in connection with the repetition of the simultaneousness of the movement of chajoth and wheels, and as an important preparation for vers. 24, 25, the new element of rest is added; it was hitherto, of course, only motion.

Vers. 22-28.—The Heavenly Enthroned One.

After vers. 15-21 have connected the first vision with what is below, with the earth, the whole vision of glory is now (vers. 22-28) completed in this second vision by connecting it with what is above, and thus receives a heavenly conclusion. "Now comes the culminating point of the theophany" (HÄV.). Ver. 22: It was not heaven, it was only something like it; and this is strongly emphasized; hence וְדָמוֹת (comp. on ver. 4) put first. But not as Hengst.: "the likeness of a vault," in a genitive relation; the latter is an explanatory apposition (KEIL).—רָקִיעַ, an expanse, without the article; J. D. Mich.: "a floor!" (from רָקַע, to push, to stamp, to beat flat, to extend, to stretch), from Gen. i. onwards a technical term for the firmament dividing what is above from what is below, but which, as the atmosphere of the earth, remains in the background. In this way the transition to the heavenly enthroned One is indicated. Comp. ch. x. 1.—רוּחַ הָרוּחַ, comp. on ch. i. 15, 20. כְּעֵין, comp. on ch. i. 4.—הַקֶּרַח הַנּוֹרָא: the article, because of קָרָה being universally known (from קָרָה, "to make smooth"), from its likeness to ice: the crystal. The pellucid transparency is the point of the comparison (Exod. xxiv. 10; Rev. iv. 6). The dazzling clearness and purity is the occasion of the epithet fearful. ("The crystal is designated as fearful, because it excites awe by its splendour, in which that of the Creator is reflected. Fearfulness had also already, ver. 18, been attributed to the wheels. There the com-

parison is with the chrysolite, here with the crystal." HENGST.) Keil also remarks that it was not the vault of heaven that was over the heads of the chajoth,—it neither stretched over them, nor did it even sink down over them, but that it was merely a covering like it, looking fearful as the crystal, that appeared; EWALD: "no ordinary chariot-frame" (comp. ver. 11). ("Stretched out, a standing expression for the relation of heaven to earth, Isa. xl. 22, xlii. 5, xliv. 24; Jer. x. 12. We have here a mere over, not that the heads supported it; they are not at all immediately under the vault, for the wings project above them [vers. 19, 23]." HENGST.)—Ver. 23. Now חֲרָקֶיךָ, viz. the forementioned.

Under it were the wings of the chajoth straight (comp. on ver. 7), raised aloft, standing erect. The legs down, the wings up, a firm, imposing attitude.—Since, according to vers. 9 and 11, one wing was joined to the other wing, the four chajoth may be taken together in pairs for the representation, but not that every two wings downwards (KLIEFOTH), analogous to the connection above, likewise covered each other as neighbours; but the representation is rather an intentional and impressive repetition, in order, as a preparation for what follows, to portray solemnly the covering of the bodies (comp. on ver. 11). According to Hengst. the representation is meant to express merely: every separate cherub, so that without it the sense might be, that only one ("one had two which covered him") had two wings covering his body. (?) More correctly Keil: לְהִנָּה corresponds to לֹא־יֵשׁ, analogously to the לֹא־חָתָה לָהֶם of ver. 6. Ewald supplies after the first לֹא־יֵשׁ (quoting Isa. vi. 2), פְּנֵיהֶם. In opposition to this, Hengst. rightly remarks: "The tips of the wings (of the pair of wings serving for flight) reach along to the vault. For support they are not adapted, and particularly for this reason, that the wings (ver. 24) make a loud noise, and are therefore in free motion; and further, because upon occasion they are let down. The wheels also do not support the chariot. The local proximity seems only to indicate the connection between the several provinces of creation, is meant to represent the creation as a united whole."

Ver. 24. Not less vividly than the covering of the under part is the movement in the upper part (hence קוֹל־כִּנְנוּסִים) depicted, and that as a loud, powerful one (comp. ver. 14). "Hitherto the prophet was describing only what he saw, now also what he heard" (J. H. MICHAELIS). The quickening influence of the "spirit" gets here as its expression the noise (voice), ch. x. 5. Do they show in this way a "longing to fulfil their mission, and that consequently the time of this fulfilment draws near" (HENGST.)? Calvin makes the command in this voice bring about the movement of the wheels corresponding to the living creatures. The comparison is a threefold one: (1) as the noise (voice) of many waters, ch. xliii. 2 (Rev. xiv. 2, xix. 6); Isa. xvii. 12, 13; (2) as the voice of the Almighty, which may mean the thunder, as also every other similar manifestation of God (Rev. xiv. 2, xix. 6; Ps. xxix. 3 sqq.); (3) noise (voice) of tumult (חֲרָקָה),

of the sound which is produced with lips brought together and closed, "to hum;" a dull, confused noise, Jer. xi. 16), as the noise (voice) of an host. (Arbitrarily and strangely, J. D. Michaelis: "as the rushing of a waterfall, as a thunder of the Most High, their words, as the voice of a whole army;" and in connection therewith he remarks: "just such a representation, as when in Homer Mars cries [only in Hebrew it is no god, but merely a team of the thunder-chariot of God], and so cries as if 10,000 men cried at once. I do not look upon Ezekiel in other respects as a beautiful writer, but every one certainly must find the picture here beautiful, and still more so with the distinction between God, of whom it is somewhat unworthy, and the draught beast before His thunder-chariot.") The "voice" (the sounding קוֹל), however, which Ezekiel hears in this way, accompanied the movement of the chajoth, with which also that joining of the wings in ver. 9 took place; for when they rested (ver. 21) they let down their wings (Piel).

Ver. 25. This remark with respect to the resting of the chajoth enables us to form a conjecture as to what determines their resting; for as regards their motion the already repeatedly mentioned "spirit" might suffice. The "noise of their wings" also, especially where it was represented as "like the voice of the Almighty," admonishes us to listen higher, as indeed the "expanses" (vers. 22, 23) even must direct our looks upward. "And there came a voice," etc. (J. D. MICH.: "Above the floor which was over their heads it thundered.") In this way our conjecture is verified, what we had to expect as following up what goes before is realized. There is no statement here as to the quarter from which the loud sound came which was heard during the motion of the wings, as Keil maintains. It is a "voice" also which comes, but the circumstance that "it came" (וָיָרָא) depicts something making its appearance suddenly, so that the vision up to the last brings before us an occurrence of an exceedingly stirring character (comp. introd. remarks to vers. 4-28).—In their standing (now equivalent to: when they stood, when their motion ceased at the voice) they let down their wings (which were of course raised when they walked or rose up from the earth, ver. 19 sqq.), which is repeated verbatim from ver. 24, not, however, "in order to round off this subject" (KEIL), but in order now at the same time to explain it to us as respects its cause. ("A voice issues from above the vault, which yet for a time puts a restraint on the impetuosity of the instruments of the divine wrath." HENGST.) Although in what follows we are to reach a goal hitherto aimed at, mention may well be made here even of grace charging the judgment in general to stand still.—The letting down of the upper wings corresponds to their covering themselves with the lower wings. As the latter represents in general reverential distance, and that of the creature when in motion, so the former represents in particular their most submissive silence, their deep reverential rest before the only living God, as soon as His voice is heard, Ps. lxxvi. 9, xlvii. 7, 11. (UMBR.: "Is this not, in short, an allusion to the death of the creature? It is the voice of Him who kills and makes alive.")

Ver. 26. וְכַמְעַל, the strongest expression for

above; "the highest Object in the vision" (HENGST.) is meant to be expressed.—מִסְפָּר, from סָפַר, to make smooth, *shining*, that which *gives forth light*. "It cannot be decided whether the ancients gave this name to a sky-blue, or dark blue, or violet stone" (BÄHR). HENGST.: "on account of the heaven-like colour, Exod. xxiv. 10, where the whiteness or bright lustre of the sapphire stands in connection with the purity of the heavens, and denotes the infinite eminence of God's dominion over the earth with its impotence, sin, unrighteousness." HITZIG: "The sapphire of the ancients is our *lapis lazuli*, as in Exod. xxiv. 10 an opaque stone, and on account of the light blue colour of the heavens, a blue one." (J. D. MICH.: "The throne had thus the colour of the pure heaven which is above the clouds; beneath it all that is gloomy, or fire and lightning, the throne itself bright and pure, heaven-like blue.") The sapphire is perfectly transparent; at all events, it is *on account of its bright lustre* that it is taken as a comparison. The beautiful blue colour is merely incidental. But it is more worthy of notice how Ezekiel, where the Most High is in question, as already at vers. 22, 24, so especially here, repeats and emphasizes in the strongest way the merely *analogical*, purely *emblematic* character of his representation; כִּי, דְמוּת, three times, and yet again כִּי. As in the case of the *chajoth* what first made its appearance was "the likeness of a man" (ver. 5), so here it is said, the *likeness as the appearance of a man* (Dan. vii. 13). Comp. on ver. 5. The human element is thus up to the end, just as on the other hand the fiery element is throughout, characteristic of the vision. (Comp. introd. remarks to vers. 4-28.)

Ver. 27. וְהָאֵשׁ, as in ver. 15 and ver. 4; parallel to וְהָאֵשׁ, ver. 24.—כְּעֵן חֶשְׁמַל, comp. on ver. 4.—There is thus also a retrospective reference to the fire-cloud, viz. by means of what formed the climax of its impression. But farther, the "*chasmal-look*" effects the transition from the human element of Him who sits upon the throne to the other side of His appearance, in order, finally, however, in a manner corresponding to the first human impression, to bring about the conclusion at the culminating point of the whole. The intermediate term betwixt "as the appearance of a man" and as the appearance of fire, etc., is thus the *bright lustre* of the chasmal, as was brought out on ver. 4; and brightness also will, as we shall see, form the medium of transition at the close. בֵּית־לֶחָ, belonging most naturally to מִסְפָּרָה־אֵשׁ = as the appearance of fire, of a house round about it, i.e. of a fire which takes the shape of a house enclosing round; HITZIG: "which has an enclosure round;" HENGST.: "a house round about it, i.e. which is enclosed round, in order to indicate the extent of its burning." Perhaps also it is meant in this way to depict a fire that is hemmed in. To refer לֶחָ, דְמוּת כְּסֵא, in ver. 26, lies too far off, and gives no sense; and there is just as little in favour of translating בֵּית־לֶחָ by: "within the same," for which certainly the expression is לֶחָ.

We have to go back in thought to the fire-cloud in ver. 4. (Ewald makes out of בֵּית something white, clear, בֵּית [?]) In this way mention is made generally of the brightness of light and the form of fire, i.e. of two different things.—There follows the application to Him who sits upon the throne, alike in an upward and in a downward direction. י is explicative. The *loins* come into consideration, because He sits. As, then, from the appearance of these, looking downwards, the prophet says: I saw as the appearance of fire, there must remain self-evidently (and ch. viii. 2 puts it beyond doubt) for the upwards the brightness of light, which is not expressly added for this reason, because it is understood of itself after the separation and application of the fire, because, farther, "as the look of chasmal" had been the first thing which was spoken of before mention of the "as the appearance of fire," and because the "brightness" is mentioned in a way thoroughly sufficient in ver. 28. הֵן refers, without doubt, expressly to Him who sits upon the throne; comp. on the other hand, on ver. 4, from which the words are borrowed. The brightness must accordingly be understood as being above, round the upper part of the body. On the other hand J. D. Mich.: "Like glowing metal inwardly, encircled round and round with fire, so the upper part of the body; the lower part of the body like fire, which produced a reflection round itself, and the reflection looked like a rainbow."

Ver. 28. The bow is that in the cloud, hence, as is also indicated still more definitely, the rainbow, whose meaning is fixed from Gen. ix. 13 sqq. onwards. We might almost describe the substance of the whole vision physically as a thunderstorm, which melts away in a rainbow, in which case the significance of this latter natural phenomenon in Holy Scripture throughout might be the thought in view. Thus simple, after all, is the *tout ensemble*, with all its complication in detail. But perhaps the mention of the cloud refers back likewise to ver. 4, just as the manifold retrospective references to the commencement of the vision are characteristic of its rounded close. The fire-cloud is changed, by means of the sun-like brightness round about Him who sits upon the throne, into a bearer of the bow of peace and of the covenant, the token of *grace after and (springing) out of judgment*. In this way the gospel and Christ break through, as in a grammatico-historical way exegesis even may expound the letter (Rev. iv. 3, x. 1). "From the north the vision appears to Ezekiel, but in the rainbow it vanishes from him; for he is to prophesy of judgment and ruin first, but of grace and everlasting salvation afterwards" (KLIEFOOTH). This harmony of the vision, as it appears in the *tout ensemble*, and in the detail, and entirely confirmed as it is by the remainder of the Book of Ezekiel, is obliterated, if the rainbow is to signify nothing but "royal dignity," or is to come into consideration as the "most beautiful picture," i.e. on account of the beauty of its colours, to which, however, according to Hitzig, there is no second reference. J. D. Mich. asserts that the reflection, like a rainbow, is drawn from the smelting-furnaces of the precious metal, that when silver is smelted, there shows itself, at the moment of the separation of the vitrified dross,

lead, or the like, over the pure, glowing metal something re-sembling a rainbow (the silver-gleam, comp. Umbr. on ver. 4). But Hāv. also passes by the main thing, when he limits the human form, celebrating as it does its heavenly manifestation in brightness generally, and such a brightness as this, to a divine condescension for the prophet merely.—Keil, Klief., Hengst., Hitzig, and others, because of ch. x. 4. 19, confine **כבוד** to the appearance of Him who sits upon the throne, including the veil of light, but “excluding the throne and cherubim.” Comp. introd. remarks to vers. 4–28, where already it is brought out, that the application which is made of our vision in ch. x. must not be permitted to influence the interpretation of the much more general contents of ch. i. This only may be said: The vision of glory in ver. 26 sqq. likewise points to His Deity itself, which still infinitely transcends all His glory in the creature and its impending glorification upon earth (pp. 39, 40). Hence also **כבוד**. “Strictly speaking, the prophet conceives of the **כבוד** as in itself so sublime that it cannot be described; it is a reflection, which only suggests the reality” (Hāv.).

כבוד (see as to the meaning p. 40), linguistically from **כָּבַד** (כָּבֵד), to be “drawing together,”

“drawing down,” “heavy.” This fundamental idea is in itself one derived from the senses, and even where, by transference to human relations, it becomes a metaphysical one, something abstract, like *gravis, gravitas, pondus, βαρύς* (comp. 2 Cor. iv. 17, *βαρὺς δόξης*), and means intellectual weight, importance, significance, it rests on real power, as money-power (riches), or high position, etc., without **כבוד** on this account being=riches or royalty; rather does it continue to be the weight which one is able to put in the scale on the ground of such power. If in consequence of this a nimbus gathers round the possessor of the power, because power adorns itself as readily as it is wont to be adorned through recognition and service on the part of others, it is natural that, for the purpose of expressing the weight of him who is powerful, and in order to represent, to give visibility to this power, the idea of brightness, splendour, greatness, dignity, respect, renown may enter, without **כבוד** itself having this meaning radically. Thus it is used **כבוד** of God's showing forth of His power, of His manifestation and presence, (the “Shechinah,” according to Jewish terminology), where the thought of the principal sphere of His manifestation, viz. the bright heavens, also exerts its influence; but the **כבוד** is, according to the fundamental idea of the word: the power of life belonging to God, in light that is invisible for man, except in that reflected splendour which adorns the creatures, man pre-eminently, but also the whole creation of God in general: *God's sovereignty in glory, as it belongs to Him alone.*—**וְאֵלֶיךָ**, comp. on ver. 1. The close of the vision. At the same time we have set before us the impression which it produced in the prophet's case, its immediate, first result. HENGST.: “He falls down before the majesty of God in His wrath.” Hāv.: “Although Jehovah did not suffer to be wanting tokens of His grace and love, yet he could not bear to look upon His glory.” HITZIG: “He is thrown down in a state of unconsciousness.” KEIL: “Having

fallen to the ground before the terrible revelation of the glory of Jehovah under a feeling of his own impotence and sinfulness.” (Luke v. 8.) [“In the first place: because of the extraordinary vision, and from astonishment thereat. Secondly: from fear and humility; for if the seraphim veil their face before God, how should not mortal man fall to the earth when he sees the glory of God? Thirdly: in adoration of God” (A LAPIDE).] It is an overpowering impression, hence the power of God shown in the **כבוד** (comp. on the other hand Isa. vi. 5), quite corresponding to the fundamental idea. Ch. iii. 23, xliii. 3; Dan. viii. 17, 18, x. 7 sqq.; comp. especially Matt. xvii. 6 (Acts ix. 7, 8); Rev. i. 17.—**וְהָיָה**, now something else than in ver. 24; but the “voice” was that of ver. 25. In this way a transition is made to what follows. “He says, however: of one that spake, and not of God, because, lying upon his face, he could not see and recognise the speaker. Acts ix. 4 sqq.” (A LAPIDE). As is clear otherwise from the context, the falling down and hearing, like all that has preceded, are to be conceived of within the sphere of the vision.

ADDITIONAL NOTE ON CH. I. 4–28.

[To gather up now the leading features and symbolic purport of this wonderful vision, we can easily perceive that the groundwork of it was derived from the patterns of divine things in the most holy place in the temple; yet very considerably modified and changed, to adapt it to the present occasion. Here also there is the throne of the divine Majesty, but not wearing the humble and attractive form of the mercy-seat; more like Sinai, with its electric clouds, and pealing sounds, and bursting effusions of living flame. Here, too, are the composite forms about the throne—the cherubim with outstretched wings touching each other; but instead of the two cherubic figures of the temple, four, each with four hands, four wings, four faces, looking in so many directions, doubtless with respect to the four quarters of the earth toward which the divine power and glory was going to manifest itself. These four are here further represented as peculiarly living creatures, full of life and motion, and not only with wings for flight, but wheels also of gigantic size beside them, revolving with lightning speed, and all resplendent with the most intense brightness. The general correspondence between what Ezekiel thus saw in the visions of God and what was to be found in the temple, indicated that it was the same God who dwelt between the cherutim in the temple, and who now appeared to His servant on the banks of the Chebar; while the differences bespoke certain manifestations of the divine character to be now at hand, such as required to be less prominently displayed in His ordinary procedure.

1. That He appeared specially and peculiarly as the God of holiness; this, first of all, was intimated by the presence of the cherubim. For here, as in the temple, the employment of these composite forms pointed back to their original destination in the garden of Eden, to keep the way to the tree of life, from which man had been debarred on account of sin; ideal creatures, as the region of pure and blessed life they occupied, had now become to men an ideal territory. Yet still they were creatures, not of angelic, but of

human mould; they bore the predominant likeness of man, with the likenesses superadded of the three highest orders of the inferior creation (the lion, the ox, the eagle). "It is an ideal combination; no such composite creature as the cherub exists in the actual world, and we can think of no reason why the singular combination it presents of animal forms should have been set upon that of man as the trunk or centre of the whole, unless it were to exhibit the higher elements of humanity in some kind of organic connection with certain distinctive properties of the inferior creation. The nature of man is immensely the highest upon earth, and towers loftily above all the rest, by powers peculiar to itself. And yet we can easily conceive how this very nature of man might be greatly raised and ennobled, by having superadded to its own inherent qualities, those of which the other animal forms here mentioned stand as the appropriate types."—"These composite forms are here called

כרובים, for which the Septuagint, and John in the Apocalypse, use the synonymous term *ζῶα*, *living ones*. The frequency with which this name is used of the cherubim is remarkable. In Ezekiel and the Apocalypse together it occurs nearly thirty times, and may consequently be regarded as peculiarly expressive of the symbolical meaning of the cherubim. It presents them to our view as exhibiting the property of life in its highest state of power and activity; as forms of creaturely existence, altogether instinct with life. And the idea thus conveyed by the name is further substantiated by one or two traits associated with them in Ezekiel and the Apocalypse. Such, especially, is the very singular multiplicity of eyes attached to them, appearing primarily in the mystic wheels that regulated their movements, and at a later stage (ch. x. 12), in the cherubic forms themselves. For the eye is the symbol of intelligent life, the living spirit's most peculiar organ and index; and to represent the cherubim as so strangely replenished with eyes, could only be intended to make them known as wholly inspirited. Hence, in ver. 20, 'the spirit of the living creatures' is said to have been in the wheels; where the eye was, there also was the intelligent, thinking, directive spirit of life. Another and quite similar trait is the quick and restless activity ascribed to them by Ezekiel, who represents them as 'running and returning' with lightning speed, and then by John, when he describes them as 'resting not day and night.' Incessant motion is one of the most obvious symptoms of a plenitude of life. We instinctively associate the property of life even with the inanimate things that exhibit motion—such as fountains and running streams, which are called living in contradistinction to stagnant pools, that seem comparatively dead. So that creatures which appeared to be all eyes, all motion, ar, in plain terms, those in which the powers and properties of life are quite peculiarly displayed; but life, it must be remembered, most nearly and essentially connected with God—life as it is or shall be held by those who dwell in His immediate presence, and form, in a manner, the very enclosure and covering of His throne—pre-eminently, therefore, holy and spiritual life."¹

2. But this idea of holy and spiritual life, as connected with the presence and glory of God, was greatly strengthened in the vision by the fervid appearance, as of metallic brightness and flashes of liquid flame, which shone from and around all the parts and figures of the vision. It denoted the intense and holy severity in God's working, which was either to accomplish in the objects of it the highest good, or to produce the greatest evil. Precisely similar in meaning, though somewhat differing in form, was the representation in Isaiah's vision (ch. vi.), where, instead of the usual name cherubim, that of seraphim is applied to the symbolical attendants of God—the *burning ones*, as the word properly signifies—burning forms of holy fire, the emblems of God's purifying and destroying righteousness. Hence their cry one to another was, "Holy, holy, holy, is the Lord God of hosts." And in token of the twofold working of this holiness, it was by the application of a burning coal to his lips that the prophet, as the representative of the elect portion of the people, was hallowed for God's service, while in the message that follows, the ungodly mass are declared to be for *burning* (as the word literally is in ver. 13). The same element that refined and purified the one for God's service, was to manifest itself in the destruction of the other. And it is this also that is symbolically taught here by the dazzling light, the glowing embers, and fiery coruscations, with which all was enveloped and emblazoned. It made known God's purpose to put forth the severer attributes of His character, and to purify His Church by "the spirit of judgment and by the spirit of burning."

3. Even these fiery appearances, however, in the cherubim and the other objects of the vision, did not sufficiently express what was here meant to be conveyed; and, therefore, to make out the idea more completely, wheels of vast proportions were added to the cherubim. The prophet would thus render palpable to our view the gigantic and terrible energy which was going to characterize the manifestations of the God of Israel. A spirit of awful and resistless might was now to appear in His dealings; not proceeding, however, by a blind impulse, but in all its movements guided by a clear-sighted and unerring sagacity. How striking a representation did such a spirit find for itself in the resolute agency and stern utterances of Ezekiel! In this respect he comes nearest of all the later prophets to Elijah.

4. Finally, above the cherubim of glory and their wonderful wheel-work was seen, first, the crystal firmament, and then, above the firmament, the throne of God, on which He Himself sat in human form—a form, as here displayed, beaming with the splendour of heavenly fire, but, at the same time, bearing the engaging aspect of a man, and surrounded with the attractive and pleasing halo of the rainbow. In this shone forth the mingled majesty and kindness of God—the overawing authority on the one hand, and the gracious sympathy and regard on the other, which were to distinguish His agency as now to be put forth for the reproof of sin among the covenant-people, and the establishment of truth and righteousness. The terror which the manifestation was fitted to inspire, was terror only to the guilty, while, for the penitent and believing, there was to be the brightest display of covenant love and faithfulness. Especially was this indicated by

¹ The *Typology of Scripture*, 3d edit. vol. I. pp. 229-246, where the whole subject of the cherubim is fully investigated.

the crowning appearance of the rainbow, which, from being the token of God's covenant with Noah, in respect to the future preservation of the earth, was like the hanging out from the throne of the Eternal of a flag of peace, giving assurance to all, that the purpose of Heaven was to preserve rather than to destroy, and to fulfil that which was promised in the covenant. Even if the divine work now to be carried forward in the spiritual world should require, as in the natural world of old, a deluge of wrath for its successful accomplishment, still the faithfulness and love of God would be sure to the children of promise, and would only shine forth the more brightly at last, in consequence of the tribulations which might be needed to prepare the way for the ultimate good.

Such, then, was the form and import of this remarkable vision. There was nothing about it accidental or capricious; all was wisely adjusted and arranged, so as to convey beforehand suitable impressions of that work of God to which Ezekiel was now called to devote himself. It was substantially an exhibition, by means of emblematical appearances and actions, of the same views of the divine character and government, which were to be unfolded in the successive communications made by Ezekiel to the covenant-people. By a significant representation, the Lord gathered into one magnificent vision the substance of what was to occupy the prophetic agency of His servant, as in later times was done by our Lord to the evangelist John, in the opening vision of the Apocalypse.—FAIRBAIRN'S *Ezekiel*, pp. 30-34.—W. F.]

DOCTRINAL.

1. Thus God provides a helper for His servant Jeremiah, in a sphere where the latter, for far more than thirty years, has called without ceasing, with small result. But it was no small relief, that Jeremiah at Jerusalem heard the Holy Spirit assenting to and coinciding with him from the exile. Thus the truth was confirmed by the mouth of two witnesses (after CALVIN). "Let every one, therefore, do what belongs to his office, and God will doubtless raise up others, if it is necessary, to help us. Thus he associated with Joseph, who took Christ from the cross, Nicodemus." (LUDW. LAVATER.)

2. "As Ezekiel here, at thirty years of age, sees the heavens opened by a river, so Jesus, according to Matt. iii. 16; comp. with Luke iii. 21" (HENGST.). "As a type of Christ, who at thirty years of age came for baptism. . . . The priests entered on their office at the same age; John the Baptist began at thirty years of age the preaching of repentance" (JEROME). Comp. however, Introd. § 3, and the exeg. remarks on ver. 1.

3. Herein is shown the inestimable goodness of God, in that He raised up the prophet for Himself as it were out of hell; for Babylon was like the deepest abyss, and from thence must the voice of the retribution, as well as of the grace of God, sound forth. Thus the light breaks forth from the blackest darkness, and, at the same time, to the shame of the Jews, who had despised the voice of so many prophets (after CALVIN). "God calls the land of Canaan His own land; in that land He had a house and people, to whom He had given it as an inheritance. And now, when He began to lead the people forth from it, He

yet did not forsake them, but went as it were with them into the exile, and gave them, even in the midst of the heathen in an unclean land, prophets who, like Daniel and Ezekiel, saw the greatest things,—a thing which has no longer happened to the Jews scattered over the earth after the last destruction of the temple; for prophecy departed from them. But Christ's disciples preached the gospel: which they, however, despised, and, in this way, turned the Spirit of God out of the synagogue. Where God is, there is vision, i.e. revelation by means of His word: there He dwells, where His word is loved and believed; there is the sanctuary (ch. xi. 16), which the time approaching was to show, when He would march along in the wilderness (Pa. lxviii. 7), i.e. would have His kingdom among the heathen in the whole world" (COCC.).

4. "Although a thousand heavens were to open, what piercing look would reach as far as the glory of God! How small the sun appears, and yet it is so much greater than the earth! And then the rest of the stars! And so, when He opens the heavens, God must, at the same time, give His servants new eyes. The eyes of Stephen, therefore, were doubtless enlightened with unusual power, so that he could penetrate in vision beyond what mere man was able to do; and so also, at the baptism of Christ, John the Baptist was raised above the clouds" (CALVIN).

5. He says at ver. 3 that God's word came to him; and thus God alone is to be heard, and the prophets for no other reason than this, that they cause us to hear God's word. Every doctor of the Church must first be a scholar, every teacher first a hearer. God must retain His rights as the only Guide and Teacher. The prophets, where they demand audience of us, demand it only for God's word (after CALVIN). "The prophet is to be distinguished essentially from the later scribes and disciples of the Rabbins. In his case it is not said: it stands written, or: such and such a master speaks, but: thus hath Jehovah spoken, or: the word of Jehovah came unto me, and the like. The true prophets are 'taught' not of a human master, but of Jehovah (Isa. i. 4)" (OEHLER).

6. This order: visions of God *first* (ver. 1), and *then* Jehovah's word, has its significance for biblical prophecy. Comp. Ezek. xiii. 2 sqq., where the false prophets prophesy without having seen. The prophet is certainly one who gives expression to something which he has seen, just as Oehler correctly defines internal vision as being the psychical form of prophecy; hence also the designation "seer" (נָחֵם poetic, more solemn than the more usual נָבִיא), and the circumstance that

Isaiah (ch. ii. 1) "sees" the "word"; comp. Amos i. 1; Hab. i. 1, ii. 1.

7. The section, vers. 1-3, is meant to contain "an exact description of the state of prophetic inspiration or ecstasy" (HÄV.) in its threefold operation with a single cause. The four particulars: "the heavens were opened," "I saw visions of God," "the word of Jehovah came unto Ezekiel," "the hand of Jehovah came upon him there," may, in the first place, indicate: the two first the plastic part of the vision in ch. i., the two latter the phonetic part of it, viz. what follows in ch. ii. and iii. Then, as regards the

state of Ezekiel, we may admit a gradation in them, if we admit that they are successive. The subjectivity of the man is recognized even as regards its locality; how much more as regards its mental, moral, spiritual individuality, and its determination by the history of the time and of the individual. What, however, predominates is the objective, the divine. The *ego* of the prophet neither throws itself out upon the external world around, nor in upon itself; it is, from its usual activity being at rest, in a certain measure, carried away from itself as well as from the whole world, but by this means collected in an unusually receptive way for a higher order of things, for God and divine influence. This is the essential element of the *transcendence* (Acts x. 10, xi. 5, xxii. 17), a being in the spirit, a being carried away from the earth, and rapt up into heaven. The contrast is the *immanence* (Acts xii. 11), the *in viam* (1 Cor. xiv. 14); comp. THOLOU, *Die Propheten und ihre Weissagungen*, p. 53 sqq., HENGST., *Christology*, 2d edit. iii. [Clark's Trans.], OEHLER, *Herzog's Encycl.* xvii. p. 627 sqq., LANGE, *Philosop. Dogmatik*, p. 447.

8. With a correct feeling,—one might say, with Christian intelligence,—the section, Ezek. i., is the haphorah of the first Jewish day of Pentecost, on which besides ch. iii. 12 is read (comp. J. F. SCHRÖDER, *Satzungen und Gebräuche des talm. rabb. Judenth.* pp. 224, 214 sqq.).

9. The fire-cloud was characteristic. At Exod. xiii. 21, 22 Jehovah introduces Himself to His people for their entire guidance to Canaan by means of a cloud, in which by night there was fire. This cloud formed, in the Red Sea, the wall of separation between Israel and Egypt, for judgment and ruin to the latter (Exod. xiv.). Over the tabernacle (Exod. xl. 34 sqq.) it signified the divine presence (אֱלֹהִים בְּכָנָפָיו, Num. ix.

15); in it appears the glory of the Lord, and that in very important, solemn crises of the journey through the wilderness (comp. Exod. xvi. 10; Num. xiv. 10, xvi. 19, xvii. 7, and other passages). The fire of this cloud had already flashed upon Moses out of that thorn bush on occasion of his mission to Israel (Exod. iii.); it was thoroughly known to the people from Sinai onwards (Exod. xix.). Thus there could scarcely be anything more familiar to the pious consciousness of the people. But it was not the cloud which had again filled the house of the Eternal in the time of Solomon (1 Kings viii.), nor was it even the fire (2 Chron. vii.); i.e. it must have had a different meaning, when a fire-cloud came from the north, and when it appeared in the land of Babylon. The fire in it is also quite manifest; that which envelopes it, and at the same time stands over against the scorching heat of the sun in the wilderness, is absent from it. (Comp. on the other hand, Isa. iv. 5 sqq., ix. 1.)

10. Hengst. draws attention to Ezekiel's opposition "to the vicious realism which will know nothing of the distinction between the thought and its vesture." "Appearance," "likeness," "appearance of the likeness," and the like, are peculiar to Ezekiel, "for the purpose of guarding against that vicious realism, which professes, indeed, to represent the interests of the faith against a 'false spiritualism,' but which is, in truth, nothing else but weakness in the exposition of Scripture."

11. "Man, in his ideality, the centre of life, which conditions all the other forms. The highest form of animal life: the suffering and bleeding life-form, the sacrificial animal, the bullock; the ruling life-form, exhibiting itself in royal freedom, the lion; the life-form which soars above the earth, free from toil, engaged in vision, the eagle. Above these three culminating points of the animal world, man, the intellectual life-form, which reproduces all those preliminary grades in a higher unity, but is always the one along with the other, when he corresponds with his destination: the tragic sacrificial animal, the fighting, conquering lion, the contemplative eagle, basking in the light—all this is *one* spirit; and just in this unity he is man. Every animal-form with Ezekiel is an ethical symbol. Everything living belongs to the spirit, falls to it, and is offered up to it: this is signified by the bullock. Everything living enjoys, contends, and overcomes, because it represents the spirit: this is expressed by the lion. Everything living lulls itself in a state of dreamy intoxication in the sunlight of the spirit: this is represented by the eagle. But everything living culminates in man: the inspiration of suffering, the inspiration of action, and the inspiration of contemplation; man is the image of God as regards his destiny. But Christ is the perfect, the glorified man, the God-man. Now, as man expands his fullness in the world, so does the God-man in the gospel, the element of the world's glorification; and as the riches of man branch out in the world, so do those of Christ in the Gospels. It was a far-reaching thought, when Irenæus referred the peculiarity of the four Gospels to the four animal-forms of Ezekiel" (LANGE).

12. If, in accordance with the representation given in the introductory remarks to ch. i. 4-28, Ezekiel's vision of glory, with its universality preceding the particular historical application in ch. x., symbolizes the human and earthly life of creation,—in its peculiarity as well with respect to its general place in the cosmos,—in like fullness of power as of unity and all-sidedness of movement (ver. 19 sqq.),—as a life not only of heavenly origin, i.e. from the beginning divinely-established (ver. 4), but also completely dependent on heaven (ver. 22 sqq.), and after the manner of the heavenly spirits, hence angel-like, always ready for service,—for purposes of judgment, but also of mercy:—then there lies therein every possibility of a passing over from the sphere of the merely natural in creation to what belongs to the history of the world in the preparatory revelation of God's glory in the midst of Israel, as well as in its fulfilment and completion in Christ among mankind. On the basis of this truth, the various interpretations of the vision in ch. i. admit of being harmonized.

13. "All things were," according to Col. i. 16, "created by Him and for Him," i.e. Him "who is the image (likeness) of the invisible God, the first-born before all creation" (ver. 15). Now, the vision of Ezekiel culminates in a "likeness (image) as the appearance of a man" on a throne (ver. 26), and this occupant of a throne is none other than Jehovah, and so the "likeness as the appearance of a man" must be the "image of the invisible God," according to Col. i. As the life of creation, in accordance with its origin, appears at its highest point in man, whom God has

created in His own image, after His own likeness, and therefore there is the "likeness of a man" in the four living creatures (ver. 5): so much more in accordance with its goal, as regards the destiny of its life and the goal of its development, everything which exists in any stage of life up to the highest of the invisible world culminates in the Son of man, who is the essential image of God, so that whoever sees Him sees God; hence the "likeness as the appearance of a man" upon the throne. The culmination of the vision of Ezekiel is thus the culmination of the whole creation in the Son of man, who is the Son of God; and in this way there lies expressed in the sphere of creation the very same thing which will also come to be expressed for the recovery from the fall and from the misdevelopment in mankind, for the redemption, so that grace already lies before us in nature archetypally. This is the grand all-embracing universalism of ch. i. The consecration alike of Israel and of mankind to God is the Christian provision, viz. that which is accomplished in Christ; is the glorifying of Christ by the Holy Ghost (John xvi. 14), i.e. the revelation of the power and dignity, the significance (כבוד, ver. 28) which Christ has as the reflection of the Father's glory, and at the same time the revelation in power and splendour of His victory over sin and death.

14. The glory of God, as the effulgent almightiness of divine life, must certainly show itself "in the warding off and annihilation of death, of transitoriness and of corruption," for which Nietzsche points away to "the glorification of Christ and of Christians in the resurrection (John xvii. 22; Rom. vi. 4, viii. 11, 30; 1 Pet. iv. 14)."

15. According to the interpretation in John xii. 41 of Isa. vi., it may be said also in reference to Ezek. i., that "the name of Jesus" is "the secret of Jehovah's name become manifest" (DELITZSCH). The divine glory (1) is symbolized in the Old Covenant, and that partly in outwardly visible phenomena, e.g. the cloud-guide, the signs on Sinai, partly in such ornaments connected with divine worship as the cherubim above the ark of the covenant in the most holy place of the tabernacle and the temple; and (2) it is personified with full powers in the manifold angelophanies, from which the Angel of the Lord, of the Presence, of the Covenant, is separated in important respects; (3) just as in like manner in the Old Testament representation of wisdom there begins, especially in what the prophets see in vision, a hypostatizing of the glory of God, which is already, in a manner full of promise, hinting at the incarnation of the Word (λόγος), in whom the abstract principle of wisdom and the spiritually living element in the expression of revelation are combined in one. (Comp. Lange on John i.) "In Christ the Shechinah has appeared in full realization." "The Logos, when on the way to become man, is one with the *δόξα* of the Father." This means more exactly, according to Heb. i. 3: He reflects the rays of the divine *δόξα*: He is its refulgence and effulgence, in the same way as the sunlight is related to the sun.

16. We have given prominence at ver. 28 to the overpowering element in the effect of the vision upon Ezekiel, and also (7) emphasized the predominance of the divine factor in the state of our prophet. We shall have occasion to complete what has been said in ch. ii. But here even, as

Hengst. has brought out fully (*Gesch. Bil.* p. 141), the distinction between a prophet like Ezekiel and a Balaam, a Saul and the like, is to be maintained. "Inspiration assumed a character so violent, casting soul and body to the ground, only where it found beforehand an imperfect state." The more it can be taken for granted that "the ordinary consciousness is penetrated by the Spirit," the more "does the Spirit in the case of His extraordinary manifestations come into His own." We would otherwise have to expect the falling down of Ezekiel at the beginning of the chapter (comp. Num. xxiv. 4). At the close of the vision it is not explained from the divine power of the Spirit qualifying the seer beforehand for seeing, but from what is seen in its own significance, its own importance, especially over against human sinfulness. It is an embodied *Kurie eleison*.

HOMILETIC HINTS.

Ver. 1. The important "and" in Holy Scripture: (1) the catena of prophets and men of God; (2) the coincidence of times and occurrences; (3) the nexus of the divine leadings of Israel and of mankind.—"Pious people do not live thoughtlessly, like the ungodly, but mark closely days, months, and years in which special grace was shown them by God" (J. G. STARCK).—"With enemies even the pious find an asylum; Joseph with the Egyptians, David with the Philistines, Ezekiel with the Chaldeans. Whoever has God for his friend, remains alive among the lions, keeps a whole skin in the fiery furnace, and will be quite safe among whatever enemies he may be" (J. F. STARCKE).—"As Ezekiel is in the midst of them, one might say that in general judgments the pious also are taken along with others, and have to endure the like sufferings, as if there were no difference between the one and the other (Mal. iii. 18); but God preserves them in the midst of the flames; where the ungodly perish, the pious are kept safe; where it goes ill with the former, it goes well with the latter; and even if the body should be laid hold of, yet not the soul, which is bound up in the bundle of the living" (STCK.).—"For intercourse with God, lonely retired places are the most suitable; here the river, there the wilderness (Hos. ii. 14, 16), elsewhere the closet, Matt. vi. 6 (after STCK.).—"If the heavens are opened to us in baptism, be on thy guard, that they be not shut to thee because of thy sins! The pious man, when he dies, will find the heavens opened; the ungodly will find hell open" (STCK.).—"Visions of God: for Satan also has visions, by means of which he bewitches unbelievers" (L. LAVATER).—"We are not, however, on this account to expect and demand from God divine visions, when we have Moses and the prophets (Luke xvi.). It is certainly not impossible for God to unveil to us the future, and to reveal His will by means of visions; but under the New Covenant He has not promised such things" (STCK.).—"The Lord stooped to him, and his spirit was caught up to see God" (SCHMIEDER).—"Those whom God calls to the office of teaching and preaching, He furnishes also with necessary gifts. Luke xxi. 15" (O.).

Ver. 2. "The lie has a bad memory; on the other hand, the truth remains true to itself" (STCK.).—*Jehoiachin's* list of sins stands recorded

shortly in 2 Kings xxiv. 9. Moreover, he was not so much *taken* prisoner; it was rather that he gave himself up as a prisoner, ver. 12. Ver. 3: "Ezekiel does not bring forward his dreams or imaginations, but according to 2 Pet. i. 21, God's revelation" (L. LAV.).—To the servants of God the *word of God* is entrusted for those who are to hear them. How could they otherwise raise such a claim to be heard in all the situations of life!! Woe to the unfaithful stewards! Woe to the disobedient hearers!—What a veto against all pride, self-will, and obstinacy, ought the servants of the word to have in that very word, whose servants merely and not masters they are! (Ps. cxv. 1).—"The son of *Buzi*, i.e. contempt, is *Ezekiel*, i.e. God's strength; in other words, the man whom the world contemns, that very one God strengthens" (A LAPIDE).—"Humility adorns every one, but most of all the teacher, John i. 27" (ST.).—The guidance of a servant of God among men consists of two parts: (1) God's *word*; (2) God's *hand*.—The goodness of God shown in the leading of His servants: (1) He compensates them richly for what they were obliged to sacrifice (Ezekiel for his hereditary priesthood, by means of the prophetic office derived from the Spirit); (2) His power is mighty in their misery (Ezekiel's home in God while in a state of exile from his native land, his divine freedom while led captive by man); (3) He fills their solitude with the glorious knowledge of Himself; (4) the heavens are opened to them above the earth, so that they see God instead of men.

Ver. 4 sqq. The glory of the Lord (1) present in nature, (2) proclaimed in the word, (3) experienced in faith.—Ver. 4: Nebuchadnezzar and Jehovah do not exclude one another; the former is merely the servant, and the latter the Master. The king of Babylon must perform what he has been sent to by the King of heaven and earth (Deut. xxxii. 30).—"With the one word *Storm*! the prophet places himself in rugged opposition to the false prophets, who with one mouth proclaimed serene tranquillity (Matt. viii. 26)" (HENGST.).—The storm which makes a clearance among the imaginations of the flesh is God's judgments, alike upon individuals and upon whole nations.—"The ungodly are like the storm, but God's storm outstorms them" (STCK.).—"Out of the north, not towards the north. The judgment must begin at the house of God" (H.).—"If they have become like the Egyptians in their practices, they need not wonder if an Egyptian fate also befalls them. They have not, in fact, wished it otherwise" (H.).—"The *cloud* of sins draws toward it the cloud of punishments" (STCK.).—"Behold, the Judge standeth before the door!" Jas. v. 9.—"*Fire* consumed Sodom; fire consumed the tent with the rebels in Israel; everlasting fire is sure to the ungodly" (STCK.).—"From this flows of itself the exhortation to repentance, in order that the sun may appear after the cloud" (H.).—"The contrast of the false prophets and of the true is not that of salvation and judgment, but that of salvation without punishment and without repentance, and of salvation which after judgment falls to the lot of the penitent people,—of mere gospel, crying, Peace, peace, when there is no peace, and of the law and the gospel, each in its own time. A prophet who proclaimed only punish-

ment would be no less a false prophet than one who holds out in prospect nothing but peace. Law and gospel, each in its entire fulness,—this is even to the present day the characteristic mark of the true servants of God" (H.).—"Quæ putatur poena, medicina est" (JEROME).—"As fiery rays shoot forth from the thick clouds, so in the midst of His judgments God causes a ray of His mercy to be seen" (ST.).—"The *brightness* gleams only out of the far distance. But Exod. xxxiv. 6 must stand before our eyes, if the suffering called forth by sin is to bring forth the healthful fruit of righteousness" (H.).

Ver. 5 sqq. "He who appears for judgment is the Almighty, whom everything living serves (just as everything can also be quickened into life for His purposes, the wheels!); who is there that can pluck out of His hand?" (after H.).—The four *living creatures*, four living pictures of suitable instruments for God: (1) from the fire, i.e. zeal for God, all their acting as well as speaking must proceed; (2) they have, *a.* to confront the whole world; *b.* nevertheless, they may rise with confidence above the whole world on wings of prayer and meditation; (3) at the same time, *a.* they stand firm, sure, and steadfast, while everything around them reels to and fro; *b.* and their walk shines in the darkness of this world in a worthy, pure, divine manner.—The number four in Ezekiel in its significance for the mission and the missionary call of the Church of God.

Ver. 5. "Preachers have the *likeness of a man*, inasmuch as they imitate Christ in work, grace, suffering, and glory. They stamp in this way the Crucified One in the hearts of their hearers, 1 Cor. i. 23, ii. 2" (GREGORY).—Ver. 6: "Similarly a believing soul also wishes for itself *wings* in His service, and four, yea, a thousand tongues, wherewith to praise Him" (BERL. B.).—Ver. 7: "Like pillars, honest servants of God and true believers ought to stand *straight* and erect in the house of God, and not suffer themselves to be bent after the will of men, nor to be corrupted through their own lusts, so as to get crooked feet" (BERL. B.).—The world ought to be permitted to look at our *feet* also, and to praise our Father in heaven, Matt. v. 16.—"We are in the world, but we ought not to be of the world," John xvii. 16.—"It is the fire of the divine Spirit that is meant, or love in our conduct, as it shines or becomes manifest to men's consciences" (COCC.).

Ver. 8. "*Hands and wings* are together, just as we should not fail in carrying out our pious thoughts also" (after SCRIVER).—"The hands covered with the wings ought to teach thee humility; as Jerome says: Conceal thy hands where God has helped thee, and say, The Lord has done it; His name be praised! but not thy industry, thy wisdom, thy labour, thy care, and the like" (STCK.).—"Wherever and to whatever God calls thee, have not merely thy hands ready, but also thy heart; let that say: Thy will, O God, I gladly do! and thy mouth also for praise, and thy ear also, to hear and to hearken" (STCK.).—"The hand *under the wing*; see the hidden manner of acting of the Most High" (L. LAV.).—"The power of work under the wing of contemplation, Martha under Mary" (GREGORY).—Ver. 9: "*United* power is stronger. *With wings united* in prayer, and stretched out for unwearied labour,

we may hope for good success in all things" (STOCK.).—"Through harmony, even small things grow, while the greatest even fade away through discord. Where there is *one* heart and *one* soul, there is God Himself and His blessing, Ps. cxxxiii.; Acts iv. 32" (STOCK.).—"The work is common; let the labour be the same; else the one pulls down what the other builds up.—*Straight forward*, a glorious matter also with servants of God: (1) The man who turns is not fit for the kingdom of God (Luke ix. 62), since whatever can stop or unnecessarily hinder, even though it cannot cause us to deviate, is behind; (2) that to which God sends and has called us, lies wholly and always before us, and the way is narrow. Towards this let the eagle's wing, the lion's courage, the ox's strength, the man's spirit, strive with all their powers! (Phil. iii. 14.)—Ver. 11: "The wings portray the faith which lifts us up to Christ; and therewith we also cover all our own worthiness, wisdom, strength, righteousness; for he who is righteous by faith is so as being an unrighteous and condemned man" (COCC.).—"So also the Saviour sent forth the disciples two by two to preach the gospel in concord and humility" (B. B.).

Ver. 12 sqq. "The creature in itself cannot and ought not to be the object of love, of trust, and of fear" (H.).—As *the Spirit* impels those who serve God, so zeal for the honour of God has the sway over them, and the outcome is pure life and motion.—Ver. 13: Of Basil it is said that his speech was thunder, his life lightning.—Ver. 14: "The pious soul never has rest; it has always something to contend with. Believers strive vehemently after what is heavenly, and return to God, while they ascribe all the honour of their works to Him" (GREGORY).—"The Church is continually in motion in the world. She has no fixed place, like Israel in Canaan; and wherever she is, she will move forward. If she is resisted, so much the more powerfully she breaks through the opposition. Wherever she comes, she subdues men to herself; and if she is driven out, she returns with power" (COCC.).

Living creatures and wheels! A glimpse into the divine government upon earth. (1) There all is life,—even what is in itself without life becomes life,—while in the case of man everything tends to death and becomes death. (2) There we see incessant movement in work, directed towards every quarter of the world, and to God's goal as its aim, while the world passes away with its lust as well as with its works in judgment.

Ver. 15 sqq. "The word of God may be compared to the *wheel* (1) because of its circuit through the world; (2) because of its unity in all quarters of the world; (3) because of the Spirit who works along with the word; (4) because of the glorious perfections of the word" (STOCK.).—Ver. 16: "In the gospel thou findest the brightness of eternal truth, the light of heavenly doctrines, in manifold play of colours" (STOCK.).—"There is, however, but *one* word, *one* gospel, alike in the Old and in the New Testament: the same in paradise, the same on David's harp, the same in the prophets and the apostles, and in the work and word of Christ Himself, Acts xv. 11" (STOCK.).—"As wheel in wheel, so the New in the Old Testament ("Novum in V. latet, Vetus in N. patet." AUGUSTINE).

Ver. 18. Starck compares the height of the

word of God (Rom. xi. 33), and the fearfulness of its earnestness against the ungodly; then, farther, let one perceive therein the eye of divine Providence, the gospel which is all eye and light, etc.—"These are the *eyes* which watch over the Church" (A LAPIDE).—On the other hand, the world pictures to itself its good fortune as blind, in fact, its love also, and even its righteousness.—"But look thou what thou doest, thou who wouldst gladly be hidden from God, for He has very many eyes in His invisible instruments, which thou seest not, while they see thee well" (B. B.).—Ver. 19: "This is no chariot which rolls along with its wheels on the earth merely, and these are no animals which crawl along the earth merely; their instinct is upwards, and thither they point our way" (B. B.).

Ver. 20, 21. "Pious teachers and preachers are governed and impelled by the Spirit of God. O happy Churches, which have such teachers! Acts xviii. 5" (ST.).—"The divine care also accompanies godly men everywhere, and follows them step by step in all their undertakings; it moves and governs them, and does not leave them for an instant. Therefore also they do not move except under the impulse of the Holy Spirit, to which they give heed. They are ordered and regulated in all things according to the will of God" (B. B.).—Ver. 21: "That the course of the gospel is sometimes arrested for a season, arises from the decree of God" (O.).

Ver. 22. "The heaven or the heavens, in contrast with the poor earth standing in the singular, in the Old Testament is throughout the most illustrious proof of God's greatness (Ps. xix.); and the God of heaven is frequently called, in order to denote His omnipotence, the God of hosts, of the powers of heaven" (H.).—"The heaven is everywhere above us, in order that we may seek what is above, since as yet we have not full possession" (STCK.).—"The *terrible crystal* reminds us that nothing unclean enters the new Jerusalem" (STCK.).—"The throne of grace is founded in the righteousness of Christ, Ps. lxxxix. 14, xcvii. 2, of which this crystal foundation may be an emblem" (B. B.).—Ver. 23: "Faith unites the Church militant to the Church triumphant, and to the throne of God" (COCC.).—"The natural man, full of self-love and self-complacency, has neither wings for flying nor for covering himself, and is on that very account, with all his imagined riches, miserable and poor, naked and bare" (B. B.).—Ver. 24: "Like the *noise of the wings* is the uproar which God's word occasions. So was it in the time of the apostles" (STCK.).—"By which some understand the prayer and the ardour of spirit in the Church militant,—movements, however, which in the world also awaken a noise and alarm" (B. B.).—Ver. 25: "The voice in heaven is the voice and authority of the King, of Christ, by which He holds the nations in allegiance, so that they dare not inopportunely disturb His Church, Song viii. 4" (COCC.).—Ver. 26: "He *sat* upon the throne; for the Lord and Judge of all is of tranquil mind,—is not, like men, disturbed by passions. Above all, He who moves all, Himself unmoved" (B. B.).—Ver. 27: "As in 2 Thess. i. 8, 9, Christ is revealed in fire against the despisers of the gospel, so the *fire* here is directed against the despisers of the law" (H.).—Ver. 28: "However severe God's judgments are, yet He does not forget His

covenant."—"After the storm the sun shines, after the rain follows the rainbow, after the cross the rest, after the tears the joy. Such is the vicissitude in this world; constant felicity is reserved for the world to come" (Stck.).—Without judgment no grace.—"This was at the same time a foreshadowing of the glorious appearing of Christ in the flesh with His kingdom, 1 Tim. iii. 16" (B. B.).—The glorious throne-chariot of Jehovah: (1) its nature: cloud, living creatures, wheels, throne; (2) its meaning: in the kingdom of nature, for the kingdom of grace; (3) its object: judgment and salvation.—"How glorious is the fatherland of the children of God! Little have the prophets seen of it in vision; but we are to

have it all face to face" (after RICHTER).—Just when Israel's glory was about to disappear under Babylon, then Jehovah reveals His glory in Babylon.—"Let us learn, if we wish to be apt hearers of the divine word, to put no trust in our own powers, but humbly submitting ourselves to God, to hang on His lips, and to look to Him" (L. LAV.).—"In the sinner there is no ability to stand before God and before His light and glory, unless he is enabled to do so by the Spirit of God" (Cocc.).—So also the *glory* of Jesus Christ which appeared to Paul, when in fulness of love the question was put to him: Why persecutest thou me? threw him to the ground. Yes; it is grace that does it most of all.

2. THE DIVINE COMMISSION TO THE PROPHET (CH. II. 1-III. 11).

CH. II. 1. And He said unto me, Son of man, stand upon thy feet, and I will speak
2 with thee. And the spirit entered into me as He spake unto me, and set me
3 upon my feet, and I heard Him that spake unto me. And He said unto me, Son
4 of man, I send thee to the sons of Israel, to heathens, the rebels, who rebelled
5 against me. They and their fathers have been revolvers from me down to this
6 very day. And the sons! stiff of face and hard of heart are they, I do send thee
7 unto them [ver. 3]; and thou sayest unto them, Thus saith the Lord Jehovah.
8 And they, whether they hear or whether they forbear,—for they are a house of
9 rebelliousness,—know then that a prophet was in their midst. And thou, son of
10 man, thou art not to be afraid of them, neither of their words art thou to be
11 afraid; for [although] prickles and thorns are with thee, and thou art dwelling
12 among scorpions, of their words thou art not to be afraid, and at their face thou
13 art not to be terrified, for they are a house of rebelliousness. And thou speakest
14 my words unto them, whether they hear or whether they forbear; for they are
15 rebelliousness. And thou, son of man, hear what I say unto thee: Thou must
16 not be rebelliousness, like the house of rebelliousness. Open thy mouth, and eat
17 what I give unto thee. And I saw, and behold, an hand sent [stretcheth] unto me;
18 and behold, in it a book-roll. And He spread it out before me; and it was
19 written within and without, and on it were written lamentations, and groaning,
20 and woe.

CH. III. 1. And He said unto me, Son of man, that which thou shalt find eat; eat
2 this roll, and go, speak unto the house of Israel. And I opened my mouth, and
3 He caused me to eat this roll. And He said unto me, Son of man, thy belly
4 shalt thou cause to eat, and thy bowels shalt thou fill with this roll which I give
5 thee. And I did eat; and it became in my mouth as honey for sweetness. And
6 He said unto me, Son of man, go, get thee unto the house of Israel, and thou
7 speakest in my words unto them. For not to a people obscure of lip and difficult
8 of tongue art thou sent,—to the house of Israel. Not to many nations obscure
9 of lip and difficult of tongue, whose words thou canst not hear [understandest not],—
10 although I have not sent thee to them, they would hearken unto thee. Yet the
11 house of Israel, they will not be willing to hearken unto thee, for they are not
12 willing to hearken unto me; for all the house of Israel, hard of forehead and stiff
13 of heart are they. Behold, I have made thy face hard against their face, and thy
14 forehead hard against their forehead. As an adamant harder than stone have I
15 made thy forehead: thou shalt not fear them, and thou shalt not be terrified at
16 their face, for they are a house of rebelliousness. And He said unto me, Son of
17 man, all my words that I shall speak unto thee, receive in thine heart and hear
18 in thine ears. And go, get thee to the captivity, to the children of thy people,
19 and thou speakest unto them, and sayest unto them, Thus saith the Lord
20 Jehovah, whether they hear or whether they forbear.

Ch. II. Ver. 2. Sept.: . . . ἐν τῇ ἡμέρᾳ αὐτῇ καὶ ἀνέλαβεν με καὶ ἐξήγαγεν με πρὸς τὸ ἱερὸν μου—
Ver. 3. . . . τ. αἰὼν τ. ἱερ. τοῦ παρασκευασθέντος με, αἰνίτις—
Ver. 8. . . . ἡ σπυγδαία, δύστη—

- Ch. II. Ver. 6. . . . *μηδὲ ἰσχυρὸς ἀπὸ προσώπου αὐτοῦ, διότι κατισχυρῶσάναι ἐαί σε κυρία—*
 Ver. 7. Anoth. read.: *כִּי בִּי יָדָה* (Sept., Syr., Arab., Chald.: *עַי*).
 Ver. 10. . . . *γυμνασμένη ἢ τα δεινὸν κ. τα ἱμαρῶν—*
 Ch. III. Ver. 1. . . . *ἀνθρώπου, καταφάγη τ. καρδίαν . . . υἱὸς Ἰσρ.* (Anoth. read.: *בֶּן*, Vulg., Syr., Arab.)
 Ver. 2. *Κ. διηρῶν.*
 Ver. 3. . . . *τὸ στόμα σου φαίνεται κ. ἡ καρδία . . . τῆς δεδομένης αἰς σε . . . μὲν γλῶσσαι.*
 Ver. 5. . . . *βαθυκύλιον κ. . . . ἐν ἱεραρχίᾳ πρὸς τ. οἶκ.*
 Ver. 6. . . . *ἐλλογλήσεως οὐδὲ στιβαρὸς τῇ γλῶσσῃ ὅπως . . . κ. ὡς πρὸς ταυτοῦς . . . αὐτὸς ὡς ὑψώσῃ σου.*
 Ver. 7. . . . *φιλονικίαν ἴσιν κ.—*
 Ver. 9. *Κ. ἴσται, διακινῶνς κραταιοτέρῃ πέτρῃς . . . μηδὲ πτοήσῃς ἀπὸ—*
 Ver. 10. . . . *οὐς λαλάσῃς μὲν ταυ—*
 Ver. 11. . . . *ἰαὺ ἄρα ἰδύσιν.*

EXEGETICAL REMARKS.

In accordance with the character of the vision of ch. i. as discussed at p. 31, the installation of *Ezekiel to his sphere of labour* must now take place, the vision must be realised as a mission (first of all in words). But before the mission comes to be expressed in words (it is said, first of all, merely, ver. 1, and I will speak with thee), the prophet is restored, so to speak, physically, i.e. as regards mind and body, to the *status quo*.

Vers. 1, 2.—*The Divine Raising up of Ezekiel in order to the Divine Commission.*

Ver. 1. **And He spake.** The "voice of one that spake" (ch. i. 28, comp. ver. 25) must be that of Him who sits upon the throne (ver. 26).—*אִישׁ אֶחָד, man of men.* By this expression Ezekiel is immediately contrasted with Him who is speaking to him; for of Him it is said at ch. i. 26: "*the likeness as the appearance of a man.*" Jehovah merely appeared "*as a man,*" Ezekiel is a son of man. (Cocc. certainly = *mi frater*, Ps. xxii. 22; Heb. ii. 11, 12.) Hence the view that this form of address is meant to distinguish him from the angels—apart from such a conception of the *chajoth* in ch. i.—says too little. On the other hand, it would increase the distinction so as to produce a conflict with the raising up of the prophet which follows, if a *humbling* of him were meant to be signified by this expression (RASCHI),—in order that he may not after such visions exalt himself as being only a man (2 Cor. xii. 7). It is perhaps meant to be said at the commencement,—but even more for those who have to hear him than for Ezekiel himself; and on this account it becomes a stereotyped (HÄVER.: more than 80 times) form of address to the prophet,—that he would not be able to give such revelations from himself (comp. *Introd.* § 7). But this man of men is called: one whom God strengthens (comp. *Introd.* § 1). His legitimization for the Church lies as much in the one as in the other; in other words, in both together (1 Cor. xv. 10). The expression *son of man* is meant to say to Israel: "Thus saith the Lord Jehovah."—As regards the divine raising up of Ezekiel which is intended, his falling down comes, first of all, to be considered: *stand upon thy feet.* This human element, which has come to be expressed, is established by the form of address on the part of Jehovah; yet without the design of humbling the prophet (e.g. as the Jews say, because driven out of Jerusalem, like Adam out of Eden!), rather with compassionate condescension (ob *φιλανθρωπίαν*—POLANUS), a divine *ecce homo*. Then, farther, it corresponds with the stereotyping of this form of address to Ezekiel, and also with an exaltation of him, as respects his prophetic mission, when it is remembered in

connection therewith that the vision of ch. i., with all its direct and special applicability to Israel of that time, had a general human character, and a horizon embracing the whole world: the likeness of a man predominated in the *chajoth*, the likeness as the appearance of a man was the description of Him who sat on the throne, the number four had the sway numerically over the whole. With this distinction from ch. ix., x., the mission of Ezekiel takes place, who at the same time is addressed as "*son of man,*" as prophet not merely of Israel, but of mankind generally. [ROSENEM.: *pro simplici אִישׁ homo.* HÄVERN.:

a standing humiliation, corresponding with the time of the exile, and the strong, powerful nature of Ezekiel, and at the same time, a lesson for his hearers to look quite away from man. HENGST.: the form of address admits what lies before the eyes in looking at the frivolous objections of the multitude. HIRTZIG: a self-reflection of the prophet as to the distance between God and him. KLIEF.: because God speaks with him as man to man, as a man talks with his friend. KEIL: the weakness and frailty of man, in contrast with God, which appears the more prominent in the case of Ezekiel, through the preponderance of vision, for the people as for him a sign of the power of God in weakness, who can raise Israel even up again, miserable as she is among the heathen. UMBR.: "The call of grace out of the mouth of Him who by the sight of His glory has cast man to the ground in the consciousness of his sin."—Ezekiel is to rise to his feet (comp. Dan. viii. 18; Matt. xvii. 7; Acts xxvi. 16; Exod. xxxiii. 21), primarily, a corporeal lifting up of the prophet, in order, however, that God may talk with him. הִנֵּה, the accusative particle הִנֵּה

for the prep. הִנֵּה (Ew., *Lehrb.* § 264; Ges. § 101). Comp. ch. iii. 22, 24, 27.

Ver. 2. For the divine summons the divine preparation is not wanting, important for all coming time (ch. iii. 24; comp. Rev. i. 17). הִנֵּה, coming in this way, by means of God's word, is not "the consciousness, the thinking power" of the prophet, his "animal spirits" (HIRTZIG), comp. on ch. i. 28; for the spirit comes into him, does not so much return to him (how would he have been able, ch. i. 28, in a state of unconsciousness, to hear one speaking?); but also not the Holy Spirit for the purpose of inspiration, but: the spirit who was also in the *chajoth* and in the wheels, ch. i. (HENGSTENBERG); just as the context makes us think of that first. God gives him the spirit to set him on his feet, but also to catch His words; on account of the latter, this divine quickening is at the same time expressed as a coming of the "spirit" into him; it is a quickening of mind and body conjointly.

which brings about the transition from the revelation in vision (חֲזִיוֹן) to the revelation by word. (HÄVERN.: the Spirit of God, partly as power that overmasters, seizes him, partly as that victorious, divine power—in himself—of genuine courage and noble alacrity in his calling!) An interesting parallel in 1 Kings x. 5.—מְדַבֵּר (ch. xliii. 6)=מְדַבֵּר partic. Hithp.; in ch. i. 28, מְדַבֵּר partic. Piel. RASCHI: "The Shechinah talked within itself in its glory." In that case, יְהוָה=of me. אֵל with the participle=Him who (EWALD, *Lehr.* p. 569 sqq.).

Ver. 3-iii. 11.—*The Divine Commission to the Prophet.*

Ver. 3-7. *What Opposition he has to encounter from his Hearers, as well as the Divine Consolation therefrom.*

Ver. 3. And He spake unto me—is continually repeated anew, characteristically, indicating the momentary character of the divine communications.—The mission is portrayed after the manner of the address. בְּנֵי, for which the LXX. have read בְּנֵי. The sons (children) of Israel in general are brought down to the level of בְּנֵי (which expression is not used for the tribes and families, nor does it, as HIRTZIG, KLIEF., mean merely isolated portions of the people),—בְּנֵי (from בָּנָה), that which is brought together, like *tribe*, that which hangs together by means of *idea*, custom, in distinction from *tribe*—(comp. Hos. i. 9) which is farther explained by: the rebels, and may be illustrated by comparison with Ps. ii. 1. The article emphasizes them as such in a decided way, and the clause: which rebelled against me, impressively repeats what is applicable to them. (HENGST.: They are described first according to what they ought to have been, sons of him who wrestled and prevailed in faith with God and man; then according to what they really are, a microcosm, as it were, of the whole heathen world, whose religion and morals were reflected in them; the plural goes even beyond Isa. i. 4. Polanus refers it to Judah and Israel.) How general the statements are is shown by what follows: they and their fathers—(Jer. iii. 25). The echo makes itself heard still in the speech of Stephen, Acts vii. 51-53.—עַם, a Pentateuchal word.

Ver. 4. But since it is the sons to whom the divine mission directs the prophet, they are put forward, as it were pointed out with the finger, but by no means as "children of God," as HäVERN. will have it. Stiff is something thoroughly bad (Isa. xlviii. 4); it is otherwise with hard (Heb. xiii. 9), which may at all events be determined by circumstances (comp. ch. iii. 8, 9). Here the face determines the character of the heart, and of its hardness as one that is evil. This evil hardness of the heart explains the before-mentioned faithlessness "down to this very day." The stiffness of the face excludes alike the emotion of shame and the tears of repentance.—Thee (thus to those who are חֲזִיוֹן, one of the חֲזִיוֹן), to the hard-hearted one who is hard (firm) in God, comp. Ezekiel's name, *Intro.* § 1 (ch. iii. 8, 9).—Thus

saith the Lord Jehovah. And here we are by no means, with J. H. Michaelis, to add in thought: etc. Just this short statement, without any addition, is of indescribable majesty as opposed to the rebels; in connection with it, Virgil's *quos ego* may suggest itself to us. [Sept.: κύριος κύριος. Vulg.: Dominus deus. PHILIPPS.: the Lord, the Eternal. Other Jewish translators: God the Lord.] It is a short form of Exod. xx. 2.—Because אֵל, according to which יְהוָה is usually punctuated, immediately precedes, יְהוָה gets the points of אֵלִים.—Ver. 5. And they strongly

emphasizes those who have been mentioned. To supply out of ver. 7: and speak my words unto them, or the like (HENGST.), is not necessary, is even unsuitable, inasmuch as "thus saith the Lord Jehovah" precedes (comp. ch. iii. 11), and also confuses the meaning of the sentence, which finds its apodosis after the expressively resumed הִמָּחֵד in יְהוָה: they know then, or: "they know, however," etc. Nevertheless, הִמָּחֵד preserves the meaning of was (not: is), although, as both cases are supposed: "hearing" and "forbearing," i.e. neglecting to hear, יְהוָה ought not to be so much as: they will then learn by experience, viz. by the fulfilment of the threatenings, which could certainly be applicable to the latter case only. Here the matter in hand is not yet so much hearing and being converted, or not, as is the case afterwards in ch. iii. 17 sqq., but only the mere giving ear in general, or the refusing even that; and thus, even whether the prophet finds hearers or not, his "thus saith the Lord Jehovah" is a fact; they know by means of this testimony, which sounded among them, although they may hear nothing farther, that a prophet has been among them. God has by this given sufficient testimony to Himself (John xv. 22). Thus the אֵלִים makes the very least supposition which can be made, and gives the reason for this lowest supposition, hearing as well as forbearing to hear, by means of the clause: for a house, etc., and hence also יְהוָה with full accentuation.—For

נְבִיא, comp. Lange's *Comment. on Deuteronomy*, *Doct. Reflect.* on ch. xiii.

Ver. 6. But whatever opposition the prophet may have to encounter as regards those to whom he is sent, in reference to his own person (hence the subjective negation אֵל)—so runs now the divine consolation—he has nothing to fear (Jer. i. 8, 17; Matt. x. 28, 28), either from themselves or from their words, which with men usually look worse than themselves, and frequently also are worse, since one pulls down another by such means: slander behind backs creates prejudice, and renders abortive the labours of the preacher. "Thou art not to be afraid" impressively repeated, thus: no, not at all. סַרְבִּים, only here, is taken by some literally, as an adjective (GESEN.): rebellious; by some figuratively, as a substantive (MEIER): straggling briars, or something hard, that injures: prickles, possibly also something for beating: a whip, scourge. Keil: stinging nettles, thorns. סַרְבִּין, here like סַרְבִּין, ch. xxviii. 24.

Elsewhere also a figurative and non-figurative expression are combined (Pa. xxvii. 1).—כִּי, according to Keil: if, but better: although. It gives

the reason for the charge.—**אֶתֶרֶךְ** is explained by what follows as being the with of association (ch. iii. 15; Deut. viii. 15; 1 Kings xii. 11, 14). A gradation: briars, thorns, scorpions! **חַתָּת** Niph'al: to be broken, to pass away, to despair (ch. iii. 9).—**Face**, because it is stiff (ver. 4).—**House** (ver. 5), here again with special reference to his "dwelling." Ver. 7: ch. iii. 4; ii. 5. **כָּרִי** at the close, but with heightened meaning, as it were the incarnation of it. Ch. xiv. 6.

Ver. 8—iii. 11. *What Opposition he might have to encounter in himself, and the Divine Strengthening against it.*

Ver. 8. Hitherto it was the commission as such, viz. a divine one, now it is the same commission as respects what it will contain **אֶת־אִשֶּׁר**. Inasmuch as Ezekiel belongs to *that* house, **כָּרִי** (as hitherto always in pause-form) is attributed to him also. It has been understood as an adjective, or elliptically (supply **אִשֶּׁר**, ver. 7: **אֶתֶרֶךְ**). Comp. Jonah; Exod. iv. 18; Jer. i. 6. The divine commission is symbolized by means of the following demand, with which every objection is cut off. (Illustrating, at the same time, the form of expression in John vi.) With appetite, hunger, we have here nothing to do.—Ver. 9: **וְהָיָה**, comp. ch. i. 1: consequently in vision. **כִּי**, because **י** is of the common gender; others make the suffix neuter, alleging that **י** is always feminine.—**כְּנֶלֶךְ**, written after the manner of the Pentateuch on the skin of an animal, Ps. xl. 7; Heb. x. 7 (Rev. x. 2). J. D. Michaelis makes the remark here: such a book rolled about a rounded piece of wood looks not unlike a baker's roll (!).—Ver. 10. God spreads out this roll before him, so that he can ascertain what follows, the contents of the divine commission, can become acquainted with his mission. It was a so-called opisthograph (LUCIAN: *Vit. Auct.* ix.), PLINY, *Ep.* 49. Written over inside, and on the back (comp. Rev. v. 1), not merely, as usual, the inside alone; *within and without*, indicating a writing of *great size*, whose fulness of contents is also clear at once: to every one, by which writing we are to understand the book of our prophet, whose character, as will immediately appear, is to be specified as **קִינָה** (wailing, mourning, lamentation, xix. 1), **הִנָּה** (from the low sound), and **הִי** (according to GeseN., for **נָהִי**; Ew.: a sound of wailing = **הִי**). Comp. therewith, Exod. xxxi. 18; Zech. v. 1; Jer. xxxvi. 18; Dan. v. 25.

Ch. iii. 1. What he *finds before him* (ch. ii. 8, 9); he would certainly not seek it for himself. After the acceptance without objection (symbolized by the eating), the speaking to the house of Israel is to take place: **וְלֹךְ דָּבַר**, *ἀντιπροσέειπεν*, without **ו** between them, *one* idea. Only what God imparts to him he is to preach, and that immediately: and therefore nothing of his own, and no delay in accordance with his own judgment (2 Tim. iv. 2). The objectivity and sovereignty of the divine word are strongly emphasized. Comp. Deut. xviii. 18; Jer. i. 9 (Matt. x. 20).—Ver. 2. A symbolical transaction, and also taking place in vision (Deut. viii. 3; Ps. cxix. 130, 131).—Ver. 3. An intensification of the thought to the highest degree, so that the prophet is not

merely to be willing to accept (to "eat"), but what he has accepted is to be his food, on which he lives, and that which fills his inner man, which determines his activity outwardly. Comp. Ps. xl. 8; John iv. 31–34 (1 Tim. iv. 6; Luke vi. 45). Double accusative—**וְהָאֵכְלָהּ**, with emphasis (GeseN. *Gramm.* § 126), neut. : as respects sweetness, as sweet as honey. A frequent comparison as applied to the fear of God, His word and the like (comp. Jer. xv. 16). The bitter element (Rev. x. 9, 10) is perhaps presupposed in what he saw written on the roll (ch. ii. 10; comp. Rom. ix. 2). In this way the bitter element would come first, and so much the greater an act of obedience would the prophet's eating appear. And so Klief. might legitimately emphasize the sweet after-taste, and also point to this, that Ezekiel, after and during all the misery which he has to announce, will have also something sweet in his mouth in saying it, or even in merely knowing it respecting Israel. Comp. *Introduct.* § 5; comp. however, ver. 14 also.

Ver. 4. **לִי־דָבָר**, comp. the imperative in vers. 1, 11. A more expressive repetition of the command in the mission. Hence the sweet taste which the prophet experienced in ver. 3 symbolizes, *first of all, his alacrity*; thus the divine preparation, the strengthening experienced in respect of that which would possibly offer resistance in himself; so that there may be a retrospective reference to the main hindrance, namely, that which lay with Israel (ch. ii. 3–7).—Ver. 5. It seems like a relief that Ezekiel is not sent to **עַמְקֵי**, which certainly stands for those speaking a language foreign to a Jew (comp. Isa. xxxiii. 19), as is also explained in so many words in ver. 6, and which, in parallelism here with heavy tongue, will mean not so much "deep" of sound, as rather, in accordance with the cognate idea of deep, viz. *obscure as regards the interpretation*,—is there a reference to the widely-opened lips of the stammering tongue? The plural, because of the collective **עַם**. So already CALVIN.—**אֵתָּה שְׁלֹחַ**, standing in the middle, refers alike to the positive and to the negative part of the sentence; we may supply: *but*.—The house of Israel is the prophet's own house (ver. 11), in whose case, therefore, lip and tongue have not the stamp of *strangeness* for him.—Ver. 6. This more general thought in ver. 5 receives in ver. 6 a peculiar colouring, inasmuch as, on the one hand, the many nations are made prominent by the side of Israel,—Ezekiel's sphere of labour is *small and contracted* in comparison,—and inasmuch as, on the other hand, stress is laid upon the circumstance: "*whose words* (if they had to speak to thee) *thou wouldst not understand*"—thus the hindrance as regards their lip and tongue would lie with the prophet. But in the latter respect, it is rather that he has to speak ("and speakest in my words," vers. 4, 11), and not so much to hear. The subject in hand is the power of comprehension which the prophet is to meet with. Now, this is a contrast which lies in thought between the lines. But another connected therewith (just as it is hinted by the contrast drawn between Israel and the heathen, to whom Israel was compared above in ch. ii. 3) is expressed in so many words: **אִם לֹא אֱלֹהִים**, where **וְכִיָּה יֵשׁ** in ver. 7 is to be understood as the principal clause, and **הַמָּה** as in parenthesis,

so that the sense is : Ezekiel is sent not to those whom he ought to understand, and cannot understand, but to Israel, who ought to hear him, and will not hearken to him. Those to whom God does not send him would throw no hindrance in his way ; although he might not be able to understand them, they would *hearken unto him*—שָׁמַע

with לֹא, contrasted indeed with the inability to understand on his part, as well as, of course, on their part also ; but only the former reference comes to be considered when the question is as to the right accomplishment of his task, that of speaking God's words ; it does not indeed signify "assent" (HENGST.), but a *giving heed*, and therefore what presupposes *interest* at least, if not *desire*, and what might possibly lead to more, perhaps, as Kinchi remarks : they would seek after an interpreter of thy words. But although the prophet is sent not to such, but rather to Israel, yet (ver. 7) the house of Israel does not manifest even the interest which heathens would show, for they *will* not even pay any attention to Ezekiel, not to speak of becoming obedient to his words. The relief is thus only seeming. Comp. Matt. xxiii. 37. [Similar and different explanations : For the most part אֶל־אֱמֵל is understood as a formula of swearing, or as an asseveration (verily), and the sentence hypothetically (if I sent thee) ; comp. on the other hand Hitzig, Keil. For אֶל־אֱמֵל, Ew. reads אֶל־אֱמֵל instead of לֹא, just

as a Lap. does, instead of לֹא ! The old translations omit לֹא without hesitation, while the Masoretes, on the other hand, mark the verse because of its threefold לֹא. HIRZIG, KEIL :

אֶל־אֱמֵל = "but," referring אֶל־הֵם and הֵם to Israel, and יִשְׁמְעוּ אֵלֶיךָ = they are able, ought to understand thee. The latter expression, however, does not mean the same thing as "to hearken to any one." COCC. : If I had not sent thee to them (Israel), those others (the heathen) would hearken to thee. The words have also been understood interrogatively : if I had not sent thee to them, would not those others hearken to thee ? The meaning we have given harmonizes with the history of Naaman the Syrian, of the book of Jonah, of the woman of Canaan, of the heathen centurion (Matt. viii.). Comp. also Matt. xi. 21 sqq., xii. 41.—Not unto thee, because not unto me : what a *strengthening* of Ezekiel ! That must have changed his wrath into the sorrow of love, ch. xx. 8 ; comp. Matt.

x. 24, 25 ; John xv. 20.—כָּל־בַּיִת considered as a whole, so that the exceptions do not come into consideration. The wicked hardness of the heart (comp. on ch. ii. 4) is here attributed to the forehead, because it finds expression there ; that the stiffness of the "heart" is here expressed, proves the correctness of the explanation given on ch. ii. 4 of the hardness as applied to the heart (Isa. xlviii. 4 ; Jer. iii. 3 ; Exod. xxxii. 9 ; Matt. xix. 8).

Ver. 8. The divine *strengthening* of Ezekiel, now quite clearly expressed, while his labours have become more difficult, and not, as it appeared, more easy, offers itself as the explanation of his name (comp. on ch. ii. 4). It is also not

without design that the word used in reference to him is not "stiff," but *hard*, which we find repeatedly. A divine confronting. Comp. Jer. i. 18, xv. 20.—Ver. 9. The thought is still further intensified by means of the comparison. שָׁמַר

(from שָׁמַר, to hold fast ; hence : to keep) means

something hard ; hence a thorn ; here the hardest of precious stones. *Harder than stone*, a proverbial expression of the diamond. Bochart, comparing the *emery*, understands a substance for grinding and polishing. Comp. also P. Cassel on "Schemir." According to the Jewish Hagada and Turkish legend : a wonderful worm, whose blood is said to have cut through the stones without noise at the building of Solomon's temple. אֶל־אֱמֵל, the admonition sounds like

a prohibition and promise in one. Comp. ch. ii. 6, 5.—Ver. 10. The conclusion and return to the prophet himself, in view of the possible resisting element in him (ch. ii. 8 sqq.). An allusion at the same time to the symbolic transaction in ver. 1 sqq.—All the words, but those which God will first speak to him.—The heart first, because otherwise the ears are of little use (Acts xvi. 14).—Ver. 11 (ver. 15). Comp. ver. 4. The "house of Israel" there is the "golah" (captivity) here, as a community, a society, which lies nearer to the prophet, because of its being his own people. Thy, not : My (Exod. xxxii. 7),

ch. xxxiii. 2, 12, 17. As often דָּבַר and אָמַר together, the words to be spoken following the latter (ch. ii. 4). At the same time, a setting forth clearly of the position that he has to speak. Comp. ch. ii. 5, 7, iii. 27.

DOCTRINAL.

1. "A deeper meaning lies in this awakening word. First, the creature falls down in silence before the infinitude of the Creator ; this is humility, the basis and root of all religious conduct. But he whom the Creator has permitted to come but little short of being himself God, whom He has crowned with glory and honour (Ps. viii. 5), is not to remain lying in half-conscious, silent adoration ; he is to rise to his feet, that he may hear the word of God. But certainly he cannot set himself upon his feet ; the Spirit must raise him up as a spirit, if he is to understand what God says. Lo, this is the holy psychology of Holy Scripture, this is the freedom of the highest thinking about God, which comes through God and from God" (UMBREIT).

2. The overmastering divine factor in the prophets does not, however, suffer them to appear by any means unconscious. Ezekiel falling down upon the earth, becomes, even in the midst of the divine revelation, and under the impression of it, thoroughly conscious of what is earthly and human in his own self as contrasted with it [i.e. the revelation]. If this self of the prophet stands in a receptive attitude in that part of the revelation made to him which is pure vision, yet plastic fancy gives symbolic form to the expression, so as to be understood by men, in similitudes drawn from the earthly world, and memory is able to reproduce for us what has been seen. But still farther, where, as in ch. ii., what has been inwardly received and experienced is expressed in

words as idea and thought, Ezekiel must first rise to his feet, and become capable in spirit of understanding the divine commission. Besides, a vast elevation of the mere natural life is the unmistakable characteristic of our section; comp. ch. ii. 5, 6, iii. 8, 9.

3. John also, although he had lain on the Lord's breast, at sight of Him (Rev. i.) fell at His feet as one dead. And by this as a standard, that very great familiarity which proclaims itself in so many prayers of far lesser saints ought to learn to measure and to moderate itself. There is, however, in our prayers more fancy and sham feeling than real intercourse with the Lord.

4. "An image of the new birth. When God bids us rise from the death in which we are lying (Eph. ii. 1, 5, v. 14), He at the same time imparts to us His Spirit, who quickens us and raises us up. Similarly is it with our strengthening in all that is good. We are to do our duty; and He brings it about that we are able to do it, Phil. ii. 13" (Cocc.).

5. "God does not cast down His own in order to leave them lying on the ground; but He lifts them up immediately afterwards. In believers, in other words, the haughtiness of the flesh is in this way corrected. If, therefore, we often see the ungodly terrified at the voice of God, yet they are not, like believers, after the humiliation, told to be of good courage," etc. (CALV.)

6. "It was only when the Spirit was added that some effect was produced by the voice of God. God works, indeed, effectually by means of His word; but the effectiveness is not bound up with the sound, but proceeds from the secret impulse of the Spirit. The working of the Spirit is here connected with the word of God, yet in such a way, that we may see how the external word is of no consequence unless it is animated by the power of the Spirit. But when God speaks, He at the same time adds the effectual working of His Spirit" (CALV.).

7. "Signs without the word are in vain. What fruit would there have been if the prophet had merely seen the vision, but no word of God had followed it? And this may be applied to the sacraments also, if they were mere signs before our eyes; it is the word of God only that makes the sacraments in some measure living, just as is the case with the visions" (CALV.).

8. By means of the repeated **וַיִּרְאֵהוּ** the divine revelation in word is identified with the revelation of glory in ch. i., which was to appear as the "Shechinah" in the Messiah, according to the Targums falling back upon the older tradition. One of the steps towards the *Logos* in John i.

9. "In Jehovah and His covenant-relation to Israel lies the necessity of His revelation; His testimony, the tidings from Him, *must* be heard in the midst of Israel. Thus Jehovah Himself wills not merely the conversion, but also the hardening of the people (Isa. vi. 9 sqq.), in so far as, first of all, He merely wills the preaching of Himself. Hence, if on the one hand the prophetic preaching must be traced back strictly to the will of God, is to be looked upon as an outcome and transcript of it, not less is this the case as regards its effects; the hearing and not hearing of the same is likewise God's will, since otherwise He would be under the necessity of withholding His word itself" (HÄV.).

10. The symbolical procedure with the book-roll belongs manifestly to the vision, is of the nature of vision, however much, as narrated, it resembles an external occurrence. Bordering, according to Tholuck, on "the rhetorical domain of metaphor," the representation teaches, at all events, how cautiously the exposition of Ezekiel will have to proceed in this respect.

11. Umbreit remarks on ch. iii. 1 sqq.: "Here we have the right expression for enabling us to form a judgment and estimate of true inspiration. The divine does not remain as a strange element in the man; it becomes his own feeling thoroughly, penetrates him entirely, just as food becomes a part of his bodily frame." "And the written book of the seer," he says in conclusion, "bears quite the stamp of something thoroughly pervaded alike by the divine and human."

12. A parallel to the symbolical transaction in Ezekiel, of which Hävernick remarks that it "is the reality of an inner state, of the highest spiritual excitement, of the true and higher entering into the divine will," is presented by the second book of Esdras, xiv. 38 sqq. Comp. the difference of this "dead, apocryphal imitation," by means of which the thought of pure, divine inspiration is meant to be expressed.

13. The unintelligibility of the language of the heathen world for the prophet is to be taken in a purely formal sense; for as respects the material element, the substance, the manner of the thinking, and not of the mere speaking, there is nothing at all said. For the prophet this inner side of the heathen languages would, it is true, present equal difficulty, if not even more, than that outer one. But emphasis is laid on the willingness of the heathen in spite of both, their pricking up their ears in order to understand, which was wanting in Israel. And therefore, what hinders the understanding lies in the case of the heathen merely in the language; in the case of Israel, on the other hand, in this very circumstance. That the language of Israel was the holy language in which God had spoken from the beginning to them, must as regards the import also have lightened the labours of Ezekiel, and consequently have produced a relief in this respect, where, in the case of the heathen, the language brought with it an additional difficulty. It is sometimes easier to exert an influence upon men of the world than upon men who are familiar with the "language of Canaan" (Isa. xix. 18) from childhood up. Just because Israel at once understood what the topic was in Ezekiel's mouth ("he spake, of course, merely what Moses and the other prophets had spoken," Cocc.), their disgust and repugnance towards God's word as soon as possible turned aside out of his way. The alleviation through the disposition of heart on the part of the heathen became in this case the reverse through the disposition of heart on the part of Israel.

14. "The distinction which Greeks and Romans made between their language and that of the barbarians, reduces itself to that of culture. It is otherwise with the distinction between the language of Israel and that of the heathen nations. Israel's language is formed by means of God's word, while the languages of the heathen nations were formed from purely human developments" (KLIEF.).

15. There is thus in Ezekiel the same hopeful

(although, in reference to Israel, mournful) outlook into the heathen world, which in the Old Covenant already announces the days of the New. "It follows from the stress laid on the receptivity of the heathen, that salvation will yet at some future time be offered to them in an effectual way" (HÄV.).

HOMILETIC HINTS.

Ver. 1. The name *Son of man* belongs above all to Him who did not fall to the ground before the vision of the divine glory, but descended from the midst of the enjoyment of this glory to our earth.—Ezekiel and Christ, type and antitype.—Daniel also is so addressed (ch. viii. 17); and if Ezekiel saw God as a man, Daniel saw the Lord of an everlasting dominion as a son of man (ch. vii.). Thus they bore upon them the stamp of the future, of the fullness of the times.—"I know thy weakness, that thou art a man, and canst not bear the splendour of the divine majesty" (B. B.).—"Although preachers are compared to angels, yet they continue men, and ought to keep this always in mind" (STCK.).—"Even the most pious and most gifted teachers are subject to human infirmities, Gal. ii. 11" (ST.).—"Because teachers are men, hearers ought also to learn to bear patiently with their infirmities, 2 Cor. xii. 13" (ST.).—"We ought not to remain lying on the ground, either in sin, or from laziness of the flesh, or with slavish fear, when God calls us" (STCK.).—"So long as man still lies on the ground, God cannot use him for His service" (ST.).

Ver. 2. "Let visions be ever so great, yet they are not so useful as the word" (B. B.).—God's glory is not meant to kill, but rather to make alive.—"It is the Lord Himself, who fills His children with dismay, that also comforts them again, Hos. vi. 1" (O.).—"The world smiles, in order to rage; flatters, in order to deceive; allures, in order to kill; lifts up, in order to bring low" (CYPRIAN).—"A herald of God ought to stand high above the world, with his spirit in heaven" (A. L.).—"The man whom God sends, He also qualifies for it, and furnishes with the necessary powers, giving him also His *Spirit*, as is ever still the experience of the servants of God" (STCK.).—The real prophetic anointing: "the spirit came into me."—"To whomsoever God gives an office, He gives understanding also. The fact that so many void of understanding are in office, may easily arise from this circumstance, that they have their office from men. For it is the Spirit of God, and not the clerical band, that makes the prophet.—"If God's Spirit does not uphold, teach, guide, rule, strengthen, keep us, we are nothing" (STCK.).—There is a difference between our setting ourselves on our feet, and God's Spirit setting us on our feet. The feet indeed remain our own, but the way along which they run is, like the power by which they are able to do so, God's, and the steps are also sure steps.—"O that we were at all times disposed to hear Him who speaks to us!" (STCK.).—Vers. 1, 2. At the installation of a preacher in his office: (1) What the congregation ought to consider: that the preacher is only a man, but one whom God sets on his feet by His Spirit; (2) What the preacher ought to consider: all this, as well as in particular that God wishes to speak

with him, and that he also ought to have been a hearer ere he comes before his hearers.

Ver. 3. "When God demands obedience from us, He does not always promise a happy issue of our labour; but we ought to allow ourselves to be satisfied with His command, even if our labour should appear ridiculous in the eyes of men: our labour is nevertheless well-pleasing before God" (CALVIN).—"Hence the true prophet does not go of his own accord, just as he does not force himself upon the people, and does not come to seek honour and good days with them" (STCK.).—"So God stretches out His hand to sinners" (ST.).—"Even at worldly courts ambassadors of princes are a token of friendship" (STCK.).—Every sinner is a rebel against God.—It is a noticeable feature of the Jews of the present day in general, that they make heathens of themselves, and also take part in revolution against Church and State.—The apple does not fall far from the tree.—There is also a hereditary sin of nations: e.g. French vanity, German cosmopolitanism (want of a fixed centre, *Zerfahrenheit*), English selfishness (egoism).

Ver. 4. "Through the habit of sinning the countenance becomes stiff, just as the heart becomes hard in sinning" (STCK.).—"And yet the countenance is the noblest, as the heart is the best part of man, Prov. xxiii. 26; Matt. xv. 19" (STCK.).—"Judas Iscariot, e.g., had a stiff countenance: his question Matt. xxvi. 25, his kiss" (L.).—"Thus saith the Lord" is the watchword of God against all opposition of men, the right war-cry.—Ver. 5. "Ezekiel may, of course, have thought with himself as Moses did, Exod. iv. 1" (ST.).—Preachers ought not to look to, to reckon upon hearers, but to listen to the Lord alone.—To preach God's word compensates even in the case of empty churches.—A full church, therefore, is not always a testimony for the preacher, 2 Tim. iv. 3.—"It serves, at all events, as a testimony, although no other result is attained by the preaching" (L.).—Ver. 6. *Fear* is a word which does not belong to any vocation of a preacher; but as little also does man-pleasing, which is often merely a form of fear.—"The comparison with thorns has reference in general to their unfruitfulness, in particular to their tendency to wound, to injure, their being interlaced together, their seeming bloom, their ultimate burning. As regards the expression scorpions, we are to think of the poison, the secret sting, the cunning. And what a wilderness must the house of Israel be! Ezekiel does not go to strayed sheep, but dwells with scorpions" (STCK.).—"In none of the prophetic books is the rigorous spirit of Moses more perceptible than in the case of Ezekiel" (ROOS). Because God knows our fear, therefore He speaks so repeatedly against it.—Ver. 7. Rebelliousness may well grieve the servant of God, may even rouse him to anger, but ought never to degrade him to the level of a dumb dog.—Spiritual dignitaries are those who carry the word of God high above themselves, even when it meets with nothing but contradiction.—"And fathers of families also are to be like preachers" (L.).

Ver. 8. The enemies of a preacher are not what is worst for him; his friends are often worse than his worst enemies, and his worst enemy of all by far may be his own self. Therefore, know thyself.—"Preachers ought to be patterns, not imitators and followers of the flock" (ST.).—"What an

influence the surroundings of a preacher have upon him! And Ezekiel belonged to the same people" (L.).—Many a strange thing happens to one when he is with God. On the other hand, the demand: "Open thy mouth, and eat," is what we should naturally expect; for what does not man eat, and how many useless books are devoured with the greatest eagerness!—"By the mere looking at food no one gets his hunger satisfied, but it must be taken and eaten: and so also the mere hearing and reading of the word of God does not save, but it must be appropriated, and afterwards lived upon" (Str.).—Ver. 9. "The word of God is very tender and delicate,—a sweet and deep invitation" (B. B.).—"The hand which presents the Scripture, is the same which also presents to believers the crown, 2 Tim. iv. 7, 8" (Strck.).—Ver. 10. "Such unfolding takes place with prayer on the part of believers, Eph. i.; Ps. cxix. 18 (with burning heart, Luke xxiv. 32; just as in the future with praise and jubilant acclamation, Rev. v. 9), with searching (John v. 39; Matt. vii. 8), and not without manifold temptations" (Fessel.).—"This book-roll may also be applied to the bad conscience of the sinner, as well as to the condition of a soul under assault from outward oppression, likewise to the book of the law, to the misery of the damned, as well as used in the sense of a reward-book for the ungodly," etc. (Strck.).—So man finds in his life first the *lamentations* over the vanity of all things, then there wakes up the *sighing* over himself, and the last is the *note* of dying.

Ver. 8—ch. iii. 3. The wonderful food of Ezekiel in general (Matt. iv. 4) and in particular (John iv. 34).—It served him: for protection, for instruction, for strengthening, for quickening.

Ch. iii. 1. "Ezekiel is no prophet of his own heart. Instead of murmuring against the poor instrument who has received so weighty a commission, let them repent" (H.).—"Comede et pasce, saturare et eructa, accipe et sparge, confortare et labora" (Jer.).—"A teacher must have the word of God not merely on his lips and in his mouth, but in his heart, and converted into nourishment and strength" (Str.).—"The maxim: 'Eat what is set before you' (Luke x. 8), applies also to the divine revelation. The position of a chooser, which, instead of the motto, 'what I find,' puts 'what I like,' belongs to what is evil" (H.).—"Without having eaten this roll, no one ought to go and preach" (B. B.).—As against resistance from *without* we are *comforted*; as against opposition from *within*, from ourselves, we are *strengthened*. In the first case there is *suffering*, in the second it may come to *sin*.—Ver. 2. "The word of God is the right food of souls" (Str.).—Ver. 3. "By our *taste* our life is determined" (Plato).—"The *sweet* taste means Ezekiel's approbation of God's judgment and commands" (Calv.).—"It is infinitely sweet and lovely to be the organ and spokesman of the

Most High" (H.).—"In the case of those who eagerly hear the word of God, it goes into their heart, and as it were into their bowels; it becomes a treasure within them, out of which they bring forth, in overflowing abundance, necessary and wholesome instruction for others" (B. B., Str.).—"Even a difficult office ought to be undertaken and discharged with joy; for God can sweeten even what is bitter in it" (Str.).—"Even the most painful divine truths have for the spiritually-minded man a gladdening and quickening side" (H.).—"It is in general the quiet secret of all who suffer in true faith, that in their inmost being wormwood turns to honey" (UMBR.).

Ver. 4 sqq. "It was not yet the time of the heathen; it was still Israel's time, to whom also the Lord Himself would come, whose forerunners the prophets were" (Cocc.).—Ver. 7. *Forehead* and *heart* in their psychological correspondence.—Where there is the fear of God in the heart, shame still sits upon the forehead.—Ver. 8. "For hard people hard ministers also are suitable, Prov. xx. 30" (W.). For the rough block a rough wedge.—"God gives His prophet merely a firm countenance and forehead, but not a hard heart. In order to encounter a hard heart, a firm forehead indeed is necessary, but never a hard heart. The heart is to be full of love, and from love the firm forehead even is to be gained" (A. L.).—Vers. 8, 9. "He who has to contend with the popular spirit is lost, unless he has a firm hold of Omnipotence. He who has not God decidedly with him, must come to terms with the majority" (H.).—"Firm preachers of this stamp were Nathan against David, Elijah, John the Baptist, Stephen" (A. L.). Comp. Matt. xvi. 18. Nevertheless, the diamond does not occur either in Exod. xxviii. 17 sqq. or in Rev. xxi. 19 sqq. Christ will rather be a magnet, John xii. 32.—"God imparts to such a strength which far surpasses the strength of the learned. For God never yields to man. Not that the spirit referred to is a stiff-necked spirit, but God gives them words so powerful and mighty, that no one can gainsay them, Luke xxi. 15" (B. B.).—"This is that 'holy to the Lord' which shone forth on the forehead of the high priest, just as it belongs to all the servants of God" (Strck.).—"Carnal men stumble thereat, all who wish to be flattered or spared; for what is to the one class a stone for building, is to the other a stone of offence" (B. B.).—Ver. 10. "Whoever is to *hear*, must have confidence in him who speaks, and longing to hear, in order that he may lend his ear to the word. The *heart*, above everything, must be present, else the man does not hear, Acts xvi. 14" (Cocc.).—Ver. 11. "The fact, that it is his own people to whom he had to go, at the same time laid Ezekiel under a solemn obligation" (Strck.).—"We must first hear, then we are to speak" (Cocc.).

II. THE FIRST EXECUTION OF THE DIVINE COMMISSION.—CH. III. 12—VII. 27.

1. THE INSTALLATION AND INSTRUCTIONS (CH. III. 12—27).

12 And the spirit lifted me up, and I heard behind me a sound of a great
13 tumultuous noise: Praised be the glory of Jehovah from His place. And
[I heard] the noise of the wings of the living creatures striking one upon another,
and the noise of the wheels beside them, and the sound of a great tumultuous

14 noise. And the spirit lifted me up, and took me, and I went bitterly, in the
 15 heat of my spirit, and [but] the hand of Jehovah was strong upon me. And I
 came to the captivity at Tel-abib, who dwelt by the river Chebar, and where
 16 they were sitting, there I also sat stunned [stare] in their midst seven days. And
 it came to pass at the end of seven days, that the word of Jehovah came unto
 17 me, saying, Son of man, I have given thee as a watchman to the house of Israel;
 18 and thou hearest a word at my mouth, and thou warnest them from me. If I
 say unto the wicked, Thou shalt surely die; and thou warnest him not, and
 speakest not to warn the wicked from his wicked way, to save his life,—he, the
 wicked, shall die in [because of] his iniquity; but his blood will I require at thine
 19 hand. But if thou dost warn the wicked, and he doth not turn from his
 wickedness and from his wicked way, he shall die in [because of] his iniquity:
 20 but thou hast delivered thy soul. And if the righteous doth turn from his
 righteousness, and commit iniquity, and I give a stumbling-block before him,
 he shall die, for thou didst not warn him; in his sin he shall die, and his
 righteousness which he hath done shall not be remembered; but his blood will
 21 I require at thine hand. But if thou dost warn him as a righteous man, not to
 sin as being righteous, and he sinneth not, he shall surely live, because he is
 22 warped; and thou hast delivered thy soul. And the hand of Jehovah came
 upon me there, and He said unto me, Arise, go forth to the valley, and there will
 23 I speak with thee. And I arose, and went forth to the valley: and, behold, the
 glory of Jehovah standing there, as the glory which I saw by the river Chebar:
 24 and I fell upon my face. And the spirit came into me, and set me upon my
 feet, and He spake with me, and said unto me: Go, shut thyself within thine
 25 house. And thou, son of man, behold, they give [lay] bands upon thee, and bind
 26 thee in them, and thou shalt not go out among them. And thy tongue will I make
 to cleave to the roof of thy mouth, and thou art dumb, and thou shalt not be to
 27 them a man that reproveth; for they are a house of rebelliousness. But when I
 speak with thee, I will open thy mouth, and thou sayest unto them, Thus saith
 the Lord Jehovah: He that heareth, let him hear; and he that forbeareth, let
 him forbear: for they are a house of rebelliousness.

Ver. 13. Sept.: K. εἰδὼν φωνήν—

Ver. 14. K. το πνεῦμα κυρίου ἔλαβεν με—

Ver. 18. . . . ὡς τ. αἰχμαλωσίαν μετατρέψας, α. περιελθὼν τ. κατοικοῦντας . . . τ. ὄντας λαοῦ, α. λαοὺς λαοῦ—(some MSS. and Syr. omit עַל הַדֶּשֶׁת הַזֶּה).

Ver. 19. Another reading: וְהָיָה רָשָׁע בְּעוֹנוֹ. Sept. and Arab. have read הַרְשָׁע for the omitted הַרְשָׁעָה which precedes.

Ver. 25. . . . ἀνασπῶν αὐτὸν ἐν αἰσῶτι, α. οὐ μὴ ἐξέλθῃς ἐκ αἰσῶτος.

EXEGETICAL REMARKS.

Vers. 12-15. *After the Installation of Ezekiel in his Sphere of Labour by means of the Commission in Word, there follows now the Installation in actual Fact.*

Ver. 12. רוּחַ cannot possibly be anything else here than it has always been hitherto. Both Keil and Klief. unnecessarily bring in "a wind," which, however, according to Keil, carried the prophet through the air not in body, but in spirit, ch. viii. 3, xi. 1, 24. But here, also, just as in ver. 14, there is no reference to being carried through the air. The *lifting up by the spirit* corresponds entirely to the raising up in ch. ii. 2. Only what was there raising up from the earth, in order to stand and hear, is here rather (and that also because of the higher situation of Tel-abib) lifting up from the place of hearing, in order to go and speak; and at the same time, Ezekiel hears immediately behind him קֹל רַעַשׁ גָּדוֹל, by which is signified to him the *marching forth*

of the divine glory, with which movement of the same, his installation in actual fact commences in highest fashion. His mission, shadowed forth by the character of the vision of glory, begins in this way to be realized in actual fact. Thus, and the spirit lifted me up is connected with and I heard, etc., and what Ezekiel hears with his actual introduction to his sphere of labour. As the spirit qualified him (ch. ii. 2) to hear Him that spake to him, so the spirit moves, lifts him up to do what he is told (ver. 11). Comp. besides, 1 Kings xviii. 12, 46; Matt. iv. 1; Acts viii. 39. The lifting up quite harmonizes with this influence of the spirit, just as it entirely corresponds with the character of the vision (vers. 24, 25) in the midst of which it occurs. And because the prophet is moved to betake himself to his fellow-countrymen, he also hears what he hears behind him.—The *great tumultuous noise* (ver. 13, ch. xxxvii. 7; Isa. ix. 5; Jer. x. 22) takes an articulate form, first of all, as *praise of the glory of Jehovah*, whereby our view (given at p. 39) of something super-terrestrial, heavenly, in the chajoth is only

confirmed. It is not said who gave utterance to this praise; and nothing in the context, at least, compels us to think of heavenly spirits. Thus there remain in fact for it only the *chajoth*; and for this we may compare not merely Rev. iv. 8 sqq., but even Isa. vi. 3.—From His place, no matter whether we refer it to Jehovah or His כבוד, denotes very suitably, what Keil denies, not indeed so much as: who now leaves His place (HENGST.), nor what is said in ch. ix. 3, still less the temple (HÄV.), which is not at all the subject in hand, but perhaps, that from the place where Jehovah's glory has manifested itself to the prophet, and just as it manifested itself, its praise must and will go forth, and that immediately, over Israel (first), and into the whole world, and among all mankind (Mic. i. 3). Hence, also, as respects Ezekiel's doings and labours, how remarkably in this way the praise of the divine glory introduces him to his sphere of action! מְסֻכִּים is certainly too far off from ואשמע, to which Keil wishes to refer it! Philippson refers מְסֻכִּים to "the creation embraced in the vision: Praised be, etc., from the place where it is borne along, where it tarries" (Isa. xiii. 13).—Ver. 13: comp. ch. i. 24, 9, 11, 23, 15, 20, 21. This was in a manner the musical accompaniment of the laudation expressed above in words.

נֶשֶׁךְ dependent on ואשמע in ver. 12.—נֶשֶׁךְ, to arrange, to join together. Hiphil: to strike on one another.—It ends, as it began, in the great tumultuous noise. ("The life of the creatures is the boundless sphere of the praise of the Creator of heaven and earth [Ps. cxlviii.]. This is the fugue notes of the sublimest music, which makes the universe itself ring. Finely and beautifully for the melodious harmony, we have the happy expression, that the wings *kiss* one another: fearful as is the sound of the striking of wings, and of the wheel-work of creation, yet there is unison and love in it; at last comes the soft, gentle whisper, as in the case of Elijah!"—UMBREIT.)

Ver. 14 (ch. xi. 24) as at ver. 12; the ecstatic lifting up is designated as a being *laid hold of*, a being taken (לָקַח). Nothing in the context points to "taking away" (J. H. MICH.); on the contrary, he went (וָאֵלֶךְ), as he had been commanded in vers. 1, 4, 11. Now, therefore, a *corporeal* movement of the prophet in space took place, but not by means of wind through the air (JER., KLIEF.). The vision, as to the matter of it, is at an end with (vers. 12, 13) the laudation and great tumultuous noise (comp. Gen. xvii. 22); Keil unnecessarily adopts the view that it ends only with ver. 21. Personally, as respects the person of Ezekiel, the vision ends when he is ecstatically lifted up and laid hold of by the spirit, and not by wind, inasmuch as the power of the spirit put an end to all lingering and loitering in him, and prepared him, so that he betook himself to the quarter that was necessary, as was also expressly indicated to him by the departure of the divine glory. And with this the following description necessarily corresponds. Bitterly, in the heat of my spirit—thus he describes what is in his spirit, when he goes now on his own feet, after the spirit lifted him up and laid hold of him, so that he could neither stand still, nor move off in any other direction. The subjectivity

of the prophet comes into the foreground (so already Calvin has it). The taste that was so sweet before (ver. 3) is followed (as in Rev. x. 9, 10) by a bitter after-taste; the joyousness which Ezekiel felt during the vision, gives place, when the vision ends, to bitterness (Matt. xxvi. 41). This bitterness expresses the *special feeling* of the prophet, while the heat designates the *general* character of his *mental state*. בְּחֵמַת רוּחִי, reflecting the fiery style of the vision he has had, shows Ezekiel's spirit raised to glowing heat by the wrath of God, by the unavoidable judgment on Israel which he has to announce. In so far there is as yet no difference which would have to be got rid of or repressed; the difference respects not so much the relation to God, as the relation to Israel. It is in this direction that the interpretation of מָר is to be sought (have the LXX. read מָר?), and that simply as an expression for the pain which the prophet specially feels when he goes to his people. That is the human element of bitterness in his divine wrath. Distress and sorrow undoubtedly say too little,—HITZIG: "because the days of cheerful, sportive innocence are now over for him" (!)—but neither is it the "bitterness of fiery wrath because of the hardening of Israel, because of his commission with no prospect of success" (KEIL); and just as little have we to think, with Hengsten., of "holy irritation." In Ezekiel's spirit there is the wrath of God (Jer. xv. 17); but love to his people feels it bitter,—feels bitter pain. Hence: the hand of Jehovah was strong upon me (חֲזָקָה), according to the ingenious remark of Hitzig, different from כָּכָר in Ps. xxxii. 4), where we must not compare either ch. i. 3 or Isa. viii. 11, but equivalent to: God strengthened him, as the Jewish expositors render it, with an allusion to the name Ezekiel. ׀ may be the simple and, not "since" (EWALD), nor as Hengst., who derives the indignation and heat of spirit from the powerful divine influence in him.

Ver. 15. The bitterness of the pain, and the glow of the wrath, and the strengthening of the Almighty, obtain a corresponding plastic expression in the behaviour of the prophet, as soon as he finds himself in the midst of his fellow-exiles.

—חֵל אָזִיכָה, the dwelling-place of Ezekiel, probably "hill of corn-ears," so called from the elevated situation and richness in grain of this colonial settlement; for other combinations with Tel in Babylon, see GESEN. *Lex.*, ROSENHM.; comp. besides, Introd. pp. 7, 8. Jerome gives a symbolical meaning to the name of the place.

The LXX. appear to have thought of a form קֶתִּיב and קֶתֶב. (The Kethib וָאֵשֶׁר has given rise to many far-fetched interpretations. Even a second river has been made of it. The Qeri reads וָאֵשֶׁב, that he has not only come hither, but also remained [!], not to speak of other explanations. It is simply to be read וָאֵשֶׁר, and to be connected with שָׁמָּה: and where.) Seven days—

not because the week is the unity that most readily suggests itself for a plurality of days (HITZ.), nor as a standard period for cleansing, consecration, preparation for holy service (KEIL), but, if this number shadows forth anything, then,

according to its leading symbolical signification (BÄHR, *Symb.* i. pp. 187 sqq., 193 sqq.), the *covenant* relation of God to Israel, by which the wrath as well as the pain of the prophet might be excited. Comp. Job ii. 13; Gen. i. 10; 1 Sam. xxxi. 13 (Ps. cxxxvii. 1).—מְשִׁימִים partic. Hiph. Hitz.: sunk in fixed silence; KEIL: motionless and still. Comp. Ezra ix. 3, 4. (HENGST.: in a state of horror. But how is this conceivable during the whole seven days?)—Häv. finds in the text two classes of exiles: those who had recently settled near the Chaboras, and the old inhabitants of former times belonging to the kingdom of the ten tribes still dwelling there. Comp. Introd. pp. 7, 8.

Vers. 16-27. *To the Installation of Ezekiel in actual Fact there is appended an Admonition of a more general Character (vers. 16-21), and a special One having reference to his Sphere of Labour (vers. 22-27).*

Ver. 16. The *admonition* after the installation comes to Ezekiel in a *new revelation*. (In the usual Hebrew text we find between יְמִי and דְּבַר פֶּסַק בְּאֵמֶנֶע פֶּסַק: i.e. a pause in the middle of the verse.)—Ver. 17. There is first an admonition of a *more general* character, but less, as Hitz. supposes, with respect to the relation between the revelation and him, that he is to speak only when he receives a revelation, than *as to how he is to look upon himself in reference to his sphere of labour*; for the latter reference is that which predominates in what follows. צֶמֶח partic., not subst., from צָמַח. “to draw round,” to draw over, to cover, to take care of, hence: “to keep one’s eyes on anything,”—the *seer*, the *look-out*, who from his watch-tower, which, in the case of the prophet, is the divine standpoint, turns to account the revelations which are made to him for the weal and woe of the people entrusted to his care as a watchman. Comp. 1 Sam. xiv. 16; 2 Sam. xiii. 34, xviii. 24; Jer. vi. 17; Hab. ii. 1; Isa. lvi. 10; Ezek. xxxiii. 1 sqq.—With the judicial character which predominates in the mission of Ezekiel, the word *from My mouth* is not revelation in general, but announcement, hint, command, sentence in connection with the threatening judgment of God, with a view thereto, and determined thereby; and, therefore, נִוֵּךְ in Hiph. not: to enlighten in the sense of to teach (Heb. xiii. 17), but in the sense of to caution, to warn. מִנִּי מַנִּי explained in accordance with the preceding מַנִּי HÄV.: “partly in compliance with definite divine instructions received, partly with continual appeal and reference thereto.”

Ver. 18. The רֶשֶׁת, like the צֶדִיק in what follows, is not so much a rhetorical personification of the species (HENGST.), and that of the people on the one hand, of the little flock on the other, but a characteristic individualization, for this preliminary period of the New Covenant; already the individuals are separating themselves from Israel as a national whole according to their individual qualification, i.e. as they exhibit themselves in their procedure towards the divine judgment on Israel, and the public preaching takes the shape of the special care of souls; and in this way the national mission of the prophetic order,

on the one hand, enters more deeply into its spiritual significance, and, on the other hand, brings into prominence its general human side.—If I say unto the wicked, in accordance with ver. 17: “thou hearest a word at my mouth,” equivalent to: when thou hearest what I say unto the wicked, that I announce unto him inevitable ruin in the impending judgment (Luke x. 16; 1 Thess. iv. 8).—כֹּחַ תְּמוּת, the original threatening on the transgressor of the divine word (Gen. ii. 17) is nothing new, unheard of, is only applied here (Gen. xx. 7) to the individual. In order to make his duty quite clear to the prophet, to free it from every objection, whether springing from his own heart, or coming from his fellow-men, or from surrounding circumstances, to fix it for all cases, and thus to enforce it very strongly, the simple and thou warnest him not is expanded still farther into what follows, and *speakest not to warn*, etc., implying at the same time repetition and urgency. Although the nation as a whole is lost (ch. iii. 7), the return of the individual is nevertheless, nay, so much the more, to be sought (Acts xx. 31; 2 Tim. iv. 2). The substance of such warning: “of” and “from his way,” it is consequently not the judgment of God, this way of God with Israel, for this may issue in life, inasmuch as it awakens to return, to repentance, but it is his *own* way and will, the life of *self-will* on the part of the רֶשֶׁת, which, in accordance with God’s righteousness, is changed into death, just as it is in its root a dying, because departure from God, from the divine way, pointed out in the law. There lies at the root of רֶשֶׁת (if not, as contrasted with צֶדִק, the meaning of what is crooked, awry—HUFF. on Ps. i. 1—and thus deviation from the straight, right way, yet at least) apostasy from God (Ps. xviii. 22 [21]). He is one who, according to the divine law, the rule for Israel as a nation, appears unrighteous, here as everywhere the opposite of צֶדִיק.

—הַרְשָׁעָה, which the LXX. in ver. 19 also have passed over, refers to דְּרָכָיו (like אֲדָרָה), construed as feminine, perhaps in order to emphasize the significance of the figurative expression.—לְחִיטָה, the object of the warning, perhaps at the same time: *to bring him to life again* (Ps. xxx. 4 [3]; Hos. vi. 2; Eph. ii. 5).—עַתָּה, properly: what is not straight, perverted in consequence of deviating from the straight, right way, hence: *unrighteousness*, and also: *iniquity*. In his perversity the unrighteous man necessarily brings upon himself death as a consequence; there is an עַתָּה קָץ, as it is expressed in ch. xxi. 30 [E. V. 25].—The close of the verse likewise contains an allusion to a passage in Genesis, Gen. ix. 5 (xlii. 22), only with this difference, that בָּקָשׁ stands instead of דָּרַשׁ, which latter Ges. explains as: to go after any one, thus of a more active reclamation, while בָּקָשׁ means more a looking after, a seeking with the eyes. It is the life, which is in the blood, of those in Israel which is entrusted to the prophet as a watchman. For this Jehovah, the Supreme Proprietor, demands a reckoning. The prophet who forgets his duty, which he owes to the unrighteous in God’s stead, becomes a manslaughterer, a murderer of that man, and is regarded as such by God.

Ver. 19. What the way of deliverance is for

the unrighteous man, is shown, viz. *return*, alike inwardly (*wickedness*) and outwardly. The deliverance of soul, as regards the prophet (here נָשַׁשׁ, formerly נָשַׁשׁ Gen. ix. 4), is preservation from the divine avenging of blood.—Ver. 20. Antithetic parallelism of this and the following verse with the two preceding. Hengst., holding fast by the people in his interpretation, denies the personal contrast in צָדִיק; they are, according to him, designated as wicked at present, as righteous with reference to their destiny and better past. The description of the *righteous man* does not certainly rise above a certain outward legality and isolated *righteousnesses*. Ver. 18: בְּשֹׁנֵי, here בְּשֹׁנֵי. —His *righteousness* is that attained by him as regards the law of Israel, the national-legal righteousness; hence, also, departure therefrom is quite conceivable as “committing wickedness (iniquity);” and, for the decision of the matter, the *stumbling-block* is given by God; i.e., to such a righteous man (comp. however, Prov. iv. 11, 12, xv. 19) the exile, or the state of matters in Jerusalem, becomes a temptation from God, in so far as, for the purpose of deciding the condition of the man, such like outward circumstances are arranged by Him, but not: a *stumbling-block* “on which he may die” (Ew.); for הוּא יָמוּת begins the apodosis, just as in ver. 18 הוּא יָשָׁע, he shall die,—so it is decided as to the apostate righteous man, who has become like the wicked (ch. xviii. 24), and therefore must appear still worse than he; just as the *stumbling-block* to be given by God brings him also in actual fact to utter ruin. The parallel, however, with ver. 18 necessarily implies neglect in warning on the part of the prophet; and as such omission is presupposed, so also the death of this “righteous” man, his ruin in the Chaldean divine judgment, must be expressly (כִּי) referred to the prophet, and, consequently, the possibility of another result be presupposed. How the case will be in reality with this man, who is worse than the רָשָׁע, is shown by the statement: in his sin he shall die, which points, not to a false step arising from mere weakness, ignorance, but to *wickedness become a habit*. The individualizing description of our verse (as already in ver. 19) gives additional proof of the fearful corruption of Israel as a whole, which was disclosed in what precedes (ch. ii. 3). His *righteousnesses* mean, according to Hengst., “the good works of pious ancestors, Ps. cxxxii. 1” (!). They are the legal deeds of the “righteous man,” or collectively: what he has done in accordance with the law, works without reference to the state of the heart. [Rosenm. reads צִדְקָתוֹ as a collective singular with the plural of the verb הִתְכַּבֵּר.] Comp. besides, on ver. 18.—Ver. 21. וְאֵתָּה כִּי as in ver. 19; but the issue of the case is exactly the opposite: there warning without return, here warning which attains its object. After the three dark pictures which precede, this is drawn in colours so much the brighter. *It is the righteous man as he ought to be*: and hence also the emphatic mode of expression. Comp. besides, 1 John iii. 8, 9, ii. 1, iii. 6.—כִּי as in ver. 20. Comp. besides, on ver. 19.

In vers. 22–27 there follows a quite *special* instruction for Ezekiel as to his sphere of labour, which is introduced by a *special* demand in ver.

22. Comp. ch. i. 3. It is at Tel-abib, also, that this divine revelation is made to the prophet. Hengst. consistently asserts that there is no actual change of place, that Ezekiel's betaking himself to the valley, like his presence at the Chebar, takes place in the inner region of the spirit (!).—The *valley*, as distinguished from the height on which Tel-abib was situate, is not exactly the plain extending to the river—not הַקָּדֶרֶת, but הַבְּקָעָה, a certain valley between the mountain-walls there. It is not so much the solitude (HENGST.) as the subsequent renewal of the earlier vision of glory which leads to the choice of this locality. (2 Cor. vi. 17; Ps. xlv. 10, 11; comp. Ezek. xxxvii. 1, 2.)

Ver. 23; comp. ch. i. 28. The vision begins with: *and, behold*, עָמַד indicated to him the standing background and protection for his labours, or the Judge before the door!—Ver. 24; comp. ch. ii. 2. Hitzig's conjecture seems a correct one, that this definite ordering of the prophet into the house is connected with the preceding summons to go forth; it appears at least so much the more visible,—which is certainly of importance, if the prophet was, in the first place, to preach to the eye merely of his countrymen. If his procedure in ver. 15 was a sermon, this *shutting of himself up within his house* is, primarily, nothing else,—an action, a condition of Ezekiel's, meant for a sermon; just as in his case, more readily than in that of any of the other prophets, the inward becomes outward, and the outward is inward. His isolation from the midst of his countrymen in the valley for God is now followed by his isolation *among them* within his own house; the former a momentary one, the latter of a more enduring character. This latter symbolical sermon is further defined as a *non in publicum prodire* (ver. 25), and more exactly as a silence on the part of the voice calling to repentance (ver. 26). Those who are so very eager after what is visible are accordingly directed, first of all, to look at what the prophet will do (ch. xii. 6, 11). That would necessarily excite attention, and curiosity would necessarily, with ever growing intensity, desire to have it explained, what Ezekiel's acting has in view, what it means. This is certainly the primary reason why the prophet is not only summoned away by God (ver. 22 sqq.) from the midst of his countrymen, but also receives the command to shut himself up in his house in their midst. The shutting himself up in his house is therefore, of course, symbolic, although, at the same time, it explains to us the way in which ch. iv and v. are to be understood, viz. as domestic occurrences. It has been regarded as a picture of the future of Ezekiel's own prophetic destiny (HÄV.), and also as a picture of Jerusalem under investment (EPHRAEM SYRUS, JER.), inasmuch as it was falsely assumed that there was a connection with what follows immediately, or at a later stage. (RASCHI: that thou mayest show them that they are unworthy of admonition. GROT.: in order to await the suitable time for speaking.) Moreover, this *house* of the prophet is the innocent cause of all the “leisure of domestic life,” amid which, according to Ewald, Ezekiel was almost exclusively occupied in literary pursuits.

Ver. 25. The shutting himself up in his house is not intended to shut out his countrymen from

him; for what he is to do there is for the house of Israel (ch. iv. 3 sqq.), is done before their eyes (ver. 12; comp. also ch. viii. 1); but he (ואתה) is to be for them one who is shut up, i.e. in the first place, *one who is not to go forth into their midst*.—For son of man, comp. on ch. ii. 1.—Behold, they lay, etc., can only be his countrymen, and that not as being members of his family, who take him for a madman (A LAPIDE),—a view which nothing in the context favours. But Hitzig's view (accepted by Keil) of invisible, heavenly powers, which bound Ezekiel ("as it were bands of enchantment")¹), is quite opposed to the context. Ver. 25 by no means moves in the same line with ver. 26; but in ver. 26 the transition is made from men to God. Ch. iv. 8, according to Keil's own explanation, has no connection with this. Everything depends on whether we are to look upon the *binding* of the prophet as intended to prevent him leaving his house, which would, indeed, fall in with the shutting himself up in it commanded by God, but which would correspond little with the disposition of the prophet's countrymen, who do not certainly wish what God wishes, but much rather the contrary! (Hence, perhaps, KIMCHI: Go into thine house, and thou shalt be shut up therein, just as if they had bound thee with bands.) We are not to assert with Keil that a fettering by means of these would be irreconcilable with ch. iv. and v., since a fettering of this description might take place afterwards, and Ezekiel, meanwhile, might again have become free; and just as little is it to be regarded as a decisive objection to this view, that no trace of such assault is to be discovered elsewhere; our passage itself might contain the missing trace. But *לֹא תֵצֵא בְּתוֹכָם* is rather (as also Hengst.) = *but thou (ואתה) wilt (shalt) not go forth to them*. Instead of hindering him from speaking, his countrymen will, on the contrary, in their curiosity, do everything, will even lay violent hands upon him, that he may come forth and speak to them; they will throw bands over him, will bind him with them, in order the more easily to bring him forth. All that they gain thereby, besides his not going forth himself to them in such a case, will be, that, notwithstanding their efforts, he will not speak to them, since—ver. 26—God will hinder it. The shutting himself up in his house is to become something more definite, viz. the *shutting of his mouth at the same time*, and that as an *אֵיזוֹן מוֹכִיחַ*, which is here equivalent in meaning to "a declaimer against vice," in an almost exclusively formal respect, since they are a *house of rebelliousness* (ch. iii. 5), and nothing material is to be accomplished among them as a whole. Comp. on ver. 18.

Ver. 27 *וְנִדְבָרָךְ* points back to *בְּאִמְרִי* in ver. 18. Thus the silence of Ezekiel is even here already a judgment of God upon Israel: for the opening of his mouth has for its object the communication of the divine revelation to his countrymen. Comp. besides, on ch. ii. 4, iii. 11, ii. 5, 7 (Rev. ii. 7, xxi. 11). The reference of vers. 25–27 is primarily to ch. iv., v.; in a less degree it is carried on to ch. vii.; but perhaps ch. xxiv. 27 and ch. xxxiii. 22 refer to vers. 26, 27. Comp. there. In general, ver. 26, 27 express the entire dependence of the prophet, alike in silence and in speaking, on God, and consequently his divine

legitimation; in particular, the remaining dumb imposed upon him—but that as regards the other character of his prophetic labours from ch. xxiv. onwards—may be applied to the period down to the destruction of Jerusalem, as characteristic of this period, and therefore significantly repeated at its close. Comp. besides, on ch. v. 5.

ADDITIONAL NOTE ON CH. III. 12–27.

[This section, which should have formed a separate chapter, records the entrance of Ezekiel on his high vocation, and contains the first message delivered to him respecting it. His former place of abode, it would seem, was not the most advantageously situated for prosecuting with success the work committed to him; and, in consequence, he removed to Tel-abib, which is nowhere else mentioned, but was, in all probability, the best peopled locality, or the chief town of the Jewish colony. When he came and saw the captives dwelling there, in a dejected and mournful condition, he sat down among them for seven days continuously—sitting being the common attitude of grief (Ezra ix. 3; Lam. i. 1–3), and seven days being the usual period for the manifestation of the heaviest sorrow (Job ii. 13). By thus spending, at the outset, so many days of desolation and sadness, he gave proof of his deep fellow-feeling with his exiled brethren in their depressed condition, and showed how entirely he entered into their state. Thus sorrowing in their sorrow, and breathing the tenderness of a sympathizing spirit toward them, he sought to win their confidence, and secure a favourable hearing for the words of mercy and of judgment which he was from time to time to press upon their notice.]

The prophet, however, did not go alone to this mournful field of prophetic agency. He was borne thither under the conscious might of the Spirit of God, and was attended by the symbols of the divine presence and glory. When he rose to proceed on his course, the whole machinery of the heavenly vision began also to move; and amid the crashing or tumultuous noise which broke upon his spiritual ear, he heard the words, "Blessed be the glory of Jehovah from His (or its) place"—certainly a somewhat peculiar utterance, and one not found in any other part of Scripture; yet not materially different from another in frequent use, "Blessed be the name of the Lord." The glory of Jehovah here was that manifested glory which had appeared in vision to the prophet, and which was, in other words, a revelation of His glorious name. To pronounce it blessed from its place, was in effect to bless God Himself, as thus and there revealing His adorable perfections and divine will. And as the prophet was going to be the representative and herald of these in a sphere where there was much to damp his spirit, and withstand his faithful agency, it was fit that he should go with the solemn word pealing in his ears, from those ideal ministers of heaven, "Blessed be the glory of the Lord." As much as to say, Let this above all be magnified; whatever is experienced or done, let nothing interfere with that pure and majestic glory of Jehovah, which has now in emblem been exhibited.

In regard to the message communicated to the prophet after the seven days of sadness had expired, there is also something peculiar in it; for

it is only Ezekiel among the prophets who is described as a watchman appointed by God, to give timely and faithful warning to the people. Habakkuk speaks of standing upon his watch-tower (ch. ii. 1), but this was only in respect to his eager and anxious outlook for the manifestations he was expecting of divine power and faithfulness. Ezekiel alone is represented as called to do for others the part of a watchman; and in doing it he was most strictly charged, on the one hand, to receive all his instructions from God as to the existence of whatever danger there might be in the condition of the people, and, on the other, to sound a loud and solemn alarm when he might perceive it actually besetting them. That such should have been the distinctive character given to his position and calling, manifestly bespoke the very perilous condition of those to whom he was sent. It indicated that he had something else to do than merely to sympathize with them in their afflicted state, and speak soothing words to their downcast and drooping spirits. It was to be his rather to open their eyes to the profounder evils that encompassed them, to break the spell of inveterate and cherished delusions, and raise the cry of danger where none was suspected. So that the very form of the commission given to him was like the deliverance of a strong and impressive testimony to the people of the latent corruptions and imminent perils with which they were beset.

If we look also to the substance of the communication, or to the particular instructions given to the prophet concerning the discharge of his office, we see at once the grand principle disclosed on which the destiny of Israel was to turn. The question, whether life or death, blessing or cursing, was to be their portion, hung upon another, whether they were to make righteousness or sin their choice? Their return to righteousness was the indispensable condition of their restoration to blessing. If, in despite of this, the wicked should persevere in his evil ways, or even the righteous man should turn aside and practise iniquity, a visitation of wrath must be looked for—the original sentence against sin, to which the language designedly points, that the purpose of God in this respect might be seen to be fixed and unalterable—the sentence, that he who transgresses “shall surely die,” must take effect; for God is unchangeably the same, and what he appointed at first as the wages of sin must continue to be its wages still.

But while this part of the charge cut off all hope from a backsliding and impenitent people, the other part of it held out ample encouragement to such as remained steadfast in the covenant of God, or repented of their evil ways. The man who continued to love the paths of righteousness, and the man also who, after having forsaken, again returned to them, was to be assured of the blessings of life; these should as surely live as the others should die. For the prophet, as God's watchman, was to represent the mercy as well as the justice of God's administration; he was to have a wakeful eye upon the good, not less than the evil, that appeared among the people; and was to stretch out the hand of fellowship, and display the banner of divine love and protection, in behalf of all who might be inclined or moved to cleave to the service of Heaven. Thus were they to know from the outset that, for the people

as a whole, and for each individual amongst them, this one path lay open for their return to peace and blessing.—FAIRBAIRN'S *Ezekiel*, pp. 40-43.—W. F.]

DOCTRINAL.

1. The revelation of the glory of God, because it is revelation, has always accordingly its special locality (מקום). If heaven, above all, is reckoned

the place from which it beams forth (Deut. xxi. 15; 2 Chron. xxx. 27; Isa. lxiii. 15; Hab. ii. 20; Zech. ii. 17; 1 Kings viii. 39), yet even of it 1 Kings viii. 27 is true; how much more of all places of revelation upon earth! Thus God Himself remains: *Θεός*; and *ἰσχυρὸς* *ῥῆς* *δύναμις* (Acts vii. 2; Eph. i. 17), the independent Possessor and Dispenser of glory, and the self-revelation of God made in Christ is the full revelation of His glory (Luke ii. 14); for to Him the angels of God descend, just as from Him also and from no other spot on earth they again ascend (John i. 52). From God, wherever He manifests Himself, on Sinai, in the temple, His praise goes forth accordingly with its destination for the whole world.

2. The praise of God is the glory of God, which is reflected in the blessedness of the creature, especially of man. “It is a momentary celebration beforehand of the eternal perfection, which, momentary though it be, has already an element of eternity in itself,” says Lange with respect to the prayer of the doxology.

3. The servants of God, however mightily, however completely they fulfil their task, so that Ezekiel can speak of the “heat (glow) of his spirit,” yet always remain men, i.e. if *רוח* signifies the holy wrath of God as distinguished from *חמה*, the being angry as the effect of passion, yet we shall meet with pain in the prophet's natural love to his people; just as Jesus the Son of man has tears over Jerusalem (Luke xix. 41). Pain is more active than sorrow; which is more a passive state. We ought to be full of the wrath of God over sin, especially where it has already become punishment, the judgment of hardening; but our feeling towards the sinners can only be pain, because of our love to them as men, as in the case of Ezekiel, or sorrow, if we wish to distinguish the melancholy, sorrowful Jeremiah (comp. Jer. vi. 11) in this way from the choleric, energetic Ezekiel. The servant of God, who should not find the latter emotions in himself, according to character and the circle in which he is placed, would need to bethink himself, and to mourn over himself. Wrath without love is of the devil, but not of God; just as a love which cannot be angry may be mere nature, mere human weakness.

4. Even a silent preacher may be a loud and very impressive sermon. In certain circumstances silence may be even more expressive than speaking. “This is the wisdom of him who is truly called,” says Umbreit, “that he is sometimes silent, sometimes speaks; but that when he speaks, he lets the divine word stream forth freely without fear and trembling as to whether it is understood; for the light is not to be put under a bushel; it has a right to shine, because it is light.”

5. The prophetic office of watchman, in accordance with the similitude of one who is posted on a height, or a watch-tower, has a twofold applica-

tion. Inasmuch as the watchman has, in the first place, to keep a look-out—but what meets the prophetic eye is presented to him in vision, or by means of a revelation in word—the office of watchman is identical with the general designation of the prophets as “seers” (Doct. Reflect. 6 on ch. i. 1-3). Thus it is the circumstance of their describing or not describing that makes them “watchmen,” not the circumstance that they have always to speak or to be silent accordingly (Hitz.); for the former, at least as regards Ezekiel, is still dependent on divine instructions. In Ezekiel’s case, the opening of his mouth by God forms the transition to the second and more definite application and interpretation of the similitude of a watchman, viz. that the watchman has to announce the approaching danger, and therefore to warn against it. As such he is certainly not “the mere watchman, i.e. (as Ew. expresses it) the sharp but quiet, calm observer of men, in order to warn each at the right time.” The whole of the people as such, as well as in their governing heads, is what is entrusted to the watchman. But the application of the figure of the watchman, in the direction of warning, rests on the more general duty of prophecy, to be the controlling power of the national life according to the divine law in all respects. Only the warning of the prophetic watchman is of a more special kind, not as regards the law, but in view of the judgments of God,—an express turning to account of the future which he has seen for the immediate present in its existing state.

6. If we find with Ezekiel—of course, on the basis of the nation as a whole, of the theocratic nationality of Israel—individualization already taking place (comp. ch. xxxiii. 1 sqq.), such individualization, in view of the period in the kingdom of God, is a sign of this period, and more than the personification, so frequent elsewhere, of what accords with the law and what is contrary to it, in the ideal picture of the righteous man, just as in his opposite, the *יָצָר*. Israel as a whole, in contradiction to its idea, begins to resolve itself into the *עַם הָאֵל* of John i. 12. Comp. on ch. ix. 4.

7. In times when the axe is laid at the root of a whole nation, the mission of those who were originally destined for the whole becomes of itself the work of saving individuals.

8. The emphasizing (in ch. xviii. still more explicit) of the statement as to the personal responsibility of the individual has reference to the theocratic delusion and superstition of the hypocrites, the secure, which the false prophets still flattered, according to which the individual, because a descendant of Abraham according to the flesh, might hold himself assured of belonging to a nationality where, and where alone, a sure salvation was to be found.

9. The illustration of the prophet’s office by means of the sixth commandment, supported by Gen. ix., shows not merely how *εὐσεβείας* the *νόμος* is, but what an idea of life ought to be familiar to the ministers of the word. They are not, as it were, in accordance with the world’s policy, “to live and let live.”

10. The disputed question, as to whether the righteous can fall away, as the Lutheran theology along with that of the Jesuits asserts, and which the Reformed doctrine, on the other hand, denies, demands for its solution that we should make the

distinction between law and grace. That the man who is righteous according to the law may apostatize unto death, is the very thing asserted in ch. iii. 20; comp. xviii. 24. Just in the same way, it is denied in ch. iii. 21 with respect to him who is justified by faith, and who remains righteous when admonished by the Spirit. Only this distinction must not be applied so as to become a distinction between the Old and New Testament, as is done by Hävernick. For the righteousness of God is *one and the same* in both (comp. Rom. iv.). The legal standpoint, although not in its national form, yet in its externality, runs through the period of the New Covenant, just as the evangelical standpoint is not strange to the period of the Old Covenant, although mediated—not obscured—under the law by means of the symbolism of sacrifice.

11. “As the sinner may turn from his way and be saved, so a righteous man may fall away from his righteousness and become a wicked man. The man who is really and truly righteous cannot do so in such a way as to be lost; but he may fall into heinous transgressions, and appear for the time stripped of his faith, like the sun under a cloud, like fire beneath the ashes (David, Peter). But there are also those who believe for a time (1 John ii. 19), who become quite manifest during temptation, and also after it is ended, when it is all over with them.”—LAVATER.

12. If we speak of a snare which God lays for man, this cannot be sin, what is evil, but the position in which God places man with a view to his own personal decision, as well as with a view to the decision regarding him; and, in fact, this cannot be misfortune merely, but also so-called good fortune, the former leading to despair, the latter conducing to hardening in false security. Of course a snare of God in a definite development of sin may also be already punishment, the beginning of divine judgment.

13. Around the warning as neglected or administered by the prophet, four cases group themselves, four types for all time: the wicked man in general, who goes to destruction without warning,—this being the relative and ever-increasing guilt of Christendom; the wicked man in particular, who, in spite of warning, chooses the way of death; the righteous man, who is so merely in form, whether a conscious hypocrite or not,—just as nominal Christians in the mass have fallen away from the Church in critical times of persecution,—he who without warning falls under the judgment, in connection with whose case the Church ought to remember her duty, as opposed to the Pietism of the future, the diplomatic or government Pietism, as well as the “soldierly-pious” element (“*militär-fromm*”); lastly, the upright and sincere righteous man, who also remains so, who lets himself be warned. Of the four, then, there is one against three. What a conclusion may be drawn from this numerical relation of individuals to the whole!

14. No mere declaimer against vice, still less one who is this in the disguise of a homiletic mask, or who labours thereat as being his profession, is in accordance with God’s word. That man only ought to reprove his brethren who has a commission from God for it, and only when he has that commission. “God does not permit mortal men, according to their mere will and pleasure, to condemn or to absolve. And although

He sends forth His servants, yet He does not Himself renounce His authority, in virtue of which the supreme sovereignty remains with Him. He is the One Lawgiver, who is able to save and to destroy (Jas. iv. 12) (CALV.). The so-called "in virtue of our office" is by no means sufficient for this, but our own conscience must legitimate our doing it.

HOMILETIC HINTS.

Ver. 12. "He had come unto me for the purpose of drawing me out of myself, and taking me into Himself" (B. B.).—"The Holy Spirit lifts us up from the earth towards heaven; and where He rules, the man hastens in willing obedience to God to perform his duties" (STCK.).—"Scripture is full of examples of how God has *lifted up* rulers of the people and His prophets by His Spirit to higher things. Moses thinks no longer of his sheep, but of the people whom he has to lead forth; David is drawn by the Spirit from the flock to something higher; the apostles openly confess Christ, and conspicuous among them Peter, whom a maid had formerly frightened; even with respect to Saul we read of the elevating influence of the Spirit" (L. L.).—"Lest he should execute his work with fleshly zeal, the *Spirit* is sent him as a Guide. Hence for a time he is transported out of himself, raised on high beyond the bounds of the lower and merely human mode of representation. In this state he hears the judgments of God again" (HEIM-HOFFMANN).

Vers. 12, 13. The servants of our God have not merely His praise as a blessed prospect *before* them, but *behind* them also the cloud of witnesses which encompasses them resounds with the praise of His glory.—"All creation glorifies God; only the ungodly blaspheme Him" (STCK.).—A contrast to the people, who accused God of unrighteousness and severity, and thereby insulted His honour, just as when they imagined themselves to be the only people that was worthy and capable of knowing the Glorious One (after CALVIN).—"In His glory are comprehended all the perfections of God, which can ever be manifested to man, most of all the glory of His justifying grace (Jer. xxiii. 6; 1 Cor. i. 30). Hence the prophet had formerly seen the divine glory in the likeness of a man upon a throne. The Church wishes this only, that God's glory should be praised not merely in, but from its place, i.e. throughout the whole world, Mal. i. 5" (Cucc.).—God's praise is the harmony in which heaven and earth, angels and men, all beings, agree.—One note, yet no monotony.—"By all these voices he might be encouraged and stimulated, as soldiers are by the sound of the trumpet and the drum" (L. L.).—Ver. 14. "How easy it is for God to bring a teacher to any place" (STCK.).—"To those who are younger the preacher's office appears sweeter than it does when, after due experience, the original sweetness is mingled with bitterness" (STCK.).

Ver. 15. "The silence of the prophets is the sign of God's wrath" (CHRYSOST.).—"Exactly so ought the people to sit in penitent sorrow and humiliation before their God; but their representative, the servant of Jehovah, is, at the same time, a sign of how ungodly the multitude surrounding him are, and how righteous the judgments which are descending upon the people" (HÄV.).—"The stillness of a sick-bed is often a means of salvation to ourselves and to others"

(RICHT.).—Ver. 17. "It is a splendid misery to be obliged to stand on a height; those who encamp in the valley are decidedly more comfortable" (STCK.).—"That God has assigned him to that position, and placed him in it, ought to make the matter easy for him, and to make him careful in it" (B. B.).—"Jewels can be more easily watched than souls" (STCK.).—"God's word remains unspoken, partly from fear of man, partly from sloth, partly from desire to please man" (JEROME).—"The first step in salvation is the knowledge of our sins. Of comfort, the principal thing, nothing is said; the prophet is only to warn, for they became capable of comfort only after they had come to know their sin" (L. L.).—"The passage vers. 17–21 is a weighty lesson of doctrinal instruction, given in holy earnestness" (RICHT.).

Ver. 18 sqq. "If the prophet neglects his duty, that does not help the wicked; he dies because of his iniquity: hasn't he got Moses? Where the public ministry does not do its duty, still Holy Scripture is at hand; and it is every one's own blame if he does not allow himself to be called to repentance by its voice" (H.).—"Those murderers who must die by the hangman's hand are far from being so bad murderers, in God's sight, as many thoroughly genial and very cultivated men, who look to their office simply as a fat living, and who, by their example, or even merely from their being dumb dogs, allow souls to go to destruction in hell.—The weight of the sin of omission in God's scale.—"Thou art every moment in danger of becoming a murderer, and of undergoing the judgment of the murderer: this is an effective stimulus for every one who is entrusted with the office of the public ministry" (H.).—God as the sinner's blood relation and avenger of blood. What an intensity about the divine love!—"The life lost is something lost, the soul lost is everything lost. Oh what folly, when a teacher is silent for the sake of a handful of earth, and over and above brings his own soul into danger!" (ST.).—"Plainly and diligently the warning is to be given, with earnestness and impressiveness, not with flattering words, nor half in joke, nor merely touching the skin, but setting forth the danger most carefully" (B. B.).—"God quickens, by means of grace, His servant through the instrumentality of the word of exhortation; the sinner quickens himself by the acceptance of the word. Without spiritual life and quickening here there is no life in eternity, but there also only death. Faith is spiritual life, and piety the sign of this life" (STCK.).—"We are not forthwith to despair of the salvation of the sinner, for at even also many still go into the vineyard (Matt. xx.); the malefactor was not converted till upon the cross. God must declare a man wicked and condemned; otherwise he is not so, although the whole world were to shut him out of heaven" (L. L.).—"For in God's sight nothing is more precious than our souls" (CALVIN).—Ver. 19. Every function in his calling is a saving of himself in the case of the servant of God. What need, then, has he to cast a side-glance after reward, love, comfort, honours, etc.?—"There are men who do indeed gladly proclaim what God wishes, but who yet, when they see that their words have no entrance and are of no use, are thereby troubled, and, from fear of having deceived themselves, no longer wish to have anything to do with the word. But all who con-

time to act so are lovers of themselves. An honest servant of God bears the word so long as God will have it, and does not trouble himself about the good result" (B. B.).—That which is demanded of the sinner, viz. *return*, shows that the prayer finds audience: Turn Thou me, and I shall be turned.—Return is promised by God, but man would rather hold fast what is his own, viz. wickedness and the wicked way.—Progress on the bad road resembles standing still on the good one.—Ver. 20. "It is not enough to have been pious, but we must also have continued so. Be thou faithful unto death, and he that endureth unto the end shall be saved" (STCK.).—"Then does godliness shine most, when it has the opportunity of sinning, nay, is everywhere enticed thereto, and yet does it not; on the other hand, the man who turns away from what is good and from the way of righteousness is worse, and in a more dangerous condition than the man who has never known it, 2 Pet. ii. 21" (B. B.).—"He who does not admonish the sinner,—a duty to which even common love binds every man, when he sees another in danger, and can in any way help him,—is exposed to the judgment, but much more still, if he is specially appointed by God for the purpose, or pretends to be so" (B. B.).—Ver. 21. "A faithful teacher must care for converted and unconverted alike; for the latter, that they may awake out of the sleep of false security; for the former, that they may not again fall asleep" (Sr.).—"Yea, even where parties are found who are willing to help sinners into the right way, there is still difficulty in finding one to offer his hand to the righteous, in order that they may advance with greater ease in the true way" (B. B.).—"We sin indeed daily, but let us beware of sinning knowingly. The man who hates sin flees from it, shrinks back with dread

from it, does not sin" (STCK.).—"If a teacher does not seek with all earnestness the salvation of the hearers entrusted to him, it is a sure sign that he is not very much concerned about his own salvation; for if the latter be the case, he cannot neglect the former" (Sr.).

Ver. 22 sqq. "Isolation is the condition of the receipt of divine communications. God makes Himself known to the mind only when it has been quite withdrawn from worldly influences. We must be in the *valley*; but we may be in the bustling town, and yet in the valley" (H.).—Ver. 23. "Although the saved will behold the glory of God eternally in heaven, yet they will never become satiated or wearied of it; for here below even the contemplation of the divine glory fills believers with hunger in all the fulness of enjoyment" (STCK.).—Ver. 24. "Those are the true children of God who are continually ruled by the Spirit of God, Rom. viii. 14" (STCK.).—Ver. 25. "*Bands* and trouble is the reward for the faithful labour of an unwearied teacher" (STCK.). Whoever is pleased with such a salary is fit for the kingdom of God.—"The bands wherewith believers are bound are of different sorts: misery, pains, the cross, temptations; but God has arranged it beforehand, and frees us from it" (STCK.).—"To feel at home in the world is to feel well in the midst of danger" (STCK.).—Vers. 26, 27. "God has His times and seasons. Well for him who gives heed to them" (TUB. B.).—"It is no good sign God's hindering His servants when eager to speak, Acts xvi. 8" (LG.).—"God must give teachers and preachers a joyful opening of the mouth, if they are to teach profitably" (CK.).—To be silent to men and to speak from God is the right kind of preacher.—"How great is God's mercy, that He causes the sermon to reach dumb ears even!" (STCK.)

2. THE FOUR SIGNS, AND THEIR INTERPRETATION (CH. IV. 1-V. 17).

- 1 And thou, son of man, take thee a brick, and give [lay] it before thee, and
- 2 portray upon it the city, [viz.] Jerusalem. And give [lay] siege against it, and build a siege-tower against it, and cast a mound against it, and make a camp
- 3 against it, and set battering-rams against it round about. And do thou take thee a pan in [or] iron, and give [set] it as a wall in [or] iron between thee and the city; and direct thy face against it, and it is in siege, and thou layest siege against it:
- 4 this is a sign to the house of Israel. And lie thou on thy side, the left one, and lay the guilt of the house of Israel upon it; according to the number of the days
- 5 that thou shalt lie upon it thou shalt bear their guilt. And I have given thee the years of their guilt, according to the number of the days, three hundred and
- 6 ninety days; and thou bearest the guilt of the house of Israel. And thou accompishest these, and liest upon thy side, the right one, a second time, and bearest the guilt of the house of Judah forty days; a day for a year, a day
- 7 for a year, have I given it to thee. And toward the siege of Jerusalem thou shalt set thy face, and thine uncovered arm, and thou prophesiest against it.
- 8 And, behold, I have laid bands upon thee, and thou shalt not turn from one side
- 9 to another, till thou endest the days of thy siege. And do thou take unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee bread thereof; according to the number of the days that thou art lying upon thy side, three hundred and ninety days shalt thou eat
- 10 it. And thy food which thou shalt eat is by weight, twenty shekels a day; from
- 11 time to time thou shalt eat it. And water shalt thou drink by measure, the sixth
- 12 part of an hin; from time to time shalt thou drink it. And barley cake, that

- shalt thou eat, and in [with] dung that cometh out of man shalt thou bake it
 13 before their eyes. And Jehovah said, So shall the children of Israel eat their
 14 bread defiled among the heathen, whither I will drive them. And I said, Ah,
 Lord Jehovah! behold, my soul hath not been polluted, and neither carcase nor
 what is torn in pieces have I eaten from my youth up till now; neither hath
 15 abominable flesh come into my mouth. And He said unto me: Behold, I give
 thee dung of cattle for dung of man, and thou makest [preparest] thy bread thereon.
 16 And He said unto me, Son of man, behold, I break the staff of bread in Jerusalem,
 and they eat bread by weight, and in anxiety; and water by measure, and in
 17 anguish shall they drink; Because bread and water shall be wanting, and man
 and his brother are struck dumb [from anguish], and pine away in their guilt.

Ver. 4. Sept.: . . . κατὰ ἀνθρώπων τ. ἡμερῶν πυνθισκόντα κ. ἰκανοὶ ἡμέρας ἐς πενμήνητα ἐν αὐτοῦ κ. λαφύ τ. ἀδικίας αὐτοῦ.

Ver. 5. . . . τῆς δυο ἀδικίας αὐτ. ἐν ἡμερῶν ἡμερῶν πυνθισκόντα κ. ἰκανοὶ ἡμέρας—

Ver. 8. Anoth. read.: כִּי צִוִּיתִי plur.

Ver. 9. . . . ἰσχυρόντα κ. ἰκανοὶ—(Some MSS. חֲסִים.)

Ver. 16. . . . πυρίος—

Ver. 17. ὅσους ἰσχυροὺς γυνώσκεις ἀπὸ τοῦ . . . (Anoth. read.: כְּבִמְצִוִּי). Vulg: *ad fratrem*—

EXEGETICAL.

What the silence of the prophet is intended to signify, in case their own bad conscience should not set it before them vividly, is now represented in emblem to their curiosity by *four symbolical actions*, of which three are contained in our chapter; the explanatory inscription at the end is always given in shorter or longer terms, according to the expressiveness and completeness of each separate picture. According to ch. iii. 24 sq., and as is clear from themselves, the carrying out of these symbolical actions takes place in the house of Ezekiel. Next to his family, and perhaps called in by them, we have to think of his countrymen as spectators. The sections vers. 1-3, vers. 4-8, vers. 9-17, have a connection with one another (vers. 7, 8, 9 sqq.), and supplement one another. While the *siege of Jerusalem*, as the theme in the first section, is at the same time carried into further detail, and made more graphic in the second and third, after the inward, the outward condition of the parties concerned is indicated to us. Hengstenberg again transfers everything to the "sphere of the subjective" (similarly HIRTZIG: allegory), on which account also (according to him) the carrying out of the prophet's instructions is not mentioned, and agrees with Ewald, with whom likewise the "literary activity" of Ezekiel is the principal thing, for which the objectivity (or not) of the symbolical action is a matter of pure indifference. Calvin, likewise, makes ver. 4 sqq. take place in vision. As regards the "almost childish impression" of the action in question as an objective reality, this has to be attributed to Hengstenberg's exposition itself; but that a publication of what takes place in the house of Ezekiel is not to be a matter of anxiety, follows from the well-known lively intercourse between those in exile and the great mass in the fatherland. ("Meanwhile, as the man of God, though full, is not permitted to speak, he is to employ the silent language of writing. But his writing is in symbol. His heart is with Jerusalem; there he portrays upon a brick the picture of the beloved city."—UMBREIT. "The heavy judgment which is to burst upon Jerusalem is announced, in harmony with the vision of ch. i., which already held out in prospect the approach of God to judgment."—HENGST.)

Vers. 1-3.—The First Sign.

Ver. 1. וְיָמְרוּ applies the foregoing special instruction to the prophet; and, at the same time, the imperative passes over into the description of what Ezekiel is to do, hence the perfects with ו consec. "Just the year before Zedekiah had journeyed to Babylon, for the purpose of testifying his submission to Nebuchadnezzar" (J. D. MICH.).—As to לִבְנָה, comp. WINER, *Realw.* ii. p. 731 sqq. We are not to think of real stone, but of something baked from clay (white? chalky?), dried in the sun, or burnt white in the furnace. The walls of ancient Babylon were of bricks, and these Babylonian bricks are one foot long and broad, five inches thick and square. "Such bricks as the Assyrians and Babylonians, just in those districts where Ezekiel lived, filled so often with inscriptions" (EWALD). Besides, there is the significant allusion to *Egypt and the bondage of Israel* there, Ex. i. 14, v. 7 sqq. "In order to be able to engrave a delineation that will last," Hitzig requires the "clay-brick," which is likewise common in Canaan (Isa. ix. 10). Just so Keil: "white clayey substance." Others: a brick-shaped slate.—As is usual with those who are thinking about anything, he is to lay the brick before him.—חֲקֹק is neither more nor less than: to fix, which may be done just as well by drawing as by engraving. "First of all only a city; Jerusalem would be the last of all the cities of the earth to be thought of, when the subject in hand is a city to be besieged by the Lord. After Jerusalem we are to suppose, as it were, a mark of exclamation" (HENGST.).—But to the brick there belongs not merely, as Hengstenberg maintains, the picture of the city, but also (in accordance with Ewald's view) what follows, describing "how in all regular order, through all the steps from the beginning onwards to the end, one would open a siege against it." It would be to press the letter, to make the execution of it from the outset impossible or "childish," if one were to imagine the contents of ver. 2 to be outside the brick; and how does ver. 3 (comp. ver. 7) suit such a view? The stone itself is not Jerusalem! (HIRTZIG).—Ver. 2. כְּצֹר כְּצֹר, to press, to straiten. HIRTZIG: siege-work in general. כָּקֵץ is Aramaic (HIRTZIG: it thus belongs

to a land whose masters were thoroughly acquainted with fortress warfare, Hab. i. 10; Isa. xlii. 13) and modern Hebrew: to look out, to fix the eyes upon; whence the noun, probably a Chaldean technical term, *חֹמֶת*, watch-tower (except in Ezekiel, elsewhere only in 2 Kings xxv. 1 and Jer. lli. 4), for the most part collectively, and so also here for the (wooden) towers of observation equal or superior in height to the walls round about the city to be besieged, from which weapons were thrown and shot by means of the ballistæ, as well as in other ways. [J. D. MICH.: two lines of circumvallation, a mound and rampart furnished with palisades. W. NEUMANN: the all-prostrating storming-machine.] The plural *מִצְנוֹת*, because several separate camps. *כְּרִים*, from the iron ram's head in front of beams, which, hanging in ropes or chains inside a scaffolding to be moved upon wheels, were directed against the walls and gates in order to push them in. Hävernicks traces back the word to *כָּרַר*, *כָּרַר*, "to bore through." Comp. besides, Josephus, *De Bello Jud.* iii. 7, § 19. (Others have understood by the expression, the "he-goats," i.e. the leaders of the army divisions in the different camps.)—If, then, the prophet, as commissioned by God, enters on such a siege, the real besieger of Jerusalem is the Lord God; and while the Chaldeans appear as mere instruments in the divine hand, Ver. 3—which brings to a close the first symbolical action—intimates what state of mind, on the part of the Lord, Ezekiel has to represent.—ואתה (just as elsewhere also) introduces a new element, put on a parallel with ver. 1 by means of *קָח־לָךְ*.—*מִחֶבֶת* signifies something bent together, which may be flat for frying or roasting; in such saucepans the flat cakes were fried, Lev. ii. 5. As he is to set the iron pan as an iron wall, it is clear that he has to set it up perpendicularly; it is likewise clear, from the expression between these and the city, that a relation of separation, of division, between Jerusalem as portrayed upon the brick and the representative of God is meant to be expressed. Only on the ground of such a relation between God and Jerusalem can we explain alike the hostile attitude of the prophet's face, and specially the clause, and it is in siege, and along with that vers. 1 and 2. But as the wall is to be after the manner of iron (*בַּיִט*), the iron pan cannot be taken as a fascine protecting the besieger, because such a thing, as a rule, was not of iron, and because certainly there could be no need of a protection for God the Besieger, but rather of a protection from Him; nor are we to think with Ewald (1st edit.) of the "very strong iron-like wall of Jerusalem" (RASCHI), since the suffix also in *אֶלֶיךָ* does not refer to the pan, but to the city, and the strength of the city wall is not certainly to be made prominent. Ewald also in his very recent 2d edition approaches the view of Hävernicks (who with Ephraem understands "the mass of misfortune which is coming upon Jerusalem"), inasmuch as he makes the prophet put "the merely painted siege more strongly and palpably by means of the picture of a wall, as it were, of iron." But in this way also the so express attitude of separation, which Hitzig recognises, is lost. The allusion to Jer. i. 13 for "the horrors of the siege" (HÄV.) is too far-fetched [A LAPIDE: the burning of the city; ORIGEN:

the horrible tortures of the inhabitants, Jer. xxix. 22; 2 Macc. vii. 5; others: the army-fire of the Chaldeans]. Jerome (that the wrath of God is represented) nearly approaches the correct view, to which Kimchi points by referring to Isa. lix. 2. The pan, therefore, as a wall, symbolizes the strong (Jer. i. 18, alike in accordance with God's decree, and in consequence of the corruption of Israel) wall of separation, which finally explains everything, what precedes and also what follows. Vatablus and Grotius bring in, besides, "their hardness of heart and the blackness of their sins," just as Hitzig also, "the base metal" and (in accordance with ch. xxiv. 6) "the rust as a picture of defilement through sin." (HENGST.: first the refusal of divine help, then God Himself even the assailant.) Not so much the preparation of food which follows (KLIEF.), as the circumstance that such a pan (according to Ewald: "the nearest iron plate") was at hand in every household (KEIL), suggested the choice of the same. As the siege is described with the prophet as besieger, so "certainly it will be carried out, not hundreds of years afterwards, but in the lifetime of Ezekiel, during his labours" (KLIEF.). The significance of the iron pan would certainly disappear if we imagined that the prophet had grouped the siege in little figures round about the brick. Moreover, what is portrayed upon the stone, and is here spoken of as the city, is called in ver. 7 "the siege of Jerusalem."—The house of Israel is here the same as in ch. iii. Comp. on the other hand, ver. 5.—If the symbolical action is to be a sign (in the sense of foreshadowing), then the view, that it was also shown them, that, as it was for them, so it made its appearance objectively before them, is certainly more probable than Hengstenberg's subjective view, more probable than with Staudlein, Hävern., Hitzig, to make the action one that was not really performed, but only discoursed about (Isa. xx. 3). KLIEF.: "an important action, even when besides it is a silent one, must be performed; although the text does not mention it expressly, a thing that quite explains itself in the case of one who has received a command from God."

ADDITIONAL NOTE ON CH. IV. 1-3.

[In regard to the part required to be played by the prophet himself, however it may have been understood in former times, we should suppose few now will be disposed to doubt that the successive actions spoken of took place only in vision, and are no more to be ranked among the occurrences of actual life than the eating of the prophetic roll mentioned in the preceding chapter. Indeed, such actions as are described here, though well fitted, when rehearsed as past, and read as narratives of things ideally done, to make a strong and vivid impression upon the mind, would probably have had an opposite effect if transacted in real life. It would have been impossible for ordinary spectators to see Ezekiel conducting a miniature siege with a tile and a saucepan, and such like implements of war, without a feeling of the puerile and ludicrous being awakened; and the other symbolical actions mentioned, especially his lying for 390 days motionless on one side, if literally understood, can scarcely be regarded as coming within the limits of the possible. And along with the physical impossibility of one part

of the requirement there was the moral impossibility of another, since to eat bread composed of such abominable materials would have been (if performed in real life) a direct contravention of the law of Moses,—that law, respectful submission to which was ever held to be the first and most essential characteristic of a true prophet (compare Deut. xiv. 3, xxiii. 12-14, with xiii. 1-5). Besides, we find the prophet (ch. viii. 1) represented as *sitting* in his house before the number of the days to be spent in a lying posture could have been completed. So that, on every account, it is necessary to consider the actions to have taken place in vision, as, indeed, was usually the case in prophetic actions, and uniformly so, as we shall find in Ezekiel.—FAIRBAIRN'S *Ezekiel*.—W. F.]

Vers. 4-8.—*The Second Sign.*

Once more a new appointment, which onwards to ver. 8, carrying into further detail the above indicated destiny of Jerusalem, gives us a more vivid picture of it as respects the inner condition of the parties concerned, after the manner of a second symbolic action on the part of Ezekiel. In the position of a prophet, it is implied that such an one may be the representative alike of God and of the people; and as, therefore, Ezekiel represents Jehovah in vers. 1-3, so now, and in ver. 9 sqq., he represents Israel. "Where in this way Jehovah Himself fights against His people, their downfall is certain; the prophet immediately assumes this position" (HÄV.). The mere circumstance, that he is to lie on the one side and the other ("to sleep," as the Sept. and Vulg. make it, plainly contradicts the context), is symbolic as regards those whom he represents, a picture of the political situation (Isa. xxviii. 20, l. 11; Amos v. 2; Ps. xx. 8, xlv. 25); not "as a sick person who can lie only on one side, and must always without shifting lie upon it" (EWALD), not as a figure for a state of political languishing, but in contrast with standing upright, a lying down in consequence of a fall (HITZ.).—As the period fixed is days (which, however, mean years), the reference generally to the besieged ("the frightful constraint from without, during which one cannot move or stir," EWALD) is to be held fast in the first place; but then, farther, the carrying captive which follows, and the sojourn in exile, is at the same time to be kept in view. First the left side is made prominent when the reference is to the severed house of Israel,—according to Ewald, Hitzig, because of the geographical situation to the north of Judah (ch. xvi. 46), while the latter lay in the south,—according to Grot., Hävernicks, Keil, because of the superiority of the latter over the former (comp. ch. xxiii.), Eccles. x. 2. MALDON.: it had the priesthood and the kingdom.— $\pi\gamma$ is the guilt, thus the sin in its consciousness of punishment; neither the former alone nor the latter alone, but the transition from the one to the other in process of being effected for the subjective consciousness. The consciousness of guilt on the part of the people is to be awakened.—Inasmuch as Ezekiel is to lay the guilt upon it, i.e. his left side, the side upon which he himself has to lie, the problem can only be solved when we regard *Ezekiel himself*, in virtue of his lying upon his left side, as the bearer of the guilt, which is also immediately

said. According to Keil, he would come to lie upon the guilt, and not the guilt upon him! That $\pi\gamma$ cannot here mean "to bear," as Hengstenberg asserts, one cannot see, because, if he is to lay the guilt upon himself, he will have to bear it also, and the matter in hand is not at all an official and mediatorial or atoning substitution, but only a symbolical bearing of a burden which has to lie heavily upon the people, whom he only represents. As many days as he shall lie upon his left side, so long will he represent the burden of guilt of the ten tribes. This is not certainly meant to signify the number of the years which they have sinned (ROSEN.M.). Is this, then, asserted by ver. 5? The number of the days of his lying means, of course, "the years of their guilt;" but what is carefully to be noticed, as a period given him by God ($\text{וְאֵנִי נֹחֵדִי לִךְ}$), yet not surely as a period selected by God from their course of sinning for the purpose of being represented by him? is such a divine formulating of the period of their sinning well conceivable? but as the guilt measured by God, to be represented by Ezekiel, and thus to be announced in actual fact, which they have brought upon themselves, and have to bear in years. What comes upon them in years, Ezekiel is to represent to them in days, thus bearing the guilt of the house of Israel. This explanation, simply arrived at from the text, will have to be tested by the interpretation of the periods given. For Israel there are appointed 390 days, and the prophet has accomplished these.—Ver. 6. For his lying on his right side, a second time, to bear the guilt of the house of Judah, 40 days are appointed. The question, whether the 40 days are to be supposed as included in the 390 (with Cocc. and others), is expressly answered in the negative by the שְׁנִית ("for the second time"); there are 390 and 40, in all 430 days, which sum the text certainly does not add together. For the special reason, that the season of punishment has begun long ago in the case of the ten tribes, just as it is already touching Judah also, a division of time readily suggested itself, while the division of collective Israel into Israel and Judah presented itself historically. In getting the 390 years to correspond in respect of sinning, and especially the 40, if they are to be reckoned as actual years, and therefore exactly, even the most diverse modes of explanation have found themselves helpless. The whole kingdom of Israel did not last for 390 years; and we must therefore go back beyond the ten tribes, into the period of the judges, not to mention other modes of reckoning by means of omissions. Rosenm., therefore, made the distinction between Israel and Judah step into the background as regards the 390 years; and inasmuch as he gets at 386 years from the division of the kingdom down to the eleventh year of Zedekiah (the conquest of Jerusalem), he consoles himself for what is wanting with the poetic rounding off of prophetic language; but Judah's 40 years of sin are reckoned from the twelfth year of the reign of the pious king Josiah! Hengstenberg understands Israel as collective Israel, begins with 2 Chron. xii. 1 (comp. 2 Chron. xi. 17), i.e. from the fourth year of Rehoboam, "the year of the falling into sin of the whole nation," and supports himself in this view by Vitringa's reckoning of 430 years 6 months from the founding of the temple to the destruction of the

state; and deducting 37 years of Solomon's and 3 of Rehoboam's, there remain 390 years; and Judah, according to him, is contrasted with the whole people, the 40 years being 40 from the collective 390: "the despising of the grace of God in the raising up of king Josiah (2 Kings xxiii. 25), and the frustration of the last attempt made by Jeremiah," beginning with the thirteenth year of Josiah, the first appearance of Jeremiah on the stage, whose labours down till the destruction of Jerusalem lasted 40 years. The connection with vers. 1-3 manifestly makes the time of *punishment* more probable than a time of sin; and the computation of the number 390 for the *days which the siege of the city lasted*, from the 10th day of the 10th month of the 9th year of Zedekiah down to the 9th day of the 4th month of the 11th year, can very simply be made to correspond by making a deduction for the temporary raising of the siege on account of the Egyptians (Jer. xxxvii. 5). On the other hand, every calculation of 390 and of 40 years—which is certainly involved—fails as a time of exile for Israel and Judah. In this state of matters, if one reckons by literal days and years, but still more considering the all-pervading symbolical character of the whole and of the details, the acceptance of *symbolical formulas of time* for the divinely-awarded punishment of the guilt alike of Israel and of Judah commends itself. For the number 390 in reference to Israel, Kliefoth, by comparing Deut. xxv. 3 with 2 Cor. xi. 24, in accordance with the number of the ten tribes, arrives at 10×39 years of punishment as just so many strokes of divine chastisement; and for Judah, on the other hand, as he does not treat it as two tribes, by a fair adjustment he arrives at the highest legal number of just 40 strokes, i.e. years. What Keil remarks in opposition to this view may be said, but is less decisive than the certainly surprising character of such a mode of reckoning for the prophetic symbolism of an Ezekiel. Klief. has been driven to his ingenious attempt at interpretation, because the number 390 baffled every other interpretation. But this number also, which stands for Israel, can claim no peculiar symbolism for itself. The ten tribes, as Klief. himself calls them "torn off branches, atoms of a nation," have, in view of the longer historical duration of their exile, as well as by reason of their greater liability to punishment, only in general a claim to be more heavily punished. In particular, they do not come into consideration as regards the siege in our verses which applies to Jerusalem, nor in any other way, save that the national prophetic spirit must include them in its conception of collective Israel, for which Judah with Jerusalem is the title. With such a historical meaning also for Judah, with which also the right side of the prophet standing for it corresponds, one need not be stumbled with Kliefoth, although the number 390 should be "in itself quite meaningless." It is the same as with the left side of Ezekiel, so quite peculiarly taking the lead in vers. 4, 5, for this reason only, because his misery as an exile, long ago begun, and already entered upon in part by Judah likewise, is fitted to exhibit before the eyes of the remnant of Judah what will not be wanting to them just as visibly. For the symbolism the number 40, which is applied to Judah, is the determining element. The relation of the 40 to 390 may be similar to the case in which Bähr (ii. p. 491) does not allow the

numbers 38 and 66 as such to come into consideration, but only in their connection with 7 and 14, bringing them up to 40 and 80. As respects the number 40 itself, Bähr says convincingly, according to it, almost universally, such periods are fixed as bring with them a state of more or less constraint and oppression, and yet somehow at the same time a state having a bearing on religious affairs. Keil is right in basing the symbolical meaning of a definite term of divine visitation not simply on the 40 years' leading of the people through the wilderness (Num. xiv.), which properly amounted to 38 years only, but on the earlier passage Gen. vii. 12, 17. Comp., in order to determine the meaning of the number 40, Ex. xxxiv. 28 (Deut. ix.); 1 Kings xix. 8; Jonah iii. 4; Matt. iv. As in this way the 40 for Judah, which alone properly came under consideration, threw light on the 390, the summing up might be let alone; with some reflection it was done, as a matter of course, and this all the more that the number 390 in itself must of necessity appear meaningless. The possible connection with the actual period of the siege of Jerusalem, or a portion of it (comp. on ver. 9), may be regarded as a subordinate reference. "The sufferings of the siege will, in the general sense of severe constraint, certainly continue during the whole exile also," etc. (Ew.) The addition of 390 and 40 gives (according to Ex. xii. 40) the period of sojourn of the children of Israel in Egypt, 430 years, significant for all after periods of the nation, on account of the parallel of this period with the exile (Introd. p. 19), and in the law even (Deut. xxviii. 68), as well as in Ezek. ix. 3, 6, viii. 13, brought into significant prominence. That the sojourn in Egypt, which sprang from quite a different cause, suits badly as a type for a period of punishment (Klief.), cannot accordingly be maintained. Comp. besides, Gen. xv. 13 (Acts vii. 6), where we have it in round numbers! "The period of the first heathen tyranny over the people of Jehovah repeats itself in the history of the nation: the old, everlastingly memorable time becomes to the seer—himself already living amid heathen surroundings—a type of the oppressions rushing in anew upon them with irresistible violence; hence the punishment of the exile is intensified by the circumstance that it appears as the antitype of the ancient 430 years' Egyptian bondage" (Häv.). But here Klief. is right, when, against a special reference of the 40 years for Judah to the 40 years' leading of the people collectively through the wilderness (for which Häv. points to ch. xx. 13 sqq., 23 sqq., 35, 36), he raises the objection, that in this way another occurrence lying outside the 430 years is drawn in, while the 40 years must certainly lie within the 430. We must therefore either abide by the general symbolical character of the number 40, or like Keil, who very ingeniously draws attention to the circumstance, that the last 40 years of the Egyptian bondage furnished a reason for a division of the 430 into 390 and 40, find again in the 40 the 40 years of his exile which Moses spent in Midian. Comp. Ex. vii. 7 with Acts vii. 23, 30—not as Keil, Ex. ii. 11-iii. 10; Acts vii. 23-30. "These 40 years," remarks Keil, "were not only for Moses a season of testing and purification for his future calling, but doubtless for the Israelites also the period of their severest oppression by the Egyptians, and in this respect quite

appropriate as a type for the future period of Judah's punishment; so that as Israel in Egypt lost in Moses her helper and protector, so now Judah was to lose her king, and to be given up to the tyranny of the heathen world-power." [See Additional Note at the close of the Exegetical Remarks.—W. F.] Instead of the Kethib הַיָּמִינִי (elsewhere only in 2 Chron. iii. 17) we must read, with the Qeri, הַיָּמִינִי.—Comp. on ver. 5.—

The suffix נַתַּתִּי refers to עָן. Hengst., who takes לְמִסְפָּר as = for just as many days (KLIEF., KEIL: for the number of, for a number of), translates: so that for every day there comes a year, I give it thee. [The 190 of the Sept. for the whole, and 40 for Judah, Hävernick explains to himself by the bringing in of another type, viz. the deluge, Gen. vii. 24, 12. They read Ex. xii. 40 differently from the Hebrew text. Hitzig makes them reckon their 150 from the year 738 to 588.]

By means of ver. 7 our section goes back upon the first (ver. 3), and harmonizes the two symbolical actions. Inasmuch as the prophet represented the people before, and not so much Jerusalem, he can in representing Jehovah set his face toward the siege of Jerusalem (viz. as that was to be represented in vers. 1-3), fixedly, sharply, as an enemy. The *bared arm*,—(Isa. lii. 10) as of a warrior, for the purpose of fighting, stripping it of the garment up to the shoulder,—according to Raschi, prefiguring Nebuchadnezzar, is at the same time the *free arm* of the prophet, who is lying upon the other. As it must be the right arm for the warlike object in view, we shall have (as against Hitz.) to think of the 390 days in vers. 4, 5, during which Ezekiel lies upon the left side, with which ver. 8 also agrees. The arm outstretched in the same direction strengthens as well as gives effect to the permanence of the look; if it were to be understood as occasionally lifted up, then the עַל, which is certainly usual elsewhere also in the case of threatening announcements, would be explained still more definitely.—In accordance with ch. iii. 25, the expositors understand the *propheying* as not so much orally in words, but virtually by means of this very symbolical acting. Comp. however, on ch. v. 5 sqq.—Ver. 8. וְהָיָה נִתְּנִי in contrast with הָיָה נִתְּנִי, ch. iii. 25; there in order to move him along, here in order to make him fast. The *bands* are not the same as there; but whereas those bands of men do not make the prophet obedient to them, a slave to their will, the bands here, on the other hand, which God throws over him, answer their purpose of fixing him according to God's will. The outward literal bands become in the divine speech a *figurative* expression for the *divine power* which will hold him down, and at the same time (KLIEF.) make him bear it with patience. [According to Häv., a new element is introduced by וְהָיָה; the prophet, in a vivid manner, is placed in the condition of the besieged. According to CALV.: indicating the stability and firmness of the divine decree.]—The turning which is hindered in such wise is that *from the left to the right side*, onwards till the accomplishment of the days of his besieging; so that he has to represent the siege of the city, which may in this way be specified as lasting 390 days (comp. on vers. 6 and 7), unless what follows was in-

tended to suggest a still more special reference. [Klief. refers vers. 7, 8 to the whole period of 430 days; Hitz. refers the propheying to the 40 days merely.]

Vers. 9-17.—The Third Sign.

Ver. 9. A new charge, as in ver. 4; a still more detailed amplification, now especially of the *outward condition*; a *third symbolic action*, by which also provision is made for the sustenance of Ezekiel while the above described state of affairs lasts; and thus in connection with it. A representation of the people. If already in ver. 8 "the state of restraint of the besieged" (HENGST.) were thought of, then an immediate transition would be made from this more general calamity to the more special want of sustenance.—חִטָּהּ,

a Chaldaic plural; חִטָּהּ instead of חִט, wheat in grains (in the sing. especially wheat on the stalk, in the field). HENGST.: as wheat is the usual means of sustenance among the exiles, the Chaldaic form pushes itself forward. Manifestly from a better time (HÄV.: descending from what is better to what is worse and worse); for now there follows what, — however good and in part delicious the ingredients in themselves are,—when baked into bread, as is the case here, is prison-bread,—barley in grains, 1 Kings iv. 28 (Judg. vii. 13; 2 Kings iv. 42; John vi. 9), beans as well as lentils, a favourite dish (Gen. xxv. 34), of the latter of which down to the present day the poor in Egypt, in time of dearth, make use as food; דָּרְחָן, millet (from דָּרַח, to swell in water, or from the dark colour, allied with דָּרְחָן, "grain"),

yielding a bad kind of bread; and כִּסְמִים, fitches, spelt (Ex. ix. 32), as being one of the poorest sorts of grain, which produces a dry and not very nourishing kind of bread.—The circumstance that Ezekiel is to take of all together does not indeed run counter to the law (Lev. xix. 19; Deut. xxii. 9), but comes very near the prohibition, *possibly indicating circumstances of a lawless character, where one is not so rigid*. More expressly it is suggested in this way, that the besieged *will in their distress be compelled to gather together everything that can possibly be turned into bread*. (Ἀπαντα γὰρ τοὺς βρωτὰς ἀπολειτουργήσιν.) This state of matters is represented yet more strongly by means of the one *vessel*, which shows that of each separate sort *not much more* is to be had (ver. 10).—The length of time מִסְפָּר הַיָּמִים = as many

days as there are) is given definitely as 390 days. It is therefore "inadmissible," with Keil, to get rid of this clear and definite statement by the supposition that the greater number merely is given (PRADO), and that the 40 days are to be understood with the rest, but (EWALD) are omitted for brevity's sake (in the case of Ezekiel!). It is conceivable that for 390 days exactly the famine would make itself specially felt. (2 Kings xxv. 3; Lam. ii. 20, iv. 9, 10.) At all events, the prophet has to calculate his prison-fare for 390 days, for so many days is he to eat it. (390 loaves, JER.)—עַל-דָּוָד is accordingly his *left side* (ver. 5), before he turned to the right one. Comp. on vers. 7, 8. Klief. is right as against the including of the 40 days in the 390, not, however, in the extended application which he asserts

for these 390 days, viz. on to ver. 17, as will soon appear. It is a very good remark of Klief, that the prophet was not altogether prohibited from letting service be rendered to him.

ADDITIONAL NOTE ON CH. IV. 9.

[At ver. 9, he is ordered to "make bread according to the number of the days that he should lie upon his side; three hundred and ninety days shalt thou eat thereof." Here the 40 days are left out, although during them also he was to lie upon his side—not, as commentators generally, and still also Hävernicks, suppose, from the first period being by much the larger of the two, and as such standing for the whole; but to keep the reference clear to the distinctive character of the wilderness-period, which was the point chiefly to be had in view by the Jewish exiles. The eating of polluted bread as a symbol, properly implied a constrained residence in a Gentile country—an unclean region; hence, in the explanation given of the symbol at ver. 13, it is declared of the house of Israel, that "they shall eat their defiled bread among the Gentiles." But in the wilderness Israel stood quite separate from the Gentiles, though still under penal treatment, and in a sense still connected with Egypt (hence "the wilderness of Egypt," xx. 36); and so they who were in a manner to return to that state again were merely to "eat bread by weight, and with care, and drink water by measure, and in desolateness: a state of chastisement and trouble, but not by any means so heathen-like, so depressed and helpless, as the other.—FAIRBAIRN'S *Ezekiel*.—W. F.]

Ver. 10. His food is this bad mixed food (EWALD), not the definite portion which he will have to eat (KEIL), for it is defined as portions only by what follows. Ezekiel is to have to eat, not as much as he likes, but, as usually happens in a time of scarcity during sieges, by weight (ver. 16). 20 shekels (*shekel*, what is weighed, hence a definite weight, just as *mishtol* is weight in general)—according to Ewald, about 20 ounces; according to Keil, 22-23 ounces of bread; according to Philippon, equivalent to 400 beans in weight (Lev. xxvi. 26). Although in those warmer countries a man needs less than in our climate, yet here it is at most the half of what is usually necessary that is specified for each day. The definition from time to time strengthens the daily element, as distinguished from the hunger which is continually making itself known, never satisfied; he will not be at liberty to give heed to this latter, but will have to consider the time, that he has only 20 shekels for each day, hence—seldom, at long intervals, sparingly! [Keil supposes: at the different hours of the daily meal time. He makes Ezekiel provide himself with a store of grain and legumes, and prepare his bread daily therefrom. Precisely so Klief., who brings in, besides, the pan from ver. 3 for the purpose.] And as the food is by weight, so the drink—the water is by measure.

Ver. 11 (ver. 16). A whole hin is reckoned by the Rabbins at 72 egg-shells; hence one-sixth the same as two logs=12 egg-shells. Too much for dying, too little for living. As in this way food and drink are specified for the 390 days, the idea readily suggests itself, with Grotius and others, of referring Ver. 12 to the 40 days that

still remain. The express mention of the number was not necessary here, because its symbolism (comp. on vers. 5, 6) in general sways the whole, and because in particular it is, of course, understood as the residue after the 390 had been so expressly made prominent (ver. 9). The description may the more readily dispense with the number, as from the facts of the case it becomes sufficiently clear, on the one hand, by means of the new element of uncleanness, especially after the divine explanation which immediately follows in ver. 13, and, on the other hand, by means of that freer movement on the part of the prophet which is demanded by ver. 12. The 40 certainly symbolizes (comp. on vers. 4-6) chiefly the exile among the heathen, as it was to begin for Judah after the taking of besieged Jerusalem. Hengst. excellently remarks: "the barley cake here has nothing at all to do with the pot in ver. 9; that is gone." Ewald finds in it an "exceptional sort of thing, as if for a feast;" certainly too much, and not in accordance with the character of the period of exile. עֲקָה, the warm cake of

bread baked in the hot ashes, just as is usual down even to the present day in eastern lands, especially on journeys, is distinguished as something more common, what is more in order, from the preceding unusual and extraordinary mixed food. The poor standing of exiles causes it to be of barley (comp. ver. 9), unless such cakes baked in ashes were as a rule of barley, of which Keil has by no means proved the contrary, as against Hitzig. [Keil, Hitzig, and others translate predicatively: as a barley cake, prepared in that manner, shalt thou eat it. (Is the suffix neuter? is it to be referred to לחם in ver. 10?)] Since the important thing here, as regards the sense, is merely the emphasizing of the uncleanness of the food, and since the use of dry animal dung as fuel (ver. 15)

is at least nothing unusual in the East, נָלִי, צֶמֶת, was the strong term for it. As fuel (comp. for נָלִי, ver. 15: עֲלִירֶם), unlike Isa. xxxvi. 12, it has nothing to do with the siege, beyond which, as regards the symbol, we have now come, as if it were pointing to a scarcity of wood; but at most, it refers to the harassing, immured condition of Ezekiel in his own house. Filth and misery round about on every side: what an overwhelmingly vivid sermon for his countrymen this situation before their eyes! Comp. besides, Deut. xxiii. 12-14. תַּעֲנֶנָּה from עָנָן, a technical word for עֲקָה, either: to make round, to curve, to bend, in reference to the form of these cakes, or: because they were surrounded with hot ashes. (Sept.: ὁ κύβητος.)

Ver. 13. The divine interpretation, which is immediately annexed to this quite extraordinary demand, and just because it is so, lays stress (for the reference is not to the siege, but it is already the exile that is spoken of), not on the difficulty as to fuel, but on its uncleanness, and that not so much in a Levitical as in a moral point of view, as judged by the universal human instinct of decency. Man's dung signifies the profane sojourn in the heathen world in general with its idols (נָלִי!). Comp. Ezek. ix. 3. The prophet raises his objection—in Ver. 14—in the sense: if I have never eaten that which is unclean according to the law of Israel, how should I have anything to do with

a thing unclean generally! (GROT.)—**וְהָיָה**, an exclamation of astonishment, fear, horror. *My soul*—not so much as: I myself; it expresses rather the living consciousness of the prophet in his feelings, alike as to his antipathies and sympathies (Matt. xxvi. 38). A lively expression of feeling, especially characteristic of a *priest*! Comp. as to the subject-matter, Deut. xiv. 21; Ex. xxii. 31; Acts x. 14, xi. 8; Dan. i. 8.—**וְהָיָה**, according to Ges.: something made fetid, stinking; hence, on the one hand: unpalatable, on the other: forbidden to be used by the laws of food, something abominable, disgusting, or: something rejected, worthy of rejection (Lev. vii. 18); also without **בְּשָׂר**, Isa. lxx. 4. According to HAV.: especially characterizing the priest, inasmuch as in the case of the sacrificial meals flesh left over till the third day was reckoned **פְּסָל**, Lev. xix. 7. God makes the concession to him—Ver. 15—with **רֵאָה**, corresponding to his **הִנֵּה**, of *cow's dung* (Kethib: **צִמְצִי**, Qeri: **צִמְצִי**), like camel's dung—a very common, odourless fuel. The objection and concession (HAV.: an impressive episode) give a distinctness of their own to the matter in hand; and thereafter Ver. 16 returns to the beginning, not merely of this third symbolical action (ver. 9 sq.), but, in winding up, of the whole chapter (ver. 1 sq.), and in this way to what is most closely impending, viz. to the siege of Jerusalem. And to this corresponds in point of form the **בְּרִאדָם**, and, as regards the subject-matter, the participial construction **וְהָיָה שֶׁבֶר**, of what is as it were shown in the act of being broken in pieces.—As in Isa. iii. 1 bread and also water are named as that which supports (DELITZSCH), or more exactly, that on which one supports himself, so here the *staff of bread*, since bread supports, i.e. nourishes, strengthens, refreshes the heart of man, Ps. civ. 15; Gen. xviii. 5; Judg. xix. 5; Lev. xxvi. 26. This staff being broken on which the earthly man leans, he falls into the dust of death. Defined more exactly, and, at the same time, set forth vividly by means of **וְהָיָה לֶחֶם**. Comp. vers. 10, 11.—**וְהָיָה בְּשִׁטְמוֹ** strengthens **וְהָיָה**, the anxiety about the means of subsistence (Matt. vi. 31, 32) rising up into silent, speechless pain, caused by the impending starvation.—Ver. 17. Either dependent on the principal thought in ver. 16: “in order that” (EWALD), or, as this is limited to bread, dependent on the amplification of the same there: *because*.—The brother also in Ps. xlix. 7.—In other respects, a quotation from Lev. xxvi. 39; Lam. ii. 12, 19 (Luke xxi. 26).

ADDITIONAL NOTE ON CH. IV.

[Jerusalem in a state of siege represents the covenant-people, as a whole, straitened and oppressed by the powers of this world, as the instruments of God's just displeasure. And the prophet being appointed to bear, during its continuance, the iniquity of the people, with stinted and foul provisions, points in another form to the same visitation of evil—only with a more particular respect to the cause from which it was to spring; and the penal character it should wear. That the time specified should have been in all

430 years, denoted that the dealing was to form a kind of fresh Egyptian exile and bondage to the elements of the world; but much more so in the case of the one house than in that of the other. The house of Israel having cast off nearly all that was distinctive in the position and privileges of the covenant-people, they had consequently sunk into a condition of greatest danger, one bordering on heathen darkness and perdition—nigh unto cursing. What they might expect was to be bruised and crushed to the dust, as if under the rod of Egypt. But Judah was not so far gone; she had the true priesthood to minister at her altars, and the house of David to rule by divine right over the heritage of God; so that her subjection to the powers of evil was only to be like the time of chastisement and trial in the wilderness, out of which she might again emerge into a state of peace and blessing. As the prophet also again declared, in a later prophecy, “And I will bring you into the wilderness of the peoples (not the wilderness merely, but the wilderness of *the peoples*, to show that it was to be the same only in character as of old, but not in geographical position), and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God” (ch. xx. 35-38). A new time of chastisement, but mingled, as of old, with mercy; severe and earnest dealing, but for a gracious result—that they might be refined and purified, so as to become fit for enjoying the good which, as a redeemed people, was secured to them for a heritage of blessing. And if any hope remained for the other branch, the house of Israel—if they were ever to escape from their state of Egyptian darkness and bondage, it must be by their going to join their brethren of Judah in the wilderness, and sharing in their peculiar treatment and prospects. On which account, it is not the whole of the 430 years of the Egypt-state that is appointed toward the house of Israel in the vision, but this shortened by the 40 years of the wilderness sojourn, to teach them that a way still lay open for their return to life, but only by their having the Egypt-state merged into that of the wilderness; in other words, by ceasing from their rank idolatries and open apostasy from the way of God, and coming to seek, along with Judah, through God's covenant and ordinances, a restoration to righteousness and peace and blessing.

But why should the prophet, in thus announcing the future dealings of God, have thrown the delineation into so peculiar, so enigmatical a form? Why should he have presented it to the view as a returning again “of the years of former generations”? Not, certainly, on the principle of a bald and meagre literalism, as if he meant us to understand that the clock of Providence was actually to be turned back, and the identical ground trodden over again, the precise measures of time filled up anew, of which we read in the earlier history of the chosen race. He who would interpret in such a style the symbolical visions of an Ezekiel is incapable of entering into the rapt emotions of such a mind, and must necessarily flounder at every step. For here we have to do, not only with a lively and fervid spirit, which is ever breathing life, as it were, into the dead, but that spirit in a state of ecstatic elevation, in which the mind naturally served itself of the more remarkable facts and providences in the

past; yet only as aids to the utterance of prophetic thought—appropriate forms wherein to clothe the new things concerning God's kingdom, that were through the Spirit imaging themselves to the prophet's vision. And, indeed, the very imperfection that usually appears in the *frame* of such historical visions, as compared with the past realities,—the partial mingling together here, for example, of the two great consecutive periods of past judgment and trial in the history of the covenant-people, so as to make the second begin *before* the first had ended,—this very imperfection shows, as it was doubtless intended to do, that an exact reproduction of the past was not in the eye of the prophet, and that the *nature* of God's contemplated designs, rather than any definite *bounds* and *limits* respecting them, were imaged under those ancient periods of tribulation in Egypt and the wilderness.

There were three reasons chiefly why the prophets in general, and this prophet in particular, might be often led to speak of the future under the form and image of the past. In the first place, as the meaning obviously did not lie upon the surface, it called for serious thought and inquiry regarding the purposes of God. A time of general backsliding and corruption is always a time of superficial thinking on spiritual things. And just as our Lord, by His parables, that partly veiled while they disclosed the truth of God, so the prophets, by their more profound and enigmatical discourses, sought to arouse the careless from their security, to awaken inquiry, and stir the depths of thought and feeling in the soul. It virtually said to them, You are in imminent peril; direct ordinary discourse no longer suits your case; beatir yourselves to look into the depths of things, otherwise the sleep of death shall overtake you.

Then, again, it conveyed in a few words—by means of a brief allusion—what the most lengthened description without it could scarcely have accomplished. It was employing a device which the most powerful and effective orators have sometimes resorted to with the greatest effect—as in the memorable words of Mirabeau, when, wishing to repel the thought of danger, he flashed out the pregnant interrogation: “Is Hannibal at the gates!” In like manner, the prophet here, seeking to impress upon his countrymen the certainty and the awfulness of God's impending judgments on account of sin, carries them back to the past; he brings up to their view Egypt and the wilderness as ready to renew themselves again in their experience. What thoughts of terror and alarm were these fitted to awaken in their minds! Centuries of bondage and oppression! A wearisome sojourn amid drought and desolation! And then this foreshadowing of the future, not only rendered more distinct, but also strengthened as to its credibility, *authenticated* by those stern realities of the past! It assuredly *has* been; shall it not be again?

But this suggests another and, indeed, still deeper reason for such a mode of representation having been adopted; for such renewed exhibitions of the past were among the means specially chosen by God for the purpose of enforcing on men's notice the uniformity of His dealings, and teaching them to regard the providential facts of one age as substantial predictions of what are to be expected in another. It told men then, and it tells us now (only it was more peculiarly

adapted to those who lived in ancient times, as the revelations they possessed consisted, much more than now, in the records of history—yet it tells all alike), that the *forms* alone are transitory in which divine truth and righteousness manifest themselves, while the *principles* embodied in these forms are eternal, and can never cease, amid all outward varieties, to be giving forth similar exhibitions of their life and power to those which have already appeared. The eye that can thus look through the shell into the kernel, may see the future things of God's administration mirrored in the past—not, indeed, the exact copy and image of what is to be, yet its essential character and necessary result. Even those very periods of bygone tribulation and chastisement, which the prophet here represents as coming to life again in his day—have they not also a voice for other times? Are they not still reiterating their lessons, and perpetually renewing their existences, in the case of impenitent transgressors now, as well as formerly, in that of drooping exiles in the cities of the Medes, or on the banks of Chebar? One of these periods—the sojourn in the wilderness—the Baptist still finds prolonging itself to the era of his own ministry. His word of stern expostulation and solemn warning makes itself heard as “the voice of one crying in the wilderness;” for he sees everywhere around him trackless deserts where ways of God need to be opened up—elements of corruption working which require to be purged away by the searching application of divine righteousness, before the Canaan of God's inheritance can be properly entered and enjoyed. And the lukewarm and fruitless professor still—so long as he cleaves to the ways of iniquity, and refuses to yield a hearty surrender to the will of God—what else is his condition? He is in bondage to the elements of the world, and therefore can have no part in that good inheritance which floweth with milk and honey. The doom of Heaven's condemnation hangs suspended over his head; and if not averted by a timely submission to the righteousness of God, and a cordial entrance into the bond of the covenant, he shall infallibly perish in the wilderness of sin and death.—FAIRBAIRN'S *Ezekiel*, pp. 57–61.—W. F.]

DOCTRINAL REFLECTIONS.

1. In the case of a prophet of Ezekiel's peculiarity, it must be granted that the boundary between symbolic representation in mere forms of speech, and by means of action in real life, may be a movable one. Where, however, the prophet, just as in the case before us, is not to speak, but to be silent, what he relates as a series of facts can hardly be otherwise understood than as actually so. Preaching by means of things done as a mere form of speech is a contradiction in itself. He is to act as He who has sent him will also act. There is, in the first place, enough of words. And then it would perhaps be difficult to reconcile with the “honesty and uprightness of the prophet,” which, however, Hengst. maintains, what he asserts of his symbolical actions, that they are “only pictures executed in a lively manner, calculated to make an indelible impression on the imagination.” For example, *vera* 14, 15. [But see Note on *vera* 1–3.—W. F.]

2. “If any one reads what Ezekiel reports here, it will perhaps appear to him like a childish play,

which it would also be, if God had not commanded the prophet to make it so. From this we may learn that the sacraments also are distinguished from empty illusions by means of the word of God alone. The authority of God for them is the mark of distinction, by which the sacraments are singled out, and have their meaning. It is not the outward appearance, but the Author that is to be looked at. So also the whole system of divine worship under the law differed almost in no respect from the ceremonies of the heathen; yea, these latter brought their sacrifices, and that even with the greatest possible pomp; but Israel had God's command and promise on their side" (CALV.).

3. The sinner will not get off so easily before God, however lightly he may appear to deal with his sin before men, and before the tribunal of his own conscience. Sin lies as guilt upon man's conscience, as a burdensome consciousness that one deserves punishment, has to expect punishment. Between the past, when the sin was committed, and the future, when punishment is deservedly to be expected, guilt is the painful, burdensome present of the sinner. Guilt is an abiding thing, even if punishment is a past thing.

4. If every one in himself has to bear his guilt, this moral side is supplemented by the specifically religious one, that a freeing from the burden of it, an exculpation—not the denial, nor the lessening, the explaining away, but the removal of guilt—has been provided for. Without this thought, by means of which the forgiveness of sins is accomplished, true religion is inconceivable. Such a removal of guilt took place mediatorially in Israel by means of the priesthood. What lay in this case in the office, as of divine form for the period of shadows, lay also in the sacrifice, as of divine substance for the same period of types; by means of the sacrifice, the removal of guilt took place in the way of substitution, of atoning acceptance of that guilt. Everything was in a manner like a bill of exchange, of which God meant to get payment (*realisiren*) in His own time. This divine realization in the fullness of the times will thus have the form of a priest and the essence of a sacrifice. The Servant of Jehovah in Isa. liii. is both, priest as well as sacrifice; but the prophet is not so, who has neither to mediate nor to make atonement, but who speaks God's word or embodies it in action—in our case here the latter; that is to say, he symbolically represents the guilt of the people in his own person, not so much, of course, by action as by suffering.

5. As Ewald already points out, the 40 years for Judah are parallel with the 70 years of the Babylonian exile in Jeremiah. What the latter are in a predominantly numerical point of view, the 40 of Ezekiel are in a purely symbolical.

6. Hävernicks, in connection with the episode of vers. 14, 15, mentions the case of Daniel, who in deepest sorrow must eat the bread of affliction, and pine away in grief over the sins of his people, but an angel of God comes also, and comforts and strengthens him. So likewise here, as he says, Jehovah alleviates the punishment. The protest of Ezekiel not less closely resembles the *σι δυνάτης* of the Son of man in Gethsemane, and the strengthening by an angel from heaven.

7. The circumstance that they were to eat "their bread polluted" among the heathen, pointed at the same time, according to Cocc., to

the entire want of the means of cleansing through sacrifice Hos. ix. 4). The land of the heathen far from the temple was an unclean land, because there was no possibility of 'cleansing according to the law of the Sanctifier of Israel.

HOMILETIC HINTS.

Ver. 1. Similar *symbolic actions* we find performed by Christ also, who places a child in the midst of His disciples, washes their feet, etc. And so God wishes here also to say to Israel: "Thou wilt not hear; open thine eyes at least!" (H. H.).—God sometimes demands things which appear to men foolish, nay, silly. But in God's foolishness there is wisdom, while in all the wisdom of men there is mere foolishness in the end, 1 Cor. i. 25.—"Elisha in 2 Kings xiii. causes bow and arrows to be brought; Isaiah in ch. xx. walks barefoot; Jeremiah in ch. xxvii. wears a yoke, bonds, etc. The apostles shake the dust off their feet (Matt. x.), shake their clothes (Acts xviii. 6); Agabus binds Paul with his girdle (Acts xxi.). Let us recollect to mind the bundle of arrows wherewith that heathen preached concord to his sons" (L. L.).—"Most of all art thou besieged, when thou supposest that thou art not at all besieged. There is a security of the Christian which is storm; for, according to Job, man's life upon earth is a warfare" (JER.).—"Besieged Jerusalem is the soul in its sins, against which all the works of the divine righteousness are directed; but as the unburnt brick is easily dissolved in pieces by water, so also the soul in its sins by the tears of repentance" (A. L.).

Ver. 2. Titus confessed of the second destruction of Jerusalem, that the city was conquered more by the angry Deity than by means of the Roman weapons.—"Temptation may be called a spiritual siege" (STCK.).—"The whole world round about us is, in the main, a siege of the soul; in the world we have tribulation. If only the iron pan does not stand between us and God! For if God be for us, who can be against us! But, on the other hand, if God must be against us, according to the testimony of our own conscience, what could peace even with all men help us!

Ver. 3. "Preachers frequently appear to their hearers as their enemies, because they proclaim to them their ruin, and depict the punishment of their sin vividly before their eyes; and yet they do not wish their ruin, but the salvation of their souls" (STCK.).—"The Jews might shake their heads and thrust out their tongues, but this fact they could not alter, that it was a *sign* for Israel" (CALV.).—To him who has his soul before his eyes, everything, even if it is not said so expressly as here, may be a sign.—All things must, and in fact do, work for good to those who love God.

Ver. 4 sqq. "Preachers are to grudge no trouble and inconvenience for the best interests of their hearers, 1 Thess. ii. 8, 9" (ST.).—"God does not always punish on the spot, when men deserve it with their sins" (O.).—Preachers are to preach not merely with the word, but by their example, in doing as well as in leaving undone, and also in suffering.—God's patience and His servants' patience is a fine sermon.—"We, for the most part, reckon up only our days of sorrow, but for our days of joy, and especially for our days of sin, we have neither reckoning nor remembrance" (STCK.).—Ver. 7. How much longing, how much

pain, but what righteousness also, lay in this look toward Jerusalem!—A prelude on Ezekiel's part to Luke xix. 41 sqq., but also a contrast—here the uncovered arm, there the weeping eyes of Jesus.—“Ah! if now Jerusalem and we who are in it were to judge ourselves, and were to look upon our sins and vices as our worst enemies, and to attack them; then it would not be necessary for God with those who are His to take up a position against us as enemies” (B. B.).—Ver. 8. “Diseases and afflictions of every kind are such bands, wherewith God binds His own, and not merely the ungodly” (Stck.).—“And now, behold, I go bound in the spirit,” says Paul in Acts xx.—“Let us break their bands asunder, and cast away their cords from us,” is a well-known watchword of those who are mighty according to the flesh in this world.—“We bind ourselves with our sins, and Satan knows how to hold us fast in these bands of our own” (Stck.).

Ver. 9 sqq. So the bread of misery is ever still of many sorts, and yet not much for each day.—“But our days also for the bread of misery are measured and numbered, and beyond them it is not to last” (B. B.).—Want of bread is to be endured, for man lives not by bread alone; but the want of God no man ought to be able to endure, not even for a single instant; and yet how many become old and grey without hunger on this account!—Vers. 10, 11. The high import-

ance of bread and water in a bodily and spiritual point of view; and yet, for the most part, we are able to think only of prisoners in connection with bread and water.—Ver. 12. “Nothing can be so loathsome to men as sin is to God” (Stck.).—“But what else, pray, are those doing but eating dirt, who delight themselves in earthly things, and do everything for the sake of the belly or the flesh?” (B. B.).—And in what is the daily intellectual food of so very many men, consisting as it does of newspapers and pamphlets, of social intercourse and conversation—in what is it baked? Paul reckoned everything but dung for Christ, Phil. iii.—Ver. 13. Along with the Jews, all those, even at the present day, are eating defiled bread, who, like them, are despising the bread of life which came down from heaven.—Ver. 14. He who must be silent to men, may yet open heart and mouth to his God.—“There is full permission to ask God for the alleviation of the cross” (O.).—Ver. 15. “God is and remains gracious even in the midst of wrath; if He does not take the cross of His children entirely away, yet He alleviates it” (Cr.).—Ver. 16 sq. “No one has less thought of it than the rich, that there was to be a possibility of the want becoming so great in their case, that bread and water were so easily to fail them, even although a famine should happen. But the rich man experienced it even in hell, and could not get a drop of water, however much he wished to have it” (B. B.).

CHAPTER V.

- 1 And thou, son of man, take thee a sharp sword; as a barber's razor shalt thou take it; and thou causest it to pass over thine head and over thy chin, and
- 2 takest thee weighing-balances, and dividest them [the hair]. A third part thou burnest in the flame in the midst of the city, as the days of the siege are fulfilled [when they are complete]; and thou takest the [second] third part, with the sword shalt thou smite round about it [the city]; and the [third] third part shalt thou
- 3 scatter to the wind; and I will draw out the sword after them. And thou takest
- 4 thereof a few in number, and bindest them in thy skirts. And thou shalt take of them farther, and thou castest them into the midst of the fire, and burnest them in the fire; therefrom shall fire go forth to the whole house of Israel.
- 5 Thus saith the Lord Jehovah: This [city] Jerusalem, in the midst of the [heathen]
- 6 nations I placed her, and the countries round about her. And she quarrelled with My judgments more wickedly than the [heathen] nations, and with My statutes more than the countries which are round about her; for they despised
- 7 My judgments, and walked not in My statutes. Therefore thus saith the Lord Jehovah: Because ye raged more than the [heathen] nations which are round about you, walked not in My statutes, and did not My judgments, and [also] did not
- 8 after the judgments of the [heathen] nations which are round about you. Therefore thus saith the Lord Jehovah: Behold, I am against thee, even I, and I
- 9 execute judgments in thy midst before the eyes of the [heathen] nations. And I do in thee what I have not done, and the like of which I will not do any more,
- 10 because of all thine abominations. Therefore fathers shall eat sons in thy midst, and sons shall eat their fathers; and I execute judgments in thee, and scatter
- 11 thy whole remnant to every wind. Therefore, as I live, sentence of the Lord Jehovah: Surely, because thou didst defile My sanctuary with all thy detestable things, and with all thine abominations, I also will cut off; neither shall Mine eye
- 12 spare, neither will I show pity. A third part of thee—of the pestilence shall

- they die, and with the famine shall they perish in the midst of thee; and the [second] third part—by the sword shall they fall round about thee; and the [third] third part will I scatter to every wind, and the sword will I draw out after them. And Mine anger is accomplished, and I cause My fury to rest upon them, and I breathe again; and they shall know that I, Jehovah, have spoken in My zeal, while I accomplish My fury on them. And I will give thee to desolation and to mockery among the [heathen] nations which are round about thee, before the eyes of every passer-by. And it is a reproach and a taunt, a warning and an astonishment, to the [heathen] nations which are round about thee, when I execute judgments in thee in anger and in fury, and in furious rebukes: I, Jehovah, have spoken. When I send upon them the evil arrows of famine, which are for destruction, which I will send to destroy you, and I will increase famine upon you, and I break for you the staff of bread; And I send upon you famine and evil beasts, and they make thee childless; and pestilence and blood press upon thee; and a sword will I cause to come upon thee. I, Jehovah, have spoken.

Ver. 2. Sept.: Το τίταρτον . . . , κ. λήψη τ. τίταρτον κ. κατακαύσει αὐτοῖς ἐν μέσῳ αὐτῆς, κ. τ. τίταρτον κατασφύσει—

Ver. 4. . . . sup. K. ἱρὸς παντὶ οἶκῳ 'Ιερ.

Ver. 6. K. ἱρὸς τὰ δικαιοσύματα μου τῇ ἀνομίᾳ ἐν τῷ ἴδιον, κ. τὰ νομίμα μου ἐν τῷ χερσὶ τοῦ πυλῶν αὐτῆς

Ver. 7. Sept.: . . . ἀπ' ἐν ἡ ἀφορμῇ ὕμνος ἐν τ. ἴδιον—(Anoth. read.: עֲוֹן without אֵל. Syr.)

Ver. 11. Anoth. read.: עֲוֹן.

Ver. 12. Το τίταρτον σου . . . κ. τ. τίταρτ. σου ἐν λίμνῃ κ. τ. τῶν. σ. εἰς πάντα ἄνεμον . . . κ. τ. τῶν. σ. ἐν ῥομφαίᾳ . . . κ. μαχαίρῃ—

Ver. 14. . . . ἱρὸς κ. τὰς θυγατέρας σου πυλῶν—

Ver. 16. Anoth. read.: בְּנֵי; Sept., Arab., Vulg.: *in gentibus*.

Ver. 17. . . . *et bestias pessimas usque ad internecionem*—

EXEGETICAL REMARKS.

Vers. 1-4.—*The Fourth Sign.* Vers. 5-17.—*The Divine Interpretation of the same.*

What follows may be called a second sign, inasmuch as the three preceding symbolical acts fit into each other as parts of one symbolical whole. There is also the indication of the new section, just as in ch. iv. 1: And thou, son of man. Ch. v. 1-4, however, is not without reference to ch. iv. If, then, ch. iv. 13 already carried us beyond the siege of Jerusalem as such, so much the more readily may the (numerically) fourth sign which the prophet is to perform place us in the midst of the conquest of the city. For it is with this that ver. 1 begins. The whole of the lively action revolves round the sword, which now does its work victoriously; what follows is a threefold act of the sword. Comp. Dent. xxxii. 41. Ezekiel, just as in ch. iv., also represents therein both God and the people. What he is to take to himself is what God will take to Himself in the person of the king of Babylon, whose sword of execution is that of God, here that of Ezekiel. Comp. Isa. vii. 20. ("The mere image becomes a symbolically isolating action; where others only speak of shaving the head as a sign of deepest grief, Ezekiel takes a sword," etc.—UMBREIT.) Ewald's translation appears to invert the matter, where, namely, the razor is to serve as a sharp sword. Ezekiel is rather to take a sharp sword as a razor. (The purposely-emphasized sharpness of the sword ought to relieve Hengst. of the difficulty which the outward execution causes him. Of smooth shaving, so that no hairs at all are left, nothing is said; and what shall one say, when Hengst. makes the task still

more difficult by adding: "especially for a man of predominant subjectivity, who is usually not skilled in such manipulations." Such a thing sounds ridiculous, but not what Ezekiel is to do.) חֶרֶב is the instrument that "devastates," "destroys," not (at all events, in the context of our chapter): a cutting tool in general, knife (HITZIG), although it has to serve as a barber's razor.—Head and bearded chin come into consideration, neither as being the capital nor as being the head of the nation, the king, in contrast with the land or the people, but solely in reference to the hair, which, therefore, we are also to understand in the clause: and dividest them: they mean the innumerable (Ps. xl. 12) individuals of Israel,—in its fulness (the flowing ornament, just as it is the manly strength, of the oriental) the ornament and the strength of a nation,—conceived of especially as inhabitants of Jerusalem. (In Lev. xxi. 5, the shaving off of the hair is specially forbidden to the priest, חָבַר.)—The weighing balances (dual) symbolize the divine justice, as it weighs out the punishment (Isa. xxviii. 17), and render possible the division into three parts of equal weight which follows.

Ver. 2 puts us back into ch. iv.: the prophet is to burn a third part of his hair which he has cut off בְּאֵשׁ, in the flame of a fire kindled for this purpose. The flame as an emblem represents, not Jerusalem rising up in flames (as Hengst.), but, according to ver. 12, the consuming violence of the pestilence and the famine (Lam. v. 10). Hengst. gives himself unnecessary trouble to make the dead bodies be consumed by the flames. Keil correctly refers בְּתוֹךְ הָעֵיר to that Jerusalem which is portrayed upon the brick which Ezekiel is besieging (ch. iv. 1 sqq.). KLEF.: he is to

burn this third part upon the stone. The fourth symbolical action has a common sphere with the three preceding ones. The *fulfilling* of the days of the siege is thereby put in connection with (במלאת) Jer. xxv. 12) ch. iv. 6, 7, 8—comp. there—so that we have to think of the remainder of the time, specially the 40 days. In this period, as the 390 days of the siege are at an end, he has to perform what is here commanded him. The lying on the right side is therefore, according to this statement also (comp. on ch. iv. 12), to be understood in a looser sense.—סביבותיה refers to the portrayed city, round about which, as respects the second third part, Ezekiel is to smite with the sword (comp. ver. 12), in this way (while, for the first third part, the *siege* was still kept hold of) forming a transition to the subject which follows, viz. the capture of Jerusalem. Either in general: what is slaughtered at the capture in the environs of the city, when fleeing out of the same, or more specially: with reference to the flight of Zedekiah (Jer. lli. 7, 8) and his attendants (!). Grot.: during the various sallies of the besieged. HENGST.: while seeking for subsistence or attempting flight (!).—The action with the last third symbolizes (ver. 12) the scattering in the fullest sense, and that alike to all the four winds, and in such a way that the wind can make its sport therewith as it will (לרוח), Isa. xli. 16.

—אֶרֶץ אֲחֵרָהּ (Ex. xv. 9) *constructio præg-nans*, a quotation from Lev. xxvi. 33, consequently not the hairs, but what is signified by them: the Jews, partly those who can flee, in still larger number those who are taken prisoners. EWALD: "even then still pursued by the sword, so that only very few after repeated testings (!) ultimately remain over, Isa. vi. 13." (Jer. xlii. 15 sqq., xliii. 10 sqq., xlii. 11 sqq.) The LXX. have from ver. 12—where pestilence, famine, sword, and wind occur—introduced a fourfold division here, against which both the text—that they had a better before them does not appear—and the symbolical meaning of the number *three* for the *divine* recompense testify, as also, besides, Zech. xlii. 8, 9; Rev. viii.

Vers. 3, 4 contain a continuation (KEIL) or rather the *completion* of the symbolical transaction. מִשָּׁם, "from there," because the last third, remaining as it does in life, is *conceived of as locally* somewhere in the figure and in the reality. It is the third part scattered by the wind that is spoken of, as in every case of such scattering, some part remains lying on the ground, another part comes to rest somewhere farther on.—A few in number. This even indicates a certain care, but still more the symbolic *binding* (not a collecting, but a preserving) of the hairs in the skirt of the garment. (Hos. iv. 19 does not belong to this category.) That "the Lord will gather the remnant of His people from their dispersion, and lead them back to their native land" (HENGST.) is not said: on the contrary, in ver. 4 there is also another (עַד) *taking of them* (וּמִסָּם), i.e. of those that were taken, the few, counted hairs; and, in fact, not only are those thus taken *cast into the midst of the fire and burnt* therein, but מִסָּם, i.e. *from the midst of the fire* (תִּן), in which they are burning, there *shall fire go forth* to the whole house of Israel. Neither in connection with these words nor from ver.

13 sqq. can the thought arise of testings, of a fire of purification. Nor is it, as UMBREIT: "that the most pungent grief over the mournful lot of the besieged of Jerusalem shall seize all Israel." The *fire* symbolizes throughout the *judgment of the wrath of God*, at last annihilating the people as a whole. (Jer. iv. 4; Zeph. iii. 8.) Jer. xxix. 21, 22 is not to be quoted here as Raschi does; but we must rather go back with Grot. to Jer. xl. sqq.: these fugitives gathering together in the land may at least easily be compared to the hairs which fell to the earth immediately around the prophet (ver. 3); and their destiny also corresponds (Jer. lli. 30). HAV., HENGST. think of those brought back from Babylon down to the burning of Jerusalem by the Romans. It is still farther fetched, with Kliefoth, Keil, to drag in Luke xii. 49 here: where, pray, has a "cleansing, purifying, and quickening power gone forth from Christ over the whole house of Israel"! There remains certainly a remnant from vers. 3, 4, only it is neither characterized as a holy seed (Isa. vi. 13), nor even as in Ezek. vi. 8 sqq.: *it is left between the lines*. [Ewald (1st edit.) translated: from me shall a fire, etc., as if it were מִמֶּנִּי. Keil, after Hitzig, would refer it ("therefrom") to the whole transaction described in vers. 3, 4. But Hitzig makes the sin to be a fire (Job xxxi. 12), and also the prophecy threatening destruction a fire pent up (Jer. xxiii. 29), which breaks forth into flame at the moment of its accomplishment. To refer מִמֶּנִּי directly to אֵשׁ is prevented, of course, by the feminine construction תִּצָּא אֵשׁ. HENGST.: "from it, i.e. from them, the numerical multiplicity being combined into an ideal unity with reference to the uniting bond of the evil disposition." Have the LXX. with their ἡ ἀβύσος thought of the city?] Comp. besides, Judg. ix. 15, 20.

Inasmuch now as in ver. 5 the *divine interpretation* begins with כִּה אָמַר, what is said in ch. iii. 26 (comp. ch. iii. 27), as well as a purely symbolical prophesying in ch. iv. 7, is thereby modified. "To prophesy" (comp. ch. xxxvii.) is also, primarily, to speak in the spirit, as that usually takes place by divine direction. But the divine interpretation begins with the *meaning* of Jerusalem. This city portrayed upon the tile, viz. Jerusalem, the word of Jehovah points out as placed by Him in the midst of the heathen nations, of course not in a local sense, like Delphi, the navel of the earth. Already the Chinese empire of the centre points as such to the maxims as to the ethical equilibrium prevailing in the Chinese system. But this is the central position as regards the history of salvation of Israel—represented by its capital, hence in local symbolism—for the history of the world, so that from it all the rays go forth to the world as a circumference. John iv. 22. (Lam. ii. 15.) In its position, so distinguished by God's grace, we get the measure of the *guilt* of Jerusalem, i.e. of those whom it represents, inasmuch as they have come so far short of the obligation therein implied, that—Ver. 6—in God's sight they appear even more wicked than the heathen (2 Kings xxi. 9). Ewald reads unnecessarily (because of מִן) הָיָה מִן, from יָמָר, מִן, which in Hiph. is read with ב; and הָיָה, according to

him, means originally : to cause to totter, hence : to exchange something against (מן) something else, so that it gives way before this latter. (RASCHI: "changed My judgments into wickedness." Similarly Chald. and Syr.) וְחָמַר is

simply imperf. apoc. from חָמַר Hiph. (an allusion to Ex. xv. 23 sqq., the first resistance of the newly-saved people.) Comp. Dent. i. 26, 43, ix. 7, 24, etc. Like a technical term for Israel's rebelliousness.—מן, in a comparative

sense : more than, leaving the heathen behind them. לְרַשְׁעָה, unto wickedness; as an adverb : wickedly. (Hitz. infin. : so that they sinned more grievously.) לְרַשְׁעָה brings into prominence the condition which makes Israel appear worse comparatively than the heathen; hence מִן is most connected with it. Unsuitably, Hengst. compares 1 Cor. v., where the question is not about the *what*, but about a *how*. Neither have Isa. ii. 6 and Jer. ii. 10 any connection with this passage. But the more wicked character of Israel is intelligible, partly as contrasted with the grace of God which they have experienced, partly therefore from the circumstance that they were acting contrary to the express will of God. The comparison is, in a general sense, possible, because the heathen also, by means of conscience, know about the divine will, have a law written in their hearts. Rom. ii. 14, 15. כי inasmuch as they so acted, they were rebels convicted by law and statute, apart from conscience, common to them with the heathen.

Ver. 7. לֵכֵן (on account of such things), as usual, at the beginning of a weighty, and, for the most part, of a threatening consequence. But before the *threatening of punishment* there is a second emphasizing of their greater guilt. [Instead of הַמִּכְבָּה Ewald reads הַמְכִּיבָה, from מָנָה, to count; Hitz. : it stands for חֲמִיכָם, "because of your driving;" Hiv., after the Syr. : because ye were more careless than the heathen (?). Most simply, as also Ges., from הִכָּן, or as Fürst, from חָמָן, going back to חָמָה : "because of your raging," with significant reference to Ps. ii. 1.]—With בַּחֲקוֹתַי there is inserted an energetic parenthesis of direct address, taking up again the close of ver. 6 backwards, in which the מִאֲסוֹ (to push away, to reject) is changed into לֹא עֲשִׂיתֶם, and in this way occasion is given for the following statement with לֹא. Ewald and others strike out the latter, and that also because of ch. xi. 12. If ver. 9 manifestly threatens Israel with a heavier punishment than ever before the eyes of the heathen, then it is but too plain we must understand vers. 6, 7 of a wickedness on the part of Israel greater than that of the heathen; and such acting more wickedly than the heathen is intensified in ver. 7 merely with respect to the natural law of conscience; in other words, this reference still left unexpressed in ver. 6 is expressly brought in afterwards. God's laws and statutes they rejected, neither did they act in accordance with the natural laws belonging to the standpoint of the heathen conscience. In yet another application, ch. xvi. 47. In ch. xi.

12 the connection and the reproof is a different one; there is nothing said there of a being worse than the heathen.

In ver. 8 we have, with לֵכֵן (ver. 7) repeated, the *threatening of punishment*, first of all generally, then, in what follows, in a form more and more concrete.—חֲנִי עֲלֶיךָ; comp. Amos vii. 9; Rev. ii. 5.—נִגְמֵנִי marks out the interposition of God as being a retribution : hitherto, thou, now I, yes, even I, with a mode of acting corresponding to thine own (Matt. x. 33; 2 Tim. ii. 12).—As in ver. 7, so also here : עֵשָׂה, illustrated by the fundamental passage Ex. xii. 12 (Num. xxxiii. 4).—Because Israel has not made itself a pattern to the heathen, an *example* in what is right and becoming (the negative side to ver. 6 is brought in afterwards), God on His part makes it a *spectacle* for the heathen. The *laws* (Rechte) of God become *judgments* (Gerichte) of God. This is the *one* element of retribution; the *other* in ver. 9 : because Israel has gone beyond the heathen in wickedness, His punishment also will go beyond anything in the past or future.—בְּהוֹכֵחַ (ver. 8).—

כְּמוֹרוֹ עוֹד = the like of which I will not do again (Matt. xxiv. 21).

Ver. 10. A more concrete exemplification of what is thus threatened. The thought thereby expressed is the breaking up alike of natural family ties and of the theocratic bond of Israel as a nation, this being what has never taken place in the past, and, having once happened, what is not to be repeated in the future. Comp. Lev. xxvi. 29; Deut. xxviii. 53; Jer. xix. 9; Lam. ii. 20, iv. 10; 2 Kings vi. 28, 29 (Luke xii. 53).—שְׁפָטִים (ver. 15), penal judgments, more exactly defined as מִשְׁפָּטִים in ver. 8.—חֲרִיתִי; comp. vers. 2, 12.

Ver. 11. The repeated לֵכֵן is exceedingly impressive. חֲרִי־אֲנִי, the adjective being made to precede, properly : living 1. Deut. xxxii. 40. He will show Himself to them as being the *Living One*. Corresponding to the climax of the discourse in the oath, there is the solemn earnestness of the נָא part. pass. constr. from נָאם (הָמָה), low, secret speaking; therefore : utterance = "speaks," a parenthetical noun-clause.—The *desecration* with which Israel is charged in ch. viii. has respect to the temple, but to that as being the *abode of Jehovah's glory*. The avenging judgment (with a reference to ver. 1) holds out in prospect the *cutting off* (another reading : אֲנַדֵּעַ, Isa. xv. 2) of this noblest ornament of the people, where Jehovah meets with His people, and they with Him. [נָרַץ, in this its simplest sense, too readily suggests itself for us to have recourse, with Hengst., to the fundamental passage Deut. iv. 2 (ch. xiii. 1) : to take therefrom of that which God has promised to give them, or, like Hiv. : I also will withdraw from the people what is theirs, or, with Ges., to supply the following עֵינִי : I also will draw off mine eye, or, like Ewald, to read, from xxiv. 14, אֲפָרַע, "I will not neglect." Hitz. : I also will sweep you away (נָרַץ, 2 Kings xxi. 13), or (אֲפָרַע). I also will let myself alone, leave myself scope to do as I please. Keil, like Ges. (Job xxxvi. 7), takes חָחֹם לֹא adverbially : that it may not feel

compassion, and understands the last וְנִסְתָּיִי accordingly.] אָנָּה stands emphatically without an object; if it is allowable to refer it to the temple, the following transition (Jer. xiii. 14) to vers. 12, 13 sqq. announces certainly something more general, more comprehensive. Comp. ch. ix. 6.—Ver. 12. After this reference to ver. 1, as already in ver. 10, we have now the more detailed divine interpretation of ver. 2. Comp. besides, Jer. xxix. 17, xvi. 4, xv. 7. By means of what is threatened, the anger of God is accomplished—Ver. 13—inasmuch as it is fully poured out. The full realization is its accomplishment. Up to the point of “causing it to rest upon them,” and, at the same time, in them, so that they have the consciousness thereof, comp. John iii. 36. [To give vent to His fury upon them suits badly, after the anger is accomplished.] Comp. besides, ch. xvi. 42, xxi. 22 [17]—וְהִתְנַחֲמִי perf. Hithp., by syncope for וְהִתְנַחֲמִי. The meaning of the Niphal (to have compassion) does not suit the context, especially in what follows. נָחַם is properly: to take draughts of

air, to draw in and send forth the breath, whence the Piel: to comfort, Hithp.: to comfort oneself (so also the Niphal). The meaning: “to be revenged,” does not suit here. Comp. Isa. i. 24. The accomplishing of anger comes therefore to mean also the bringing of it to an end; one might say: grace recovers breath again. The extremely anthropomorphic style of our passage is a highly figurative mode of representing the personal life and acting of God.—וִידְעוּ, knowledge as the result of experience.—וּבְרַחֲמֵי twice again (vers. 15, 17). In the word spoken in zeal we have a guarantee of the certainty of the deed. [The different division of the words by Ew., who takes בָּ as a formula of swearing, is unjustifiable.]

Ver. 14. Like חָרַב, the “devastator” (in this section of the sword of God), חֲרֵבָה is the “devastation,” the desert, wilderness. Lev. xxvi. 31, 33; Jer. vii. 34; Lam. ii. 1 sqq. Alliteratively therewith, חָרַפָּה: the tearing in pieces; in other words: the dishonouring, derision. Jer. xxiv. 9; Ezek. xxxvi. 34. The divine interpretation from here onwards touches on what is said in ver. 4—the national annihilation of Israel.—Ver. 15. וְהִירָתָה, viz. Jerusalem, to which the discourse returns, as in ver. 8 (ver. 5). (Deut. xxviii. 37; Lam. v. 1.) Declamatorily in the third person.—וּבְתַכְחֹת חֲמָה, rebukes in actual fact, from יָכַח, to reprove, to chastise. Comp. besides, Deut. xxix. 24.

Ver. 16. Famine is the predominating element. Because sent forth among them by the Lord, its operations are compared to the arrows of a bow. Deut. xxxii. 23, 42; Lam. iii. 12, 13.—As in ver. 15 הִירָתָה, so now בָּרֵחַם.—The עוֹלֵם arrows, because they are לְמִשְׁחֹתָה, from שָׂחָה, which is explained by what follows.—The description of the famine rises to a climax; first it strikes like single arrows—destruction is present; then it increases, accumulates—the arrows from all sides become thicker; at length the staff of bread is broken (comp. ch. iv. 16).—Ver. 17. The famine is again referred to, in order to connect with it what remains, after the manner of the Pentateuch and of Jeremiah; comp. ch. xiv. 15; Deut. xxxii.

24; Lev. xxvi. 22, 25; Ezek. xxviii. 23. Hengst. understands the evil beasts figuratively of the heathen. Isa. lvi. 9; Jer. xii. 9. Famine and evil beasts, in parallel with pestilence and blood (not = bloody pestilence, as Ew.). Correspondingly with the beginning of the chapter, it comes to an end at last with the sword.

DOCTRINAL REFLECTIONS.

1. It belongs to the prevailing aspect of *judgment*, that those who are to be saved appear like a minimum, which is indicated, indeed, but not described more fully. This also is characteristic, that their salvation is made dependent wholly on their being *concealed* and *spared* (ver. 4), without any reference to their subjective state. As judgment reigns on the one hand, so unconditional free grace on the other.

2. Judgment must prevail where the national standpoint is that of the law. This lies as a consequence in the character of the law. It is only his having a certain position towards, or betaking himself to, *the person* of the Lawgiver that can preserve the transgressor, the sinner, from the sentence of death pronounced by the law. But Israel as a whole stands in opposition to Jehovah, not merely with its unlawful outward conduct, but as regards its thorough ungodliness of heart. Thus *compassion* ceases, as is expressly mentioned in ver. 11. That Jehovah is engaged in the most personal way is attested by the very form of the expression in ver. 13.

3. The lost condition morally of the people as such is significantly brought before us, in ver. 11, in the profanation of the *sanctuary*. For this is the most express local symbol of the *personal* presence of Jehovah in the midst of Israel, with which, besides, the most perfect indwelling of God in the fulfilment (John ii. 19 sqq.) is identified.

4. The judgment threatens the *national* existence of Israel. But if the nationality of Israel is the holy nationality of the *people of God*, then it is as intelligible, that the peculiar form, the symbolical body, of this idea which is to be realized may perish in the judgment of God, as it is certain that the idea will be realized, in however few it may be; in reality, there has been but One Israel, that was alike sacrifice and priest, people and king.

5. Häv., Hengst., and others find in our chapter the announcement of yet a second penal judgment, viz. the last by the hand of the Romans, as already Theodoret, Jerome. The truth is, that the more complete (the expulsion of the ten tribes was a partial thing) unfolding of judgment involved in the Chaldean destruction of Jerusalem is not finished till the judgment of the world on the last day (Matt. xxiv. 21). The judgment which still farther diminishes the small number in the skirt of the garment in ver. 3 thus finds in the context—where a transition is made from the numerical element to the substance of the matter—its goal in the consuming of the whole of Israel (ver. 4). In the Chaldean judgment, Israel's nationality perished; at that early period, not first by the hand of the Romans. “We have no king but Cæsar” is the answer of the leading men of Israel already in John xix.

6. On ver. 9 Häv. remarks: “Alone of its kind, and to be compared with nothing else, is

the judgment of the Lord which runs through the history of the kingdom of God: it is a judgment continually rising higher and higher, as compared with which what goes before always appears an insignificant one, and in this its unceasing progress paving the way for the culminating point of the last judgment." Hengst. calls the judgment on Israel "a thing unique in the history of the world." Only one must not choose to read the true fulfilment in Josephus first, but as and because the Chaldean destruction of Jerusalem was the first judgment of the kind, so it remains, *as to its essence* also, the only one. For where is there a second nation, to which God has stood so near, driven forth in such a way from its land of promise since the days of the fathers, judged and, as being judged, preserved? But as this political mummification serves the world-purpose of the Anointed One, so it is in the same direction that we are to seek the meaning of the destruction of Jerusalem by the Romans, viz. not as a repetition, but merely as an application of the Chaldean judgment to the last period of the world beginning with Christ, to the last day. Hence the general eschatological character of the discourses of Jesus in the Gospels bearing on the subject.

7. For the central position of Jerusalem, in a theological point of view, Hengstenberg quotes "Jeshurun, the congregation of the upright, the pattern nation prepared by God, which was to send forth its light into the surrounding heathen darkness, to honour its God, and to draw others to Him. Deut. iv. 5, 6; Isa. xlii. 19. Comp. Matt. v. 14; 1 Pet. ii. 9."

8. Judgment is, in every decisive moment of the history of salvation (in the history of the world), the goal, the end. "Crisis" is the name given to it when one contemplates history from a remedio-pathological point of view.

HOMILETIC HINTS.

Ver. 1 sqq. "By means of the similitude of the hair, the Lord would intimate His exact connection with Israel, how they have received from Him all nourishment and supplies; from which fellowship He now cuts them off like hair" (B.B.).—"On account of its much hair, i.e. its great population, Jerusalem was so proud and full of vain confidence" (C.).—"And what an impression must it make, when Ezekiel, who was of the priestly class, contrary to Lev. xxi., shaved head and beard!" (L.).—"The judgments of God have their stages, and come at last, when the measure of sins is full, in a crowd, so that he who escapes the one falls into the other" (TÜB. B.).—"Men and all creatures become sharp swords, when God makes use of them in judgment" (STCK.).—"Behold an example of divine providence! God does not strike blindly in His judgments, but, in the midst of the greatest confusion of human affairs, weighs, as it were with scales, all that is to happen to every one" (W.).—"Not even a hair shall be wanting to us; but neither shall a hair escape with the just God" (B. B.).—"God is just, but He is also merciful: let us betake ourselves to His mercy" (L.).—"If one does not himself in time cut off his vanities and bad habits, then must a razor belonging to another make the eyes water, and cut in such a way, that of skin and hair nothing remains" (B. B.).—"In the judg-

ment learn God's justice, in the foretelling of it His goodness; but sin's loathsomeness brings on the judgment" (STCK.).—"If one does not fear before the sword of the Spirit or God's word (Eph. vi.; Heb. iv.), then must the sword of the enemy come and hew down the barren trees" (B. B.).—God's judgments: (1) sharp, (2) without respect of persons, but (3) just.—Ver. 2. "Exile is honourable if it happens to us for Christ's sake; the man who has to endure it because of sin cannot comfort himself therewith" (STCK.).—"These were certainly thoroughly scattered sheep, because they had forsaken their Shepherd! He that will not allow himself to be gathered under the wings of Jesus, will be carried away by the wind of the divine wrath down to hell. And let a man flee whither he will, if he wants a good conscience, then the vengeance of God follows: there is no possibility of escape from Him" (B. B.).—Under the sword of God: (1) the man whom the flame in the inner man, the fire of conscience, does not consume, (2) is struck down by the outward calamities of life, (3) or he is carried away by every gust of wind—of pleasure, of opinion, etc., in the world, and so is lost.—Ver. 3. "Divine providence and goodness remembers mercy in the midst of wrath, because of the Messiah, who was to be born of this seed" (STCK.).—"Otherwise it would have happened as in the case of Sodom and Gomorrah" (L.).—Think how we are first bound up in the skirt of the righteousness of Jesus Christ! And no one will pluck us out of His hand.—Ver. 4. "This is not to be literal fire, but something much more real even than this, the fire of the wrath of God, when He gives them over to the curse, and to the everlasting torment of an evil conscience; and this fire is to take hold of all Israel, with the exception of those preserved in the skirt of the garment" (Cocc.).

Ver. 5 sqq. The greater the benefit, the greater ought to be the gratitude.—"In the Church, greater sins are often committed than outside of it" (Sr.).—After the manner of Jerusalem, those cities acted in later times, where most of Jesus' miracles were wrought (Matt. xi.).—Outward advantages, without the inward disposition to correspond, are tow for the fire.—"We have therefore to see to it, that we bear the pleasure (the burden) of prosperity with a strong mind" (C.).—To whom much is given, of him much may be required, and much is required; and yet there shall only be required faithfulness in stewardship, and that gratitude which is so easily understood of itself.—"He that knows his Lord's will, and does it not, sins more grievously, and has more grievous punishment to expect, Luke xii. 47" (O.).—"Perversion of the true doctrine and of the true worship and unholily living draw the judgments of God after them" (TÜB. B.).—Ver. 6 sqq. "The heterodox often show in their worship more zeal, earnestness, and steadfastness than the orthodox" (Sr.).—"Their vices we often adopt from the heathen, and in what is good allow them the advantage. They ought to have learnt from us, and we may learn even from them" (B. B.).—Ver. 8 sqq. "As it is the comfort of the pi. us: if God be for us, who can be against us? so it is the terror of the ungodly: since God is against you, who will be for you?" (STCK.).—The divine judgments in the world are a mirror for the world.—Ver. 9. The individuality

of the judgments of God an interesting historical theme.—Ver. 10. "Famine has no eyes, no ears, no hands, but teeth. It has no respect of persons, nor does it listen to anything, nor does it give, but is cruel and unmerciful" (STCK.).—Fathers often enough devour their children by the bad example which they give them. And children devour their fathers by their covetousness, want of affection, disobedience, by the grief which they prepare for them.—Ver. 11. In him that does not sanctify God, God sanctifies Himself.—I live, and ye shall live also. But it is a fearful thing to fall into the hands of the living God. These are contrasts.—How many profane the sanctuary of God by sleep, by extravagance in dress, by their distracted worldly thoughts!—Ver. 13. There thou seest how zealous love can be. This causes the jealousy of Him who is Israel's Husband.—There-

fore we ought to hear betimes, lest we be compelled to feel when it is too late.—Ver. 14. How many such monuments of divine retribution stand on our life-path! We walk past, yes, alas! past them. Into the mirror of the judgments of God we look in vain, just as into that of the divine law.—"If love cannot improve us, then must we feel the iron sceptre" (B. B.).—Ver. 17. "All the creatures are ready for vengeance, and wait merely for God's command" (STCK.).—"If men do not terrify us, then there are the beasts" (STCK.).—Thus there is a chain of divine punishments; one takes the other's hand.—"In the end, it is God with whom we have to do. Be not, then, like the dog which bites the stone, and not the hand which threw it!" (STCK.).—"God subscribes the threatening with the royal monogram of His name" (A. L.).

3. THE TWO DISCOURSES OF REBUKE (CH. VI. AND VII.).

CH. VI. 1. And the word of Jehovah came unto me, saying: Son of man, set
2 thy face toward the mountains of Israel, and prophesy to them. And say,
3 Ye mountains of Israel, hear the word of the Lord Jehovah. Thus saith the
Lord Jehovah to the mountains and to the hills, to the brook-channels and
to the valleys: Behold, I, even I, cause a sword to come upon you, and I
4 destroy your high places. And your altars are desolated, and your sun-
pillars are broken in pieces; and I make your slain to fall before your dung-
5 idols. And I lay the carcases of the children of Israel before their dung-idols,
6 and scatter your bones round about your altars. In all your dwelling-places
shall the cities be laid waste, and the high places become desolate, in order that
your altars may be laid waste and broken in pieces, and your dung-idols be laid
waste and done away with, and your sun-pillars be thrown down, and your handi-
7 works be rooted out. And the slain falls in your midst, and ye know that I am
8 Jehovah. And I leave a remnant, inasmuch as there are to you some that have
escaped the sword among the heathen nations, when ye are scattered in the
9 countries. And your escaped ones remember me among the heathen nations,
whither they are carried captive, when I have broken their whorish heart, which
hath departed from me, and their eyes, which go a whoring after their dung-idols;
and they feel loathing in their faces for the evil things which they have done in
10 respect of all their abominations. And they know that I am Jehovah; not in
11 vain have I said that I would do this evil unto them. Thus saith the Lord
Jehovah: Strike into thy hand, and stamp with thy foot, and say, Woe to all
the evil abominations of the house of Israel, who shall fall by the sword, by the
12 famine, and by the pestilence. He that is far off shall die by the pestilence;
and he that is near shall fall by the sword; and he that remained over, and he
that is preserved, shall die by the famine; and I accomplish My fury upon [in]
13 them. And ye know that I am Jehovah, when their slain are in the midst of
their dung-idols round about their altars, at every high hill, upon all the tops of
the mountains, and under every green tree, and under every thick terebinth, on
14 whatever place they did offer sweet savour to all their dung-idols. And I stretch
out My hand upon them, and make the land a desert and waste more than the
wilderness of Diblath, in all their dwelling-places; and they know that I am
Jehovah.

Ver. 3 Vulg.: . . . *rupibus et vallibus*—(Anoth. read : *הר וקני* is wanting in some.)

Ver. 8. Anoth. read: *לפני נלליתם*. Vulg.: *simulacrorum vestrorum*.

Ver. 9. . . . *in pascua et pratorum vestrorum*. Al. *in pascuis*—

Ver. 9. Sept. : . . . *in pascuis et pratorum vestrorum*—

Ver. 12. *Ὁ ἔργος ἐν ἰουδαίᾳ . . . ἐστὶ μακρὰν ἐν θανάτῳ τελευτήσῃ, κ. ὅ . . . κ. ἐν περιχομένῳ ἐν λίμνῃ—golficus . . . ὁ*

θεοῦ—

Ver. 13. . . . *ἐμὲ*—

EXEGETICAL REMARKS.

The first discourse is not exactly a continuation, or even a farther elucidation of what precedes, but a word by itself, although with reference to what went before. Its resemblance to Jeremiah will be shown by manifold points of contact with the style of Jeremiah. According to Calv., Ezekiel turns now from Judah to Israel (?).—Ver. 1. Comp. ch. i. 3, iii. 16.—Ver. 2. **שִׁים פָּנֶיךָ** expresses the direction, and that simply: toward; the translation of **אֵל** by: “against,” is stronger than is necessary.—The mountains of Israel remove, of course, the horizon of the prophet from Jerusalem, which was hitherto mainly the subject of discourse, to a greater distance; but the expression is used, not so much in order to characterize the whole land according to its peculiarity, as a land of mountains in the sense of Deut. xi. 11 (HENGST.), which in the connection here would be quite superfluous; but the mountains come into consideration, as the sequel shows, as Israel's *well-known, favourite places of sacrifice* (Jer. iii. 6). According to J. D. Mich.: “a prophecy against the remnant of the ten tribes in Palestine, which took part even in Hezekiah's and Josiah's passover.” As in the case of words of speaking, **אֱלֹהִים** might also mean: “to prophesy of them;” but they are—Ver. 3—formally addressed. Comp. 1 Kings xiii. 2.—**אֶפְסִים** may be a narrow valley, a defile, and equally well a river-bed, a brook-channel.—For **וְלַנְיָאוֹת** we have in the Qeri: **וְלַנְיָאוֹת**. Not for the purpose of depicting the whole land, but in order graphically to set forth the mountains; or because defiles and valleys, on account of the growth of trees, are distinctively for idolatrous services (*e.g.* the valley of Hinnom, Jer. vii. 31, xxxii. 35). In the latter respect, the sword comes and destroys the high places, as high places of worship, self-chosen; hence *your*.—**הֵנְנִי אֲנִי** energetically expressive. The sword-tone from ch. v. begins again to make itself heard.

Ver. 4. **וְנִשְׁמָו** perf. Niph. of **שָׁמַם**, comp. ch. iv. 17; here of being rendered silent by devastation: to lay waste.—The altars where sacrifices are offered.—**וְהַמִּזְבֵּחַ** only in the plural, statues, images of the Phœnician sun-god (Baal-Hamman); RASCHI: “sun-pillars.”—**וְהַלְלִים** likewise only in the plural, certainly not: “stocks,” from **הָלַל**, “to roll” (?), but undoubtedly connected with **הָלַל** and **הָלַל**, “dung,” unless: the “abominable,” “horrible,” from the original meaning: “to separate,” “to divide.” HAV.: stone monuments (contemptuously: loose stones), dead masses of stone. (Perhaps: “your excrements.”)—**לְפָנַי**, “in face of,” lying before the face. Dust to dung.—Ver. 5. **פָּנֶיךָ** is: something fallen, a dead body; comp. Lev. xxvi. 30.—**עֵצִים** is “what is strong,” hence: a bone. (LAV. remarks here, that perhaps also they made themselves be buried beside their idols, and that now the bones of the dead were to be brought out and scattered by their enemies seeking after the orna-

ments of the dead.) The discourse is addressed to the mountains; but as it is spoken of the children of Israel, so also in reality it is spoken to them.

In Ver. 6 the place of execution is extended by means of **בְּכָל מְשׁוּבוֹתֵיכֶם** to the inhabited land, more specially to the cities (Jer. ii. 23).—**וְתַחֲרִיבֶנָּה**, with significant allusion to **חֶרֶב** (sword).

—**לְמַעַן**: the extermination of the idolatrous worship therefore is the object.—**וְיֵאשְׁמוּ**. HENGST.: “and become guilty,” be convicted as guilty by means of the destruction. **וְיֵאשְׁמוּ** is “to demolish,” “to break in pieces,” and from that morally: to commit a fault, and consequently to become guilty, finally: to suffer punishment. Guilt appears a strange thought for our context here.—Ver. 7. **שָׁלַח** [sing.]; the individual instead of all who are like him, one here, another there.—Because the discourse reaches a pause, after the personal element (as in vers. 4, 5) has been added to the material, there is mentioned as the result the experimental knowledge of Jehovah,—not so much of His being God alone, as of His eternity; here in contrast with the idols which pass away. With such knowledge taken into view as the effect of later experience, the way is paved at the same time for Ver. 8. (Ew. converts **וְהוֹדִירִי**, which is to him “incapable of explanation” (!), into **וְיִפְרֹתִי**, which he attaches to ver. 7).—The remnant are such as have escaped so far as the sword is concerned, etc.; comp. ch. v. 2, 12, 3 (Rom. ix. 27, xi. 5).—**בְּהוֹרֹתֵיכֶם**, inf. Niph. with plur. suffix, for **בְּהוֹרֹתֵיכֶם**.

Ver. 9. Comp. Luke xv. 17 sqq. (Lev. xxvi. 41).—**אִשְׁרִי**: if, or when. **נִשְׁבַּרְתִּי** Ges. understands in a middle sense: “I break for myself.” HENGST.: “The passivity passes over, as it were, from those whose heart is broken to Him by whom, and in whose interest, it has been broken. I was broken, instead of: I have broken for myself.” [Others: By whose whorish heart I am broken (with pain, Gen. vi. 6). HITZ.: their heart and eyes, which could not be satisfied with whoredom (ch. xvi. 28, 29), God will then “satisfy” with bitter feelings **הִשְׁבַּעְתִּי** instead of **נִשְׁבַּרְתִּי**. Ew. reads, instead of **נִשְׁבַּרְתִּי**, **אִשְׁרִי נִשְׁבַּרְתִּי**. The LXX. have read **וְנִשְׁבַּרְתִּי**.] Is there an allusion to David in Ps. li. 17 (2 Sam. xi. 2), as Hengst. supposes?—**וְנָחָה** is found properly only of the woman, as here also in the application to the marriage relationship of Israel to Jehovah. The word means properly: to incline; but whether is it *towards* or *away from*? In the latter sense (Hos. ix. 1) we have it interpreted by means of **אִשְׁרִי מַעַל**; in the former by means of **אִשְׁרִי וְנִקְפָּה** (קִיּוֹ) with Dag. euphon. in the last.—**בְּפָנֵיהֶם**, not of the idols **לְפָנַי**, vers. 4, 5, but of the escaped, who feel loathing in their own faces (“not reciprocally,” HITZ.). (HENGST.: to become a loathing to themselves. ROSENTH.: so that their face shows the loathing.) Ch. xx. 43, xxxvi. 31.—**אֶל־הוֹדִירֵנוּ**: “in reference to,” as respecting, etc. Comp. besides, Jer. xxii. 22; Hos. iv. 19.—**לְכָל**, like **אֵל**, of which it is an abbreviation.

Ver. 10. Like ver. 7, a pause in the discourse, a repetition of the object in view. *He remains what He is, but they must change, must away back to Him.* In this experimental way they come to know Jehovah.—חַנָּם (חֵן), *gratie, frustra*, in complete form חַנָּם חַנָּם. That the deed proves the word is not the special point of this second pause in the discourse, but (according to the accents) the eternity of Jehovah, as in ver. 7, in contrast with the idols that pass away, so now in contrast with those who change in Israel.—The words “Not in vain have I said,” etc. (comp. on ch. xiv. 23), show in general how it is possible, by means of the fulfilment of what has been said, that they can acquire from experience the knowledge of Jehovah; and they form, besides, the transition to Ver. 11: כְּהִיאָמָר. Pain and displeasure, in general lively emotion (Num. xxiv. 10; Ezek. xxi. 19 [17], xxii. 13). Not like ch. xxv. 6 or 2 Sam. xxii. 43. But comp., as to the *first* gesture, ver. 14. Either: with the *hand* upon the thigh (Jer. xxxi. 19), or: one hand into the other. The gesture with the *foot* Hengst. takes in the sense of impatience, which cannot wait for the suffering following upon the sinful action. The prophet symbolizes in his own person the indignation of Jehovah. אָשָׁר, according to Keil, a conjunction: *that*.

Ver. 12. Since the “house of Israel” (ver. 11) as a whole is interpreted by means of אָשָׁר in the plural, and since, in fact, more exactly it is those who fall by the sword, etc., the specification of our verse refers to the same parties. He that is *far off*, who may reckon himself far off from the sword, which is first named in ver. 11, *dies* by that which is last named in ver. 11, and hence relatively farthest off: *pestilence*. He that is *near*, who is near the death by famine, the second named, does not, however, perish by it, but *falls* by what is still nearer to him (according to ver. 11), the first named *sword*. He that *remaineth over*, viz. from the pestilence, and he that is *preserved*, viz. from the sword, *dies* nevertheless, as it were of himself, by the *famine*. The prevailing reference here, according to ch. iv., v., is to the siege of Jerusalem; but הַנֶּצֶק is not on that account: he that is besieged (Hitz.). Comp. besides, ch. v. 13.

Ver. 13. A third pause in the discourse; comp. vers. 7, 10. The point in hand is the eternity of Jehovah—the beginning being at the same time resumed in a supplementary way now at the close and termination of the discourse—in contrast with the land, consequently with what has been promised and given by Jehovah Himself! Thus the accomplishment of the divine fury just threatened (ver. 12) is brought about. Perhaps also the hearers of the prophet are addressed, who may be conceived of as acquiring such knowledge. Comp. besides, vers. 4, 5; 1 Kings xiv. 23; 2 Kings xvii. 10; Deut. xii. 2; Isa. lvii. 5 sq.; Hos. iv. 13; Jer. ii. 20, iii. 6.—*Heights of hills and tops of mountains*, as being nearer heaven, the heavenly powers, as it were like *natural altars of the earth*, adapted also for watching the progress of the sacrifice, of the sacrificial smoke mentioned in what follows.—Not forests, groves, but *single green trees* found in the brook-channels and ravines.—אֶלֶף like אֶלֶף, from its strength, a tree similar to the oak, ever-green, rich in shade,

with fruit in clusters, *capable of reaching a great age*, hence also used for monuments, landmarks, and the like (KIMCHI: our elms). In arboriculture the tree most preferred, *perhaps as being sacred to Astarte*. בְּקוֹם אֵשֶׁר, *loco quo = ubi*.—The standing formula in the law of the offering in general, and in particular of the burnt-offering which is wholly consumed, רִיחַ נִיחָח, “savour of rest,” is a bitter criticism, where God must pronounce it of the worship of idols. (“The idea of *rest* is, like that of *peace*, synonymous with acceptability, pleasantness, so that the formula is intended to assert that the offering, when it rises up, is acceptable, well-pleasing to God,” BÄHR.) Comp. Gen. viii. 21; Ezek. viii. 11, xvi. 18; Hos. ii. 13.

Ver. 14. The exceedingly expressive gesture (ch. xiv. 9, 13) explains itself, in contrast with the foregoing spread of idolatry (וְנִתְחַי) over against נִתְרָשָׁם (ver. 13). שְׂמָמָה וְשִׁמְמָה is: *a waste and desolation, the greatest waste*. Comp. ch. v. 14; Jer. vi. 8.—A wilderness of Diblath is not known elsewhere, hence many have read Riblah, a city which lay on the northern boundary of Palestine (?), with ר local attached to it, in this sense: “from the wilderness (in the south and east) as far as Riblah.” Besides the fact that the change of reading is without support from the ancient translators, there is so much against it in a linguistic and geographical point of view (comp. Deut. xxiv. 11 and 2 Kings xxiii. 33; Jer. xxxix. 5, lii. 10), that certainly the simpler plan recommends itself, to take ב comparatively (בְּ) and “Diblathah” = Diblathaim (Jer. xlviii. 22; Num. xxxiii. 46), which is also in the inscription recently discovered at Dhiban, on the other side of the Dead Sea, comp. Schlottmann's *Osterprogramm*, 1870; Nöldeke, *Die Inschrift des Königs Mesa von Moab*, Kiel, 1870), the Moabite city on the margin of the great wilderness of Arabia Deserta. Comp. Keil on the passage. [Häv. takes “Diblathah” as a proper name formed by Ezekiel, whose appellative meaning (the form like תְּמַתָּה, side by side with תְּמַתָּה) is perhaps: “wilderness of ruin, of destruction” (Joel ii. 3; Jer. li. 26), analogously to “Babylon.”]

ADDITIONAL NOTE ON CH. V., VI.

[In the vision of the siege and the iniquity-bearing, a heavy burden of troubles, partly in progress, and partly still impending, had been announced by the prophet as determined against the covenant people. The afflictions of Egypt and the trials of the wilderness were, in a manner, to pass over them again. But even that was not enough; for as their guilt exceeded the guilt of their forefathers, so the chastisement now to be received from the hand of God was to surpass all that had been experienced in the history of the past. This more severe message is unfolded in the next vision, that recorded in these chapters.

The judgments themselves are distributed into three classes, according to the threefold division of the hair: the sword was to devour one-third of the people; famine and pestilence another; and that which remained was to be scattered among the nations. The strongest language is employed to describe the calamities indicated under these

various heads, and everything is introduced that might have the effect of conveying the most appalling idea of the coming future. Amid the horrors to be produced by famine and pestilence, the dreadful words of Moses, that "their fathers should eat their sons in the midst of them," are reiterated, with the addition of the still darker feature, that "the sons should also eat their fathers" (ver. 10). The wild beasts of the field, too, were to embitter by their ravages the calamities produced by the evil arrows of famine; and the sword was to pass through the land in such fury, that none should be able to escape, rendering all a desolate wilderness (ch. vi. 14), destroying also their idols, and scattering around them the dead carcasses of the people, so that the things in which they had foolishly trusted should only in the day of evil prove the witnesses and companions of their ruin (ch. vi. 3-6). Finally, in respect to those who should escape the more immediate evils, not only should they be scattered far and wide among the nations, but should there also meet with taunting and reproaches; nay, a sword should be drawn out after them, as had already been predicted by Moses (ch. v. 12; Lev. xxvi. 33); they, too, were to be for burning (so also Isa. vi. 13); for the anger of the Lord was still to pursue after them with "furious rebukes," until He had completely broken their rebellious hearts, and wrought in them a spirit of true contrition for sin and perfect reconciliation of heart with God (ch. vi. 9).

Nothing of a definite nature is mentioned as to time and place in this dark outline of revealed judgments. That the doom of evil was by no means to be exhausted by the troubles connected with the Chaldean conquest is manifest; for that portion of the people who were to go into exile and be dispersed among the nations were appointed to other and still future tribulations. There was to be a germinating evil in their destiny, because there would be, as the Lord clearly foresaw, a germinating evil in their character; and so long as this root of bitterness should still be springing up into acts of rebellion against God, it should never cease to be recoiling upon them with strokes of chastisement in providence. In this there was nothing absolutely singular as to the *principle* on which the divine government proceeded—only, as God had connected himself with Israel in a manner He never had done with any nation before, nor would with any other again, there should be a certain singularity in their case as to the actual experience of suffering on account of sin. In *their* history as a people, the footsteps of God's righteous judgment would leave impressions behind it of unexampled severity, according to the word here uttered: "And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations."

But there is no caprice in the dealings of God. When He afflicts with the rod of chastisement and rebuke, it is only because the righteous principles of His government demand it; and the fearful burden of evils here suspended over the heads of ancient Israel sounds also a warning-note of judgment to all nations and all ages of the world. There have been, it is true, such changes introduced into the outward administration of God's kingdom, as render it, for the most part, impossible to trace the execution of His judg-

ments with the same ease and certainty with which we can mark their course in the history of ancient Israel. But it is not the less certain that the principles which produced such marked effects then are in active operation still; and wherever Israel's guilt is incurred anew, there will infallibly be experienced a renewal of Israel's doom. For the gospel has brought no suspension of God's justice any more than of His mercy. It contains the most glorious exhibition of His grace to sinners; but along with this it contains the most affecting and awful display of His righteous indignation against sin. Both features, indeed, of the divine character have reached under the gospel a higher stage of development; and so far has the introduction of the new covenant been from laying an arrest on the severity of God, that not till it appeared did the Jews themselves experience the heaviest portion of the evils threatened against them; then only did the wrath begin to fall upon them to the uttermost, and the days of darkness and tribulation come, such as had not hitherto been known. This vision of woe, therefore, extends alike over both dispensations, and speaks to men of every age and clime; it is a mirror, in which the justice of God reflects itself for the world at large, with no further alteration for gospel times than such as is implied in the words of the apostle: "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—FAIRBAIRN'S *Ezekiel*, pp. 64, 65-67.—W. F.]

DOCTRINAL REFLECTIONS.

1. But what has Israel sought with all its idolatry? It has sought a strange righteousness instead of that offered to it in the law of God, viz. the heathen righteousness, which is that of the natural man in his self-will. Therefore God's righteousness in judgment breaks in pieces this self-righteousness in all its manifold forms.

2. It is therefore the first petition in the prayer which the Messiah has taught us: Hallowed be Thy name, of which the first step is thus expressed in the Heidelberg Catechism: Grant that we may rightly know Thee, a point to which this chapter also returns over and over again. And to glorify and praise God in all His works, as the catechism farther teaches, is exactly the opposite of the works of our own hands in ver. 6.

3. Without a remnant, the eternity of the divine covenant, and with it the eternity of Jehovah Himself, the essence of His name, would fall to the ground. The continuity of the Church of God is the defence of the divine covenant-faithfulness, the proof of the divine providence (government), the triumph of grace over all judgment. He who judges, sifts.

4. "But first must heart and eye be broken, and fallen man must feel a loathing of himself on account of his wickedness, before he turns to Him who has not spoken in vain. This is the only way to the knowledge of the living and true God; and we all must first with Israel learn to seek and find with broken whorish hearts and eyes the light of the gospel in the shame of captivity among the blind heathen" (UMBR.).

5. "One may certainly feel that he has to do with God, but not humble himself; just as Cain (Gen. iv. 6) was compelled to tremble before God, but always remained the same. So it usually happens with the lost. It is certainly a part of repentance to recognise God's judgment, but the half merely. To be displeased with oneself is the other half" (CALV.).

6. By consenting to God's judgment, by approving of it and of His righteousness with our whole heart, as the prophet is to smite with his hands and to stamp with his foot, let us judge ourselves, and then we shall not be judged. Our justification of God leads to our justification by God, in the way shown, *e.g.*, in Ps. li.

7. It is a specialty of the prophecy of Ezekiel, on the one hand, the prominence given to Jehovah, who speaks and will act accordingly (ch. v.), and, on the other, the emphasis laid on knowledge as the result of experience. Because Jehovah speaks in accordance with His nature, will, decree, He will be what He is, when what He has said comes to pass. In such knowledge of Jehovah, reached through experience of what comes to pass, there lies an eschatological, New Testament element. There is a reference to the fullness of the times, alike in the judgment on Israel, and as regards the salvation of the whole world. The judgment on the heathen element in Israel is, besides, the judgment on heathenism in general. Jehovah is the holy monogram of all the future, the divine motto for the appearing of eternity in time, the manifestation of God in flesh. (Comp. Hos. ii. 19 sqq.)

HOMILETIC HINTS.

Vers. 1, 2. So a son of man may be brought by God into such a position as to assail "mountains" even, *i.e.* those who tower like mountains above the level of the rest of men, princes and kings and the like, with the word (Ps. cxliv. 6).—"Sin not only pollutes man, but drags the rest of the creatures also into suffering along with him" (A. L.).—Ver. 3 sqq. Against the sword of God idols are of no avail.—How many a place condemns many a man, and becomes his place of judgment!—There thou seest the manifold ways of men, in which they depart from the One Living God, and make to themselves broken cisterns, Jer. ii. 13.—In particular, a false worship does not remain unpunished, although it boasts a long time.—The power of strange gods over a heart which is not at home with God, and which follows unceasingly its strange lust: this, namely, that house and heart become desolate places of death.—Ver. 6. God first smites man repeatedly on the hand; at last He smites in pieces the works of his hands.—Ver. 7. "If, therefore, sin is committed in our midst, be not silent, laugh not, give no applause" (STCK.).—God is not less to be known in His judgments.—Vers. 1-7. God and idols: (1) how His word condemns them; (2) how His judgment annihilates them; (3) how those who serve them come to shame, spiritually and corporeally.

Ver. 8. "The Jews among the heathen nations—an example of the goodness, but also of the severity, of God, both leading us to repentance" (STCK.).—"God has and keeps for Himself at all

times a little flock in the world, which can be overpowered by no one" (CR.).—"Yes, what is there that is not scattered over the earth! Only think of the many graves and gravestones!" (STCK.).—Ver. 9. "So long as it goes well with the sinner, he is usually deaf and blind amid all admonitions and judgments. What a benefit therefore conferred by God, when he opens his eyes and ears by means of evil days!" (ST.).—"Among the heathen" means grace in the strange land, where one was not to expect it.—The blessing of affliction.—In prosperity misery, in adversity salvation!—Remembrance a way to God.—"Affliction is, as it were, a hammer for our strong heart, and is able to force tears from the eyes" (A. L.).—"Misery is the best preacher of repentance, when one will not listen to others. The majority are always like horses and mules; they are not to be brought to God otherwise than by bits and bridles, whips and rods" (B. B.).—In idolatry there is a whorish ardour, as the religious history of heathendom characteristically proves.—"For it is chastity of the spirit to serve God purely" (C.).—How must the good God thus go after us men, in order merely to bring back our heart and our eyes even from destruction!—"The sinner has nothing of his own, neither his heart, nor his eyes, nor his feet; everything belongs to the world, and is in the service of the devil" (A. L.).—"The true grief for our sin begins in the heart, manifests itself through the eyes, and proves itself in the whole life and walk" (STCK.).—"Sincere repentance never comes too late, but has always access to the grace of God, Rev. iii. 17, 19" (W.).—"When it is right in the penitent heart, there is also *loathing* of ourselves, Luke xviii. 13" (after St.).

Ver. 10. "The knowledge of God a fruit of repentance" (C.).—"Men make their boast with empty threatenings; but with God there is earnestness" (B. B.).—Ver. 11. Ezekiel's exclamation of woe has, as one may say, hand and foot. The whole man is wholly in it with his heart. Such excitement is not to be blamed in any servant of the Living God. The messengers of peace at least (Matt. x.) are to shake the dust off their feet. And He Himself, the Peaceful One, has in Luke xi. uttered one woe after another.—"God has many rods, wherewith He chastises evil-doers, but three especially, in which all the rest are gathered up" (L.).—Ver. 12. "No man can escape God" (STCK.).—Death overtakes us in all forms; woe to the impenitent!—"There are two kinds of flight from God: one which is of no use, and that by means of true repentance, which avails" (L.).—Ver. 13. "As is the case with Paul in Phil. iii., it causes the prophet also no annoyance to say the same thing repeatedly" (STCK.).—How sin can turn what is pleasing to the Most High into exactly the opposite!—Ver. 14. "When God has held His hand long enough stretched out to allure, to bless, then at length He stretches it out also to punish" (STCK.).—The wilderness shall blossom (Isa. xxxv.); but what was blossoming may also become a wilderness, and both from God.—"Jehovah is He who will be what He is; in other words, He who shows His eternity and power, and fulfils His word, and does not change, nor deny Himself" (COCC.).

CHAPTER VII.

- 1, 2 And the word of Jehovah came unto me, saying, And thou, son of man, thus saith the Lord Jehovah: An end to the soil of Israel! the end comes
 3 upon the four corners [borders] of the land. Now [comes] the end upon thee, and I send Mine anger into thee, and judge thee as thy ways [are], and give
 4 upon thee all thine abominations. And Mine eye will not restrain itself from [have pity upon] thee, neither will I spare; for [but] thy ways will I give upon thee, and thine abominations shall be in thy midst; and ye know that I am
 5 Jehovah. Thus saith the Lord Jehovah, An evil, one evil, behold it cometh.
 6 An end cometh, there cometh the end; it awaketh for thee, behold, it
 7 cometh. The turn (?) cometh to thee, O inhabitant of the land; the time cometh; the day is near, tumult and not joyous shouting upon the mountains.
 8 Now will I shortly pour out My fury upon thee, and I accomplish Mine anger upon [in] thee, and judge thee as thy ways [are], and give upon thee all thine
 9 abominations. And Mine eye will not forbear, and I will not spare; as thy ways [are] will I give upon thee, and thine abominations shall be in thy midst;
 10 and ye know that it is I, Jehovah, that smiteth. Behold, the day, behold, it
 11 cometh: the turn (?) springeth up; the rod sprouts; pride blossoms. The violence riseth up into the rod of wickedness; not of them, nor of their multitude, nor of their pomp; neither is there anything glorious upon
 12 [in, among] them. The time comes, the day arrives; let not the buyer rejoice, nor the seller mourn; for heat [of anger] cometh upon the whole multitude
 13 thereof. For the seller shall not return to what is sold, even were their life still among the living; for the vision is upon [against] the whole multitude thereof; he shall not return, nor shall they—in his iniquity is
 14 every one's life—show themselves strong. They blow the horn, and make all ready, and there is none who goeth to the battle; for My heat of anger is
 15 upon [against] their whole multitude. The sword without, and the pestilence and famine within! He that is in the field shall die by the sword; and he
 16 that is in the city, famine and pestilence shall devour him. And if their escaped ones escape, they are upon the mountains like doves of the valleys,
 17 all of them cooing, each one in his iniquity. All hands shall be slack, and all
 18 knees shall dissolve into water. And they gird sackcloth about them, and horror covers them; and upon all faces is shame, and baldness on all their
 19 heads. Their silver shall they cast upon the streets, and their gold shall be to them for repudiation. Their silver and their gold shall not be able to deliver them on the day of the outpouring of the wrath of Jehovah: they shall not satisfy their soul, neither fill their bowels; for it was a stumbling-block of their iniquity. And the ornament of his decoration—for pride they placed it, and images of their abominations, of their [their accus.] detestable
 21 things, they made of it: therefore I give it to them for repudiation. And I give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they profane her. And I turn away My face from them, and they profane My secret; and violent ones come into her, and profane her. Make the chain; for the land is full of blood-guiltiness, and the
 23 city is full of outrage. And I bring wicked ones of the [heathen] nations, and they take possession of their houses: and I make the pride of the strong to
 25 cease; and their holy places are profaned. Destruction cometh [came]; and
 26 they seek salvation [peace], and there is none. Destruction upon destruction shall come, and rumour shall be upon rumour; and they seek a vision from the prophet; and the law [instruction] shall perish from the priest, and counsel
 27 from the elders. The king shall mourn, and the prince shall put on blank amazement, and the hands of the people in the land shall be slack: according to their way will I do unto them, and according to their deserts will I judge them; and they know that I am Jehovah.

Ver. 2. Sept. . . . *ταδε λεγει . . . τη γη τ.* 'Isp. *στρας ημου, το στρας ημου εστι*—(Anoth. read.: *הקץ בא בא הקץ*.)

Ver. 3. . . . *τ. στρας ηου, το στρας προς εα.*

Ver. 4. Anoth. read.: *בדרכין*.

Ver. 5. Anoth. read.: *אחר*.

Ver. 7. . . . *ή πλανεη . . . ου μετα θορυβου οϊδε μου' αδιναν*—*contritio super te . . . prope est dies occisionis, et non gloria montium.* (Anoth. read.: *היך* fem.)

Ver. 10. Sept. . . . *ήμεραι κυριου, Ιου τ. στρας ημου*—

Ver. 11. K. *συντριψι συντριψις ανεμου, κ. ου μετα θορυβου οϊδε μετα σπυδης.* K. *ουκ ιξ αυτων εστιν, οϊδε ερασημος το αυτους.* (Anoth. read.: *הן לא ילך*. Vulg.: *et non erit requies in eis*.)

Ver. 13. . . . *δ ποιημενος προς τον πυλωνα . . . οτι ερασις . . . τ. πληθος αυτης ουκ ανακαμψι, κ. ανθρωπος το εφθαλμα* *ζωης αυτου ου πρατησιν.*

Ver. 14. . . . *πρωτος τε συμπαυση*—(Anoth. read.: *הקעץ*, Sept., Arab., Vulg.)

Ver. 16. *'Ος περιστριπτει μλητογικας παντας δεσποτας, ιλασται*—

Ver. 22. . . . *εσθλασονται εις αυτα εφθλασται*—

Ver. 23. . . . *πληθος λαου*—

Ver. 24. . . . *κ. αποστροφη το φρουγμα τ. ισχυος αυτου*—(Anoth. read.: *עץ*, Arab.)

Ver. 27. . . . Anoth. read.: *הכמשפט*. Vulg.: *et secundum judicia*—

EXEGETICAL REMARKS.

According to Hengst., the first cycle closes here, and, in fact, with a song (!). But the "lyric" element (Ew.) is rather a rhetorical one. Neither is there any "solemn close, which corresponds with the solemn introduction," but simply a *second prophetic discourse* attached to the first in ch. vi. The prophet has in his eye the time of the breaking forth of the divine judgment. (Hitzig from ver. 3 onwards works himself into the idea of two defective recensions of the original text, for which there is no valid ground. Neteler lays the Hebrew text as a basis, so far as it is confirmed by the Greek translation, in order to obtain a "piece of four parts carried through with complete symmetry.")

Ver. 1. Comp. ch. vi. 1.—Ver. 2. *ואחר*, as so often, an address to the prophet in contradistinction from the people (ch. ii. 8, iii. 25, iv. 1, v. 1). The Sept. supplied *אחר*. A mark of exclamation is enough.—*לארמה*, not "of" (HENGST.), nor, as Ew. maintains against the accents: "thus saith . . . to the fatherland of Israel." *ארמה* is the soil of a country, for which afterwards *הארץ*; hence the total ruin. Comp. ch. vi. 14. The preceding discourse is brought to a point in this, under the motto of the end.—Instead of *ארבעת* the Qeri gives the more usual form *ארבע*.

Ver. 3. *בך*, so that it finds its place in thee, where it can have vent.—*Ways for walk*. In accordance therewith will be the judgment. Their abominations come upon their own heads.—Ver. 4. *הקץ*, "to restrain oneself," hence "to spare" (ch. v. 11), to have compassion.—They are to see their abominations again in their midst, in their consequences, the divine punishments. Comp. besides, ch. vi. 7.

Ver. 5. *רעה*, what is *destructive, injurious*, here conceived of as being so evil, that it is spoken of as one standing alone, and not as a succession of evils. (Comp. ch. v. 9.) J. D. MICH.: "which makes an end at once, so that no second is necessary."—The curt, abrupt character of the discourse portrays the *sudden, violent* nature of the judgment.—The Chald. read perhaps *אחר*.

Ver. 6. *הקץ הקץ*, a play upon words. After having apparently *slept* so long and so soundly, the end (not Jehovah) awakes, and therefore it

comes.—*היך*, fem., because *Jerusalem* is in the background, as in ver. 8 also. ("The repetition indicates the certainty, the greatness, and the swiftness."—A L.)—*בא* (fem.) resumes the so strongly-emphasized *רעה* of ver. 5, or it stands impersonally (Häv., KEIL), or it prepares for *האפירה* in ver. 7, which means "a crown" in Isa. xxviii. 5, a meaning which is not suitable here. It might be allowable to translate in our verse: "the turn comes to thee," inasmuch as *עפירה* from *עפר* may be something "arranged in a row together" with something else, where one thing follows another. But this certainly hardly suits *האפירה* in ver. 10. The interpretation most in favour, viz. "destiny" (HITZ.: the goddess of fate, properly: vicissitude of fortune, catastrophe), gives a suitable although heathenish sense; we would be compelled to admit a borrowing on Ezekiel's part from his Chaldaic surroundings, and yet the expression itself is not thereby explained. It is sought to be explained by the circle of fate, or its being shut up within itself. One might think of the *return of the sin in the punishment, wherewith it finishes its course*; comp. vers. 3, 4. (*עפר* in Judg. vii. 3 = to return circuitously.) Others hold fast by the meaning "crown," and understand by it the kingdom of the Chaldeans, or the king of the Chaldeans. Häv., who combats this meaning, asserting that in Isa. xxviii. it is a plait of hair that is meant, accepts a later Aramaism, *עפירה* = *עפרא*, "the dawn," viz. of the evil day (Joel ii. 1, 2). Grot. with reference to *הקץ* in ver. 6, inasmuch as it was customary for judgment to be administered in the morning. Others in other ways. Was it intended, perhaps, to indicate something equivalent to: what is marked with the graver (*עפיר*), what is *determined*, established, as in Jer. xvii. 1?—*היך*, masc., because of what follows (Hos.

ix. 7).—*היחם*, artic. *dies ille*.—*Tumult*, perhaps alarm of war, and in contrast therewith *היך*, i.e. *היך* (comp. Isa. xvi. 9, 10; Jer. xlviii. 33), cry of joy of the vine-dressers (!), or cry of *victory*, Isa. xl. 9 (J. D. MICH.), or *festival-pomp* of the idolaters, ch. vi. 3, 13 (ROSENEM.). HENGST.: "joyful shout of the mountains," because the shout of joy is heard on them and called forth by

them (Ps. lxxxix. 13), in place of which will come the painful tumult of those who are seeking deliverance. Hāv. takes הָרֹדֶר for הָרֹדֶר, "brightness," so that the dawn rises without mountain-brightness (?), without irradiating the mountains which are first to be irradiated (!).

Ver. 8. עֵתָהּ; comp. ver. 3.—מְקַרֵּב, in Deut.

xxxii. 17 of place, here of time (Job xx. 5). Comp. besides, ch. vi. 12, vii. 3, 4.—Ver. 9. Comp. ver. 4. The added expression *smileth* does not announce what follows, but meets beforehand a false interpretation of the same (the sprouting rod). Ver. 10. Comp. on ver. 7.—צִמָּחָה, because of what follows of the springing up, *like a plant, from the soil of which the sinners are bragging.*—The rod is for Israel, in order to *punishment*, in fact, the staff of the Chaldean ruler, Nebuchadnezzar's sceptre. What a contrast to Num. xvii. 2, 3! To the "sprouting" of power, which *can*, corresponds the "blossoming" of pride, which *will*. (זָרָה, to boil, to boil over.)

Ver. 11. Thus the violence, the violent acting which takes place, rises into the rod of wickedness, i.e. which punishes the wickedness of Israel; into the staff, sceptre, of the Chaldean, where-with Israel's wickedness is smitten (Isa. x. 5). Other expositors interpret מִמָּה already in ver. 10 of the tribe of Judah (Grot.), its royal sceptre (Cocc.), and refer alike חֶרֶק there and חֶרֶק here to the complete sinful development of the kingdom (Ew.), so that the rod of wickedness would be that rod wherewith wickedness smites itself. Grot. takes *adversative*; the violent Chaldean rises up against the wicked tribe of Judah. Cocc.: Israel's violent conduct (Gen. vi. 11) brings upon them instead of God the sceptre of the Chaldean dominion of wickedness. It would be natural to understand the immediately following not of them, etc., in such a way that this "rod of wickedness," "of violence," would now be pointed out more definitely, in as far as it is not to spring forth from Israel (לֹא-מֵהֶם), neither from their roaring (הֶמָּה), Isa. v. 13, 14, the noisy, politically-roused multitude, nor from their humming (by paronomasia, equivalent to: pomp), consequently neither of democratic nor of aristocratic origin (comp. 1 Kings xii. 11). הֶמָּה, plur. הֶמָּה, plur. הֶמָּה.

(only to be found here); מִמָּהֶם, Gez.: of their possessions, KEIL: the multitude of possessions. [HENGST.: "nor of them, and them (yet again),"—like הֶמָּה in Isa. lvii. 6,—however much they may hold up their heads; Jewish expositors resolve it into אֲשֶׁר, and understand it of their children (so the

Chaldee); Hāv.: cares, anxieties, these are as useless as the multitude of the people themselves!}] The penal judgment will come from outside themselves. HENGST.: "It is a throwing contempt on the 'we,' which they had continually in their mouth, and repeated with great emphasis: we, we shall do everything, etc. (Jer. xxx. 21; Zech. x. 4)."—לֹא-נָתַן בָּהֶם, Gez. from נָתַן, Keil, from נָתַן, "to be prominent;" something glorious. [Hāv.: "and there is a want of beauty

in them." (The word is found only here).—According to the Jewish expositors, נָתַן

נָתַן, from נָתַן, loud lament. HENGST.: "that wailing will be forgotten in deep despair." (Cocc. making it refer to the falling sceptre of David, they will be obliged to conceal their wailing on that account before the tyrant who conquers them!) Ew.: "Nothing will remain of the wicked, neither of their proud, haughtily blustering, luxurious conduct, in prosperity as hitherto, nor of their sighing or even their discontented grumbling and murmuring in adversity." Similarly Calvin, of the root and branch destruction of them, their multitude, their possessions.]

Accordingly לֹא וְלֹא are understood as short sentences descriptive of the result of the stroke of ver. 10 (KEIL), the effect of the repetition being heightened by the omission of the verb, as if they were exclamations. As for the rest, Hitz. remarks excellently: "unannounced הַיּוֹם הַזֶּה the day will come, unexpectedly, and so much greater the shock of surprise."

After a second emphasizing in ver. 12 of the leading thought of the proclamation—comp. ver. 7—בָּא, proph. preterites—the buyer and the seller are given as an exemplification from the dealings of ordinary life. The former is not to rejoice in the possession which he covets; he does not come into the enjoyment of it. The latter is not to mourn over the loss of a property he would fain retain, but which has been alienated from necessity; much else is at stake: for חֶרֶק, elsewhere חֶרֶק, comes upon כְּלֵי-הַמִּוֶּכֶה (the

suffix agreeing with לְאֶדְמוֹת יִשְׂרָאֵל, or referring to Jerusalem), the whole of the people is consumed. Comp. Ps. xxxix. 6. HENGST.: the multitude which makes so much ado about nothing.—The general reason is followed in ver. 13 by a more special one (as Hengst.), or by what is merely a specializing of חֶרֶק. כִּי might also

stand in the sense of: but certainly, i.e. the seller is not to mourn, but certainly he shall not return to his property that is sold; hence the possible return thereto must not be a motive for him not to mourn. That is to say, the seller would have, — and therefore is this specialty introduced, in order, at the same time, to mark the national ruin,—according to Lev. xxv., the prospect of the year of jubilee, the carrying out of which is thus attested here (Hāv.), or at least presupposed in its idea, and therewith the return to what he had sold remained open. (Philipp. thinks of the right of the seller at any time to buy back again what was sold, either himself or through the nearest kinsman, for the selling price, Ruth iv.; Jer. xxxii.) But although in other circumstances the man who has no possession, the vexed poor man, has a better chance of being left behind than the man who has a possession, the joyous rich man, in the case impending it will in general be otherwise, i.e. quite alike for the one and for the other. Individuals, indeed, will remain alive. עֵתָהּ, a conditional circumstantial clause (Hāv., KEIL), so that the case is supposed, that their (viz. the sellers') life is among the living, that they come out of it with their life. The seller, consequently, is used collectively for the individuals who as such come

to be considered. The judgment applies to the *persons*—this is the leading thought—and not, as the expositors assert, to their possession. Hence כִּי־אֵל־כָּל־הַמּוֹנֶה is repeated from ver. 12, but instead of הָרָח we have by paronomasia הָחוֹךְ, the *glowing heat* seen in the prophetic vision (ch. i.). הָחוֹךְ might perhaps confirm the interpretation of הַצִּפּוּרִּי in ver. 7 as what is fixed, determined.

In like manner לֹא יִשׁוּב is resumed from the beginning of our verse, and that in the same sense, so that it is certainly not to be translated: "for the prophecy against the whole multitude shall not return" (JER.), a thought which is too little in keeping with the exceptional earnestness of the context. Rather is the statement meant to be something additional *as to the persons*, appended to the special exemplification of the seller. Hence וְאִישׁ equivalent to: *since every one* has "his life in his iniquity," and it is therefore very questionable whether (as was parenthetically supposed above) "their life" might be "still among the living."—לֹא יִתְחַזְקוּ: they shall not show themselves strong, manifest strength, courage; the iniquity cripples their power of life, with which what follows agrees admirably. [Other expositions: EWALD: "But certainly they may become unfortunate or the reverse for a time: he who was compelled to sell his property may not even obtain it in the year of jubilee, or, on the other hand, the divine punishment may no longer light upon the rich brawlers, yet the former remain in their lust after a life of sense in the world, without coming to repentance through adversity (Ps. xvii. 14), and the latter do not suffer themselves to be drawn out of their sins by prosperity; all are irresolute, cowardly people," etc. HAV. explains the last clause also of the year of jubilee still, whose object is "to be strengthened in life" (חִיָּתוֹ, an accus. to be connected with the passive יִתְחַזְקוּ), so that one springs up into new life: there has been a restoration—a new birth. No one is to obtain a new strength of his vital powers by means of his sin; rather do those fearful Sabbatical years make their appearance, Lev. xxvi. 34 sq. The second לֹא יִשׁוּב has also been understood by some in the sense that no one "turns," although the prophecy summons all to repentance, which agrees just as little with the context. וְאִישׁ is interpreted on the part of some by an omission of the relative: "every one whose life is in his iniquity," while others take the first suffix pleonastically, in this way: "they shall not any of them strengthen themselves by means of (on account of) the iniquity of his life," so as to be able to stand against their enemies. The plural with the collective אִישׁ. HENGST.: "The seller will in no case return to the property which he has sold, so that he should be obliged to regard it with pain, for the whole land is stripped of its inhabitants; but it may also happen that he loses his life, and he has to account it good fortune if this does not take place, so that the thing sold cannot be a source of pain to him: and many a one (אִישׁ) will not retain his life because of his misdeed."] The LXX. read πῶ instead of πῶ.

Ver. 14. The predicted feebleness is placed before our eyes in a picture all but ironical.—

בְּחִקְוֶה has nothing to do with Jer. vi. 1 (where Tekoa is a proper name). But an infin. absol., with preposition and article, is grammatically too bold. Neither are we to translate, as Hengst. does: "they blew with a loud blast," but (as also the Sept.) as designating the *instrument* wherewith the blast is made. The infin. absol. הִכָּן (הִכְנָן)—comp. Nah. ii. 4 [3] (a military term)—shortly for the finite verb (Ew. Gram. § 351, c).—לְמַלְחָמָה, Hitzig acutely: to the battle, not: into the battle.—Comp. besides, vers. 17, 12; Lev. xxvi. 17.—Ver. 15. Comp. ch. v. 12, vi. 12; Lam. i. 20. Comp. also Mark xiii. 15, 16. Instead of acting offensively, not even on the defensive; without resistance they fall victims, partly to the sword of the enemy, which, according to ch. v. 7, is the sword of God, partly to the pestilence combined with the famine.

Ver. 16. The fate of those of them who in any way escape is localized upon the mountains (אֶל for עַל, ch. vi. 13),—having fled thither (Ps. xi. 1; Mark xiii. 14; Luke xxi. 21, 22), they shall be there like, etc., their condition being compared to that of doves of the valleys, i.e. doves which, having lost their nests, are not like wild doves at home upon the mountains, and which, when frightened by birds of prey, make known their sorrow, their painful feeling.—כָּלֶם הַמּוֹת, rightly KEIL: figure and reality mixed up together; in form belonging to the comparison, in reality to the things compared. The stronger expression הַמּוֹת, not without reference to הַמּוֹתָה in vers. 13, 14, and their tumult going before.—For וְאִישׁ בְּעוֹנוֹ, comp. ver. 13. As is their life, if they still save it, so is their expression of that life, and, in fact (by the individualization of the all, כָּלֶם), each one gives utterance to his sorrow in his iniquity, as a sorrow that is deserved, therefore as a penal sorrow. [The LXX. read perhaps הַמּוֹתִי. But the text is not to be changed in accordance therewith, for certainly in what follows the farther description of these fugitives is given.] Hence ver. 17 is not to be understood of the whole people (KEIL, HENGST.); it is rather the interpretation of the melancholy cooing in ver. 16. A picture of the repentance which is wrong from them. The hands refuse to perform their office, nay, even the knees refuse to stand and keep firm. The expression for the latter (ch. xxi. 7) is intended to portray the complete desolation of their strength; comp. Josh. vii. 5 (Isa. xiii. 7; Ex. xv. 15). The LXX. too literally. (For תִּלְכְּנָה, comp. Joel iv. 18.)

Ver. 18. Along with such (negative) feebleness we have (as positive elements): mourning and horror, shame and grief. As the expression of the first, the cloth of coarse hair, which they girt about themselves with a cord (Isa. iii. 24).

For the second, the strong expression כִּסְתָהּ פִּלְצוֹת (Ps. lv. 5): if mourning is their girdle, then horror is their covering. But as shame is upon אֶל for עַל) all faces, so baldness is on the back part of the head of all, as the result of grief, or it must be supposed the custom in mourning (Job i. 20), or that they have plucked out their hair

in their pain (Ezra ix. 3). Comp. besides, Jer. xlviii. 37; Amos viii. 10; and Deut. xiv. 1.

Ver. 19 speaks in the outset of the fugitives still, who cast from them everything that is burdensome. But what one casts away, that he also in a certain measure repudiates; hence נִדָּה, "detestable thing," "abomination." The renewed mention *together* of the two principal means employed in sinning (silver and gold), in the next place, *generalizes* the circle of the persons involved, so as to embrace the *people* generally. Of idols of silver and gold (Isa. ii. 20), however, there is no need as yet to think. It is rather *treasures* of that sort that are spoken of, which hinder one during a flight, which only provoke the booty-loving enemy still more, nay, which, now that the saving of life is aimed at, appear *like rubbish*. For that life might be purchased therewith is no longer the case, since the day of the overflowing (עֲבָר) wrath of the Eternal (Luke xxi. 22) is come (comp. Isa. xiii. 17; Zeph. i. 18; 1 Pet. i. 18). They have neither *enjoyment* (satisfaction) from it, nor even the *filling* of the bowels by means of it. Silver and gold are, alike for the *taste* and for *necessaries* (in a practical point of view, æsthetically and physically considered), without significance in this day of judgment; the element which comes in that case into consideration is the *stumbling-block* which they *made* of it, so that they fell into *iniquity* over it. In ch. iii. 20 we have a *stumbling-block* which is *given*. Their riches and their trust in them made them satisfied, so that they needed nothing. As a punishment, these riches do not now satisfy them, do not even fill their belly; nothing can be bought with them so that they may live.

The giving of a reason for the punishment drawn from the guilt leads to a *farther description* of this guilt in ver. 20. The י is explanatory.

Because the riches wherewith Israel was *decked out*, and *might adorn herself* like a bride, of course *in van*, were, on the contrary, misused for self-exaltation and pride. Comp. Isa. ii.—שָׁמְרוּ; the subject is the people, or: every one, or: one;—the suffix refers to the *ornament of his decoration* (Häv., KEIL: elegant ornaments), by which *others* understand, not the gold and silver, but the temple. Hitz. reads שָׁמְרוּ. From the self-exaltation resulted the will-worship, the diversified self-choice in divine worship.—שִׁקְצִיהֶם, as frequently from Deut. xxix. 17 onwards; omitted by the LXX.—בֵּן, not: in the temple, but: of the *silver and gold*. Comp. Ex. xxxii.; Hos. ii. 10 [8], viii. 4, xiii. 2.—עֲלֵיכֶן נִתְחַיֵּי; the idea of retribution here explains the לִנְדָּה in ver. 19.—But as God gives it to them as a thing to be cast away and rejected, so He gives it to their enemies in ver. 21, who are described as in ver. 24 (Pa. lxxv. 8), for a prey. The victory of the wicked is God's penal victory.—הַבָּבֶלִי is not Babylon, but we should rather say the *wicked of the earth* are the Babylonians. In defence of the Kethibh חֲלִלָהּ, with fem. suffix (comp. ver. 12), where

hitherto masculine, Ewald remarks: "a gradual transition from the masc. עֲרִי to the holy city, which, strictly speaking, is meant, and even distinctly named in ver. 23." The Qeri is

חֲלִלָהּ, which Hitzig defends. According to Häv. (LXX., Vulg.), to be referred to the "elegant ornament;" according to others, to the objects of worship of gold and silver.

Ver. 22. מִמֶּנּוּ from those at Jerusalem, so that the enemy can get the mastery over it. Others: I will not look what the enemy shall do, but let them act.—From the "profanation" of what is holy an explanation is got of the preceding characteristic title of the "strangers" as the "wicked of the earth." צֶפֶן is "something hidden,"

something concealed; according to Häv., of the place: the sanctuary, the holy of holies, where Jehovah dwells in sacred darkness; according to others: the holy land in general; according to Hengst., of the matter in hand: the church-treasure, which is secularized. [The LXX. read perhaps עֲקָרָתִי. EWALD: the treasure of My guardianship, i.e. of My country or My people.]

The suffixes of בָּהּ and הָלְלָהּ belong to the city, Jerusalem, which always stands in the background. Others prefer a neuter construction; KEIL: come "over it." For violent ones, comp. Matt. xi. 12 (which passage is to be understood in accordance with this).

Ver. 23. In form directed to the prophet, like the whole discourse; in substance equivalent to: pronounce the captivity to be ready. "As it were indignant at the profanation, Jehovah commands to put an end to the doings of the enemy by the deportation of those who were left behind" (Häv.). By means of the article, the putting in chains is declared to be no longer a thing to be doubted, but certain, quite fixed, just as things generally known have the article. Others collectively. "In reality the king was carried away in chains and cast into prison" (Buns.).—The plural דְּמִים always means blood poured out; hence מִשְׁפַּט דְּמִים, a trial which is held with respect to such a case, a sentence which is pronounced upon it, a punishment which is decreed for it, all of which are unsuitable for the parallel חֲמָס. Just as unsuitable here is: the right of blood-shedding. We are therefore to understand it of the case in law, the crime, the *blood-guiltiness*. Comp. Deut. xix. 6 (Gen. vi. 11). Häv. understands it of the judgment on blood-shedding ("hence: inexorable, relentless"), while he refers חֲמָס to the violent enemies. Of course "blood-guiltiness" gives a reason for (כִּי) something more than putting in chains, viz. death; but perhaps captivity is thereby meant to be indicated as the *least* thing that can happen to them after guilt such as theirs.

Ver. 24. "Wicked heathen"—(ver. 21) so that they fall, besides, into bad hands of men (2 Sam. xxiv. 14). Comp. Ew. Gram. § 313, c; Hab. i. 6 sqq.—נָאֵן, either as in ver. 20: pride (Häv.: everything of which the mighty are wont to boast), or: ornament, decoration, glory, of the temple (ch. xxiv. 21).—They may be called *strong*, as well because of their *real* strength, when they preserved their fidelity to the Strong One who dwelt in their midst, as in accordance with their *imagined* strength (Lev. xxvi. 19). Ew. reads נָאֵן עֲזָם, "their proud splendour."—

נָחֵל cannot be the Piel of נָחַל, which would mean "to divide for a possession," but is the

Niphal of חָלַל.—מְקַדְּשֵׁיהֶם, according to Ew. (*Gramm.* § 215, a) from מִקְדָּשׁ, with vowel pushed back. Rosenm. reads: מְקַדְּשֵׁיהֶם; Häv.

מְקַדְּשֵׁיהֶם. HENGST.: "those who sanctify them,"

hence partic. Piél without *Dagesch forte* of קָדַשׁ, understanding the priests now no longer able to discharge their functions, whereby the means of reconciliation are withdrawn from Israel (Lev. xvi.; Isa. xliii. 26, 27). [Others: of unworthy Levitical service, inasmuch as the Holy One of Israel is also his only true Sanctifier, ch. xxxvii. 28.] "Ezekiel points to the cloud only, Jeremiah in ch. xxxiii. opens the view to the sun hidden behind it." By their sanctuaries are understood sometimes the buildings of the temple, but, as being no longer God's, sometimes the self-chosen ones of the Jews.

Ver. 25. קָדַדּוּ only here (see GESEN. *Lex.*).

According to Meier, not: destruction, but in accordance with the root-meaning ("to draw together"), as in the Syr., of the drawing together of the skin and hair from fright (*horror*). Exactly so Ew., HENGST.: contraction, in contrast with the expansion which is connected with all joyful prosperity, and which is founded in the nature of the people of God, Gen. xxviii. 14; Isa. liv. 3. [Häv.: the conclusion, the close (קָדַדּוּ, vers. 2, 6).] For the gender and masc. verb comp. Ew. *Gramm.* § 173, h, 174, g. [Ros.: הַפָּאראגוג.] בָּא, a proph. perf. (KEIL).—"Peace"

is too narrow for שָׁלוֹם, as also attempts at peace with money-offerings with Nebuchadnezzar, of which some think. The attempts at salvation which they make in vain are specified in what follows.

Ver. 26. While the disasters are accumulating, and the rumours are multiplying (Matt. xxiv. 6), they seek, first of all, from the prophet (the generic idea). Comp. Jer. xxxvii. 17, xxxviii. 14. [Hengst. understands it of the false prophets, and compares for the priests Zeph. iii. 4; Jer. ii. 8; Ezek. xxii. 26.] What they seek, viz. a vision, is mentioned, but it is not said that they find it. That they do not becomes clear alike from ver. 25, and from the circumstance that instruction perishes from the priest, and counsel from the elders. Comp. Jer. xviii. 18 (Luke xxi. 25). To the threefold class in ver. 26 we have a corresponding parallel in Ver. 27, the king—the prince of the tribe—the people in the land; and to the want of counsel corresponds the failure in action. It is a national ruin. (As to

יִתְאַבֵּל, see GESEN. *Gramm.* § 53, Obs.) לִבְשׁ, a well-known figurative mode of expression for being covered with and wrapt up in terror, just as in the case of the king it is a deep silent

mourning that is meant (אָבֵל). For וִידִי, comp. ver. 17 (*caupinus viduus*, Heb. xii. 12). Like their conduct will God's dealing with them be, drawn from it, regulated in accordance with it. As to אֲוִתָם, see Ew. *Gramm.* § 264, b. וּבְמִשְׁפָּטֵיהֶם, HENGST.: "with judgments which correspond to their deeds," and so Ew. also and others. Better: according to what is right in reference to them. Instead of בִּי there is also

the reading בִּי (ver. 3). With the well-known (ch. vi. 14, v. 15) refrain וִידִעַן, the two discourses of rebuke in ch. vi. and vii. come to a close.

DOCTRINAL REFLECTIONS.

1. We have before us in this chapter an Old Testament pattern for the awe-inspiring *Dies iræ, dies illa*, the so-called "gigantic hymn" (comp. Zeph. i. 14 sq.). What Fr. v. Meyer says of the latter may be uttered also of this chapter of our prophet: "With the man who is so insensible that he can read it without alarm and hear it without dread, I should not like to dwell under the same roof."

2. The contents are the same, ever the same. The drops fall without intermission on the stone, the heart of Israel. Unbelief has just the characteristic either that it believes in no punishment at all (2 Pet. iii. 3 sq.), or that its frivolous mind knows beforehand that what will come will certainly not be so severe nor last so long. And therefore God does not grudge to tell us over and over again our inevitable destiny, and also to push it ever nearer to us. The enduring meaning as well as application of our chapter may be expressed in this way, that the end of those things in which they place their trust, and in which they find their satisfaction, is to be held up before the false security of the men of this world on every side. *Respicite finem.*

3. "Sin has an active and a passive history. When the latter begins, then what was formerly an object of pleasure becomes an object of dread" (HENGST.). "On the day of judgment the abominations stand in Israel's midst not in their alluring, seductive form, but with all the woe which comes in their train" (Häv.).

4. "God does indeed punish the sinner from moment to moment in his conscience, but, so far as outward experience is concerned, He causes him to learn the error of his way at first only in omens of the most gently threatening character, so to speak, by means of passing, dimly visible angels of warning. In this way He gives him great scope for freely bethinking himself and for returning of his own free-will, or else for completing of his own free-will his experience of the ruin which lies on his path of bondage. But in this way the divine long-suffering is revealed, which gives the sinner time for repentance. The picture of this long-suffering of God is furnished by the three years of Christ's ministry. Then at the end of its lingering the long-suffering steps into the background behind the divine wrath" (LANGE).

5. The love of God and its ultimate aim in redemption is resisted in particular by the folly of the sinner, which pursues as its object deliverance from misery, and that the misery which at any time happens to be present, and in self-righteousness sets itself against deliverance from sin, sometimes by disputing the causal nexus of sin and misery as punishment, sometimes by the denial of sin altogether. The redeeming love of God, therefore, cannot make itself known, in opposition to man's vain imagination, in any way more practical and concrete than, first of all, by means of the zeal of divine wrath. In view of the aim, viz. redemption, and as being divine, this zeal of wrath is not merely a thing of the

O. T., but not less expressly belongs to the N. T. It is redemptive inasmuch as, through retributive visitation by means of punishment, not only does God, who has vanished from the consciousness of the self-righteous man—self-righteous although both a sinner and a debtor—reveal Himself, but man also by this means is to become free from the hurtful delusion of “envious gods,” of a “blind fate,” of an arbitrary “necessity of nature.” Judgments like that on Judah and Jerusalem are therefore, besides being divine, of a redemptive character. There is an effort after salvation in such crises, and at all events in the biblical wrath of God there is more of the wisdom of love than in the common assertion that a God who is angry is a God who does not love.

6. The tragic truth of the history of the world, and especially of the history of the kingdom of God, celebrates in those epoch-making catastrophes, which are the emblems of the last judgment, the truth of the idea of God's zeal in wrath, of this fatal curse of sin.

7. Where God is seen angry in Holy Scripture, there we have no mere personification of divine righteousness, but the personality of the Holy and Just One revealing itself; there there can be no reference to human passion; there, in fact, we have divine compassion. The form of sinfulness is just as little an essential and necessary element in wrath as in love.

8. However anthropomorphic the stamp it may wear, God's wrath is no less truly a part of His nature, by means of which the absolute antagonism of His spirit and will to sin is expressed from the innermost energy of His holiness. It is not the ebullition of an impure love for unrighteousness, as is the case with the wrath of man, but it is the necessary (unless God chooses to deny Himself) reaction and opposition of His holy love for righteousness. In the operations of divine wrath, therefore, the holy will of God is revealed in its character of righteousness by means of righteous judgment, which recompenses the sinner according to his own works.

9. The continuance of a nation depends not only on the usual material conditions, but on ideal powers of life, which, when despised, show themselves to be powers of death.

HOMILETIC HINTS.

Ver. 2 sqq. God's grace has indeed no end, is an everlasting grace, but its manifestation and our consciousness of it may come to an end, which at the same time announces a perfecting in what is evil.—“What had begun in the ten tribes was completed in the tribe of Judah” (B. B.).—“What is long hidden is not remitted. The longer God delays with punishment, the heavier it is” (W.).—“The end as respects God's long-suffering; then, in respect of the land, with which it had not yet come to the end; lastly, the completion of the punishments” (Cocc.).—*The end: a universal end* (not only of Israel, but as of Israel, so of every man and of the whole world); *a fearful end* (if under the wrath of God according to our abominations); *an inevitable end* (however safe we seem, however thoughtlessly we think and speak).—“God has his Now (Luke xix. 42), which is, of course, hid from our eyes and ruinous, if we have not regarded the Now of our merciful visitation” (Stck.).—“So also in

respect of antichristianity, which has spread among the people of the New Testament, its end is fixed, when God will lay upon it all its abominations, and will pour out His vials of wrath” (B. B.).—He that is secure says: Soul, take thine ease; but God says: This night thy soul shall be required of thee (Luke xii. 19, 20).—What an awakening call for every sinner! The end comes, alike of pleasure and of life.—“If the sinner will not awake, then the punishment must awake” (B. B.).—Ver. 9. “It was not strokes of fate or the like they were to perceive therein, but God's hand and smiting” (Cocc.).—Every one must know the Lord in the end, if not as one that calls, allures, blesses, then as one that smites, is angry, punishes.—“Let the sinner know that he binds for himself the rod which will smite him” (A. L.).

Ver. 11. “Tyrants are God's scourges” (O.).—Ver. 12 sq. “As for the pious an hour of help is promised, so for the transgressor an hour of destruction strikes” (Stck.).—God's judgments sometimes remove the distinction arising from prosperity and possession, and make men alike.—Ver. 14. “What avails the trumpet, and of what use all weapons and every preparation, if the Lord departs from a people, from a city, from an army?”—“Courage is also God's gift, as we see in the case of Gideon, Samson, David, and others.”—“Where God's terrors are at work, there neither counsel, nor call, nor deed gives help” (Stck.).—“In vain do men blow the trumpet, if that of the Supreme Judge makes itself heard” (Umb.).—Ver. 15. War, pestilence, famine, these three remain down even to the end, and are bound up with one another.—“The sinner would fain flee or hide himself” (Stck.).—“God can find thee everywhere” (B. B.).—Ver. 16. “Reflect that thou also must one day leave everything, and see to it that thou keep a good conscience” (Stck.).—“So, many kinds of sighs are heard in the world. But the best are the unutterable ones, wherewith God's Spirit Himself makes intercession for believers, Rom. viii. 26” (B. B.).—“Late repentance is seldom true repentance” (Stck.).—Ver. 17. “The hands and knees of believers also do indeed sometimes become weary, but they know where to strengthen them” (St.).—Ver. 18. If the inward return is wanting, God knows well how to enforce the outward; and that even as far as to bring about the public confession of the fault, as may be seen, surely, in the case of Judas.

Ver. 19. How can one have such eager desire after what he will at another time cast from him in such cold blood?—“God is the only true and abiding treasure which is to be sought” (Stck.).—“Oh, if one were only betimes to cast it out of his heart, that it might not make him unjust, covetous, and ungodly!” (B. B.).—“Would that this were written on the doors, yea, in the hearts of all the avaricious, and the rich, and those eagerly desirous of riches, that gold and silver will not be able to save in the day of wrath, and in the hour of death, and at the day of judgment! What has been sought after with so great pains, scraped together with much injustice, guarded with the greatest care, that leaves its possessor comfortless and helpless when he most needs help, and leaves him lying on his sick-bed in his pains, and can rescue him neither from the enemy, nor from the sick-bed, nor from death, much less

make him blessed" (B. B.).—Vers. 19, 20. The danger of riches: in the false estimate of them, in the abuse of them.—The final judgment on riches: how it will take place (by means of the rich themselves, and before God and men); by what means it is incurred (through pride and idolatry).—"How many would have been happy in this world, and blessed in the world to come, if they had not been rich!"—Ver. 20. What adorns is also easily soiled.—What ought to humble man for the most part makes him so much the more proud.—Self-seeking the source of all abuse of earthly blessings, as well as of the neglect and contempt of heavenly blessings.—"This is ingratitude, to misuse such gifts of God for pride, for extravagance, for mere finery, and for idolatry" (H. H.).—Ver. 21. "Our worldly possessions are not ours, but God's, who can do with them how and what He will."—"God employs for the carrying out of His judgments heretics and ungodly men, in order that those whom He punishes by this means may be the more pained that they had falsely boasted of the true religion" (Sr.).—Ver. 22. The face of God the consecration of our life: our free upward look to it, its gracious look on us.—These are the critical turnings in the life of the individual and of whole nations, the turnings of the divine face.—The profanation by the enemy is, alas! always preceded by the profanation on the part of the friends.—God protects Himself against His friends by means of His enemies.—What a sign the profanation of Jerusalem and of the temple for

all high-churchism, still so splendid and ostentatious!

Ver. 23. God makes various chains; even that of Paul had been made by Him.—"First transgression is linked to transgression; then comes the chain of the wrath of God; at last come the chains of darkness" (Stck.).—Ver. 24. Pride comes before a fall, and after the fall come the sufferings.—Woe be to us when our sanctuaries are nothing but *our* sanctuaries!—Ver. 25. "Men often delay so long till death comes, before they trouble themselves about their spiritual peace. Oh, how easily it may come about, that they are snatched away by death before they obtain that peace!" (Sr.).—The danger of the death-bed.—In order that we may be able to seek it early, God's salvation is there for us even before our birth.—Vers. 26, 27. "On God depends the weal and woe of states" (Stck.).—"Famine as regards the word of God is at such a time the heaviest punishment of all" (Cr.).—"That is the most terrible judgment, when God does not permit the light of His word any longer to shine, and allows us to sink into the darkness of ignorance, because it is a strong comfort, even in the greatest suffering, when the Lord sheds light upon us with His word" (H. H.).—"Therefore David prays: See if I be on any wicked way, Ps. cxxxix." (Stck.).—In the end, out of all the ways of men, and in accordance with their own desert, God's truth and righteousness come to light.—"This is life eternal, to know God and Jesus Christ, John xvii. 3" (Stck.).

III. THE SUBSEQUENT EXECUTION OF DIVINE COMMISSIONS.—CH. VIII.—XXIV.

1. THE VISION (CH. VIII.—XI.).

1. *The Abominations in the Temple* (CH. VIII.).

- 1 And it came to pass in the sixth year, in the sixth [month], on the fifth of the month—I was in my house, and the elders of Judah were before me, and there
- 2 fell upon me the hand of the Lord Jehovah. And I saw, and lo a likeness as the appearance of fire: from the appearance of His loins and downwards, fire; and from His loins and upwards, as the appearance of brightness, as the look of the
- 3 brightness of gold. And He stretched out the form of a hand, and took hold of me by the front hair of my head, and the Spirit lifted me up between the earth and the heaven, and brought me to Jerusalem in visions of God, to the opening of the door of the inner [court] that points toward the north, where is the seat of
- 4 the [idol.] image of jealousy, which provoketh to jealousy. And, behold, there the
- 5 glory of the God of Israel, like the vision which I saw in the valley. And He said unto me: Son of man, lift up now thine eyes toward the north. And I lifted up mine eyes toward the north, and behold on the north at [northward of] the gate of
- 6 the altar that [idol.] image of jealousy at the entrance. And He said unto me: Son of man, seest thou what they are doing? great abominations that the house of Israel doeth here, in order to be far from My sanctuary! And yet again shalt
- 7 thou see great abominations. And He brought me to the opening of the court,
- 8 and I saw, and behold a hole in the wall. And He said unto me: Son of man, break now through the wall. And I broke through the wall, and behold an
- 9 opening. And He said unto me: Come and see the wicked abominations that they
- 10 are doing here. And I came and saw; and behold every (every kind of) form of creeping things and beasts, abomination, and of all the (all kinds of the) dung-gods
- 11 of the house of Israel, portrayed (painted) upon the wall round and round. And there stood before them seventy men of the elders of the house of Israel, and

Jaazaniah the son of Shaphan standing in their midst, and every one his censor in his hand, and vapour of the cloud of the incense rising up. And He said unto me: Hast thou seen, son of man, what the elders of the house of Israel are doing in the dark, each one in his chambers of imagery? for they say, Jehovah seeth us not; Jehovah hath forsaken the land. And He said unto me: Yet again shalt thou see great abominations that they are doing. And He brought me to the opening of the gate of the house of Jehovah which was toward the north; and, behold, there sat the women weeping for Tammuz. And He said unto me: Hast thou seen, son of man? Yet again shalt thou see abominations greater than these. And He brought me to the court of the house of Jehovah, the inner one, and, behold, at the opening of the temple of Jehovah between the porch and the altar about five-and-twenty men, their backs to the temple of Jehovah and their faces toward the east, and they bowing themselves toward the east before the sun. And He said unto me: Hast thou seen, son of man? Was it [viz. ver. 16] a lighter thing for the house of Judah than to do the abominations which they [vers. 5-16] have done here? for they filled the land with violence, and returned to provoke Me to anger, and [there], lo, they stretch out the vine-branch to their nose. And [but] I also will deal in fury; Mine eye shall not spare, neither will I show pity; and if they cry in Mine ears with loud voice, then I will not hear.

Ver. 1. Sept.: . . . הן עומדות מן—

Ver. 2. Sept. and Arab. read: עֲלֵהם חֲמֹלֶת—Anoth. read: עָלָם חֲמֹלֶת עֲלֵהם.

Ver. 3. . . . του ζήλου του προμηνου (Sept. and Arab. from נָפֶן).—Anoth. read: נִפְתָּח, in visions. Sept., Vulg., Syr., Chald., Ar.

Ver. 6. . . . η. ἐν τῇ ἁμαρτίᾳ μελῶσαι.

Ver. 9. . . . ὡς σκῆμα.

Ver. 12. . . . σκῆμα ὡς, ἡσυχία—

Ver. 14. Vulg.: plangentis Adonidem.

Ver. 16. Anoth. read: מִיָּדָם.

Ver. 17. . . . μη μὴρα τῶν ὀφείλων του τοῦτου τῆς ἀνομίας ἢς προσημασθὲν ὡς, ὡς ἐλάττω . . . ; η. ὡς . . . ἡσυχία . . . ἢς μὴρα τῶν ὀφείλων.

EXEGETICAL REMARKS.

Of the abominations which come to be represented in this vision of our prophet there are four: (1) after an introduction (vers. 1-4), the image of jealousy, vers. 5, 6; (2) the idolatry in the secret place of the chambers of imagery, vers. 7-13; (3) the mourning for Tammuz, vers. 14, 15; (4) the worship of the sun, with a closing threatening of God, vers. 16-18. The common feature is the localising of these abominations at the temple. That in this way a really existing state of things connected with the temple (EWALD) is meant to be reproduced—according to HÄV. a feast of Adonis, which had been held in the 4th month (!) at Jerusalem in the temple—is just as little to be granted as it is to be denied that this or that allusion to the real state of matters may find a place here (2 Chron. xxxvi. 14). Disobedience toward Jehovah, in common with all Israel's idolatry, could not, at all events, find a more suitable symbolical expression. For sin is a profanation of the Holy One of Israel, and therefore since He has in the temple His palace in the midst of Israel, so much the more is it a profanation of this dwelling of Jehovah, if Israel's sin is idolatry, since the only place of worship for Israel was to be that connected with the worship of Jehovah in His temple-palace. Hengst. lays emphasis on the circumstance that the temple is "the ideal dwelling-place of the people" (Lev. xvi. 16), and thus "every sin polluted the sanctuary." "So, then, here also all that was present in the land of an idolatrous character is united in a single comprehensive picture, and placed in the temple, to cry thence to God and call forth His ven-

geance." Neteler admits also "four idolatrous symbols" as "a figurative delineation of the yet much more dangerous, more subtle idolatry: the first picture a representation of pride, from which the passions spring, which are reflected in the animal forms of the second picture." "As pride lays waste the soul, so sensuality lays waste the body—represented by the mourning of the women for Tammuz; and this lordship of nature over the spirit is completed in materialism, which holds lifeless matter to be the Absolute, and worships it accordingly." Hengst. thinks "not so much of idolatry springing from aberration of the religious instinct, as rather of a homage which was paid to the world-powers, for the purpose of attaining to safety through their help without God, nay, even against God." At all events it corresponds to the symbolical character of the whole, to recognise as symbolized in the number four the realm of heathenism as that of the natural world outside the kingdom of God. (KLIEF.: "that Israel has brought together its religious rites from all parts of the world, and spread them throughout the whole land.") The connection of our chapter with the two discourses of rebuke, in ch. vi. and vii., is clear, especially from the comparison with ch. vii. 20 seq.

ADDITIONAL NOTE ON CH. VIII.

[A new stage of the prophetic agency of Ezekiel, and of his spirit-stirring communications to the captives on the banks of the Chebar, opens with this chapter, and proceeds onwards in an uninterrupted strain to the end of the eleventh. These four chapters form one discourse (as the preceding

portion had also done, from ch. iii. 12 to the close of ch. vii.), and a discourse somewhat more specific in its character and bearing, than the revelations previously made. The vision of the siege, and of the iniquity-bearing, described in ch. iv., had respect to the covenant-people generally—including, indeed, the inhabitants of Jerusalem, yet so as also to comprehend the scattered portions of Judah and Israel. This, too, was the case with the vision of the shaven hair, and its foreshadowing desolations, contained in ch. v.—vii. The burden there delivered was an utterance of divine judgments against the whole covenant-people on account of sin; because, having been planted as the witnesses and heralds of God's truth in the midst of the nations, they had themselves fallen before the heathen corruptions, which it was their special calling to have resisted to the uttermost. Therefore, in just retribution for the betrayal of God's cause into the enemies' hands, the heathen were become His instruments of vengeance, to inflict on the whole house of Israel the various forms of a severe and prolonged chastisement. But now, in the section of prophecy which commences with ch. viii., the people of Jerusalem, and the small remnant of Judah, who, under Zedekiah, continued to hold a flickering existence in Canaan, form the immediate object of the prophet's message, not only as apart from the Babylonish exiles, but even as standing in a kind of contrast to them. And it is of essential moment to a proper understanding of the purport of the vision that we rightly apprehend and estimate the circumstances which led to so partial and specific a direction in the message now delivered. — FAIRBAIRN'S *Ezekiel*, pp. 81, 82.—W. F.]

Vers. 1-4. *The Introduction.*

The date in ver. 1: in the sixth year, on the fifth day of the sixth month. (August—September.) The year is that after the captivity of King Jehoiachin; comp. ch. i. 2. ("By means of such a reckoning He humbles the Jews," CALV.) The year of Israel (WINER, *Realw.* i. 530 sq.) is reckoned at 354½ days, each of the twelve months at 29-30 days. From ch. i. 1 sqq. to ch. viii. 1 there are 14 months = 413 days, as a medium between 406 and 420. But we need according to ch. iv.: 390 plus 40 days, to which, according to ch. iii. 15, seven days more are to be added, thus in all 437 days. As it is inconceivable (so also Hitz.) that with a date so precise Ezekiel should have been guilty of an inaccuracy so easily avoided, a *fourfold* solution is possible. (1) Either the symbolical actions in ch. iv. v. are subjective, or a mere rhetorical turn (HÄV., HENGST., HITZ., KRIL): in this case every difficulty disappears. (2) Or we may include the 40 days for Judah in the 390 (comp. on ch. iv. 6, 9), and get in this way the necessary days. (3) Or the fifth year of Jehoiachin was an intercalary year of 13 months, as such usually occurred every 3 years, sometimes also even with the 2d year (J. D. MICHAELIS); and then there are reckoned for it (RELANDI, *Ant. Socr.* iv. § ii.) 381-385 days plus 2 months (58-60 days), in all, 439-445 days. (4) Or, lastly, *our vision falls into the 40 days for Judah* (comp. on ch. iv. 12), as Kliefoth's view is, against which Keil's objections have no force. And not only the contents, but also the circumstances accord there-

with. First of all the *place*: in my house; comp. on ch. iii. 24. יֵשֶׁב does not necessarily indicate the posture as one of sitting, in contrast with lying in ch. iv., since יֵשֶׁב means radically: *to be fixed somewhere* (hence: to dwell, to tarry, to remain) and *somehow*; hence: to sit, also: to lie, as well as: to stand (יָשָׁב, ver. 3). Then, farther, the representatives of the parties addressed, to whom the prophetic vision is directed (ver. 17), correspond: the *elders of Judah*, of the captivity. That it took place on the Sabbath, that they had come to hear a sermon, is not said. Comp. rather on ch. iii. 24. According to Ewald, they were seeking comfort and advice, especially on account of the bitter contempt of the poor exiles on the part of the proud, intoxicated capital.

ADDITIONAL NOTE ON CH. VIII.

[No express reason is assigned for their sitting there, though we can have little doubt that it was for the purpose of receiving from his lips some communication of the divine will. The Lord also was present, to impart suitable aid to His servant; but, lo! instead of prompting him to address his speech directly to those before him, the Spirit carried him away in the visions of God to the temple at Jerusalem, that he might obtain an insight into the state of corruption prevalent there, and might learn the mind of God respecting it. The message delivered to the elders who sat around him consisted mainly in the report of what he witnessed and heard in those divine visions; and it falls into two parts,—the account given of the reigning abominations contained in ch. viii., and the dealings of judgment and of mercy which were to be pursued toward the respective parties in Israel, as unfolded in the three succeeding chapters.

Now, what should have led the prophet to throw his message into such a form as this, but that some connection existed between the exiles of Chebar and the remnant in Jerusalem, which made the report of what more immediately belonged to the one a seasonable and instructive communication to the other? We formerly had occasion to notice, that among the exiled portion there were some who still looked hopefully toward Jerusalem, and, so far from believing things there to be on the verge of ruin, were persuaded that ere long the way would be opened up for their own return thither in peace and comfort. Among those also who were still resident in Jerusalem and its neighbourhood, it appears, there were some who not only looked upon themselves as secure in their position, but eyed their exiled brethren with a kind of haughty indifference or contempt, as if these had no longer anything in common with them! That it was this latter state of feeling which more immediately led to the present interview between the elders and the prophet, and the revelations which ensued, we may not doubtfully gather from the allusion made to it near the close of the vision (ch. xi. 15)—where the inhabitants of Jerusalem are represented as saying to the exiles, "Get you far (rather, Be ye far, continue in your state of separation and distance) from the Lord; unto us is this land given in possession." As much as to say, "It may well befit you to be entertaining thoughts of evil and dark forebodings of the future; your outcast condition cuts you off from

any proper interest in God, and renders such sad anticipations natural and just. Abide as you are—but as for us, we dwell near to God, and by His good hand upon us have the city and land of our fathers in sure possession. It is not improbable that this taunting declaration of their own fancied superiority and assured feeling of safety had been called forth by the tidings reaching Jerusalem of the awful judgments announced in Ezekiel's earlier predictions; as, on the other hand, the express and pointed reference made here to that declaration leaves little room to doubt that the rumour of it had been heard on the banks of the Chebar, and had led the elders of Judah to present themselves in the house of the prophet. For, in their unhappy circumstances, the knowledge of such thoughts and feelings being entertained toward them at Jerusalem must have exercised a most depressing influence on their minds, and could not but seem an adequate occasion for their endeavouring to ascertain the mind of the Lord as between them and their countrymen in Judea.—FAIRBAIRN'S *Ezekiel*, pp. 82–84.—W. F.]

According to Hengst., the “rousing political intelligence” had arrived, that Elam and Media have joined the coalition! As to the rest, comp. on ch. i. 3, iii. 22, 14. KLIEF.: “the hand, etc., because, again, the matter in hand was not revelation in word, but action.”—Ver. 2. The vision, going back and attaching itself to what goes before, begins, like ch. i. and iii., with a *theophany*. Comp. on ch. i. 4, 5. אֵשׁ, from ch. i. onwards, characteristic, hence also the first impression which Ezekiel receives; comp. ch. i. 27. The Sept. read, or gave as an explanation, אֵשׁ, of course from the mention of the *loins*, etc. It looked for the most part like *בְּמִדְבָּר* (בְּמִדְבָּרָה) fire, yet there was not wanting upwards וָהָר, the brighter splendour (Dan. xii. 3). (Ch. ix. 4.)

As to the rest, comp. on ch. i. 4, 27.—וְהַשְׂמֵלָה (EWALD, *Gram.* § 173, h, 1).—Ver. 3. From the fire-picture there is stretched the תְּבִינָה (from בָּנָה, to build, to form) of a hand. As always, the *figurative* expression emphasized as contrasted with the spirituality of God. (JUNIUS: the hand is the Spirit, who proceedeth from the Father and the Son; comp. Matt. xii. 28 with Luke xi. 20.) Hence not in a corporeal sense (therefore רִיחַ, not “wind” [KLIEF., KL.]; comp. on ch. iii. 12); ch. xi. 24; as also אֱלֹהִים, comp. on ch. i. 1. Clarius notices the difference between this passage and ch. xl. 1 sqq. Thus far the *manner* of the occurrence, now the *direction* taken: in general to *Jerusalem*, in particular to the spot where the *gate of the inner court of the temple* (the court of the *priests*, for which the “priest” Ezekiel uses merely הַכֹּהֵן, viz. הַקֹּדֶשׁ, vers. 7, 16; the fem. gen. would agree neither with פֶּתַח nor with שַׁעַר, whereas הַקֹּדֶשׁ is com. gen.) *opened* (פֶּתַח), *looking toward the*

north. This court of the priests was (Jer. xxxvi. 10) on a higher level than the great court or the court of the people. The partition-wall between the two was (in order to allow of the people looking on) of so little consequence, that in 2 Chron. iv. 9 there is no mention of the gates in it. The *opening of the gate is not toward the court of the people*, so that the position of the spectator, as

was also suitable for the priest, is taken *from the inner court*. צִפּוֹנָה (comp. on ch. i. 4), in *this* direction, hence northward we are to understand אֲשֶׁר־שָׁם. HENGST.: “from the north the punishment was to come; this position was an actual summons to the north to send forth its avenging hosts; possibly also a reference to the sin already committed, the political adulteries of Jerusalem with the northern power Babylon, against which they alternately conspired and then again sought to gain it over, as Zedekiah, in the same year in which he had treated with Edom, Moab, etc., against Babylon, suddenly made off again to Babylon, Jer. li. 59.” Or the expression northwards points out the principal tendency of Jewish idolatry (Hos. ii. 18 [16]), viz. towards Bel (Baal) of the Babylonians, who were, of course, in the north, or properly in the north-east. The *image of jealousy*, which, perhaps, on this very account is mentioned just here (comp. ver. 5), is, on the one hand, particularized by means of סֶמֶל (something covered over, an *idol*-image of that description, Deut. iv. 16), and, on the other hand, explained more generally by means of הַמִּקְנָה.

The latter expression stands for הַמִּקְנָיָה (from קָנָה), as is usually understood. Lightfoot thought of an image of Moloch. In the reign of Manasseh (2 Kings xxi. 7) we meet with the image of Astarte, which Ewald conjectures here, from the circumstance that love is allied to jealousy. Although with an allusion to an existing state of things (2 Chron. xxxvi. 14), yet, in accordance with the symbolic character of the whole vision, resting much more on the basis of Deut. xxxii. 16, 21, Ex. xx. 5 (comp. Ezek. v. 13, xvi. 38, xxxiii. 25), and agreeably to the all-pervading representation of the relation of Jehovah and Israel, we may perhaps with Hengst. (WARBURTON) have to think of an “*ideal concentration of all idolatrous practices*,” and these as they were in vogue, in the first place, *among the people in general*; hence the image in the court of the *people*. With this also corresponds admirably in ver. 4 the so characteristic antithesis of the *glory*, etc. Comp. ch. iii. 22, 23, i. 4, as well as in our chapter vers. 2, 5; farther, ch. i. 28, ix. 3, xliii. 3. שָׁם, as before אֲשֶׁר־שָׁם. The God of Israel He is called, in contrast with “the gods of the nations of the earth, the work of men’s hands,” 2 Chron xxxii. 19.

Vers. 5, 6. *The Image of Jealousy.*

In addition to the foregoing virtual description of the image, we have the description in so many words in ver. 5; but so expressive is the thing of itself, that Jehovah needs only to summon the prophet to look. The direction repeatedly given is too plain to admit of there being any obscurity with respect to the *gate of the altar*. Because of this being named, the expression מִן הַיָּמִין is used.

For, coming from the north, as the “glory” (ver. 4) is to be supposed to do (ch. i. 4), this gate led into the court of the priests, where Ezekiel has taken up his position (ver. 3), and where the brazen altar of burnt-offering was, in reference to which (ch. ix. 2) the name “gate of the altar” (perhaps with an allusion to 2 Kings xvi. 14) is explained; wherewith, at the same time, an anti-

thesis of the image of jealousy might again be hinted at. Others (e.g. KIMCHI) have thought of the altar of the image (2 Kings xxi. 4, 5). At the entrance of the gate, thus in the outer court.—Ver. 6. כָּהֵן, an emphatic contraction in running interrogatory speech: מִי־הֵם (Qeri), sufficiently

explained by what immediately follows (the house of Israel, etc.), so that there is no necessity for maintaining that some were actually engaged in worship.—Great abominations, ch. v. 11, vi. 9, is the motto, the ever-recurring refrain of the chapter, vers. 9, 13, 15, 17.—לְרִחְקָהּ, Ewald, Häv., like most of the ancients, supply the Speaker Jehovah: "in order that I may go far off from My sanctuary," may turn away from disgust (ch. xi. 23). HENGST.: "that they (those formerly mentioned) may be removed, as unworthy of dwelling with the Lord, may be driven out, as Adam once was from Paradise." HITZIG: "what ought to be far away." As רָחֵק means "to be far off," why not render it by the bare infinitive: merely in order to be far off from My sanctuary? The construction with מִצֵּל (ch. xi. 15; Jer. ii. 5) makes them appear as former members of the family, who in going away elevate themselves above Him who is enthroned in the sanctuary.

Vers. 7-13. *The Idolatry in the Secrecy of the Chambers of Imagery.*

Although at תַּחַת 'נֶר' in the preceding verse we cannot exactly carry out the comparison by supplying a מִצֵּלָה (as in ver. 15), yet there lies in the תַּחַת תְּשׁוּבָה the preparation for, the intention, the beginning of a climax in the thought. In the preceding section: the house of Israel, in this: its elders; this would be a climax. Comp., however, on ver. 11. Here: in secret, there: openly; this, at all events, is no climax.—Ver. 7. Where the court opens, the inner one into the outer, for אֶל־פֶּתַח הַחוּצָה is manifestly the same as אֶל־פֶּתַח שַׁעַר הַפְּנִימִיָּה in ver. 3; thus neither the eastern principal door (LIGHTF., EWALD, HENGST.) of the court of the priests, nor the northern exit of the court of the people (HÄV., HITZ., KLIEF., KL.), in which case mention is made by some holding the latter view of porches with cells (2 Kings xxiii. 11; 1 Chron. xxviii. 12; Jer. xxxv. 4). In favour of the former view, the absence of any farther definition cannot be used as an argument; for while, after enough had been said in vers. 3 and 5, there was no need of any farther definition for the well-known פֶּתַח, there would certainly have been need of it, if all at once the intention was to speak of the eastern door, as is also expressly done in ch. x. 19, xi. 1. But as regards the other view, the and He brought me is no support, as the prophet certainly, who is in the inner court, is brought also farther (of course in vision) when he now gets to see the hole (Neteler translates: "a hole for one") in the wall, viz. the gate portion of the wall which divided the courts. As he is to go still farther, he is commanded in Ver. 8 to break through, to enlarge the hole which shows him the way (is not "as it were a model,"

HENGST.), so that his own person may get through. When this has been done, an opening shows itself, a door or window, or what opens up to him the glimpse which follows. When—Ver. 9—he has approached at the divine summons, idolatry once more reveals itself, and that the so peculiar animal-worship of the Egyptians, a fact which Klief. disputes without cause. According to him, the hole was in the wall of the outer court, and he makes the prophet break through and discover the pictures, etc., on the outside. In that case what was secret about it, as it is certainly represented to be? Hitzig maintains that the worship was in the interior of the gate-building, which contained chambers, but ch. xl. 36 is no proof for this temple. The entrance, Hitzig supposes, was built up during Josiah's reformation in worship.—Ver. 10. Comp. Gen. i. 24, ix. 3; Deut. iv. 17, 18; Rom. i. 23. שָׁקֵץ (ch. v. 11) is construed by Ewald, Hitz., Hengst. in apposition with וְכִרְמָה: "beasts of abomination," "abominable beasts," since to them was paid the honour due to the Creator—according to Hitz., e.g. dogs, cats, etc.; Kl. takes it as in apposition with רִמָּסִים also (according to Hitzig, beetles especially), inasmuch as the representation of both was made for the purpose of paying religious honours to the pictures. Best of all Bunsen: "every form of abominable creeping things and beasts." What follows might stand by way of explanation: and, in fact, of all, etc., or all idols of this sort are meant, as also birds, etc. (Hitz.: calves [Apis and Mnevis] and he-goats.) Klief., Kl. maintain that in this way all other possible varieties of idol-worship which had spread in Israel are subjoined co-ordinately with כָּל תֵּבַל. But the delineation or painting (מַחֲזָקָה, neut. sing.) of all upon the wall of the apartment into which Ezekiel looks through the opening is so characteristically Egyptian, that for one who is unprejudiced anything else is inconceivable. Ch. xxiii. 14 is not to be brought into comparison as against this view. As to the גֵּל, so common with our prophet, see on ch. vi. 4; in Lev. xxvi. 30 first, in Deut. xxix. 17 expressly of the idols of Egypt. The seventy in Ver. 11, according to Ewald, "a round number to express the great strength of the Egyptian party among the nobles, which according to Jeremiah then existed"; according to others: the Great Sanhedrim, an institution, however, which first arose after the exile. According to our text, they figure either as a representation of the collective body of the elders, a committee (council of elders) drawn from (ב) these official persons, or they represent the house of Israel, are a representation of the people. [By mentioning precisely this number of elders, the prophet sets before us a representation of the whole people,—an ideal representation, and of such a kind as to indicate the strong contrast that existed between former and present times—the original seventy (Ex. xxiv.) being employed in immediate connection with God's glory and covenant, while these here were engaged in an act which bespoke the dishonouring of God's name, and the virtual dissolution of His covenant.—FAIRBAIRN's *Ezekiel*.—W. F.] The number 70 is chosen for symbolical reasons, 10 times 7 (BÄHR, *Mo. Kult.* ii. p. 660) resting on Ex.

xxiv., Num. xi., in reference to the *covenant* between God and Israel. In favour of the symbolical character of this number there is also the circumstance that Jaazaniah, the 71st, is not counted among them. The individual named as son of Shaphan is a different person from שַׁפָּן in ch. xi. 1. The name Shaphan we read also in 2 Kings xxii.; Jer. xxix., xxxvi., xxxix. He appears to have had a good reputation, so that for the symbolical meaning by the mention of him the contrast in conduct on the part of his son here might be rendered the more emphatic. Similarly BUNSEN, HENGST.: "who probably filled the same post as his father (as chancellor), was perhaps the soul of the negotiations with Egypt; partly on this account, partly because of his ominous name: the Lord hears, which involved the judgment on this procedure, introduced as a historical personality into this ideal company." Is the expression: *standing in their midst*, meant to indicate an official superiority as president, or his social consequence among them, or the circumstance that even the son of such a father, with whose name the memory of the pious destroyer of idolatry, Josiah, was united, could be found in the midst of such a company (Ps. i.

1)? לַמִּנְחָה, i.e. the idol-pictures on the wall round about. עֶתֶר, according to Hengst.: "the prayer of the cloud of incense, because it was an embodied prayer, Ps. cxli. 2; Rev. v. 8, viii. 3, 4." "They say by the offering of incense before those miserable figures: Deliver me, for thou art my god (Isa. xlv. 17)." The Hebrew word means certainly: to press on any one with requests, but also: to press together so that there is a large quantity, to heap up, so that that which swells up, the vapour, may be indicated here. So richly that there was a cloud; comp. besides, Lev. xvi. 13. After Ezekiel has seen it, the interpretation is given him in Ver. 12. In the dark, every one in his chambers of imagery, contains everything necessary for understanding it. First of all, the *darkness* may certainly be regarded as a symbol of the darkened knowledge of God, but means still more that the procedure of the nobles of the people shuns the light, has its being in *secret*. In this way we have a complete explanation of the hole in the gate portion of the wall, in the wall of the court (ver. 7), of the clandestine manner in which the prophet gets access (ver. 8), etc. ("They had in Egypt, in the rocks on the banks of the Nile, deep underground passages, sometimes labyrinths, which led to underground vaults, whose walls were covered over and over with hieroglyphs, and, in fact, the entrance to them is, just as here, only a hole, at which no one imagines there is anything of consequence behind," etc.—J. D. MICH.) That every one does so proves the representative character of the 71 in ver. 11. חֹרֶר is that which is shut up, the interior of a tent, of a house; hence, a chamber. The chambers of imagery have idolatrous pictures painted on the walls. As it is represented (vera. 9, 10) in the wall of the court between the higher and the lower court, so it is done within the walls of their own dwellings by the elders of the people, who approached the priests in virtue of their official character. The *domestic* heathenism, as distinguished from the *public* in vera. 5, 6. Hengst. makes the direct participation in Egypt-

tian idolatry step into the background. ("The people relied at that time on the help of the Egyptians, and looked to them as their saviours."—COCO.) Ewald maintains that Egyptian animal-worship was at the time really practised in deeply concealed apartments of the temple area, inasmuch as every idolater of that sort offered incense as his own priest, and prayed in a separate apartment (and hence so many of them are found in Egypt), comp. Amm. Marc. xvii. 7, xxii. 15. He points in proof of this to the Egyptian vassalage of King Jehoiachin. The pressure of the Chaldean party at the time upon the Egyptian explains, according to him, the expression, repeated in ch. ix. 9, of their deep despair of the affairs of the fatherland. Hengst. speaks in a predominantly political sense of the Egyptian fancies wherewith they occupied themselves in their inner man; the revolt from Babylon, undertaken in concert with Egypt, was still, he alleges, "a public secret." For they say: 'חָרָה. This is their so-called right to do it, not meant as an excuse, perhaps. Jehovah shall have the blame. That He seeth not can hardly imply (Isa. xxix. 15) a dogmatic denial of His omniscient (Pa. cxxxix., xiv. 7) Godhead (Ps. xiv. 1), just as little as His having forsaken the land is meant to deny in so many words His omnipresent omnipotence; but their speech is practical ungodliness: when He has turned away His eye and presence from us and from the land, when we are no longer anything to Him, then nothing is left for us but to look out for the gods of other nations and lands, that they may dwell with us.—Ver. 13. Comp. ver. 6.

Vers. 14, 15. *The Mourning for Tammuz.*

In ver. 7 Ezekiel was between the inner and outer court; in ver. 14 he is brought to the opening of the gate of the house of Jehovah. Comp. to the opening of the gate of the house of Jehovah which is toward the north with ver. 3: to the opening of the gate of the inner [court] that looketh toward the north; thus the gate of the house and the gate of the inner [court] correspond with each other, the one as applying to the whole, the other as referring only to a part of the same. The house of Jehovah is the whole of the temple, consequently the opening of the gate of it can hardly be anything else than the place where the outer court of the temple opens to the outside altogether. The northerly direction of the gate also corresponds best with the movement of the prophet hitherto. There, then, are the women, viz. those who are weeping for Tammuz, for this reason sitting on the ground, as was the custom of mourners (Matt. xxvii. 61). [According to Hitzig: the female population represented in the individuals, who are exactly at the place assigned to the women.] First, the people in general; then, the elders of the people; now, the female sex. This is like a climax. The publicity also of the proceedings of the women (as distinguished from the elders) makes the occurrence in so far parallel with the first in vera. 5, 6. MEIER: the name probably signifies: possessor of power, mighty one, ruler; Tammuz = *dominus*, properly: tamer, lord, מֶלֶךְ and מִלְכָּה, a contrast! According to HÄV., a contraction from מִלְכָּה (מִלְכָּה = מִלְכָּה, to melt away), or

from תַּמְמוּז (תַּמְז), of persons or things in reference to the "disappearance" (dying, the ἀφανισμός in contrast with the εἰσodus) of the Greek "Adonis," who (אֲדֹנִי, i.e. "lord" with the Phœnicians) is the Syrian Tammuz (Θαμμούζ, Θαμμούς). According to the fable, the beautiful favourite of Venus, killed by a boar in the chase, but afterwards rising to life again, in whose honour the fourth month (June—July) was called "Tammuz." At his feast the kinnor (a sort of lyre) was played; hence Cinyras, the father of Adonis, just as Myrrha, from the incense (מִרְיָה) usual thereat, was his mother among the Greeks. It was a funeral-feast in the East, for it celebrated the death of the beautiful life of nature about the time of the greatest summer-heat (תְּקוּפַת חֶמֶד). Byblos in Syria, where the swollen waters of the river Adonis assumed a red colour about this time, when the snow melted on Lebanon, was the principal seat of the god. (Comp. Hæv. against Movers, who makes the oriental celebration of the festival approach nearly to the Greek, in autumn. But comp. also Hitz. on the passage, and Winer, ii. 601 sqq.; Herzog, *Realencycl.* xv. 667 sqq.) According to Preller (*Griech. Mythol.* i. p. 219), the disappearance of Adonis was at first expressed allegorically (ἀφανισμός), after which they sought him (ζητήσις), until at length they found him (εἰσodus), and now bewailed him as dead, by means of the exhibition of his picture, with gloomy elegies and the usages of a funeral. The solemnity ended with the cry: Adonis lives and has risen; hence with the comfort of his return. Pain for the lost beauty of the year, dread of winter, the ray of hope connected with spring. Sappho already sang of the death of Adonis and of the lamentation for him. BUNSEN: "seven days long the women gave themselves up to their lamentations, and were obliged to shave their hair or to sacrifice their chastity" (J. D. MICH.). Hävernicks, as no trace of the worship of Adonis can be found in earlier times among the Hebrews, brings forward the view: that under Josiah's successors such idolatrous worship obtained a footing, especially through Zedekiah's political alliance with the Phœnicians against Babylon; that the seductive charm of this worship, which is attested by its wide diffusion, is to be taken into account; and that the gloomy direction of the popular consciousness at the time (ver. 12, ch. ix. 9) was in sympathy with nature's mournful mood. "The Adonis-myth was thus a picture of the history of the people, as the natural consciousness arranged it for itself and arbitrarily interpreted it (ch. xi. 2, 3)." Hengst. lays emphasis on the northern origin (between Tripolis and Berytus) of the worship, the characteristic wailing women, and finds the real import in the seeking of political aid among the Phœnicians. (Others have thought of a kindred Egyptian worship. Hitzig makes the worship of Adonis come from Egypt; Adonis = Osiris.)—Ver. 15. Comp. vers. 12, 13. The climax, up till now merely hinted at, is plainly expressed with respect to what follows. Vers. 6 and 13 keep what goes before in a co-ordinate relation.

Vers. 16-18. *The Sun-Worship* (vers. 16, 17); *the Closing Threatening of God* (ver. 18).

Now comes in conclusion the culminating point

of the abominations, introduced by the *locality*, viz. the court of the priests. It takes place in the inner part of Jehovah's house,—thereby placed in contrast with the publicity going before, and parallel with the actings of the elders in ver. 7 sqq.,—and in fact (וְהָיָה) where the temple (the holy place) opens into the inner court, indicated still more minutely because of the significance of the locality. The porch, 1 Kings vi. 3. The altar, the brazen altar of burnt-offering. Comp. Joel ii. 17. (Matt. xxiii. 35; 2 Chron. xxiv. 20, 21.) Accordingly there can be no doubt that the persons, the 25 men,—as most expositors along with Lightfoot believe, the presidents of the 24 orders of priests (1 Chron. xxiv.) with the high priest at their head,—represent the priesthood. הָיָה "asserts the fact expressly, but only in a sub-

jective way" (HITZ.), as what appeared to be the case, the prophet, as it were, not trusting his own eyes. In this way the abomination to be described is greater than what has hitherto been related of the kind. But then, farther, the description of the posture assumed (comp. 1 Kings vii. 25, xiv. 9; 2 Chron. xxix. 6; the antithesis of their backs and their faces, the contrast of אֶחָד with קִרְמָה, "toward sunrise") sets forth what is abominable in the highest degree. The sanctuary of the Eternal is a thing going down behind them; they turn to the new light. For כִּשְׁמֹחֵיהֶם, which is probably an error in transcription, almost all read מִשְׁתַּחֲוִיָּהֶם (partic.

from שָׁחָה, Ges. *Gram.* § 74, 18), as an abbreviation of אָמֵן, "ye," could not tally with וְהָיָה.

According to Hæv. an ironical alteration of the usual form, with an allusion to שָׁחָה in the

Hiphil (to destroy, to do evil). HENGST.: an anomalous form, just as the abnormal certainly cannot surprise us in Ezekiel; the form a *quid pro quo*, like the conduct indicated by it; by inserting ה, the prophet gives a criticism after the manner of a quotation from Ex. xxiv. 1; Deut. xi. 16; as much as to say: they worship, whereas it is said in the law of God: Ye shall not worship. If Tammuz is the sun-god, then an easy transition from what goes before is accomplished, without our being obliged here also on that account to look with favour on Hävernicks's worship of Adonis. It is the primitive *Sabæism*; comp. Deut. iv. 19, xvii. 3. (2 Kings xxiii. 5, 11.) EWALD: sun-worship in accordance with Zoroastrian superstition (Job xxxi. 26). Hengst. takes the 25 as princes of the people (ch. xi. 1), an ideal representation of the ruling class,—2 from each of the 12 tribes, besides a president (!). Because of the absence of the definite basis in the Mosaic books, which in contradistinction the 70 in ver. 11 had, הָיָה stands here, "nearly," "about" (!).

The gradation in ver. 15 points to the sin, at present just in full bloom (!). The project of a league with Medo-Persia (already mentioned in Isaiah as the destroyer of the Chaldean universal monarchy, ch. xiii. 17, xxi. 2) had perhaps called forth the inquiry of the elders in ver. 1, especially as the Diaspora was the appropriate instrument for such a coalition, etc.—Ver. 17: vers. 15, 12, 6. Hitherto the question was followed by some-

thing else of a different kind, i.e. of a worse kind. This time a new question winds up: *was it a light thing* (a small thing—Niph. of קָלָל; comp. 1 Kings xvi. 31) for Judah *more than* (מֵעַתָּה)

= *was that which thou hast seen* a lighter (smaller) thing than the committing of the abominations? i.e. embracing in one vers. 5-15. A negative answer is supposed, since, according to ver. 15, *what is seen in ver. 16 is to be the culminating point of all, more burdensome than all else.* And as in ver. 12 a כִּי introduced the alleged justi-

fication (in a parallel case) of the elders of the people in their acting by God's mode of procedure, so God furnishes the reason (כִּי) of the negative

answer expected to His question, *so that Judah can have nothing more heinous to be put in the opposite scale from what they have done: for they, etc.; comp. ch. vii. 23.* (It looks quite like a parallel to the "for they," etc. of ver. 12.) And instead of turning to the Eternal, they have returned merely for the purpose of provoking Him to anger. The thought taken in connection with ver. 12 would accordingly be: the land of which they say that Jehovah has forsaken it, they have filled with violence, so that there remained no room in it for the Holy One; but their acting in the temple shows (a climax) that, as regards the Eternal, they are seeking not the expiation for their guilt, but His wrath. He seeth not, say they,—and, lo, they, etc. (the highest point of the climax), so that שָׁלַח אֶת is either to be understood of a specially provoking gesture in idolatrous worship, or must be interpreted from the context as a proverbial mode of speaking. [Ewald translates: "is it too small a thing for the house of Judah to practise the abominations which they practised here, that they filled the land with injustice and exasperated Me repeatedly, and that now they even put the twig to their nose?" having in view the twig of the sacred tree held before the mouth during prayer (so already J. D. Mich. and many expositors), "as if there were not yet enough in the more ancient revolting idolatries as well as in the already depicted (ch. vii. 23) roughness of their everyday life, and as if, besides, this most recent superstition must now be added."] The climax in the thought and the reference to Parseism lies in the context, but the "Barsom" (a bundle of different kinds of twigs) does not correspond with הַזֹּמֶר (a vine branch, ch. xv. 2; Isa. xvii. 10), neither does the solemn holding before the mouth with the left hand correspond much with שָׁלַח אֶת אֶל־אֵמֶם. Hengst. assigns as a reason for "the vine-branch" its being "a quite pre-eminent product of the sun"; and, according to him, the nose is mentioned ironically instead of the mouth. A gesture in worship is demanded by the expression וְהִנֵּם. Klief. confesses himself unable to explain the idolatrous custom. The tyrant-staff of the worshippers of Baechus has also been suggested. Keil finds the climax in the acts of violence as compared with the abominations,—the moral corruption shows the full measure of their guilt; but the proverbial mode of speaking has not yet been sufficiently cleared up. Israel himself has been suggested here as the vine-stock (Jer. ii. 21),

אָק, translated by "anger" (their anger, viz. which they have provoked on God's part, or which they cherish towards God and His prophets), and the interpretation given as if the meaning were: to pour oil into the fire, to bring brushwood to the flames. Hiv.: "and, lo! they send forth the mournful ditty (about Adonis, זִמְרָה, זִמְרָה, זִמְרָה) to their anger" (that which

falls upon them). Hitzig renders זִמְרָה: pruning-knife ("they put the pruning-bill to their nose"), wishing to provoke Me, they provoke themselves (Jer. vii. 19; Hab. ii. 10; Prov. xxiii. 2), in connection with which he quotes the scene in Auerbach's cellar from Faust, etc.—Ver. 18. Comp. ch. v. 11, vii. 4, 9, ix. 5, 10, threatening with corresponding retribution on the part of God. (Ch. xi. 13; Isa. i. 15; Jer. xi. 11).

DOCTRINAL REFLECTIONS.

1. As the idea of salvation is especially dominant in the history of Israel, and draws from it the most manifold types, so in a pre-eminent degree prophecy is ruled by the idea. In verbal prophecy the idea, and especially the Christian idea, of the future, clothes itself at one time in accordance with what is peculiar to the prophets as individuals, at another by making use of allusion to the form of the present, and of the forces, persons, occurrences, etc. moving it, but in general entirely within the sphere of the Old Testament mode of representation; so that what is meant to be just the most striking expression for the idea shows itself, through the later realization of the idea exactly in this form, to be at the same time a prediction, apart from the express predictions of the prophets. (Comp. on this subject THOLUCK, *die Propheten*, ff. p. 105 sqq.) Now what the figurative word accomplishes as regards the object aimed at, that, as regards deepening our views of the truth, appears to be the task of symbol in prophetic action, in dramatic vision. The vision of the abominations in the temple here in Ezekiel is a theologizing one of the apostasy of Israel, now ripe for judgment.

2. The living God of revelation is the measure of the dead idols of the heathen, alike as regards the pantheistic slumping of them in the world, and as regards their polytheistic separation according to the different lands and peoples. He is, and whatever wanders to those others and is falsely attributed to them belongs to Him. On the same deep basis of truth theologically, our vision brings the idolatry of Israel into view in the temple of Jehovah, and therewith into condemnation. The temple becomes the standard for judgment of every heathen worship.

3. It was condescension in the sphere of history on the part of the idea of revelation, that for so long a period a fixed nation, like Israel, was to be the bearer of it, and that, after the general analogy of heathen nations, church and state covered each other. Only with the expansion of the church into its ideal, i.e. into the kingdom of God among mankind as a whole (Rev. xxi. 3), have "state religion" and "state church" as ideas become effete. They are merely existing realities of a wretched kind; their ideas, if one chooses to speak of them, are antiquated; they are reproductions of the past, Judaism, if not

heathenisms. Progress, and by no means "radical" progress merely, but much more still religious, i.e. Christian progress, points away beyond them.

4. The distinction made between "abominations" and "violence" recalls the difference between the two tables of the law,—sins against God and sins against men. Over against violence in the latter respect, there makes its appearance what God must abhor. As the former fills the land and becomes the fashion, so the latter provokes the anger of God. Ungodliness and immorality in their connection here bear witness to the connection between faith and morals.

5. Superstition and unbelief—the one acting, the other speaking—present themselves together in ver. 12 in one sentence, just as these forms of the self-originated theology of the sensuous self-consciousness touch each other from opposite sides. Unbelief, which Holy Scripture never knows absolutely, since to it faith is the original godliness in the nature of man, appears here also as one that "speaks" (Ps. xiv., liii.) and has gods. Superstition draws its reason from unbelief. As Nitzsch describes the process: "in the depraved working of passive piety man attempts first of all to deny the facts of the religious conscience, wholly or in part; but yet, in so far as the consciousness of God compels him, he leaps over from unbelief into superstition, i.e. he defines for himself the divine as a thing that is human, sensuous, worldly, analyzes for himself the feeling of God into the sensuous, out of which, in the next place, arise fanatical imaginations, sometimes slavish, sometimes audacious, Rom. i. 21-25." When Plutarch, in his well-known treatise *επι διαρρηκτικῆς*, gives the preference to unbelief, he underestimates it as a source of superstition; he winds up, moreover, with the converse, viz. that many fall from superstition into unbelief. Jean Paul, on the contrary, who calls superstition "faith with a *but*," would "rather live in the densest malarious atmosphere of superstition than under the air-pump of unbelief," where in the former case one breathes with difficulty, in the latter he is suffocated.

6. Augustine raises the question: why should the Romans, who paid divine honour to all the gods of all nations, as they showed by having a Pantheon, yet have continually refused to honour the God of Israel? and found the reason in the exclusiveness wherewith Jehovah claims to be honoured alone, as being the true God in contrast with the false gods.

7. The mourning for Tammuz reminds us of the sorrow "of the world" in 2 Cor. vii. Is it unintentional that only this side of this idolatry is indicated in Ezekiel? It worketh death, says the apostle of the sorrow of the world. Over against the pleasure of life in the rites of Tammuz on its mere natural basis, the prophet has to take his stand on the divine sentence of death of the spirit; as there is no repentance on the part of any one, the other side in the worship of Tammuz cannot possibly prophesy of salvation. (As against BAUER, *Rel. d. A. T.* ii. p. 234 sq.)

8. The front of the temple looked to the east, the back, therefore, to the west. And such is the case, moreover, with most of the ancient nations; and so it meets us again also, for the most part, in Catholic church architecture. But a universal rule it is not (according to Vitruvius, the opposite is the rule for heathen temple-archi-

ture), just as little as the turning of the face toward the east in Christian prayer is a universal rule; sometimes the front, sometimes the apsis, is turned to the east. Some have wished to find the reason for the holy of holies being turned toward the west in the antithesis to heathenism. MAIMONIDES, *More Nrb.* iii. 45: "Superstition generally at that time worshipped the sun; therefore Abraham turns to the west on Moriah, so that he turned his back to the sun." Comp. on the other hand, BÄHR, *Symb.* i. 212. When the Catholic church architecture built the choir towards the east, the alleged anti-heathenish design of the opposite course was set aside, inasmuch as Christ, as the Sun of Righteousness, now determines the direction; it was imagined also that paradise was there, etc. etc.

9. There is a gradation in wickedness, for there is a development towards ripeness for judgment. And as the greatness of the sin is determined according to the person and circumstances, so the corresponding greatness of the punishment is determined according to the knowledge of and opportunity for what is good. But the Judge and Avenger is God.

HOMILETIC HINTS.

Ver. 1. "We may be assured everywhere, whether at home or from home, of the presence of God; hence also we have to fear God everywhere" (STCK.).—The pulpit for the exiles in the house of the prophet.—"Elders also ought to hear and learn God's word" (STCK.).—Ver. 2. Comp. on ch. i. 27 sq.—Ver. 3. "The saints in mortal flesh are between heaven and earth, for they are not yet indeed completely above, but still they have already forsaken what is below" (GREGORY).—"As here by the hair, so by the smallest thing the pious are lifted upwards by God" (JUN.).—"God's children and servants are led and guided not by the spirit of the world, but by the Spirit of God" (ST.).—"Yea, if this body could follow the spirit, it would lead it into heaven with itself."—"God was Master of the house at Jerusalem, and they brought in to Him another idol: that displeased Him justly" (RANDOL.).—See how jealous love can be! the jealousy of Israel's Husband.—"So God is provoked also by all who admit into their heart passion, pride, arrogance, debauchery, avarice, and other idols" (B. B.).—Ver. 4. Christ and Belial.—God in His jealousy is likewise God in His glory.—"In another way also God lets His glory be seen, when He causes a peculiarly powerful testimony to be borne in His Church, by means of which He unveils the abominations in all ranks, and causes them to be punished through His witnesses, since there also, as here, public worship especially is wont to be assailed."—"To perceive God's glory in spite of all abominations is the privilege of His faithful servants, of His children, who do not cast away their confidence. Our faith is the victory which hath overcome the world."—"Such a strengthening was needed by the prophet, in order that he might fearlessly withstand the raging audacity and stubbornness of the people: God equipped him in this way with a suit of armour" (C.).

Ver. 5. "God places our sins before His eyes, and in like manner also before ours" (STCK.).—"So sits the envious Pharisee also, who has merely an

outward righteousness, like an image of jealousy in the doorway, and will not let the simple people enter through the fear of the Lord into the faith and love of Christ, and thus takes away the key of knowledge (Matt. xxiii. 13)" (B. B.).—Ver. 6. "Whoever opens door and gate to sin, falls from sin to sin" (Sr.).—"Whatever man does, he does it before God's face, although the blinded sinner thinks God blind" (Stok.).—"God's people also may fall into great darkness and blindness" (Sr.).

Ver. 7 sqq. God's eye sees also through the wall, and He can give His servants a hole in the wall as well as eyes, so as to see what is between the walls.—"Guilty consciences love what is concealed" (Stok.).—Occasionally an Ezekiel comes across those concealed ones.—"Thy heart is to be God's temple. But how does the Lord find this temple? Just as here. Only dig through the white-washed wall of thy self-love and hypocrisy, then shalt thou perceive in the light of God all sorts of monsters and abominations, which the enemy has gathered together in thee, to the disgust of the Master of the house. Enough of unclean reptiles shalt thou find behind the wall of thy flesh, only dig through!" (B. B.).—"Assuredly, as soon as the true worship of God is forsaken, men have no longer any

limit; from one they pass to a myriad" (C.).—Idolatry is not merely of the gross kind; nor is that which Christians practise merely of the refined kind.—Yea, everything which is on earth may become an idol to man.—I count everything but dung, Paul testifies in Phil. iii.—Ver. 11. "Those who ought in this way to take the lead of others in showing a good example, are often the worst" (Sr.).—"The elders before the idola, men before beasts, the living before mere pictures!" (B. B.).—May all assemblies of church-wardens take an example by them!—Ver. 12. God is to blame for our guilt!—Thus many make for themselves a blind God, like Fortune.—Ver. 13 sqq. What a corruption must be among a people where the old and the female sex are infected!—On ordinary days, the lust of the flesh; on fast-days, repentance and sorrow.

Ver. 15 sq. "Nothing is so absurd as that a man might not be brought to it, Rom. i." (Sr.).—"Daniel turned in his prayer toward Jerusalem" (B. B.).—"All the ungodly turn their back on God" (Sr.).—"But who will count those who in our time turn their back on God?" (B. B.).—Ver. 18. They turned their back on God, and so He turns His back on them.—The eye and ear of God shut, what a picture!

2. The Judgment on the Guilty (CH. IX.).

1 And He cried in mine ears with a loud voice, saying, Near are the visitations
2 of the city, and every one [has] his weapon of destruction in his hand. And,
3 behold, six men came from the way of the higher gate, which looketh toward the
4 north, and every one his weapon for breaking in pieces in his hand; and a man
5 in their midst, clothed in linen, and an inkhorn on his loins: and they came and
6 stood beside the brazen altar. And the glory of the God of Israel rose up from
7 the cherub, over which it was, to the threshold of the house; and He called to
8 the man clothed in linen, which had an inkhorn on his loins. And Jehovah said
9 unto him, Go through the midst of the city, the midst of Jerusalem, and mark a
10 [cross-] mark upon the foreheads of the people that sigh and that groan for all
11 the abominations that are done in the midst thereof. And to the others He said
12 in mine ears, Go through the city after him, and smite; your eyes shall not
13 spare, neither shall ye show pity. Old man, young man, and maiden, and child,
14 and women shall ye slay to destruction, and [ye] no one upon whom is a [cross-]
15 mark shall ye touch; and ye shall begin at My sanctuary. And they began with
16 the men, the elders, who were before the house. And He said unto them,
17 Defile the house, and fill the courts with slain; go ye forth. And they went
18 forth, and slew in the city. And it came to pass, when they had slain, and I
19 was left, that I fell upon my face, and cried, and said, Ah, Lord Jehovah!
20 destroyest Thou the whole residue of Israel, whilst Thou art pouring out Thy fury
21 upon Jerusalem? And He said unto me, The guilt of the house of Israel and
22 Judah is exceeding great, and the land is full of blood, and the city full of
23 wrestling of judgment; for they say, Jehovah hath forsaken the land, and Jehovah
24 seeth not. And I also, Mine eye shall not spare, neither will I show pity; their
25 way I give upon their head. And, behold, the man clothed in linen, which had the
26 inkhorn on his loins, gave answer, saying, I have done as Thou hast commanded me.

Ver. 1. Anoth. read.: כָּלִי plur., Sept., Syr., Arab. In ver. 2, also, the Syr. and some codd. have the plural.

Ver. 2. . . . ἰδὲ οὐρανὸς ἀνοίχεται, κ. ζῶντι ἀναστρέψουσιν ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ.

Ver. 4. . . . δεξ το σημεῖον—Vulg.: . . . et signa Thau super—

Ver. 5. Instead of עַל anoth. read.: אֵל.

Ver. 6. . . . κ. ἀπο τὸν ἄγγελον μου ἀρξάμεθα . . . οἱ ἄνθρωποι ἐσθ' ἐν τ. αἰῶνι.

Ver. 7. . . . πληροῦσαι τ. οἶκους . . . κ. κοιτῆται.

Ver. 8. Other read.: וְנִשְׁאָר, וְאִשָּׁאָר, וְאִשָּׁאָר קוֹל גְּדוֹל—Syr.

Ver. 9. (For דְּמִיִּם they read דָּמָם) Sept.: . . . ἐπὶ ἐκκλησίᾳ ἢ γὰρ λαὸς πολλὸς, κ. ἡ πόλις . . . ἀδικίαις κ. ἀνομιαις

Ver. 11. Anoth. read.: כָּל אִשָּׁר (TALMUD BABYL., TARG.).

EXOETICAL REMARKS.

The iniquity (ch. viii.) is now followed, in accordance with God's threatening (ch. viii. 18), by the *punishment* as the carrying out of the threatening, and that as regards the execution of judgment on the *guilty inhabitants* first. But in the midst of destruction there is *at the same time preservation*.

Ver. 1. He; the same as in ver. 4. With a loud voice, not without allusion to ch. viii. 18; just as also: and He cried in mine ears. The loud voice does not correspond to "the greatness of the abominations which cry to God" (HENGST.); rather is "the strength of the emotion" thereby portrayed (HITZ.).—"the loud outburst of indignation" (JON.).—at the same time an energetic act of the Lord.—קָרַבָּה (ch. xii. 23), most simply with Hengst. perf. Kal, as in Hos. ix. 7 בָּאָהָ.

an announcement meant alike generally and for Ezekiel.—HENGST.: for the special executioners of what has been announced (וְאֵלֶּיךָ), viz. that it is now the time. קָרַב in Kal: to press on, to come near, to be near; in Piel, transitively: to cause to approach, to admit, to offer; intransitively (and at the same time intensively): to be very near, to approach with the greatest haste. (Hitzig reads קָרַבָּה. HAV., KL.: imper. Piel

intransitively: "hither ye," etc.)—פָּקֵדָה, as almost always: penal visitation (Hos. ix. 7). The plural is not out of place either as regards the meaning of the word or in the connection. A plurality is implied in ch. v. 12, 15 sq. [HITZ.: "authority" for: those who have received orders against the city, so that פָּקֵדוֹת is particularized by means of אֵלֶּיךָ. HAV., KL.: "oversership," the guard, the heavenly watchers of the city, who, as an authority appointed by God, are to execute the punishment on the ungodly.] Hitzig asks: to whom is the summons addressed? Cocc. answers: not so much to those entrusted with the visitation, as to the watchers of the city, who have hitherto kept off the former. In the meantime, however, no summons at all is issued, but with express reference to the prophet the approaching punishment is proclaimed by God,—as regards the substance of the thing, expressed in general terms, and as respects the form of its execution, in such a way that it is only in ver. 2 that a more detailed definition follows. What sort of persons are to be understood by אֵלֶּיךָ may, of course, be conjectured from their equipment: בָּלִי, according to the context (comp. also ch. v.): each one his sword; against which HAV.: "no common earthly weapon is suitable in the hands of such a host." A hint as to who the persons are is contained, perhaps, in the expression: מִשְׁחָרְרוֹ; comp. Exod. xii. 23; 2 Sam. xxiv. 16. [BUNSEN: "the judges of the city, the punishing and destroying angels."]

Ver. 2. They are men also in Gen. xviii. 2, but none the less angels. [According to KLIEF.: men, as such, execute the judgment on Jerusalem; according to CALV.: the Chaldeans; according to GRÖR.: the generals of Nebuchadnezzar, who from six sides besieged and took the city (?). According to Cocc.: signifying the angelic hosts together with the Babylonian army-corps.] An

explanation of the divine judgment makes itself clear (ch. i. 4). The number six, whose interpretation has been attempted even to desperation, needs no explanation, since it is rather the number seven that lies before us with the one man in their midst, etc., the *especially sacred number*; consequently: how, on the basis of God's covenant with Israel, punishment and exemption take place. [HITZ.: "the dogma of the seven archangels in germ."] As Ezekiel is to be supposed in the court of the priests (ch. viii. 3, 5, 16), the higher gate will be the gate indicated there. Comp. that passage.—וְאֵלֶּיךָ, Jer. li. 20 sqq. He who is

in the midst of the destroyers proves that in the midst of destruction there is also to be something else. What? His clothing tells us partly, his equipment partly. קֶסֶת הַחֹמֶר, only in our chap-

ter, is: a writer's utensil; not a writing-tablet, but: an inkhorn, such as writers were accustomed to carry hanging in their girdle or on it. From this, however, we are not to infer, with Keil, that he is "a chancellor among the other officials," for such is not the character of the six; but from that wherewith he is provided we are to infer what he has to do: he is not like those others to destroy, to break in pieces. He has an inkhorn, whereas they have each a sword! [The Sept. read חֹמֶרֶיךָ, and translated: a sapphire

girdle.] From the destroyers he is distinguished likewise by his clothing, which is certainly not in conformity with an appointment of that kind. In linens (plural) is explained by Hengst. of the collective linen (Lev. xvi. 4, 23) garments of the high priest, whose antitype is the Angel of the Lord, the Angel of the covenant (Mal. i. 3), who, according to Zech. i. 12, gets from the Lord good comfortable words for the covenant-people, just as the high priest appears in Zech. iii. as the type of Christ, as the figure of the Angel of the Lord. So already Hävernick. Keil, on the other hand, only admits that the one man in relation to the six "stands somewhat like the high priest in relation to the Levites." According to Hitz. the garment of byssus marks him out as the highest in rank; he appears to be the same in whom, with Zechariah and the author of the Apocalypse, the spirit of prophecy assumes personality, the so-called *par excellence* Man of God, Gabriel of the book of Daniel and of the Koran; similarly the מַלְאָכִים in ch. viii. 2, 3 appears to have assumed angelic form (!). According to Cocc. the Spirit of God is likewise symbolized here, who produces the mark upon the foreheads of believers,—their confession. According to Calvin it is an angel, who is distinguished by the ornamental character of his dress from the men, the remaining six. Keil admits in addition the comparison with Dan. x. 5, xii. 6, 7 (Rev. i. 13 sqq.), but holds that the view of the Angel of the Lord is not thereby established, inasmuch as "the shining white robe" is peculiar not merely to this angel or Christ, but the seven angels also in Rev. xv. 6 appear in shining white linen, and the shining white colour symbolizes in general divine holiness and glory (Rev. xix. 8). In the first place, however, by the expression: clothed in linen, nothing at all is said as to brightness of colour, but it is simply the *material* of the clothing that is given, which, if it points to anything, points to the clothing of

the high priest. Now, as the linen garments of the priests (comp. ch. xlv. 17 sqq.) mark them out "as the mediators of sanctification," whose "entire calling had for its aim the sanctification of Israel by Jehovah, and the sanctification of Jehovah by Israel" (BÄHR, *Symb.* ii. 89), the in linen is admirably appropriate in our context. The sanctification of Israel is limited here, of course, to the separation of certain parties in order to their being spared, as it is given in commission to the man by Jehovah (ver. 4); but the sanctification of Jehovah takes place in the case before us not merely through, but on Israel. Ever and always it is a *priestly act*, in the midst of destruction, to make the mark on what destruction does not touch (ver. 6). If, accordingly, it is not so clear from the clothing and equipment who the party in question is, as what he is to do, for what he is designed, yet it is generally acknowledged that his being in the midst of the six is the place of *leader*, of chief among them. Only after he has marked or not have they to smite; they go after him (vers. 4, 5); he answers in their name likewise (ver. 11). To a position of such distinction, if the six are *angels*, the *Angel of Jehovah* thoroughly corresponds. Comp. Zech. i. 11 sq.; Josh. v. 14; Gen. xviii. By their taking up their position at the brazen altar is by no means asserted their taking up their position before Jehovah, i.e. because the glory of God is there, as Keil, Klief.; but the meaning is: *where the guilt has reached its climax* (ch. viii. 16), *from that point also the punishment must go forth*. [HÄV.: as the coming from the north stood in relation to the sin committed there, so now the heavenly beings appear "as it were looking after and protecting the rights of the altar." "As a heavy accusation, the forsaken and despised brazen altar stood there;" comp. Amos ix. 1. GROT.: they stood there as those who would prepare many victims for God! Isa. xxxiv. 6; Jer. xii. 3, xlv. 10.] The high-priestly man in linen also corresponds therewith. Comp. besides, Ex. xxxii. 35 sqq. (HENGST.: "the protection of the pious is his privilege; but the work of vengeance also is under his control." "The angels stand, waiting for God's beck and command. He whose spiritual eye was opened could only look with deep horror on the people filled with joyful hopes of the future. They appear at the place of transgression, in order to glorify God in the downfall of those who would not glorify Him by their life.")

Ver. 3 makes the glory, etc. (which is there conceived of as the Shechinah-cloud) move out of the *holy of holies* (HÄV., HENGST.), and that not merely as far as "the gate of the sanctuary, near which the altar stood" (HENGST.), for, "in order to give commands to His servants," it is not necessary for Jehovah to go to the place where they are standing; and He called suggests rather a greater distance. As to the house, comp. on ch. viii. 14, 16. Accordingly, by the threshold of it will not be meant, as Keil supposes, the threshold of the temple porch, through which one entered into the holy place (ch. viii. 16), but the outermost point, *where the exit was from the court of the people into the city*—quite in accordance with the direction which follows in ver. 4 sqq. That the glory of Jehovah, according to ch. viii. 16, stood over the cherub between the porch and the altar (KEIL), is not said in ch.

viii. 16; and Klief. says at first also merely: "where the vision of God and the prophet had for the moment their station." We do not forget that the characteristic of Ezekiel is the prophecy of glory (see Introd. to ch. i. 4-28), and that therefore everything comes forth to the prophet always from the glory of Jehovah; but the vision of that glory changes alike as regards the locality and as regards the form of manifestation, so that sometimes this, sometimes that other feature steps into the foreground, and the rest into the background. For this there was a thorough appropriateness in the "variable hieroglyph," as v. Meyer has happily called the cherub. (BÄHR, i. 312.) The word הכרוב appears in Ezekiel for the first time here, and that in reference to the arrangements of the holy of holies, specially of the ark of the covenant. As the chajoth in ch. i. are the same as the plural כרובים, used by Ezekiel also in ch. x., and common elsewhere (הכרוב

collectively, not: for the "ideal unity of the cherubim" (HENGST.), but: for the *well-known double ornament of the sacred chest*), the converting of the chajoth into cherubim in its application here (Doctrinal Reflections, 12, p. 55) may be looked upon at the same time as a prophetic interpretation of the employment of the cherub in worship, especially over the ark of the covenant, on the basis of the vision in ch. i. As to the disputed etymology, see Ges. *Lex.* and *Theol.*; KURTZ, in Herzog, ii.; LANGER, *Genes.* p. 241. For the prophetic-historic employment of the cherub in ch. x. in respect of its movement (p. 40), the conjectural derivation from the converting of רכב (Pa. civ. 3, xviii. 10) into כרוב commends itself more than any other, as hinting at the passing of the chajoth of ch. i. into the cherub. The chariot-element (as against Kurtz) has in the representation of Ezekiel something essential; and if the form is not carried out perfectly as regards the copy in the tabernacle and temple, yet, as far as the idea is concerned, there can be no hesitation about it, as Jehovah may also remove His abode from the midst of Israel, inasmuch as He

(אלהי ישראל) is no national God in the heathen sense. As to the rest, see Doctrinal Reflections.—With ver. 3 is still to be compared ch. x. 4, 18; Ex. xl. 36 sqq.; Num. x. 11 sq. The rising up of Jehovah already prefigured the abandonment of the temple to the enemies of Israel for judgment on them.—Over which it was, from the setting up of the ark, in accordance with the idea of the symbol, for threatening and promise, not always visible, but (as here) making itself so in a given case (Pa. lxxx. 1).

Ver. 4. The divine command runs: "Away into the city." Yet grace shall go before justice. But nothing is said of marking in the temple; and, on the other hand, certainly in vers. 6, 7 smiting is spoken of. הָרָה = to make a mark,

which last letter in the Hebrew was in the ancient Phœnician alphabet, in the Egyptian writing, as also upon the Jewish coins, of the form of a cross (⋈). Hence as in general הָרָה (1 Sam. xxi. 13) is "to mark," and הָרָה "a mark" (Job xxxi. 35), so perhaps here הָרָה is used on purpose of the marking of this particular mark. "A cross was

just as natural for a mark as for a signature" (HITZ.). HÄV., who (as also VITRINGA) conversely derives מן from מנה, holds the indefiniteness as required by the circumstance, that the mark was not intended for men. But an indefinite thing is certainly no mark, not even for angels, who are conceived of here in human form; and if it was to be a mark of any kind you like, this certainly would be somehow expressed. KLIEF. (VULG.): a Tan as mark. The deeper significance, that a cross was to be the mark for sparing, Christian exegesis has perceived from of old (TERTULLIAN, ORIGEN, CYPRIAN, JEROME). As to the rest, comp. Rev. vii. 3, ix. 4, xiv. 1; Ex. xii. (Gen. iv. 15). "By this mark one is separated from the mass" (HENGST.). Consequently, if the mass is dedicated to destruction, he is preserved. Upon the foreheads, according to most: because there it is most easily seen; according to others: as there slaves bore the names of their masters (*inscripti, literati servi*). Comp. also Ex. xxviii. 38 (BÄHR, ii. 143).—Men, because of what precedes: the city, Jerusalem: inhabitants, citizens. The qualification for the mark is twofold, expressed in words of similar sound. מִן inwardly, מִן also utter-

ing it; consequently those who are not only not like-minded, but also audibly make known their pain. (The Niphah, which commonly stands in the case of reflex influences on the mind.)

Ver. 5. עַל, Qeri מִן; as also the singular מִן, which is unnecessary. Comp. Ex. xxxii.

27; Ezek. viii. 18, v. 11.—Ver. 6. Dent. xxxii. 25; Ezek. v. 16. The command is not merely to knock them down, but to make an utter end of them. Because of ch. viii., the beginning (supplementary to ver. 5) is made with the sanctuary; and this is immediately explained of the courts, which are before the house in the narrower sense, as men (ch. viii. 16), elders (ch. viii. 11), women (ch. viii. 14) were in them. [Keil, following Klief., supposes: "they were in general old men, well stricken in years, who had come into the court to sacrifice, but yet all the while were liable to the judgment." HITZ.: it was just the Sabbath! ROSENM.: "at My sanctuary," i.e. at those who have sinned there. SEPT.: as if מִן הַקֹּהֲנִים = at My holy ones, the priests. "When

the Sept. read: 'inside the house,' this is manifestly incorrect," Ew.] Comp. for this beginning 1 Pet. iv. 17. (Consequently not like 2 Kings xi. 15.)

In ver. 7 what has already been done is not approved in the form of a command (HENGST.), because the Go forth is to follow; but as in this way the beginning is called good, so the order is given to continue onwards till the end. Comp. Num. xix. 11 (Lev. xi. 24). The defiling of the house takes place in accordance with ver. 6, inasmuch as the courts belonging to it as a whole (which explanation of הַבֵּית is given by means of הַהֲצָרָה, so that house here = "sanctuary" in ver. 6) are filled with corpses. It is only now they go into the city. He pushes them on, as it were, with military abruptness (HENGST.).

In ver. 8 Ezekiel only is left remaining in the court of the priests of the temple, for it is there the prophet is. (Against KIMCHI, HITZ., KEIL.) Impressive solitude! (1 Kings xix. 10.) It is

not as being spared that Ezekiel, speaking as he does of his own accord as a mere spectator, comes into consideration, just as also the preserving mark is not made upon him. His objection is meant, therefore, to be read as occurring between the execution in the courts of the temple and that in the city. מִן הַבֵּית. ROSENM., HENGST.: third

pret. Niph. with מִן epenthetic for the first = "and he remained over," viz. "I," where we are to supply in thought מִן. HENGST.: "taking

the place of the noun: a he-remained-over." It is at all events surprising, in order to arrest attention, to emphasize the result. BUXTOFF: expressing the consternation and perplexity of the prophet by means of the confused form of the word. Keil, following Hitz.: a "malformation, a blending together of the partic. and the imperf., and manifestly a slip of the pen, to be read as a partic. מִן הַבֵּית, and to be connected with

מִן הַבֵּית." See other attempts at explanation in

Häv. Ew. reads simply: מִן הַבֵּית. Comp. Num.

xvi. 45; Josh. vii. 6. His anguish vents itself in this cry to God (ch. xi. 13; 1 Sam. xv. 11). For the question, comp. Gen. xviii. 23 sqq., xx. 4. This question is not: "from the soul of those upon whom the judgment has just fallen" (HENGST.), whose representative Ezekiel cannot be, but: from the feeling of his fellow-exiles, of whom therefore no mention is made. That his question is not hindered by his having heard of the pious being spared (HITZ.), shows either his fear in this respect, that in Jerusalem there will be nothing at all to be spared, or that the sparing in comparison with the destruction does not at all come into consideration. Hence מִן. The residue of Israel is that which still remains (especially at Jerusalem) of Israel collectively after the previous (the Assyrian and the Chaldean) catastrophes. Comp. besides, ch. vii. 8. Here the outpouring of fury, elsewhere the outpouring of the Spirit.

Ver. 9. As the prophet, on account of the greatness of the destruction, makes no mention of the sparing in his question, in like manner God also does not do so in His answer, because of the greatness (מִן מִן, in a superlative sense) of the guilt alike of Israel and of Judah (ch. iv. 4 sqq.). Comp. Gen. iv. 13; Lam. iv. 6.—Ezek. viii. 17, vii. 23.—מִן, Ew.: perverseness; HENGST.: declension; HITZ.: identical with מִן, Isa. lviii. 9. Hoph. (מִן), perhaps (as such testimony in favour of what is right on God's part is necessary): of the perversion, the setting aside of the right (Dent. xxvii. 19; Amos v. 12). Apostasy from God does not lie in the context, and would also be more definitely expressed (1 Kings xi. 9). As in ch. viii. 12 their idolatry is explained in this way from their own mouth, so here their moral corruption. Here also the question is not about God's being and essence, but about His will and acting. The clauses are inverted to correspond with the present context: in ch. viii. 12 it is the "not seeing" that is spoken of first, here it is the "having forsaken." The filling of the land and city with lawless conduct shows how they

imagine they have free scope, and fancy that no one is taking the oversight of them. And with the "not seeing" there is connected in ver. 10 a partial confirmation of their saying as regards the eye, which, however, on the other hand, so fearfully demonstrates God's presence in the land by means of righteousness and judgment (aposisis). Comp. ver. 5, ch. viii. 18, v. 11, vii. 9. The way is the bent, and in general the manner, of life. But what they suppose they are treading under their feet comes as iniquity to be punished upon their head (1 Kings viii. 32).—Ver. 11. Already the answer of God gave an affirmative reply to the question of the prophet; but still more is this the case with the announcement of the accomplished fact made by the leader of the mysterious avengers in their name,—an announcement which certainly includes in it also the possible sparing. Comp. on ver. 2. Comp. Gen. xxxvii. 14; Num. xiii. 26. Comp. Luke xiv. 22; John xvii. 4. The Qeri כָּל־אִשָּׁר is unnecessary.

DOCTRINAL REFLECTIONS.

1. It is a peculiarity of what our prophet sees in vision, that, however much the vision of glory (ch. i.) remains at the foundation, and however much on this basis the unity of Him who speaks to the prophet and transacts with him is in substance preserved, yet sometimes the one or the other element of the form of manifestation retires into the background, e.g. in ch. viii. 2 sqq. the throne-chariot and the chajoth; and that sometimes, as in the chapter before us (ver. 3), a change of view takes place, corresponding to the sphere of the revelation, which is here the sanctuary of Jehovah. The thought which is to be expressed at the time supplies of itself the reason of the distinctive form of expression in vision, while at the same time there is no want of retrospective reference showing that it is one and the same thing, so that, as has been said, amid all the diversity the unity continues. In this way it is the same Jehovah who is seen in His glory in ch. i. that lays hold of Ezekiel in ch. viii. 3, and that everywhere speaks to him and acts as his Guide. And so He who lifts him up, the Spirit (ch. viii. 3), certainly controls the movements of the chajoth also in ch. i. 12, 20 sqq. And in the seven men of ch. ix. 2 it is merely the glory of Jehovah that is again unfolded.

2. Our chapter also furnishes a prelude to the last day, the "evening of the world" (as Lange calls it at Gen. xviii.), approaching for the inhabitants of Jerusalem. Thus the appearance of angels on the scene is not merely natural by reason of this parallel, but so much the more as the judgment on Jerusalem in Holy Scripture—much more than the destruction of Sodom and Gomorrah—is a foil, nay, a constituent element for the last judgment.

3. In the vision of glory (ch. i.) we have noticed repeatedly (comp. especially on ch. i. 28), along with a predominantly judicial character on the whole, the bright splendour, the sun-bright element, and lastly the rainbow. Thus the priestly form in white linen in the midst of the avengers cannot surprise us. The "one man" in their midst is a vivid allusion to "the likeness as the appearance of a man" in ch. i. 26.

4. Although conceived of executively in a his-

torical form of expression for the immediate object of the vision in ch. ix., yet the group of seven represents substantially the same thing as what ch. i. set before the eyes of the prophet, in reference, first of all, to Israel. Comp. in this connection especially what is held as established as to the Angel of the Lord in relation to the glory of Jehovah (LANGE, *Genesis*, p. 386 [T. & T. Clark], and our Doctrinal Reflections on ch. i. 4-28). The Son of man, when He shall come in His glory, and all the holy angels with Him, as it is said in Matt. xxv. 31, likewise separates (just as here the mark is the dividing element) the assembled nations one from another. Quite in accordance with the difference of times, of the last day from the time when it is called to-day, just as expressly does the judgment devolve upon Him then as does the sparing in our chapter.

5. It is not "Hebrew poetry," as was the opinion of the oftentimes more æsthetic than theological Herder (*Geist der hebr. Poesie*, ii.), that is to be credited alike with the priestly element in the angel-leader of Ezekiel, and with the angelic element in the priesthood in general. But neither does the "symbolic cultus," as Bähr and Umbreit maintain on the other hand, furnish the only ground for it. But it lies in the nature of the calling of the angels (*nomen officii*) to be the mediating element, mediators of the divine revelations; hence to be in general what constitutes the prophetic office also (Hagg. i. 18), but quite specially what belongs to the employment of a priest (Mal. ii. 7). If, however, according to Num. xvi. 5, the priests are those whom Jehovah permits to come near to Him, are called the

קְרֹבִים (an explanatory designation having the same letters as the cherubim), and if their proper work is the bringing near of the sacrifices, then their mediation lies especially in the direction from Israel to Jehovah; while, on the other hand, the mediation of the angels has its sphere in the other direction, and that exclusively, viz. from God to man, and so they are called "messengers, ambassadors," and in accordance therewith a doctrine is framed with regard to them in Heb. i. 14. The perfection of the idea of mediation, where the two directions met, was brought about through Him in whom the divine sending is a self-manifestation of God, and the priestly character is a self-sacrifice of humanity (1 Tim. ii. 5). Now Jehovah appears in His angel אֲנֹכִי מִלְּפָנֶיךָ, just as on the other side the priestly order represents Israel, the nation of priests, and its head, the high priest, represents the Israelitish order of priests. There would thus be a prefiguration in vision of the perfected mediation in the Angel of Jehovah here in priestly office as well as priestly clothing ("the noble white form of peace," UMBREIT).

6. "We must consider this as beforehand probable," remarks Hengstenberg, "because the Angel of the Lord is represented elsewhere also as the leading personality in the great divine judgments, which are executed in the interests of the kingdom of God. He it was, e.g., who as the destroying angel slew the first-born of Egypt, Ex. xii. 28." "There lies at the foundation the old picture of the Egyptian pasover, but transfigured in the prophetic spirit. As there the destroying angel appeared as the Deliverer of the covenant-people, so here he appears as the Shield

of the ideal theocracy, of those truly faithful to God among His people (ch. ix. 4 sqq.), as the Avenger of ungodliness on the apostate theocracy (ch. x. 2, 7). Both things serve one object, the true welfare of the covenant-people" (HÄV.).

7. For the typical allusion to Christ the following points are enumerated by the ancients: (1) The human form, as having respect to the incarnation as well as to His powerful mediation; (2) that He is "one," 1 Tim. ii. 5; (3) that He is found in the midst, as it were as a prince, pointing to the kingly majesty and dignity of Christ; (4) the linen garment, the symbol of innocence, purity, of priesthood, etc.; (5) that He carries no weapon of destruction, but inscribes the elect in the book of life. In reference to the last, Hengstenberg expresses himself as follows: "It admits of question whether the inkhorn serves at the same time for inscribing the names in the book of life, of which mention is first made in Ex. xxxiii. 32 (Ps. lxxix. 28; Rev. xx. 12). It is, of course, probable, especially taking into account the fundamental passage, Isa. iv. 3. According to this view, the inscribing the names in the book of life is to be looked upon as the primary thing, the marking of the foreheads simply as a consequence."

8. Bähr (ii. p. 75) explains the priestly linen garment as symbolizing at once salvation and life and righteousness, which appears to suit only the commission to spare (ch. ix. 4), just as he explains the garment of purity as referring to those who had kept themselves pure from the defilement of Jerusalem's trespass.

9. The well-known Shechinah of Jewish tradition is equivalent to the glory of Jehovah (John i. 14). If the former is to be regarded more strictly as a cloud, and the latter more as a brightness of light or fire, yet the latter is to be conceived of in closest connection with the former. That this symbol of the presence of Jehovah was a permanent thing above the ark of the covenant in the holy of holies, as was for the most part the view of the older theology along with the Jewish tradition, cannot be drawn from the Scripture passages referring to the subject. Lev. xvi. 2 is not indeed to be explained, with Bähr (i. 395 sq.), Winer, and others, by ver. 13, but neither does it fix (as HENGST., KEIL) such a wonderful manifestation of the divine glory for the great day of atonement, and in fact also for the whole after period of the Solomonic temple; but it is to be understood simply in connection with the cloud of guidance during the journey through the wilderness, Ex. xiii. 21 sq., xiv. 24; Num. xiv. 14; Neh. ix. 12, 19; Ex. xl. 36 sqq., xxxiii. 9; Num. xii. 5; Deut. xxxi. 16; Num. ix. 15 sqq.; Ex. xix. 9, xxv. 22. The phenomenon on the occasion of the consecration of the tabernacle and of the temple (Ex. xl.; 1 Kings viii.) was an extraordinary one. Comp. the reasons against a permanence of such a presence of God in Bähr (i. 397). Comp. also Herzog (xiii. p. 476 sq.); and as to the controversy during last century, see the literature in WINER, *Realw.*; KEIL, *Archäol.* § 21, i. p. 115.

10. The idea which was symbolized by the ark of the covenant in the most holy place is indisputably that of a throne, however much the immediate object was in reality to be an ark (chest) for the law of the covenant. The purpose of the ark was accomplished with the two tables of stone. The idea of the throne was illustrated by

the two cherubim. The two cherubic ornaments correspond with the two tables of the law, as these latter, with the capporeth, represent the dualism of the righteousness and mercy of God, which finds in the blood of the sacrifices (Lev. xvii. 11) its typical divine institution and promise of adjustment and harmony. The fact of the cherubim being joined in the closest manner to the capporeth strips it of the mere signification of a "cover" for the ark-chest, which already, apart from the destination of the capporeth, receives no countenance from its composition as being a plate wholly of gold. Delitzsch compares with it the heavenly רִקיעַ in ch. i. 22. [כַּפֹּרֶת from כָּפַר, in a

causative sense: to make to cover (Gen. vi. 14), or intensively: to cover entirely, thoroughly, does not signify that the law of God was covered up, which would mean the covering up of God's rights and righteousness, which are meant to be protected rather, but, as is at once understood of itself: that that sin which becomes manifest through the law finds covering before God, atonement on the capporeth (Lev. xvi. 14).] It may certainly be admitted that the view, as it were, of a co-ering on the ark might have figuratively its point of transition to the idea of atonement. As, then, the ark guards the tables of the law, so the cherubim with their wings protect the capporeth, Ex. xxv. 20. The manifested presence of Jehovah in righteousness and mercy as holy love is shiningly clear. Understanding the cherubim as the chajoth, as is the case here in Ezekiel, we have in them, in the shape of an ornament, the symbolization of the life of creation (Doctrinal Reflections, 12, p. 55), as it appears in a state of heavenly rest engaged in the worship of God, yet none the less ready always, in the way of active service, to glorify Him alike in judgment and in mercy. In actual fact they acknowledge the heavenly King in Israel, the Holy One of Israel, Jehovah, as the living Elohim of revelation (p. 40), the Most High over all. And when Delitzsch defines the difference thus: that the ark of the covenant as מִרְכָּבָה (1 Chron. xxviii. 18)

is not so much a moveable, travelling throne, as the throne that is stationary and at rest, with this, of course, accords the circumstance that the outer cherub on the capporeth as it were surrounds Him who is enthroned (Ex. xxv. 22); but yet the circumstance is not to be overlooked, that the staves intended for removing the ark of the covenant were continually to remain in it (Ex. xxv. 15). As regards the etymology of the word, we must reject that which has been attempted, after the analogy of the root *grih* in the Sanscrit, from "*greifen*" (Eng. to grip, grasp) (DELITZSCH: as those who lay hold of and carry forward the divine throne: or FÜRST: like the Greek griffins and the Egyptian sphinxes as guardians), because a laying hold of is nowhere ascribed to the cherubim; and the fact that in Gen. iii. 24 they have to keep the way to the tree of life, is not to be derived from a peculiar quality as guardians, just as also we cannot, with Kurtz (Herzog, ii. p. 655), deduce therefrom a "task," according to which paradise was "entrusted" to the cherub, and that he gave it back "into the hands of man, its original possessor," having also "preserved beyond the flood its proper essence, the paradisaical powers," etc. Nothing of this has any place in Holy Scripture. What is said in Rev. xxi. and

xxii. reminds us (ch. xxii. 1 (†), 2) in some respects of what belongs to paradise, but is by no means paradise, but the holy city, New Jerusalem, the tabernacle of God with men (ch. xxi. 2, 3), which by new creation (ver. 5) comes down from God out of the new heaven to the new earth. The cherubim do not inhabit (Gen. iii. 24) paradise, but "on the east of the garden of Eden," consequently outside of it is found the Shechinah (שְׁכִינָה), which exhibits Jehovah Elohim. The

meaning of this is, that for man henceforth the glorious presence of God is outside paradise, and hence also the approach to the tree of life in the midst of paradise is denied to man. For Israel, life before God and God's glorious presence are symbolized, as regards worship in the most holy place, specially by means of the atonement on the capporeth and the double cherub, as well as by means of the cloud during the journey in the wilderness, and on occasion of the dedication of Solomon's temple. In reality, the life is restored for mankind when He whose body is the temple (John ii. 21, i. 14) could say on that great all-accomplishing day of atonement on Golgotha to the thief: "Verily I say unto thee, To-day shalt thou be with Me in paradise" (Luke xxiii. 43). Moreover, we have to distinguish the historico-symbolic cherub, the cherub of worship, the cherub of prophetic vision, and the rhetorico-prophetic (Ezek. xxviii.), as well as the cherub of poetry (Ps. xviii.).

11. If the mark of the cross is the simplest exegesis of the כּוּץ, we must not merely say with Schmieder, that "this coincidence in any case remains ever memorable for the thoughtful observer of the ways of God, whose counsel has planned everything beforehand," but it will also be interesting to mention what is analogous in different quarters. The Egyptian Apis was denoted by a white triangle (or square), the characteristic mark of the power of nature (or of the world). On the brow of the Indian Shiva is the picture of the fertilizing stream of the Ganges. Shiva's or Vishnu's mark is made on the brow of the Hindoo who has been cleansed in the holy water. The Japanese pilgrim to the temple of Tenjo Dai Sin gets as a token of indulgence a small square box, on which, in large characters, the name of the god is written, and which he carries home upon his forehead. If, according to the ancients (and the more recent mystics also), the four quarters of heaven, the flying fowl, the praying, the swimming, even the walking man, the rowing ship, the ploughing peasant, etc., the Egyptian key of Isis, the hammer of the god Thor, not to speak of the preparation of the paschal lamb,—if all these furnished a "silent prophecy pointing to Christ," "the providential element may at all events (says Merz in Herzog, viii.) be acknowledged, that the putting to death of the world's Redeemer must be accomplished by that very instrument of torture, which is capable, as no other is, of being made, represented, set up, and looked upon as a *sign* before all the world, and in all the world," etc.

12. It is not Grotius, as Hengst. erroneously asserts, but Junius, who has already remarked that in Egypt it was the doorposts, here it is the foreheads, and that consequently while in the former case it was still families, houses, here it is merely single individuals that come into consideration.

As contrasted with Egypt, it is Israel which in this crisis of the world stands the test, in virtue of a cleansing by means of blood, of a purification from sin. For if God will impute sin, who shall stand? Here in Jerusalem, on the other hand, the question is as to the Israelite (Deut. vi. 8), who is so after the spirit and not after the flesh, as it is not all Israelites who are the true Israel. It is a crisis in a narrower sense, consequently a separation. Hence, also, over against the persons comes the person of the Lamb, just as in Matt. xxv. 12 the "I know you not" is the decisive element. His mark brings about exemption from punishment in Jerusalem (Joel ii. 32), while in Egypt it is the blood of the lamb (Ex. xii. 13, 7). Whoever has not the Spirit of Christ is none of His. For, finally, the Spirit is the mark wherewith we are sealed, whereby we cry, Abba, Father (Rom. viii. 15; Rev. xiv. 1).

13. "The marking" (observes HENGST., as already J. H. MICH.) "does not secure against any share in the divine judgment, for this would not correspond with the nature of the divine righteousness, as even the elect are affected in many ways by the prevailing corruption; it is merely a security against their being carried away with the wicked (Ps. xxviii. 3), against an evil death, and everything which would stand opposed to the rule that 'all things work together for good to them that love God' (Rom. viii. 28). Jeremiah is an example." Comp. also Jer. xxxix. 16 sqq., xlv. 5.

14. One may, with HÄV., find in the description of those to be spared (ver. 4) a characterizing of fidelity according to its negative side merely. They are the Protestants from the bottom of their hearts in Jerusalem. Moreover, the circumstance that they are described in such a way shows how oppressed they are by the corruption universally prevailing, so that their being spared in the judgment is at the same time a deliverance from the wicked (Ps. i. 4 sqq.; Luke xviii. 7 sq.).

HOMILETIC HINTS.

Ver. 1. "Each one is to have his weapon in his hand, not merely by his side or on his shoulder, in order that he may strike out on every side immediately. The Chaldeans were as it were the executioners, the Jews the criminals, and the appointed time was come. When they shall say, It is peace! and reckon the evil day far from them, destruction shall come upon them swiftly" (B. B.).—"The visitation of grace brings salvation for the pious (Luke i.), while the visitation in wrath is the portion of the ungodly (Ps. vi. 1, 2)" (STRCK.).—Ver. 2. "Those who admonish are followed by the executioners, the prophets by the soldiers, the friends by the enemies" (STRCK.).—"Although the Lord sends forth His angels of vengeance, yet the Angel of the covenant is with them, who watches over the children of God" (TÜB. B.).—"From this we deduce, in the first place, the effective threatening for the ungodly, that God has always servants who stand ready to obey Him; in the second place, the comfortable conviction, how even the unbelieving Chaldeans wage war under God's commands, and must act in accordance therewith; and lastly, we see that God spares His elect. This is just God's secret providence" (C.).—"The small number of believers need not surprise us; they have often been

only few" (L.).—Thou seest how the Son of God at all times gathers for Himself by His word and Spirit a church chosen to everlasting life, and protects and upholds it (HEINELBERG CAT. Qu. 54).—A contemplation at the altar, which is fitted to *alarm* us (by reminding us of our sin, by the thought of retributive punishment), which is meant to *comfort* us (by means of the atonement, by the act of sparing in the midst of the judgment).—Vers. 1-3. The six and the seventh in their significance for the judgments of God.—The severity and the goodness of God.—Punishment and grace along with one another.

Ver. 3. "The Jews imagined that God was, as it were, bound to the visible temple; but He shows them and us something different. If we imitate the Jews, our pretence of pure doctrine will likewise avail us nothing" (L.).—Ver. 4. "The Holy Spirit is properly the true seal and mark wherewith believers are marked by God, and then the cross, so long as they are still in the Church militant" (B. B.).—"In Rev. xiii. we find also a mark of the beast on the right hand or on the foreheads!" (L.).—How many a man bears his mark on his forehead!—We are not to make ourselves partakers of other men's sins by our looking on with indifference, or by our silence even.—And yet, what power the example of a corruption that is universal exercises!—"If thou art a person in office, cease not to admonish; if thou art merely a private individual, then show at least thy displeasure at what is evil! Noah and Lot did not follow the fashion" (L.).—Fear of man and desire to please man influence many men.—First the eye looks, then the mouth smiles, then hands and feet act.—O what a characteristic mark the sighing of the heart is, of whose child one is! Comp. Rom. viii. 22, 23, 26.—But how is it that here there is no mention of prophesying, of casting out devils, or of mighty signs, no mention of men of singular sanctity? Well, in the case of such it may happen that the Lord does not know them, never has known them, as He knows His own. Mention is made only of souls who are in earnest alarm in such a world as this, or even in a Jerusalem. Let these be comforted.—"When the apostle (2 Pet. ii. 7, 8) commends the patience of Lot, he says that his soul was vexed so long as he lived in Sodom. He could not as a single man, one who was besides still a stranger, bring those who were so thoroughly depraved to bethink themselves. He did not, however, himself become hardened amid the shamefulfulness of so many horrible deeds, but he sighed constantly before God, and was in continual sorrow. On the other hand, it is certainly a proof of great lethargy when we see that the holy name of God is despised, and yet feel no pain. Hence it is no wonder if we are involved in the punishments of those sins which we foster by our connivance. For that admonition is to be considered well, that the zeal of God's house is to eat us up, and that the reproaches of those who reproach God fall on us" (C.).—Those who are spared—a picture for the cabinet. Their outward and inward mark, according to ver. 4.

Ver. 5 sqq. Where God's grace is followed by God's judgment, and where the former has been turned into lasciviousness, there the discoveries which we must make in ourselves or in others have something exceedingly strict, harsh, severe about them. Neither the remainder of life, the helplessness and weakness of age, nor the bloom-

ing freshness of youth in its vigour, nor its grace and beauty, nor even childlike innocence or honourable appearance, is spared.—The unsparing character of God's judgments on the despisers of His grace, of His word (comp. ver. 10).—"The old take precedence of the young in the judgment, because they did not go before those younger ones in good example," 2 Chron. xxxvi. 17 (B. B.).—But the beginning is made with the temple, which Christ also cleared first, before the Jewish land was cleared of the Jews.—On ministers, princes, lords, the rich, the distinguished, and on those whom foolish people are accustomed to regard with most envy,—on these God's sword of justice when drawn falls first of all, or even most of all.—To stand near the house of God is a blessed and also a safe position; but it is also the most dangerous position if it is hypocrisy. Certainly in this case religion is no lightning-conductor, but what the tree is in the storm; those who are under it are sure to be struck dead.—A lie in God's face, or under the name of truth, is a lie of the worst kind, bringing with it eternal death.—Those who go about with fire lose certainly the dread of fire, but so much the more readily perish by the fire.—"Ye shall not touch any one of those who have the mark on them, is certainly no small testimony on God's part and no small privilege, of which one stands very much in need at the time of visitation in general judgments, or when God in a special way strikes all around us, since the heart very easily becomes desponding and timorous, distrustful and afraid. But believers must not use it for self-exaltation above others, but rather for true humiliation before God, and for joyful confidence toward Him in trouble and death" (B. B.).—Ver. 7. "In other cases, those who hope to be spared flee for refuge to the temples and places of worship; but here this avails nothing; on the contrary, the slaying just begins there" (L.).—"First the teachers, then the hearers" (B. B.).—Ver. 8. "Ah, Lord! is the voice of His servants, as they look at rampant ungodliness; at the approach of God's judgments; while they call to repentance; as they make their daily supplication for the Church" (SRCK.).—"However cruel the prophets might appear to the Jews because of their threatenings and rebukes, yet they were anything but their enemies, inasmuch as they not only felt intense solicitude, but also made fervent intercession for their people. Such was the case with Moses, with Samuel, with Jeremiah (ch. ix.)" (L.).—"So the hearts of believers are full of love, as we see in the case of Paul in Rom. ix." (C.).—Ver. 9. "Ungodly men come to know God only after His judgments, but not in the right way of conversion" (LANGE).—"God does not answer all his doubts. For God does not free us from all the difficulties in which we are involved, but puts our modesty to the test. We are, however, to learn here not to weigh the judgments of God in our scales, because we usually extenuate our sins; it is God's business to sit in judgment on sin" (C.).—"We never sufficiently comprehend the justice of the divine judgments. We always overlook something in God's judging, however just and right it is. Here the secret providence of God is to be taken into consideration" (L.).—When the cup is full, it runs over.—Ver. 11. It is also an "It is finished" that closes the priestly as well as the judicial work, John xix. 30 (ch. iv. 34).

3. *The Coals of Fire on the City* (CH. X.).

1 And I saw, and, behold, on the expanse that was above the head of the cherubim,—as it were a sapphire stone, as the appearance of the likeness of a
 2 throne was seen [appeared] over them. And He spake unto the man clothed in linen, and said, Come hither between the wheels, hither under the cherub, and fill thy two hands with coals of fire from between the cherubim, and scatter over
 3 the city. And he came before mine eyes. And the cherubim stood on the right of the house, at the coming of the man; and the cloud filled the inner court.
 4 And the glory of Jehovah rose up above the cherub, over the threshold of the house; and the house was filled with the cloud, and the court was full of the
 5 brightness of the glory of Jehovah. And the sound of the wings of the cherubim was heard as far as the court, the outer one, as the voice of the Almighty God when
 6 He speaketh. And it came to pass, at His giving the command to the man clothed in linen, when He said, Take fire from between the wheels, from between the
 7 cherubim; then he came, and stood beside the wheel. And the cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and lifted it, and gave it into the two hands of him clothed in linen; and he took it, and went out. And there appeared in the cherubim the form of
 9 a man's hand under their wings. And I saw, and, behold, four wheels beside the cherubim, one wheel beside one cherub, and one wheel beside another cherub; and the appearance of the wheels as the look of the stone of Tartessus. And their appearance: one likeness to them four, as it were a wheel in the midst of a
 11 wheel. When they went, they went toward their four sides; they turned not in their going, for whither the head turned, they went after it; they turned not in
 12 their going. And all their flesh, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about; they four had their
 13 wheels. As regards the wheels attached to them [or: As regards the wheels, regarding them], it was cried in mine ears, O wheels. And four faces were to every one: the face of the one was the face of the cherub, and the face of the second the face of a man, and of the third the face of a lion, and of the fourth the face of an eagle. And the cherubim mounted upwards: this was the living creature that I
 16 saw by the river Chebar. And when the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the wheels also turned not from beside them. When the one stood the other stood, and when the one mounted up the other mounted up; for the spirit of the
 18 living creature was in them. And the glory of Jehovah went forth from above the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth before mine eyes, when they departed, and the wheels beside them; and it stood at the opening of the gate of Jehovah's house, the east [gate]; and the glory of the God of Israel was
 20 over them above. This was the living creature that I saw under the God of Israel at the river Chebar; and I knew that they were cherubim. Every one had four faces, and every one four wings, and the likeness of the hands of a man
 22 under their wings. And [as regards] the likeness of their faces, they were the faces which I saw by the river Chebar, [as regards] their appearances and themselves; they went every one straight forward.

Ver. 2. Sept.: . . . τ. ἰδιόδικον τὸν στάλιν—

Ver. 6. . . . τ. στάλιν τὴν ἀγίαν—

Ver. 9. . . . λίθου ἀνθρώπου.

Ver. 11. . . . εἰς ἃν ἀν. τὸν ἰσθμὸν ἢ ἀρχὴν ἢ μίαν—*ad quem ire declinabat quis prima erant*—

Ver. 12. . . . πληρεῖς ἰσθμῶν καὶ λαλοῦντες τοῖς ποταμοῖς αὐτῶν.—*prima . . . oculi in circuitu quat. rot.*

Ver. 13. *Et rotas istas vocavit volubiles*—

Ver. 19. . . . Κ. ἰσχυροὶ ἰσὶ τα πρὸς θύρας—

Ver. 21. Sept.: . . . α. ἐκτα πτερύγας.

EXEGETICAL REMARKS.

What follows is to be regarded as a second act in this dramatic vision, for the first woe closes

with the report in ch. ix. 11. That the vision makes a new start is shown immediately in ver. 1: And I saw, and, behold (ch. viii. 2); and we shall be preserved from manifold perplexity if we mix

up nothing from the previous chapter with this. —Comp. first of all on ch. i. 23, 25. By this express reference to chapter i. it must already be clear (comp. ver. 20) that *הַכְרֻבִּים* are the *chajoth* known from that passage. Comp. farther on ch. i. 26. The throne making its appearance prepares for the command of Him who is enthroned; but nothing appears except the throne, for the glory of Jehovah is conceived of as above the cherub, from which it moves in ver. 4. KEIL (KLIEF.), following the punctuation, takes *נִרְאָה עֲלֵיהֶם* as an independent sentence: He (Jehovah) appeared above them.

Ver. 2. Comp. on ch. ix. 1, 2.—The vision in ch. i. corresponds with the temple-vision, an application of what was seen there to the case in hand (Matt. xxii. 7).—*בְּוָאֵן*, as usual, in contrast with *הַלֵּךְ*. *בֵּינָתָא לְנִלְכָל* is the intermediate space in the wheelwork; hence: *between the four wheels on the ground*. For although *נִלְכָל* does not mean "whirl," yet neither is it quite = *אָמֵן* (wheel), but it combines at the same time what was implied in the *wheel* with the idea of swiftness in *rolling*, of repeated, frequent motion. Comp. in the meantime for illustration, on ch. i. 15 sq.—*אֶלְתֵּתָא לְכַרֻּב* confines within narrower limits the more general expression which precedes; hence *כַּרֻּב* here is neither the double cherub on the ark, nor the whole of the cherubim, but the definite (ver. 7) individual cherub.—We are not certainly to think of any hearth for material fire as being between the cherubim, nor is the altar of incense (Isa. vi. 6) to be dragged in for explanation; but it is the *wrath of God* (comp. ch. ix. 8), which destroys Jerusalem, that is symbolized, in accordance with the description in ch. i. 13. [Ew.: the punishment, as in Gen. xix. 24, the worst. Calv. adopts the view of a silent antithesis to Lev. vi. 12, 13.] Herewith properly everything is already said as regards the judgment on the city; the statement *וַיִּקָּח וַיָּעֵז* in ver. 7 brings merely in addition the execution of it, which is immediately followed up by allusions (also to the vision in ch. i.), mostly of an explanatory character, which are meant to illustrate the matter with all fulness and circumstantial exactness.

Ver. 3 begins to supplement by telling us *where* the cherubim (vers. 1, 2) in this second act appeared to the prophet as standing, where they had taken up their position: on the right of the house [on account of the inner court (of the priests) which follows, to be explained of the temple proper]; according to most: on the south side or south-eastwards (ver. 19, ch. xi. 23), in contrast with ch. viii. 5 sq., 14 (Ew.: because the south is the place of fire and death, just as the Indian Jamas dwells there and comes thence); according to others: on this very account, and because of the execution of judgment by the Chaldeans, on the north side. Along with the cherubim the whole vision is transferred from ch. i., although first of all it is merely the cloud that is mentioned, which is certainly also the first thing in ch. i. 4 (comp. there). The circumstance that it fills the court of the priests is an impressive contrast to 1 Kings viii. 10 sq.

Ver. 4 is almost a verbatim repetition of ch.

ix. 8, and accordingly the expression *מַעַל הַכְרֻבִּים* is to be understood as there of the double cherub on the ark, so that, as in ch. ix. in connection with the judgment on the citizens, so here in connection with the burning of their city, the abandonment of the temple on the part of Jehovah is prefigured. The prophet explains how the connection in the latter case was made clear to him,—how, namely, outside the temple-edifice the cherubim (*chajoth*) stood ready with the coals of fire, and the cloud threateningly filled the inner court, when at the same time in the most holy place the glory of Jehovah rose from its old resting-place, which the worship Sabbatically celebrated, so that it mounted up (*וַיָּרֶם*) over (*עַל*), which may of course be for *אֵל*, but rather stands here in contrast with *אֵל* in ch. ix. 3) the threshold of the whole, visible as well as raised high above all; "cherubim" and "cherub" balancing each other in this way, that the house (in the narrower sense) became full of brightness from the cloud which filled the inner court, the (inner) court became so from the glory of Jehovah taking its departure out of the most holy place. Comp. on the "cloud" and the "brightness," Doctrinal Reflections, p. 117. And as the brightness in this way attended the glory of Jehovah visibly through the court of the priests, so in Ver. 5 the sound of the wings, etc., ready for movement, accompanies it audibly; comp. on ch. i. 24. The mention of its being heard as far as the (outer) court proves the correctness of the exposition given of ver. 4, as being parallel to ch. ix. 3. Comp. besides on ch. i. 24 (Ex. xix. 16, 19, xx. 1, 18 sq.).

Accordingly, after the adjustment of the relation of cherub and cherubim (the explanations of ver. 3 sq. are attached to the latter), Ver. 6 returns to ver. 2, resuming the command to the man clothed in linen. The execution of what is there commanded is described as it began. *אֵצֶל הַגִּדְּוֹן*, i.e. beside the one definite wheel to which he went; not "an ideal combination of the wheels," as Hengst., or = plural (SEPT. [ENG. VRS.]).

Then Ver. 7 tells us how he obtained the fire (the coals of fire of ver. 2). The cherub next to that wheel (ver. 9) took it and gave it to him. Thus the band of avengers (ch. ix.) under his leadership, in whom we recognised a setting forth of the divine glory, is parallel with the cherubs of the vision; one hand grasps the other (Rev. xv. 7, viii. 5). The character in which the priestly man appears as mediating exemption from judgment (ch. ix.) has thus (quite in accordance with the departure of Jehovah on the throne of grace out of the most holy place, where also no sacrificial mediation is possible any longer) assumed the form of a mediation of pure judgment. This abandonment of the temple on the part of Jehovah, which is much more prominently connected with the judgment on Jerusalem than in ch. ix. 3, prefigures the *וַיָּעֵז* of the man (comp. ch. ix. 7), who thus takes his departure from the court of the priests for the city. But the mention of the hand of the cherub in ver. 7, as well as of the wheel in ver. 6, gives occasion for the continuation of explanatory additions which follows.

First comes Ver. 8. Ch. viii. 3; comp. on ch.

i. 8.—Then in reference to the wheel, Ver. 9; comp. on ch. i. 15 sq., i. 4, 16. A distributive repetition of the statement.—Ver. 10. Comp. on ch. i. 5, 13, 16. As the appearance of the wheels is described in two aspects, the expression is repeated, just like מראה in ch. i.—Ver. 11. Comp. on ch. i. 17, 8, 9. The head, according to Hengst., is: "what is upmost, highest, most excellent, i.e. the wheel which for the time had the direction, and which the others required to follow." Hitz.: "This is also the case with ordinary vehicles; but where each wheel has a fourfold movement, there are also four heads, consequently: the head which begins the movement and carries the other three heads along with it." KEIL: "whither the foremost turned." All these explanations keep aloof from any reference to the cherubim, while in ver. 9 the wheels stand beside them, and the following ver. 12 mentions the cherubim first. Comp. ver. 14. הראש is therefore = פנים in ch. i. 15, to which also פניה seems to point. Consequently it is the *primus motor*, the face of the cherub giving the direction, which they followed as their head (comp. on ch. i. 11).

Ver. 12. And all their flesh, etc., can only refer to the cherubim, which accordingly are described (Rev. iv. 6) additionally to ch. i. 18 (comp. there). לארבעתם אופניהם expressly specifies the connection between the cherubim and wheels thus characterized.—Ver. 13. Hengst. translates in a meaningless way: "the wheels were called the whirl in my hearing." Comp. for גלגל, ver. 2, and for באוני, ch. ix. 1. The verse does not so much wind up as prepare for what follows. The call (ה) the sign of the vocative)

is not, however, addressed to the wheels, as KEIL: "to the wheels, to them it was cried in my hearing, O whirl"; but it contains what was cried, as giving the signal for departure, in reference to them (as Ver. 14 also shows), with a view to the cherubim, which are described according to their faces, which give the direction (comp. ver. 11). Comp. first on ch. i. 6, 10. The description of the faces in detail makes prominent only one of each of the four cherubim. (Is it that which is directly in front of the prophet?—KEIL.) [Kimchi incorrectly: the first, second, etc., of the four faces of each.] The face of the one (first) was פני הכרוב, i.e. simply of the one definitely referred to in vers. 2, 7 (KEIL). That it is the *α's* face is proved from the connection. If the north side is taken for it (see on ch. i. 10), then the definition in detail of the faces, significant as it is for the quarter from which the judgment breaks forth (ver. 3), may possibly be according to the quarter of the heavens, and not according to the standpoint of the beholder, so that on all four sides of the vision as a whole, one face would be made prominent. [Hence it is vain to connect with this the etymology of the word כרוב, which is still spoken of as worthy of notice by Kurtz, and accepted by Schmieder, viz. כרוב = arator, according to the Syriac; which would lead, as Umbreit assumes on grounds purely conjectural, to an "ox-form as specially prominent in the whole phenomenon of the cherub, particularly on the ark of the covenant." Hitz., following the Sept., makes the whole verse disappear as a gloss.]

Ver. 15. Now comes the soaring aloft of the cherubim, thus prepared for (Isa. xxxiii. 10); and in this connection already (ver. 20) we have the identification with the vision in ch. i. Comp. there, ver. 20.—Ver. 16. The connection of cherubim and wheels in their harmonious movement, repeated just as in ch. i., with the mention, however, here of their wings, which were not mentioned there. Comp. ch. i. 19 (x. 11).—Ver. 17. Ch. i. 21, 20.

Ver. 18. רוצא corresponds with רוצא in ver. 7. It was really the last moment before the complete departure from the temple! The glory of Jehovah, after it had risen up "from above" the cherub in the most holy place, had shown itself aloft above the threshold of the temple-edifice as a whole (ver. 4); now it betakes itself thence, so as to be over the cherubim (ver. 3); and in Ver. 19 the now (as in ch. i.) united (רועץ) whole—cherubim, wheels, and glory of Jehovah—completes the abandonment of the temple as a whole.—בצאתם (comp. their standing-place in ver. 3), corresponding with רוצא in ver. 18.—פתח ש—where the court of the people opened toward the city, at the east gate of the temple-edifice.—(הקרמוני, comp. Gen. iii. 24: מקדם.)

Ver. 20. A repetition in completed form of ver. 15. There the cherubim were the living creature; here the living creature is the cherubim. The recognition of the cherubim as being cherubim is the explanation of the vision of ch. i. as referring to Jerusalem, and it was brought about by means of the double cherub on the ark of the covenant. The cherubim must certainly have been well known to the priest-prophet from that quarter. The circumstance that they had appeared to Ezekiel (ch. i.) as the living creature, threatened therefore alike the dead worship in the most holy place, and the service of the dead idols everywhere in Israel, with the wrath of the living God (אהרירש), with infallibly certain judgment. Their appearance by the Chebar predicted already the departure of the glory of Jehovah from the most holy place, and the abandonment of the Holy City; it had predictions at the same time for those who were in exile, as ch. xi. will show. Thus it appears important to Ezekiel to recapitulate in vers. 21, 22 the common features which serve as proof.

DOCTRINAL REFLECTIONS.

1. It is much less to the judgment on the city, of which the account is a very brief one, that the prophet directs his attention, than to the showing of the coincidence with ch. i. If the vision there was that of the glory of Jehovah, as Ezekiel expressly says in summing up (ch. i. 28: הוא, מראה), its relation to the glory of Jehovah above the cherubim, in the most holy place of the temple at Jerusalem, remained an open question. Has the glory of Jehovah, therefore, forsaken the temple, or will it? is it about to depart from thence, that it appears by the Chebar amid the misery of the exile? We know from the Introduction to our book how important this matter is for Ezekiel's mission and labours. The question, then, which had remained open, is answered by ch. x.; and this the prophet does not merely by repeated allusion, running throughout the whole of ch. x., to ch. i. in the description, but also by the quite definite statement in ver. 15,

and still more expressly in *vers* 20 : חַיִּים הָיָה. The removal of the presence of Jehovah (*vers* 4, 18) from the ark of the covenant (already in *ch.* ix. 3), the corresponding manifestations in *vers* 1 sq., 5, etc., to the well-known vision of *ch.* i. (already in *ch.* viii. 4), form the exceedingly dramatic, and at the same time the characteristic element of our chapter, which consists in the identity of the symbol of the divine presence for purposes of worship in the most holy place of the temple with that seen in vision by the Chebar, having so important a bearing on the downfall of Jerusalem as well as on the prophetic task of Ezekiel and the prospects of his companions in exile.

2. Bunsen remarks : "Hence the glory of God in the temple was none other than that which is reflected on the spirit of the pious man from the created universe. But this implies also that to the prophet, the law, or the ark of the covenant in the most holy place of the tabernacle, and afterwards of the temple, was a temporary phenomenon, and that the time for the spiritual knowledge and worship of God was approaching. It is a foreshadowing of what is announced in John iv. 21, shortly before the destruction of the temple at Jerusalem. But this latter already wanted the ark of the covenant and the glory of the Eternal bound up therewith. We must, moreover, compare the departure to the Mount of Olives (*ch.* xi. 22 sq.), and the entrance into the new temple (*ch.* xliii. 2 sq.)." Cocceius says : "God's proper dwelling-place is not between the cherubim made of gold, in which there is no life, no energy, no motion, but between the cherubim which are *chajoth*, i.e. living creatures, who have eyes to see, who possess the light of truth and the fire of love in themselves, God's life in them, and who therefore glorify God : where this is the case, there is God's dwelling, His holy temple, His glorious presence."

3. If (*ver.* 14) it is just to the ox-faced cherub that the dispensing of the fire (*vers.* 7, 2) is assigned, then, in fact, we have an approximation to Lange's interpretation of the bullock as the "suffering and bleeding life-form" (*Lebensgebild*), the "tragic-sacrificial animal." LIGHTFOOT : "When the high priest approached the ark in the holy of holies, the cherub, which of necessity first met his eye on his right, was turned to him with its ox-face."

4. The approach of the man clothed in priestly linen garments has, according to the representation of the prophet, not only something which reminds us of the entrance of the high priest into the holy of holies on the great day of atonement, but, in the fire of the divine wrath being handed out to him here, has a significant Christological feature in it, where the aspect of eternity at the fearful moment and the noble simplicity of the transaction have an overpowering effect. *Comp.* Deut. xviii. 15, 16.

5. "The holy fire of God cleanses every creature which it touches ; but in the case of the pious, the burning coal is a gracious power of cleansing, as in *Isa.* vi. ; for those who are thoroughly corrupt, it is a consuming fire of judgment" (SCHMIEDER).

6. In the harmony wherewith the glory and cherubim and wheels are represented as moving, there is mirrored, as Hävernick remarks, the ideal character of the heavenly world.

(For the rest, see Doctrinal Reflections on *ch.* ix. and i.)

HOMEILETIC HINTS.

Ver. 1 sq. "By this it was meant to be shown that Christ's majesty and power are higher than the heavens (*Heb.* vii. 26),—not, indeed, in respect of a residence in space, but in respect of the greatness of His glory" (ST.).—"How great is the glory of the Lord, the great God, and how terrible is His majesty, when He rises up to punish sinners! *Nah.* i. 2" (TÜB. B.).—He who formerly made the mark for sparing, behold, he now scatters coals of fire upon the city. So the Son of man is likewise the Judge of the world (*John* v. 22, 27).—"Christ the Messiah was the Judge not only in the destruction of the last Jerusalem, but also in the destruction of the first (*Luke* xix. 44)" (TÜB. B.).—The exact counterpart in the New Testament to this judgment with fire on Jerusalem in the Old Testament is the day of Pentecost at Jerusalem, fiery though it also was : instead of the coals of fire, tongues of fire.—*Ver.* 3. "So oughtest thou also to be prepared and to stand prepared to execute the divine will ; as in heaven, so on earth ought it to be" (STCK.).—"That every one, therefore, should execute his office and calling as willingly and faithfully as the angels do in heaven" (HEIDEL. CAT. 124).—"For the last time, when the glory is already on the way to take its departure. But also a beautiful type of the incarnation of the Word" (B. B.).—*Ver.* 4. This is to be forsaken indeed, when God prepares to forsake us. Lo ! then more than ever darkness comes over all the powers of man's spirit and over his life, and even trusted, loved countenances of friends go into shadow. Good thoughts grow ever fewer, impulses to prayer ever more rare ; admonitions of conscience cease ; the holy of holies in the man becomes empty down to the four walls and the usual pious furniture, etc.—*Ver.* 5. "The wings of the cherubim were heard in the confession of believers and in the executionary troops" (B. B.).—So also in the announcement of the shepherds (*Luke* ii. 15 sq.), as well as in the declaration of the wise men from the East, and then later and specially in the preaching of the apostles, was this rushing to be heard.—The thunder of the Almighty will make itself be heard more distinctly at the end, where He has hitherto spoken tenderly to draw the miserable out of the world.—*Ver.* 6 sq. "In the execution of important works, one ought to offer his hand to another (*Ex.* iv. 28, 30)" (ST.).—"Willingness and ability to perform the divine will is the meaning of the man's hand ; its being concealed under the wings shows the servants of God in their mysterious dependence on God's beck and command" (ST.).—*Ver.* 9 sq. *Comp.* Homiletic Hints on *ch.* i.—"By this repeated and still plainer description the 'galgal' is to be made very clear to us" (COCC.).—*Ver.* 10. "In the kingdom of Christ everything stands in a close union and beautiful harmony" (ST.).—*Ver.* 11. "Now so ought it also to be among God's children and servants. Not the one thing here, and the other out there. At the same time, one may be in front, whom the others follow ; this detracts nothing from the equality" (B. B.).—"Dear friend, take no long counsel with flesh and blood, but follow after" (ST.).—

Ver. 12. "The expression: 'full of eyes,' points to the enlightenment for looking to the ways of the Church, for watching that the church wheels may always be on the way of righteousness" (LAMPE).—Ver. 13. It may also be cried: Revolution! that everything must be turned topsy-turvy. Evolution is better. But if the people, princes, and potentates will not themselves turn, then the Spirit of God in judgment causes them to be turned in manifold ways, so that the foremost comes to be hindermost.—"Oh, revolution and change of all things in the world, until the kingdoms of this world shall become the kingdom of God and of His Christ!" (B. B.)—"The be-

liever is always in motion; there is no standing still in the Christian life, but continual progress in virtue and purity" (STOCK).—Ver. 14. "Laboriousness, humanity, heroic courage, and depth of insight into the mysteries of God are especially the gifts of grace wherewith God is wont to endow men for the spread of His kingdom" (LANGE).—Ver. 15. "So ought it to be with us also, Col. iii. 1 sq."—"Where God departs, His angels go with Him" (B. B.).—Ver. 16 sq. Repetition makes it the more certain.—Ver. 20 sq. The prophet also grew in knowledge.—Ver. 22. "Like them ought we, none the less keeping our goal in view, to go after Him."

4. *The Leaders of the People* (CH. XI.).

- 1 And the Spirit lifted me up, and brought me unto the gate of the house of Jehovah, the east one, which looketh eastward; and behold, in [at] the opening of the gate five-and-twenty men; and I saw in their midst Jaazaniah the
- 2 son of Azur, and Pelatiah the son of Benaiah, the rulers of the people. And He said unto me, Son of man, these [are] the men that devise mischief, and
- 3 that counsel evil counsel in this city; That say, [it is] not "near," "building
- 4 of houses"; it [is] the caldron, and we [are] the flesh. Therefore prophesy
- 5 upon them, prophesy, son of man. And the Spirit of Jehovah fell upon me, and He said unto me, Say, Thus saith Jehovah: Thus said ye, O house of
- 6 Israel, and the things which rise up in your spirit, I know it. Ye have
- 7 multiplied your slain in this city, and filled its streets with slain. Therefore
- 8 thus saith the Lord Jehovah: Your slain, whom ye have laid in its midst [the city's], they [are] the flesh, while it [is] the caldron, and one brings you
- 9 forth out of its midst. A sword ye feared; and I cause a sword to come
- 10 upon you: sentence of the Lord Jehovah. And I bring you forth out of its
- 11 midst, and give you into the hands of strangers, and execute judgments on
- 12 [among] you. By the sword shall ye fall; on Israel's border will I judge you; and ye know that I am Jehovah. It will not be the caldron for you, so that
- 13 ye should be the flesh in its midst; on Israel's border will I judge you. And ye know that I am Jehovah, ye that walked not in My statutes, neither
- 14 executed My judgments, and [yet] did after the judgments of the heathen
- 15 which were round about you. And it came to pass, as I prophesied, that Pelatiah the son of Benaiah died; and I fell upon my face, and cried with a
- 16 loud voice, and said, Ah, Lord Jehovah! art thou making an utter end of the remnant of Israel? And the word of Jehovah came unto me, saying: Son
- 17 of man, thy brethren, thy brethren [are] the men represented by thee as kinsman, and [yet] the whole house of Israel, it wholly, to [of] whom the inhabitants of Jerusalem say, Be far from Jehovah; unto us was it—the land
- 18 —given for a possession. Therefore say, Thus saith the Lord Jehovah, Because I removed them to a distance among the heathen, and because I
- 19 scattered them in the countries, I become [became] to them for a sanctuary for a little in the countries whither they came. Therefore say, Thus saith the
- 20 Lord Jehovah, And I gather you out of the nations, and assemble you out of the countries in which you were scattered, and give you the land of Israel.
- 21 And they come thither, and they take away all its detestable things and all its abominations out of it. And I give them one heart, and a new spirit will
- 22 I give in your inward part, and I take away the heart of stone out of their flesh, and give them a heart of flesh. That they may walk in My statutes, and keep My judgments, and do them, and may be to Me for a people, and
- 23 I may be to them for a God. And [as for them] whose heart walketh after the heart of their detestable things and their abominations, their way give I
- 24 upon their head: sentence of the Lord Jehovah. And the cherubim lifted up their wings, and the wheels [were] beside them, and the glory of the God

23 of Israel over them above. And the glory of Jehovah rose up from over the midst of the city, and stood over the mountain which is on the east of the city. And the Spirit lifted me up, and brought me to the land of the Chaldeans, to the exiles, in the vision, in the Spirit of God; and the vision 25 which I had seen rose up from above me. And I spake to the exiles all the words of Jehovah which He showed me.

Ver. 1. Sept.: . . . τ. ἀγγελοῦμενους του λαου.

Ver. 3. . . . ὁχι ἀπερσφαις ἀποδραμονται αἱ οἰαις;—*Nones dudum amplexatus sunt domus?*

Ver. 7. Anoth. read.: מלכא. Sept.: K. ὅμας ἰζηλο—and all the Verulous.

Ver. 13. כהנא; anoth. read.: כהנא.

Ver. 15. The second כהנא is omitted by some Codd., Sept., and Arab.—Sept.: . . . non ὁ ἀνδρες τ. ἀγγελοῦμενους του . . . α. παρ . . . συνετιλκονται, αἱς οἰαις—

Ver. 16. . . . αἱς ἀγγελουμα μωρον—in sanctificationem modicam—

Ver. 17. . . . αἰνους—

Ver. 19. . . . παρῶν ἰζηλο α. παρῶν παρῶν . . . αἰνους—(Anoth. read.: לב חדש.—ונתתי לכם, Syr.—

בקרבהם, בקרבהם, Syr., Sept., Arab., Chald., Vulg.—מבשרכם, לכם, in some Codices.)

Ver. 21. Instead of אל-לב, there is a reading כל.

Ver. 24. . . . α. ἀνιβου ἀπο του ὁρατου—

EXEGETICAL REMARKS.

The execution of judgment on the guilty inhabitants of Jerusalem is followed, as a second act, by the fire of wrath on the city, in connection with the departure of Jehovah from the temple (ch. x.). The vision is brought to a close by means of a striking occurrence. But, as in ch. ix. in the midst of destruction there was at the same time the exercise of forbearance, so here also comfort and promise are joined with it. In the outset we have in Ver. 1 (comp. at ch. iii. 12, 14, viii. 3) a new ecstatic commencement as regards the prophet. The locality to which (from where it is not said, and ch. viii. 16 is not the rule for it; comp. on the other hand, ch. x. 5) he is transported is that mentioned in ch. x. 19. As in ch. viii. 16 we have קרמה, so

here קרמה from קרים. The express repetition of the quarter of the heavens has something which points to ch. viii. 16, without thereby identifying the five-and-twenty here with those mentioned there; it is only the similar turning away from the God of Israel towards an east, rich in hope, as they imagine, that can be hinted at therein. Comp. on ch. viii. 16. "At the opening of the temple" is not = at the opening of the gate. Moreover, those mentioned in ch. viii. 16 cannot (in accordance with ch. ix. 6 sq.) be conceived of as any longer alive. The Jaazaniah (יאזניה) = יאזניה in their midst, who is first mentioned

by name, accords in name and appositional statement with ch. viii. 11: "and Jaazaniah . . . standing in their midst," but without the possibility of their being the same person, as their fathers are different; only their parallel disposition (we shall be able here also to notice it) might have been meant to be hinted at. There is some allusion to ch. viii. in the expression. We know nothing more otherwise, either of the first named or of the second. [Hengstenberg extracts symbolically from the names of the men themselves and of their fathers the concentration of their thoughts: "all was full of joyous music to them." "God-hears, the son of the Helper, and God-helps, the son of God-builds," are to him "excellent names

for men who promise themselves salvation without repentance, the direct opposite of the name Jeremiah: God-casts-down."] The fact that the two who are named are designated as "princes of the people," as it is commonly translated, does not at the same time assign this position to the remaining twenty-three, as the expositors admit; on the contrary, they appear thereby to be distinguished above the rest of the men; and the reason for it seems to be given in their importance, which immediately follows (ver. 2). The שר העם, however, are by no means נשיא העדה; but the more

general meaning of שר admits of the sense *demaigues*, those having sway over the people, rather than of elders (קננים), or presidents of parts of the

city, or members of the Sanhedrim, or presidents of the classes of priests, or of our thinking of the twelve princes of tribes and the twelve royal officials (colonels), with the king himself (Κληρ.) or commander-in-chief of the army. In their quality as bearing sway over the people they come into consideration, not as representing the civil authority of Israel, as those in ch. viii. 16 represent the spiritual chiefs of the covenant-people (KEIL). In this way, also, it might be explained why the two are mentioned by name. The number given (25) may be intended to express a parallel with ch. viii. 16, just as a parallelizing tendency to ch. viii. seems to belong to the expression here at the close of the vision. With the patriarchally representative constitution of Israel, where the influence of the elders and heads of families easily pervaded the whole nation (SAALFCHTIZ, *Archäol.* ii. 432, § 4), the two individuals named may nevertheless also be, if not princes of tribes, yet elders of the people, although they are not here designated as such officially. It is no ordinary sitting of a college, as Hitzig alleges, but an assemblage of persons like-minded (officials, notables, individuals out of the mass) that is represented; perhaps, however, in order to represent the "house of Israel" (ver. 5) amply, designedly in the form of two for every tribe, and one more besides.

Ver. 2. Son of man, ch. ii. 1.—מא, with no

fixed boundary between cause and effect, stretching from the moral to the physical, from the subjective to the objective,—*mischievous*, as it results from injustice. Their evil counsel turns out ill. Their manner of speaking in Ver. 3 is the popular-rhetorical, which makes an impression on the sensuous mass by its striking, figurative character, and is easily remembered. How they think, and what corresponding counsel they give, is shown first of all by the statement: It is not near, building of houses,—their reply, namely, to the prophets of this period, who supplement one another, Ezekiel and Jeremiah. The distinctive expression in the case of the former—comp. ch. vii., especially vers. 7, 8 (עֲתָה כְּקִרְבֹּךְ)—is met by the bold denial *לֹא כְּקִרְבֹּךְ*, and at the

same time, *בְּנוֹת בָּתִּים* (building of houses) ridicules the letter of Jeremiah to the exiles (ch. xxix. 5), beginning with *בְּנוּ בָתִּים* ("build ye houses"), which threatened those at Jerusalem with sword, famine, and pestilence, etc. [Other explanations of these words are either hardly justifiable linguistically,—such as Luther's, those of the Sept. and Vulg. (Ewald takes *לֹא* as a question, *Gram.* 324a),—or give a far-fetched sense, such as Hitzig's.] Positively their meaning is expressed to this effect, that Jerusalem will keep its inhabitants, as the caldron keeps the flesh; and therefore their counsel is, to remain and to trust to the secure walls, instead of trusting the word of the prophets. [According to Hävernicks, with allusion to Jer. i. 13; according to Kliefoth, alluding to Jer. xix. 7.] BUNSEN: "We sit here in Jerusalem warm and protected, like the flesh in the caldron."

Their reply to the prophetic word is answered in Ver. 4: therefore—the repeated prophecy; and in Ver. 5 we have Ezekiel's immediate carrying out of the command in virtue of the divine equipment; comp. ch. viii. 1. The Spirit, instead of the hand of Jehovah, because of the revelation in word (*אָמַר*). Jehovah knows what rises up in their spirit (ch. xx. 32), as His Spirit also goes forth to meet their spirit. Thus there is a return to their saying. [*יְיָ* refers to *קְוִלָּתוֹ* (Deut. xxxi.

21; Hos. v. 3; Ps. cxxxix. 2; John ii. 25), or it is a collective feminine.] The expression: house of Israel, emphasizes almost ironically the contrast of what they pretended, what they also ought to be. Their mischievous devising, their bad counsel (ver. 2), is set before their eyes in Ver. 6 in its ultimate effect in actual fact, by means of the result to which it will lead when they are brought forth (ver. 7). Not that their deeds hitherto are to show the wickedness of their plots,—neither from "the epoch of Jeconiah" (Hitz.), nor, in accordance with a more general interpretation, of murder in a refined and gross sense (Häiv.),—which would lie outside the context, but the slain (*חָלָל*, properly: "to pierce

through," as happens in the case of those who are put to the sword) are those to be slain by the Chaldeans, already slain from the standpoint taken up in the discourse of God. They are by their wicked counsels the authors of their death

(HENGST.). *חָלָל*, comp. ch. vi. 7; Ew. *Gram.* 278a.

Ver. 7. A retributive (*לִבְנֵי*) interpretation of their proverb in accordance with such a result of their counsel. It is fulfilled, but how! Not for themselves. Inasmuch as they—in contrast with their remaining in the city, which they have strongly asserted (ver. 3)—are brought forth, they remain alive, as distinguished from those slain as the result of their counsel. Yet comp. ch. v. 2. (Like the Sept. and Vulg. [Eng. Vers. also], Ewald reads *אֲחֵרֵיהֶם* instead of *הָאֲחֵרֵיהֶם*) [J. D.

MICH.: "Many citizens misled by you shall perish in the city, for whom it will be the caldron, and they the flesh which is cooked therein; only ye yourselves shall not be the flesh in this caldron, but shall be dragged forth and cut in pieces elsewhere."]

Ver. 8. From fear of those who are able to kill the body (Matt. x. 28), but not from fear of God (otherwise they would have hearkened to the word of His prophets), they took the walls of Jerusalem as a "caldron," which was to enclose them securely as the "flesh." ("Ye would not give yourselves up to the Babylonians, as Jeremiah advised you, because ye were afraid of being put to death by them," etc., A LAF. "Their revolt from the Chaldean king, the coalition and Egypt, will not save them from the sword of Babylon, on the contrary will bring it upon them," HENGST.) Ch. vi. 8. Comp. also at ch. v. 11.

Ver. 9. Now comes the question how it will be with the bringing of them forth (ver. 7). First of all, Jehovah (not Babylon, as it may appear outwardly) is He that brings them forth. Then farther, there is along with that His design, His aim; comp. ch. vii. 21, v. 10, 15.—Ver. 10. Ch. v. 12. Comp. the fulfilment, 2 Kings xxv. 18 sq.; Jer. xxxix. 6, lii. 10, 24 sq.—*עַל-נְבִלָתוֹ*, or

עַל-אָלָתוֹ, in Ver. 11 (Ew. *Gram.* 351a), removes the judgment not merely outside Jerusalem, which was to be a "caldron" for them, but outside Israel, which they have represented so badly (ver. 5).—Ver. 12 explains more definitely what is meant by the experimental knowledge of Jehovah in ver. 10,—that where they have not made themselves known before the heathen as Israel by doing what is right, He will make Himself known to them as Jehovah by means of His judgment, which deprives them of city and land. Comp. ch. vi. 7, 13, v. 7.

The sudden dying of Pelatiah takes place literally within the sphere of the vision merely, although in his case there may have been a corresponding reality at the same time, or at least about this time. As the prophet had to predict to the individual in question, as well as to his fellows, their being brought forth out of Jerusalem for judgment by the sword, but not their immediate death (ver. 4 sq.), this incident, whose awful character (Acts v. 5) is attested to us by the impression upon Ezekiel, symbolizes prophetically the certainty in actual fact of the judgment of death on the others also (comp. besides, Jer. xxviii. 17). And so Ezekiel sees them all already dead, and ch. ix. 8 repeats itself. Comp. there. Just as there, so here also it is the portion of the people still remaining at Jerusalem, in the

land of Israel, and the standpoint of feeling is likewise (as against Hengst.) that of the exiles.

For בְּלֶה עֲשֶׂה, comp. Jer. iv. 27, v. 10, 18;

Ezek. xx. 17. According to HÄVERN.: a juridical term for the carrying out of the final sentence. [Hävern. and Hengst. find an allusion besides to the name of the individual in question, —that the "help of Jehovah" is at an end, that with him, as it were, all salvation for Judah fell to the ground (?).]

But while ch. ix. 9 sq. emphasized guilt only, and God's justice only as confronting it, Ver. 14 introduces, and that solemnly, God's mercy. — Still Ver. 15 does not on that account form any "antithesis" (as Hävern.), but rather confirms what is announced in ch. ix. 9. For those in reference to whom remark will be made, and not merely of their being spared, but more positively even of their being preserved in an extraordinary manner, are different from those for whom Ezekiel interceded. He did so from a brotherly heart, and, because speaking from the standpoint of feeling of the exiles, characterized these also at the same time, in accordance with Jer. xxiv. Thy brethren, thy brethren, namely, those who are so in truth, and not merely according to the flesh (Matt. xii. 48; Rom. ix. 8). The repetition in the first place lays emphasis on this, but then farther, at the same time, puts in his right place the prophet of the glory of God in the midst of the exile, as we have seen Ezekiel to be (see the Introd.) in this his calling. For the designation of the exiles as "men of thy אֶלֶיךָ" (predicate,

not subject) is not = thy kinsmen (Gesen.), which after such emphasizing would be equivalent to a weakening of the idea, but it reminds the prophet of his duty. [The Sept. read אֶלֶיךָ אֶלֶיךָ.]

embraces the whole duty of the אֶלֶיךָ (the brother or nearest kinsman): redemption of goods and property, of liberty and life, the avenging of blood, the marriage obligation, and thus the entire representation of, giving of assistance to, and attorneyship for him who was reduced to poverty, slain, or dead. The expression: and the whole house of Israel, just as little adds "the laity" (HITZIG) to the others, as by the expression: the men, etc., is meant the priests only, as Hävern. also understands, in accordance with his view of the twenty-five in ver. 1; but the discourse sets over against the title (ver. 5) the thing itself, over against the name the reality, and at the same time deals with the (as in ch. ix. 8, so here in ver. 13) so-called "remnant of Israel," inasmuch as, corresponding to the repetition ("thy brethren," etc.) at the beginning of our verse, the whole house of Israel (ch. ix. 8), by being repeated through means of: it wholly, is made emphatic. (Ch. xx. 40; Rom. xi. 26.) HENGST.: "The contrast is, of course, such only on the whole: otherwise Jeremiah even would be no true Israelite. According to ch. ix., even in Jerusalem there is an election under the Lord's sheltering protection, although it cannot prevent the downfall of the city; and according to ch. xiv. there is also among the exiles much refuse." [John i. 47 (ch. xlviii.); Rom. ii. 28, 29, ix. 6; Jer. vii. 4; 1 Tim. iii. 15; 1 Cor. iii. 9.] The

idea which is expressed by אֶלֶיךָ stands forth still

more prominently by means of the contrast, so far as appearances go, to which those who are still for the moment the inhabitants of Jerusalem (ch. xii. 19) give expression, in accordance with their Pharisaic, hypocritical self-exaltation. Their characteristic dictum is quoted. For the imperative אֶלֶיךָ, comp. on ch. viii. 6 and John ix. 22.

What they themselves are inwardly in reality, the appearance of that—its outward realization—they cast to those in exile. "They fall into a kind of holy zeal. In this position which they assumed toward their brethren, they themselves bear witness that they are not in the true sense brethren" (HENGST.). — אֶלֶיךָ, Ex. vi. 8.

Over against such a saying (ver. 15) on their part, Ver. 16 places the retributive saying of Jehovah: Therefore say, Thus saith the Lord, etc. And what is retribution towards Jerusalem is at the same time promise towards the exile. But there are two things said and therewith promised by God. The first, which is in reply to that saying: "Be far from Jehovah" (ver. 15), which made a declamatory use of their being outwardly far from the temple at Jerusalem, is the declaration so rich in promise: I become a sanctuary to them, — a thought which must from the first in ch. i., along with other things, have been indicated by the vision at the river Chebar, but which especially the vision in ch. viii. sq. has brought as a compensation for the symbol of the presence in the outward temple of Jerusalem. The older Jewish expositors think of the synagogues. אֶלֶיךָ, not before the direct speech,

like: Yea, etc., and therefore impressively repeated (HITZ.); but in fact granting the reality, although tracing it back to Jehovah expressly, it begins like a protasis which gives the reason, or at least in the sense of: "if," "although," or the like. [אֶלֶיךָ, according to Gesen. "asylum,"

which is too narrow.] אֶלֶיךָ, either the length of time, or in the sense of measure (in some measure), which does not suit the context so well, and a promise of God, as here, still less. — (Isa. viii. 14; John ii. 19; Rev. xxi. 22.)

The second answer to the saying of the inhabitants of Jerusalem has reference to the statement: "to us was the land given" (ver. 15). Hence Ver. 17, with therefore, parallel to ver. 16, and continuing the promise by means of אֶלֶיךָ, in the

oratio directa. I gather you (Jer. xxiii. 3)—comp. John xi. 52—for which the return from Babylon was merely the outward substratum. In how spiritual a sense the return is conceived, namely, as at the same time an inward return to Jehovah (Jer. xxiv. 7), and therefore into the land promised by Him, is shown immediately by Ver. 18. And they, etc., i.e. the parties addressed, the parties mentioned. The history of the Jews after the exile proves the purification of Palestine from the previous idolatry (ch. v. 11).—To the gathering corresponds the divine bestowal in Ver. 19, just as it explains the reformation (ver. 18). [HITZIG: אֶלֶיךָ, "another" heart, like the Sept.]

The one heart (Acts iv. 32) and the new spirit in the inward part are parallel. The old spirit

which ruled them inwardly did not permit the harmony and concord which now ensue. But with the gift of a new spirit, the heart of stone, the *unnatural* element, is at the same time removed out of the flesh, and the *natural* element—an heart of flesh—is given. It is therefore no antithesis of Holy Spirit and flesh, as elsewhere,—not the contrast of nature and grace, but “a new spirit” and the opposite of the “one heart” that is to be given, i.e. the old spirit, that confront each other,—nature and the unnatural. The manner of expression is peculiar to Ezekiel. As they take away (הִסְרִי) all the detestable things and abominations out of the land, so Jehovah takes away (הִסְרִי) the heart of stone out of their

flesh. The “stony heart” stands in relation to the idols; so also the “heart of flesh,” “the new spirit,” the “one heart,” stands in relation to the only true God (1 Kings xviii. 21; Ps. lxxxvi. 11; James i. 8, iv. 8). Comp. the opposite in ver. 21. [Commonly the heart of flesh is taken as a soft heart, receptive of the impressions of divine grace, and the stony heart as the human heart in its natural condition.] Comp. ch. xxxvi. 26; Jer. xxxi. 33, xxxii. 39; Ps. li. 12 [10]. Israel, by her apostate, polytheistic conduct, has fallen entirely out of what was natural to her as a people,—that she should be the people of the one true God, the people of His holy law. This unnatural element of her conduct as a nation is to cease by means of the divine gift and working, and so

לִמְעַן in Ver. 20 fits in quite simply as defining the purpose. Comp. besides, ver. 12.

Ver. 21. In contrast, either those at Jerusalem who have filled the land with their idolatry (ver. 18), or those among the people of God to be restored who shall prove worthless (comp. ch. xiv. 3), or the latter as well as the former. (In a grammatical point of view, comp. *Ew. Gr.* 333, p. 820.) Just as one may take up idols into his heart, so a heart may be ascribed to them. It is only the practical side of his becoming one with them, so that one is represented as one heart (ver. 19) and one soul with them, when his heart walketh after their heart, instead of walking in Jehovah's statutes (ver. 20). Comp. besides on ch. ix. 10.

Ver. 22. The closing scene of the vision of ch. viii.—xi. Comp. the previous scenes connected with the movement and departure of the glory of God out of the most holy place of the temple, as equivalent to and parallel with the vision of glory in ch. i., viii. 4, ix. 3, x. 3, 4, 18, 19.—Comp. ch. x. 19.—Ver. 23. The expression: *from over the midst of the city*, points at the same time to this circumstance, that the execution of judgment and the exercise of forbearance within the city (ch. ix.), as well as the throwing of the coals of fire over the city (ch. x. 2), were a manifestation of glory. The position in ch. x. 19, xi. 1 (“inasmuch as the city stretches to the north and south beyond the temple,” Hitz.), indicates also the middle of the city. Such an abandonment of the temple, therefore, is at the same time an abandonment of the city (Hos. v. 15). While the vision still lasts, the glory of Jehovah stands over the Mount of Olives (2 Sam. xv. 30; Zech. xiv. 4), as is the view of ancient and modern expositors alike. Its situation and height are suit-

able (“the commanding point in reference to Jerusalem, which is overlooked from it in its whole extent,” HENGST.). (Comp. Luke xix. 37, 41 sq., xxi. 37, xxii. 39; Acts i. 12.) Comp. ch. xliii. 2. Whether for the purpose of there presiding over the judgment on Jerusalem and the temple, or whether for the purpose of going back from thence to heaven, it is not said. This is objectively the end of the vision, but likewise subjectively as regards the prophet, Ver. 24; comp. on ver. 1, ch. viii. 1, i. 1, iii. 11 (Acts x. 16). The fulness of the description lays emphasis on the divine superhuman as well as non-human character of the revelation made to him, with a view specially to those to whom he in Ver. 25 communicates it. וְיָרִי, as throughout Holy Scripture. Yet the word, in a pre-eminent sense (John i.), is finally the deed, the Word of God וְכֵן יִהְיֶה.

DOCTRINAL REFLECTIONS.

1. Demagogism in Israel is characterized in Num. xvi. as a laying stress on the universal priesthood of Israel, as opposed to the special office of Moses and Aaron. In our chapter its seductive skill in words is turned against the prophets of the period, Jeremia and Ezekiel, inasmuch as the popular orators harangue their public on the possession of Jerusalem and the dwelling in the promised land. If, therefore, in Num. xvi. the argument is borrowed from the idea of Israel,—what she is to be according to Ex. xix. 6,—it is argued in our case from the existing reality of Jewish affairs at the moment; hence, in comparison, also a degenerate demagogism, just as everything in Israel's case points downwards. Perhaps we may compare the relation of social demagogism to the old republican demagogism, which latter at least still inscribed the ideas, liberty, equality, fraternity, on its red banner, while socialism agitates merely in reference to the actual relations of society for the moment.

2. Hävernicks admits the “remarkable literal fulfilment” of vers. 9–11, but refuses, on the other hand, with Grotius, to understand them as “a prediction.” The idea of the threatening in our prophet here “lies much deeper, in the nature of the subject itself; the extent of its application accordingly is also much wider.” Hengstenberg remarks: “The prophecy cannot have been framed merely after the event; Ezekiel laid his book before his contemporaries, who were able to put him right. And the guarantee for the predictions which were fulfilled in the lifetime of the prophet lies in those which did not come to be fulfilled till long after his death. The confidence of Ezekiel is a sufficient proof that there is a supernatural element,” etc. Certainly neither the canon of Nitzsch, that the prediction must not destroy the history, nor the limitation of Tholuck, that the detailed prediction must not be expressed before the subjects who are actors in the history, can suffice for regulating the prophetic gift of divination. Alike the psychological and the specifically theological elements are deprived of an adequate scientific basis.

3. “It is lamentable if we must gain the knowledge of God (vers. 10, 12) by our own destruction—if He in whom we live, and move, and have our being, is known only by the strokes

which break our own head. The knowledge has in this case, moreover, no moral import. It is a mere passive knowledge, forced also upon the ungodly, unconnected with repentance" (HENGST.).

4. Although the prospect which the divine promise (ver. 16 sq.) opens up regarding the captives of Israel is expressed everywhere in forms of Old Testament life as it appears under the law, yet the New Testament background, the "Messianic salvation" (EWALD), shows itself behind it. The realization of the covenant into which God entered with Israel for the human race, that they should be to Him a people and He should be to them a God, remains a theme down even to Rev. xxi. 3. With this the fulfilment also coincides, as it brought the return from the exile. The exiles were gathered out of their banishment to be a people again, and that on the "recovered soil of Israel," under Zerubbabel, Ezra, Nehemiah; just as those who had continued to dwell in the heathen countries solemnly professed by their visits to the feasts at Jerusalem (Acts ii.) that they belonged to the nation of the Jews. The reformation of the religious condition was an energetic one, as directed against the heathenish lusts after idolatry on every hand which prevailed before the exile. Comp. also the period of the Maccabees. Monotheism became the purifying fundamental dogma of the Jewish nation. And there was also developed a scrupulous legality, down even to Pharisaism, in the trivial actions of life. It was "a new spirit," and proved to be in general, and in comparison with the previous "stony heart," which God's judgment had broken in pieces, an "heart of flesh;" but yet it was merely an heart of flesh. The New Testament interpretation must not as a matter of course be put upon ver. 19 sq., as is done by Cocceius and the most of believing expositors. The prophetic words do not affirm this; but the prospect into the New Covenant does not open till at the close, where God gives the assurance that He will make Himself known as their God to those who have become His people. For this took place when He *is et tunc facti*, John i. 11. Only *ἡμεῖς ἡμεῖς αὐτοὶ, ἡμεῖς αὐτοὶ ἡμεῖς* (ver. 12). The renewal for that is not contained in ver. 19 sq. Cocceius, indeed, interprets *מקדש* (ver. 16) by: *sanctuarium*

paucorum, i.e. *Deum per inhabitationem suam in aliquibus, paucis, eos sanctificare*, and finds therein the antithesis to Isa. liii. 12 and Rom. viii. 29!

5. What the vision of the glory of Jehovah which Ezekiel had at the Chebar already signified, but still more in accordance with its supplementary confirmation as well as renewal by means of ch. viii. sq., that obtains in the statement: "I become to them for a sanctuary" (and that not merely in a rhetorical sense, as it may be understood in Isa. viii. 14, and hence as an emblem of protection and also of blessing), its retrospective, but, at the same time, preparatory (as regards ch. xl. sq.) expression, and, in general, one that is predictive and rich in promise. The saying in ver. 15 does not indeed affirm anything expressly of the temple, but would make the presence of Jehovah be decided as a matter of fact by the possession of the land. But so much the more does the divine reply, in contrast with the material possession of the land, draw attention to the

"sanctuary," by means of which Jehovah's presence in the land is brought about, and in which one is able to draw near to Jehovah (*קָרַב*, as opposed to *קָרָב*). Since, then, Jehovah promises

to be to them a sanctuary, i.e. a temple in this connection, the priestly-prophetic office of Ezekiel is brought specially to light, by means of which the exiles approach God, and God makes Himself known to them, and in addition to which there is the glorifying of the name of Jehovah in and through Daniel; but along with that in general, there is promised a presence of God in spirit and in truth, as John iv. 20 sq. expresses it in respect of worship. Thus the exile might be to the Jews a school as regards the indwelling of the Word in flesh among men full of grace and truth, as regards the revelation of glory as of the Only-Begotten (John i. 14), as regards the temple which appeared in Jesus Christ (John ii. 19 sq.).

("The dispersion, besides being a just chastisement on account of sin, and a salutary discipline to lead the heart of the people back to God, had an important end to accomplish as a preparatory movement in Providence for opening the way for Messiah's kingdom. It was very far from being an unmixed evil. As a mere external arrangement, it was destined to be of great service in diffusing the knowledge of God, and providing materials for the first foundations of the Christian Church, by giving the bearers of God's truth a place and an influence in many of the most commanding positions in the heathen world. But still more important and necessary was the end it had to serve, in spiritualizing the views of the better part of the Jews themselves, and training them to the knowledge and service of God, without the help of a material temple and an earthly kingdom. Practically it had the effect of indefinitely widening the bounds of Canaan, or of giving to the world at large somewhat of its distinctive characteristics, since the devout worshipper at Babylon, Alexandria, Rome, or wherever he might be placed, found himself a partaker of God's presence and blessing as well as in Jerusalem. What a mighty advance did the kingdom of God thus make toward the possession of the world! And in rendering the dispersion of His people instrumental to the attainment of such a result, how strikingly did the Lord manifest His power to overrule a present evil for the accomplishment of an ultimate good! Nor were it, perhaps, too much to say, having respect to the issues of things, that the dispersion of the Israelites among the nations was fraught with as much blessing for the Church and the world as even their original settlement in Canaan."—FAIRBAIRN'S *Ezekiel*, p. 114.—W. F.]

"For a little," it is said in ver. 16, Jehovah Himself will be a sanctuary; in view of the destiny of the Jewish people, the state in exile could only be of a provisional character, only preparatory. For salvation is of the Jews, and the destiny of the people—and this must be upon its own soil—is the building of the temple of the kingdom of God (ch. xl. sq.). Palestine became the cradle of the incarnation of God in Christ, and thus of the Church on earth. But now, when the exile of the Jews has become a long period, the Jews must have fallen out with their destiny, as in such a case they have neither recognised

their temple in Christ, nor built themselves as a people for a temple of God (Eph. ii. 21; 1 Cor. iii. 16 sq.; 2 Cor. vi. 16; comp. John xvii. 19 sq.).

6. "How different the Babylonian exile from the present! In the latter case, no proof of the presence of God; the people can keep only feasts of commemoration, and dream of the future; between the distant past and the distant future an immense empty space, a complete Sahara. In the former case, for him who looks more deeply, in the deepest humiliation there are everywhere traces of the loving care of God, pledges of the enduring election, of the future glorification" (HENGST.).

7. As against Keil, who quotes Hengstenberg for his view, we must assert that the passage Deut. xxx. 6 does not lie at the foundation of the promise in ver. 19, as was held already by Cocceius, who quoted in addition Col. ii. 11 sq., and the Epistle to the Hebrews. The "one" heart can only mean in the case of the individual a *united* heart,—a heart, therefore, which does not in its thoughts go from one thing to another, which does not through its lusts scatter itself on outward things, but is held together by the fear of God in its bent towards Him; which comes to the same thing as *לב שלם*, i.e. a *whole* heart,

not divided between God and any other (Deut. vi. 5, x. 12). But here it is the people as a whole and generally that are spoken of. Their *συννομιαν* is well known (Matt. xix. 8); it has come to light by means of their history, that even the best, the noblest of this people shared in it (Mark xvi. 14). We call attention to the passages in our prophet, ch. ii. 4, iii. 7. Comp. Isa. xlviii. 4 (and this, too, with reference to idolatry); Jer. v. 3. They have hardened themselves in such a way (Deut. x. 16, like Pharaoh under the plagues) in opposition to the law, that God's law, which was written on tables of stone, is written as it were, with its penalties and its curse, upon stony Israel. But whatever their hardness may be, there is confronted with it (Deut. ix. 27) what they are in Abraham, and Isaac, and Jacob; in other words, that they are as flesh, that is their nature, and hence to be the Lord's servant. And that God says He will give back, restoring what originally belonged to their nature ("an heart of flesh"), in contrast with the unnatural and that which is against nature which has grown up in them ("the heart of stone"). Comp. on the other hand, John i. 13.

8. There is generally more said than ought to be said according to God's word, that "in its natural state man's heart" is "hard as a stone" (HENGST., KEIL). It becomes the "heart of stone" only by hardening. By nature it is rather "an heart of flesh," which grace confronts with spirit of Spirit (John iii. 6). Even in the case of Pharaoh there comes forth on repeated occasions the fleshy element of his heart (Ex. viii. 4, 21, 24 [8, 25, 28], ix. 27, etc.). And with the fleshy state of the heart manifold gifts of God are conceivable, as was the case with Israel from their fathers (hereditary blessing).

9. The "heart of stone," which has become such by hardening, God breaks in *pieces*. Thus it happened to Pharaoh. He does not *break* it; in that case it must have been an "heart of flesh." But this is done in Zech. xii. 10. Or,

as in our chapter, God takes away the "heart of stone," and gives "an heart of flesh." The keeping apart of flesh and stone is as important as that of flesh and spirit.

10. "In a threatening (ver. 21) the whole terminates in a remarkable way. The idols are in themselves dead—mere reflexes and objective representations of the popular spirit; but even as such they exercise an enormous power over individuals. What power has Mammon now, as a Jewish (?) national god, over Jewish minds, although he is in himself a mere shadow?—Jehovah even may be an idol. With the idol-images the idols themselves do not yet disappear from a land" (HENGST.). "Little children, keep yourselves from idols," the disciple of love still says to us (UMBR.).

11. The Messianic significance of the Mount of Olives, which is not denied by the Jews even, has its Christological fulfilment in the Gospels; but in addition, the whole movement of the glory of Jehovah in ch. x., xi. has its meaning for the life of the Son of God in the flesh. Jerome remarks: "By degrees the glory of the Lord takes its departure from Jerusalem. After it leaves the temple, it stands first on the threshold, thereafter at the entrance of the east gate, finally over the Mount of Olives, whence the Saviour ascends to the Father." Comp. the beginning in Luke ii. 46, the continuation in John ii. 14 sq., along with the New Testament passages already quoted in the exposition; and for the end, still farther, Matt. xxi. 12 sq., xxiv. 1 sq. (ch. xxvii. 5, 51). One might say, Ezekiel has seen beforehand the life of Jesus in its elements of judgment in reference to the Jewish people.

12. Baumgarten (*The Acts of the Apostles*, on ch. i., Clark's Trans.) remarks on the glory of Jehovah in relation to the Mount of Olives: "It was therefore a departure, and yet a remaining in the neighbourhood; if the outward protection and blessing of Jehovah should be withdrawn from His people, the invisible power of His Spirit will remain near them, and perhaps manifest itself the more gloriously. It is the very same Ezekiel, who has afterwards brought vividly before us this side of promise and hope even in the departure of the glory of Jehovah; it is just Ezekiel who has beheld, represented, and described in the most impressive way the awakening, creative power of the Spirit of Jehovah for the whole nation of Israel (ch. xxxvii.). In like manner, Jesus, in whom dwelleth the divine glory bodily, withdraws from the Jews (John vii. 21); but His standing on the Mount of Olives is a sign that He remains invisibly and blessedly near them, Acts iii. 26."

HOMEILETIC HINTS.

Vers. 1-3. "Do thou also give thyself up to the drawing of the Spirit of God. Wherever He may lead thee, it will be to a joyful end at last. But beware of the leading of the evil spirit" (STARCK).—When those who bear away over the people are not able even to master their own wicked thoughts and words, but rather strive against God's thoughts and words, it must certainly turn out ill both for themselves and for the people. The beautiful names of such leaders avail nothing, just as little as the voice of the people is, as is said, the voice of God, unless it

be that God's judgment is made known by it.—“We learn from this chapter how great a blessing from God it is for a people to have pious leaders.”—“That the prophet names only two may show us how it is the few who draw so many after them: so it is in the senates of princes, so it is in the free states” (LUTHER).—Thus God reveals the thoughts of men, 2 Cor. v. 10.—Ver. 3. “They allude to Jer. i. 13, and insinuate that the prophet contradicts himself. What! thou threatenest us with captivity, and yet thou sayest this city is the caldron, and the Chaldeans will be the fire! If it is God's pleasure to cook us, then we shall remain in the caldron! Just as abandoned and profane men are always in quest of subtleties wherewith they may put down the heavenly doctrine, so they turned what was said by the prophets into the opposite: Well, then, we shall be thoroughly cooked, and shall therefore remain in Jerusalem onwards to extreme age” (CALV.).—“Impenitent sinners delight themselves in their sins, and do not suffer themselves, in the midst of their ungodly conduct, to dream of anything but pure good fortune, Jer. v. 12” (O.).—“In this way reason is accustomed always to drive all judgments out of the mind, or to comfort itself with the thought how it is quite able to withstand them by means of the flesh” (BERL. BIB.).—“Now-a-days still there are certain men who love to make the word of God contradict itself” (LUTHER).

Ver. 4. They are against the prophets, and therefore prophecy is against them, and that without regard of their persons, or of the multitude at their back. Our prophet mentions the ringleaders even by name. How indelicate! how imprudent! how defiant! Is it not? But with God's word at our back, we have the Almighty Himself at our back, and God's servants are neither to be dumb dogs nor flatterers of men.—“Son of man” the prophet remains notwithstanding: his is the weakness, the power is God's.—“God does not suffer Himself to be mocked, Gal. vi. 7” (STARCK).—Ver. 5. “It is not the commissioned servants that speak, but the Spirit of their Father, Matt. x. 20. He is the Preacher, they are merely the voice, John i. 23” (BERL. BIB.).—What rises up out of the heart of man (Matt. xv. 18, 19) is of such a nature that God must put a bridle on it; and this is just God's bridle, that the darkness is dragged to the light, and reproved by the light, Eph. v. 13.—“It is of no use, therefore, to make a show in the theatre of the world, even if the matter obtains the applause of men, because it goes at last before the heavenly tribunal, where God alone will be Judge. He knows our thoughts, and will not accept our subtleties, nor allow Himself to be mocked by our subtleties. What men have held to be the highest wisdom, God will show them to be a vain conceit, and worthless” (CALV.).—Ver. 6 sq. God is in word and deed a righteous Judge. To that very point to which the counsel of the ungodly brings those who follow them, God brings the ungodly themselves in the end. He judges them according to their words, although not as they mean them.—The irony in the divine retribution.—The “caldron,” the coffin.—The “flesh” is slaughtered; the “caldron” broken in pieces.—The retribution of God (1) attaches itself to the form of the sin, but (2) changes the substance of the sin into the substance of the

punishment.—Ver. 8. “The sword, therefore, does not come by chance where it comes, but God's hand is in the matter” (BERL. BIB.).—Vers. 9-12. “He who will not bend his heart before God must bend his head to strangers” (STARCK).—“They had not chosen to know God from His word, and so they were now to learn to know Him, according to His word, from His works. If God's law does not enlighten so as to impart a knowledge that is saving, then must God's righteousness in judgment enlighten so as to impart a knowledge which is not saving” (LUTHER).—Vers. 13, 14. “If one will not listen to words, then God must speak by means of examples, which in that case call to us, Luke xiii. 3, 5” (BERL. BIB.).—“A sudden death in the case of the ungodly is the most terrible thing that can happen, 1 Thess. v. To the pious, on the other hand, who are always living in sight of death, even the most sudden death does not come unexpected” (LUTH.).—“Although the pious do not find fault with God's sentence, yet they look on the ruin of the ungodly with a sigh” (O.).—“When an angry father is going about in the house with a rod, even a dutiful child is afraid, falls at his feet, and pleads for his brothers and sisters: this a believer also does for the ungodly when God punishes them, Ex. xxxii.” (STARCK).

Ver. 15. It is not the word “brother” that is of consequence, but what the word expresses, and therefore it is repeated; and just as little is it the dwelling together that is of consequence, but their being one with each other (ver. 19) is the reality of brotherhood.—1 John v. 16: There is a sin unto death, for which one is not to pray.—What the inhabitants of Jerusalem say reminds one of the manner of speaking of many in the “only-saving” Church, as well as of many who fancy that they are “the community of the faithful.”—Comp. the Pharisee, Luke xviii. 11.—But the meek shall inherit the land, Matt. v.—“There is a passage here which is worth noting, that we may learn not to estimate the state of the Church according to the common judgment of men, nor according to the glitter, which for the most part dazzles the eyes of the simple. For thus it comes about that we suppose we have found the Church where there is no Church, and are in despair when it does not present itself before our eyes. Rather are we to hold fast by this, that frequently the Church is preserved in a wonderful way in secret; and farther, that members of the Church are not those puffed-up people who impose upon fools, but rather the common people, whom no one regards” (CALV.).—Ver. 16. The exile a Jewish school, in which the Jews (1) may learn the spirit of the temple, (2) may be prepared for the Spirit of Christ, (3) might have been educated in the spirit of true Christianity.—Vers. 17-20. True return home is return to the true God.—Ver. 18. “The true cleansing of the Church has taken place under the New Covenant; the perfect cleansing will take place on the day of harvest, at the last judgment.”—“True reformation of life must show itself by earnest hatred of what is evil, Ps. cxix. 128” (STARCK).—Vers. 19, 20. “To the one heart belonged the outward union of the tribes under one name (Jews), the unity of endeavour on the part of all to return to Canaan, the unity in the doctrine of Moses, their unanimity against all idolatry, etc. From the stone we may take the following properties: that it is

hard, deaf, fixed, etc. The flesh, on the other hand, is soft, moveable, receives impressions, feels pain and blows" (STARCK).—The grace of God makes man again natural, human; before he is unnatural, inhuman.—"For true Christianity it is not enough to perform this and that other act of outward worship, at times even to do what is good, but one must become another man" (STARCK).—"It is not merely gross idolatry that is to be rejected, but everything that is at variance with the word of God" (LUTHER).—Ver. 21. "The walk after the heart of the idols

stands opposed to the walk after the heart of God" (HEKOST.).—"The fountain of all evil is to be sought nowhere else but in the innermost depth of the heart, Matt. xv. 19" (STARCK).

Ver. 22. Jesus lifts up His hands (Luke xxiv. 50), and departs in the act of blessing; here, on the other hand, the uplifted wings announced the outpouring of the curse. The Mount of Olives on both occasions, the contrast and the predictive type.—The life of Jesus in decisive moments, and the glory of the Lord in Ezekiel.

2. THE SIGNS (CH. XII. 1-20).

1. *The Sign of the King's Departure* (vers. 1-16).

- 1, 2 And the word of Jehovah came unto me, saying, Son of man, thou dwellest in the midst of the house of rebelliousness, who have eyes to see, and they see not; and they have ears to hear, and they hear not: for they are an house of
3 rebelliousness. And thou, son of man, make thee [therefore make thee, thou son of man] baggage of the emigrant, and remove by day before their eyes. And thou shalt remove from thy place to another place before their eyes,—perhaps they will
4 see it—for they are an house of rebelliousness. And thou shalt bring forth thy baggage as baggage of the emigrant by day before their eyes. Yet thou shalt
5 go forth at even before their eyes, like the removals of the emigrant. Before
6 their eyes break thee through the wall, and bring forth thereby. Before their eyes shalt thou lift up upon thy shoulder, in the darkness shalt thou bring forth; thou shalt cover thy face, and thou shalt not see the land: for as a
7 wonder-sign have I given thee to the house of Israel. And I did so as I was commanded; my baggage brought I forth, as baggage of the emigrant, by day, and at even I dug through with my hand; in the darkness brought I
8 forth, I lifted up upon my shoulder before their eyes. And the word of
9 Jehovah came unto me early in the morning, saying, Son of man, said they not unto thee, the house of Israel, the house of rebelliousness, What doest
10 thou? Say unto them, Thus saith the Lord Jehovah: The prince is this lifting up [ver. 7] in Jerusalem, and the whole house of Israel that [are] among
11 them [or, there-in]. Say, I am your wonder-sign; as I have done, so shall it be
12 done unto them; into banishment, into captivity they shall go. And the prince who is in their midst, to his shoulder shall he lift up, in the dark, then shall he go forth; through the wall shall they break to bring forth thereby; he shall cover his face, because he shall not see with his eye, he [shall not see] the
13 land. And I spread My net over him, and he is taken in My snare; and I bring him to Babylon, the land of the Chaldeans; and he shall not see it,
14 and there shall he die. And all that are round about him, his help and all his forces, will I scatter toward every wind, and a sword will I draw out after
15 them. And they know that I am Jehovah, when I disperse them among the
16 nations, and scatter them in the countries. And I leave over of them men of number, from the sword, from the famine, and from the pestilence, in order that they may declare all their abominations among the heathen, whither they come; and they know that I am Jehovah.

2. *The Sign of Bread and Water* (vers. 17-20).

- 17, 18 And the word of Jehovah came unto me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with anxiety.
19 And say unto the people of the land, Thus saith the Lord Jehovah of the inhabitants of Jerusalem on the soil of Israel: They shall eat their bread with anxiety, and drink their water in pain, that her land may become waste

20 from its fulness, because of the violence of all the dwellers in it. And the cities, the inhabited ones, shall be laid waste, and the land shall become desolate; and ye know that I am Jehovah.

Ver. 2. Sept.: . . . ἐν μέσῳ τῶν ἀδικούντων αὐτῶν—

Ver. 3. Sept.: . . . ἐν αὐτοῖς ἡμεῖς διῶμεν—

Ver. 6. . . . ἐν' ὅρασι ἀπολαύσονται π. παραμυθίαν ἰβλίσκω—

Ver. 7. . . . π. παρ. ἰβλίσκω, ἐν' ὅρα. ἀπολαύσονται—

Ver. 10. Sept.: . . . ταῦτα λόγοι . . . εἰπὼν τοῖς ἀρχόντι π. τοῖς ἀφ' ὧν αὐτοὶ ἐκείνη—

Ver. 11. . . . εἰπὼν ὅτι ἴδω τέρατα σου ἐν μέσῳ αὐτῶν. (Another reading: יַעֲשֶׂה לָכֶם, Syr.)

Ver. 12. . . . ἐν' ὅρασι ἀπολαύσονται π. παρ. ἰβλίσκονται δια τ. τοῦ σου, π. δι' ὧν αὐτοὶ ἐκείνη αὐτῶν δι' αὐτῶν—

Ver. 19. For יַעֲשֶׂה there is a reading: יַעֲשֶׂה and יַעֲשֶׂה without the suffix. For יַעֲשֶׂה there is a reading: יַעֲשֶׂה.

EXEGETICAL REMARKS.

The visions in ch. viii.-xi. have the connection we have seen with the vision in ch. i. Ch. xii. now, in the first place, takes up what is said in ch. ii. and iii., in order afterwards to give us, in close connection with ch. iv. v., the continuation of the prophet's discourse in the language of signs. If we take ch. viii. sq. along with ch. iv. sq., then we get information about the siege, the taking of Jerusalem, and we are made acquainted, not only generally, but in detail, with the destiny of the inhabitants. The fate of the distinguished popular leaders (ch. xi.) offers the most natural transition to the person of the king in its meaning for the whole. If, moreover, what has hitherto been referred to from ch. iii. 24 onwards was transferred *inter parietes*, then so much the more strikingly does the prophet now step abroad.

Ver. 2. Comp. on ch. ii. 5 sq., iii. 26 sq. The description of the state of the exiles is kept in accordance with what they have seen (especially ch. iv. v.) and also heard (ch. xi. 25). Thus it is with them at the time, while at another time, which the promise has in view, it is to be as in ch. xi. 16 sq. Comp. Isa. vi. 9, 10; Jer. v. 21. The reason given is the universal and all-pervading rebelliousness (different from Deut. xix. 3 [4]). Hence in Ver. 3, "perhaps they will see;" and because of this possibility, which would not be supposed in the case of hardening in consequence of judgment, Ezekiel is to perform the sign in question before their eyes (repeated). *וַיֵּן*, is just because of the parallel close of ver. 2,

not to be rendered by "that" (Hitz.). The thing meant also is merely "seeing" (i.e. in the sense of hearing how it will happen to them), and not by any means comprehending what they are. We are to think of a question implying doubt, whose doubtful purport, and along with that (or merely in general) the action commanded, is supported by a reason. — *וַיֵּן*, "emigration"

(Hengst.: "the emigrants," as ideal gathering into one of the emigrants), consequently utensils such as are usual in a case of the kind,—not simply travelling gear, as hat, staff, bag (Matt. x. 9, 10), but rather vessels for food and drink, household furniture, as distinguished from personal apparatus for a journey. Hence *וַיֵּן* is not: "to

make," or: "to furnish oneself with" (Klieber.), but equivalent to: "to put together" (comp. ver.

4). *וַיֵּן* (Jer. xvi. 19) is immediately explained, but, as the more detailed definitions which fol-

low show, the explanation is kept general. Comp. on ver. 6. The emigration is specified as regards its starting point and goal.—In favour of the objective reality of the action to be performed, the remarks made on ch. iv. v., as against Hävern., Hitz., Hengst., have a still more pointed application in the present case.

Ver. 4. The bringing forth of his household stuff, so far as it can be taken with him, describes more fully the "make thee," etc. of ver. 3; and it becomes clear at the same time how the expression there, *וַיֵּן*, must be understood, viz.

of the beginning of the emigration, of the first preparation for it. Lastly, *וַיֵּן* is explained, by

means of *וַיֵּן*, as meaning the daytime in its most proper sense; and the prophet's own migrating from his dwelling-place is characterized in the most definite way, in contrast with a mere jour-

ney, by the expression *וַיֵּן* (comp. on ver. 6), a comparison which Hävern. considers applicable to the time of departure alone. Comp. Hengst. on Mic. v. 1. His rendering here is: "as emigrants go forth," in the costume and garb of emigrants, combining, as he does, "bag on shoulder, staff in hand," with their being "sad, and their heads drooping" (Num. xxxiii. 2). —Ver. 5 describes more minutely the bringing forth of the stuff in question (ver. 4). The prophet is to break for himself a hole for the purpose (*וַיֵּן*, as in ver. 4) in the wall, i.e. of course,

of his house, perhaps a clay wall; for were it to be the city wall of Tel-Abib, as Hengstenberg, in the interest of his "subjectivity" of the symbolic action, asserts, thereby throwing into confusion the occurrence and the text, then it must, especially with this detailed description here, have been expressed more definitely. Hengstenberg makes Ezekiel bring his baggage as far as the city wall, and when the darkness came on, break a hole through it, etc. The text, on the other hand, makes the breaking through of a hole in the house wall (instead of the usual exit by the house door), for bringing forth the stuff, take place, like the bringing forth itself (ver. 4), before their eyes, consequently in clear daylight, since the taking up upon the shoulder (ver. 6), though happening also "before their eyes," has to take place (comp. ver. 4) "at even," both as distinguished from *וַיֵּן* (from *וַיֵּן*, the restrained light), in thick darkness (Gen. xv. 17). It may be taken for granted that Ezekiel, with this breaking

through, for which he is not forbidden to use a tool, will have the whole day to do it. Neither Klief. nor Keil has correctly apprehended the course of the action. As Ver. 6 portrays sufficiently the departure of Ezekiel himself, when he puts his goods and chattels on his shoulder, there is no need for understanding the Hiphil הוֹצֵאתָ intransitively, or for supplying נִסְתַּחֵר. More-

over, by the expression is meant the emigration with bag and baggage from his own place to "another" (ver. 3); hence the complete departure, as distinguished from הוֹצֵאתָ, like הֵצֵאתָ and הוֹצֵאתָ in ver. 4. It corresponds to the darkness about him that he is to cover his face besides; and in this way the expression כְּמוֹצֵאתָ נִלְחָה (ver. 4) is explained for us, inasmuch as emigrants' departures usually take place with shame and sorrow, which do not allow themselves to be seen, and which will no longer cast a look on the home that is to be forsaken (2 Sam. xv. 30). Yet the land which he is not to see (comp. vers. 12, 13) is perhaps still more that to which he is going forth. Hence vers. 5 and 6 are two parallel (לְעֵינֵיהֶם—לְעֵינֵיךָ) and more minutely descriptive statements as regards ver. 4.—מִזֶּכֶת (either from יָפָה, "something shining," similar to the derivation of the German "Wunder" (miracle), or from an assumed root יָפָה, what

is suddenly "turned," singularly "twisted," "turned away" from what is usual), therefore, not merely אֵינִי, simply a significant sign, but specially a sign of a *divine* sort, and that, in the sense of our context, equivalent to *signes*, Ps. lxxi. 7. In this word there meet together the superhuman (miraculous) character alike of the purport and of the cause, the surprising character of the spectacle, as well as the manner of working of the astonishment and the typical object in view.

In Ver. 7 Ezekiel reports as to his execution of the divine command, whose objective reality Keil admits in the case before us. The report of the prophet is a recapitulation, in which the points of *time* (by day, at even, in the darkness) form the salient points, to which, without keeping up the order of succession as to the rest (since this is certainly contained in the preceding command of God, according to which Ezekiel acted), the detail *with reference to the interpretation* (of the symbolical action) *which follows* is attached. As in what follows the double reference—to the people as a whole, and to the prince in particular—comes out, so Ezekiel makes prominent in his report, (1) what is the thing which is impending over them in general (*my baggage*, etc., as emigrants' baggage, by day), and (2) in what way the prince personally gets out, viz. by breaking through in the night-time. Accordingly, because of the significance attached to the digging through the wall, which may possibly be indicated even in ver. 5 by the expression חֲתוּרָךְ, and which becomes complete only

when the prophet himself comes through the hole in the wall, he connects his day's work with

his own departure at even. בֵּיךְ is meant to express in general the idea: *with my own hand*, as contrasted with the help of others. The emphasis lies on the personal element in the action. As distinguished from: I brought forth . . . by day, the expression: I brought forth in the darkness, refers to the removing from out of the dwelling-place. לְעֵינֵיךָ at the close adjusts

the execution of the command to the object in view, and at the same time to the explanation which follows; and for this reason the thing which lies nearest and is still visible, although occurring before the complete "darkness" of the departure properly so called, viz. the taking up upon the shoulder at even, is mentioned. The transaction is (and this is also Umbreit's view) to be conceived of in this way: the elders (ch. viii.) might have left the house of the prophet. In accordance with what has been remarked at the commencement of the chapter, the impression made by Ezekiel's disclosures (ch. xi. 25) may have been but slight, or not lasting. Just then a hole is opened in the wall of his house, ever growing wider and wider. It is easily understood how the multitude gathers from curiosity. Perhaps late in the afternoon of the day, what a man can carry of household furniture is brought out through the opening in the wall. At even the prophet himself steps forth, loads himself with the emigrant's baggage, and takes his departure, with his head covered, in the midst of total darkness, etc., from Tel-Abib for some other place.

Ver. 8 assigns the divine word of interpretation to the early morning of next day. Comp. 2 Chron. xxxvi. 15.—Ver. 9. הִלָּא (as against

Klief, who does not admit a question at all) presupposes that they have asked Ezekiel for the meaning of what he has done. By means of the expression: house of Israel, the exiles are put on an equal footing with those in Jerusalem; just as by means of the expression: the house of rebelliousness (see on ver. 2), they are at the same time characterized as regards their disposition while putting the question. Therefore Ezekiel is, in reply to what they have said unto him, in Ver. 10 to say unto them what Jehovah says. He has answered them the evening before by silence (ch. iii. 27), and has merely done as he was commanded (ver. 7).—הִנְשִׂיאָה, either pas-

sively: "he who has been lifted up" or: "he who lifts himself up."—HENGST.: "one on whom something is laid, who is burdened with the government, which he bears, as it were, on his shoulder," Isa. ix. 6 (?)—as בִּירֵשֶׁתְּךָ shows, the

king (ch. vii. 27) Zedekiah. There is an unmistakable play upon the word הִנְשִׂיאָה in הִנְשִׂיאָה, which (likewise derived from נָשָׂא) means: the

lifting up, and, without our being obliged with all the expositors to think of the meaning "sentence" (judicial utterance of God) or "burden" (threatening prediction), as elsewhere, refers simply to the statement (ver. 7): עַל בְּתָרָה נִשְׂאָתִי, which paves the way for the interpretation.

Comp. the Syriac translation. Hence the mean-

ing is: this lifting up on the shoulder of emigrants' stuff on my part means the prince. The meaning is not (as Hengst.): "prince and burden, as it were, cover each other," so that he is wholly swallowed up by misfortune, the crushing burden leaves nothing of him remaining; but this: the prince is what the prophet represents by his action. The exalted personage in Jerusalem, still seated on a regal throne, and this lifting up of mere emigrants' baggage, impressively confront each other. Thus a day, an evening, a night changes everything! [Commonly (and so Eng. Vers.): the prince is the subject of this burden or of this sentence. Hitzig refers to Jer. xxiii. 38; but KLIFFOTH: this burden-bearing, undertaken as a sign, concerns the prince and the house of Israel (as accusatives!). EWALD: "O thou crown-bearer of this burden in Jerusalem, and those of the whole house of Israel who are in its midst!" הַנְּשִׂיאַת]

being imagined to be in the construct state to what follows.] Because emigration is to be the common lot, the people are added to the king, and in fact the whole house of Israel (according to the older expositors: those out of the ten tribes who had fled to Jerusalem, among whom, especially as having already emigrated, the fellow-exiles of Ezekiel are included (בְּתוֹכֶם,

like אֲשֶׁר, referring to the house of Israel); or better, because of what follows, as Hengstenberg does, referring the suffix to Jerusalem or its inhabitants, inasmuch as there was yet another house of Israel, ch. xi. 15.—Quite evidently he speaks now of the fate of the whole in Ver. 11. With the expression: "your wonder-sign," the exiles (in conformity with ver. 8), for whom it is meant in the first place, are addressed; while

הֵם refers to those at Jerusalem, hence also, perhaps, הֵפָה in ver. 10.—בְּנֵי יִשְׂרָאֵל לָהֶם might also mean: so will it be done by them. In any case it is an explanation of what precedes. בְּנִיּוֹתָהּ, an emphatic asyndeton: it will be no voluntary, but a compulsory emigration.

Ver. 12. The king specially. אֲשֶׁר בְּתוֹכֶם, the reference being undoubted, confirms the interpretation we have preferred of אֲשֶׁר הֵפָה.

בְּתוֹכֶם. So also אֶל-בֵּיתָהּ יָאֵא confirms our view of הַנְּשִׂיאַת הַפְּסָאָה הָהָּ, then, etc., linger-

ing over the picture of the moment. Keil, like Klief., against the accents: "he will lift it up in the darkness and will go forth." יִתְהַרֵּר, i.e.

the attendants, his suite. (ROSENM.: in order to bring him forth.) The prediction of what is recorded as having happened some years later (Jer. xxxix. lii.; 2 Kings xxv.). As the lifting up upon the shoulder of the baggage does not necessarily indicate any selfish grasping at the valuables, but may symbolize the emigration, so the breaking through the wall does not necessarily mean this in a literal sense but the haste and hurry of the flight by the speediest available route; and just as little have we to prove the covering of his face to be historical. Besides,

the latter was among the circumstances, as is understood of itself, suggested by prudence even; pain or shame is not to be thought of at all. Comp. on ver. 6. Certainly there was yet another object in view beyond that, which had influence, as is expressed in Ver. 13. לְעַן and

the אֶת־הָאָרֶץ placed after it draw attention to something peculiar, and אֶת־הָאָרֶץ is the land of the

Chaldeans. (Ver. 18.) The being taken prisoner, —in addition to the emigration (ver. 11),—which the prophet had not prefigured, is depicted by means of the figurative mode of speech borrowed from the catching of fish, from the chase (Isa. xix. 8; Jer. xvi. 16). In spite of his hasty, violent flight, he does not escape his fate; like the darkness of night, the holy penal order of the Judge and Avenger in heaven is laid around him. Umbreit, who views the breaking through the wall as a breaking forth from the city perforated by the enemy, finds in the circumstance that the king shall not see the land of the Chaldeans, his full and complete imprisonment expressed.—To Babylon, etc., is the "other place" of ver. 3.—In how far the king would not see the land where he was to die, must remain incomprehensible for so long, until the blinding (a common punishment with the Persians, and probably also with the Babylonians, for the dethroned) of Zedekiah at Riblah, after he had been caught in his nocturnal flight not far from Jericho, by the Chaldeans, made it palpable to the senses.

Ver. 14. What is round about him may be the attendants fleeing along with the king, and his help may perhaps be the hoped-for Egyptian help. עֲזָרָה (עֲזָרָה) is a play upon words with

אֵרָה. אֲנָשִׁים, only in the plural, and peculiar to

Ezekiel; according to Geesen.: "wings" (Isa. viii. 8); according to Hitzig: "bands," the whole military power, with which a king stands or falls. Comp. Jer. xl. 7, 12, lii. 8. We may compare besides, ch. v. 2, 10, 12.—Ver. 15. Ch. v. 13, vi. 8.—Ver. 16. Ch. vi. 8. Men of number—Hitzig: that may be counted. Few in comparison with ver. 14.—Comp. on ch. v. vi.—Narrators of their guilt with the knowledge gained from experience of the holy punitive justice of God. [Rosenm., Hitzig, and others refer the refrain thus repeated to the heathen! Klief. translates: "count," that they shall ponder their sins one by one thoroughly!]

The second and connected sign which is introduced in Ver. 17, like the preceding one in ver. 1, but which has along with it its divine interpretation without an introduction, as is the case in ver. 8, depicts (with an allusion to ch. iv. 16) the misery of the inhabitants, just as the interpretation by the word of Jehovah (similarly to ch. vi. 14) announces the misery of the land inhabited by them.—Ver. 18. Bread and water, not exactly scanty food (KLIFF.), but merely the food that is necessary. The significant thing, however, is the quaking, trembling, and anxiety which the prophet's expression of countenance, appearance, and demeanour must have expressed during the carrying out of the divine command (which is not indeed narrated, because understood as a matter of course). The people of the land in Ver. 19, those addressed, are the poor, wretched Jewish people in Chaldea (vers. 12, 13); accord-

ing to Cocc., the message is meant for the heathen, that these might not ascribe the fate of the Jews to their Bel, inasmuch as Jehovah has caused it to be represented three years before by Ezekiel.—Comp. besides ver. 10. The inhabitants of Jerusalem may possibly be (in accordance with ch. xi. 15) those who at the time were still there, although in the condition during the impending siege (so Hengst.). But in connection with the preceding sign they are rather the poorest remnants of the people still remaining on the soil of Israel (אֲדָמָה, comp. on ch.

vii. 2) after the flight of the king and the leading captive of the people, Jer. xxxix. 10, lii. 16. And such an explanation corresponds also with what follows. לִמְעַן (ch. iv. 17) is meant (according to Hitzig) to be a particle assigning the reason: because their land, stripped of its fulness, will become stiff; that is to say, their torpid amazement mirrors forth the motionless stiffening of the land. Certainly with more correctness, and more in accordance with the context: their misery will cause the land's also (אֲדָמָה, i.e. Jerusalem's), which is the design of Jehovah; they will in their anxiety and anguish content themselves with mere necessities (bread and water), and not cultivate its fruitfulness, etc. According to the other explanation, the invasion of the enemy will leave the land waste behind them. Comp. besides ch. vii. 23, viii. 17.—Ver. 20. Ch. vi. 6.—Cocc. (comp. above) refers the clause: "and ye know," etc., to the heathen, the Chaldeans, just as in ver. 16.

DOCTRINAL REFLECTIONS.

1. When Stephen (according to Acts vii. 51) brings the charge against the Jews, that they were always resisting (*ἀντιτίθεντες*—using this strong and, in the New Testament, unusual expression) the Holy Ghost, that they, like their fathers, were stiffnecked and uncircumcised in heart and ears, we need not, with the expositors since Hävernick, 'all back upon Deut. xxix. 3 [4]; and this the less, as the meaning is certainly somewhat different in his so-called fundamental passage. In Isa. vi. 9, 10 it may be made use of as a text; Ezekiel, like Jeremiah (ch. v. 21 sq.), has to do with the bad national character of the Jewish people. The "perverse will" is brought into special prominence by both prophets, as Hävernick remarks, continuing as follows: "a feature which runs through their whole history, down to the appearance of the Redeemer." But who will be able to deny that in this way, in the bad character of the Jews as a nation, the corrupt nature of fallen humanity as a whole is portrayed? This people have merely exhibited it carried to its farthest consequences, inasmuch as they were placed in a position, by means of the law and the prophets, and lastly God's Son, where they must either let their wills be broken or ruin themselves. But then, farther, as the Jews are a standing historical decision with respect to natural men, so, on the other hand, in contrast with their national character (here also: "perhaps they will see!"), we have mirrored forth all the riches of divine long-suffering and patience. "Ye would not,"—this on the one hand; but on the other: "how often would I have gathered thy children together!"

(Matt. xxiii. 37.) The mirror of human perversity is at the same time the mirror of divine grace, Rom. v. 20.

2. "If any one is so far enlightened that he is able to see and understand what is necessary, then it may be said that he has eyes to see, etc. The natural (unregenerate) man perceiveth not, etc. (1 Cor. ii. 14). But any one may also be so far enlightened that he sees much, and by this means he may be brought to see what is necessary to be seen; and especially that he recognises the word which contains the true wisdom as being God's word. Those who have come this length may, however, neither see nor hear what is necessary to be seen and heard, in so far as they cannot rightly judge of what they see and hear, through the opposition of their fleshly wisdom, which perverts God's words. Such parties no longer err in the usual way, but are hardened, so that they fancy their error is God's word. They are also difficult to cure. The cause of one's not understanding God's word is disobedience. For fleshly wisdom and the love of it is in truth disobedience" (Cocc.).

3. From the importance which is attached in the history of the Jews, in a good as well as a bad sense, yea, in the highest sense (i.e. the Messianic), to the king, in asking whom (1 Sam.) the people at first expressed their wish to be "like the other nations," we can understand the express symbolical representation, in this special and pre-eminent way, of the fate of Zedekiah. "The mass of mischief is concentrated first of all in the king," for which Hävernick adduces as a farther reason "the existing circumstances," among which "the political faithlessness and dishonesty of the king, as well as his anti-theocratic conduct, his idolatry, his mockery of all prophetic warnings and threatenings," were prominent, "although he was in Jerusalem and among the exiles the idol of trust." Hengst. in this connection designates the king as "the centre of their dreams of the future, which were preventing repentance."

4. The prediction in our chapter—of which Tholuck (*The Prophets and their Predictions*, p. 108) gives the following estimate, that "against the prophetic character of the passage no critical objection is raised from any quarter; the genuineness of the book and the integrity of the passage are beyond a doubt; that divergent interpretations found no place; and that reference is made merely to its fulfilment according to the authentic testimony of history"—ought properly to have been removed from all the attempts at half or wholly naturalistic interpretation, by the repeated divine explanation that it is a "mopheth" (see the explanation of the word at ver. 6). Nevertheless, while Eichhorn and Hitzig decree simply a prophecy after the event, and while Ewald makes it out that the prophet had happy presages, correct foresight, Umbreit attempts as far as possible to keep the text free from what might press us to the acceptance of a supernatural prediction. On the other hand, Josephus even (*Antiq.* x. 10. 11) has in his mind our prophetic testimony when he tells us how Zedekiah may not have been able to give credence to Ezekiel, because he said that the king would not see Babylon, whereas Jeremiah had prophesied to him that he would be carried captive thither. To Nitzsch, the prediction of occurrences resting on divine communication is neither so impossible as Cicero asserted it, nor so useless or even hurtful as Kant attempted to

show. The prediction sustains interest in this way, by announcing a result which could not have been known beforehand by any human means. Even in the case where the foreknowledge is of no use, it may yet awaken a wholesome attention, and, confirmed by the result, it may, by producing a testimony for persons and affairs, come to serve important ends in other directions. J. D. Michaelis holds the view that the exact announcement beforehand was of service against the *communis sensus* of polytheism at the time, when even among the Jews the faith in one God alone kept its ground only in a sickly way, as being to every one an easily understood and irrefragable confirmation of the true religion. One may have recourse to the genius of great minds, their far-reaching historical glance in certain cases; may lay stress upon the secret power of divination in the human mind, the connection of the human conscience with the judicial steps of the moral order of the world (HERZOG, *Realencycl.* xvii. 640 sq.); but what Ezekiel here expresses in symbol, he knows he has received from Jehovah's mouth, and every criticism of this consciousness runs the risk either of accusing the prophet of self-deception, or even of making him a hypocritical deceiver, especially where a chapter like the 13th follows.

HOMILETIC HINTS.

Ver. 1 sq.: "We ought not, therefore, to allow ourselves to be deterred either by the view that we ourselves and the doctrine which we teach would be rejected, or even by the impression that we would be engaged in something ridiculous" (CALV.).—"Rebelliousness does not spring from weakness, but from wickedness" (STCK.).—"How many there are who are sharp-sighted in earthly and temporal things, and who know how to turn everything prudently to their own advantage, but who, on the other hand, in what is spiritual, are found to the last degree blind and stupid, as well as incapable of faith! Hence they have ears likewise to hearken to what pleases the flesh, and to the talk and lies of the false prophets, but they have no ears to hear God's voice. They hear and hear, but not with obedience and faith" (BERL. BIB.).—"They had ears to hear, because from youth up they were instructed in the law of God, and the threatenings were held up before them by the prophets" (CALV.).—"The natural blindness and deafness of man in spiritual things causing God to proclaim His word. The wilful blindness and intentional deafness of him who yields to God with suffering and affliction. The blindness and deafness which God hangs as punishment over the hardened sinner.—Ver. 3 sq. "Perhaps they will see!" Thus God leaves nothing untried: this is the exercise of His long-suffering and patience.—"When we see that others are falling into misfortune, trouble, adversity, we ought to reflect: This is a sign to me, and ought to apply it to our own improvement, Luke xiii. 2, 3" (WURTEMB. BIB.).—Ver. 5. "What fear can do! For it no door was high enough or broad enough; in their flight they

ofttimes squeeze themselves through the most miserable wretched hole" (STCK.).—Ver. 6. The earthly mind will see only the earth—nay, such an one will at length become earth; yet, when the eye is darkened, and the gloom of death covers everything, he will no longer see even the earth.—Ver. 7. "Such things would call to mind the days of Noah and Lot" (CALV.).

Ver. 8. God's grace is new every morning. They who seek Him early find Him; and those who ask after Him will be answered by Him.—Ver. 9. There is something precious about a right question.—Ver. 10. "Princes are called exalted, but certainly not because they are to exalt themselves; for He that is enthroned in heaven knows how to humble princes even" (STCK.).—"Every ruler, prince, or king, however little he may have taken up upon his shoulders, will at least be compelled to bear the burden of his sins and the wrath of God, which will fall heavily enough upon him, provided the burden of his duties has been sitting easily upon him" (BERL. BIB.).—"God does not overlook the mighty even when they sin, but makes them feel His heavy hand" (STARKE).—God's judgment on a land embraces prince and people alike, although a people may also have God's judgment already in their prince, and a prince may have it in his people.—Ver. 12. "The ungodly walk about with a bold countenance, but in the judgment they will conceal it" (STCK.).—Ver. 13. First the net of pleasure and vanity, then the net of death and hell.—"He that lives wildly is hunted and taken like the wild beasts" (STCK.).—God a fisher and hunter.—Ver. 14. "Of what avail to the sinner all his imagined succours and pretended helpers!" (STCK.).—"We will by and by withdraw our confidence from all creatures.—The Eternal blew, and the Armada was scattered to all the winds of heaven.—"If God is our enemy, we have no friend in heaven or upon earth" (STCK.).—Ver. 15. Alas that we should become wise only by injury, and should come to know God only from experience of punishment, instead of tasting and thus seeing how good the Lord is!—Ver. 16. Thus it is that God receives honour because of His righteousness, when His grace is despised.—"God blesses the chastisements which He sends forth upon His people to unbelievers also" (STARKE).

Ver. 18. "Only those who have their standing in grace can eat their bread without fear and carefulness" (STARKE).—It is not in vain that Christ has taught us the petition: Give us this day our daily bread.—"A verse which we may read with profit in the midst of plenty" (STCK.).—Ver. 19. "That one is able to eat and drink in rest and peace is a great benefit from God, but one that is not known by the thousandth part of men" (STARKE).—"Jerusalem and her inhabitants are eloquent orators, and preach with unction" (STCK.).—Ver. 20. "If one will not learn to know God from His benefits, then he must often do so in the midst of punishment, Dan. iv. 30, 31" (STARKE).—Thus the wilderness was Israel's school, and became Israel's judgment.

3. THE NEAR EXECUTION OF THE PUNISHMENT (CH. XII. 21—XXIV. 27).

1. *The Repeated Preliminary Announcement* (ch. xii. 21-28).

- 21, 22 And the word of Jehovah came unto me, saying, Son of man, what [meaneth] this proverb of yours upon the land of Israel, saying, The days are prolonged; and every vision comes to nought? Say unto them therefore, Thus saith the Lord Jehovah: I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but speak unto them, The days are at hand, and the word of every vision. For there shall be no more any vision of deceit nor flattering divination in the midst of the house of Israel. For I, Jehovah, will speak whatever word I will speak, and it will [shall] come to pass; it shall be no more prolonged, for [but] in your days, O house of rebelliousness, I will speak a word, and perform it: sentence of the Lord Jehovah.
- 26, 27 And the word of Jehovah came unto me, saying, Son of man, behold the house of Israel, who say, The vision that he seeth is for many days, and he prophesieth for [or] times afar off. Therefore say unto them, Thus saith the Lord Jehovah: There shall none of my words be prolonged any more; the word which I shall speak shall be done: sentence of the Lord Jehovah.

Ver. 24. Sept.: . . . *non partemur in dies* *quod* *proph.*—(Another read: חרל דפדפ, and divination shall cease. כני י, all the versions.)

EXEGETICAL REMARKS.

Announcement of the end as one that is near, and that repeated (ver. 26 sq.). For after the wind-up, as it were, which precedes, with the misery coming upon land and people, there remained only the announcement of the same, preliminary to its near occurrence. Hitherto it has been a going back upon ch. vi., now we have a return to what was said in ch. vii.

Ver. 22. Derived as it is from a verb meaning: to go before, to lead, to preside,—to represent something, to signify,—to pronounce a sentence, etc., קִשְׁלָה is equivalent to "maxim," the form being always that of similitude, proverb, derisive verse (Isa. xiv. 4). Here also not without the derisive element. The common saying, in which the current sentiment among those still dwelling in the land of Israel (ver. 19) had found for itself suitable expression (*beati possidentes*), derided the Eternal in His prophets by means of the comfort of the time, that the time is passing away, and what was alleged to be seen in vision is passing away with it; as nothing is coming out of it, so neither shall there be anything in it. The days that are being prolonged may refer to Jeremiah's long ago uttered prediction of ruin; comp. too on ch. xi. 3.—לְבָבִי combines the prophet with the mockers, as being his people. On such fellowship of the servants of God with their people is based at last in a pre-eminent sense the relation of the incarnate Son of God to the human race (Ex. xvi. 28).—Ver. 23. וְלִשְׁמֹעַי, prophetic preterite:

"to bring to rest;" after the trouble they give themselves, their inventive labours, comes the Sabbath of Jehovah (Gen. ii. 1 sq.).—Are at hand (ch. ix. 1, xi. 3), in contrast with the preceding:

"are prolonged."—וְדִבְרִי בְּלִי חֵזֶק, the verbal contents of every vision of His prophets,—the word, and the thing meant by the word. Keil rightly:

the days in which every predicted word shall be realized. (HENGST: "as against a merely partial fulfilment, as if the prophets had exaggerated somewhat," etc.)—Ver. 24. As there is also a false (2 Pet. ii. 1) prophecy (אִשְׁרָא),—mere divination (מְקַדֵּשׁ), which deceives in the way of flattery with its smoothness,—the divinely inspired prophecy is distinguished first of all from it, as the following contrast shows, and as will, of course, be shown still more in ch. xiii. There shall be no more, etc., is parallel with: "and they shall no more use it as a proverb in Israel" (ver. 23): that mocking proverb had taken shape with the help of the false prophecy in Israel. Hence in Ver. 25 a co-ordinate or resumed כִּי. The disjunctive accent (*rebi*) over יְהוָה makes "I Jehovah" a sentence by itself, so that the Author of true prophecy sets Himself face to face with the false. In like manner, *pashta* at the end of וְלִשְׁמֹעַי acts as a disjunctive, while the conjunctive *lekisha-kethannah* with וְאֵת connects what follows.

Jehovah reserves for Himself uncontrolled power to speak, and almighty power to make it good. And with this is joined the statement that there will be no farther delay, no longer postponement (with reference to that proverb): in your days (Matt. xvi. 28, xxiv. 34), therefore with a subjective, personal application. Such a fulfilment of the divine prediction will at the same time be the end of the false divination, which by this very means is covered with disgrace. In some sense also the I Jehovah, as being *Messianic*, is contrasted with preceding prophecy in general. Comp. besides on ver. 2, ch. xi. 8.

In Ver. 27 there follows the more objective application, referring to the matter itself. The statement that if there is a prophecy at all that will yet be fulfilled, it at all events refers to times

that are far off (Dan. viii. 26, 17), is rejected by the Lord as regards Ezekiel. Before it was a mockery of Jehovah, here we have a mockery of His prophet rather in the words quoted.—Ver. 28. See as to the feminine *נִחֵם* here, as in ver. 25,

EWALD, *Gram.* § 296a.

DOCTRINAL REFLECTIONS.

1. The significance of prophecy and its fulfilment for the divine credibility of the prophetic testimonies, and thus of Holy Scripture generally, has been understood by Apologetics from the beginning. See Keith's *Evidence of the Truth of the Christian Religion derived from the Literal Fulfilment of Prophecy*. Besides, already in Deut. xviii. 21, 22, the fulfilment of what has been predicted is put as a characteristic mark of genuine prophecy.

2. If the absolute and almighty power which God attributes to Himself in the section before us, as contrasted with false divination, is our creed, then the word of prophecy ranks with the word of creation, and what serves as an argument for the divine sovereignty in the latter connection is not less an argument in the former. By the word of the Eternal were the heavens made, and all the host of them by the breath of His mouth (Pa. xxxiii. 6). The living God is also the law of prophecy as regards its fulfilment.

3. What is accepted as true of the divine power in Creation comes to be applied for the fulfilment of prophecy still more by faith in Divine Providence, the co-operation and government of God. The Eternal ("Jehovah," ver. 25) is not merely the God of the beginning and the end, of the origin and the goal, but also He who is co-existent with the life of the world and specially of mankind. It is the divine element in and mixed up with the history of the world with which prophecy has to do. But this is not merely the eternal idea, which is continually realizing itself anew, so that what refers to time and place would in comparison with it have to be regarded as the mere form of representation, but this divine element is alike the real which is predicted, and the necessary which is prophesied. As respects the divine decree, which because of sin has developed itself from the world-plan of the Creator into the counsel of salvation in Christ for the world, things small and great may be distinguished; but because both are serviceable in carrying out the decree of God, both alike are divine, and therefore suitable for prophecy.

4. It is of importance, however, as respects the delay, as respects the postponement, e.g. of the realization of the prophecies of judgment, that there is a correspondence between the prolonging of the days and the divine long-suffering and forbearance (2 Pet. iii. 9), as in the case before us in Ezekiel. The prophecy of judgment is besides a preaching of repentance, so that if it produces the repentance which it preaches, the fulfilment of the prophecy may be hindered. But even apart from such conditionality lying in the thing itself, other circumstances, always, however, willed by God, may give to a prophecy the character of perspective foreshortening.

5. "Prophecy was an act of faith; it likewise demanded faith. And as what true prophecy insisted on above all was conversion of heart, it

resisted the sinful consciousness and life of unbelief, and was resisted by it (Amos vi. 3). It is the nature of sin to reckon itself to be no sin, and hence as far as possible to break up the connection and separate between sin and punishment" (HAv.).

ADDITIONAL NOTE.

["We cannot but think with wonder, when we look back upon the times of these Old Testament prophets, of the obstinate incredulity and measureless content in which so many of the people seem to have shut themselves up, alike in defiance of the most solemn warnings of God, and in spite of several lowering appearances in Providence, which seemed to give no doubtful indications of a coming storm. . . . But it is well for us to bear in mind, that the spirit of unbelief and false security, which prevailed so extensively then, is ever springing forth anew, and is plainly announced in New Testament Scripture as destined to form a distinguishing characteristic of the last times. It was a significant question of our Lord, and evidently pointed to the great defect in this respect that should discover itself before the consummation of all things, 'When the Son of man comes, shall He find faith in the earth?' Such faith, namely, as He had been speaking of,—faith realizing in firm confidence the certainty of the Lord's manifestation to put a final end to the evils that afflict His Church, and in this confidence waiting, hoping, praying to the last. The apostle Peter also still more distinctly intimates in his second epistle what might be looked for: 'There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the world.' It will readily be understood that the danger from this source to this faith of God's elect will always be the greater, the more the time is lengthened out that is to intervene between the first and second coming of the Lord. For time, which is justly said to try all things, in this respect also tries faith, that it silently impairs in men's minds the foundation on which faith rests—the word of God. In common with other things of meaner value, this, too, seems to wax old as time proceeds, and to become, the longer it is in use, the less in power and value. Even already it is looked upon by many as comparatively antiquated, out of date; the facts of which it testifies are but faintly described in the distant past; centuries have rolled away since they took place and were put on record; and the record itself has been so long in existence, so frequently handled, and so fully discussed, that, with those to whom nothing is interesting but what possesses the freshness of novelty, the sacred volume, so far from being able to nourish and support a living faith, has itself become stale and dead.

"Thus it is that natural men judge of God's word, as if, like their own productions, it were subject to wasting and decay. They know not that this word of God, being the expression of His own eternal nature, has in it what lives and abides for ever,—what is as new and fresh to the heart of faith still, as the very moment when, ages ago, it proceeded from the lips of those who

spake as they were moved by the Holy Ghost. Then, along with a prevailing ignorance or forgetfulness of this great truth, there is the fascinating influence which is apt to be wielded over men's minds by the outward movements of society in knowledge and civilisation. Here they find an attractive contrast to the stationary character of the ground and objects of faith. For everything in this lower field seems constantly in progress, and big with hope for the future. It is deemed incredible, that while such vital powers are at work, and such a career of advancement is in prospect, God should lay a sudden arrest on the vast machinery, and wind up the affairs of the world by bringing in the fixed and final issues of eternity. Nay, the belief of a personal God, separate from the workmanship of his own hands, and capable of suddenly introducing a state of things altogether new, is, in many quarters, fast giving way. In a new and peculiarly subtle form, the old carnal and idolatrous tendencies are reviving, impiously commingling the divine and human, identifying the creature with the Creator. And, judging from present appearances, there is too much reason to conclude that, precisely as before Christ came to execute judgment upon Jerusalem, a rage for *worldly saviours* was one of the reigning delusions of the time, so, as the period draws on for His coming to execute judgment upon the world, a like rage will prevail for a *worldly gospel*,—one that will seek to confound heaven and earth, God and man, and, in a manner, possibly even more daring and presumptuous than in the Papacy, will dispose man to 'exalt himself in the temple of God, and show himself that he is God.' What need, then, for those who would escape the condemnation of the wicked, to look well to the foundation of their faith, and to see that this stands not in the wisdom of man, but in the word of God! How careful should each be to dwell beside the fountain of Israel! For times of trial manifestly are coming, in which

they only who are taught of God, and kept by the power of His Spirit, can expect to resist the swelling tide of delusion, and maintain even the appearance of godliness."—FAIRBAIRN'S *Ezekiel*, pp. 124-126.—W. F.]

HOMILETIC HINTS.

Ver. 22. "God spares the ungodly, and thereby invites them to repentance. But what is it they do? They scoff at the servants of God, and reckon their words to be idle tales" (HEIMHOFF.).—"Thus they despised the riches of divine goodness and forbearance and long-suffering, and instead of allowing themselves to be led thereby to repentance, after their hardness and impenitent heart they treasured up unto themselves wrath, etc., Rom. ii. 4, 5; 2 Pet. iii. 4" (COCC.).—Ver. 23. The Sabbath which awaits the proverbs of the world, when every tongue which has not suffered itself to be hallowed to the Lord shall be hallowed to the Lord by the judgment of condemnation. To be *compelled* to confess that Jesus is Lord is indeed a terrible Sabbath, if one has not otherwise hallowed Him.—The lying mouths which God's word cannot stop are removed by God's deeds.—Ver. 24. "*Prophecy and roughness*, these go hand in hand among a sinful people" (HENGST.).—"If Jesus, who came after the Babylonian captivity, had been a false prophet, or His disciples, as the Jews assert, then must the promise of this verse have been false" (COCC.).—"And so also shall all flattering representations of a flourishing state of the Church, which have sprung from reason and fleshly learning, come to an end" (BERL. BIE.).—Vers. 27, 28: "What God says we are not to separate from its fulfilment, because God who speaks is not in Himself divided; when He opens His mouth, He stretches out His hand at the same time to the work, so that the hand itself is in a manner included in the word" (CALV.).

2. The Discourses against the False Prophets and Prophetesses (ch. xiii.).

- 1, 2 And the word of Jehovah came unto me, saying, Son of man, prophesy unto the prophets of Israel that prophesy, and say unto the prophets out of
- 3 their own heart, Hear ye the word of Jehovah: Thus saith the Lord Jehovah: Woe unto the foolish prophets, who walk after their own spirit, and that they
- 4 have not seen! Like foxes in the ruins have thy prophets become, O Israel.
- 5 Ye have not gone up into the gaps [breaches], nor built a wall round the house of
- 6 Israel, to make a stand in the war in the day of Jehovah. They beheld deceit and lying divination who say, Sentence of Jehovah,—and Jehovah sent them
- 7 not,—and expect confirmation of a word. Saw ye not a deceitful vision, and spake ye not a lying divination, and [that while] saying, Sentence of Jehovah, and
- 8 I have not spoken? Therefore thus saith the Lord Jehovah: Because ye speak deceit, and see a lie, therefore, behold, I am upon you: sentence of the Lord
- 9 Jehovah. And Mine hand is [comes] upon the prophets that see deceit, and that divine a lie: in the assembly of My people shall they not be, and in the register
- 10 of the house of Israel they shall not be registered, and into the land of Israel shall they not come; and ye know that I am the Lord Jehovah. Because, even
- because they seduced My people, saying, Peace [salvation], and there is no peace; and they [*i.e.* the people] build a wall, and, lo, they [*i.e.* the false prophets] daub it with
- 11 a coating. Say unto them which daub with a coating: And it shall fall: there comes a pouring rain; and ye, O hailstones, shall fall, and stormy wind shall
- 12 [thou, O stormy wind, shalt] break forth. And, lo, the wall falls; shall not one say unto

13 you, Where is the daubing wherewith ye daubed? Therefore thus saith the Lord Jehovah: And I cause stormy wind to break forth in My fury, and pouring rain shall fall in Mine anger, and hailstones in My fury, unto utter destruction. And I break down the wall that ye daubed with a coating, and cast it to the ground, and its foundation is uncovered, and it [Jerusalem] falls, and ye perish in its [Jerusalem's] midst; and ye know that I am Jehovah. And I accomplish My wrath upon the wall, and upon them that daubed it with a coating, and I will say unto you, The wall is not, neither are they that daubed it; The prophets of Israel who prophesied upon Jerusalem, and who saw for it a vision of peace, and there is no peace: sentence of the Lord Jehovah. And thou, son of man, set thy face toward the daughters of thy people, who prophesy out of their own heart; and prophesy thou concerning them, And say, Thus saith the Lord Jehovah: Woe to those who sew together for themselves coverings upon all joints of My hands, and who make the veils upon the head of every stature to hunt [catch] souls! Ye will hunt the souls among My people, and ye will save souls alive among you! And ye will profane Me in face of My people for handfuls of barley and for bits of bread, to slay souls that should not die, and to save souls alive that should not live, by your lying to My people that hear lies! Therefore thus saith the Lord Jehovah: Behold, I am against your coverings, wherewith ye there [where ye hunt] hunt the souls when flying, and I tear them out of your arms, and let the souls go that ye hunt,—souls in their flying. And I tear in pieces your veils, and deliver My people, and they shall be no more in your hand as prey; and ye know that I am Jehovah. Because of troubling the heart of the righteous falsely, and [when] I did not make him sad, and that ye strengthen the hands of the wicked, that he should not return from his wicked way, to remain alive: Therefore ye shall no more see deceit, nor divine divinations; and I deliver My people out of your hand; and ye know that I am Jehovah.

Ver. 3. Sept.: . . . ἀποφθινοῦσιν ἀπὸ καρδίας αὐτῶν, τ. περινομοῦντες ἀπὸ τ. πνεύματος αὐτῶν—

Ver. 5. . . . π. συνηγαγὼν ταμίαια, π. ἰσὶ τ. οἴκῳ τ' 'Iep. οὐκ ἀνιστάμενος εἰ λήγοντες ἐν ἡμέρᾳ κυρίου, — Vulg.: *Non accenditis ex aduerso neque opprobriatis tamquam pro domo*—

Ver. 6. . . . π. ἤρξαντο τοῦ ἀνιστάμεναι λόγον. Vulg.: *et perorauerunt confirmare sermonem.*

Ver. 8. . . . ἐν παιδίᾳ τ. λαοῦ μου οὐκ—

Ver. 10. Vulg.: . . . *hincbant eum iuxta abaque paucis.*

Ver. 11. Sept.: . . . π. διὰ τοῦ λήθους ἀνταβόλους ἐν τ. ἰνδουίμῳ αὐτῶν, π. σπιννῶνται, π. σπιννα ἱκίοντες, π. βαρύνονται.

Ver. 14. . . . ἐν φιλίᾳ, π. σπιννῶνται . . . π. συντιθέμενοι μοι' ἰλλογῶν, — Vulg.: . . . *hincitis abaque temperamento* . . . *et cadet et consumetur in medio ejus*—

Ver. 15. . . . π. σπιννῶνται, π. οὐκ ἐπὶ ἡμᾶς—

Ver. 18. . . . ἰσὶ παντὶ ἀγκυλῶν χιτῶν . . . K. αἱ ψυχῆς διασπαρῆσαν τ. λαοῦ μου, π. ψυχῆς σπιννῶνται, Vulg.: . . . *Et cum caperent animas . . . vivificabant animas eorum,*

Ver. 19. Another read.: כֹּחַ—דְּבַר כֹּחַ, audienti mendacium.

Ver. 20. . . . τ. ψυχῆς αὐτ. ἐν διασπαρῆσιν, Vulg.: *animas ad volandum*; (Sept., Syr., Hexapl., the Targum read: דְּבַר.)

Ver. 21. . . . ἐν χιτῶν ἡμ. ἐν διασπαρῆσιν. Vulg.: . . . *ad prandandum*; (Other readings: מִדְּבַר, מִדְּבַר—וְדָבַר.)

Ver. 22. . . . το καὶ οὐκ ἐν διασπαρῆσιν—

EXEGETICAL REMARKS.

Now that the text has been given in ch. xii. 24, there follows in two parts (vers. 1-16, and 17-23)—in each case first the characteristics with which they are reproached (vers. 1-7, vers. 17-19), and then the penal sentence (vers. 8-16, vers. 20-23)—the sermon upon the text, a detailed treatment of the theme, viz. *false prophecy* in Israel, as the same was in vogue both at home and in the exile (comp. Jer. xxix.), and cannot be overlooked as an element in the interchange of false hopes and expectations in either case, and of mutual intercourse (Introd. p. 9). While the second part is usually understood of false prophetesses, Hengst. makes the false prophets the subject here also, merely "on account of their feeble nature, like women" (!). He brings forward as an argument

for this Oriental and poetic exegesis the "designedly interspersed masculine pronouns (vers. 19, 20)," whereby the prophet "all but expressly says that he has to do with women in men's clothes;" and farther, that in the whole of the Old Testament "a false prophetess is nowhere mentioned," "so that so serious a punishment as we have here would have been out of place." Comp. as against both statements, the exposition of the section in question below. Neteler sees in the prophetesses "striking representatives of the synagogues," with their interpretations, sayings, commentaries.

Ver. 2. לְאִי indicates the destination of the prophetic discourse which follows, which, as regards its tendency and contents, is directed *against* the prophets of Israel. Who are meant, הַנְּבִיאִים

tells us, viz. *those who prophesy*—who, from the fact of their prophesying, and consequently being in authority, are (alas!) the prophets of Israel. "Jeremiah in Jerusalem, and Ezekiel among the exiles, stood as oddities there, and had the government and the spirit of the age and of the people absolutely against them" (HENGST.). A more exact definition follows as regards the source whence their prophecy flows or is drawn: out of their own heart; and thus out of what is their own (Neh. vi. 8), in contrast with the true prophet, who utters God's word from God. And in this way their pretended office, their dignity in Israel, is already gone, and an ironical light falls upon the title, *prophets of Israel*. It fits into the contrast indicated with the true prophet, that they are to hear the word of Jehovah.—Ver. 8. Woe, already announcing the due punishment inevitably awaiting them, an exclamation of grief; telling at the same time with mingled pain and anger (as in Isa. i. 4; Matt. xxiii. 18 sq.) what ought not to be, but is the case with prophets of what is their own.

חֲנֻכִּים, a *paronomasia* with **חֲנֻכֵּי אִים**. Why they are called fools is clear from Ps. xiv. 1, liii. 1. To exhibit themselves as prophets, and not to be so from God, was a practical denial of God, especially of His avenging justice; was ungodliness, and at the same time stupidity in the highest degree. Where wisdom is wanting in this way, and where God is not the source, man "walks after his own spirit." The "heart" with its lusts is the source, the spirit the guide, i.e. instead of the Spirit of God, the thoughts, which take shape as they come out of the heart, make themselves master of the man; the man goes after his imaginations, fancies, himself at last believing in them. According to Hävern., therefore, the two necessary conditions are wanting, the right starting-point and goal. **חֲנֻכִּים**

וְאֵלֶיךָ, usually taken as a relative clause: "and after that which they have not seen" (†). For the woe, at all events, a positive as well as negative reason is given. Comp. Doct. Reflect., p. 54.

They are compared to the *foxes* in Ver. 4, as destroyers in a general sense, because the foxes are hurtful creatures; and there is no need for us to think specially of the undermining of the ground, hence of the "sapping of the moral foundations of the state" (KEIL), or of depasturing the vineyard (of Israel, Isa. v.; Jer. xii. 10), Cant. ii. 15 (ROSENM.), or of injuring the game (HENGST.); and, least of all, have we to think of what is proverbial with us, the cunning of the fox. Comp. besides, Luke xiii. 31, 32; Matt. vii. 15; Acts xx. 29. The ruins, on the one hand, indicate the favourite haunt of foxes and similar animals, and on the other, point to the ruin of Israel. [KLIEF.: "The ruins of the theocracy are undermined by the false prophets besides, inasmuch as they take up their abode in them." HENGST.: "At no time were the false prophets rifer than in the last days of the Jewish state." KIMCHI: "Thy prophets," which are not Jehovah's.]—Their conviction, however, in the form of an energetic address in reference to Israel's welfare, turns in Ver. 5 not so much on what they have done, as on what they have neglected to do as regards the "ruins." As prophets, as men of

God, they had to place themselves in the gap, or to build a wall, etc. Both images are chosen with reference to the siege of Jerusalem. (According to Hävern., the thing meant is the watching of the vineyard against thieves and wild beasts!) To make a stand in the war has reference both to what is required of the person and to what the state of affairs requires. The day of Jehovah is the time fixed by Him with reference to the reckoning to be given in to Him. Although the case is only as yet impending, yet it is spoken of as if it were an accomplished fact. It cannot happen otherwise with them, considering what they are (ver. 5), and how they are acting (ver. 6). [EWALD: "But what follows from such internal perversity has already taken place long before, while they, when wrath breaks forth as in the divine assault, and the helpless people are panting all the more after prophetic help, withdraw from cowardice, speaking flatteringly where it causes them no danger," etc.] Comp. ch. xxii. 30 (Ps. cvi. 23; Isa. lviii. 12; 1 Sam. xxv. 16); Amos v. 18, 20; Mal. iii. 23 [iv. 5]. For the meaning of the figurative language in ver. 5, we must think with the older expositors of intercessory mediation, of the awakening of Israel to repentance, the putting a stop to their wickedness, the building of them up in newness of spirit, etc. In the day, etc., and in the war, throw light on each other, so that he who wages war against Israel is Jehovah in the day of His wrath (ch. vii. 19; Isa. lxiii. 10; Job xxxviii. 22, 23). The "breach" is the sinful condition of the people. (HITZ., HENGST.) [Häv., like Cocc., understands **לְעֵמֶד** of the house of Israel (others: of the wall).

The day of the Lord means, according to Cocc., the day of Christ's appearing!—Ver. 6. Jer. xxiii. **וְיָחֳלָה**, according to others, is dependent on **שָׁלָחם**: that they might hope, etc. Inasmuch as they believe their own lie, they wait (in vain) for its becoming true by being realized, that I would confirm it. Instead of this, in Ver. 7, just as in ver. 5, guilt is brought home in a direct address on God's part. HENGST.: a question of conscience.

Ver. 8. The retributive punishment. **הִנְנִי** **אֵלֵיכֶם** is the explanation of the **אֵל** in ver. 2.

After the purpose has been expressed generally, there follows in Ver. 9 a carrying out of it in detail. **סֹד**, abbreviated from **יִסֹד** (יסוד).

"a taking together," is: an assembly, a council, and also a confidential circle; here the former.—**כְּתָב**, the roll of citizens, and that the new one that is to be drawn up.—The exclusion from the people, just as their assembling, taking note of their condition, and afterwards returning home,—implying, of course, an advance,—refer to the (ch. xi. 17 sq.) promised restoration. Comp. Ps. i. 5, lxxxvii. 6; Ezra ii. 62.—**וְיָחֳלָה**, in Ver.

10, formally and solemnly, in the style of judgment (Lev. xxvi. 43). In this way an additional and special retribution is introduced; the unauthorized announcement of salvation (Jer. vi. 14, viii. 11; Isa. xlviii. 22), which is expressively compared to the *daubing of a wall*, beneath which the slim and worthless building material, as well

as any gaps that may exist, disappear from the eye, is to be punished with the manifestation in actual fact of the misleading activity of the false prophets. And they build, viz. the people, not the false prophets. Compared with ver. 5, instead of the wall which the prophets were to build, the people left to themselves in their self-help are reduced to a clay wall (חֵץ) merely, which they

erect for themselves with their wishes and hopes. (HENGST.: the political effort made by the coalition, to which the false prophets gave the appearance of a higher sanction.) The daubing which masks the unstable handiwork is provided by those prophets with their announcement of salvation.

חֵץ, not חֵץ, as in ver. 12, because the sense, the meaning, breaks forth from the figure. EWALD: "elsewhere what is absurd intellectually, what is inconsistent with itself; here the mortar that does not hold together, clay without straw, or dry clay." They spread their dull, stupid coating of words of salvation over it. HENGST.: absurdity (Jer. xxiii. 13; Lam. ii. 14). Comp. also Acts xxiii. 3; Matt. xxiii. 27.—The fall of the wall in Ver. 11 is in fact the special

sentence on the daubers, חֵץ, having a resemblance in sound to חֵץ. —חֵץ, as it were be-

ginning a narrative, after the manner of a parable (EWALD).—A lively address (and ye) to the powers of nature. The circumstance that the description proceeds in this physical strain is perhaps intended to suggest the thought, how much as a matter of course it lies in the very nature of such a wall that it should fall, in spite of all the art of the daubing and coating.—

חֵץ, peculiar to Ezekiel, is hail, an expansion of חֵץ, "something stiffened" (ice), with א prosthetic and *dagesh forte* following חֵץ = חֵץ, a Chaldee form. EWALD: probably from חֵץ, "a mist of hail," i.e. thickest

hail frozen together. Gesenius summons to his help unnecessarily the Arabic article; Hävernicks regards the whole word as Arabic, as the crystal came to the Hebrews from Arabia. Comp. Ex. ix. 18; Josh. x. 10 sq.; Isa. xxx. 30; Ps. xviii. 13, 14 [12, 13]; Job xxxviii. 22; Matt. vii. 25, 27; Rev. xvi. 21. Hail, though rare in Palestine, is a thing well known in its devastating effects.—חֵץ, because of the violent rushings.

חֵץ may also be the second person, but can hardly as an address apply to God: a stormy wind thou shalt rend (!), as Hengstenberg. Expositors have also thought of a breaking through the wall. [So the Eng. Vers.: "a stormy wind shall rend it."]—In Ver. 12 now חֵץ, which it ought to be, the wall, instead of חֵץ in ver. 10. The daubing was meant to give

it the appearance of a solid wall.—Ver. 13. Ch. viii. 18, xi. 13.—Ver. 14. Breaking down to the foundation. חֵץ, the feminine suffix pointing from the figure to the thing itself, the city to be

destroyed, viz. Jerusalem, as חֵץ already does.—

Ver. 15. The discourse plays upon the חֵץ; comp.

vers. 13, 14. There is a bringing to an end (ch. v. 13, vi. 12, vii. 8), and hence an application in Ver. 16 to the false prophets, against whom this first part of the discourse is directed. In ver. 15 we need not read with Ewald חֵץ, "that

it is said of you." What is impending will be a *sermo realis*.—Ver. 16. An apposition which brings the reference to the false prophets to an end.

Ver. 17. *The False Prophetesses*.—Peculiar to Ezekiel, and so much the more interesting, and none the less accordant with the actual condition of those last days of a life ever more and more mixed up with heathenisms. The prophetess Huldah appears, however, in 2 Kings xxii. 14, as a divinely inspired woman on the side of the living God. In caricature of her, in connection with idolatries like ch. viii. 14, the class of false prophetesses, against whom Ezekiel is to bear testimony, may have been formed. Hävernicks mentions the old Arabian legendary history.—Set thy face toward, etc., ch. vi. 2.—חֵץ, as it

were: to this has it come with them! Comp. on ver. 2. The Hithpael perhaps more sharply emphasizes their betaking themselves thereto, their conducting themselves as such, their female vanity. חֵץ indicates therefore the correspond-

ingly superior prophetic commission of Ezekiel.—Ver. 18. Comp. ver. 3. Like the false prophets, the false prophetesses also prophesy out of their own hearts, but quite in womanly fashion "sewing together for themselves (Ew. Gr. § 1206, with bad assiduity) *l'athoth*, and making *mis-pachoth*." (1) The literal interpretation of these words: Ewald makes both things be placed on the body of these divineresses as ornament, so that while thus employed they were wont to look as upon a magic mirror upon the "knobs" which were sewed firmly on the wrist or arm, and with their mantles hanging over their heads they imitated the mantles of the prophets. Far-fetched; especially "the children's heads," which Ewald brings forward in addition to the sorceries.

—According to Calvin, a kind of sleepy condition was aimed at in this way, whereby they carried themselves and others away in transport from the earth.—[Old expositors explained the expressions in question of armlets for the purpose of divination; more modern ones, like J. D. Michaelis, explained them of magic fillets on the hands and head, which preserve the life of the wearer, but which bring death to the enemy.] Hävernicks notices, first of all, the contrast of the luxurious, wanton life (Isa. iii. 16 sq., xxxii. 9 sq.) with the pretence of being prophetesses, and then compares for the catching of souls, Prov. vi. 26; ch. vii. 21 sq. The unusual form חֵץ is, accord-

ing to him, a technical term for a definite kind of coverlets, rugs, which are sewed together for cushions, sofas. חֵץ he takes as an abbreviated

dual form, and understands by חֵץ the joints of the hand in the wider sense (Jer. xxxviii. 12), so that every joint of the arm has its rug. Thus they lie on a comfortable couch (Prov. vii. 16),

in luxurious clothing besides—*instar omnium* כְּסָפָהוּ, a word which (Isa. iii. 22; Ruth iii.

15), as a designation of the upper garments, the large shawls of the women, is put by Ezekiel for כְּסָפָהוּ, with an allusion to כְּסָפָה (scab, Isa.

iii. 17); taken in connection with עֲלֵ-רֹאשׁ,

hence coquettish wearing of veils over the head for every stature. That rugs were not laid over or upon (עַל) the joints, elbows, shoulders, cannot certainly be maintained by Keil as against Hävernick, since עַל may here as well as afterwards be rendered by “for” of the standard.—

Hitzig thinks of the analogy of the תַּפְלִין, which one fastened during prayer on his left hand, and of the כַּלִּית, a long and broad piece of cloth with which the suppliant covered his head.

(2) The *figurative* interpretation: According as יָדִי is referred indirectly or directly to God; in the former case, so that: “upon all joints of My hands” = those of My people, hence that Jehovah regards Himself as injured in His people;—they impede the free movement, cover the eyes of every one (UMBREIT) by their lies and flatteries (usually: they lay the people in a bed of deceitful rest, cover them with all sorts of excuses, high and low alike); in the other case, as Klief. has it: it is brought as a charge against the prophetesses, that they cover by their false divination the word of God and the threatening hand of the Judge therein, and that they veil, exactly according to the stature of the individual, men’s hearing and seeing.—There is a correspondence between the analogy of the preceding discourse to the false prophets, which is certainly to be held fast, and the *figurative* interpretation, to which Hengstenberg and Keil also have given in their adhesion. What in the former case is daubing with a coating, is here covering and veiling.

[כָּסַף is: “to cover;” כָּסַף, to draw together, to envelope closely. עֲלֵ-רֹאשׁ, however, is not

meant of the standard by which one is regulated, but is simply “over,” inasmuch as they know how to counsel every קֶמֶח (height, stature) of

those who trust them.]—Jewish expositors have unnecessarily taken חֲנִפְיֹתָם as a question. The contrast with חָיָה shows what צַדִּיק has in view.

Hence what tends to destruction in the one case, is meant to turn out for preservation in the other. Such a result cannot possibly occur where the living God and these women confront each other (among My people and among you), and where He would be profaned. [Häv.: לֵ = those be-

longing to the people—those belonging to you, i.e. your own souls. Others draw the distinction between members of the people and adherents of the false prophetesses, to the former of whom they threaten destruction; to the latter, on the other hand, they promise prosperity. EWALD: souls of honest men they render gloomy and sickly, and thus they bring them down to death; souls

of sinners they strengthen in their sins, in order that they themselves also through their gratitude may be the better able to live along with them.

LUTHER: when ye have caught them among My people, ye promise them life. KLIEF.: they steal from the people of God their life, and take care of their own.]—Ver. 19. In contrast with the intended profanation of Jehovah, specially of His name by their lying (in face of My people, as afterwards: to My people), the price is emphasized sharply, the wretched life of the body (Mic. iii. 5; Tit. i. 11; Rom. xvi. 18). Those that should not die are the souls of the people of Jehovah (ch. iii. 17 sq.); those contrasted with them are the souls of the prophetesses themselves (Deut. xviii. 20). According to others: the former are the pious, the latter the wicked. Comp. ver. 18. בְּכִנְיָם, the masc. suffix, embracing

at the same time the false prophets along with them, or an inaccuracy of Ezekiel’s (Häv.). Comp. on ver. 20. Comp. besides, Mic. ii. 11.

Thereafter, in Ver. 20, the *judgment*, as in the case of the false prophets (ver. 8 sq.). There—the coverings are, as it were, the ground on which the hunt takes place, according to Hengstenberg. According to others: there, at Jerusalem (ver.

16).—לְפָרוֹחַ (from פָּרַח, to break through (פָּרַד), like בָּרַח, to flee) is rendered by Häv.:

“to rejoicings (excesses).” Prov. vii. 18. NETELER: “in their bloom.” Others: “to blooming pleasure-gardens”; others still: “in order that they may blossom,” according to your prophecy. PHILIPSON: “to flutter in the net.” HENGST.: “like birds.” EWALD: “as if they were birds of passage.” פָּרוֹחַ, Aramaic, means “flying

ones”; so it is acknowledged by most in what follows, and so it is here likewise, only that the connection makes the difference,—that here they are hunted, *caught, as such*, but instead of this, in what follows, with piquant repetition, they are *let fly*. The very sameness of the expression, amid opposite surroundings, is the point. Because the false prophetesses are conceived of here (Ps. xi.) as *foulers*, who are usually men, the masc. suffix preceding the comparison is easily understood. The souls are torn out of the arms in question; according to the usual interpretation: the coverings are torn away from the arms of the false prophetesses.—לְפָרוֹחַ, as in Deut.

xxii. 7 (Ex. xxi. 26).—Ver. 21. With the feminine suffix the address returns again to the women. While hitherto ver. 18 was kept in view, with Vers. 22, 23 the reference is to ver. 19. While they threw suspicion on the pious among the exiles, and made them sad, etc., they strengthened those in Jerusalem in their pride of expectation. They did evil to the good, and to the bad they did no good. And so shall all their doings come to an end. By the events shall they be put to shame, and they shall perish in them.

DOCTRINAL REFLECTIONS.

1. Cocceus gives the name of false prophecy to the doctrine which is contrary to God’s word, to the false exposition of Scripture, as well as to prophesying without having seen and heard God’s word, as well as, above all, to the imagination of,

or the laying claim to, possessing such divine revelation.

[2. "Here, then, lay the grand characteristic of the true prophet, as distinguished from the false. There was exhibited objectively to his soul, through the operation of the Spirit of God, a thought, or succession of thoughts,—an action, perhaps, revealing the mind and will of God; and then taking up this in the apprehension of his mind, he went forth to declare it to others, as from his own inward consciousness, clothed in such words as fitly expressed what had been seen within. With the false prophet, on the other hand, even supposing him to be perfectly sincere in what he uttered, all proceeded from the impulse of his own inflated imagination or excited feelings; the whole was from within merely, nothing from without, from above. Yet, with this distinction so clearly traced, and traced for the express purpose of drawing the line of demarcation between the true and the false in prophetic utterances, we are still presented with views and theories of inspiration, which, in the case of inspired men generally, prophets as well as evangelists and apostles, if they do not altogether discard the objective, render the subjective alone prominent,—make so much account of the internal consciousness or intuitional sense of the subject of inspiration, as necessarily to throw into the background the divine communication made to him from above. But in the two classes of prophets here presented to our notice, the one could lay claim, as well as the other, to the internal consciousness of some spiritual thought or idea; the only question was, whence came the idea? Did it spring up from within, as of itself? or was it presented there by the Spirit of God? Was the mind's consciousness of the thoughts and feelings it experienced of its own awakening, or was it awakened by a divine and formal communication from above? If we lose sight of this important distinction, we virtually make no account of what constitutes the fundamental element of a divine revelation, and leave ourselves without a fixed landmark between the movements of God's Spirit and the capricious workings of human fancy. And confounding thus things that essentially differ in regard to the *origin* of a revelation, we lay ourselves open to the farther error of disparaging the *value* of a revelation, when made; we totally change it, indeed, and lower its character, and assign it only a kind of higher room among the views and cogitations of men's own imagining."—FAIRBAIRN'S *Ezekiel*, pp. 133, 134.—W. F.]

3. "False prophecy does not believe in any day of judgment of Jehovah's" (HÄVERNICK).

4. "Because God will never be separated from His word, while He is in Himself invisible, He manifests Himself only in His word. Hence in the case of false prophecy, making constant use as it did of the expression: 'The Lord hath said,' all the attributes of the divine nature necessarily ran the risk of being denied or profaned" (CALVIN).

5. Prophecy in Israel was a gift of the Spirit, and already, as being so, had no restriction as to sex. But when it came to be upheld by the Spirit of Christ, in whom there is neither male nor female (Gal. iii. 28), this overlooking of all sexual distinctions of necessity still more characterized it.

6. It is a symptom of dissolution of all social

bonds when women are in power in such fashion as we find them here in Ezekiel. The French Revolution and the most recent so-called emancipation question [emancipation of women] are proofs of this.

7. On the other hand, in the sister of Moses, in Deborah, in the mother of Samuel, during the time of the Old Covenant even, we have illustrations of what was to be set forth in the highest degree by the blessed among women, viz. the religious capabilities of the female sex. The caricatures of the holy are also its foil.

8. Inspiration is essentially a thing belonging to women. If the apostle (1 Tim. ii.; 1 Cor. xiv.) prohibits the female sex from teaching, yet he shows, even in the former of these passages (comp. 2 Cor. xi. 3), how receptive woman is for the spirit-world, for all that is transcendental in word and deed, in form and substance; and not less must we take into account the influence of the female sex, and the art (so easy to them) of deception, of seduction.

HOMILETIC HINTS.

Ver. 2. "Prophecy against prophecy, the prophecy from above against the prophecy from beneath: this is the everlasting ordinance in the kingdom of God" (HENGST.).—"But when he says that God is coming against the false prophets, he by no means intends to excuse the people. For the people had the law and likewise true prophets. In Deut. xiii. the distinguishing marks of the true and false prophets were given. There was blindness in clear day. And therefore God suffered the arrogance and disobedience of the people to be punished" (CALV.).—"Satan's power is especially very great in the case of teachers and preachers, 1 Kings xxii." (LANGE.)—"Thus prophet came into collision with prophet. And now-a-days still God will in this way test the faith of His own, and disclose the hypocrisy of many (1 Cor. xi. 19). It is not in vain that He permits the servants of Satan to rise up against sound doctrine, and that the Church is torn in pieces by divergent opinions, and that vain conceits are able to attain such strength that the truth must have the worst of it. For in this way the steadfastness of the pious comes to light, and equally the lightmindedness of the hypocrites, who suffer themselves to be carried away by every wind" (CALV.).—"The presence of false prophets a sign of dissolution, as well as of the judgment of God.—The false prophets involve the people in guilt; the people are to blame for the false prophets, 2 Thess. ii. 11.—The word of God, that which is to be heard by all, in all things, and at all times.—Ver. 3. Self-deception and the deception of others go together.—"From this we see how it stands with man's spirit, for God presupposes here a standing controversy between man's spirit and the revelation of His Spirit" (CALV.).—And yet, for the most part, it is just the wise people that are found among these fools.—The wisdom of the world and folly before God.—"Whoever will open the eyes of others, let him see to it beforehand whether he himself has an eye open Godwards" (STRCK.).—Ver. 4. "The spiritual foxes flourish the better, the more degraded the condition of the people" (HENGST.).—"The people in the wilderness of the exile were very much exposed to the false prophets" (LUTH.).

Ver. 5. False prophets cannot pray.—The intercession of the prophets steps into the breach.—“Right doctrine is the right wall, just as it also teaches right living” (CALV.).—“There is no better wall than reformation of life” (BERL. BIB.).—Vers. 6, 7. Without being sent by God, no one ought to enter a teacher’s office.

Vers. 8, 9. We have to give an account of our words even.—God convicts sinners sometimes out of their own mouth.—Ver. 9. “It is a fearful thing to fall into the hands of God; a king’s hands we may escape, but not God’s” (STCK.).—“Because the Jews have refused to become Christians, they have not been enrolled in the register of Israel” (COCC.).—“It is not enough that men should reckon us members of the Church. We must know in our own hearts whether we have the inward marks whereby the children of God are distinguished from those who do not belong to His family” (CALV.).—Ver. 10. “Ungodly teachers preach to their hearers of good days merely, and comfort them into hell, Jer. viii. 11” (STARKE).—“The wall is the mere external service of God; and yet all the while the false prophets flatter them, treat them as pious persons, all without exception saints in Christ” (BERL. BIB.).—The world, too, wishes peace, but not the peace of God through Jesus Christ.—“God proclaims peace to us, it is true. But we must wage war with ourselves and with our vices” (CALV.).—There are among preachers those who build without a foundation, and, alas! also mere outside-daubers.—[SCOTT: “Some teach men to expect safety from a comparative decency of moral character; some on account of formal or superstitious observances; some because they belong to an orthodox part of the Church, and have got some notions of certain important doctrines; some because of their impressions and enthusiastic reveries; and others even by a direct abuse of the gospel, and making Christ the minister of sin. Men of learning and ingenuity employ themselves in daubing these tottering walls with untempered mortar, to prevent their weakness from being discovered. But they are all alike distant from Christ, the true foundation: they build not on Him by a penitent faith, that worketh by love, and produceth obedience; they either leave out His merits and atonement, or the work of His new-creating Spirit, or the substantial fruits of righteousness; and in different ways endeavour to varnish, paint, and repair the old building, instead of erecting a new one on a new foundation, for ‘an habitation of God through the Spirit.’”—W. F.]—“We believe much more readily those who preach to us of glory, riches, and peace, than those who promise us nothing but the cross. And yet the words of glory are deceitful words, and the devil can very easily mix himself up with prophecies of that sort, and does it too; but the cross abides and remains” (BERL. BIB.).—False hope of life is a sign of approaching death.—Ver. 11 sq.: “Every building of which faith has not laid the foundation helplessly gives way when God’s storms come” (UMBREIT).—“No doctrine of mere human reason can stand in the time of trouble and temptation; but he who is built upon the doctrine of the holy apostles and prophets has built his house firm and sure, Eph. ii. 20” (CR.).—Man’s work, slim work; God’s storms, bad storms.—Vain conceits, hypocrisy, and deceit do not stand

in the divine judgment.—Ver. 14. “The foundation is the important thing in building, and even when the wall falls. For one may (1 Cor. iii. 12, 15) build on the true foundation all sorts of things, which are consumed in the fire, yet so that the builder himself is saved. Here, on the other hand, the foundation is false, and therefore building and builder alike disappear” (COCC.).—“It is besides a peculiarity of the judgments of God, that they are a revelation, and make manifest to all the world what was deceit and falsehood” (LUTHER).

Ver. 17 sq. “False prophets for the most part rear for themselves false prophetesses” (COCC.).—“The woman Jezebel speaks (Rev. ii. 20), alleging that she is a prophetess, by false interpretation, application, and perversion of Scripture, whereof each one chooses for his own use what suits him best. Of such cushions there are enough in the present day still, and God’s mercy itself is so perverted. But whenever one would hunt and would fain catch something, it is commonly the destruction and death of the object that he has in view. And so here one seeks his gain and advantage with and from the destruction of other people” (BERL. BIB.).—“What Satan cannot accomplish by means of the male sex, he attempts by means of the female, Acts xvi. 16” (STARKE).—“Effeminate is all accommodation theology. It is its nature to set aside, as in general all that is uncomfortable for the old Adam and gives him pain, so especially the energy of the requiring and punishing divine righteousness—the severity of God, Rom. xi. 22. Where Ezekiel puts the cushions, there we put perhaps the icy glove. Besides the cushions for the hands of the Lord, which touch [men in their natural state] very ungently, they make coverings for the heads of their penitents, that the hand of God may not touch them ungently, and indeed for heads or people of every stature, always according to the greatness of the reward to be expected—the greatest for the king. The higher any one is placed, the more zealously do they endeavour to clear his conscience, as Jesuits before the Jesuits, differing from their successors in this, that the latter had in view the interest and power of the Church, while the former serve merely their own belly” (HENGST.).—Ver. 18. “It is a striking, awful word, that a lie has the power to catch and to kill souls” (UMBREIT).—A heart, indeed, for every head, for the wrong-headed even, the servant of God ought to have, but not pious caps for all heads.—“Satan keeps a large richly furnished store of rugs and pillows, such as cherished habits, the example of others, the way of all the world, church-going even, partaking of the Lord’s Supper,” etc. (ST. K.).—“God is angry with them, for they prop up souls, hinder them, lay under their deeds a pillow of reward, teach them to place their reliance in their own thoughts and imaginings, instead of in the truth. But they become still worse through a certain emotional power, which flatters them with a semblance of life in the midst of death. The prophets who know how to produce this feeling of life with their promises are more readily accepted as true prophets than those who cut off all supports, and bring about death. A true prophet announces nothing but destruction—war, famine, and death (1 Kings xxii. 8). And the reason is this, that the prophesying of death must precede the pro-

phesying of life" (BERL. BIB.).—Ver. 19. The prophetic spirit of lying, a spirit of murder, and also of blasphemy, putting an end alike to men's fellowship with one another and to their fellowship with God.—"God is the truth; with it He too vanishes, becomes the ghost of one that is dead. But it was a special pledge of His love that God gave them prophets, that He had promised the gift of prophets to Israel. With the prostitution of the name of prophet God's own gracious name must of necessity in a special way have been put to shame, and that among His own people, as distinguished above all other nations" (CALV.).—"They profane God among His people, by making Him take up a friendly position toward sin" (HENGST.).—To cast away the living God for the means of sustaining this earthly life, what self-murder!—"Mark it, ye brethren of Gehazi, what hateful leprosy, 2 Kings v." (STARKE).—"The true and faithful servants of God also kill souls and make them alive; for the word of God is life, and brings salvation to lost men; and not less does it become a savour of death unto death to those who are lost, 2 Cor. ii." (CALV.).—"Whoever wishes to live, let him betake himself to the living God, to whom the word of life of all true prophets points us. Every soul must die that does not tread this way of life" (CALV.).—"Those who have no pleasure in the truth, must, in accordance with the righteous judgment of God, believe a lie" (O.).—"They would so fain have it, that the false might turn out truth" (COCC.).

Ver. 20 sq. That they do not remain unpunished is no special act of judgment on God's part, but nothing else save the revelation of judgment contained in the third commandment.—The ten commandments are full of judgment-seats for God.—"It is the everlasting comfort of the poor human race, exposed as it is to that spirit who is a liar and a murderer, that the almighty God of truth rules as a defender and protector of souls. The Lord will also save and set free captive souls from the hands of their deceiver and seducer; for in truth they are not irrational birds, destined for fluttering and flying, but images of their Divine Creator" (UMBREIT).—"Pious hearts are filled with fear of God's name, and hence they are easily vexed and taken captive with false doctrine, delivered to them in God's name" (RANDGL.).—Ver. 22. "It is nevertheless sin not to comfort or to trouble still more those who are troubled, as well as to strengthen the stiffnecked in their wickedness, Isa v. 20" (CA.).—"The unlawful 'trouble' caused by certain preachers of repentance.—Rightly to divide the word of God, a gift and distinguishing mark of a true teacher.—False doctrine makes wounded hearts, but also hard hands.—Ver. 23. False prophecy also was to cease until the appearance of the Great Prophet, the Son of God.—"Thus God was resolved to save His people under the New Testament; so that brother should no more need to teach brother, because the fulfilment would be in their midst. The Word Himself would in very deed become flesh" (COCC.).

3. *The Testimony against the Idolatrous Seekers after Oracles* (CH. XIV.).

- 1 And there came unto me men from the elders of Israel, and sat before me.
- 2, 3 And the word of Jehovah came unto me, saying, Son of man, these men have caused their filthy idols to go up upon their heart, and the stumbling-block of their iniquity have they given before their face; shall I indeed
- 4 allow Myself to be inquired at by them? Therefore speak with them, and say unto them, Thus saith the Lord Jehovah: Every man of the house of Israel that shall cause his filthy idols to go up to his heart, and shall put the stumbling-block of his iniquity before his face, and comes to the prophet, I
- 5 Jehovah, do I answer him in that,—in the multitude of his filthy idols? In order to take the house of Israel in their own heart, who have departed from
- 6 Me in all their filthy idols: Therefore say unto the house of Israel, Thus saith the Lord Jehovah; Repent, and turn from your filthy idols, and from
- 7 all your abominations turn away your face. For every one of the house of Israel, and of the stranger that sojourneth in Israel, if he shall separate himself from Me, and shall cause his filthy idols to go up to his heart, and shall put the stumbling-block of his iniquity before his face, and comes to the pro-
- 8 phet to inquire in Me, I Jehovah answer him in Myself, And set My face against this man, and make him desolate, for a sign, and for proverbs, and cut him off from the midst of My people; and ye know that I am Jehovah.
- 9 And the prophet, if he shall let himself be enticed, and speaks a word, I Jehovah have enticed that prophet, and stretch out My hand upon him, and
- 10 destroy him from the midst of My people Israel. And they bear their iniquity; as the iniquity of him that inquires, so shall the iniquity of the
- 11 prophet be; That the house of Israel may go no more astray from Me, and may no more be polluted [defile themselves] in all their transgressions; and that they may be to Me a people, and I may be to them a God,—sentence of
- 12, 13 the Lord Jehovah. And the word of Jehovah came unto me, saying, Son of man, if a land shall sin against Me, so that it acts very treacherously, and

I stretch out mine hand upon it, and break for it the staff of bread, and
 14 send upon it famine, and cut off from it man and beast; And there are in
 the midst of it these three men, Noah, Daniel, and Job,—they shall deliver
 their own soul [etc.] by their righteousness,—sentence of the Lord Jehovah.
 15 If I shall cause evil beasts to pass through the land, and they bereave it, and
 it becomes a desolation, because no one passes through because of the beasts;
 16 These three men in the midst of it—as I live, sentence of the Lord Jehovah
 —they shall deliver neither sons nor daughters; they alone shall be delivered,
 17 and the land shall be a desolation. Or if I shall bring a sword upon this
 land, and I say, A sword shall go through the land, and I cut off from it man
 18 and beast; And these three men are in the midst of it—as I live, sentence
 of the Lord Jehovah—they shall deliver neither sons nor daughters; for they
 19 alone shall be delivered. Or if I shall send a pestilence on that land, and
 20 pour out My fury upon it in blood, to cut off from it man and beast; And
 Noah, Daniel, and Job are in the midst of it—as I live, sentence of the Lord
 Jehovah—they shall deliver neither sons nor daughters; they shall deliver
 21 their own soul [etc.] by their righteousness. For thus saith the Lord Jehovah;
 How much more when I send My four sore judgments—sword, and famine,
 and evil beasts, and pestilence—upon Jerusalem, to cut off from it man and
 22 beast! And [etc.], behold, therein is left an escaped portion, who are brought
 forth, sons and daughters; behold, they come forth unto you, and ye see
 their way and their doings, and ye are comforted concerning the evil that I
 23 have brought upon Jerusalem, all that I have brought upon it. And they
 comfort you, when ye shall see their way and their doings; and ye know that
 not without cause have I done all that I have done in [etc.] it,—sentence of
 the Lord Jehovah.

Ver. 1. Another read.: (יבוא).

Ver. 3. Sept.: . . . ἰδὶντο τα διασηματα αὐτ. ἰσι τ. καρδίας αὐτ. κ. τῶν παλασίων τ. ἄδικων αὐτ. ἰδῆναι προ-

Ver. 4. Other read.: (בא, ב'י) Sept.: . . . ἀποκριθῆσθαι αὐτοὶ ἐν οἷς ἰσχύεται ἡ διακονία αὐτῶν,

Ver. 5. ὅπως μὴ διαστρέψωσι τὸν οἶκον τ. 'Ἐρ. κατὰ τ. καρδίας αὐτ. τὰς ἀπολλομενὰς ἀπ' ἡμῶν—

Ver. 7. . . . καὶ ἐν τῇ προσήλ. αὐτ.—ἀποκριθῆσθαι αὐτοὶ ἐν ᾗ ἰσχύεται ἡ αὐτῶν.

Ver. 16. Sept. read.: (רשעלחיה) et orbavero illam.

Ver. 21. Sept.: 'Εαυ δε καὶ— Vulg.: quod et al.

Ver. 22. . . . ὑποκλιμένοι ἐν αὐτῇ οἱ ἀναστεινόμενοι ἐξ αὐτῶν, οἱ ἰξορῶντες οἶκον—

Ver. 23. Some add: (אל) ; there is a read: g: (חנן) אל.

EXEGETICAL REMARKS.

Vers. 1-8. *The Occasion.* The outward occasion for the divine testimony in this chapter is first mentioned, and then the inward occasion is set forth plainly.

Ver. 1. The outward occasion is furnished by a deputation—in this way we explain the singular of the verb (יבוא), which surprised the old com-

mentators. More certainly is meant than *il vient des hommes*. Grotius supposes ambassadors from Palestine, on occasion of the embassy of Zedekiah to Babylon (Jer. li.). They were certainly from the exiles (KEIL); to be distinguished, however, from those of ch. viii. 1. Those latter are already with the prophet; the former first come to him. It is not, however, merely because of the different expressions used,—“elders of Judah,” in ch. viii. 1, while here we have: **men from the elders of Israel**,—but rather because of the keeping apart as well as putting together which follows in ch. xvi., that we shall have to think of ambassadors from the exiles of the kingdom of the ten tribes (comp. *Introd.* pp. 7, 8); whether they were themselves elders is not exactly said, but simply that they came from the elders of Israel, out of their midst. *Comp. ch. xx.*—That they sat down

before the prophet, seems to show that they were waiting to see whether they might not hear something from him, of course concerning Judah, concerning Jerusalem, for in this direction was the interest of all who were in exile turned (*Introd.* pp. 8, 9).

[“For what purpose they came—whether to ask counsel from the prophet regarding some point of difficulty that had occurred to themselves, or to hear what he might be prompted by the Spirit to communicate of seasonable instruction—we are not expressly told. But that they came in the character of inquirers may be almost certainly inferred from ver. 3, where the Lord at once proceeds, through His servant, to repudiate the idea of His being inquired at by persons of such a character—persons who had ‘set up their idols in their heart, and put the stumbling-block of their iniquity before their face.’ After this it is scarcely possible to doubt that they came in the character of inquirers: though what might be the precise object of their inquiry is nowhere indicated in what follows, unless we can suppose (what is in the highest degree probable) that the message of the prophet was so framed as in some part to meet the proposed subject of inquiry, and thus incidentally to discover what the subject itself

really was. This supposition is confirmed by the fact, which strikes us the moment we glance over the contents of the chapter, that it falls into two parts,—the first (vers. 3-11) referring to the preliminary point respecting the character of the inquirers, and the remaining portion addressing itself to a subject entirely distinct—God's method of dealing with a land and people when they have reached a state of hopeless corruption and depravity. It is more than probable, therefore, that while God refused to give any formal answer to such inquirers as those who now sat before the prophet, He yet, in this latter portion of the message, gave a substantial deliverance on the question about which their anxiety had been raised."—FAIRBAIRN'S *Ezekiel*, pp. 143, 144. —W. F.]

He was able certainly to anticipate their question—as is actually done in Ver. 2 sq.—inasmuch as, by means of divine revelation, the still unexpressed design of their coming is made known to him, and in this way they are made manifest before him. They wish, according to Hengst., "to make an experiment, whether they cannot obtain a more favourable answer through the prophet, whose fearfully threatening announcement they have heard not without shuddering" (grace without repentance); but from the text we can only learn that the older portion of the exiles put themselves in an exactly similar position toward Ezekiel as that which, alike in the exile and at Jerusalem, the people assumed toward the false prophets. Hence, Ezekiel treated like the false prophets,—that is the immediate connection, the connection with what precedes. The meaning is not (as Häv., and also Cocc.), that the guilt of the people in general, who so willingly hearken to the lie (ch. xiii. 19), is to be brought out in detail, by way of supplement to the guilt of the false prophets already handled; nor does Ezekiel intend by his own example to make clear and prominent the contrast between true and false prophets. But by the example of these men from Israel, while he speaks to their conscience, he predicts the impending divine judgment upon Judah and Jerusalem. The internal necessity of it, from the connection of sin and punishment, is justified to their consciousness. This is the more remote connection, the connection with what follows. Hence Ver. 3, giving what forms the inner

reason for the divine testimony.—On נִלְמָדָם, see at ch. vi. 4.—The statement: these men have caused their filthy gods to go up, etc., as bearing on the object of the discourse we have just indicated, is expressed more exactly by what follows: and the stumbling-block of their iniquity, etc. (see on ch. vii. 19); inasmuch as their idols are up upon their heart (ch. xi. 5), the occasion taken therefrom (to fall into sin) is given or put before their face (ver. 4). ["Anything which, in consequence of the inward disposition of mind and will, is conceived of also as an object of attention outwardly, and as the immediate occasion of corresponding actions, is spoken of as coming up or put upon the heart, Isa. lxxv. 17; Jer. iii. 16, li. 50; 1 Cor. ii. 9; Jer. vii. 31, xix. 5, xxxii. 35; 2 Kings xii. 5[4]; 2 Chron. vii. 11; Acts vii. 23. —Dan. i. 8; 2 Sam. vii. 3; 1 Chron. xvii. 2; Acts v. 3."—Bäck.] They are portrayed accordingly as persons whose spirit cleaves to the old

idolatrous memories; they are sinners against Jehovah, they have already even been punished by Him, but in heart, just as before, they are not freed from their idols. This, of course, is the explanation of the strongly negative character of the question. הִיאָנִיפָה, inf. abs. Niphal, for הִיאָנִיפָה, הִי being changed into הָ, according to Kimchi, because of the doubling of the הִי. In הִיאָנִיפָה there lies an element of urgency or zeal, with which one seeks in order to find—in the case before us, asks in order to get an answer.

Vers. 4-11. *A further Disclosure of the Divine Mind*, with a more general reference, and in ver. 9 sq. a special application to the prophet.

Idolatrous oracle-seekers, as Ver. 4 a second time portrays them, generalizing the case before us (אֵלֵינוּ, although merely to the heart; אֵין אֵין, without exception), have therefore (לֵבָנִי, see ver. 4 at the end) to expect what corresponds to their state. For אִתָּם, comp. on ch.

ii. 1. I Jehovah, in emphatic antithesis to the filthy idols. Hence, as well as because of ver. 3, where an answer is absolutely refused, הִיאָנִיפָה is a

question without any particle of interrogation, which after ver. 3 is unnecessary (HENGST.). The Niphal of עָנָה means: to be inclined, to show

oneself willing to answer. [EWALD: "I am become bound to answer him in Myself, for," etc., i.e. I can no longer remain in a mere state of indifference toward him, but must treat him at the right time as he deserves (!). Castel also, without the form of a question: I answer him, as is becoming in the case of such idols. Cocc. refers to this category such an answer on the part of the prophet, that the inquirer remains fixed in the multitude of his idols, does not repent, 1 Kings xxii. 23.] פָּה (Qeri, בָּא), because of the antithesis to Jehovah, a pregnant announcement beforehand of what follows: 'פָּה', indicates the condition in which the inquirer is. [Others: according to it. The fem. instead of the plural; while others have taken it as בָּה, referring to רָב, or as a neuter: for it, for this coming to the seer, or (like Hitz.) read פִּי (Jehovah will answer in

actual fact).]—Ver. 5 is understood by most of a good intention on the part of God in such answering, which is to correspond to their idolatry, and is to be given first in ver. 8. כִּי: not merely to move and to benefit them, but to bend their heart by means of judgments, etc. Hitz. on the other hand: in order to take them in their state of mind, as their acting is perhaps legal. According to Hengst., giving the reason for refusing an answer: in order that they may attain to a knowledge of sin, to touch their conscience. Rather does לֵבָנִי place in the foreground the ruling purpose in the call which follows. It is their heart God means to reach, just as it is there their idols live (vers. 3, 4). אֵין, a pronoun, not a conjunction.—נָא, as in Isa. i. 4, Niph. reflexive of

נָחַר, expressing deliberation; where we have in that case אָחֹזֶר for מֵאֲחֹזֶר, here we have מֵעַל, corresponding to what follows: וְהָשִׁיבוּ קֶעֶל. — וְהָשִׁיבוּ is taken by others as a repetition of the subject: all of them together.—Ver. 6. וְהָשִׁיבוּ, namely, פְּנֵיהֶם; not: your heart, as Hengst., Rashi. (Others: your wives, children, etc.)—Ver. 7. Comp. Lev. xvii. 8, 10, 13, xviii. 26, xx. 2. If it is the rule for the stranger, much more for every one of Israel. — לְדָרְשׁוֹ לְבִי. Hāv.:

to apply to the prophet (as organ) for counsel from Me (so that at bottom he inquires of Me). Similarly HENGST.: to inquire of him in Me—to inquire of Me through him. ROSENTH.: inasmuch as he pretends faith in Me. KEIL: to seek Me for himself (לְ) reflexively, or *dat. commodi* of him who inquires). בִּי forms the antithesis to בְּרַב' (ver. 4) or בְּקִלְיָהֶם (ver. 5). The case is—after

the demand being made by the prophet (ver. 6), as is presupposed—one of aggravated hypocrisy, that is, no longer mere coming to the prophet with idolatrous hearts (vers. 3, 4), but an express appeal to the Lord in spite of inward cleaving to idolatry; hence, a putting of trust in Him, although one is away from Him (ver. 7). Hence 'אֲנִי is no

longer (as Heng-t.) a question, a refusing to answer, but in this case Jehovah reveals Himself as giving an answer. But how!—Ver. 8. The divine answer demanded turns out to be one in actual fact; the word of God is God's judgment. Comp. Lev. xvii. 10, xx. 3, 5, 6; Deut. xxviii. 37. In the face we have the revelation of wrath. In the individual the land is already personified (ver. 13 sq.). וְהַשְׁמֹתִיהוּ from שָׂמַם.

“to be desolate” (ch. xx. 26); according to others in the meaning: to put in a state of dumb terror. Ew.: from שָׂמַם, as also the ancient translators [and Eng. Vers.] (Ps. xlii. 15 [14]). 'לְאֹת', so that he becomes a sign, etc.—Comp. on ch. xii. 22.

With a special application to the prophet, Ver. 9 sets forth the case of one to whom one has come to inquire in the name of the Lord (ver. 7). That a prophet like Ezekiel was thought of, is not to be inferred from the occasion (ver. 1); at most we may say with Hengst.: “Let not one make demands on the true prophets which they are not able to fulfil, appealing to the utterances of the false prophets.” Hitzig certainly maintains that the case of a prophet is supposed in the future who really has, or in good faith imagines that he has, a word of God. But that the prophet supposed is a false prophet is shown by the result. First of all, פָּתַח itself means: to talk over a credulous

person; and hence the person meant here is one who, from his own want of true faith, is not himself acting rightly in a religious point of view, and therefore cannot judge rightly what such acting is, and what is not. Of a desire for gain, honour, or such like, nothing is said; we are not to think of Balaam. Then, farther, there is the

expression: וְדַבֵּר דָּבַר, being talked over he gives himself to talk, *speaks* where he ought to have been silent (ch. iii. 27), or was at least bound to demand repentance (ver. 6), or else to announce judgment—consequently, speaks in a way to flatter the sinner. The case is made quite evident by the explanatory apodosis; what has already happened is God's judgment on the prophet, punishment, since Jehovah rather speaks to His prophets, gives them His word; and the result which follows in the case of this prophet is therefore merely the completion of the divine judgment. Comp. ch. vi. 14. (1 Kings xxii., where we have demoniac elements, does not properly belong to the category before us). From fear of man, or from desire to please man, the prophet suffers himself to be persuaded to speak. Because he so depends on men, men get the mastery over him, but in these men the hand of God shows itself against him. His leaning to men is his divine judgment; the conjuncture brought about by God, the prophet in this conjuncture left to himself and to men. According to J. H. Michaelis, Hengst., it is intended in this way to obviate the objection drawn from the solitary position of Jeremiah and Ezekiel.—Ver. 10 combine, vers. 8 and 9. By the equality of punishment, the equality of the offence is proved. The oracle-seeker and the oracle-giver thus, by means of their punishment, expiate their guilt, with which they have burdened themselves in consequence of their sin; and as the punishment of the one offence corresponds to that of the other, it is thus clear that the guilt in both cases is alike in God's sight. The divine intention therein—Ver. 11—is, in respect to all Israel, to prevent their going astray, their defilement or polluting of themselves, on such devious paths (in all sorts of transgressions); for Israel's destination continues to be the holy one of being Jehovah's people, even as Jehovah's promise continues to be the glorious one of being their God. Comp. ch. xi. 20. With this reference, so general in its character, the special case of the prophet comes to an end.

Vers. 12-23. *The Application to Jerusalem* (ver. 21), and *the Justification thereof* (vers. 22, 23).—In accordance with what, from the outset, has formed the expectation of those who had come to Ezekiel, viz.: that they should know the fate of Judah (of Jerusalem), and in accordance farther with what has been expressed, in a general way, by the divine discourse of the prophet in the shape of judgment on false oracle-seeking and false oracle-giving,—in accordance therewith the section (ver. 12 sq.) closes, inasmuch as there is an application of the judgment pronounced, first to an unfaithful land, and then to Jerusalem expressly; an application which is seen to be the more justifiable, as the going astray and the pollution, which God designs to put away for the future by means of the judgment, still characterize the miserable remnant (vers. 22, 23).

Ver. 13. *A land*, indefinitely; not, however, for the purpose of giving utterance to a general proposition as a rule (KEIL), but because the nearer definition is expressed by means of the character of the land, and that as a character attaching to it as a whole. The “sinning” in general is specialized as: לְמַעַל מַעַל, which is to be under-

stood therefore in the strict sense which it everywhere has when it is a special expression. Comp. Lev. v. 21 [vi. 2]; Num. v. 12; Deut. xxxii. 51; Josh. xxii. 20; 1 Chron. x. 13. There cleaves to the word a contrast between the inward and the outward; it speaks of secret unfaithfulness, of concealed acting, and the like. And so it stands here also, quite in accordance with ver. 3 sq., where the subject in hand was the duplicity of oracle-seekers, false prophets, and at the same time paving the way for ch. xv. 8. (Ewald sees in **לָקַח** the treachery of Zedekiah, as a vassal bound

by oath to his liege-lord of Babylon, by his leaning toward Egypt.) After such definiteness in the description of the sin of the land, the indefiniteness of the land itself can occasion no difficulty. What is thus kept indefinite rouses the hearers the more to think for themselves what land it will be. The indefinite expression presupposes, in particular, that those "men" (ver. 1), from their own conscience, might easily supply what was wanting. There is also an element of retribution—a certain measure of secrecy on the part of God, in return for their secret state of heart. Would that they would only ask! We find ourselves in the act of applying what has gone before to that land for which Jerusalem is the title (ver. 21). Hence the expression: **and I stretch out**, etc., literally the same as in ver. 9. As to the rest, there is a retrospective reference to ch. iv. 16, v. 16, 17. Cut off, as in ver. 8.—Ver. 14. As the description up to this point is an appeal *ad hominem*, to reflect and to determine the land for themselves, so this number: **three**, might perhaps draw attention to the difference at Gen. xviii. 32. There it is promised that there will be no destruction if there are ten righteous. Here it is only three that are supposed, belonging to quite different periods, nay, not even mentioned in chronological order. The case supposed is therefore, after all, an inconceivable one, to show at once the impossibility of the land being delivered; or, if the thought were admitted that three men like these were in it, yet the deliverance of the land is meant to be denied, since the three would save their own life merely. The judgment on the land, and that as a judgment that is all-embracing, corresponding with the character belonging to each and all, is to be set forth in all four directions (comp. ch. v. 17) in which it is pronounced, as one that is unalterable, that stands fast for that land. That is the thought. That the elders who had come to the prophet, as well as the people, had cherished the hope (KEIL) that God will, for the sake of the righteous, avert the destruction of Judah and Jerusalem, is certainly nowhere even hinted. [True, indeed, there is no express statement to that effect. But why is the prophet's message thrown into this particular form? Why should he so emphatically declare—once and again, and again, and even a fourth time—that the presence of these three righteous men in the land could not avert its destruction, if no such thought was lurking in the minds of the elders and of the people generally? Keil's view, which is also that of Fairbairn, is of course a conjecture, but a conjecture that has not a little probability.—W.F.] As the diminution in number from ten in the fall of Sodom to three here is noticeable, so as regards Noah, Daniel, and Job personally, a lowering in

the thing itself is to be observed. For these parties come into consideration here neither as regards their righteousness, as being patterns of it, nor even as examples of those who had been themselves spared, as is commonly supposed. **בְּצִדְקָתָם** (also in ver. 20) gives the reason for their deliverance merely, and **לְבָרָם**, in vers. 16

and 18, isolates them merely for the case in hand. According to their history, which is related to us along with their names, all three, in fact, not merely saved their own lives, but exercised influence in the direction of saving others along with themselves. In addition to Noah himself (Gen. vii. 13 sq.), his family was saved in the ark, and even a selection of the creatures. Daniel not only saved himself and his companions, but also arrested the execution of the wise men of Babylon (ch. ii. 18). The representation of Hävernicks, and of those who follow him, is in this matter as incorrect as in respect to Job, to whose intercession for his friends Jehovah certainly has respect (ch. xlii. 8 sq.). The climax, also, which Klief. and Keil still concede to Hävernicks, has therefore no existence. In the parallel passage in Jer. xv. 1, Moses and Samuel are not supposed to be inhabitants of the land, like those here named; who are also not so specially Israelitish personages, but of a more general historical character, in harmony with the indefinite mode of conceiving the land. (But comp. also for the connection with what precedes, Jer. xiv.) Daniel figures between Noah and Job, not certainly in order to his being canonized by means of the two primeval personages (HENGST.), but—if this lifting into prominence of a still youthful contemporary by the insertion of his name between theirs is not to be reckoned mere flattery—because of his universally (and especially by the exiles) recognised real and high importance for the faith of Israel at the royal court. Comp. also ch. xxviii. 3. According to ch. viii. 1 (comp. with ch. xx. 1), we are in the sixth year of Jehoiachin's captivity. Thirteen or fourteen years earlier, in the reign of Jehoiakim, Daniel was carried into exile in his youth. The divine discourse, therefore, makes rhetorical use of them as three personages universally known for preservation against destruction, in order to represent the state of affairs here in question as the more hopeless; for Noah, Daniel, and Job will save nothing but their own life, i.e. as the repeated assurance in the three following cases expresses it with pathetic emphasis, neither son nor daughter, not to speak of others, or even friends; whereas Noah was able to save beasts even, Daniel Chaldean magi, Job such as were actually outside the community of Israel. The apodosis begins with **הִפָּהֵר**.

[FAIRBAIRN: "The two most powerful and honoured intercessors, Moses and Samuel, could not prevent or rectify the evil by their intercession, Jeremiah had said. No, responds Ezekiel from the banks of the Chebar; nor could three of the most righteous men that have ever lived, either in past or present times, do it by their righteousness. Though Noah, Daniel, and Job were all at this moment in the land, they could not stay the judgment of God from proceeding."—W.F.]

Ver. 15. **וְ**, with the imperf., used of things not now actually existing, but perhaps possible.—

The wild beasts of prey conceivable in connection with every kind of devastation (comp. ver. 21), here placed between famine and war. (HENGST.: "In the usual sense or in human form.") Comp. ch. v. 17; Lev. xxvi. 22; 2 Kings xvii. 25.—

Ch. xii. 20.— **כְּבִלִי**, because of the want of, be-

cause there is not, or: so that there is not = Ver. 16: **אִם יִשְׁמְרוּ**, they shall not do so, quite certainly.

—Ver. 17. Ch. vi. 3, xi. 8 —Ver. 19. Ch. v. 17, ix. 8. **בְּרֵם**, not: because of blood shed, blood-

guiltiness, but: so that the outpouring of divine wrath manifests itself in the shedding of human blood, i.e. either generally: through dying, or more specially: through violent death, hence: as in war, or that (HENGST.) the epidemic is represented as an execution as it were with the sword, or (HITZ.) that a peculiar epidemic, which should make itself known by a vomiting of blood or the like, would be meant.—Ver. 20. A winding up, and therefore a repetition of the three in the form of ver. 14.

Ver. 21. **כִּי** does not introduce the application,

for all that precedes was already that; but gives the reason why for the whole deliverance is not to be thought of, only destruction, Jerusalem being now named, as we shall see, in order to justify such procedure with it. **כִּי**, a climax,

inasmuch as the separate judgments given above as examples are now all four together, and with definite certainty (**וְכָלֵהוּ**, perf.) pronounced upon

Jerusalem. (HENGST.: How much more must it manifest itself in the servant who knew his master's will, and did it not!) The number four may possibly symbolize the completeness of the judgment, as one on all sides (KLEF.). Formerly famine was first: here it is the sword, because the calamity of war lay immediately before them. In consequence of it the other three judgments came after one another, and side by side with one another. War brings famine into the cities, corpses outside, which attract the beasts; and from all there follows the pestilence. It is superfluous in Hengst. to point to ch. xix. 2 for figurative beasts. Jerusalem is thus the "land" formerly spoken of, represents it.—Ver. 22. It is exceedingly striking (**וְהָיָה**), that after all a num-

ber escape the judgment, who are carried captive to Babylon (to you); but they are not those who save their life by their righteousness, but those who are to justify Jehovah's righteousness *ad oculos* (**הָרָם**), and that by means of their way; not in the sense of lot, or what happens to them, but in the connection here, where **וְעִלְיוֹתָם** gives the more exact explanation, as designating their walk, just as **וְעִלְיוֹתָם** itself indicates their habitual actings, and, indeed, their bad way of acting. Ye shall convince yourself with your own eyes that these escaped ones might rather be regarded as an irony, a caricature of these three men.

כָּל אֵת: "as respects all that." Still more clear

is it in Ver. 23 that it will be a comfort through the persons themselves, and that it will consist in the knowledge that such corruption had de-

served such destruction. **וְהָיָה**, comp. ch. vi. 10.

There of speaking, here of acting. Hence, as it is there said in reference to the consequence, the result, so here in reference to the cause—not without being deserved. Chap. vi. of the remnant themselves; in our passage of those to whom they are added as exiles. We see that there is not much hope of conversion for the former as a whole. That, even in the case of a relentless extermination of the bad, "there should yet be left a remnant of good" (NETELER), is certain, but is not said here. It is thus opposed to the context when Hitzig, appealing in a singular way to Num. xiv. 31, understands by **וְהָיָה** the

younger race who had not grown old in sin, who shall conduct themselves in an irreproachable way, just as they have by their blamelessness saved themselves merely, not their parents also; whereby, however, compassion will be only the more stirred; they will be a pleasing spectacle in their inoffensive and God-pleasing life. The right knowledge is therefore to be this, that God has exterminated the wicked, has saved the innocent, consequently has judged righteously (with good cause). Just as little have we here an asseveration (really, truly), as Hävernick understands **כִּי**, announcing a new, unusual judgment besides the four.

DOCTRINAL REFLECTIONS.

1. Not merely in view of the dangerous position of Israel in the midst of the heathen nations, but as flowing from the peculiar relation of Jehovah to His people as chosen from mankind, there is a prophecy under the Old Covenant mediating that covenant. For the Holy Ghost was not yet present, John vii. 39. God speaks and manifests Himself in demonstration of the Spirit and of power by the mouth of His holy prophets. Extraordinary gifts of the Spirit assert a place for themselves; things perceived in vision, disclosures by means of the dream, profoundly significant utterances and signs occur even in the service of individual needs. But prophecy becomes a prophetic office and formally an order of prophets, and that especially the more the priesthood sinks, and the commonwealth of Israel is secularized by means of the kingdom. Ever steadfast to Jehovah, and regulating itself by His law, this prophecy preserved its genuine character and proved its genuineness; just as it continued to uphold, with the force of constitutional law and with a reformer's energy, the sovereignty of Jehovah against every power which rose up against it. As, however, in spite of this, the national life sank to the verge of dissolution, there appeared, in opposition to the divine ordinance of true prophecy, an order of false prophets, devoted to idols and to the court, which enjoyed the sympathies of high and low. It cultivated the rhetoric of a phraseology at once yielding and heroic, in other respects having manifold affinities with the journalism of the present day as it is exhibited by the French press. In itself thoroughly ungodly, it affects outwardly the appearance of a species of religiosity, which certainly desires to know nothing of sin, and consequently also nothing of punishment. It brands with the suspicion of fanaticism and hypocrisy

the zealous prophecy of the law, which, in opposition to the ridicule as well as blandishments of the spirit of the age, has to proclaim the reformer's call to repentance, and along with that, in ever louder tones, the prophecy of judgment.

2. As Jer. xxix. 13 explains the zealous seeking (שׁוֹמֵר) with the whole heart, the seeking

(שׁוֹמֵר) which finds, it is a standing requirement from all who would draw nigh to God that they believe that He is (Heb. xi. 6). The idolatrous practical atheism corresponds neither to the one nor the other. Thus there can be no talk of finding or letting oneself be found. The answer of God, which is therefore no answer, as the parties in question also have not yet inquired, is consequently a declinature; and that of a special kind, to allow of its being got by inquiry. But it is the nature of idols to be able neither to hear nor to answer. Accordingly, if Jehovah is not to wear the semblance of an idol, He must not only show Himself as one that hears, but as one who tries the heart and reins, and understands the thoughts afar off; and His silence will have to be regarded as speaking, in the same way as His speaking as it passes over into the virtual answer of punishment, of judgment.

3. In the heart the stream of our life is gathered up, alike in its outflow and inflow. To it the Bible assigns the central place, both in a corporeal and spiritual point of view. Comp. BECK, *Umris der bibl. Seelenlehre*, 3 Aufl. p. 74 sq. Its hidden depths are known to God alone, who at the same time takes hold of man in his conscience, when He takes him in his heart. In this way He makes the unanswerable witness speak of guilt and punishableness; and alike for faith and for love, the whole heart, the full activity of man's reason and emotional nature, as it has its sphere in the moral self-determination of the personal consciousness, is claimed. In accordance with such a meaning of the heart must the call to turn from their idols be understood as a taking hold on God's part of the heart of Israel.

4. The case of the prophet who allows himself to be persuaded, to be enticed, illustrates to us the course of punishment. It is not merely that God permits the temptation, the misleading,—although it proceeds originally from the indwelling sin (Jas. i. 14),—for every following sin is at the same time a punishment of that which goes before. "In virtue of a divine law, the man is compelled either to take back the sin with regret, repentance, conversion, to its commencement and its principle, or to continue in its path towards his punishment" (NITZSCH). "God has no inactive part in the development of sin; He knows how to guide the matter throughout, so that sin attains its full maturity, and brings on punishment. He takes care that there can be no standing still, no halting at an intermediate stage; He makes the occasions and removes the hindrances" (HENGST.). Thus God gives up the sinner to his sin, but reveals Himself at the same time in His power, whereby there is always given along with the sin corruption, and that as punishment; and in this way He causes the righteous reward to come upon him.

5. As the false prophets appear in connection with national corruption as a definite stage in the development, so likewise they are put in relation to Jehovah, and in this relation are recog-

nised as a dispensation of God, as a divine judgment, although at the same time meant for separation and decision in Israel. To this we must refer the "testing," for which provision is made in Deut. xiii. "The fact that false prophecy sprang up with quite peculiar energy about the period of the exile, appears accordingly not to be accidental and devoid of significance. The process of separation between the pious and the ungodly was thereby accelerated. But that period is only the bringing to light of a truth which retains its import onwards to the end of the world, 2 Thess. ii. 9 sq." (HÄV.) ["The point chiefly to be noticed in this deliverance of the mind of God is the connection between the self-deceived people and the deceiving prophet; regarding whom it is said, in peculiarly strong language, 'I the Lord have enticed (or deceived) that prophet.' It is an example in the highest sphere of the *lex talionis*. If the people were sincere in their desire to know the mind of God, for the purpose of obeying His will, the path was plain. They had but to forsake their idolatries, and the Lord was ready to meet them with direction and blessing. But if, on the other hand, they were bent on playing the hypocrite, professing to inquire concerning Him, while their hearts in reality were cleaving to corruption, punishment was sure to overtake them, and that, too, in the first instance, after the form of their own iniquity. God would chastise their sin with a corresponding sin; and as they had rejected the safe direction of the true light, he would send the pernicious delusion of a false one. Prophets would be given them, who should re-echo the deceitfulness that already wrought in their own bosom, so that their iniquity should prove their ruin."—FAIRBAIRN'S *Exegetical*, p. 147.—W. F.]

6. "In the juxtaposition of Daniel with the exalted figures of Noah and Job, we have a solid support for the historical character of the book of Daniel. Besides, the connection with eminent wisdom in ch. xxviii. is exactly the characteristic feature in the personality of Daniel, as it is represented in his book" (HENGST.).

HOMILETIC HINTS.

Ver. 1 sq.: "Hypocrites may indeed deceive men, but not God, Ps. xii. 2, 3" (CR.). *Lcts* v.—"So also the scribes and Pharisees came to Christ in the gospel: not that they wished to learn of Him, but for the purpose of tempting Him" (LUTHER).—As the prophet is here warned of God, set right through the Spirit, so Jesus knew what was in man (John ii. 24, 25).—"We learn from this how false men are; for who could have supposed this of old men, who were near the grave?" (LUTHER).—To listen to God is to get clear insight as to men.—"It is not wrong for one to ask counsel of teachers in doubtful cases; but those teachers are to give it not according to the imaginations of their own heart, but according to the leading of God's word" (STARKE).—"Those parties do not judge rightly who do not wish to put the images out of the temples until the idols are away out of men's hearts. We ought rather to give testimony against both, because God in His word rejects images and idols alike. For if the former are not removed from the eyes of men, there remains

the danger that one may again worship them. From the adulterous woman, the clothes, rings, letters of her paramours must be taken away, that she may not again be reminded of her lovers. This holds good also of the spiritual adultery of superstition" (LUTHER).—"Such a filthy idol is one's own righteousness, the high opinion which a man has of his own works, Phil. iii. 7, 8" (COOC).—"Most men have something on which their heart's dependence is placed, and in this way are chargeable with a refined species of idolatry. Hence it is no wonder if God does not hear their prayer, John ix. 31" (STARKE).—"From the despisers of the truth the word of God is taken away, Acts xiii. 46" (O.).—"The speaking and silence of God here, as in the case of Jesus before the Sanhedrim and before Pilate.—"Answering as well as greeting is a sign of good-will and friendliness; and so God shows His indignation when He does not answer, or does not answer as one desires. As e.g. happened to Saul" (LUTHER).—Ver. 4. "God leaves sinners without answer and help, in order that they may come to the knowledge of their sin" (HENGST.).—Ver. 5. God aims at the heart of man.—Ver. 6. Conversion is a step backward, but one which is also a step forward, and that from idols to the living God.—Vers. 7, 8. As with respect to whole lands, so with respect to the individual man, visitation ends at last in utter destruction. He that wooed to repentance adjudges to perdition. The heart which has become stone is rejected.—Lot's wife, for example, is a sign; proverbs are such as Sodom and Gomorrah, Dathan and Abiram, Judas, etc.—The cutting off from Israel often takes place inwardly, so that only the individual himself knows about it.—"Although God does not always cause hypocrites to be publicly put to shame, yet the testimony of their own conscience is often punishment enough" (CR.).—"Because God sees, hears, knows all, He will one day also give an answer as respects all, not only to pious hearts, but also to the ungodly, although such an answer is long delayed" (W.).—Vers. 9, 10. "When the men of the world do not hear from the true prophets what they would like to hear, they are wont to seek out the false prophets. In this way they have already fallen into the judgment of God, for there are no false prophets without God's will. But now they are expressly said to share also the judgment on the false prophets" (LUTHER).—"Such miserable men, who themselves lie under the destiny of God, are led by Him whither they will not, and are hastening to meet the judgment, cannot possibly furnish a staff for others" (HENGST.).—He who does not wish the truth—and truth for man consists first of all in the knowledge of sin—is brought to ruin at last by the lie, notwithstand-

ing all his asking after truth and speaking of truth.—God manifests Himself therefore to hypocrites also, but as righteousness.—"God plants the pious, but roots out the ungodly, hearers and teachers alike" (STARCK).—Ver. 11. And yet all at last turns out for the good of His children.—"If the flourishing of the false prophets serves to test the faith of the pious, their fidelity in confession, their steadfastness, the judgment on them and on those who follow them confirms the pious in their piety" (LUTHER).—Even the burning houses of the wicked are a light on the way of the pious.—The universal approbation which apostasy from God enjoys in the world would lead, if it were possible, to the very elect being seduced in such days as ours. And therefore not only must the world pass away with the lust thereof daily before the eyes of those who, blessed be God, can see, but striking judgments of God as well must confirm to those that hear God's word the fact that it alone abideth for ever.—"How merciful is God, who reclaims the wanderers, and cleanses the polluted, and in His judgments still fulfils His promises!" (LUTHER).—Ver. 13. Land and people,—the former suffering for the sake of the latter, the latter through the former.—Sin the destruction of the people.—"Although public calamities have their natural causes, they stand under God's government" (STARCK).—Ver. 14. "The Jews in all likelihood placed much reliance on the commandments and the intercession of the saints, and supposed that on this account they need not be afraid of the threatenings of the prophets. But such empty hope Ezekiel dismisses" (LUTHER).—Ver. 15 sq. "If the godly in such judgment cannot be heard when they pray for the ungodly, how much less will the latter find audience for their own persons!" (LUTHER).—Godliness has the promise of this life also.—"The cause of wars is sin, which God means to punish; but He means to test the godly also in their patience, and to visit them" (LUTHER).—Vers. 21-23. "In a similar relation with the people of the Old Covenant stand the Christian nations, only that in their case the responsibility appears enhanced" (HENGST.).—God's righteousness is clearly manifested in those that perish, as well as by means of those that escape.—"The ungodly man, so long as he remains unconverted, at most keeps in check, but never changes, his disposition" (LUTHER).—"Comfort lies in the justification of the ways of God. Knowledge of the greatness and depth of sin—this is in all cases the chief foundation of the theodicy" (HENGST.).—Even these miserable ones may be an apologetic.—"So long as we do not understand that God on just grounds acts sternly, so long are our souls distressed and tormented" (CALV.).

4. *The Parable of the Vine Tree for the Burning* (ch. xv.).

- 1, 2 And the word of Jehovah came unto me, saying, Son of man, what shall the wood of the vine be more than any wood? the vine-branch which was
- 3 among the trees of the forest! Is wood taken thereof to do any work? Or
- 4 do they take a peg of it to hang any vessel thereon? Behold, it is [was] given to the fire for fuel [wood]; its two ends the fire consumed, and its middle
- 5 is scorched; is it fit for any work? Behold, in its uninjured state, it will not do for any work; how much less, when the fire hath devoured it, and it is

- 6 scorched, will it still do for any work? Therefore, thus saith the Lord Jehovah, As the wood of the vine among the wood of the forest, which I have given to the fire for fuel, so have I given the inhabitants of Jerusalem.
- 7 And I have set My face against them; from the fire they went out, and the fire shall consume them; and ye know that I am Jehovah, when I set My
- 8 face against them. And I have made the land a desolation [a wilderness], because they have committed treachery: sentence of the Lord Jehovah.

Ver. 2. Sept.: . . . *τι ἂν γένοντο*—Vulg.: . . . *quid fiet*.

Ver. 4. Παρὶς ἡ συμ δίδεται . . . τῇ πατ' ἰσχυροῦ καθαροῦ αὐτῆς ἐκκαίεται—

Ver. 6. For *וְעַד* there is a plural reading: *וְעַד*.

EXEGETICAL REMARKS.

A figure (vers. 1-5) and its application (vers. 6-8). The former is carried out in detail; the latter follows in the shape of interpretation. With much plausibility, Neteler (comp. ver. 7 with ch. xiv. 22 sq.) refers what follows specially to "the remnant left over," in support of which the connection with what precedes might be pleaded; but it must not be forgotten that this remnant are the justification of the judgment on the whole; and hence, that the reference generally to Judah and Jerusalem is to be maintained.

Ver. 2. The figure of the vine or vineyard is in current use for Israel (Deut. xxxii. 32; Isa. v.; Hos. x.; Jer. ii. 21; Ps. lxxx. 9 [8]; Matt. xxi. 33 sq.) in manifold shades of meaning,—sometimes the noble vine, sometimes the degenerate, sometimes the wild vine. The latter is perhaps the idea lying at the foundation, no stress, however, being laid upon it; but the vine in general, as compared with other wood, is meant to be spoken of, so that the figure of the vine furnishes merely, as it were, the customary title of Israel. What superiority has Israel, although the so-called "vine," as a nation over other nations? Culture makes the vine a vine, just as it causes it to bear noble fruit. Now, however, instead of the despised culture, there manifests itself the judgment of God! Hence, also, *עץ*: the wood of the vine.—*מִן־הָעֵץ*, not so much: what superiority has it? as rather: what will be its fate? how will it fare with it? as judgment is hinted at.—*מִכָּל־עֵץ*. Every other wood can be made use

of; the vine, on the contrary, is of no service except for its fruit. The answer supposed for the question, therefore, not merely denies the claim to a better fate, but even makes the wood of the vine inferior to other wood, that is to say, when it fails of its aim. This is the intermediate thought, which the apposition (corresponding as it does with the accents): *הַמִּזְרָה אֵלֶיךָ*, explains.

Differently the Sept. and Vulg. *וְעַד* (commonly so called from *paring* or *pruning*; according to others, from *intertwining*; or, "that which shoots"; *וְעַד* is used to express a process—that of nipping off—derived from vine-culture) is the plant of the vine (Isa. xvii. 10), which accordingly has been removed from its original habitat in the wilderness, in order to be planted, to be cultivated. The masc. *הָעֵץ* refers to wood, as being the connection in which the *מִזְרָה* is thought of. So also in what follows. If it has

not repaid the planting, and this is the case here—but it is not expressly said that it had become degenerate, had borne no fruit at all or bad fruit (HENGST.: "the vine-shoot which is among the trees of the forest"=the vine which corresponds with the forest-trees in barrenness, as it is mere wood; the wild vine does not occur at all in Scripture),—the questions that follow naturally suggest themselves in this connection.—Ver. 3. For use its diameter even unfits it (HIRTZIG); while its appearance is too paltry for ornament, and it is too weak to bear anything except fruit.—Ver. 4. Useless as wood, because it is of service merely for its fruit, it falls of right to the fire (John xv. 6; Matt. vii. 19). But still less is to be thought of it, and therefore, just as at the beginning (ver. 2) a question was put as to its fate, the question is renewed in view of the effect of the fire. The two ends are in the application perhaps not so much the kingdom of the ten tribes and Judah, as rather those tribes of Israel on the one side and on the other; so that the middle piece, which may still come in question, is Judah with Jerusalem, or the latter alone. *נֶחֱרַץ* partic. Niph. of *חָרַץ*. Figure and reality run-

ning into one another. What is in prospect is in part realized fact, on the ground of which a further question is put (Matt. iii. 10; Heb. vi. 8).—Ver. 5. *הַנֶּחֱרַץ* resumes the parallel *הָעֵץ* of

ver. 4. What could not even be in its uninjured state, can much less be when the case stands with it as in ver. 4.

The carrying out of the figure already indicated its reference generally; the application now interprets it expressly of the inhabitants of Jerusalem.—Ver. 6. *וְעַד־נֶחֱרַץ*, such a destiny as has just been

made to take effect. HENGST.: "which I give" by a law of nature with regard to the vine.—Ver. 7. Ch. xiv. 8.—From the fire, etc., that is to say, in the sense of vers. 4, 5. Already burnt, they would have required to be on their guard against the fire. But in this way that is only "the beginning of the end" (HENGST.). Many expositors point specially to the experiences of the divine wrath under Jehoiakim and Jehoiachin. But comp. on vers. 4, 5. (Grot. proverbially: coming out of the one, the other will fall upon them.)—Ch. v. 4, x. 2.—Ver. 8. Ch. xiv. 15, 16, 18.

DOCTRINAL REFLECTIONS.

1. The temple of Herod even was decked off with the "distinguishing mark" of Israel, the vine and its clusters (JOSEPHUS, *Wars of the Jews*, v. 5. 4).

2. What is here called the "wood," Paul would express by the words: "after the flesh."

3. "The chosen people of God, if they deny and profane the Holy Spirit of heavenly fruitfulness, who works in them, are, as regards the barren wood of their original stock, less than all other nations" (UMBREIT).

4. "A nation or an individual to whom God has made Himself known, and who turns His grace into lasciviousness, sinks far beneath those who have not known God. Heb. vi. 4 sq." (HENGST.)

5. "The Church is not to be a wilderness, but a vineyard; is not to bear flowers only, or leaves and twigs merely, but fruit. She is not an apple-tree or fig-tree, but a vine. Wine cheers, inspirits, enlivens. Outwardly insignificant, there is the noblest power within. The grace of Christ working through poor apostles" (A LAPIDE).

HOMILETIC HINTS.

Ver. 2 sq. The question as to superiority was called forth by the vainglory and self-complacency of Israel. They boasted of being superior, and therefore what they are to become is held up before them; for it is not what we seem to ourselves to be that constitutes our superiority over others, but it is what has come out of us that will ultimately show whether we are to go to the right hand or to the left. The end decides the matter. It is not: the beginning good, everything good.—"Our faith constitutes our superiority, proving itself as it does in our conduct

and edifying others" (STARCK).—If thou hast, why boastest thou thyself, seeing thou hast received it? Keep what thou hast, that no man rob thee of thy crown.—"The intention of the prophet is to humble the foolish self-confidence of the people, who boasted themselves of the gifts of God's grace, as if they were mere natural excellences. On the ground of His benefits they took a stand against God" (CALV.).—"The comparison with plants and trees is in many respects a suitable one for man" (STARCK).—"Believers have but a mean appearance before the world; but in Christ, the True Vine, they are fruitful, John xv." (STARCK).—"He who looks at the vine as regards its wood will scarce reckon it among the trees. It lies at the feet of the trees of the forest. Their wood far surpasses its wood. But because God had planted Israel, he came forth from the wilderness of all the nations. Out of Egypt God brought him (Ps. lxxx. 9 [8] sq.). Other nations, on the contrary, flourished by means of arts, riches, population, capacity for war, etc. These were lofty forest trees, which drew the eyes of all upon them. Israel stood and fell with God's grace" (CALV.).—To the Jews the law was given very much as a vine-dresser's knife, that they might bring forth more fruit.

Ver. 6 sq. "God is always punishing; but the punishment is unto destruction when He sets His face against the sinner" (LUTHER).—"The fact that one evil is past makes men secure without reason, for another comes after it" (STARCK).—"Let us learn from this chapter to beware of fleshly security" (LUTHER).

5. *The Story of the Lewd Adulteress* (ch. xvi.).

- 1, 2 And the word of Jehovah came unto me, saying, Son of man, cause Jeru
- 3 salem to know her abominations; And say, Thus saith the Lord Jehovah unto
- 4 Jerusalem: Thy origin [extraction] and thy birth is of the land of the Canaanite;
- 5 thy father was the Amorite, and thy mother a Hittite. And [as regards] thy
- 6 birth, in the day that thou wast born, thy navel was not cut, neither wast
- 7 thou washed with water for cleansing; and thou wast not rubbed with salt
- 8 at all, nor wast thou wrapt in swaddling-bands at all. No eye had pity upon
- 9 thee [looked upon thee compassionately], to do one of these things for thee, to bend
- 10 over thee; and thou wast cast out upon the face of the field [upon the open field],
- 11 in contempt of thy soul [life], in the day that thou wast born. And I passed
- 12 by thee, and I saw thee stamping [or, trampled] in thy blood, and said unto thee,
- 13 In thy blood live! and [yea] said unto thee, In thy blood live! Ten thousand
- 14 [myriads] like the bud of the field I made thee [to be, to become]; and thou didst
- 15 increase [didst grow up] and wax great, and camest to most excellent ornament;
- 16 thy breasts became firm [rose up], and thy hair grew, yet thou wast naked and
- 17 bare. And I passed by thee, and saw thee, and, behold, [it was] thy time, a
- 18 time of movements of love, and I spread My wing over thee, and covered
- 19 thy nakedness; and I swore unto thee, and entered into covenant with thee
- 20 —sentence of the Lord Jehovah—and thou becamest Mine. And I washed
- 21 thee with water, and rinsed thy blood from off thee, and anointed thee with
- 22 oil. And I clothed thee with brodered work, and shod thee with tachash,
- 23 and I wrapped thee round with byssus, and covered thee with silk. And I
- 24 decked thee with ornament, and put bracelets upon thy hands, and a chain
- 25 about thy neck. And I put a ring in thy nose, and earrings in thine ears,
- 26 and a splendid crown upon thy head. And thou didst adorn thyself with
- 27 gold and silver, and thy clothing was byssus and silk and brodered work;
- 28 fine flour, and honey, and oil didst thou eat; and thou wast [becamest] exceed-

ingly beautiful, and didst prosper into [attain unto] a kingdom [kingly authority or
 14 dignity]. And thy name went forth among the heathen for thy beauty; for
 it was perfect through My adornment, which I put upon thee—sentence of
 15 the Lord Jehovah.—And [yet] thou didst trust in thy beauty, and didst play
 the harlot upon thy name, and didst pour out thy fornications upon every
 16 one that passed by; his it was. And thou didst take of thy garments, and didst
 make for thyself high places, spotted [patched] ones, and didst play the harlot
 17 upon them: they should not come, neither should it be. And thou didst
 take articles of thy splendour [thy splendid jewels] of My gold and My silver,
 which I had given thee, and didst make for thyself images of men, and didst
 18 play the harlot with them. And thou didst take thy brodered garments,
 and didst cover them; and My oil and My incense thou didst set before them.
 19 And My bread which I gave thee, fine flour, and oil, and honey I gave thee
 to eat, and thou didst set it before them as a sweet savour: and it was so—
 20 sentence of the Lord Jehovah. And thou didst take thy sons and thy daugh-
 ters, whom thou barest unto Me, and didst sacrifice them to them to devour;
 21 was it less than thy whoredoms? And thou didst slay My sons, and gavest
 them up, in causing them to pass through [the fire] for them [i.e. for the idols].
 22 And with all thy abominations and thy whoredoms thou didst not remember
 the days of thy childhood [youth], when thou wast naked and bare, wast
 23 stamping [trampled] in thy blood. And it came to pass after all thy wicked-
 24 ness—woe, woe unto thee! sentence of the Lord Jehovah—That thou didst
 build for thee a vault, and didst make for thee a high place in every street.
 25 At every head of a way [crossway, parting-way] thou didst build thy high place,
 and didst put to shame [didst abhor] thy beauty, and didst spread out thy
 26 feet to every passer-by, and didst multiply thy whoredoms. And thou
 didst whore after the sons of Egypt, thy neighbours, great of flesh, and
 27 didst multiply thy whoredoms, to provoke Me to anger. And, behold, I
 stretched out My hand over thee, and diminished thy allowance, and gave
 thee to the soul of them that hated thee, the daughters of the Philia-
 28 tines, who were ashamed of thy lewd way. And thou didst whore after
 the sons of Asshur for want of being satisfied; and thou didst whore with
 29 them, and still wast not satisfied. And thou didst increase thy whore-
 dom unto the land of Canaan, Chaldea, and even with this wast not satis-
 30 fied. How exhausted [spent with longing] is thy heart—sentence of the Lord
 Jehovah—when thou doest all this, the doing of an imperious whorish woman.
 31 When thou didst build thy vault at the head of every way, and madest thy
 high place in every street, thou wast not like the harlot, to scorn the hire.
 32 The woman that committeth adultery under her husband receiveth strangers!
 33 To all harlots they give [are accustomed to give] a present [a gift], and [yet] thou
 gavest thy presents to all thy lovers, and didst make presents to them, to
 34 come to thee on every side for thy whoredoms. And there was in thee
 * the contrary of women; in thy whoredoms they did not follow after thee for
 whoredom, and in thy giving of hire when no hire was given to thee; and
 35 [so] thou wast the contrary.—Therefore, O harlot, hear the word of Jehovah.
 36 Thus saith the Lord Jehovah: Because thy brass was poured out [emptied out],
 and thy nakedness uncovered in thy whoredoms with thy lovers, and with all
 the filthy idols of thy abominations, and according to the blood of thy sons,
 37 whom thou hast given unto them; Therefore, behold, I am gathering all
 thy lovers, to whom thou wast pleasant, and all whom thou hast loved, with
 all whom thou hast hated; and I gather them against thee from round about,
 38 and uncover thy nakedness unto them, and they see all thy nakedness. And
 I judge thee with the judgments of adulteresses and of those who shed blood;
 39 and I make thee into blood of fury and jealousy. And I give thee into their
 hand, and they throw down thy vault, and demolish thy high places; and
 they strip thee of thy clothes, and take the articles of thy splendour [thy splendid
 40 jewels], and leave thee naked and bare. And they bring up a company against
 thee, and cast at thee with stones, and hew thee down with their swords.

- 41 And they burn thy houses with fire, and execute judgments upon thee before the eyes of many women; and I make thee cease from being a harlot, neither
 42 shalt thou give hire any more. And I make My fury rest in thee, and My jealousy departs from thee; and I take rest, and I will no more be angry.
 43 Because thou hast not remembered the days of thy childhood [youth], and didst rage against Me in all this, behold, I also have given thy way upon thy head—sentence of the Lord Jehovah—and hast thou not committed lewdness above all thy abominations?
 44 Behold, every one that deals in proverbs shall utter a proverb against
 45 thee, saying, As is the mother, so is her daughter. Thou art thy mother's daughter, that spurneth [casteth off] her husband and her children; and thou art the sister of thy sisters, who spurned their husbands and their
 46 children; your mother is a Hittite, and your father an Amorite. And thy great sister is Samaria, she and her daughters, that dwell at thy left; and thy smaller sister than thou, that dwelleth on thy right, is Sodom and
 47 her daughters. And [yet] thou didst not walk in their ways, nor didst after their abominations; as only a little, thou wast more corrupt [didst act more corruptly] than they in all thy ways. As I live—sentence of the Lord Jehovah—if Sodom thy sister hath done, she and her daughters, as thou hast done and
 49 thy daughters! Behold, this was the iniquity of Sodom thy sister: pride, fulness of bread, and rest free from care [tranquil security], were to her and her daughters; and the hand of the poor and needy she did not take hold of
 50 [strengthen]. And they were haughty, and committed abomination before Me;
 51 and I removed them when I saw it. And Samaria hath not committed the half of thy sins; and thou didst multiply thy abominations more than they,
 52 and didst justify thy sisters by all thy abominations which thou didst. Thou also bear [take upon thee] thy disgrace [shame], which thou didst adjudge to thy sisters; by thy sins, wherein thou hast done more abominably than they, they will be more righteous than thou; and [yea] also be thou ashamed, and bear thy disgrace, because thou didst justify thy sisters.
 53 And I turn back their misery, the misery of Sodom and her daughters, and the misery of Samaria and her daughters, and the misery of thy miseries
 54 in the midst of them. That thou mayest bear thy disgrace, and be
 55 ashamed of all that thou hast done, in that thou comfortest them. And thy sisters, Sodom and her daughters, shall return to their first estate, and Samaria and her daughters shall return to their first estate, and thou and thy daughters shall return to your first estate. And Sodom thy sister was not for a
 57 report in thy mouth in the day of thy haughtinesses, Before thy wickedness was discovered, as at the time of the scorn of the daughters of Aram, and of all her [Jerusalem's] surroundings, the daughters of the Philistines, who despised
 58 thee round about. Thy lewdness and thy abominations, thou hast borne
 59 [barest] them—sentence of Jehovah. For thus saith the Lord Jehovah: And I did with thee as thou hast done, who didst despise the oath to break the
 60 covenant. And [yet] I remember My covenant with thee in the days of thy
 61 childhood [youth], and establish unto thee an everlasting covenant. And thou rememberest thy ways, and art ashamed, when thou receivest thy sisters, those greater than thyself along with those smaller than thyself; and I give
 62 them to thee for daughters, and not by thy covenant; And I establish My
 63 covenant with thee; and thou knowest that I am Jehovah. To the end thou mayest remember, and be ashamed, and there may be no more opening of thy mouth because of thy disgrace, when I cover for thee all that thou hast done: sentence of the Lord Jehovah.

Ver. 4. Sept.: . . . οὐκ ἴδους τ. ματαίης σου . . . οὐκ ἐλαύθης τῷ χριστῷ μου—Vulg.: non es tota in salutem—Sept., Syr., hex., and Arabic read: יָדָע, uidera tua.

Ver. 5. . . . ὀφθαλμοί μου ἐπὶ σοὶ . . . τούτων, τῶν κατὰ τι ἐπὶ σοὶ . . . τῇ ἐπαλιότητι τῆς ψυχῆς σου—

Ver. 6. . . . περιμύνηται ἐν τῷ αἵμ. . . . ἐν τῷ αἵματι σου ὁ ἔχων σου, ἢ ἐλάττω (ver. 7).—For יָדָע, there is a reading יָדָע, uidera tua.

- Ver. 7. . . . *π. εὐαγγελος εἰς πάλιν πάλιν*—Vulg.: *Multiplicatam quasi germen . . . et ingressa es et parvenisti ad mundum multibrem*; . . . *nuda et confusione plena*.—For *וְיָשׁוּב*, there is a reading: *וְיָשׁוּב*.
- Ver. 8. . . . *ὡς παῖρος καταλινύων*.—Vulg.: *tempus tuum, tempus amissionis*.
- Ver. 12. *π. ἰδοὺ ἰσχυροὶ ἰσὶ τὸν μισθὸν σου . . . π. ἐστράφησαν καυχῆσαι*—
- Ver. 13. For *וְיָשׁוּב*, there is a reading: *וְיָשׁוּב*, *et vestimenta tua*; Sept., Syr.
- Ver. 15. . . . *ὡς οἶνος ἰσχυροὶ*—Vulg.: . . . *ut ejus feres*—Sept. reads: *וְיָשׁוּב*, in the sing.
- Ver. 16. . . . *ὡς μὴ εὐαγγελος οὐδ' οὐ μὴ γέννηται*.—Vulg.: . . . *sicut non est factum neque futurum est*.
- Vers. 19, 20, 21. . . . *π. γέννηται μετὰ ταῦτα . . . π. ἰλαβεις . . . Ὁς μισθὸν ἰσχυροῦ, π. ἰσχυροὶ τ. τινος . . . ἰσὶ το ἀπορροαζόμενοι εἰς αὐτὰ ἰσὶ αὐτοῦ*. (Many C dices and the Complut. have the plural: *וְיָשׁוּב*; see also vers. 25, 26.)
- Ver. 27. *Ἐὰν δὲ ἰκτύνῃ τῇ . . . π. ἰλαβεις . . . π. παραδωκὼν εἰς εἰς ψυχὰς . . . τας ἰαλλουσας εἰς ἰσὶ τ. ἰδοὺ σου ἦν ἰσχυροῦ*.—Vulg.: *et auferam justificationem tuam*—(Another reading: *וְיָשׁוּב*.)
- Ver. 28. . . . *θυγατρίδας Ἀσσυρίων . . . π. ἰσχυροῦ π. οἶνος ἰσχυροῦ*.
- Ver. 29. *π. ἰσχυροῦ τῇ διαδουκῇ σου πρὸς γὰρ Χαν. π. Χαλδ.*—Vulg.: . . . *in terra Chan, cum Chaldeis*—
- Ver. 30. *Τὴ διαδουκῇ τῇ θυγατρίδας σου . . . ἰσὶ τῇ συνέσει . . . π. ἰσχυροῦ τριῶν ἐν τῇ θυγατρίδας σου*—Vulg.: *In quo mundabo cor tuum . . . cum facias omnia hæc . . . ?*
- Ver. 31. . . . *π. ἰσχυροὶ ὡς πόρνη εὐταγοῦσα μεθωματα*—Vulg.: . . . *nec facia es quasi meretrix fastidio augens pretium, sed (ver. 32) quasi uxor adultera*—
- Ver. 32. *Ἡ γυνὴ . . . ἡμεῖς σου, πᾶρα τ. ἀνδρὸς αὐτῆς λαμβανουσα μεθωματα πᾶσι (ver. 33) τ. ἰσχυροῦ αὐτῇ ἀπορροαζόμενα μεθωματα*.—K *su diducas* . . .
- Ver. 34. . . . *ἰσχυροῦ πᾶρα τ. γυναικὸς ἰσὶ τ. πόρνη σου, π. μετὰ σου παρρησιασθῇ ἰσὶ το ἀπορροαζόμενα εἰς μεθωματα π. σου μὴ οὐκ ἰδοὺ*—Vulg.: *et post te non erit fornicatio*—
- Ver. 36. For *וְיָשׁוּב*, the Sept., Chald., Arab., Vulg. read: *וְיָשׁוּב*.
- Ver. 37. . . . *π. ἀποκαλύψει τ. κακίας σου πρὸς αὐτοῦ*—
- Ver. 40. . . . *ἀξουσιν ἰσὶ εἰς ἔχλους*—
- Ver. 42. . . . *π. οὐ μὴ μεμνημένη οὐκ ἔστι*.
- Ver. 43. . . . *π. ἰσχυροὶ μὴ . . . π. οὐκ ἰσχυροὶ τ. ἀξουσιν σου ἰσὶ πᾶσι τ. ἀνομιῶν σου*.—Vulg.: . . . *propositi* . . . *et non feci justa scelera tua in omnibus abominationibus tuis*. (For *וְיָשׁוּב*, there is a reading: *וְיָשׁוּב*, which also that of Syr. and Arab.—Sept., Syr., and Arab. read: *וְיָשׁוּב*, without the negation.)
- Ver. 46. . . . *ὡς πρὸς θυγατρίδας . . . ἡ θυγατρίδας*—
- Ver. 47. K *οὐδ' ὡς . . . οὐδὲ κατὰ . . . πᾶρα μισθὸν π. ἰσχυροῦ*—Vulg.: *fecisti pauculum minus; pene scelera fecisti*. (Another reading: *וְיָשׁוּב*.)
- Ver. 49. . . . *π. ἰσχυροὶ οὐκ ἰσχυροὶ αὐτῇ*—
- Ver. 50. Vulg.: *sicut vidisti*. (Another reading: *וְיָשׁוּב*.)
- Ver. 51. Another reading: *וְיָשׁוּב*, *præ illa*.
- Ver. 53. Vulg.: *Et civitatem restituens eas conversione Sodomorum c. filiabus . . . et conversione Samariæ . . . et conversionem reversionem tuam*—
- Ver. 55. . . . *ἀποκαταστήσονται καὶς ἡσὶ ἀς ἀρχῆς*—
- Ver. 56. *π. εἰ μὴ ἦν Sodomæ*—
- Ver. 57. *πρὸ τοῦ . . . ἰσὶ τῇ συνέσει ἡσὶ εἰς*—Vulg.: *Palmarum*—(Another reading: *וְיָשׁוּב*.)
- Ver. 61. *π. δώσω αὐτάς σου εἰς εὐνοδοῦσαν*—

EXEGETICAL REMARKS.

The humbling prophetic discourse passes from the designation of the vine to that other, where Jerusalem specially is spoken of as the "daughter" of Zion. At the basis of such a conception of the people, i.e. of Judah as a woman in their still standing capital city, the leader of fashion, there lies the mystery of Jehovah's covenant as a marriage. To the course of sinning stretching over centuries, and with special reference to *מַעַל מַעַל* in ch. xv. 8, there corresponds the detailed picture, which borrows its colours and therewith obtains its justification from the thoroughly sensual idolatry into which the people had fallen. It is spoken after the manner of the East, and must be translated into the language of the West,—in other words, traced back to its spirit and the ideas lying underneath. The story which is therein related is in so preponderating a degree a story of sin (vers. 2-34), and the punishment of sin (vers. 35-52), that the glimpse of grace, with which the long chapter concludes, only occupies the verses 53-63. ("The whole representation runs on like a progressive drama, which in an earthly picture sets forth so vividly the conflict of the holy love of God with man's unfaithfulness, that many a reader certainly, with feelings of shame, will exclaim: My soul has been the faithless spouse of God!"—SCHMIEDER.)

Vers. 2-14. *The Grace at the Beginning.*

In this way (comp. Deut. xxxii.) the abominations (ch. vii. 3, 4, 9) of Jerusalem—representing the people in their own land—are to be the more affecting brought home to her consciousness, are to be held up before her in so much the more shameful a light ("the abominations of Canaan," Häv.). "He first loved us," is the golden background for the dark and gloomy picture which follows, but which even in Ver. 2 is kept in view, and already in Ver. 3 hints at Jerusalem's Canaanitish origin. Of such a nature are those abominations of hers which the prophet is to make known to Jerusalem, that such an inference seems justifiable, and one that may be drawn. (Kimchi, Grotius, have supposed an announcement by means of a letter!)—As in the figurative expression: *מַעַל מַעַל* (from *מַעַל*, to dig), the reference is to the place

where metals are found (comp. Isa. li. 1), or to the source (Häv. compares ch. xxi. 35 [30], and understands: "place of generation," corresponding to the father, just as the place of birth corresponds to the mother), so also *מַעַל מַעַל*, which is likewise in the plural, means something belonging to the sphere of nature. The higher divine origin of the people is, in fact, lost sight of; they are conceived of as regards the land of their

natural development, where their capital city is situate. The intermediate thought is the implied accusation, that they have not dealt with the inhabitants of the land in accordance with the promise (comp. Ex. xxiii. 32 sq.; Deut. vii. 1 sq.), but have become degenerate like them, and therefore themselves ripe for extermination. Just as in John viii. 44, in contrast with Abraham, "the devil" is spoken of as the "father" of the Jews, so here the Amorite (Gen. xv. 16; Josh. x. 5), who by himself, or also along with the Hittite, is elsewhere named instead of the Canaanite in general, either because these two were the most distinguished of the Canaanitish nations, or because with them more than the rest of the Canaanites the earliest reminiscences of the fathers of the Jewish people were connected (Gen. xxiii., xxvi. 34, 35, xxvii. 46, xxviii. 1, 6, 8). Where, as here, the reference was to the land, it was the Canaanite (in Greek: the Phœnician) who principally came into consideration with the Jews (Gen. xxxviii. 2). What is implied in the expression *Canaanite* might be seen already in Gen. ix. 25, were not the Hamitic corruption of this people (comp. in what follows the different hints of this) a fact established from profane literature even. The close intercourse with the Semitic tribes, already carried on in earliest times, is reflected especially in the Semitic character of the language of Canaan; it was the overpowering spirit of the Semitic to which almost all the Hamitic dialects have succumbed: so much the more ignominious must the spiritual dependence of the degenerate Jews, with which Ezekiel charges them, appear. (Comp. Zeph. i. 11.)—Ver. 4. The circumstances connected with the birth, of which the description is still continued in ver. 5, point to Egypt, where the nation first saw the light of day.—הַקֶּרֶת, inf.: the being born. The

dagesh after shurek is unusual.—שָׁקַת and כָּרַת, both times with dagesh: *shorreck, chorrath*.—The bandaging and cutting of the navel-cord, as is necessary after the birth for the independent life of the child. And just as in this way there is expressed what is necessary, so in the washing with water we have what is customary and fit. קִשְׁטָה only here; probably a Chaldaic form for

קִשְׁטָה. Other derivations from שָׁקַת or שָׁקַת: *ad lenimentum*, JARCHI: "for brightness," COCC.: *ad jucundum aspectum meum*.—What was done elsewhere to new-born infants (according to Galen), and is still done in the East down to the present day, in order to harden the tender skin, according to HÄV. and HITZ., because of the symbolic meaning of salt, in order to express the hope and wish for a vigorous life.—Augusti derives from this the usual sprinkling of salt in baptism,—is perhaps at the same time intended to serve for a more thorough cleansing, or (according to others) for healing the wound of the navel. It was not fostering care that fell to the lot of Israel's national life in the times that succeeded Joseph, when they grew from a family into a nation, but envy, persecution, contempt on the part of the Egyptians; so that they must have looked like an exposed Bedouin female infant (foundling) abandoned to its misery (a heathen custom prevailing in many quarters), given over to perish.—Ver. 5. Those who had looked up to Joseph did

not even look down with compassion on thee.—"The existence (soul) of Israel as a nation was an object of abhorrence to the Egyptians. The image of a child the more suitable, as Moses, the type of his people, was actually exposed," etc. (HENGST.) [Others: inasmuch as thou wast to them an object of loathing; or: in the loathing which thou hadst of thine own life.] Such outward misery is not conceivable without a corresponding inward misery. Hengst. makes the wretched condition in Egypt to be a punishment of the evil tendencies dwelling in Israel from of old (Gen. xv. 13, 14).

In contrast with such neglect (ver. 4) and such treatment (ver. 5) on the part of man, the divine compassion rises up into greater prominence in Ver. 6. Jehovah is portrayed after the similitude of a king (as so often in the German legends a king's son finds a deserted maiden), who passed thereby, perhaps on the chase.—In the blood still adhering from the time of birth (Juv. Sat. 7: *adhuc a matre rubentem*). But by this expression is at the same time meant to be signified the danger to the life of the child, and not merely its impurity (*quamquam fœda es sanguine, volo te vivere*). [TARGUM and RASHI: of the blood of circumcision and of the passover lamb; the verse *Blessing* in the ritual of circumcision.] As in this way from the very commencement בְּרִמְיָךְ

is connected in thought with the desperate movement or situation of the child, in like manner it is afterwards to be joined both times with חַיִּי.

It is from the first the word of promise (אֲמַר לְךָ twice), but as being seriously meant and certain, and hence continued without interruption, rendered more vivid by means of the repetition. מְבוֹסֶסֶת. Hithpalel of בָּסָה, Ges.: given up to

be trodden under foot. The root-meaning is "to tread down," "to trample." ("This child was able to survive such trampling" HENGST.) HÄV.: "despised," in a derivative signification. The continued promise of life in the midst of danger continually threatening, makes us think besides of Ex. iii. 2.—In Ver. 7 there follows the mightily efficacious blessing in the increase of the people, a visible confirmation and realization of the word of promise (Ex. i. 7, 12). According to Hitzig, we have by this means a transition from the figure to the thing signified. According to Hengst., the subject in hand is an ideal child, that comes to view in a multiplicity of separate existences; רַבְבָּה is not one myriad, but a

numerical measure, an ideal unity, embracing a multitude of actual myriads (Num. x. 36; Deut. xxxiii. 17).—בְּעֵרֵי עֲרִיסִים, either: into the age

when maidens think of dress and finery (when would that be?), or, from the fact of her being naked, of the highest charm of youthful beauty, which would quite fit into the context. [HÄV.: "the most distinguished morning-time of life, the most beautiful season of youth." And just as he appeals in support of this view to Ps. ciii. 5 [4], so Hitzig at the same time appeals to Ps. xxxii. 9 for an explanation in the sense: "and thou wastest along in the ornament of cheeks."]

—The sprouting hair about the *pudenda* as a sign of becoming marriageable. Indecent (HÄV.) nakedness is not the subject in hand, but merely

nakedness in contrast with clothing and ornament.

Ver. 8 brings to view a significant act of grace on Jehovah's part, parallel to that in ver. 6. The parallel is not, that after "the founding of the city" there comes now "its passing into the hands of Israel, and that for the dwelling-place of Jehovah;" nor that in the one case we have "the wandering horde," and in the other "the covenant at Sinai" (HITZ.); but it consists in this, that as Jehovah's mercy was shown to the people by their preservation and increase in Egypt, so it was shown by their deliverance from Egypt, which reached its immediate close in the giving of the law at Sinai; in the former case more outwardly, in the latter for the most part in an inward way.—Thy time, connected by means of the "seeing" with what goes before, is defined by the following עַתָּה הָיִים (woolwing-time), as mean-

ing that the marriageable one has become ripe for love.—The spreading of the corner of the upper garment and the covering of the nakedness symbolize in general, that He took the miserable, helpless one under His protection, interested Himself in her; specially, however, with the thought of conferring the honour of betrothal, marriage—comp. Ruth iii. 9 (in which connection Cocc. makes mention of the covering cloud at the departure from Egypt and the passage through the Red Sea); a thought which is solemnly carried out in the swearing and entering into covenant, by means of which Israel, grown into a nation, now became the peculiar people of Jehovah. Comp. ch. xx. 5, 6; Ex. xix., xx. 2, 5, xxiv.; Deut. v. 2; Eph. v. 32.—Ver. 9 in part resumes ver. 4, in order to make the cleansing appear as thorough as possible; even what still cleaved to Israel from his birth was to be put away, the reason being that they were sanctified by God to be wholly and entirely His people, to occupy a priestly place among the nations. This peculiar destiny of Israel as a nation is symbolized by the washing. [Häv.: cleansing in the solemn covenant-sacrifice, Ex. xxiv. Hitz., as already older expositors: of the laws of cleansing, e.g. Lev. xv. 19.] At the reception into the royal harem, lengthened preparations, especially purifications, are customary in the East; comp. Esth. ii. 12; Ruth iii. 3. To the same category belongs also the anointing. We are not debarred from thinking of spiritual benefits—the gifts of the Spirit in Israel.—Ver. 10. After the cleansing and anointing comes the clothing, in view already of the kingly character of Israel generally, Ex. xix. 6; Ps. xlv. The Egyptian colouring of the painting is at the same time, perhaps, not unintentional.—רָקְמָה, from רָקַם (to puncture), is em-

brodered work, specially of variegated colours; here with gold and silver, figures, flowers, etc. The art of working in various colours is even at the present day very much developed among the Egyptians.—חֲרָטִים, elsewhere only in the Penta-

teuch, of the outermost covering of the tabernacle and of the sacred furniture; here manifestly an article of luxury. Some have thought of the seal, the dolphin, the fox, a species of hyena, etc. (WINKER, *Realw.* ii. p. 596 sq.), of whose skin the shoes were manufactured. The old translations, on the contrary, leave out of view the material, and lay stress upon the colour of the

leather; not exactly blue, but of a dark colour, red, violet. BYNÆUS, *De Calc. Hebr.*: scarlet. HENGST.: morocco. Niebuhr heard in Arabia, from a learned Jew, that *tachash* is the red-coloured skin of the ram. To tanning and colouring the root-meaning of the word may possibly have some reference.—שֵׁשׁ, Egyptian *shens* or

shenti (comp. ch. ix. 2), means, like *Bureau*, cotton, of which splendid garments were worn, but also linen, which is fine like cotton. Here the finest linen headband (turban) must be meant (חֲרָטִים),

Ex. xxviii. 39.—וְחֲרָטִים (comp. ver. 8) in no way necessitates the meaning of covering with a veil (HITZ.), but ver. 13 uses the word מִשְׁ of the

clothing, which is, according to the tradition of the Jewish commentaries, silk (שיש = threads fine like hair), but according to Hitzig, coloured cloth. Comp. BRAUNIVS, *De Vest.* etc. At all events, it is meant to be the highest degree of splendour, where the clothing even is like ornament.—Vers. 11 and 12. Plainly the bride's ornaments, by the detail of which the rich and splendid era of Solomon is still more vividly set before us. Comp. besides, Gen. xxiv. 22, 30, 47. But if even the chain about the neck is something peculiar (Gen. xli. 42), so above all is the crown (Lam. i. 1; Isa. lxii. 3; Jer. xlii. 18).—Ver. 13. In consequence of the divine adorning, Israel could adorn herself (שֵׁשׁ וְחֲרָטִים), one of Ezekiel's

paronomasias), and nothing was too costly; and to such riches corresponded the maintenance, the rest of the living, as the husband has to provide it for his wife, above all in the East. The choice delicacies appear to form the contrast to the usual food of the people in Egypt. By the word לֶחֶם

there is now expressed what was hinted at already, along with the priestly elements in what goes before. By means of their kingdom the kingly character of the people in general was suitably represented before the heathen nations also, but so much the more gloriously as the Messianic idea was symbolized thereby. Besides, there is also a preparation for ch. xvii. Comp. in addition, Cant. vii. 7 [6]; Lam. ii. 15.—The extraordinary beauty of Israel is their law (Deut. iv. 6 sq.) and their Messiah (Ps. xlv. 3 [2]).—Ver. 14. Already exemplified in Ex. xv. 14 sq.; still farther in 1 Chron. xiv. 17; 1 Kings x. Let it be noted that Israel is thus spoken of as perfect through Jehovah, of grace, not by nature or by reason of merit. Faithfulness, therefore, would have kept them in this glory. (Hos. ii. 10 [8]; Mic. ii. 9.)

ADDITIONAL NOTE.

["The second stage of this allegorical history, exhibited in vers. 8-14, represents the singular honour and glory conferred on the ideal virgin in her exaltation to the rank of a spouse to the King of Zion, and her decoration with apparel suited to her elevated station. . . . The description presents a vivid and impressive image of the singular goodness of God to Israel, from the time that He visited them in Egypt, and raised them from the low and depressed condition which they held there, to the nearest fellowship with Himself, and the highest place among the kingdoms of the

earth. The relation formed between Jehovah and Israel at that interesting period had already been more than once represented under the image of the marriage-union." See Isa. l. 1, liv. 1; Hos. i.-iii.; Jer. ii. 2. "Indeed, no earthly relation could so fitly have been employed as that of marriage to exhibit the nature of that hallowed union, in virtue of which the Lord not only conferred upon them the rich dowry of temporal good, but also graciously condescended to maintain with them a most intimate and endearing interchange of love. . . . It is the internal relationship established between them and God, and the spiritual blessings immediately growing out of it, which are here primarily and chiefly referred to. Even the outward temporal blessing secured in the covenant, and in part also realized, should never have been viewed as an ultimate and independent good, but rather as the expression and emblem of something higher and better. They were not properly blessings at all, except in so far as they were held in connection with the favour of Heaven, and bespoke the fellowship of love that subsisted between Jehovah and His people. . . . But considering the state in which they were found in Egypt, they much needed to undergo a process of purification, to fit them for bearing aright so high and ennobling a character. That many rites of cleansing should have been prescribed to them, and a long course of preparatory discipline appointed, only betokened the Lord's earnest desire to have them qualified for the exalted state and destiny He wished them to fill. And throughout, nothing was wanting of tender compassion and faithful dealing on His part. From the first He crowned them with marks of His goodness. A fulness of power and glory rested on them far surpassing what their numbers alone might have warranted them to expect. And when the kingdom at last rose to meridian splendour, and received the confirmation and enlargement given to it, especially in the days of David and Solomon, the surrounding heathen were compelled to own that there is a great reality in the favour and blessing of Heaven. They saw in Israel, as a people, living monuments of the mighty efficacy of divine grace, how it can exalt the feeble, and lay the powers of the world, as well as the bounties of nature, under contribution to the furtherance of its beneficent designs."—FAIRBAIRN'S *Ezekiel*, pp. 166-168.—W. F.]

Vers. 15-34. *The Horrible Unfaithfulness.*

Ver. 15 is in the form of an introduction, which announces two parts of what follows: (1) the *nature*, (2) the *extent* (ver. 23 sq.) of the people's sinning. The inmost nature of it is represented as being a trusting (בטח) in the gift, conceived

of apart from the Giver, hence as self-righteousness, pride, security. The way in which such a self-pleasing disposition expressed itself is portrayed, in accordance with the image of a wife, as *fornication*, alike in a political and in a religious point of view, from the time of Solomon. על צדקתה

(in connection with ver. 14), on the ground of the report, the fame of thy beauty; on that ground, relying thereupon as upon a charter, that thou certainly hadst the name above others, as if nothing could rob thee of thy privilege (Jude 4;

Rev. xviii. 7). [Others: "because of" (so Eng. Vers.); or: "notwithstanding," forgetting the name which thou hadst received from thy husband; or: against, i.e. against thy husband, so that adultery would be specified, which is dragged in from ver. 32.] Deut. xxxii. 15; Hos. xiii. 6.—The flowing forth of unrestrained desire, the extent to which the degeneracy reached, is expressed in the strongest way in the words: and didst pour out, etc. (ch. xiv. 19).—לִי יָהִי.

HENGST.: "his be it," as if the words of the adulteress, that is to say, to him will I yield myself. HITZ: יָהִי, though at some distance, is the only possible subject; properly יָהִי, but the copula has fallen away because of לִי going before. KUIFER: his it became, indefinitely: what thou hadst to bestow. A contrast to וְהָיָה לִי: "and thou become mine," in ver. 8. (Comp. Ps. xlv. 12 [11].)

Ver. 16. A description in detail of the idolatry and the idolatrous worship as an abuse of the gifts and blessings of Jehovah, and a more and more heinous robbery of Him.—The worship of the high places was still a worship of Jehovah, but was already a self-willed degeneracy from the command that there should be one sanctuary (Deut. xii.), a divergence according to fancy and foreign examples. The בָּמֹת are in themselves

high places, natural heights set apart for worship, meant as they were to help the lacking elevation of heart, affecting as they did the high flight of the imagination; here, in connection with the garments: tents, made of variegated stuffs for garments, or provided with curtains of the same, or—shall we say!—laid out with variegated carpets, seeing that such things were woven by women for the Punic Venus (2 Kings xxiii. 7). HENGST.: "small idol-temples for domestic use." EWALD: small altars (vers. 24, 31). The worship of Astarte (?). Because of the epithet: כְּלֵאוֹת,

Hitzig makes mention of "smaller pieces of cloth also," but rejects the interpretation: "patched" high places; referring, however, to Gen. xxx. 35 sq. ("the sensuous piety became wanton over the party-coloured rags!")—עֲלֵיהֶם, masc., referring to בָּנֵי, the עַל pointing to the "high places," i.e.

to the high places thus clothed. [HENGST.: to be referred to the paramours, in the sense of: "with them." Others: on the carpets (?) in the tent-temples.]—בָּאוֹת, a paronomasia with בָּמֹת.

לֹא בְּאֹת, i.e. according to the law of Israel.

They ought not to find entrance. [Cocc.: which do not come from God to you, like the ark and the temple, but are inventions of your own heart!] וְלֹא יָהִי, in reference to the clause: "and didst play the harlot upon them." [Others: the like has not come to pass, nor will it ever be. HENGST.: the like shall not come nor happen, as denoting unprecedented shamelessness.]

Ver. 17. A contrast between what was taken and the purpose for which it was taken. At the same time there now comes into view (וְהָיָה) in ver. 18 for the third time) the robbery of Jehovah. Images of men—(idolatry in general) because of

the figure of a woman the idols are represented as men. [HÄV.: images of the *membrum virile* (*phallus*). EWALD: penates (teraphim), covered with ornament, set up in the house, honoured with *lectisternia*.]—Ver. 18. The “covering,” according to Hitzig, is meant of the clothing of the idols with splendid drapery; MOVES: of the wrapping up of the *phalli*, when they are placed in the shrine. The “setting before” them took place in sacrifice (Lev. ii. 1, 2).—My, not only as being from God, but still more as being destined for Him (Ex. xxx. 23-25). Ch. vi. 18, viii. 11.—Ver. 19. As for the erection of sanctuaries (ver. 16) and the making of idols (ver. 17), so for the honour paid to the same, Israel deprived herself not only of her clothes, but even of the divine food (ver. 13). The rich heathen worship of Hither Asia!—יְהוָה, not interrogatively, but the

simple shocking fact.—Ver. 20. The last step of apostasy, even their own children!—וְיָמֵיהֶם once more, as in vers. 18; 17, 16.—The worship of Moloch, as it existed from the time of Ahaz. מֹלֶךְ

is: to slay in sacrifice; and the same thing is expressed by לֹאֲכֹל, with which יָמֵיהֶם in ver. 21 is to be connected, in order to explain to us בְּהַעֲבִיר

as a lustration in the shape of burning; 2 Kings xxiii. 10; Jer. xxxii. 35, vii. 31. HENGST.: “The passing through was the mode of slaying, and the devouring was the consequence of it. The idol was supposed to be present in the fire.”—To the question: הֲמִעֲבָרָה, a negative answer is

expected, as in ch. viii. 17: Was it (the sacrificing of the children) less than, etc.? On the contrary, it far exceeded them. [HÄV.: Was there still too little of your whoredom? namely, to stop with vers. 15-19. HENGST.: Hadst thou too little of thy whoredoms?] Instead of: “thy,” we have in Ver. 21: My; what was in the former relation inhuman, was in the latter not only a robber’s, but also a murderer’s outrage against God.—Ver. 22. Where there is now a transition to the extent of the idolatrous actings, we have a very suitable retrospective glance in recapitulation (כָּל), and,

corresponding to the worst degree of outward idolatry, the forgetfulness of God in the inmost heart. The recollection of the first condition (vers. 6, 7) would necessarily have become the remembrance of Jehovah. Self-pleasing (ver. 15) did not allow it to come to this, but such non-remembrance was the parent of such gratitude.

Ver. 23. The extent to which, with such aggravation, the unfaithfulness reached. The picture, hitherto having reference to religious matters, now assumes a political hue. It appears that the representation given in vers. 15-22 is now used as a clothing for the thought in a figurative way. After all, etc. Hengst. understands the expression of time: with the oppression by the world-powers the apostasy became properly national. In that case the wickedness would require to be taken as calamity, and the misery that has come to Israel in consequence of such sins against Jehovah would have to be read between the lines, or the: woe, etc. would have to be connected with יְהוָה. But the repeated exclamation seems rather

to be a preparation for something future, the judgment still to come, and hence to be conceived of as a parenthesis, and יְהוָה to be introductory to

ver. 24; and therefore it seems necessary to interpret אֲחֵרֵי, not indeed in the way of climax (HÄV.:

even beyond, etc.), for ver. 20 sq. closed with the highest degree of guilt, but rather of the moral consequence. Such apostasy from Jehovah could not fail to be followed by the inner (political) decline of the theocracy, and the falling away to all possible world-powers.—Ver. 24. כָּבֵד, in a col-

lective sense, related to קָמָה, perhaps as altar to temple-height. Both are constructed, and thus קָמָה is distinguished from the natural פְּמֹת

The actual idolatry, or the national decline set forth under this figure, showed itself in the midst of the bustle of the city. (According to others: כָּבֵד = fornicat, in the service of those religions of

nature; farther defined by means of קָמָה as in an elevated situation, striking the eye.) Comp. ch. vi. 13.—Ver. 25. Comp. Prov. viii. 2.—וְתִתְעַבְּרִי,

as if thou thyself hadst an abhorrence of thy national glory (vers. 13, 14). [Others causatively: to make an object of loathing.]—Israel lay on the path for manifold intercourse with the world, especially between the Asiatic and African world-powers.—Ver. 26. The sons of Egypt are not its gods, and therefore the reference is to political whoredom. Let it be remembered how in express terms intercourse with Egypt was forbidden to Israel, how return thither is threatened them rather as the worst punishment (Deut. xxviii. 68); and let one compare, from the days of Solomon onwards, 1 Kings iii. 1, ix. 16, x. 28; 2 Kings xviii. 1; Isa. xxx., xxxi. 1, xxxvi. 6; Jer. xxxvii. 5, 7.—(2 Kings xvii.) But נִדְרֵי בָשָׂר is

characteristic for the licentious character of Egyptian worship (Mendes!). בָּשָׂר, the *membrum*

virile. Comp. HENGST. *Authentic*, i. p. 119 sq.; *Mos. und Egypten*, p. 216. This expressive mode of designating them is, according to Hengst., intended to mean great of power. It marks rather the brutal lowness of having dealings with a state of such a character, religiously considered, of longing after it. In accordance therewith we have the provoking of Jehovah to anger, and what follows in Ver. 27 (ch. vi. 14, xiv. 9, 13). The “diminishing” is in contrast with the “increasing.”—חֹק HENGST.: “law;” in general: what accrues of right to the wife in respect of sustenance, clothing, lodging (Ex. xxi. 10); here in particular: what is destined for Israel by Jehovah in respect of maintenance, nurture, adornment, increase (ver. 9 sq.); only not exactly with HÄV.: “the destined inheritance.” As regards the thing meant, we may compare what the nation lost in land, and people, and influence, and splendour, or the like, especially indeed through Egypt, 1 Kings xi. 18, 21, 40, xiv. 25. (Joel iv. [iii.] 19).—Gave thee to the soul, etc., usually interpreted, with an unwarranted quoting of such passages as Ps. xxvii. 12, xvii. 9, xli. 3 [2], lxxiv. 19, of a giving up to the desire, rage, bloodthirstiness, as if it were like בָּרֵךְ נָתַן, whereas here at least the

disposition of soul of the **Philistine** cities or states is expressly said to be different.—"Haters" they were already, but they became despisers.—**מְרַבֵּךְ** **זִמָּה** is kept too closely to the figure by Hitz.:

"because of thy profligate conduct, which is a disgrace for her also, because for the whole female sex;" while Hāv. interprets too definitely of the thing meant, and has besides mistaken the meaning: they themselves brought back the ark (1 Sam. v., vi.).—**זִמָּה**, craftiness, baseness, (Lev.

xviii. 17) most shameful uncleanness. Either a descriptive genitive or an emphatic apposition: thy conduct pure lewdness. The Philistines, who are introduced rather as spectators than as parties actively engaged, to whose contempt Israel was given up by Jehovah, turned away with shame from Israel's heathenish policy, inasmuch as they, in pleasing contrast thereto, stuck by their gods. Comp. Jer. ii. 10 sq. (GROT.) [Hävernick's view is that the Philistines are named *instar omnium*, in the sense of outward violence inflicted by fiercest enemies. Hitz. puts out of view the period of the judges, and refers to 2 Chron. xxviii. 18; Joel iv. [iii] 4, 5; 2 Chron. xxi. 16; comp. besides the article in Winer, ii. p. 252 sq.].—Ver. 28. Having got no satisfaction in the African, they betake themselves now to the Asiatic world-power. Hitz. lays stress rightly upon the difference between **זִמָּה** (already in ver. 26) and **זָנָה** with

the acc., where in the case before us the two are contrasted with each other: first longing after, and then no satisfaction even when the longing is realized. (Comp. 2 Kings xvi. 7; 2 Chron. xxviii. 16; Jer. ii. 18; 2 Kings xxiii. 29.) And with this Ver. 29 connects the Babylonians. Ever more and more (vers. 25, 26) of insatiable lust.—**כִּנְעָן** is taken by most in an appellative sense, as meaning commerce, trade; hence: the land of traders, Chaldaea (ch. xvii. 4; Isa. xxiii. 8; Job xl. 30 [xli. 6]), a view which is suggested by no kind of hint in the passage. Then, certainly, to translate: "with the land of Canaan," and to think of Canaanitish (Phœnician) idolatry (Ps. cvi. 38) "as far as Chaldaea," or "at the same time turned to Chaldaea," i.e. while taking in addition the Babylonish worship of Belus and Mylitta, is still less suitable. But **כִּנְעָן** means simply: "low

ground" (low land); why not keep by the proper name in this sense? With an allusion to this, this downward step would be held up before the elevated Judah-Jerusalem, when in Chaldaea, in the longing after political fellowship with the Babylonians, it hoped at the same time to get the land of Canaan, i.e. to get the Promised Land kept through such help of Asia herself against Asia. **כִּשְׁדִּימָה**, with הַ parag., is the explanation which is added, to show in what sense **כִּנְעָן אֶרֶץ**

is meant. Hengst., referring to ch. xxiii. and Isa. xxxix., and to the want of satisfaction spoken of here, points to the fact that they had at this very time turned back again to the Egyptians. Their new "Canaan" came to stand them in still worse stead than their intercourse with Assyria; Chaldaea's friendship showed itself to be pure selfishness.

Ver. 30. By means of the exclamation (surprise, complaint?) a pause is introduced; what has been

said (ver 15 sq.) is forcibly summarized.—Ewald: "how languishing is thy heart!" biting sarcasm; how great must be the languishing of love! Similarly Ges.: "How thy heart languished from lust!" HENGST.: "how withered," etc.; design

edly the form **לִבָּה**, not elsewhere occurring in the sing.: a womanish heart, which has lost its sap and vigour in the world. **אִמְלָה**, likewise only here as partic. Kal.—Imperious, instead of being under thy husband, bold, unruly.—Ver. 31. **בְּכִנְוֹתֶיךָ**, inf. with plur. suff. for **בְּכִנְוֹתֶיךָ**.

Comp. vers. 24, 25. The "doing" mentioned in ver. 30 is exemplified, and then its imperiousness is unfolded: thou wast not like the harlot, namely, in that, as a thoroughly genuine harlot does, who wishes merely to play the whore at any price, thou thoughtest little of, scornedst the harlot's hire. Ver. 33 will show that she rather paid such hire to her lovers, purchased some for herself therewith. **וְלֹא־הִיָּתָה** is to be taken along with **לִקְלַסְתְּ** = thou scornedst not, etc. Commonly: in that thou scornedst, etc. [Others: not like the harlot, who despiseth, scorneth her hire, that is to say, wishes to extort more, because it appears to her too small; but thou didst accept everything, because the only object with thee was to satisfy thy lust. Others still: like the harlot who boasteth of her hire.]—As the people are portrayed from ver. 8 onwards as the spouse of Jehovah (comp. **אִשְׁתָּה** in ver. 30), we have in Ver.

32 very suitably, just as also in ver. 30, the exclamation (Hāv.: "O auditerous woman, who taketh!"), which lays stress upon the adultery involved in this policy with the foreign world-powers. **תָּרַחַת**, while she was under the authority of her husband (Rom. vii. 2), i.e. was legally and morally bound to be faithful to him. Others [as Eng. Vers.]: "instead." The horrible unfaithfulness is set forth as the whoredom of a married woman. Going back upon ver. 31, Ver. 33 portrays her whoredom, explaining fully the **לִקְלַסְתְּ** there. **נָדָה**, here merely instead of **אֶתְנָה**.

Hāv. thinks of **נָדָה**, *res fœda*. The lovers are not the heathen gods,—although not without reference to them (comp. ver. 36), in contrast with Jehovah,—but the strange nations (ver. 26 sq.): and these as bought. Comp. 2 Kings xvi. 8; Hos. viii. 9 sq., xii. 2 [1]; Isa. xxx. 5, 6. HITZIG: the presents through ambassadors, the yearly tribute, etc. As she was still always drawing upon her Husband's resources, she might well give presents. That she did so with such a view, for such an object, how horrible!—Ver. 34. The contrary or the reverse, so that from among all women thou standest forth alone of thy kind. What nowhere else finds an imitator among women, when a woman has done it before! In general there was no following after thee in thy whoredoms; but in particular (ver. 33) there was no one imitated thee in such giving of hire for whoredom.

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Vers. 35-52. The Punishment.

Ver. 35. As if in a public judicial process, the indictment is read out.—Ver. 36. To pour out,

comp. ver. 15; here brass (Gesen.: copper, the art of tempering which was known), either used for metals of all kinds; or goods and chattels generally (comp. ver. 10 sq., ver. 16 sq.); or money in particular, in which case it admits of question whether copper money was in use, not to speak of being common. (Matt. x. 9; Mark xii. 41.) It is put instead of the "whoredoms" of ver. 15, because according to ver. 33 these were purchased by means of presents; and this the more appropriately, as in Deut. viii. 9 (comp. this 'omm. *in loco*), and in ch. xxxiii. 25 of the same book, in the blessing of Moses, the richness in brass of the Promised Land is significantly referred to. Hence (1) the misuse and squandering of the dowry of the people, as it was given them in their own land. [Häv.: brass as an ignoble and impure (?) metal, because of the disposition and the use made of it. Buns.: "because thy kettle ran over," to denote the overflowing of lustful desire.] —(2) Shameful self-prostitution in national and religious respects, as contrasted with ver. 8, and visited with retribution in ver. 37.—Policy led at the same time to the introduction of the gods of the world-powers (ch. viii. 10). Ver. 16 sq.

יָקֵץ is taken by many in the same sense as יָקֵץ: "and because of," unnecessarily; but יָקֵץ must

be so taken. As respects idolatry, the sacrificing of their own children even. Ver. 20 sq. Hence (3) murder. These are the separate counts of the indictment. — Ver. 37. The public judgment. First of all, the assembling of the lovers as witnesses. She who has dishonoured and brought herself to shame becomes now, by the interposition of God, to the one party an object of loathing, to the other an object of mockery. The last attraction, and what might still have been an object of regard, vanishes. Hävernäck refers to the procedure in the case of a married woman suspected of adultery, Num. v. 18.—Ver. 38. The sentence, which is one of death, because for adultery and murder; the jealousy referring to the former, the fury to the latter.—Into blood, i.e. so that thou shalt be dissolved into that in consequence of such fury and jealousy; ch. v. 13, 15.—Ver. 39. Those who before were witnesses now appear as executioners of the sentence. Grotius thinks of the temple. But it is the annihilation of the national life, which had fallen away from Jehovah, and not so much the plundering of Jerusalem, as generally the stripping of Israel of all her glory as a nation, that is the thought, expressed figuratively in accordance with the foregoing representation (vers. 24, 7).—Ver. 40. קָהָל

in accordance with the procedure in the case of adulteresses, as it were a "local community." Most interpreters make the stoning, which is merely a keeping up of the figure, refer to the *ballistics* of the besiegers. The murder (vers. 38, 20 sq.) is punished with the swords.—Ver. 41. Comp. Deut. xiii. 16; 2 Kings xxv. 9. The many women are the numerous spectators, and these are the nations. Israel becomes a spectacle to the world. The opportunity and means for political intercourse with the heathen will disappear with the political independence.—Ver. 42. Comp. on ch. v. 13. The divine justice comes to an end in its character of jealousy; in other words, as the injured faithfulness and love of Israel's

Husband.—The departing of the jealousy might perhaps, by comparison with Isa. xi. 13, show grace in the background; but the connection with what follows requires rather a thought like Hos. ii. 4 [2]. Jehovah gives up the adulterous whorish wife. No more—in wrath there is certainly love still!

Ver. 43. יָקֵץ, with appended י, as in ver. 22, and frequently in Ezekiel and Jeremiah.—2 Kings xix. 27 sq. HENGST.: "thou wert angry with Me in all this," i.e. notwithstanding all the benefits, etc.; Isa. viii. 21. Better at all events than: "thou didst provoke Me to anger by all this," for the Kal stands firm.—Ch. ix. 10. —עָשִׂיתִי is usually taken in the second person, either in the sense: "and [that] thou shalt not commit a deed of shame in addition to all," etc., that is to say, the measure is full, and in the place of the sin the punishment shall enter; or in the sense: "for thou hast not taken thought (הִקְדַּחְתָּ) to thyself = hast not repented concerning all," etc.; or interrogatively: "hast thou not committed this great transgression in addition to all," etc. ? Others have taken the verb in the first person, alleging that the clause was to be understood as meaning that Jehovah repelled from Himself the charge of having borne with the whoredom of the people, and hence of having Himself committed it, inasmuch as he had not punished it,—a very singular thought, surely. הִקְדַּחְתָּ is emphatic, and with a reference back is the same as in ver. 27; and the clause can scarcely be understood otherwise than as an interrogation, inasmuch as certainly the peculiar unfaithfulness of the people, depicted so prominently in ver. 30 sq., is elsewhere distinguished from all their abominations.

Ver. 44. Comp. on ch. xii. 22. The poet, perhaps also he who makes use of such proverbs, takes them into his mouth, utters them, for he can do it rightly.—אָמְרָה, either for אָמַם, like לָבָה for לָב in ver. 30, here also betokening the effeminate, womanish character, or for אָמְרָה: "as is her mother," etc. Not the Jerusalem of former days, but (comp. ver. 3 with ver. 45) the style of Caanan.—Ver. 45. The husband is God, who can only be one and the same, either with reference, e.g., to Melchizedek, who could point back to a better primeval time, or generally, because all idolatry is adultery, apostasy from God; Acts xvii. 24 sq.; comp. Isa. liv. 5.—The aversion for their children was shown in the worship of Moloch; Lev. xviii. 21, 24; Deut. xii. 30, 31.—אֲחֻזָּתָה, according to Ges., a plural; according to Rosenm., "the dual, comp. ver. 46;" according to Hengst., an ideal person, the sisterhood.—Ver. 46. As "their husbands" were spoken of, because the relation in the case of Samaria was certainly different from that in the case of Sodom, Jehovah in the one, Elohim in the other, so Samaria and Sodom—sisters of the Jewish kingdom, because belonging to the same mother-country, and at the same time homogeneous in character—are still farther distinguished as to their size, in respect of the number of the tribes and cities, which are the daughters, and also as to their northern and southern position. Both come significantly into consideration as regards Judah, as

being already judged.—Ver. 47. כְּמִעֵט קֵץ, according to Ges.: “it would be only a little;” Ewald: “only a little while;” Hengst.: “it wanted a little” (a softened “almost”); Häv.: “for a short time it caused thee loathing, disgust” (!?). The meaning is perhaps: as if it were only a little, how Samaria and Sodom have conducted themselves, and what they have done, thou even wentest beyond them. [So Eng. Vers.] Others connect it with what goes before: “thou didst not walk, etc. a little merely, but thou wust,” etc. Some have even taken לְאֵלָּא = לְאֵלָּא: “yea, hadst thou only, etc., but,” etc. Comp. besides, Luke xii. 48; Matt. xi. 24.—Ver. 48. A solemn denial, as regards the more notorious of the two sinners (Sodom), that she has done like Judah. Hence in reality her acting was “as if it were only a little” in comparison with thee! For she had neither Moses nor the prophets.—Ver. 49. It was the ordinary natural man who in Sodom ripened himself for judgment, in presence certainly of the riches of divine goodness, but not of the clearest revelation of truth. For the close of the verse, comp. the inhospitality in Gen. xix.—Ver. 50. Comp. Gen. xviii. 20, 21.—Ver. 51. The specification is wanting in the case of Samaria, not only because the remembrance too readily suggested itself, but also because the thought was a familiar one from Jeremiah; Jer. iii. 11. Judah had the temple, the royal house of David, at all events, with a longer season for repentance, not only Solomon’s, but also Samaria’s judgment before her eyes.—The justification is a comparative one: in relation to thee, Sodom and Samaria must appear as righteous. There is perhaps also the thought, that this relative justification so much the more demands the divine judgment upon Judah-Jerusalem.—Ver. 52. The mention of the judgment upon Samaria is wanting, as well as the mention of the details of her sinning; the inference is immediately drawn in its application to Judah. The disgrace is the judgment, the punishment, to those with whom she agreed, which she recognised in reference to the others as being righteous. Comp. Rom. ii. 1. [EWALD: “thou who hast called in question thy sisters.” HENGST.: “thou who didst judge” [so Eng. Vers.]. Older expositors: “because thou hast been intercessor,” hast virtually absolved.] She reviled them; now she must revile herself, or at least she is reviled, and this all the more as through Judah’s sins they are more righteous than she.

Vers. 53–63. The Return of Grace.

Ver. 53. Just as there is grace at the beginning, so the end is grace.—For שָׁבוּ שְׁבוֹתָ or שְׁבִיתָ, comp. this Comm. on Deut. The fundamental passage is Deut. xxx. 3. A standing, as it were, proverbial phrase, but not necessarily of the bringing back from exile, rather Messianic in sense; for the abstract שְׁבוֹתָ, from שָׁבָה, means in general: destiny, misery, as here a state of punishment. Of an exile of Sodom certainly nothing can be said! In form there is a paronomasia, but we are not to explain in this way the putting of the Kal for the Hiphil; the phrase requires a meaning like “to restore,” a putting an end to and turning of the misery for this purpose. See Job

xlii. 10. The transitive use of שָׁבָה must thus be admitted as against Hengst.—Before Judah’s restoration is mentioned, that of Sodom and Samaria is promised,—of the former as being the greatest sinner, of the latter as being the next to Judah. Thus Judah appears in the middle between the punished sinners,—just as in the New Testament publicans and Samaritans,—and her misery is not superlative, in the sense “misery of miseries” (HENGST.: deepest misery, such a misery as displays itself as misery even in the midst of misery; HÄV.: heaviest, most fearful); nor is the expression to be taken as a pleonastic explanation in the sense of “misery which is thy misery,” in order to emphasize the idea “thy own” (KEIL); still less as = the captives of thy captivity [Ewald in perplexity reads: ‘רַבְּבֵיתָ שְׁ’]; but summing up

(ver. 58): of all thy great and manifold misery, the special one, that which is wholly and entirely so. Placed in the midst of such sinners by means of such penal misery—Ver. 54—Judah shall (this is the divine intention, the object which it is meant to serve) amid her disgrace be compelled to be ashamed of all her sins, while she “comforts” the others, i.e. because restoration was the leading thought which goes before in ver. 53, and which is immediately resumed,—inasmuch as she furnishes them in her own case with an illustration, real though only in the third place, of grace. [Rosenm. takes the clause ironically, as meaning that Judah has been found still worse than themselves (ch. xiv. 23). KEIL: inasmuch as they learn from the punishment endured by Jerusalem, God’s righteousness, etc. Others: by means of fellowship in misfortune, and that a misfortune so much greater. EWALD: in order that Jerusalem may never again reckon herself better, but may rather through her suffering with them comfort the others.]—Ver. 55. קִדְמָה is the *status*

ante, but is not to be more closely defined. Not as before the punishment, for then Sodom and Samaria were wicked, and Judah full of pride (ver. 56); in that case the idea would be the possibility of conversion, so that they might be converted. But they are certainly not to return to the state before punishment, in order perhaps to be converted, but at most, conversion might perhaps be conceived of as the implied condition of such restoration. Matt. xi. 23 does not refer to a restoration, but to the possibility of Sodom’s having remained in the state in which she was. An earthly and physical restoration, alike of Sodom with the cities and inhabitants of the Jordan valley and of Samaria, and also of Judah-Jerusalem, has been thought of, just as in Acts iii. 21 the universal renewal of the world to its original glory before the entrance of sin, the palingenesia (Matt. xix. 28; Rom. viii. 18 sq.; 2 Pet. iii. 13), has been thought of; or at least such a resurrection of the dead to life has been taken to be the clothing, the colouring of the thought of their being made partakers of pardoning grace. But as in ver. 45 sq. it is merely moral relations that are spoken of, which of course have to do with persons, the inhabitants of the cities in question, an ethical *restitutio in integrum* suggests itself as the meaning of the text (comp. Mal. iv. 6; Matt. xvii. 11). If, therefore, a restoration of the divine image (in Christ) should not be thought of, then certainly the return to the first estate must be

understood as a symbolical way of expressing the idea of bestowing pardoning grace. Cocc. fixes his view upon the descendants of those who had survived the destruction of Sodom. So also Neteler: In Gen. xiv. two expeditions against Sodom are spoken of; the captives of the first expedition came to Elam, and their descendants are destined to enter the Church; just as also it was merely the descendants of the captives of Samaria and Jerusalem that could return. "The beginning of the return ensued on the day of Pentecost, perhaps even earlier through those that sprung from the captives of Sodom that went to Elam (proselytes)," etc. Hengst. suggests "a continuation of the means of grace after death for those to whom on earth salvation did not present itself in its highest completeness, for the inhabitants of Sodom swept away by the judgment," appealing to 1 Pet. iii. 19, 20, iv. 6. (Matt. xii. 41, 42.) Comp. on the other hand, ver. 60 sq. The symbolical view (comp. ch. xxix. 14, xlviii. 8 sq.; Jer. xlviii. 47; Amos ix. 14; Isa. xix. 23, 24) will not certainly commend itself by such assumptions as that Sodom represents the two and a half tribes on the other side of Jordan, or that it represents the Ammonites and Moabites, or that it is a type of that heathendom which is morally allied to it. Against such assumptions there is the parallel with the two definitely historical conceptions, Samaria and Jerusalem, comp. vers. 49, 50; and the Ammonites and Moabites in particular are just as little Sodomites as Lot was. But this much will be clear from the way in which Jerusalem is placed side by side with Sodom precisely and Samaria,—in other words, with the most notorious sinners (Deut. xxxii. 32; Isa. i. 10; Jer. xxiii. 14; Rev. xi. 8); sinners, too, from whose judgment in long bygone days Jerusalem seemed to herself far removed, just as she despised those most nearly related to herself in lineage who had been carried into exile;—this much will be clear, that over against the sin and the judgment spoken of here, grace and favour are manifestly to be taken in a Messianic point of view, and are meant to be set forth in a way that is full of promise. Comp. Rom. xi. 32. The promise "soaring far above the censure," as Hitzig says of the section vers. 53-63. The solution of the difficulty, as it is attempted by Calvin, by means of assuming a *comminatio a conditione impossibili* (John xv. 20),—if Sodom and Samaria, then also thou; but the former not, therefore thou also not,—is supported neither by the letter nor by the connection; we have promise before reaching ver. 60 sq. "The restoration is, as in the case of Job, a lifting up to a stage of existence far surpassing the former,—admission into the kingdom of God and participation in all its blessings" (HENGST.).

Ver. 56. Such a prospect stands out the more prominently, as the retrospect hinted at in ver. 54 appears by its side. מִנְתָּהּ—what is heard,

and ought to be marked; hence: tidings, report, what may at the same time serve for instruction, for warning. Sodom had not been taken, either in her sins or in her punishment, by Israel as an intimation to herself, which is to be heard and pondered whenever the topic appeared in her mouth; she merely talked it on its way, without drawing from it instruction or warning for herself, giving herself up as she did at the time to her Sodom-like (ver. 49, ch. vii. 20, 24) proud boast-

ings. [HÄV.: "was not for instruction, so that thy mouth was full of the impression." Others: "she was not heard in thy mouth; thou didst not think of her, didst not speak of her." ROSENK.: thou didst not take Sodom's name at all into thy mouth from mere pride (!). KEIL: "Sodom was not a discourse in thy mouth, that thou didst talk of her and lay to heart her fate." EWALD: "although Sodom had no reputation in thy mouth, was defamed by thee, somewhat as thou thyself now art by thine enemies," etc. Others take the sentence as a question. So HENGST.: "Was not Sodom evil spoken of in thy mouth?" HITZ.: "Was not Sodom a discourse in thy mouth? a theme which thou didst handle in an edifying manner!" Others still, as Luth., Cocc., Klief., take it as a future, against the grammar.]—Ver. 57. A more exact determination of the time of מִנְתָּהּ. It was before the

punishment, to which, and not merely to the sin, the retrospect is directed, just as in ver. 53 "miseries" are spoken of in the plural. By means of the punishment the discovery (vers. 37, 36) of her wickedness took place, her wicked pride came to shame and dishonour; namely, by means of the impending judgment from the direction of Babylon, which can be looked back to as a thing already accomplished in the past, and that all the more as Jehovah speaks from the standpoint of the promised favour following thereupon. [Ewald translates: "just as thou art now the scorn," etc. The expression: as at the time, is commonly referred to Isa. ix. 11; 2 Kings xv. 37, xvi. 6; 2 Chron. xxviii. 5, 18 sq.; Keil adding 2 Kings xxiv. 2.] Her own experience of punishment, that Sodom in reality came to be heard and felt by her, therefore humbled even earlier the pride of Judah, if not in her own eyes, yet in those of strangers. If, therefore, Sodom was of no use before, if her own experience did her harm, yet by means of the impending discovery of her wickedness, something else is to be brought about. (HENGST.: "By that which she suffered she learned what she had done; she no longer spoke in pride of Sodom with a 'God, I thank thee,' but laid her hand upon her own heart.") The Aramaic (Syrian) cities and nations are to be looked upon, according to Hengst., not as the destroying powers—"in that case Asshur and Babylon would be mentioned"—but as mocking neighbours. Häv. takes them and the daughters of the Philistines to be instruments of the divine avenging justice,—but not with reference to any single occurrence, but in regard to the whole history of the covenant-people, as the north-eastern and southern neighbours of the theocracy; and says that not for them alone, but for all her surroundings, the same thing lay in store,—a multitude of punishments, which corresponded at the same time to their hard-heartedness.

Ver. 58 is taken by others as future. Hitz.: "in the mouth of Jehovah of the certain future: thou must bear." It is, as already remarked on ver. 57, the standpoint of the certain bestowment of grace, from which the last punishment also is looked upon as one that has already taken place. The aim, the divine intention of ver. 54, is reached. Comp. on ver. 43.—With the mention of the punishments already over (ver. 57) there is connected this summary sentence, which, pointing to the impending culmination of punishment, brings the

matter to a conclusion, in order with Ver. 59 to make the transition to the opposite.—**וְ** gives

the reason with divine attestation why it must be so, that it is according to righteousness; not merely, however, in reference to punishment, but (ver. 60) looking beyond to grace as well.—**וְשָׁמַח**,

the **וְ** therefore (also in ver. 60) a continuation of the discourse in ver. 58. Others: "yea." The Qeri rightly: **וְשָׁמַח**, in the first person. Others

take it as the second person: thou didst to thyself what thou didst; comp. Rom. ii. 5.—Oath, Deut. xxix. 11 [12].—Comp. ver. 8.—Ver. 60. Faithfulness as opposed to unfaithfulness. Lev. xxvi. 42. See Ex. xix., xxiv.—Comp. Isa. liv. 8, 10; Jer. xxxi. 31, xxxii. 40.—Ver. 61. In addition to Jehovah's remembering, we have now the people's remembering. He remembered His covenant, His faithfulness; they had to remember their ways, their unfaithfulness. The being ashamed is that already alluded to in ver. 54 after their experience of penal chastisement; here, however, still more expressly in view of the grace to be experienced. Israel may well receive what is given her. Comp. vers. 46, 53, 55. The plural, however, stretches beyond Samaria and Sodom to the greater and smaller national communities of mankind. For daughters — ROSENK., HITZ.: Jerusalem therefore the metropolis, the capital of the new theocracy. KEIL: "because the heathen nations are engrafted in Israel as their stem." The position of daughter, as it regards the maternal relation of Israel, is clear from John iv. 22. Comp. besides Ps. lxxxvii. — The expression: **and not by thy covenant**, is made perfectly clear by John x. 16. Hengst. explains the short, but so much the more forcible, addition from ver. 59: "not because the fulfilment of thy covenant obligations gave thee any claim to it." Similarly most expositors. But the covenant is always God's covenant; expressly so in ver. 60, as also immediately again in ver. 62. Hence "*thy covenant*" = *My covenant with thee* in the days of thy childhood, ver. 60. The parties in question are designated as "without law," i.e. as not springing from the law, although not as standing outside the promise. Comp. on ver. 8; Rom. ii. 12, 14. And so in ver. 62 the **everlasting covenant**, again resumed with emphatic **וְעָלְמָהּ** from ver.

60, is represented as pure gospel, as a most gracious fulfilment of promise, as well as, of course, of the law of Israel ("My covenant with thee," ver. 60). But the relation under the law was always temporary, and also local, national, one that passed over into the fulfilment; which indeed drew forth from the law even the latent gospel, and realized it, but which in divine faithfulness brought about the fulfilment of promise in a more general sense (e.g. Gen. xii. 3), and which accordingly stretches from eternity to eternity, and for this reason the knowledge of **Jehovah** is significantly connected with it. (Ex. iii. 14.)

Ver. 63. **לִמְנָח** reminds us of ver. 54, while at the same time ver. 62 is resumed. Remember thy "ways," the sins thou hast committed.—Be ashamed, comp. ver. 52; that is to say, instead of her former pride, which shut her eyes to her deepest corruption and apostasy, but opened her

mouth the more shamelessly for self-justification as well as for bringing charges against God.—As the covenant springs from pure mercy and faithfulness, so in its inmost essence it consists in forgiveness of sins.

DOCTRINAL REFLECTIONS.

1. The scene with the adulteress in John viii., whom the scribes and Pharisees brought to Jesus, might perhaps appear still more significant resting on the background of our chapter. Let it be supposed that Jesus wrote Ezek. xvi. with His finger on the ground, and on the basis of that put forth the well-known challenge of John viii. 7.

2. If in respect of the temporary garb this chapter is kept to the Old Testament, it is essentially New Testament in its spirit and design. Paul has not more sharply assailed the Jews, nor more thoroughly stripped them of all their own righteousnesses. Comp. Rom. ii. 3. The prophet does not even once bring into view their descent from Abraham. That and everything else for him lie sunk in pure sin and misery. Justification by works is here held up even to irony, inasmuch as the greater sinner "justifies" the lesser ones by means of her deeds of abomination. At the close comes salvation.

3. And just as salvation is reached at the close, so our chapter shows itself at once as a way of salvation, from the fact that the actual sin in all its ingratitude and inconceivability, but along with that the natural corruption cleaving to the people of God, is disclosed. For in what blindness does a man live with regard to himself, so long as he lives to sin! The greatness of my sin and misery must ever be the first thing for me to know, if I am to live and die happily in the consolation of the gospel.

4. Inasmuch, however, as the form of the prophetic discourse exhibits in detail a whore and adulteress of the most abandoned description, in order to hold up before the people in the picture a mirror of themselves inwardly, we are, as Cocceius very truly remarks, to make matter of reflection (for this is the object of the description) the much more shameful spiritual unchastity as regards God, even while there may be outward fleshly decency before men. And this all the more as the ordinary judgment of mankind falls so unmercifully upon the fleshly form of manifestation, while it is wont to form a liberal and tolerant estimate of the apostasy from God and the yielding up of the spirit to idols. Cocceius, in this connection, points to Rev. xiv. 4, and explains the "virgins" spiritually of the true and faithful followers of Jesus.

5. "Our chapter is, by the keeping up throughout of the figure therein, one of those Scripture passages which vindicate for ever the truth of the so-called mystic interpretation of the Song of Solomon" (KLIEF.).

6. For the Hebrew nation, which is more essentially a nation than any other, inasmuch as it "does not consist of more or fewer disparate, heterogeneous, and mutually foreign conglomerates, and more or less accidental aggregates, united by accretion from without, but is pre-eminently one individual, one family" (ZIEGLER). Egypt was the heathen foil, and still more the proper birthplace. There it grew to be a nation from the twelve heads of tribes. The natural potencies,

which in this case come likewise to be considered, such as the great fruitfulness of this land, its climate so extraordinarily adapted for population, etc., are still more than met by the antithesis—on the one side monotheistic, on the other side polytheistic—which here lay open, and which prevented a dangerous mixture, and by what sprang from it in the shape of a “great spiritual antipathy and idiosyncrasy of the two nations,” through which a preparation was made for the pregnant development of religio-moral individuality as a nation at Sinai.

7. It is worthy of notice, and the after-effect is always visible in the history of the Jewish people, that they became a nation in a foreign land, in misery, and hence were already a nation before they took possession of the Promised Land.

8. It is one thing, Israel's becoming a people (ver. 6); it is another, Israel's becoming the people of Jehovah (ver. 8). In the latter respect the introductory declaration, “I who have brought thee out of the land of Egypt, out of the house of bondage,” gives the right key-note for the law of the covenant. In accordance with that it was to be understood as the will of one who was gracious, whose commandments, rightly understood, cannot be grievous. They led to grace, even when they led to the knowledge of sin.

9. Although “the whole of the development of Israel” (HENGST.) is surveyed by the eye of the prophet in the divine discourse, and although HÄV. should not deny that regard is had at the same time “to the later history of the nation under David and Solomon,” yet it is principally the first season of youth that is here apostrophized, so that we get a pendant for what is said in Rev. ii. 4 about the “first love.” (Comp. especially ver. 8 in our chapter.)

10. HÄV.: “The departure from Egypt, the giving of the law, the covenant of God with Israel, are facts which, comprehending as they do the choosing and preparation of the people to be a people of God, are of such a kind that they include at the same time the later blessings in germ; these are only the farther realization, confirmation, and development of those divine manifestations of grace there deposited in germ in the midst of the people.”

11. Hengst. asserts that “we are not to think of spiritual benefits,” that “the prophet abides by what is palpable, which the ungodly even, whose consciences he wishes to touch, would necessarily recognise,”—a view against which HÄV. rightly remarks, that the material, outward blessings are special, just because they “have in them a spiritual significance,”—because they are “symbols, the concrete embodiment of spiritual verities and heavenly blessings.” This “is clear even from the nature of allegory itself.”

12. The covenant-people are portrayed for us both in their priestly and in their kingly character as a people. The more clearly they appear in this way as chosen out of the world—and thereby in their task, in their destination, for the world—the deeper feeling of ignominy and pain must their identification with the world, nay, in consequence of that, their sinking far below the heathen world, produce as a warning example to Christendom!

13. Marriage and religion here run so much into one another, that the vesture of the thought, the figure, becomes, as it were, the thing itself;

and from this ideal hallowing of the institution of marriage there springs a religious and thus a very profound conception of its nature on the Old Testament ground (comp. Mal. ii. 14), just as in Eph. v. 32 we have the New Testament view.

14. Israel's identifying himself with the world is thorough unfaithfulness, as Israel was offered in the covenant relationship with Jehovah grace to withstand, to ward off, temptation through the world-powers,—is an unfaithful misapplication not only of the gifts of grace and blessings which have come to Israel, but of his state of grace. But he who forgets what manner of man he was, he who has a high opinion of himself, has no desire for grace; and the more he trusts in himself, the more quickly will he squander gifts and blessings. “If once this direction is taken, the wickedness advances farther and farther, unceasingly, with unabashed countenance; it spares no gift of God which it would not bring as an offering to its self-made gods, to itself, and to its sinful lust” (HÄV.).

15. Self-exaltation leads from grace, just as self-knowledge leads to grace.

16. With the self-annulling of the relationship to God is bound up the annulling of a nation's self in its different relations. Where there is no religion, there may be manners, but no morality; neither is there any historical nationality, however much of self-praise it may receive. Godliness is always the true policy, having the promise of the life that now is, as well as of that which is to come. With its religion a people's nationality is bound up. (The honouring of God and the national honour. The significance of the religious character of a people as it regards their ethical and national side.)

17. “In the Hebrew worship there was found a theocracy elsewhere unexampled. Originality and independence in the domain of natural religion was wanting in the case of the Hebrews; the fundamental bias produced by the worship of Jehovah left room merely for a pressing in of natural religion, dependent for the most part on outward circumstances. Striking proof how original and deeply rooted monotheism is in Hebraism” (HÄV.). Comp. the development of this idea in SAALSBÖRTZ' *Archäol.* ii. p. 382 sq.

18. With this national character of hers as a people of Jehovah, Israel's polytheistic aberrations are quite as much sins against herself, her true, essential, proper self, as against the Lord her God.

19. The punishment of death is inflicted by the law of Moses either in the shape of burning (perhaps only of the corpses, after previous stoning), Lev. xx. 14, xxi. 9.—Gen. xxxviii. 24 appears to be a pre-Mosaic legal usage,—or by stoning, or by the sword. Hanging is not a Mosaic punishment.

20. Grotius drew the inference from our chapter (vers. 38, 40), that after Moses' time the severer punishment of stoning was introduced in the case of adultery; without ground, as Meyer on John viii. rightly decides. It was the legal Mosaic punishment of adultery, perhaps in general, as HÄV. on Ezekiel *in loco* makes very probable, and not merely in cases like Deut. xxii. 20 sq., 23 sq., to which Meyer limits it; although the figurative language used by our prophet in reference to the punishment would have its emphasis if the law had been to decree stoning only in cases so peculiar. (Israel conceived of as

betrothed in marriage! Her obligation as a people to virgin-like purity!)

21. It is a fearful development that of Israel—the more grace, the more sin. And yet grace would display itself the more mightily, the more mightily sin had developed itself. “What a great, free kingdom of grace,” says Umbreit, “which the prophet builds up, in which Sodom, Samaria, and Jerusalem stand before God in a line connected in the closest way!”

22. The key to the interpretation of the restoration held out in prospect for Sodom and Samaria and Jerusalem is the undeniably representative character of all three. As this representative character of Judah-Jerusalem is clear in our prophet,—that is to say, the Jewish people is represented in this, its characteristic remnant,—so it is no less to be admitted in reference to Sodom and Samaria. The addition at the outset in every case, “and their daughters,” by means of which three groups are formed, strips the cities named of their individuality. But it is not the Jordan valley and the land of the kingdom of Israel, and just as little is it the respective inhabitants, that are to be represented thereby, as it is plain from the connection that no special reference of any kind, either to local circumstances as such, or to persons as such, exists. Both Sodom and Samaria come into view with the prophet merely as regards sin and judgment, and with respect to grace and favour. As regards sin and judgment, they belong to history, and are specialized as regards this historical side of theirs, especially Sodom (ver. 49 sq.); with respect to grace and favour, they are received into the promise concerning the Jewish people, not merely to throw important light on that promise, but to characterize it Messianically as a world-wide prospect for humanity in general. We are not at liberty to say with Hengst.: “Sodom represents the entire heathen world standing in similar circumstances with her.” For what would Samaria represent, as distinguished from her and from Jerusalem? But if sin and judgment indisputably constitute the historical element of Sodom and Samaria, we shall require to express ourselves in this way: Sodom and Samaria set before us, symbolize in general, two sinful states of mankind, which are specially distinguished from each other in this way, that Sodom has sinned and been judged without having the law of the covenant, while Samaria has fallen away from the law of the covenant and exposed herself to judgment. It is not as representing heathendom that Sodom comes into view, but as standing outside the covenant of law; and the difference between Samaria and Jerusalem in respect of the covenant of law, out of which Samaria has fallen, is attested by the mercies which have maintained within Jerusalem and for her the covenant and the law so much longer. If Paul writes in Rom. ii. that they who have sinned without law perish also without law, and that they who have sinned in the law are judged by the law, the statement is illustrated by Sodom and Samaria as to the prospect for Jerusalem. But because, with Ezekiel, grace and favour shoot up their beams behind and beyond the judgment, the fact that Sodom and Samaria, in connection with their sinning, are lost, serves indeed the purpose, in respect of righteousness, of placing Jerusalem—exceeding both as she has done in sin and corruption—even lower than them, and

consequently of humbling her more deeply; but the deeper the humiliation, the deeper shall be the sense of shame, since grace and favour form the last prospect. A thought such as that expressed by Hengst.: “If God has compassion on the most notorious sinners among the heathen, how should He not have compassion on all?” lies outside our text. In accordance with our text the thought would need to run: If grace lies in prospect for Jerusalem, so much the more must this be the prospect for Sodom and Samaria, how greatly soever Jewish Pharisaism might set its face against it. The fact that the favour held out in prospect is expressed as a “return to their first estate,” explains the “turning” of the captivity, or more generally of the misery, as *נָחַם*, as a “bringing back,” inasmuch as it is

a “returning,” and both alike are figurative modes of speech. As the one takes its colour from Sodom’s judgment, so the other takes its colour from Samaria’s punishment. Sodom must be restored, since she is destroyed; while Samaria would have to be brought back from her misery, since she is in exile—if favour, notwithstanding judgment and after judgment, were to be the thing spoken of. But it is just such favour of which God means to speak to us by the mouth of His prophet. This favour is in the case of Jerusalem assigned indeed to the last time, in so far as the Messianic period is the last time; nothing, however, being said of transferring it to the world to come or to the last judgment, nor of its being delayed till the general restitution of all things. The same must hold good of the parallels, Sodom and Samaria. But ver. 61 makes it perfectly clear, inasmuch as the grace lying in store is spoken of there as a receiving into the fellowship of the everlasting covenant with Jerusalem; and Sodom and Samaria, just as they appear manifestly as types of humanity to be made partakers of grace, so far as they themselves are concerned, step into the background. When Stier wishes to explain Ezekiel by means of Matt. xi. 24 in reference to Sodom, he drags into the words of our Lord what does not necessarily lie in them. The last day, which according to Stier’s interpretation is to manifest “ways of grace still open” even “in the world to come,” does indeed make manifest those who are saved by grace through faith, as it likewise justifies the righteousness of God in its judgments before the whole world. That it will be more tolerable for Sodom on this day is explained simply enough from the circumstances that her guilt, as also that of Tyre and Sidon, when compared with the guilt of others, will appear as less heinous. But that Sodom will be restored is not said by our Lord in Matthew, any more than He says that Tyre and Sidon will repent. Where Ezekiel speaks of Sodom and Samaria (just as also of Jerusalem), as cities, localities, Sodom is removed from the face of the earth, Samaria lies waste, the style of expression as to “returning to their first estate” is merely colouring. The motto with the prophet, which runs through the Old Testament, in gospel terms is this: I am come to seek and to save that which was lost. This is the Messianic world-wide prospect for mankind, as it is symbolized in Sodom, Samaria, and Jerusalem.

23. “The prosperity and safety of the olden time is the immediate form under which the pro-

phet beholds also the future,"—just as to be in paradise = to be in heaven; "but presently this future appears also in so ideal a splendour, that that very form bursts asunder, and in truth a new world presents itself to his eye. It is the old God, with the old gifts of His love; but the subjective condition has become a different one, and hence the old blessings also are of a new kind, and the whole state in consequence has become one far more exalted, far more glorious than the old" (HÄV.).

["It is as if an assurance were given to a child, whose family had become enveloped in misfortune, that he should live to see the former prosperity return again; but meanwhile he himself springs up to manhood, and, having now other wants to satisfy, and higher relations to fill than formerly, the revived prosperity must bring new and nobler gifts within his reach, to place him in the same relative position he originally occupied. In short, the bringing back of the captivity, and returning to the former state, as applied to the covenant-people, indicates nothing as to the outward form of things to be enjoyed, but points only to their nature and character, as similar to what had already been" (FAIRBAIRN).—W. F.]

24. Hengst. wishes to find, in the circumstance that in vers. 53 and 55 (just as also in Isa. xix. 23, 24) Israel takes only the third place, a hint that the heathen world will attain sooner to salvation, and a preparation for Rom. xi. 25 (?). Again, the "comforting" of ver. 54 is to be explained from ver. 61, and is meant to signify the preaching of the gospel (Isa. xl.), which will come at first from an election of Jews (the apostles) to the heathen. The high honour of this mission to the heathen world will fill with deep shame, because of the earlier apostasy. There is no question, at all events, as to the remark that the kingdom of God "can only for a time be limited to a single nation, and the limitation must be the means of removing the limitation."

25. HÄV.: (1) "The old covenant appears as the foundation, the presupposition, of the new, so that the latter rests on the former. The new institute of salvation is not the dissolution, but the fulfilment, the confirmation, and completion of the old. (2) It is characteristic of the new covenant that it is to be an everlasting covenant. But the eternity of duration already promised to the old covenant nevertheless stands fast, inasmuch as the old covenant rises into and passes over into a covenant of such a kind that its dissolution is not to be thought of." Comp. besides our exposition of ver. 61 sq.

26. "Vain is the boast which Rome takes up against Jerusalem. For it is not from Rome that the gospel has gone forth, but from Jerusalem; just as it is also not to the Romans alone that it has forced its way. We are children of Jerusalem, but not of Rome. If Rome will be saved, she must become a daughter of Jerusalem; and this means that Rome must in this case accept the law which has gone forth from Jerusalem, and dare not accept or deliver aught else. But Jerusalem has begun to show herself as a mother, inasmuch as the apostles and believers from Jerusalem have preached the gospel to us" (Cocc.).

HOMEILETIC HINTS.

Ver. 1 sq. "As a physician, when he wishes to heal a wound thoroughly, must probe it to the

bottom, so a teacher, when he wishes to convert men thoroughly, must first seek to bring them to a knowledge of their sins" (CR.).—"The man is thoroughly sick who does not wish to hear how sick he is, lest he should be compelled to know and believe it. But such is the sinner, who reckons himself as righteous" (STCK.).—"Without the knowledge of sin, repentance and conversion are not to be thought of. We know indeed already by nature that we ought not to kill, to steal, etc.; but because through inborn defect our natural knowledge is very much obscured, God has given the ten commandments, to set the law of nature in a clearer light; and the prophets are the expounders of the ten commandments. In other men we perceive at once the sins which we do not discover in ourselves. To ourselves we are indulgent, especially if we err in the service of God, since we are always clinging to the view that what we did with a good intention cannot possibly displease God. So much the more must the prophets drag our sins to the light" (LUTHER).—Ver. 2. "Those who are in the Church, and yet live an ungodly life, are to be considered the same as the heathen before God, Matt. xviii. 17" (TÜB. BIB.).—Ver. 3. "What Jerusalem had to listen to in the passage before us! And yet what would have to be said of our extraction, as to who we are, and from what heathen we are sprung!" (JER.).—Ver. 4. The abuse of benefits increases guilt. Hence the preaching of those conferred by God on the Jewish people, as here by Ezekiel, is a thorough carrying out of the original commission: Cause Jerusalem to know her abominations.—Ver. 5 sq. It is above all as seen in contrast with our natural corruption that we come to understand the grace of God the Father in Jesus Christ, His only-begotten Son, through the Holy Spirit.—"How did it stand with ourselves, before God stretched forth His hand to us, and brought us out of the filth of our sins! We are born children of wrath; we lie under guilt for our sins; we must have died eternally, had we not been quickened through Christ, Eph. ii. 4, 5; 1 Cor. vi. 12" (LUTHER).—Where none helps, God is our help.—"Priest and Levite pass by; God does not. He not only will, but He also can help. His looking upon us is already help" (STCK.).—Remembering a good preparation (for the table of the Lord also): (1) let us remember what we are by nature; (2) let us remember still more God's grace.—Ver. 8 sq. "This is the second gracious visitation of God; the first is in ver. 6 sq." (SCHMIEDER).—Ver. 9 sq. "With such grace God comes to meet us, when as the compassionate Father He comes to meet His prodigal sons (Luke xv.), embraces them, and by His promises and so many proofs of His love takes away our unbelief, and enters into covenant with us. This takes place when He forgives us our sins, imparts to us His Spirit, and frees us from the bondage of sin. But as those who have the gift of freedom bestowed upon them change their clothes, so we put on our Lord Jesus Christ, and are numbered with the royal priesthood (Col. iii. 12, 13)" (HEIMHOFF.).—"Observe that God not only washed, but also anointed; in other words, He not only forgives our sins, but at the same time sanctifies us by His Spirit" (Cocc.).—"Do you wish to know what articles of clothing these really are? Compassion, kindness," etc. (JER.).—"But the adorning of godly women is not to be that which

is outward, but the new man inwardly, 1 Pet. iii. 3 sq.; Gal. v. 22" (STARKE).—"The kingdom of glory is reached by those only who keep the faith to the end" (STCK.).—Ver. 14. "A name of renown is no small favour from God, but one ought not to pride himself in it, Matt. iii. 9" (O.).—"There is no name of greater glory and renown than to be a child of God. Strive to bear this name with truth, Hos. i. 10" (STARKE).

Ver. 15. "The divine gifts, so soon as we cease to recognise them as such, inevitably become a snare. The heart that has grown proud by means of them becomes the sport of all lusts and passions" (HENGST.).—Ingratitude is the reward of the world; it was so even in the case of the nation placed in so splendid a position in the heathen world, and that in reference to the Lord. What a mirror for Christendom!—"How many a one has been corrupted by beauty!" (STCK.).—"Beauty, whence comes it? is it not also a divine gift? Who can make himself beautiful? And should it not serve to keep what is unbecoming, to keep vice far from us? And how soon is beauty gone!" (LUTHER.).—Prosperity without piety, in nine cases out of ten, leads to corruption.—"This is a worm which gnaws and destroys the most precious souls, and renders the commandments of no effect, when the man is content with the praise of men, and boasts himself as if his own doings were enough for him. Beware, therefore, of trusting in thine own will, because it is nothing without God's assistance. When you have done all, say, We are unprofitable servants. 'It is not of him that willeth, nor of him that runneth, but of God that showeth mercy' (Rom. ix. 16). It is the Lord's will that we should place our confidence in this, that our names are written in heaven" (HEIM-HOFF., after CALV.).—"The name of a Christian is not enough, if the walk of a Christian does not go along with it" (STCK.).—"The more distinguished thou art among men, the more watchful over thyself thou shouldst be" (LUTHER.).—Ver. 16 sq. "What is there that men do not spend upon sinful objects, and especially upon false worship!—All that thou offerest to the idols: tell us, then, earthly-minded man, what hast thou offered in thy life to God?" (STARKE).—New patches upon an old garment; here, as so often, upon the old idolatry!—"Observe that those who fall away from the true religion are accustomed to walk at the head of processions, and would fain even excel others through their superstition, so that the latter are even displeased" (LUTHER.).—Ver. 17 sq. There is a systematic theology, professing to be biblical, after this pattern, where the gold and silver of Holy Scripture are wrought up into doctrinal statements and practical inferences according to one's own liking, under splendid wrappings (phrases), and by means of an eloquence that reminds one of better times.—"The true God clothes and feeds His own; but the false gods must be clothed and fed by their worshippers, and for this purpose God's gifts are to serve" (STCK.).—Ver. 20 sq. "God's right not only to the grown up, but also to their children, is not merely in virtue of creation and preservation, but in virtue of the covenant" (STARKE).—"The extent of the grace which was promised to Abraham must be recognised in the Church of Christ also. Christ imparts the sparks of His Spirit to whom He will; and hence many in the first years

of childhood have a purer fear of God than those who are grown up. And therefore in the worship of the Church, and especially in baptism, the grace of the new birth for children of God is ascribed to little children even, in dependence on the promise: I am thy God, and the God of thy seed" (HEIM-HOFF.).—"Thou dardest not, O false, hypocritical Christian, hold thyself to be righteous as compared with the Jews, because thou hast an abhorrence of what they did; for the rearing of thy children for the devil and the world is certainly not better" (BERL. BIB.).—"God retains His right over our children; and so He does thee no wrong when He summons them away from thee into heaven" (STCK.).—Ver. 22 sq. The ungodly and idolatrous have a bad memory. It is the memory that the devil seeks first to steal from man. When memory comes back to us through grace, how our eyes are filled with tears! Sometimes the dying hour draws aside the veil from our memory. Oh, let it not come so late!—Ver. 25. "The beauty is the national honour, a noble boon bestowed by God, which not to esteem, but to prostitute, is a sign of deep degeneracy and alienation from God" (HENGST.).—Ver. 26. "Offtimes neighbours entice one another to sin" (STARKE).—Ver. 27. Even upon Israel's most wicked ways God's hand is ever discernible still.—Ver. 28 sq. There is an insatiable hunger in sin.—"With God's word, on the other hand, men become so quickly satiated" (STCK.).—"Without repentance we go from sin to sin" (JER.).—"Our heart has no rest until it rests in God" (AUGUSTINE).—"If we are too intimately connected with the ungodly, it is just as if we went near a fan, and made it blow up our evil desires, which without that are already burning sufficiently in our soul. It is difficult to keep the favour of those with whom we are on terms of friendship, if we do not agree with them" (HEIM-HOFF.).—Ver. 30. "A withered heart, a heart that has lost its sap and vigour (Ps. xxxii. 4), is the heritage of those who seek in the world what God alone can impart. Hope always disappointed is the enemy of life."—Ver. 31. Where wickedness has grown into a habit, everything becomes a means to the end, for its only wish is to gratify its lust.—Ver. 32. "Those who serve God and Mammon, Christ and Belial, are in the same condemnation" (STCK.).

Ver. 35 sq. The punishment of God begins with the holding up before us of our sins; and thus our evil conscience is the announcement of yet another condemnation.—God's word and Spirit never flatter, but call sinner and sin by their right name.—Such is the relation in which God stands to whoredom; how different the position taken up by states and cities toward it, that still wish to be called Christian!—To hear while it is yet time, to hear the voices of grace, saves us from being compelled to hear the sentence of punishment.—Ver. 37. False, sinful love readily passes over into fierce hate, which is also a judicial sentence of God, even in this life.—Such is the case also with boon companionship, gambling companionship, and similar worldly friendships.—This is the curse of sin, that those with whom we have sinned make common cause with our enemies for our punishment.—"The penal uncovering of the nakedness is the righteous retribution for having done so voluntarily" (HENGST.).—Friends may in certain circumstances be the

most painful rods in God's hand.—Keep me, O God, from friends who are not Thy friends.—Ver. 38 sq. The history of the world, still more the history of the Church, most of all the history of the Jewish people, shows a retribution at work, and proves at the same time the existence of a Judge.—To be in the enemy's hand does not, in the case of faith, exclude the comfort of knowing that we are in God's hand; but for the ungodly it is a sign that God has given them up.—Those are the most awful scenes of burning, in whose ruins we see ourselves pointed away beyond man altogether to the righteous God. In this way Jerusalem has become a parallel to the Dead Sea.—He who refuses to obey God must in the end obey men.—Ver. 40. The sin public; the shame public; the judgment public.—Ver. 41. "God can easily bring it about that we shall sin no more; in other words, that even if we wish it as before, we shall be able to go no farther" (STCK.).—Ver. 42. If the sin ceases, the wrath ceases, it rests over the sinner; and so the nationality of Israel has ceased among the nations.—God's resting, His being no longer angry, may be hell.—The extremity of judgment is such indifference on the part of God. Ver. 43 sq. All sin becomes still worse from its being a crime against God's grace. "Against Thee, Thee only," is the so thoroughly damning element in sin.—"The sins and bad habits of parents do not excuse the children, but render them the more guilty, because they have not shunned ways so wicked" (STCK.).—Ver. 47 sq. When sin has grown to madness, the most horrible depths of corruption disclose themselves just in the case of those who have had most to do with God's word.—A man of the world cannot possibly sin like one who has formerly been a "Christian."—What sinner in Israel did not reckon himself a pious man, if not a saint, as compared with Sodom! How different is God's judgment from men's judgment upon others and upon themselves!—Ver. 49 sq. Good days may become bad weeks, a bad eternity.—Unmercifulness shows that we ourselves have not obtained mercy.—If we are to be ashamed before Sodom and Samaria, how much more before the penitent thief upon the cross!—Ver. 51 sq. The mote and beam, as in Matt. vii.—In judging of sins, many a thing has to be considered which God alone can know. Hence we should not wish to judge, but should leave the judgment to God.—Justification before men, and justification before God; justification from men in word, through their praise, or in actual fact, through their greater guilt; and justification from God, in His word, through Christ's work.

Ver. 53 sq. "Teachers and preachers must preach not only the law, but also the gospel" (O.).—However great our sin and misery may be, there is a redemption from all.—"What the prophet here predicts has been fulfilled in the Church, and

is being fulfilled still daily" (JER.).—The gospel proclaims and promises return from captivity, and restoration of the divine image alike to the grossest sinners, and to the apostates who have fallen away from the truth, and also to those who boast themselves of Moses and the prophets, yea, of Christ and the apostles, but who shall the more righteously fall under judgment if they do not repent.—"In the case of spiritual captivity we must think of the jailor, of the chains, and of the bondage. But from Satan's yoke, and the chains of darkness, and from wicked works, Christ leads us to freedom" (STCK.).—Ver. 54. "This is a beautiful revenge and a blessed retribution on God's part, the shaming of the sinner by means of grace" (COCC.).—To be ashamed of salvation, and to be ashamed because of so great salvation, how different are these two things!—Ver. 55. It is a bringing back, the restoration of the nations to a united humanity in the Son of man, the new heavens and the new earth, the creation of redemption.—Ver. 56. "How many rejoice in the calamity of others, and do not reflect that perhaps a still greater one hangs over their own head! Prov. xxiv. 17" (STARKE).—The stones of the temple at Jerusalem cry loud enough in the ear of Christendom!—Ver. 57. The day of judgment makes bare.—"In this life much remains hidden, but the last day will make manifest thoughts as well as words and actions" (STCK.).—In the end, and—if one looks deep enough—already even, he who despises God and is cast off by Him is despised by men likewise.—Ver. 58. "He who seems to bear sin lightly will find the punishment so much the heavier."—Ver. 59. God deals with us according to our works, and He does not deal with us according to our works; both already in this world, but thoroughly only in the world to come.—God's remembering His grace produces the everlasting covenant.—"Believers have no right to assume or imagine that they have been reconciled to God from any other cause than from the grace of the covenant" (CALV.).—Ver. 61. Our remembering is never without shame on our part.—God's grace awakens, sharpens memory also.—"The remembrance of our former state of sin ought to humble us thoroughly, but at the same time to awaken us to the gratitude we owe to God for having shown us so great mercy, 1 Cor. xv. 9, 10" (STARKE).—Ver. 63. "God is willing to remit not one and another sin merely, but all our sins" (LUTHER).—"In this chapter, as in Rom. i. sq., God makes a complete disclosure of the abominations of sin, but for the purpose in grace of also covering them up wholly" (RICHT.).—"The justification of grace takes away from those who have come to know their sin thoroughly all boasting of their own merits, Rom. iii. 24" (STARKE).—Our being struck dumb in judgment, our being struck dumb from grace.

6. The Riddle about the Royal House of David (ch. xvii.).

- 1, 2 And the word of Jehovah came unto me, saying, Son of man, put forth a
- 3 riddle, and speak a parable unto [for] the house of Israel. And say, Thus saith the Lord Jehovah, The great eagle, with great wings, with long wing-feathers, full of feathers, which had divers colours, came unto Lebanon, and
- 4 took the topmost branch [leafy crown] of the cedar. The topmost of its shoots he crompt off, and brought it to the land of Canaan; in a city of merchants he

- 5 set it. And he took of the seed of the land, and put it in a seed field; took
 6 it to many waters, set it as a willow. And it sprouted, and became a spreading vine, of low stature, so that its branches might turn toward him [the eagle], and its roots should be under him; and it became a vine, and produced
 7 branches, and shot out leafy twigs. And there was another great eagle with great wings and many feathers; and, behold, this vine turned languishingly in its roots toward him [the other eagle], and shot forth its branches toward him,
 8 that he might water it, from the beds of its planting. In a good field by many waters was it planted, to produce leaves and to bear fruit, to become a
 9 splendid vine. Say, Thus saith the Lord Jehovah: Will it thrive? will he not pull up the roots thereof, and cut off the fruit thereof, that it wither? In all the leaves of its shoots it shall wither; and not by a great arm or by
 10 many people will it have to be lifted up from its roots. And [yes], behold, it is planted, will it thrive? will it not utterly wither as soon as the east wind
 11, 12 touches it?—And the word of Jehovah came unto me, saying, Say now to the house of rebelliousness, Know ye not what this is? Say, Behold, the king of Babylon came to Jerusalem, and he took its king and its princes, and
 13 he brought them to himself to Babylon. And he took of the royal seed, and made a covenant with him, and caused him to enter into an oath; and the
 14 rams [strong ones] of the land he took: That it might be a kingdom of low condition, that it might not lift itself up; that his covenant might be kept,
 15 that it might stand. And he rebelled against him, so that he sent his messengers to Egypt, to give him horses and much people—Shall he prosper? shall he escape that doeth this? And he broke the covenant, and should he
 16 escape? As I live—sentence of the Lord Jehovah—surely in the place of the king that made him king, whose oath he despised, and whose covenant
 17 he broke, with him in the midst of Babylon he shall die. And not with great power and much people shall Pharaoh act with him in the war [battle], in casting up a mount and in building a siege-tower, to cut off many souls. And [yes] he despised the oath, to break the covenant; and, behold, he gave his
 18 hand: and all this he did; he shall not escape. Therefore thus saith the Lord Jehovah, As I live, surely My oath which he despised, and My covenant which he broke, I give upon his head. And I spread My net upon him, and he is taken in My snare, and I bring him to Babylon, and I contend with him there because of his treachery which he hath committed against Me.
 19 And all his fugitives in all his squadrons, they shall fall by the sword, and those that remain shall be scattered to every wind; and ye know that I, Jehovah, have spoken.
 20 Thus saith the Lord Jehovah, And I take of the topmost branch [of the lofty crown] of the high cedar, and set [it]; from the topmost of its shoots will I
 21 crop off a tender one, and I plant it upon a mountain high and exalted. On the elevated mountain of Israel will I plant it, and it bears leaves and produces fruit, and becomes a glorious cedar: and under it there dwell all birds
 22 of every wing; in the shadow of its branches shall they dwell. And all the trees of the field know that I, Jehovah, brought down the high tree, exalted the low tree, made the green tree wither, and made the dry tree to flourish; I, Jehovah, spake and did.

Ver. 3. Sept.: . . . ἐς ἵχθυ τε ἔχημα εἰσέλθει ἐς τ. Διβανον—

Ver. 4. . . . ἐς πῶλον τιτυχησμενη— Vulg: . . . in urbe negotiatorum—

Ver. 5. . . . ἐπιβλεπομενοι ἐν αὐτῷ. Vulg: . . . et posuit illud in terra pro semine . . . in superficie posuit illud

Ver. 7. . . . ποτίζου αὐτὴν συν τῷ βάλῳ τῆς φυτῆος αὐτῆς. (Another reading: פֶּשֶׁבֶת, alarum lascar productus פֶּשֶׁבֶת, ab arcola. Syr. and Arab: see ver. 10.)

Ver. 9. Another reading: הִלְצֵנִי, interrog

Ver. 10. . . . συν τῷ βάλῳ ἀνατολῆς αὐτῆς ἐξηραίνθησεται.

Ver. 17. . . . ποτίζου πρὸς αὐτὸν Φαραὼ καλῶμαι—

Ver. 20. . . . καὶ ἀλωσεται ἐν τῇ περιοχῇ αὐτοῦ.— (Another reading: מִלְּפָנָיו, propter scabrum eius. מִלְּפָנָיו, Syr.)

Ver. 21. . . . καρδίας αὐτοῦ ἀπακύνῃ καὶ καταφύτωσιν . . . ὑψώσω,

Ver. 23. K. κριμασὺ αὐτὸν ἐν ἡμέρῳ μετῴρου σου Ἰερ. καὶ καταφύτωσιν . . . καὶ ἀλωσθησεται ὡς κέντρον αὐτοῦ συν βάλῳ, καὶ τοὺς σπόρους αὐτοῦ τῶν σπόρων αὐτοῦ ἀπακύνθησιν καὶ τ. ἀλωσθησεται αὐτοῦ ἀπακαταφύτωσιν.

EXEGETICAL REMARKS.

After the preparatory hints in the preceding chapter, e.g. vers. 13, 26, the discourse, as in ch. xii., turns specially to the subject of the kingdom.

Vers. 1-10. *The Riddle.*

Ver. 2. חֲדָר חֲדָרָה, always in this connection (Judg. xiv. 12, 13, 16) means: to tie a knot of speech, which is to be loosed; according to others: from חָרַד, a sharp saying; but in how far sharp?

(Comp. Doct. Reflec. 1.) What requires sharpened wits to understand it, is certainly too remote from the connection. חֲדָרָה is in general the figurative

speech, and therefore used in parallel with קִשְׁלָה (comp. ch. xii. 22); which may be, and for the most part is, in this form, especially as contrasted with the plain, literal statement. Designedly veiled, it is meant to rouse us to remove the veil, and thus with the process of reflection so much the deeper an impression is made. As the discourse is to be addressed to the house of Israel (ver. 12), there is no need for quoting, as Hitz. does, ch. xvi. 44.—Ver. 3. The great eagle is Nebuchadnezzar, as ver. 12 shows; and the same figure is employed in Jer. xlviii. 40, xlix. 22, so majestic and powerful as well as strikingly appropriate, without for that reason being a specially Babylonian title, or an animal form appearing in the armorial bearings of the Babylonian rulers. The points of comparison are the royal character, the robber-conqueror element, the power of rapid flight, the sharp vision from which nothing can be concealed, the power of stroke; perhaps also Matt. xxiv. 28. With great wings, points to the extent of dominion; with long wing-feathers, to the energy, especially of the military power; full of feathers, to the multitude of subjects; the divers colours, to the diversity of the subjugated nations in speech, customs, dress.—Lebanon, if it stands for Judah, does so because the latter represents the whole of Israel, and in this case, according to Hengst., “because the mountains in Scripture language mean kingdoms;” but rather, perhaps, inasmuch as for the king of Babylon Lebanon is the boundary of the land, the first sign of the Jewish land. More correctly, however, in connection with what follows, and in accordance with ver. 12, it is taken as a symbol of Jerusalem; and that not so much because of the temple and the other palaces, as because of the king's house, constructed of cedar beams, on Mount Zion, for which comp. 1 Kings vii. 2, x. 17, 21; Jer. xxii. 23.—צִפְרֶת, a word peculiar to

Ezekiel for the topmost foliage of the cedar, by which is meant in general what stands out prominently, namely, what stands out prominently in the house of David; so that from the generality of the expression we may include in the exposition “the princes” of vers. 12, 13. Hengst. happily: “the then royal court.” The more special statement follows in ver. 4: the topmost of its shoots, etc. The tip, the highest of the shoots which together form the topmost branch, with an allusion at the same time to his youthful years, means king Jehoiachin. Canaan, here the same as in ch. xvi. 29. Comp. there. Ironically: yea, into a new Canaan! a low land as contrasted with

the lofty Lebanon! Similarly Häv. The city of merchants does not necessitate our interpreting the “land of Canaan” as a land of merchandise, as most expositors take it, but side by side with the ironically so-called “Canaan” = Babylonia, there is placed in addition a special feature, for which comp. Introd. p. 19. *The market of commerce in contrast with the king's house!* As in Babylon all possible products of commerce were huddled together, so in a manner also were huddled together the most diverse crowns and princes. Hengst. supposes that the Chaldean diplomacy is meant as being a policy of interests, as we also speak of international intrigues. “Self-interest is the point of comparison between politics and trade.” (Rev. xviii.).—Ver. 5. The seed of the land denotes, as contrasted with a foreign ruler, and specially with a Babylonian viceroy, one of the native royal family (ver. 13), namely, Zedekiah (Introd. p. 6). But in the difference between the “top of its shoots” (ver. 4) and the “seed of the land,” there is set forth prominently a difference between Zedekiah and Jehoiachin (Matt. i. 12). It is not so much, perhaps, the policy of Nebuchadnezzar, as Hengst. puts it, “in order to secure for him the sympathies of the people,” as rather the considerateness, the clemency of the procedure, that is meant to be brought out.—בְּשֵׂד חֶרֶשׁ, in a seed field, which

is described more particularly in what follows. What is meant is the as yet favourable circumstances, as Judah was neither a “sterile land,” nor even an exhausted soil.—קָר with kametz

(Hos. xi. 3), see Häv. on the passage, a resuming of the preceding חֶרֶשׁ. The many waters

portray the fertile situation, in harmony with צִפְרֶת, a word peculiar to Ezekiel, which Gesenius derives from the inundated, well-watered soil which the willow loves. There is no need for supplying a comparative בְּ, as the accusative is

an apposition. The LXX. derive it from צָפַר:

he caused it to be watched over. So also the Syriac Version.—Ver. 6. If a humiliation is implied in the illustration used: “as a willow,” the statement that it became a vine may possibly be meant to make up for this. But however luxuriantly the vine stretched out, yet it was no longer the Davidic cedar, as is specially indicated by the low stature (ver. 14); which at the same time

forms the transition to the intentional 'פְּנִינֹת,

that it was to continue turned toward the Babylonian ruler, and subject to him with all its growth and with the roots of its existence and vigour. (KLIEF.: it was not to stretch out its branches

toward its own post, etc.) חֲדָרָה לְנֶפֶשׁ, a short repetition, to prepare for what now follows (ver. 7), as being the opposite of what was intended. The “carefully selected” (Häv.) form of expression (בְּחִירָה and בְּחִירִים) brings out in strong

colours the overweening self-conceit.—Ver. 7. אֲחֵרָה, another, as distinguished from the

one pointed out emphatically in ver. 3. Comp. ver. 15. The description is similar to that in ver. 3, but more meagre, corresponding to the

inferior position of the Egyptian king in respect of power. In **כָּנָן** there is a certain play upon the word **כָּנָן**. The meaning is (comp. ver. 6)

plainly to turn strongly in some particular direction,—is it to wind because of hindrance from the soil in which it had been planted? or is it to languish, to thirst after, portraying the vehement self-willed longing?—The “watering” is probably not without allusion to the process of irrigation peculiar to Egypt by means of the overflow of the Nile,—from the **בֵּדָה**, etc., i.e. from the spot where it had been planted by Babylon, went forth its leaning toward Egypt, which marks already the discontent, the ingratitude, the unfaithfulness, and thus paves the way for Ver. 8. Comp. besides ver. 5.—**אֲדָרְתָּ**, according to some, from a

root “to be wide” (to have it comfortable); according to others, from a root “to be strong.”—Ver. 9. The difficulty of the riddle is presented for solution; the consequence to be foreseen from such conduct is put as a question. According to Hāv., with an expression of displeasure; according to others, ironically. But the prophet does not in this case utter his own sentiment, but what the Eternal says. The divine sentence may be learned from the riddle. From the additional question annexed to it, it follows that the first question is to be answered in the negative.

(Comp. Matt. xxi. 40 sq.; xx. 15 sq.) **עֵלָה** is: to

force a way in, to force a way through, to come forward. Keil in his exposition takes it as a neuter: will it succeed, prosper? and what follows, in his translation also, indefinitely: will they not pull up? etc., instead of referring it to Nebuchadnezzar. The roots have respect to his existence as king; the fruit is the produce, the result of this royal existence by Nebuchadnezzar's grace; there is no special allusion to Zedekiah's children (2 Kings xxv. 7). All the leaves of its shoots = the whole productive energy and vital force which such a kingship in any way showed. The subject is the vine, as also in ver. 10. The common interpretation is, Nebuchadnezzar will not need for this purpose his whole power, specially his whole military forces. But **לְמַחְזֹקָהּ** (a femi-

nine infinitive form), in accordance with the interpretation of ver. 17, is rather to be understood of the lifting up again from the roots, into which it has sunk down withered. [Hāv.: And without great power and without much people, *scil.* it will parch up (?), when one pulls it up from its root, that is to say, without the expected help of Egypt he will sink. HENGST.: Nebuchadnezzar, who did indeed, according to Jer. xxxiv., lead a numerous army against Jerusalem, did not require to make so great preparations (Dent. xxxii. 30; Lev. xxvi. 8). The taking away with the roots = the total annihilation of the national existence, Mark xi. 20; Matt. iii. 10; Luke iii. 9.]—Ver. 10. A strengthening repetition (ver. 9) to produce greater attention. Comp. besides ver. 8. The east wind—very appropriate for the Babylonians, dwelling in the east, as well as in the figure, because it is dangerous for plants—is employed in conclusion to disguise for the second time, quite after the manner of a riddle, the instrument of punishment.—With a mere touch, and on the spot of his ungrateful bride, he will find his judgment.

Vers. 11–21. The Interpretation.

Ver. 12. Because now “the house of Israel,” to whom the riddle was proposed, are to know the meaning, are in any case to have the riddle interpreted to them by the prophet, although they are called a **house of rebelliousness** (ch. ii. 5, 6), the case before us is a different one from that in Matt. xiii. 10 sq., and from that in Isaiah, to which Jesus there refers back. We are to think of the exiles as favourably distinguished from those at Jerusalem.—For the interpretation, comp. ver. 3, and 2 Kings xxiv. 11 sq.; Jer. xxiv. 1, xxix. 2.—The **princes of Jerusalem** along with the king, the “topmost branch” in the riddle of which Jehoiachin is the top-shoot (ver. 4).—Ver. 13. Comp. ver. 5; Jer. xli. 1; 1 Kings xi. 14; 2 Kings xxiv. 17 (Introd. p. 6). In reference to the vassal's oath of fidelity, see 2 Chron. xxxvi.

13.—The **אֲדָרְתָּ** cannot perhaps be taken as a simple resumption of the “princes” of the preceding verse, yet they may be understood as included. But the expression is to be interpreted especially from 2 Kings xxiv. 14, 16. HIRZ.: the owners of property, rich proprietors, artisans, and warriors. The intention (ver. 6) is clearly expressed in Ver. 14; the parties in question were not so much meant to be hostages.—KEIL: “that he might keep his covenant, that it might stand.”

—Ver. 15. Comp. ver. 7; likewise 2 Kings xxiv. 20. The Egyptian was to support him with that which was peculiar to Egypt (Dent. xvii. 16), and which Zedekiah needed. Did the latter wish to appoint the riders for the horses?—The **much people** refers back to ver. 9, and likewise to the question of ver. 10, which is at the same time explained.—The answer is given in Ver. 16 in a divine utterance, such as we have in ver. 9, only that the terms are still stronger, taking the well-known form of an oath.—Comp. ch. xii. 13.—Ver. 17. And not with great power, etc., refers back to the “horses and much people” of ver. 15, and is meant to explain the statement in ver. 9. Pharaoh is the subject. The meaning is, either that he will not be willing to render Zedekiah the expected help, or that he will not be able. Comp. Jer. xxxvii. 5, 7. The “acting,” on which it depends, turns out insignificant—nothing more than a feeble demonstration on the part of Egypt. (HENGST.: Pharaoh will leave his protégé in the lurch, when he is hard pressed by his enemies. That the Chaldean needs no great military force against Jerusalem (ver. 9), finds its explanation here in the circumstance that the Egyptians, against whom alone such a force was necessary, do not come to its help with such a force.)—The march of the Egyptian auxiliary army took place when Jerusalem was besieged by the Chaldeans. Comp. in this connection on ch. iv. 2. To cut off, etc., draws attention to the fact of how necessary powerful help would be in such a situation.

Ver. 18. The riddle is interpreted, but the divine discourse lingers still over the breach of oath and covenant, because such acting on Zedekiah's part, with what is implied in it, is still to be judged and to have sentence pronounced upon it by Jehovah.—Ver. 19, just like ver. 16. It is not only that every oath, and hence also this oath, is of a religious character, and that the despising of it necessarily compromised the God of Israel in the eyes of the heathen; but still

farther, considering the clemency of Nebuchadnezzar in making such a covenant, as Jehovah's instrument, Jehovah's goodness was turned into lasciviousness.—Comp. besides ch. xi. 21, ix. 10.—Ver. 20. See on ch. xii. 13. The "contending," the going into court with him, involves the punishment.—Ch. xv. 8.—Ver. 21. Instead of מְכַחֲרֵי (Qeri: מְכַחֲרֵי), fugitives, the Chaldee reads:

מְכַחֲרֵי, "chosen ones" (ch. xii. 14). So also

Hitzig. He who thinks to save himself by flight—hence the whole military forces of Israel are driven into flight—shall be slain by the sword. But for the people left over, for all the remnant generally, the fate in store is the same as in ch. v. 10, 12. Bitter experience brings them to know and understand, although, alas! too late, that God had spoken by the mouth of His prophet.

Vers. 22-24. The Prediction.

With a very beautiful variation the close of our chapter, which follows, takes the form of the theme of the riddle at the beginning. The threatening colours there are exchanged here for those rich in promise.—Ver. 22. ך, marking a continuation; but as the לֶקֶח is that of Nebuchadnezzar, there is rather an antithesis. Ingeniously Hitzig: "Jehovah, who is Himself in Deut. xxxii. 11 and Ex. xix. 4 compared to an eagle, appears upon the scene, confronting the former one (ver. 3)." And He who asserts His dignity in opposition to him, whom neither Jerusalem nor Egypt is able to oppose, can really do so: אָנִי, with emphasis.

He does as Nebuchadnezzar does, and yet He does so quite differently! He brings low that which would fain be high; He exalts that which is apparently reduced to nothing (ver. 24). Of the topmost branch, etc. Thus the illustrious original house of David (the cedar) is still in existence; and not only the royal family, but its royal position as well (the topmost branch). And thus the statement is modified, that (ver. 3) the great eagle took the topmost branch of the cedar. The הִרְמָה here, which is wanting in the former case, is not without significance. Thus the matter presents itself to God's eye. His taking is really "giving" (וְנָתַתִּי).—In ver. 4 we have אֶת־רֹאשׁוֹ, here אֶת־רֹאשׁוֹ; so that in spite of the taking away of Jehoiachin, his kingdom is still supposed to continue. The definition added: a tender one, may be interpreted of the planting, shoots of this kind being generally used; still better, perhaps, of a child (Luke ii. 12). The Chaldee paraphrases: of his children's children a little child. At all events, it cannot here mean a thing small and insignificant, as Hengst. supposes, nor something weak. [Hitzig takes "tender" as = youthful; but this idea lies already in the word "shoot." Comp. on ver. 4. Tender youth, which is just childhood, is indicated by the stronger expression.]—אֶת־חַיֵּיהֶם, decisio significat mortem, Isa. liii.

8; Dan. ix. 26 (Coco.).—The contrast lying at the foundation is a twofold one,—to Jehoiachin too (ver. 4), but much more to Zedekiah (ver. 5), in whose case "planting" is spoken of. In the same direction chiefly the contrast of the mountain

also is kept. It is the contrast to the low country generally,—on the one hand to the Canaan of Babylon, on the other to the Canaan of Jerusalem (ch. xvi. 3). The partic. פָּסָא, פָּסָא (only here),

adds to the natural height an extraordinary exaltation besides, whether it be to serve as a powerful counteractive to the depression that has taken place, or whether it be to hint already at the approaching glory of ver. 23. A farther designation of the mountain is given in Ver. 23. The elevated mountain of Israel is not Zion directly as such, nor Zion in the wider sense, as embracing also Mount Moriah, as must of course be the view taken if appeal is made to ch. xx. 40 (Isa. ii. 2; Mic. iv. 1); but Jerusalem is here meant, in the same way as in ver. 3 it was spoken of as "Lebanon." Comp. there. (Ch xxxiv. 13, 14.) Hence restoration (in accordance with ch. xvi.), and that with increased splendour. Because such restoration of Jerusalem, of Judah, is brought about by means of the royal child of David's line, in thought the reference to Zion may predominate, Ps. xlviii. 3 [2], ii. 6, lxviii. 17 [16]. That the kingdom of God, the kingdom of heaven, springs from the Jews for the whole world, is aptly symbolized by the planting of the royal shoot in the royal city, and by what now follows. It is to be observed that the mountain is a mere foil, the typical substratum, and that it neither "comes into view as the seat and centre of the kingdom of God," nor does it even "denote this kingdom itself;" but the kingdom and all its glory are conceived of as in the shoot of David, and represented as proceeding from him, behind whom all else steps into the background. Klief. alone correctly: "the person of the Messiah will grow into His kingdom, which becomes the spiritual home of all the nations of the world." However historical, yet the promised personality is in this respect kept in an ideal shape. Fulfilling what is typical, becoming the full embodiment of what was shadowed forth by Israel, he attains to what he is meant to be; he realizes completely his idea, which has to do with mankind generally. The foliage is in order to the shadow. The fruit, as being a tree, as it must be, perhaps also one which yields nourishment to those to whom it gives shelter (Isa. xi. 1). As in ver. 8 we had אֶת־רֹאשׁוֹ, so here אֶת־רֹאשׁוֹ: what Zedekiah had not become as a "vine," that He who is here meant is as a "cedar," so as to fulfil the promise given to David regarding his posterity. For the clause: and under it there dwell, etc., comp. ch. xxxi. 6; Dan. iv. 9 [12]; Matt. xiii. 32. An emblem of the universal sovereignty, to which all submit themselves, but in which also they rejoice and put their confidence (in the shadow, etc.).—The expression: all birds of every wing, points to Noah's ark of safety, Gen. vii. 14. The meaning is: all the different nations and families of men upon earth, ch. xxxi. 6, 12; see also Ps. viii. 7. 9 [6, 8], lxxxiv. 4 [3]. A contrast alike to ver. 6 and ver. 7.—Ver. 24. All trees, etc., are the collective ruling powers of this world, the princes and kings of the earth.—וְהַמְּלָכִים looks back perhaps to vr.

5 (8); other than mere earthly kingdoms Nebuchadnezzar and his compeers are able neither to found nor to rule.—The bringing low of the high tree, just as correspondingly the exalting of the

low tree, refers specially to Jehoiachin; while the making the green tree to wither, and the making the dry tree to flourish, in accordance with ver. 9 sq., point back to Zedekiah, inasmuch as through him the kingdom in Judah came to ruin. The revivification of this kingdom, the sending forth of shoots from that which withered with Zedekiah, and the raising up again of the seed of David from the humiliation of Jehoiachin,—all this is accomplished by Jehovah through the Promised One (I, Jehovah, spake and did). Hitzig, like most, takes the sentence as a general thought (1 Sam. ii. 7). In form it is kept general, but its import is certainly special, referring to what lies before us. Only the thing to be considered is the right interpretation. According to Hengst., of course, the high tree is the worldly sovereignty; the low tree, David or his family; the green tree, Nebuchadnezzar's sovereignty of the world at the time.

DOCTRINAL REFLECTIONS.

1. The form of the discourse here, just as in the case of our Lord, who has developed the parable into one of His ordinary modes of teaching, is to be explained chiefly from the object in view,—partly as it was designed for a circle of hearers, or rather of readers, which, although mixed up in all sorts of ways with higher interests, is yet to be thought of as living mainly in the world of sense, and especially as bound fast in the misery of the exile, and sympathizing in the false and faithless policy prevailing at the time in Jerusalem; partly as it might recommend itself to the prophet in the political circumstances by which he was surrounded. The *maschal* before us in Ezekiel goes, therefore, far beyond mere popular illustration. Still less is it to be explained away from the æsthetic standpoint, as merely another rhetorical garb for the thought.

2. As in the parable the emblematic form preponderates over the thought, so also here. What the prophet is to say to Israel is said by the whole of that mighty array of figurative expression, for which the animal and vegetable worlds furnish the figures. But the eagle does what eagles otherwise never do; and what is planted as a willow grows into a vine; and the vine "is represented as falling in love with the other eagle" (J. D. MICHAEL). The contradictory character of such a representation, and the fact that in the difficulties to be solved (ver. 9 sq.) the comparison comes to a stand, and the closing Messianic portion in which the whole culminates, convert the parable into a "riddle." A trace of irony and the moral tendency, such as belong to the fable, are not wanting.

3. As to the predictions in this chapter, see what is said on ch. xii., Doct. Reflec. 4, pp. 136, 137. As respects the time, ch. xvii. stands between the 6th month of the 6th year and the 5th month of the 7th year of Jehoiachin's captivity; and its contents, therefore, would probably be spoken from four to five years before the destruction of Jerusalem.

4. Not only does Ewald call vers. 22-24 "a short and beautiful picture of Messianic times," but Hitzig gives a still more definite exposition: "the passage is an actual prediction, and in fact a Messianic one." Bunsen makes our prediction be "partly fulfilled" in Zerubbabel ("the prince

of the Jews after their return from the captivity, Ezra i. 8; 1 Chron. iii. 19; Matt. i. 12; Luke iii. 27"), adding, however, that the glory of the new king as here described "goes far beyond that of Zerubbabel." Similar is the view of Hengst., viz. that as Zerubbabel "in a certain sense did everything which God did generally for the re-establishment and maintenance of the civil government in Israel," he also might be regarded as included under the terms of the prediction, because Ezekiel has before his eye, "not the Messiah as an individual," but "the whole family of David." As against this view, Hävernick points (1) to the image of the cedar-shoot as a descendant of the house of David; and (2) to the context, where only personalities are spoken of (Jehoiachin, Zedekiah, Nebuchadnezzar). The oldest Jewish exposition understood the passage of King Messiah.

5. The kingdom of Judah, even although it had become idolatrous, yet could not (as Ziegler remarks) all at once be cast off—for David's sake. The house and family of David appear like a stay and support in Judah. "For David, Jehovah cherishes an unceasing and solicitous regard throughout the whole history of this kingdom, just because this kingdom itself was to be nothing else than the link of connection between David and his Son *מלך יִשְׂרָאֵל*. David is the point always referred to in the history of this kingdom; he is the factor ever present and ever working in that history, just as the Son of David is the factor at work beyond."

6. Hävernick has already pointed out the inner connection between the Messianic announcement here and that in the preceding ch. xvi. 53-63. What is to be understood there by the turning of the misery and the *restitutio in pristinum* becomes quite clear to us by means of the prediction as to Messiah in our chapter.

7. The Church of God is not destined to disappear in the kingdoms of this world: but all the kingdoms of this world shall become the kingdoms of God and of His Anointed.

8. "Among the manifold predictions of the Lord's Anointed and of His kingdom in the world, this of our prophet stands forth like a cedar; in this similitude, so grand, and yet so simple, he has most strikingly portrayed the future salvation in its most universal significance and verity" (UMBREIT).

9. Hengst. draws attention to the fact that at the close the interpretation of the symbol is not added,—“for the same reason that in Ezekiel there is no prophecy against Babylon, while the whole of the prophecies of Jeremiah find their close in such a prophecy. The prophet prophesied in the land of the Chaldeans, and had to exercise caution in view of the surrounding heathen.”

HOMILETIC HINTS.

Ver. 1 sq. "Formerly, how they have broken God's covenant; here, how they have not kept faith with men" (LUTHER).—Ver. 3 sq. "Princes also have no security against misfortune; those who are nearer the clouds are nearer the lightning also. They should not forget that they also are men, and that God alone is the King of kings" (STCK.).—"The eagle is an emblem of empire and dominion: he is called the king of

birds. Pyrrhus, when saluted as an eagle by his soldiers, was much pleased, telling them that they had raised him on high with their weapons, as it were with wings" (A. LAP.).—The important eagles in the history of Israel: Nebuchadnezzar, Pharaoh, Rome.—Ver. 4. "Thus many a one suffers in a strange land for the sin he has committed in his own" (STCK.).—Ver. 5. The soil is often better than the seed which is sown in it.—Ver. 6. Prosperity turns out for the advantage of but few men. Most grow on all sides and produce leaves, but bear no fruit, or bad fruit.—Ver. 7. Ingratitude makes no situation better, does not render dependent circumstances more pleasant, and brings to shame every one who is guilty of it, let the object of it be who he may.—It is not easy to rest contented with God's ordering and leading; the discipline of the Spirit of God is needed for it: let my ways be pleasing in Thine eyes. We must give up our heart to the Lord, and keep it directed toward Him—our heart, with all the thoughts which come out of it, and which would fain be as God, yea, wiser than God.—Keep me in Thy paths, in the way which Thou Thyself showest me.—Ver. 8. Discontentment has driven many a one from a snug spot.—Ver. 9 sq. "When God wishes to punish the wickedness of men, He needs no great warlike host for the purpose" (O.).—Unfaithfulness beats its own master.—Those who have not God on their side, who have only their own wits, can be driven to flight in thousands by one.—"It is a bad thing to trust in man's wisdom; take thou counsel with God, open His word, look to thy calling, ponder thy duty, and think of the end" (STCK.).—Ver. 10. The east wind of divine judgments.—Thus the place of fortune becomes the place of misfortune; the scene of wickedness, the scene of punishment; the theatre of ingratitude (toward God also), the theatre of ruin.

Ver. 11 sq. It is not all riddles that are interpreted to us; we are guessing away at many during our whole life; but we also make far too little use of the key of self-knowledge.—Misfortune it is said to be, while it is only crime.—Ver. 15 sq. The oath is to be kept to every one and by every one. Even by the emperor Sigismund to the "heretic" Huss!—"Kings, and those in high position generally, ought to be a good example to others. How much their example can build up as well as pull down!" (STCK.).—"If the Lord humbles one, he must bear the tribulation with patience, and not seek by forbidden means to extricate himself from it, Heb. xii. 7" (TÜB. BIB.).—"God avenges and punishes perjury with the greatest earnestness" (O.).—"For God is the truth, and will see to it that fidelity is upheld among men, and hence abhors all deceit and perjury. Even if we have promised anything by constraint which is in other respects unjust, we are not to break our word, because the name of God is to be dearer to us than all earthly advantages, Ps. xv. 4" (HEIM-HOFF.).—"The humiliations as well as the exaltations of earthly kingdoms are certainly foreseen and appointed by God" (STCK.).—"How many a one is the architect of his own misfortune at least!"—"The chariot of Israel, and the horsemen thereof!" said Elisha of Elijah.—Ps. xxxiii. 17.—"Think not to whom, but remember by whom, thou hast sworn an oath" (JER.).—Why is there so much oath-breaking and perjury in

Christendom itself even yet!!—Ver. 16. God lets man's righteousness too get its rights, just because it means to be righteousness.—What Babylon has made, Babylon also destroys.—This is security, to be a plant of the heavenly Father's planting, Matt. xv. 13.—"The earth is everywhere the Lord's, but to be laid with one's fathers is certainly more pleasant."—Ver. 17. The help of man is of no avail when God means to destroy. God's help, on the other hand, avails even against man's help. Zedekiah with Egypt, Nebuchadnezzar with Jehovah. Look at the copartnerships for thyself, and bestow thy confidence accordingly. The latter firm is the more reliable.—Cursed is the man that trusteth in man, Jer. xvii.—Men promise, and break their promise; God promises, and does not break His.—Ver. 19. God's oath as against Zedekiah's perjury.—God does not swear, and then fail to keep His oath: that shall be learned by experience by those who swear falsely, or who do not keep their oath.—If thou appealest to God as a witness, thou summonest Him also as a judge, as an avenger!—We have never to do with men alone.—Ver. 20 sq. No one can escape God.—"The enemy's sword is sharp; God's sword is sharper still" (STCK.).—Comp. what is said to the Hebrews of the word of God.—God's judgments are always meant to lead to the knowledge of Himself as well, and not merely of ourselves.

Ver. 22 sq. The riddle of Israel is the riddle alike of the human heart in its perversity, and of the heart of God in Christ.—The omnipotence and love of God join hands, and the result is the grace of God.—"Whosoever laid up this promise thoroughly in his heart would thereby be delivered from the region of vain political hopes and intrigues. The saying of Augustine applies here: 'That which thou seekest is, but it is not where thou seekest it'" (HENGST.).—"Because the Church of Christ has been planted by God Himself, it shall certainly remain" (CR.).—"The planting on Golgotha" (WIRSIUS).—Ver. 23. "Babylon, and with it the whole series of the old world-powers, are dried up; David flourishes and bears fruit, and under the shadow of his offshoot the fowls of heaven dwell" (HENGST.).—Ver. 24. The history of the world is to be recognised as God's government.—The divine government of the world culminates in Christ.—Everything turns out in the end according to God's word.—(Fr. W. Krummacker preached in 1852 on vers. 22-24: "The Tree Christ, which God has prepared for us, (1) as to its nature, (2) as to its destiny.—Summer and winter the cedar is green, and never loses its leaves nor its verdure. The everlastingly green Tree of Life is Christ. No wood is more durable; so Christ is the indestructible foundation for our hopes, etc.—We are the branches in the Cedar of God. Our fruits are Christ's, who produces them in us and by us. John and Peter, Paul and James, what boughs in that Cedar! and the Fathers and the Reformers, and all believers since, what a Tree! What a green, flourishing, fruit-laden array of branches that which aways around it! What a mighty, densely-foliaged, far-shadowing crown! and in the crown what gales, and zephyrs, and rustlings of holy life and divine love! Here there is promised to Christ and His cause nothing less than final triumph over the whole world.—The pompous glory of Babylon, Egypt, Rome, and Athens, where is it to be found?")

7. *The Laws of the Divine Punitive Righteousness* (ch. xviii.).

- 1, 2 And the word of Jehovah came unto me, saying, Why do ye use this proverb upon the land of Israel, saying, The fathers have eaten sour [wild] grapes, and the teeth of the sons are set on edge? As I live—sentence of the Lord Jehovah—if ye shall have occasion to use this proverb longer in Israel
- 4 [ye shall no longer use this proverb]. Behold, all souls to me they [belong]; as the soul of the father, so also the soul of the son is mine. The soul that sinneth, it shall die. And if any man be righteous, and do judgment and righteousness:
- 6 Has not eaten on the mountains, nor lifted up his eyes to the idols of the house of Israel, nor defiled his neighbour's wife, nor drawn near to his wife in her uncleanness; And oppresses no one, restores his debt-pledge, robs not, gives his bread to the hungry, and covers the naked with clothing; Gives not on usury, and takes not increase, withdraws his hand from injustice, exercises true judgment between man and man; Walks in My statutes and keeps My judgments, to do truth,—he is righteous, he shall surely live,—
- 10 sentence of the Lord Jehovah. And should he beget a violence-doing son, a shedder of blood,—and he [the father] did towards his brother each of those [things]:—And he [the son] does none of all those things, for [but] he has eaten upon the mountains, and defiled his neighbour's wife; The poor and needy he has oppressed, he has robbed, he restores not the pledge, and to the idols he has lifted up his eyes, he has done abomination; Has given on usury and taken increase, and shall he live?—He shall not live. He has done all these abominations; he shall surely die. His blood shall be upon him. And, lo, should he beget a son who sees all the sins of his father which he hath done, and sees and does not the like:—He has not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel; he has not defiled his neighbour's wife, Nor oppressed any one, nor taken pledge in pledge, nor robbed; he has given his bread to the hungry, and covered the naked with clothing; From the needy he has turned away [withheld] his hand, usury and increase he took not, he executed My judgments, he walked in My statutes: he shall not die in [on account of] his father's iniquity; he shall surely live. His father, because he practised extortion, committed robbery against his brother, and did that which is not good in the midst of his people, lo, he died in his iniquity. And ye say, Why has not the son borne the iniquity of the father? Because the son has done judgment and righteousness, kept all My statutes and done them, he shall surely live. The soul that sinneth, it shall die.
- 20 The son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son. The righteousness of the righteous shall be upon him [the one], and the wickedness of the wicked shall be upon him [the other]. And if [because] the wicked shall turn from all his sins which he hath done, and keep all My statutes, and do judgment and righteousness, he shall surely live, he shall not die. All his transgressions which he hath done shall not be remembered to him; in [on account of] his righteousness which he hath done, he shall live. Have I any pleasure at all in the death of the wicked? Sentence of the Lord Jehovah. Not when he turns from his way [ways] and lives! But if the righteous turn from his righteousness, and commit iniquity, and do according to all the abominations which the wicked commits, shall he live?—All his righteousness which he hath done shall not be remembered; in [on account of] his faithlessness which he hath practised, and in [on account of] his sins which he hath sinned, in [on account of] them shall he die. And say ye, The way of the Lord is not equal! Hear now, O house of Israel, is My way not equal? Are not your ways unequal? When the righteous turns from his righteousness, and does iniquity, and dies thereby; in his iniquity which he hath done he dies. And when the wicked turns from his wickedness which he hath done, and does judgment and righteousness, he shall save his soul alive. And should he see and turn from all his transgressions which he hath

- 29 done, he shall surely live, he shall not die. But they of the house of Israel say, The way of the Lord is not equal! Are My ways not equal, O house of Israel?
- 30 Are not your ways unequal? Therefore I will judge you, each man according to his ways, O house of Israel,—sentence of the Lord Jehovah. Return, and turn [you] from all your transgressions, and iniquity shall not be your
- 31 ruin. Cast away from you all your transgressions, in which ye have gone astray, and make you a new heart, and a new spirit; and why will ye die,
- 32 O house of Israel? For I have no pleasure in the death of him that dies,—sentence of the Lord Jehovah; therefore turn ye [be converted] and live!

Ver. 2. Sept.: . . . τι ἴμιν ἡ παραβολὴ αὐτῆ—

Ver. 4. . . . αὐτὴ ἀπαβαινεται, κ. τοὺ φαιγοντες τὸν ἔμφρακα αἰμαδιαισσωσι οἱ ἰδοντες αὐτόν.

Ver. 7. Vulg.: . . . pignus debitori reddiderit—

Ver. 10. Sept.: . . . κ. πικρὸντα δεικνυμένα, (11) ἐν τῇ ἰδῶ. πατέρες αὐτῶν τοὺ δίκαιον οὐκ ἔσπευσαν.— Vulg.: . . . effundentem sanguinem, et fecerit unum de latib, (11) et hanc quidem omnia non facientem— (10. Some codices read: נִחַחֲתֵם fem.)

Ver. 14. Sept.: . . . κ. ἰδῶ . . . κ. φεβδῶ— The Chald. only translates: et vidit; Sept., Vulg., Arab.: et timuerit.

Ver. 17. κ. ὁπο ἀδικίας ἀπεστρέψεν τ. χεῖρα— Vulg.: . . . a pauperis injuria averterit manum—

Ver. 18. Vulg.: Pater ejus quia calumniatus est et vim fecit fratri—

Ver. 22. Omnium . . . non recordabor—

Ver. 23. Sept.: 'Οτι οἱ βουλομαι τ. θανάτων . . . ὅς τε ἀπεστρέψαν αὐτοὺς ἐν τ. ἰδῶ . . . κ. ζῆν αὐτοὺς. (For מָוֹת there is a reading: כָּמוֹת; מָוֹרֶכֶו, מָוֹרֶכֶו in plur.)

Ver. 24. Vulg.: Si autem averterit . . . et fecerit iniquitatem secundum omnes abominaciones quas operari solet impius, numquid vivit?—

Ver. 29. Another reading: נִכְכֵּם, sing., Sept., Arab.

Ver. 30. Sept.: . . . κ. οὐκ ἔσονται ἴμιν εἰς καλὰς ἀδικίας. Vulg.: . . . et non erit vobis in ruinam iniquitas.

Ver. 31. Sept.: κ. πικρὸντα καὶ πικρὸντα πικρὸντα τ. ἰσχυρὰς μου.

EXEGETICAL REMARKS.

Vers. 1-4. The Principle of the Divine Punitive Righteousness.

Ver. 2. Comp. ch. xii. 22. A popular expression, arrogating to itself the authority of a divine voice, has established itself in Israel in opposition to the word of God.—The land of Israel should emphatically not be the place for such language, as it is the scene of God's holy justice as well as His gracious mercy.—The question is not one of mere surprise, but of solemn anger, as befits divine speech.—Fathers taken generally, so that it is left to each to consider for himself who are particularly designated (2 Kings xxiv. 3; Jer. xv. 4). Our chapter at the same time links itself on thereby to what has gone before (especially ch. xvi.). The proverb took the prophet, as it were, at his word.—אֲבָל corresponding to

the general form of statement: to be accustomed to eat.—The sons, on the other hand, are the definite persons who are exposed to suffering in the existing state of things. In the most thoughtless and frivolous manner the popular criticism of God's way,—of the history of Israel, expresses itself. What those did wrongly must be visited on us! There is no sense of sin, nor acknowledgment of guilt, and just as little reference to divine judgment and retributive righteousness. Hävernicks refers rightly to the "heathenish" disposition of the people, who, "destitute of faith in a living God, were driven to the delusion of a blind Nemesis," a natural necessity. "Accordingly repentance seems useless" (Hägnst.). They could thus shield themselves against the ever-repeated call to radical repentance. The divine answer sets itself over against the people's word, energetically, in the form of an oath, Ver. 3, in which, according to the

two-sided tenor of our chapter, it remains undecided whether the impending judgment, or the Messianic redemption, embraced in conversion, shall bring this style of speech to an end in the future. —אֲבָל, a thing unbecoming even

"upon the land of Israel" (ver. 2), above all, unbecoming among the people to whom (Rom. iii.) the oracles of God are committed.—After the form has thus been found fault with, the substance, Ver. 4, is objected to; and since the question actually touched is the retributive righteousness of God, its ground-principle is first of all stated, from which its individual laws naturally proceed. Behold points to an undeniable fact, and therefore presupposes universal assent.—All souls, κ.: "perhaps an allusion to Gen. xviii. 25" (Hägn.). In other respects, as Calvin; not merely would God here maintain His paramount authority and lordship, but, still more, evince His fatherly love towards all mankind as their Creator. HÄGNST.: "God would surrender His property if souls suffered punishment for the guilt of others; since they are in the likeness of God, souls cannot be degraded into servile instruments." HIRTZ: "I am not under the necessity of punishing another,—the son,—as if I could not lay hold of the guilty father." PHILIPPS: "Before God all souls are equal, so that each man represents himself only." All these explanations are insufficient to meet the thought. The proposition is in reality a fundamental principle, for it goes back to the origin of things, according to which the souls of men, created by the breathing of the divine Spirit of life into corporal matter, breathe supernatural, spiritual vital energy, in a sentient form of life and activity. This divineness of men, at least in respect to their souls, which, on the other hand, they possess in common with the lower creatures as animal life, is opposed to every form of depend-

ence on nature, whether on a heathen fate, or, in particular (which is here the immediate contrast), on bodily parents, therefore to the dependence of the son on the father. God's exclusive property-right (emphasized by the repeated **ל**) in persons could not be maintained, if any man required to suffer death from the fact of being his father's son. Die, the end of a process,—the separation of the soul from its life-source, the Spirit of God. (Deut. xxx. 15; Jer. xxi. 8; Prov. xi. 19).—Comp. on ch. iii. 18. This cannot happen without an act of God's retributive justice, so that the punishment inflicted by God must correspond to man's guilt. **The soul that sinneth**—disloyalty to the living influences of the Spirit of God, considered as a continuous present—it shall die. Through this latter, as a judicial utterance, the general proposition as to God's possessory-right is more specifically expressed in reference to His authority to judge. Comp. Jas. iv. 12.

Vers. 5-9. *The Law of the Righteous Man.*

Ver. 5. The first application of the principle is made to the righteous man. Comp. ch. iii. 18 sq. He is described according to *Being* and *Doing*,—essentially and actually; in particular, doing judgment, in general, righteousness: his doing is then more precisely depicted, not without a tendency to antithesis.—Ver. 6. Even kings who were otherwise loyal to the law, were unable to abolish the worship of the "high places." [Usually the expression is made to refer to the gross forms of idol-worship (1 Cor. viii. 4-10, x. 7); and what follows, to the more refined.]—The feasts referred to are sacrificial feasts which were not observed in the sanctuary, Deut. xii.—The second thing, singled out in reference to the first table of the law, is the undoubtedly rare case of complete apathy and indifference towards the popular idols of Israel. Hitzig understands it of supplicating, worshipping, Job xxxi. 26 (Ps. cxxi. 1). Hävernick, of inward longing. Comp. ch. vi. 4.—The natural transition, after ch. xvi., to the marriage relation singles out from the second table of the law not ordinary adultery (the word is neither **הָרָה**, nor even **הָרָה**, Ex. xx.), but the more precise and deeper defilement (**הָרָה**) of the neighbour's wife, in order, through the selected expression, to throw a clear ray of light on their own marriage relation and its mysteries (domestic purity). Comp. Lev. xviii. 19, xx. 18.—Ver. 7. Oppression in general, in its more peaceful as well as its directly violent (**הָרָה**) form (Lev. xix. 13).—**הָרָה**, according to Hengst., the accusative of restriction: debt-pledge; Hävernick, on the other hand: his pledge, a debt, i.e., along with the pledge, the obligation, softening the always rather offensive signification of **הָרָה** (from **הָרָה**, to bind, to tie), so that just demands are referred to. Hitzig makes the word a participle: "restores his pledge to the debtor (GÆSEN: for debt)." Compare besides at Ex. xxii. 25; Deut. xxiv. 12. Following this, more positive benevolence.—Ver. 8. Comp. Lev. xxv. 36, 37; Deut. xxiii. 20.—The close of the verse

probably refers to the special activity of a judge or arbiter.—Ver. 9. Concluding summation corresponding to the introduction in ver. 5,—the apodosis to the protasis. Righteousness before God in contradistinction to its semblance (**הָרָה**). The Septuagint read **אֱלֹהִים**.—**הָרָה**, **הָרָה**, live in the fullest, deepest sense of the word.

Vers. 10-13. *The Law of the Unrighteous Son.*

A second application of the principle deals with the case of an unrighteous man,—the son of the righteous man. Personally there is a connection (should he beget), essentially, the greatest contrast, as **הָרָה**, etc., immediately shows. But the actual contrast shall become still more decided, and shall, for that reason, appear as a personal one,—therefore **הָרָה**, etc.—Ver. 10. The description of the father reduced to a minimum: if there was any one of these forementioned just and righteous things, he did it,—in short, he was righteous. [Hengst.: in relation to his brother, as the antithetic parallel in ver. 18 decidedly recommends. So also the Chaldean version. Roseum.: *simile quid*. According to others, it is the apocryphic form of **הָרָה**. Others, again, have omitted it.

הָרָה has also been proposed as a reading. Hitzig., Ewald: = **הָרָה**, "only."]—The contrast follows more at length in Ver. 11, in the description of the son. And he does none of all those things, which are then mentioned in detail. Comp. ver. 6.—Ver. 12. Poor and needy illustrates the undefined object of ver. 7. Compare in other respects with ver. 6.—Ver. 13. See ver. 8.—**הָרָה**, the apodosis. The facts oppose every other issue; the emphatic divine negative only adds confirmation. His deeds adjudge him to death,—**הָרָה**, he himself is to blame. With the judicial form of expression (**הָרָה**, **הָרָה**, not as in Gen. ii. 17) comp. Lev. xx. 9; only that in this case the son curses his righteous father virtually by his life:

Vers. 14-20. *The Law of the Righteous Son.*

Third application of the principle, in which, as in the first case, the reference is to a righteous person,—the son of the forementioned unrighteous man,—who takes warning from his father's sins. Always father and son, corresponding with the proverb which was being answered.—Ver. 14. Comp. ver. 10. He ~~does~~, repeated for the sake of emphatic description. The reading **הָרָה**, followed by the Sept. and Vulg. in the latter part of the verse, is to be rejected.—Ver. 15. Comp. ver. 6.—Ver. 16. Comp. ver. 7.—"He allowed himself even less than he might," in contrast to the conduct of his father—Hitzig.—Ver. 17. From the needy, etc. Not only doing him no violence, but, as described, showing him compassion. Ewald reads **הָרָה** from ver. 8. Comp. as to further details, vers. 8 and 9. Here and in Ver. 18, **הָרָה**, in anticipation of ver. 19. In order to separate and contrast father and son as decidedly

as possible, the former is once more briefly described.—Ver. 19. There is here no allusion, as most suppose, to Ex. xx. 6. Nothing necessitates this. Since the proverb (ver. 2) in its frivolous rude form was at once disregarded, and since the divine reply to it immediately made it more profound, and, especially from ver. 17, applied it to the question of guilt and perdition on the one hand, righteousness and life on the other—so with the inquiry as to the why, a perception of the deeper signification of its contents generally may therefore be attributed to the people. This not only recommends itself on rhetorical grounds, since in the case before us the conclusion is introduced by it,—and the thought can hardly be introduced in a more lively manner than by the deduction of a general maxim from the foregoing concrete examples,—but the moral presumption that the people are so far interested in the profound gravity of the subject, requires that they also should contribute the “why,” which was altogether so natural (not merely with reference to the law), and which sounds so full of meaning, because by what has gone before the unity of Israel must seem shattered, nothing being taken into account but the individual. “Have ye (supposition) said: Why,” etc. The individual facts answer you. So say ye; so did he! Comp. further, vers. 5, 9.—Ver. 20. A quotation from ver. 4, which is impressively extended, concludes the paragraph with a statement which so sharply contrasts righteousness and wickedness, that a new solution, to wit, through the action of the one or the other, i.e. through a change of disposition, must come into view.

Vers. 21-32. The Principle of Grace, as against the Principle of Retribution, expressed in the Call to Repentance.

Ver. 21. Comp. ch. iii. 18 sq. Return from wickedness to God's righteousness, evidenced by facts, ensures true life instead of death. The principle of divine retribution affected the case of persistent, continued sinning only. Whoever abandons sin is left untouched by the retributive righteousness of God.—Ver. 22. In such an event, viz. of return, the past, however full of sin, is left out of account; one is not required to bear the penalty of one's own, much less of another's sin. Righteousness is done. But the principle thus contrasted with the previously explained law of retribution proclaims itself in the plainest way as the principle of grace and divine compassion.—Ver. 23. If the retributive righteousness of God—the law of His government—must occupy itself with the sin of the sinner, the sinner himself is God's property (ver. 4), and to the profoundest law of the Divine nature (פְּדִיָּה)

not death, but life corresponds, although for righteousness' sake, the right of the divine Possessor must exhibit itself in the case of the sinner who continues in sin, or who apostatizes, as the might of the Judge.—Hengst. translates פְּדִיָּה,

“Should he not live if he returns,” etc. ?—Ver. 24. The foregoing strengthened and confirmed by a counter-proof, as it were, and that the strongest imaginable, by a caricature of the holy—the reverse of conversion. The previous sentence is still in a manner continued by וְ, yet so that with the

contrasted case the appropriate negative is also understood; then it breaks off, and the matter of fact which is adduced brings in the question which must naturally be negated, —וְאֵיךְ, as in

ver. 18. The usual translation is: “but if the righteous turn, etc., should he live?”—“All his righteousness,” etc.—The antithesis to ver. 22. Comp. ch. iii. 20, xv. 8, xvii. 20.—Ver. 25. מִכֶּנֶן, to measure, weigh; to be equal. Comp. 1 Sam. ii. 3. The assumed objection presupposes, like ver. 19, that the people have intelligently followed the exposition up to this point. “And (supposed) say ye,” etc. Measure your own ways! Hitzig rightly refers the questioned “way of the Lord” to a procedure, such as has just been described in regard to an apostate righteous person, which would leave all his righteousness unweighed. The counter-accusation, contained in the divine answer, is in complete harmony with the scope of our chapter, since it points at self-examination, and thereby at the sense of sin. For the argument finally occupies itself with each individual man, and with the way which each chooses, and continues in.—Ver. 26 is therefore a recapitulation from ver. 24, as Ver. 27 from ver. 21.—But as the conclusion of the whole is to be the call to repentance, the case of ver. 27 is again introduced with this in view.—Ver. 28. Comp. ver. 21.—Ver. 29. Renewed remonstrance, with the object of inducing them to seek self-knowledge by means of trying their own ways—see ver. 25. (Not: “and ye say,” but: and they of the house of Israel say.) מִכֶּנֶן, the

singular, according to some: each of your ways, thus individualizing them; or, the actual diversity of the way comprehended in the ideal unity of the walk; or better, what they had said of the Lord's way (it is not equal) adopted as a motto which is far more applicable to their ways.—Ver.

30. מִכֶּנֶן points, in the first place, as a reason for judgment, to the equity of God's way as compared with Israel's; then, as a reason for every one being visited according to his ways, to the principle of ver. 4 sq. Finally, however, vers. 27, 28, as Return, etc. shows, also come in with the greatest emphasis. Comp. ch. xiv. 6.—מִכֶּנֶן

וְאֵיךְ, rendered by Hitzig and most others as in ch. xiv. 3; sin as a stumbling-block, whereby one falls into guilt and punishment. This is right in point of fact, but not in this connection (nor according to the accents), according to which iniquity, even their own, does not prove their ruin, and this because Israel shall abstain from everything which entails guilt. Hengst.: “let not iniquity be your ruin.”—Ver. 31. And make you, to be understood agreeably to ch. xi. 19, and therefore without difficulty. The divine gift of grace stands as it were ready, and Israel only requires to cast away sin (ch. xi. 18; Heb. xii. 1) and to lay hold of it, while death is equally in their choice (Matt. xxiii. 37)! Comp. Phil. ii. 12, 13. And as this readiness of divine grace here, so in Ver. 32 the statement of ver. 23 is made as intense as possible. Instead of וְאֵיךְ we have מִכֶּנֶן (Dent. xvii. 6),—the wicked being represented as already the victim of death. (“The prophet unveils to us the nature of the divine

retributive righteousness in its most glorious light. Here no one but the unrepentant sinner dies unblest. Whoever repents, and does what is good in God's sight, receives the gracious promise of life. The Living One can have no pleasure in death," UMBREIT.)

DOCTRINAL REFLECTIONS.

1. Proverbs reflect the moral and religious mood of a people in any particular period.

2. The proverb cited here and in Jer. xxxi. 29 is usually regarded as containing a reference to Ex. xx. 5 (xxxiv. 7). The words of the proverb do not require this, nor does the surrounding context involve the slightest allusion. Neither is its substance, nor, corresponding to that, the divine controversy against it, of a nature to lead us to infer that a misunderstanding of the passage of the law in question, regarding the visitation of the sins of the fathers on the children, is to be combated. The idea that Ezekiel here and Jeremiah in ch. xxxi. announce the repeal of the retribution-doctrine contained in the law of Moses, is quite foreign to the sense and connection of the passage. Ezekiel appears here neither as improver nor yet "simply as expositor of the law" (HENGST.). Hitzig is of opinion that Ex. xx. 5 "leaves the question undecided (!) whether children, who are themselves guiltless, also bear the sin of their fathers," and that "the fact that the son is often quite unlike his father morally, has at last gained recognition, and subjectivity received its due at the hands of Ezekiel." The assumed indefiniteness of the teaching of the decalogue would place the law of God (Gen. xviii. 25) upon the same level with 'the righteousness of men in the east,' from which, as from heathen retributive justice universally, the judicial practice which should obtain in Israel is expressly distinguished (Deut. xxiv. 16). Comp. also 2 Kings xiv. 6; 2 Chron. xxv. 4. The jealousy of the holy and righteous God which subscribes the two first commands (Ex. xx. 5) is illustrated and made more conspicuous by the well-known words, "visiting the iniquities of the fathers," etc.; the words only say that sin, specially the sin of hating God, shall certainly be overtaken by divine vengeance, even if not till the third and fourth generation, although it was not punished judicially in its own time, nor even appeared to incur divine retribution. Moreover, the national character of the ten commandments is also to be taken into account, and the fact that Israel's national life rested essentially on the family, and especially the relation between parents and children. But the defence of the truth and equity of such retribution is foreign to our purpose, for the proverb which the prophet uses as the text of his discourse has nothing to do with Ex. xx. 5, xxxiv. 7; Num. xiv. 18; Deut. v. 9 (comp. also Jer. xxxii. 18; Lam. v. 7). For this style of criticising the national circumstances which had taken the form of a proverb never once touches the question of sin and chastisement—into this region the proverb is first carried by the divine address—but merely the question of the natural result of an insipid craving being visited upon those who yet "will not eat sour grapes," who consider themselves too prudent to do so (Matt. xxiii. 30). Only when one perceives the levity (the gallows-humour) of the self-

satisfaction and self-righteousness which display themselves in the proverb, will one be in a condition to recognise the thunder of the Eternal in Ezekiel's treatment of it.

3. According to Jeremiah, the proverb ceases to be used contemporaneously with the dawning of the Messianic epoch. The connection in Ezekiel is to be similarly interpreted, especially with ch. xvii. 23 sq. It should, however, be peculiar to the Messianic redemptive-period, that while Israel as a people would reject the Messiah, the individual would be brought to account for himself, according to his personal guilt, for his unbelief, the result of his outward, seeming, hypocritical work-righteousness. One supposes oneself planted among statements like Jer. iii. 17 sq. The question is not one of outward family or national weal and woe, but of life and death in their most pregnant and individual sense. The case before us is just as little that of teeth set on edge in regard to the children, as of sour grapes in regard to the fathers. (Comp. ch. xvi. 17.) The moment of judgment decides as to the soul's salvation and blessedness, but it is a self-determination, a self-judgment. "To every man will be given the opportunity of turning to God, the door will stand open to all; he only who persists in wickedness through his own unbelief shall die" (COCCEIUS).

4. As in the law, even the taking of a pledge is difficult, almost impossible, so according to it, whatever could be properly called interest or usury falls aside. What was permissible towards a foreigner, the duty of benevolence towards the fellow-Israelite, as well as the fellow-inhabitant of the land, even though he were a stranger, forbade. Lending in these circumstances could only aim at relieving sudden, personal, domestic necessities. (Israel was not a mercantile people, at least in an inland sense.) ["The tendency of usury is to oppress one's brother, and hence it is to be wished that the very names of usury and interest were buried and blotted out from the memory of men," CALVIN.]

5. If ch. xvi. depicted the Jewish people as it were in their ancestral sin, according to their Canaan-nature, the turning to grace, repentance, which is wholly in Christ, exonerates from the ancestral sin. Liability to death, increased by each actual sin, issues in the punishment of death in his case only who does not flee from it in the appointed way of God's righteousness (judgment and grace). "Thereby a contrast is indicated between nature's order, and the supernatural order of grace" (NETELER). "Dying, according to our prophet, means more than returning to the dust of the ground, for that happens to all, even to the repentant. Still the latter do not die, but live. The reference is not to the judgment of God which follows sin, but the reference to divine grace is to be held fast" (COCCEIUS).

6. Israel's question (v. 19) must not be narrowed by referring it solely to Ex. xx. 5. It is a "why" from the Old Testament view-point as a whole; and in so far as in the answer to it the significance of the individual becomes more prominent, so far also is another view-point, viz. that of the New Testament, placed in opposition to that of the old, which is emphatically abandoned. The matter could not have been settled in this way from a merely Old Testament standpoint.

7. "The expression of the prophet has rightly been reckoned as a *dulcis exhortatio ad peccatores* for all times. God has no pleasure in the death of the wicked, is a dictum of itself sufficient to refute the charges of a modern heathenism (Feuerbach), which professes to discover its own cold, unfeeling God in the Old Testament. The God of the Old Testament has a heart: Himself the essence of all blessedness, and mirroring Himself in the blessedness of the creature, He has a heart for every being who has fallen away from Him, and who is exposed to death. The fundamental feature of His character is holy love: He delights in the return of the sinner from death to life" (HÄV.).

8. "How deeply and clearly our prophet sees into the nature of redemption! Here are crowded together, the law with its demands, God's rigour in executing its sentences, His boundless grace and compassion, the conversion of the sinner to God, the laying hold of that divine grace which obliterates all guilt, and the proof of repentance in sanctification of life" (HÄV.).

9. As the sinner who persists in sinning, rather than sin, comes into view in this chapter,—sins are treated of in so far as they bring to light the sinful personality of the sinner,—so righteousness also is here that which the man who was previously righteous, or who becomes so by conversion, manifests in his life and walk. To be in the law as in the covenant of God, through faith, or to return to the law of the covenant God full of grace and compassion, by repentance; this is righteousness. The law was there for the knowledge of sin, so also the righteousness of the law is a mirror, that Israel, recognising itself in its distance from God, may seek the righteousness of God which is His grace. (See Introd.)

10. Manasseh, son of Hezekiah, may be regarded as an example of a godless son (ver. 10 sq.) of a God-fearing father, as Hezekiah, son of Ahaz, of the opposite case (ver. 14 sq.). Manasseh (see 2 Chron. xxxiii. 11 sq.) may also illustrate the case of ver. 21 sq.

HOMILETIC HINTS.

Ver. 2. "It is the way of the old Adam never to acknowledge sin, but always to put the blame on others, Gen. iii. 12, 13" (O.). "There is no greater folly than a man's murmuring against God on account of chastisement, and exculpating himself before this all-seeing and most righteous Judge" (TÜB. BIB.).—"The insolent sinner has neither shame nor sorrow, but must boast and proclaim himself before the whole world" (STCK.).—"The teeth are set on edge only when a man himself eats sour grapes" (B. B.).—"Men lay hold of and quote bad proverbs more readily than good" (ST.).—"The end of all the words we have spoken will be that for each useless word we shall require to give an account.—"The cause of its cessation is the severity of the divine judgments. When these appear, the fig leaves fall off, the slumbering conscience awakens and cries out, It is I and my sins! There is a multitude of theorems and theological dogmas which are possible only in certain times, and sink away abashed when the thunders of divine judgment begin to roll" (HENGST.). Either one recognises in judgment—in the self-judgment of a believing repentance—his guilt before God, or God makes the whole world recognise it in us, through the judg-

ment which overtakes us, even when we would deny our guilt. — God swears by His life; for where His righteousness is called in question, His life in this world of sin and death is assailed.—Ver. 4. If God is the father of all souls, other fathers cannot destroy souls. Each man is his own self-destroyer through unbelief.

Ver. 5 sq. "Righteousness of life is necessarily associated with the righteousness of faith, Rom. vi. 22" (ST.). Righteousness is defined by the law of God, but the end and fulfilment of the law is Christ; whosoever believes in Him is righteous.—There is a righteousness in works which is a mere semblance, but one is not justified by it. The justified man must be righteous.—Ver. 6. "God's table and the devil's do not agree" (STCK.).—"What the idols are here, creatures to whom one cleaves idolatrously are now-a-days" (LANGE).—"God abhors these three, atheism, indifferentism, syncretism" (STCK.).—Our conduct towards our neighbour, towards the nearest of all also, who is one flesh with us, reflects our relation to God.—Ver. 7. "Covetousness is a root of all evil, and a vice which is too little accounted of, 1 Tim. vi. 10" (ST.).—Ver. 8. "Not without reason is that which is said of usury coupled with compassion and gentleness towards the poor; Christ also connects giving and lending, Matt. v. 42" (COCC.).—Ver. 9. "Were it possible for a man to abandon all that is evil, and yet do nothing positively good, should he fulfil the will of God? Isa. i. 16 sq." (ST.).—By conduct it is made clear of whose spirit one is the child. If the fruits are wanting, where is faith!—Ver. 10 sq. The apple often falls far from the stem. Nothing has so much power as children, to bring shame and disgrace on their parents.—That struck at the hope and boast of the Jews, that they were the children of Abraham, who was justified by faith.—Ver. 11 sq. "Sins are linked together; whoever plunges voluntarily into one sin will not shrink from another when the temptation comes. This is to be noted, for when Satan entices us at the beginning, we believe that we are always free to turn back as soon as it seems good to us. But we are presently entangled in this sin and that, and when we are now taken in the snares of Satan we no longer desire to become free. Since one can make such progress, let each be careful lest he fall into any sin" (H.-H.).—Ver. 15 sq. "It does no harm to pious children that they have had godless parents, provided they walk not in the same footsteps" (ST.).—"The righteousness of the works of the children of God is no doubt but halting, although they are at pains to fashion themselves according to the directions of God's law; yet it is regarded by God as perfect, because He does not impute to them their sins, and their works are pleasing to Him because His Spirit operates in them. Sanctification of life proceeds doubtless from faith alone. Yet God also recognises the hidden faith of those who have not yet come to clear knowledge of His saving grace, but who sincerely fear Him, and commit themselves to the discipline and guidance of His Spirit" (H.-H. after CALV.).—Ver. 19. "Men are more concerned about the question of God's equity than with searching into their own sins" (STCK.).—Ver. 20. "Sinner, see to it that thou thyself sinnest not" (TÜB. BIB.).—Ver. 21. "If a man turn honestly to God, he must resolve to forswear all sins: here no reservations can be made, 1 Pet. iii. 11" (ST.).

—“The true turning consists in this, that one gives his sins their dismissal, and consecrates himself to God for obedience. One sees a half conversion in many: they join virtues with transgressions, and imagine that their guilt will be removed when they do something praiseworthy. But that is as if a servant should bring to his master spoiled wine, for God will not so save men as to abolish the distinction between good and evil” (H.-H.).—How do we escape death, and enter into life? By passing over from the sin which is our own to the righteousness which is God’s.—Ver. 22. “To the truly penitent sins are so forgiven as if they had never been committed, Isa. xliii. 25” (O.).—He who turns does righteousness.—Ver. 23. The immediate element in the turning is faith in God’s mercy.—“A word of comfort which can and should encourage every forlorn sinner to turn” (SCHM.).—The question from heart to heart.—It grieves God when the wicked perish.—Life is not on our way, when our way is not God’s.—Ver. 24. The bad and the good turning.—One can fall from righteousness, but that he can fall from grace is not here said.

Ver. 25 sq. Jehovah’s way, and the ways of

Israel.—Accusations enough, only no self-accusation!—God must be weighed by sinners!—Ver. 26. “As thou leavest this life, so must thou appear before the judgment-seat” (B. B.).—Ver. 27 sq. Turning from iniquity a defence against death.—The true life assurance.—The sinner is blind; but he who repents receives eyes to see.—Ver. 30. Iniquity brings ruin when it is not removed through forgiveness, as in the case of the repentant.—The thought of divine retribution a motive to repentance.—Ver. 31 sq. “God, who is rich in love, as it were meets the sinner’s soul wandering under its burden of sins on the way which leads to perdition. Although it will not recognise Him, yet in beseeching love and compassion He unceasingly addresses it” (SCHIV.).—“David made himself a new heart when he entreated God to create it within him, Ps. li.” (COCO.).—“Give what thou requirest, and require what thou wilt!” (ABG.). Why will ye die? Again a question from heart to heart.—“As a worthy forerunner of the great apostle, the prophet exhorts us, not only to put off the old filthy garment of sin, but to put on an altogether new man” (UMBR.).

8. The Lamentation over the Kingdom of Israel (ch. xix.).

- 1, 2 And do thou take up a lamentation for the princes of Israel. And say:
How has thy mother lain down—a lioness among lions [lionesses], among young
3 lions she reared her whelps! And she brought up one of her whelps; he became
4 a young lion, and learned to catch prey; he devoured men. And the heathen
peoples heard of him, he was taken in their pit, and they brought him in chains
5 to the land of Egypt. And she saw while [when] she waited, her hope had
6 perished; then she took one of her whelps, made him a young lion. And he
went up and down among the lions [lionesses], he became a young lion, and
7 learned to catch prey; he devoured men. And he knew [knew well] his widows
[palaces], and he laid waste their cities; and the land and its fulness were deso-
8 lated by the noise of his roaring. And the heathen nations round about
from the provinces set against him, and spread their net over him; he was
9 taken in their pit. And they put him in ward in chains, and brought him to
the king of Babylon, brought him into a stronghold, that his voice might no
10 more be heard upon the mountains of Israel.—Thy mother [in was] like a vine,
in thy blood, planted by the waters; fruitful and full of branches was it,
11 from many waters. And it had strong rods for staves [sceptres] of rulers; and
its growth was high, up among the clouds, and was conspicuous in its
12 height, in the multitude of its branches. And it was plucked up in fury,
cast to the ground, and the east wind dried up its fruit; broken and withered
13 were its strong rods, fire consumed [devoured] them. And now it is planted in
14 the wilderness, in a land of drought and thirst. And fire went out of a rod
of its boughs, consumed [devoured] its fruit, and there was not in it [more] a
strong rod, a staff [sceptre] for ruling. This is a lamentation, and shall be for
a lamentation.

Ver. 1. Sept.: . . . ἰσὶ τοὺς ἀρχόντας—

Ver. 3. K. ἀπαισθησέν ἐς τὸν—

Ver. 5. K. ἴδεν ἐπὶ ἀποστρεφῆναι αὐτὴν π. ἀποστρεφῆναι αὐτὴν, π. ἰλασθῆναι ἄλλαν—

Ver. 7. . . . π. ἐν μέρει ἐν τ. θρασυ αὐτῶν, π. τ. πάλιν αὐτῶν— Vulg.: Didicisti viduas facere, et . . . ἐν desertum adducere—

Ver. 9. . . . ἐν πυρὶ, π. ἀνέγκαν αὐτὸν ἐν γαλιμαρᾷ— (For בבל מלך other copies read בבל ארץ.)

Ver. 10. . . . ὡς ἡμισυ, ὡς ἄνθρωπος ἐν βῶν ἐν ὕδατι— Vulg.: . . . quasi vinea in sanguine tuo super aquam— (For ברמך there is a reading: ברמך in relative tuā.)

Ver. 11. π. ἐξήνεγκεν αὐτὴν ἰσχυρὸς ἰσχυρὸς ἰσχυρὸς ἐν πυρὶ φλογὶ ἀγῶμαται, π. . . ἐν τῷ μεγάλῳ αὐτὴν ἐν μέρει πάλιν— Vulg.: statura ejus inter frondes—

Ver. 14. Sept.: . . . φλογὶ εἰς παραβολὴν θρησκ. ἰσχυρῶν, π. ἰσχυρῶν εἰς θρησκ.

EXEGETICAL REMARKS.

The parallel to ch. xvii. shows itself clearly in substance and form: that also referred to the kingdom of Jerusalem; this has the same enigmatic style, the same borrowing of figurative expressions from the plant and animal world, and agrees partially in general, and in particular expressions.

Ver. 1. *וְהָיָה*, introducing a partial contrast, so that the "proverb" of the previous chapter, from the side of the people, is now confronted by the lamentation, from the side of the prophet. It is an elegy (possibly on the model of songs like 2 Chron. xxxv. 25, HÄV.), a lament, whose occasion is contemplated as an existing reality. That which hangs over the kingdom is already an accomplished fact; one only requires to summon what has happened into the present, in order to anticipate easily what is about to happen. Comp. ch. ii. 10.—The princes (ch. vii. 27, xii. 10, 12) are evidently the existing kings, Jehoahaz and Jehoiachin, as royal types for the future of the Israelitish kingdom. According to HÄV., the lament was devoted to the Davidic royal race in general. Purposely of Israel, because David's house alone was legitimate over all Israel (HÄV.).—*וְהָיָה*, paronomasia with *וְהָיָה*.

Vers. 2-9. *The Kings.*

Ver. 2. The address is directed to the people. According to Hengst., to the tribe of Judah, the people of the present. [Ewald makes Ezekiel sing beforehand, in the spirit of prophecy, a lament over Zedekiah, and his inevitable overthrow. Hitzig even alters the plural, *princes*, into the singular, *prince* (following the Sept.), for the sake of this interpretation. Rosenm. makes Jehoiachin the subject, who, like Ezekiel, was in exile.—The mother of the people is Jerusalem (ch. xxi. 25 [20]). Comp. Gal. iv. 25 sq. [EWALD: the ancient church. HITZIG: the people of Israel. HÄV.: ancient Israel in its earlier glory. KLIEF.: Israel as a historical people. HENGST.: the people *per se*.] Perhaps an allusion to Isa. xxix. 1 sq. Jerusalem-Judah, as in ch. xvi.—The retrospective reference of the figure employed to Gen. xlix. 9 sq. is evident, recommends itself also by the allusion to Judah, and is not gainsaid by Klief.; just because the figure is here turned in *malum partem*, all the more would the contrast suit as a set-off to the promise in Gen. xlix. Comp. Num. xxiii. 24, xxiv. 9. The royal nature is meant to be depicted ("of equal birth with other independent and powerful nations, as this royal nature was historically displayed, especially in the times of David and Solomon," HENGST.): Jerusalem the royal city (Rev. v. 5). The complaint fairly begins with *וְהָיָה*. [Klief., on the other hand,

assumes a double reproach, that Israel conforms itself to the heathen world-powers, and that it thus destroys its kings (!). Hence it is rather a complaint against the Israel of that time.]—That she lay down among the neighbouring royal states betokens majestic repose and conscious security,—the fearless one exciting fear by imposing power. (Comp. further ch. xvi. 14.)—The simple result is, that among young lions (*וְהָיָה*) is

the young lion which already goes after prey, *וְהָיָה* is any young creature which is still with its mother, in particular the young of the lion) Jerusalem brought up her royal children in royal splendour, for a kingly destiny. Perhaps also a hint at the first establishment of the kingdom of Israel, which would be "like all the nations" (1 Sam. viii. 5-20)!

Ver. 3. *She*—the royal mother-city (Lam. i. 1).—The one of her young ones, so that in *וְהָיָה*

may be included the idea of the increase of the family, is described entirely from the natural side as a real young lion. *וְהָיָה* is: to snatch away;

hence: to acquire as booty; also: to tear asunder, into which sense the clause, he devoured men, immediately passes over. Comp. as to Jehoahaz, 2 Kings xxiii. 32. What is there said (ver. 30) of the "people of the land" in reference to the anointing of Jehoahaz is taken by Hengst. in connection with this verse. He became a young lion, can also be equivalent to: became a king; and what follows may betoken the political development of kingly power.—Ver. 4. Heard of him: as when the rumour of the proximity of a devastating lion spreads, and the hunting of the ravenous beast now begins; or, that their attention was directed towards him by his roaring, so that they proceeded to hunt him. As to the fact, see 2 Kings xxiii. 33, 34.—*וְהָיָה* is a

hook, a ring, which one puts through the nose of animals that require to be restrained (2 Kings xix. 18), to attach to it the bridle by which they are led, by which also their power of breathing can be lessened.

Ver. 5. Up to this point, Egypt; now the other world-power, Babylon (2 Kings xxiv. 7). Comp. ch. xvii. Pharaoh Necho had appointed Jehoiachim king, who is left out of account in the lament, because death had deprived him of his crown, 2 Kings xxiv. 6. For the connection, he is omitted as Egyptian, and therefore not answering to the representation of ver. 3 (comp. ver. 6). After Jehoahaz only Jehoiachin can come into view.—*וְהָיָה*, Niphal from *וְהָיָה* (חָיָה), to expect;

Ewald: to be in pain, to feel feeble, hence to despair; she saw that she was deceived—her hope lost. HÄV. as Gen. viii. 12: and she saw that her hope was deferred and had come to nothing, to wit, the hope entertained at first of possibly procuring the deliverance of Jehoahaz through the humiliation of Egypt. Expectations from the other world-power, to which the eye could turn, are here most appropriate, since the Babylonish world-power was forming itself at that very time. *וְהָיָה* is simply: while (when) she

waited, she saw; her hope touching the one royal son had perished. Then she took, etc., 2 Kings xxiv. 8 sq. *וְהָיָה* answers perfectly to the

youthful age of Jehoiachin.—Ver. 6. Jehoiachin conducted himself as a king, exactly like other kings; comp. ver. 3. If *וְהָיָה* is to be translated

lionesses, then the idea might thereby be made prominent that he acted after the manner of his mother, ver. 2.—Ver. 7. *וְהָיָה*. Against the sense which HÄV., Hengst., and others adopt, it may be said that the figure would be abandoned, and th

2 Kings xxiv. 9 refers to nothing so special as the defilement of widows. HÄV.: *their* (collective: of the slain, ver. 6); HENGST.: *his* (whom he as king was bound to protect), at the same time the people's widows, the *personae miserabiles*. Others: he observed his widows (whom he had made so by devouring their husbands). He had them before his eyes. אֶל־מְנוּחָיו can hardly

signify here "widows" in the ordinary sense, it would be so entirely against the parallelism (עֲרִירָה). The passage remains figurative; al-

though the king referred to breaks through the figurative drapery, he is spoken of in a still more appropriate pictorial manner. As in Isa. xlii. 22, the word in question is used poetically of widowed palaces, i.e. forsaken of their inhabitants, so here ironically. Jehoiachin is described (2 Kings xxiv. 9) as altogether like his father (Jehoiakim), which must not be overlooked; while (2 Kings xxiii. 32) it is said of Jehoahaz, more generally that he did as "his fathers." If we were entitled to colour the portrait of Jehoiachin from our knowledge of Jehoiakim, then Jer. xxii., especially ver. 18 sq., offers, in what is said of his despotic passion for building, all that is necessary for a good understanding of our passage. יָרַע is therefore: he

perceived, i.e. was anxious about (Gen. xxxix. 6), knew—his palaces, built by his father, which so soon (after three months) became widowed palaces. And as that was the object of his anxious thought and longing, his conduct corresponded, inasmuch as, for his palaces, he devastated the cities of others (their). [Ewald (like the Chald.) reads יָרַע, from

רָעַע: "shattered their palaces."] The words יָרַע־וְהָשַׁח describe the disorder of the land. Ch. xii. 19.—Ver. 8. The object of יָרַע is completed from

what follows. The heathen peoples round about. EWALD: The gay Chaldean host (ch. xvii. 3). HENGST.: "The provinces are the surrounding countries, as parts of the Chaldean empire; comp. 2 Kings xxiv. 2, according to which the Syrians, Ammonites, and Moabites were summoned against Jehoiakim, the father of Jehoiachin."—Comp. ver. 4; ch. xii. 13.—Ver. 9. "It is customary to transport lions in large and very strong cages" (J. D. MICH.).—The heathen-world thus made an end of the dominion. וְהָקְרָנוּ

recalls ver. 8. In chains, as ver. 4. To the king of Babylon, counterpart to "to the land of Egypt." As to further parallels, see the verses. Stronghold (Heb. pl.), an indefinite, poetic, general term (Judg. xii. 7). That his voice, etc., points back to ver. 7. 2 Kings xxiv. 12 could not be expressed otherwise, by means of the foregoing figure, than in terms parallel to ver. 4. The more special element of the history is concealed by the poetic veil.

Vers. 10-14. The Mother of Kings.

Just as in ch. xvii., a transition to another figure, namely, to that which is there (ver. 5 sq.) used as to King Zedekiah, the subject still remaining the kingdom.

Ver. 10 The address, as in ver. 2, and the mother, who is compared to a vine, is also, as there,

Jerusalem (Ps. lxxx. 9 [8]). In thy blood; Ewald: in his likeness, like thee (Zedekiah!):—analogous to *in thy name*.—HENGST.: "it concerns thee" (דָּם יְמִינָה comp. ἡ ἀγαθὴ, Heb.

xi. 19), i.e. what is here said of the mother applies pre-eminently to the people of the present—*tua res agitur*, etc. Kimchi and Rashi fix on בְּדָמָהּ,

others derive דָּם from דָּמָה, or read נְדָמָה; where—as Piscator, HÄV., and others adopt דָּוִם, דָּמָה,

in *silentio tuo*, in thy rest, the happy peaceful time (Isa. xxxviii. 10), which hardly suits the line of thought, and doesn't at all fit into the figure of the vine. Gesen. reads: בְּרָמָה, "in thy

vineyard." The Sept. reads: בְּרִמֹן, "by the

pomegranate tree," because vines and pomegranates were often found together (Num. xx. 5). HITZIG: He had thus a support in contradiction to ch. xvii. 4. The simplest rendering is "in thy blood," i.e. in the life of the stem of Judah. Ver. 2 looked back to Gen. xlix. 9 sq., and this verse looks back to ver. 11 of the same chapter, where the figurative allusion to the blood of the grape (Deut. xxxii. 14) suggests the point of connection with the vine figure. Comp. further at ch. xvii. 8, 5.—Ver. 11. There grew up in Jerusalem-Judah strong shoots of David, able to rule (Gen. xlix. 10).—קִימָהּ, ch. xvii.

6. The singular suffix refers not to נָפֶן, but rather to מְסַפֵּה, either to the one who was before their eyes, i.e. Zedekiah, or better still, with Hengst., to the sceptres conceived of as one, and thus to the royal race as a whole. The plural עֲבֹתִים, which is peculiar to Ezekiel, has made

many think of "thickets,"—a profuse growth between the thick branches, rising above them. According to Ewald and most moderns, it stands for thicket-clouds and darkness. HENGST.: "among the clouds, through and over them."—And was conspicuous: subject מְסַפֵּה.

Ver. 12. Without the intervention of anything farther, there follows its splendid growth, like a lightning flash from the clear heavens, the complete overthrow of the vine, i.e. of Jerusalem-Judah, the birthplace of kings, and therewith the Davidic kingdom. Answering to it, there is here the Hophal of נָהַשׁ, its only instance. Only

one must not assume, with most interpreters, that the banishment of the people is what is meant (Ewald also makes "the whole congregation fall with the king"). The distinction between the two paragraphs is merely this, that while vers. 2-9 bewailed the existing kings, both as bearers of the Davidic royalty, and at the same time as suggestive, by their fate, to the actual king; now Zedekiah, as he with whom the Davidic kingdom is subverted, becomes the subject of the lament, just as if everything had already happened. (Comp. Deut. xxix. 27; 1 Kings xiv. 15; Jer. xii. 17).—Ch. xviii. 18. Through the anger of God. To the ground, etc. Pictorial, but not indicating the expatriation to another land.—Ch. xvii. 10, 9.—מְסַפֵּה, collective; comp. with ver.

11. The singular, construed with the plural of the verb, comprehends the strong rods in a single view, with reference to Zedekiah. The suffix *וְהָיָה* refers to *וְהָיָה*, not to *וְהָיָה*. Comp. ch. xv. 5, 7.

The fire, the divine judgment in its consuming character, as is explained by ver. 14.—Ver. 13. And now, spoken in presence of the circumstances of the exile, concerning the remnant of the Davidic royal line. Hence “planting” after the withering and burning can still be spoken of, and this not on account of the people, but because the residue of the Davidic royal line is likewise in exile.—The wilderness (figurative)—without any allusion to Israel’s passing through the wilderness (HENGST.), which was altogether different—simply describes, in contrast to ver. 10 sq., a condition of chastisement in which the vine, Judah’s kingdom, cannot prosper.—Drought, objective; thirst, subjective.—Ver. 14 adds to (1) the wrath of God, and to (2) the Chaldeans as instruments (ver. 12), the explanation of the fire (ver. 12), to wit, (3) Zedekiah’s offence (according to ch. xvii. 15 sq.). Comp. ch. v. 4; Judg. ix. 15.—Rod of its boughs (ch. xvii. 6) is the rod which the boughs made, which the strong vitality of the royal vine caused to shoot.—The closing sentence appropriately includes both parts of the chapter,—that which has happened and that which is to happen. *וְהָיָה*, prophetic perfect. (“It is not

the fancy of a gloomy seer, but the prediction of a lamentation which will actually flow in a thousand voices from the mouth of the people,” etc., HENGST.) *וְהָיָה*: “And it was for,” etc.; as historical notice of the subsequently written prophecy, to attest its true fulfilment.

THEOLOGICAL REMARKS.

1. Hävernick describes the fundamental character of this chapter as lyrical, prophetically elegiac. Ewald calls it: “the model of an elegy”—“artistic as to the construction of its lines,—the finest and most touching of all in the Old Testament.” As to the form, he says: “The long line prevails, but it is almost always divided in the middle into two complete halves, so that the second half abruptly broken off follows the first only like a brief, transient, sighing echo. And thus, what the construction of the whole song is, as to its two directions, is repeated in the line.”

2. It is a song of three kings; or of two broken, and one breaking sceptre.

3. In regard to the historical relations, the carrying away of Jehoiachin to Egypt is parallel to that of Jehoiachin to Babylon. The intermediate Jehoiakim is left out; but because he is the more important and the characteristic person, for the beginning of the Babylonian servitude, Jehoiachin is retained in his true colours. (As similarly Zedekiah in Jer. xxvii.)

4. In the lion-figure, the nobler passes over into the less noble aspect, on which Hengst. remarks: “By the constitution of human nature, arrogance is inseparably connected with high rank, and therewith a rude barbarity towards all who are barriers in its way. He only who walks with God can escape this natural consequence, and the walk of faith is not the attainment of every man. It should, however, be the attainment of every one of the people of God; and where it is wanting, so that the corrupt nature unfolds

itself without opposition, there the divine vengeance takes effect. Jehoiachin showed himself a barbarous tyrant towards his own subjects, whereas the kingdom of Israel was designed to exhibit a heroic energy against the enemies of the people of God. On this account he was punished.”

5. The Messianic hope was bound up with the Davidic kingdom, whose subversion is here illustrated from ch. xviii. 22 sq., and its fulfilment is shown in this, that He who appeared in the world, declared, not without a reference to our chapter, “I am the true Vine.”

HOMILETIC HINTS.

Ver. 1 sq.: “In all times the sorrowful and the joyful have been expressed in poetry” (L.).—Sacred poetry a companion on the heights and in the depths of life and feeling. See the Psalms.—“Princes should be pious people, who care for the eternal as well as temporal welfare of their subjects, who judge equitably, avoid tyranny, and corrupt none by their example. But when subjects do not pray for their princes, and descend everywhere to the level of beasts in their habits, God gives them beasts as princes. For the sins of a people tyrants rule over them” (L.).—Ver. 2. “So long as the Jewish people acted according to the law of God, they rested in safety and without fear” (SCHM.).—“Judah brought up, in its princes, the rods of God’s chastisement” (RICHT.).—“The society of bad men only makes one become more wicked” (STCK.).—Ver. 3. “A royal up-bringing, when it is merely that, makes royal sinners. Great lords, alas! frequently bear lions and such like not merely on their escutcheons. That they also do, who drain men of everything, even to their blood” (B. B.).—There are men-eaters who yet devour no men.—Ver. 4. Violence is always topped by greater violence or cunning.—Many a court, though it be the prince’s own, is the pit in which the lion is taken!—There are also chains for kings—their minions.—Ver. 5 sq. In the place of one tyrant a second can come.—Ver. 7. Through a prince, his land also suffers.—“The king’s voice should be terrible to the wicked only, never to the good” (L.).—To the lion’s roaring belong cabinet orders, royal edicts.—Ver. 8 sq. What a network is woven about princes by court intrigues!—“The fate of tyrants has usually been a sad one. God has pits, nets, hunters, and cages for them even in this world, but certainly in the next” (L.).—“He who lives like a beast, shall be requited like a beast” (STCK.).—At last the lion’s roaring on the mountains dies away.

Ver. 10. In Judah there was royal blood,—the lion and the vine together.—“Apply that to the blood of Christ!” (RICHT.).—“He who can count the drops of water, may count the number of God’s acts of love” (B. B.).—“It is of God’s unmerited grace that some royal houses are blessed beyond others, and for this He will be honoured and praised, 2 Sam. vii. 13” (ST.).—Ver. 11 sq. “The higher the ascent, the deeper the fall; God remains the highest, the highest over all.”—The night before destruction is sometimes full of happiness and splendour.—The bloom of princely houses, as of great cities and famous trading houses, is of a tender and easily withered nature.—Ver. 13. “Where God’s gracious presence with His word and Spirit is wanting, there a desert is;

and the whole world is a land of drought, which can give no refreshment to the soul which hungers and thirsts for God" (B. B.). — The prosperous soil for princes and also for people is true religion. — Where God's word is despised, kingdoms themselves become a waste. — Ver. 14. "Each man supplies the fire for his own burning" (STCK.). — "The fire of one's own unrighteousness kindles

the wrathful judgment of God, Isa. i. 31" (SCHM.). — "Men first become parched, then the fire consumes them" (STCK.). — "A little spark, a single sin apparently, and at first really a little one, can cause a great fire" (STCK.). — "Till Christ no other king from David's stem" (RIGHT.). — "Every sin ends in lamentation, even here, but certainly there" (STCK.).

9. *The Survey of the Leading of the People from of old (ch. xx.).*

- 1 And it came to pass in the seventh year, in the fifth [month] on the tenth [day] of the month, that men of the elders of Israel came to enquire of
- 2 Jehovah, and sat [down] before me. And the word of Jehovah came to me,
- 3 saying: Son of man, speak to the elders of Israel, and say unto them, Thus saith the Lord Jehovah, Do ye come to enquire of Me? As I live, if I will
- 4 be enquired of by you! Sentence of the Lord Jehovah. Wilt thou judge
- 5 them? Wilt thou judge, son of man? Make them to know the abominations of their fathers. And say to them, Thus saith the Lord Jehovah; In the day that I chose Israel, then I lifted up My hand to the seed of the house of Jacob, and made Myself known to them in the land of Egypt, and lifted up
- 6 My hand to them, saying, I [am] Jehovah [am] your God. In that day I lifted up My hand to them, to bring them out of the land of Egypt, into the land which I had sought out for them, flowing with milk and honey,—which is a
- 7 glory [ornament] to all lands. And I said to them, Cast ye away, every man, the abominations of his eyes, and defile not yourselves with the idols of
- 8 Egypt. I, Jehovah your God. And they rebelled against Me, and would not hearken unto Me; they did not cast away every man the abominations of his eyes, nor forsake the idols of Egypt. And I said that I would pour out My fury upon them, that I would accomplish My anger in them, in the
- 9 midst of the land of Egypt. And I wrought for My name's sake, that it might not be polluted before the eyes of the heathen, among whom they were, in whose sight I made Myself known to them, to bring them out of the
- 10 land of Egypt. And I led them out of the land of Egypt, and brought them into the wilderness. And I gave them My statutes, and made known to them
- 11 My judgments, which, if a man do, he shall live in them. And I also gave them my Sabbaths, to be a sign between Me and them, so that it might be
- 12 known [they knew] that I Jehovah do sanctify them. And the house of Israel rebelled against Me in the wilderness; they walked not in My statutes, and they despised [cast away] My judgments, which if a man do, he shall live in them, and they grievously profaned My sabbaths. And I said that I would
- 13 pour out My fury upon them in the wilderness to destroy [uproot] them. And I wrought for My name's sake, that it should not be polluted before the
- 14 heathen, in whose sight I brought them out. And also I lifted up My hand to them in the wilderness, that I would not bring them into the land which I had given, flowing with milk and honey—which is a glory to all lands,—
- 15 because they despised My judgments, and walked not in My statutes, and
- 16 profaned My sabbaths, for their heart went after their idols. And [yet] Mine eye pitied, instead of destroying them, and I did not make an end of them in the wilderness. And I said to their sons in the wilderness, Ye shall not walk in your fathers' statutes, nor observe their judgments, nor defile yourselves
- 17 with their idols. I am Jehovah, your God; walk in My statutes and keep
- 18 My judgments, and do them. And hallow My sabbaths, and they are for a sign between Me and you, that ye may know that I am Jehovah your God.
- 19 And the sons rebelled against Me; they walked not in My statutes, and they kept not My judgments to do them, which if a man do, he shall live in them; they profaned My sabbaths; and I said that I would pour out My fury upon
- 20 them, that I would accomplish My anger in them in the wilderness. And

[yet] I turned My hand, and wrought for My name's sake, that it should not
 23 be polluted before the heathen, in whose sight I brought them out. I also
 lifted up My hand to them in the wilderness, that I would scatter them
 24 among the heathen, and disperse them in the countries; Because they
 executed not My judgments, and despised My statutes, and profaned My
 25 sabbaths, and their eyes were after their fathers' idols. And I also gave them
 statutes that were not good, and judgments in which they could not live;
 26 And I polluted them in their gifts, inasmuch as they caused all that openeth
 the womb to pass through, that I might desolate them, that they might know
 27 that I am Jehovah. Therefore speak to the house of Israel, son of man, and
 say to them, Thus saith the Lord Jehovah; In this again your fathers mocked
 28 [blasphemed] Me, in dealing faithlessly with Me. And I brought them into the
 land, which I lifted up My hand to give them, and they saw every high
 hill, and every thick [dark] tree, and there they offered their sacrifices, and
 gave there the provocation of their offering, and there they presented their
 29 sweet savours, and there they poured out their drink-offerings. And I said to
 them, What is the high place to which ye go? And its name was called
 30 "Bamah" to this day. Therefore say to the house of Israel, Thus saith the
 Lord Jehovah; In the way of your fathers do ye pollute yourselves, and do ye
 31 go wantonly after their abominations? And in the offering of your gifts, in
 making your sons to pass through the fire, do ye pollute yourselves according
 to all your idols to this day, and shall I be enquired of by you, O house of
 Israel? As I live,—sentence of the Lord Jehovah,—if I shall be enquired of by
 32 you! . . . And that which has come up in your mind shall not at all happen,
 that ye say, We shall be as the heathen, as the families of the countries, to
 33 serve wood and stone. As I live,—sentence of the Lord Jehovah,—if I shall
 not rule over you with strong hand, and with outstretched arm, and with fury
 34 poured out! . . . And I will lead you out from the peoples, and gather you
 out of the countries in which ye have been dispersed, with strong hand, and
 35 with outstretched arm, and with fury poured out, And I will bring you into
 36 the wilderness of the peoples, and contend with you there face to face. As I
 contended with your fathers in the wilderness of the land of Egypt, so will I
 37 contend with you,—sentence of the Lord Jehovah. And I will cause you to
 pass under the staff [acceptre], and bring you into the bond of the covenant.
 38 And I will purge [separate] out from among you the rebels, and the transgressors
 against Me; out of the land of their wanderings [strangerhood] will I lead them
 forth, and [yet] he [they] shall not come to the land of Israel, and ye shall
 39 know that I Jehovah. And ye, house of Israel, thus saith the Lord Jehovah,
 —Go, serve every one his idols. Yet afterwards,—if ye will not [now] hearken
 unto Me, ye shall not further pollute My holy name with [in] your offerings
 40 and with [in] your idols. For upon My holy mountain, upon the high
 mountain of Israel,—sentence of the Lord Jehovah,—there shall they serve
 Me, the whole house of Israel, the whole of it in the land; there will I accept
 them graciously, and there will I require your [heave] offerings, and the first-
 41 fruits of your oblations, with all your holy things. As a sweet savour will I
 accept you graciously, when I lead you out from the peoples, and gather you
 out of the countries, in which ye have been dispersed, and sanctify Myself in
 42 you before the eyes of the heathen. And ye shall know that I am Jehovah,
 when I bring you to the land of Israel, to the land which I lifted up My hand
 43 to give to your fathers. And there shall ye remember your ways, and all
 your doings, in [with] which ye have been defiled, and loathe yourselves in
 your own sight, for all your wicked things [evil deeds] which ye have done.
 44 And ye shall know that I am Jehovah, in My dealing with you for My name's
 sake, not according to your wicked ways, and your corrupt doings, O house of
 Israel. Sentence of the Lord Jehovah.

Ver. 3. Sept. . . . *ἡ οὐρα τοῦ οὐρανοῦ ὅπου . . . αἱ (4) ἐκείνην αὐτὴν ἐκείνην.*—(Another reading, 3: 48
 774.)

- Ver. 6. . . . ἡ δὲ ἡμέρα ἐκτίσῃ . . . π. ἰσχυρισθῇ τὸ σπέρματι . . . π. ἀντιλαμβάνει τὴ χεὶρ μου αὐτὸν—
 Ver. 12. The LXX add: Κ εἶτα πρὸς τ. αἰ. τ. 'Ισρ ἰς τ ἱερὸν 'Εν τοῖς προσηγορίαις μου περιουθεῖ π. τ. δικαιώματα μου φανερεῖται τῷ πᾶσι αὐτοῖς. & ποιήσει αὐτὰ ἄδραστοι π. ζῆνται ἰς αὐτοῖς.
 Ver. 18. . . . μὴ συνανταμνησθῇ π. μὴ μνησθῇ.
 Ver. 22. Κ οὐκ ἴσθῃσα, ὅπως τὸ ὄνομα μου—
 Ver. 26. Κ, μάλιστα αὐτοῖς . . . ἰν τὸ διακαρτεῖσθαι με παρ . . . ὅπως ἀφαισίου αὐτοῦς.—Vulg.: *Ei pollius . . . cum offerrent omnes quod*—
 Ver. 27. . . . 'Ἐως ταύτου παρεργίσαι με—
 Ver. 28. . . . π. ἰδυσθαι ἐν τοῖς βῆσι αὐτῶν—
 Ver. 30. Sept.: *El* ἰν τ ἀνομιαῖς τ. πατρὶν ὕμων.—
 Ver. 31. π. . . τ. ἀπαρχαῖς τ. δοματῶν ὕμων π. ἰν τ. ἀφορισμαῖς υἱῶν ὕμ. ἰν πυρ—(Another reading: **בְּנִיכֶם וּבְנֵיכֶם**.)
 Ver. 32. π. εἰ ἀναβήντα ἰσθ' τ. πνίγμα ὕμ. ταῦτα. Κ. οὐκ ἴσται ἰν τρεσσι ὕμαις λεγόντι—
 Ver. 36. Another reading: **תָּנִי עוֹשֶׂה**. S-pt., Vulg., Arabs: *judicabo vos*.
 Ver. 37. . . . π. εἰσαζῶ ὕμαις ἰν ἁρδῶν. (Targ. et versiones.)
 Ver. 38. Another reading: **יָנִי אֵל**.
 Ver. 39. Sept.: . . . ἐκστῆς . . . ἰερατῆς, π. μετὰ ταῦτα εἰ μὴ ὕμαις εἰσαμνησῇ μου, π. τ. δομα—
 Ver. 40. . . . ἐκὶ δουλειῶν μου . . . εἰς τίλας—
 Ver. 43. . . . τ. ἰδους . . . π. τ. ἐπιτηδεύματα ὕμ. ἰν εἰς ἱμνησθῇ.—Vulg.: . . . *et displicebitis vobis in conspectu vestro*—
 Ver. 44. . . . ὅπως τ. ὄνομα μου μὴ βεβηλωθῇ παρὰ τ. ἰδους ὕμ. . . . π. παρὰ τ. ἐπιτηδεύματα ὕμ. τὰ διεφθαρμένα—

EXEGETICAL REMARKS.

Vers. 1-4. *The Occasion and Theme of the Discourse.*

Ver. 1. A date is prefixed to the occasion of the following prophetic discourse, which points us back to ch. viii., and which at the same time applies to ch. xxi.-xxiii. [KLIEF. reckons 11 months 5 days since ch. viii. 1; 2 years 1 month 5 days since ch. i. 2 (adhering to the captivity of king Jehoiachin); and 2 years 5 months before ch. xxiv. 1.]—The parallel to ch. xiv. 1 is evident. There, indeed, we have **יְדִי**, and here only **יָנִי**. But they are called **men of the elders of Israel** in both places. That they were the same persons (KLIEF.) is questionable; probably not. Rather can they be considered as the successors of that deputation, and they may be distinguished from it by the fact that they mentioned the purpose of their visit, to inquire, etc., although what they asked is not stated, while the former deputation can be depicted as sitting before the prophet in speechless amazement. That a middle, a turning point in Ezekiel's labours is indicated, as Klief. thinks, by the fact of a spirit of inquiry being excited in the minds of his hearers, is too much to draw from the words. Hengst. sees in the men "representatives, not of the totality of the exiles, but of the great mass of those only externally fearing God, while internally addicted to the spirit of the world and of the age," as in ch. xiv., and conjectures a special occasion in a favourable turn which the affairs of the coalition had taken. (?) Owing to the interest felt in Judah and Jerusalem by all the exiles, nothing prevents us understanding here also, as in ch. xiv., envoys (if not elders themselves?) from the elders of the exiles of the ten tribes. As these had been so long in a state of exile, the existence of the elder-organization is the more intelligible. That the divine message of the prophet is addressed to the whole people, does not prevent its being coloured with a special regard to the ten tribes, as the details of our exposition may possibly show.—Ver. 3. Comp. ch. ii. 1, xiv. 3.—Ver. 4. The repeated question, *Wilt thou, etc.*, is connected with the appearance of the men of Israel, who are thereby represented as if standing before a tribunal, but at the same time destitute of an advocate, and of any

ground for self-justification. Hitzig rightly perceives in the repetition evidence of the emotion which the presence of unworthy persons had excited. "The form of a question makes apparent the impatient wish that the thing should happen, and so includes a command." Therefore the imperative: **Make them to know the abominations**, etc. The theme of the discourse is a review of the objective [leading], and over against that, the subjective [behaviour] conduct of the people from the days of old (ch. xxii. 2; xxiii. 36). The reference to the fathers points to an ancient and deep-rooted evil which demands a radical cure (HENGST., CALVIN). Matt. xxiii. 32; Acts vii. 51; ch. xvi. 2.

Vers. 5-9. *Israel in Egypt.*

Ver. 5. **יָנִי** with **נָ**, as Israel is subjected to examination, so Israel remains the object of the divine election. "Choosing in the sense of divine, prevent love and grace, Deut. vii. 6, xiv. 2" (HÄV.).—The lifting up of the hand, as the gesture of one making oath (Deut. xxxii. 40; Ex. vi. 8), assured and confirmed the choosing of Israel as the people of God (Deut. vii. 6, xiv. 2) with reference to Canaan (vers. 6, 15, 28).—Israel is significantly interchanged with Jacob. The former points to the grace of their election to the position of Jehovah's warriors; the latter points to their natural origin.—As interpreted by the clause: **and made myself known**, etc., the day was the period when Jehovah in point of fact revealed Himself to the people in Egypt as that which He had called Himself to Moses (Ex. iii. 14, etc.) by signs and wonders, as by an actual, renewed oath (therefore the very significant repetition of the lifting up of the hand).—Ver. 6. A sort of conclusion. Once again, **I lifted up**, etc., and emphasizing of the day, in order to mark God's solemn determination, as well as what had taken place. The imaginations of priests and vain sayings of the people are not the point in question. The object was "bringing out," therefore freedom, redemption, which is described according to its issue and goal.—**Bought out** (comp. Num. x. 33), ere ever they had spied it out.—Ex. iii. 8.—The **לְכָל**, either, datively, that all lands reckon it so; or with respect to

or, above all lands (?).—Ver. 7. The Sinaitic law also said this plainly, as it rested expressly upon the *עֲבָדָה*. Ex. xx. 2. But from the beginning the same was proclaimed by the fact of election, which involved a reciprocal obligation on the part of the people.

[“The very form given to the commission of Moses to go and vindicate the children of Israel for God, that they might come forth and serve Him, was itself a proof how much the worship of Jehovah had fallen into abeyance, and how generally the people had allowed themselves to sink into the prevailing idolatries. They must go out of the polluted region, where other lords, spiritual as well as temporal, have had dominion over them, that they may stand free to worship and serve Jehovah. And so the whole design and purport of the commission of Moses might be regarded as a protest against their connection with the abominations of Egypt, and a call not only to Pharaoh, to let the people go, but also to the people themselves, to come out and be separate, as a seed whom the Lord had chosen.”—P. F.—W. F.]

Of the eyes, not merely which the eyes see, but whereon they fix, with which they become familiar, etc.—Ver. 8. Israel's further rebelliousness in the wilderness would even justify a similar inference as to their behaviour in Egypt. Compare further Josh. xxiv. 14; Ex. xxxii. 3; Lev. xvii. 7 (Ps. cvi. 7).—And I said; not to them, nor to Moses, but to Myself. It corresponded to the character of God and the actual condition of the people. Comp. Ex. xx. 5, xxxii. 10.—Ch. vii. 8, v. 13, vi. 12; and besides, Ex. v. 3.—Ver. 9. And I wrought, forms a contrast to: “and I said;” consequently the thing contrasted with what was said,—the object of the verb “wrought,”—which can be gathered from what follows, may also be assumed as known.—For My name's sake, etc. (Ps. cvi. 8); they were unworthy of it, had not merited it. But the revelation which I had given of Myself before the eyes of the heathen among whom they were was not to be desecrated before these same eyes, especially before the Egyptians, as if to wish well to My name were present with Me, but not the power of performance (regard being had at the same time to the heathen, as Israel was placed in a peculiar position in regard to humanity as a whole). Comp. Num. xiv. 13 sq.; Ex. xxxii. 12 (Num. xxiii. 19).

Vers. 10-24. *Israel in the Wilderness.* Vers. 10-17, *The First*; 18-24, *The Second Generation.*

Vers. 10-17. *The First Generation in the Wilderness.*

Ver. 10. Transition from the foregoing to the following.—Ver. 11. The giving of the law on Sinai, as introduction to the present leading of the people, after being brought out, Ex. xx. sq.—Statutes and judgments, as often, comprehending the general idea of the law. Live includes prosperity and blessedness, bodily and spiritual, temporal and eternal. Comp. Deut. iv. 1.—The law was given for life, Rom. vii. 10; Matt. xix. 17; Ex. xx. 12, etc. Which if a man do. The leading through the wilderness served to test them as to this. [EKIL translates: “Which a man shall do in order to live through them.”]—Ver. 12. Ex. xx. 8, xxi. 13. A sign must denote something, so

the Sabbath repeating itself (therefore the plural with each week's close betokened the rest of God, into which the people of God are to enter after all their works, Heb. iv. This is a common element to Jehovah and Israel on the ground of the covenant. As the Sabbaths of Jehovah are to be hallowed by Israel, and to be separated from the other days of the week, it would thereby be made evident that Jehovah sanctifies Israel, and separates them from the world-peoples to be His own peculiar people. This is the reciprocal relation of the Sabbath to Jehovah and Israel. Therefore the Sabbath was so characteristic for Israel.—As the prophetic sense of the law, and of the Sabbath-law in particular, reaches far beyond a formal, outward observance of it, so the prophet is speaking not of the mere letter of the law as a whole, nor in ver. 13 of merely external desecration of the Sabbath (Isa. lviii. 13, 14). Compare further Ex. xvi. 27 sq.; Num. xv. 32 sq. Also ch. v. 6, 7.—Ver. 11.—Ver. 8.—With Ver. 14 comp. ver. 9.—Ver. 15. And also = and even; for after the contrast to: “and I said,” in ver. 13 has been expressed in ver. 14 by: “and I wrought,” נָתַתִּי

resumes the thread. The thought as to the destruction of the rebellious expressed itself even in the oath which excluded the first wilderness generation from Canaan; Num. xiv. 11 sq.; Ps. xcv. 11, etc. [Hengst. interprets נָתַתִּי of retribution; so they, and I also!].—Ver. 6.—Ver. 17 carries out the idea of ver. 14 (ch. xvi. 5).—Ch. xi. 13. The sequel shows what is meant.

Vers. 18-24. *The Second Generation in the Wilderness.*

Ver. 18. The contents of the fifth book of Moses belonged peculiarly to the sons (children)—the spared second generation in the wilderness. The fathers in question are represented in their constant disobedience to the laws which Jehovah gave (which even necessitated their repetition and renewal in Deuteronomy), as in some sort law-givers according to their own ideas and on their own authority.—Ver. 7.—Ver. 19. But—Comp. ver. 11.—Ver. 20. Comp. ver. 12.—Ver. 21. Num. xv. 16, 17.—Vers. 8, 13.—Ver. 22. Contrast to ver. 21; Num. xvi. 21 sq., ch. xvii. 9 sq.—Vers. 14, 9.—Ver. 23. I also, as in ver. 15, here in relation to ver. 21.—Ch. xii. 15, vi. 8. The threatening with exile, Deut. xxviii. 30; Lev. xxvi. 33 sq.; and as an oath, Deut. xxix. 13, 18.—Ver. 24. As ver. 16.

Vers. 25-31. *Israel in Canaan.* Vers. 25-29. *The Fathers.* Vers. 30, 31. *The People of the Present.*

Vers. 25-29. *The Fathers in Canaan.*

Ver. 25. Transition, linked to the foregoing with נָתַתִּי, as in ver. 23 נָתַתִּי hinted at what succeeds. The threat of exile, the fulfilment of which had begun in the people of the present, could be denounced against the second generation in the wilderness, because they were brought into Canaan, and along with the following generations, in so far as they could come into account as “your fathers” (ver. 27), they are set over against the existing people. The second generation in the wilderness was therefore the medium of

transition to, and at the same time became, Israel in Canaan. Therefore, although it was not executed against the second generation in the wilderness, the threat of exile remains in its original force and form. The reference to Canaan, which ver. 28 formally makes, determines the peculiar forms of expression in vers. 25 and 26. Such a progress in sin is made, that at last God makes sin its own punishment. Thus—ver. 7. They are warned against idolatry in Egypt, which is followed up in ver. 11 sq. by the Sinaitic legislation in the wilderness.—In ver. 18 sq., over against their own law-making, of which the first generation was guilty, there is the renewal of the Sinaitic law with reference to Canaan, but even already under the threat of exile (ver. 23). Finally—in Canaan as a beginning of the judgment of God, there were given to Israel for chastisement the wicked statutes and the death-bringing judgments of Canaan. Because they would not have My good law, I gave them Canaan's law, which is not good, etc. Thus the force of: I gave, etc., is to be maintained, and by no means to be weakened to *permission* or any similar idea, as Jewish and Christian interpreters wish.—Not good is sufficiently explained by לָחֵם going before, and by

the parallel יָחִי לֹא.—Ver. 26 shows clearly

what sort of “statutes” and “judgments” are meant, from the result which they produced, more precisely describing: “I gave,” as: I polluted them. The pollution of Israel was very notably exhibited in that which they did with their first-born male children, who in virtue of Ex. xiii. 12, 13 required to be redeemed. This ordinance, according to the connection in Ex. xiii., being characteristically associated with the redemption of the people from Egypt, the allusion in our verse is most significant. Comp. also Ex. xiii. 11, which introduces the statute in question. As a guide to the

understanding of לִיְהוָה, בְּהַעֲבִירִי, which is asso-

ciated with הַעֲבֵרְתָּ in Ex. xiii., is here omitted,

and בָּאֵשׁ is added in ver. 31, so that the Canaan-

itish Moloch-worship is undoubtedly meant. (Lev. xviii 21, comp. ver. 3; Deut. xviii. 10, 9.) Comp. ch. xvi. 21. So the life, the continuous life which the people of Israel should have enjoyed in their sons, became its opposite, death. How could these be good statutes! [Cocceius also connects הַעֲבֵרְתָּ with Ex. xiii. 12, and un-

derstands the pollution of Israel as a *declaration of the uncleanness* of the people (Häv., on account of the heathenish turn which had been given to the law), since Aaron and the Levites had been installed by Jehovah in the sacred office instead of the first-born, Num. iii. 45.] Comp. as to the whole, Rom. i. 24 sq.; Acts vii. 42; 2 Thes. ii. 11.—As to the “desolation,” comp. ch. xiv. 8. Others render it: *to be benumbed, shocked*, so that if possible they might be brought to reflection from what was so abhorrent to parental feeling. According to our rendering of the word, preparation is here made for the idea of the wilderness, which is afterwards so prominent in the chapter: they came to resemble a wilderness-people even before they were brought into the wilderness of the peoples (ver. 36).—Ver. 27. The people of the present are addressed, although

the matter itself still concerns the fathers in Canaan. Ver. 30 sq. will define more precisely the meaning of this address.—In this again (ch. xvi. 29), besides what was formerly adduced. The thing meant is first of all indicated more generally as mockery and faithlessness (ch. xv. 8, xiv. 13), and is then in Ver. 28 stated more in detail. Comp. with ch. vi. 13, xvi. 16.—עָרָם refers to

the forementioned mockery, whereby they aroused the displeasure and wrath of Jehovah. (Deut. xxxii. 16, 21); עָרָם (comp. ch. vi. 13, xvi. 19)

to the faithlessness which could present sweet savours of various kinds to idols.—Ver. 29. And I said, etc. By the question there is recalled to mind God's ever-repeated opposition to and condemnation of the worship of the high places

(therefore the collective singular: הַבָּמֹת, in contrast to the one sanctuary—the temple), with all that He had said against it. [Häv. adopts the explanation of Kimchi, who refers it to the high place at Gibeon, 1 Kings iii. 4; 2 Chron. i. 3].—

וְעָרָם, the thing itself, as well as its name, continued to this day.

Vers. 30, 31. *The People of the Present.*

Ver. 30. לָכֵן, resuming the strain of ver. 27, and substituting עָרָם for מָכַר, directly addresses

the people of the present, i.e. the inquirers of Israel who had come to the prophet in the interest of those who still remained in Canaan.—Ver. 31. The note struck in the question of ver. 29 is still maintained, not merely to express astonishment, but still more to compel self-reflection. I ask what further communication you would have?—Comp. ch. vii. 20.—Ch. vi. 9.—Ver. 26.—Comp. ch. xiv. 3.

Vers. 32–44. *Prophetic Survey of the yet Future Dealing with the People.* Vers. 32–38. *In Judgment.* Vers. 39–44. *In Mercy.*

Vers. 32–38. *The Impending Judgment.*

Ver. 32. Transition to what follows.—Comp. ch. xiv. 3, xi. 5.—However much the people had become like the heathen, yet they were not to become heathen, which the inquirers of ver. 1 may have said to themselves, with a feeling of satisfaction or of despair, Deut. iv. 28, xxviii. 36, 64. Such was not to be the end of the people of God. But Jehovah will manifest Himself to them as their King.—Ver. 33. Backward glance at His mighty, royal dealing in former times, when they were redeemed from Egypt (Deut. iv. 34; Ex. vi. 6, etc.). Comp. ch. vi. 14. But it is immediately added, in order to point to retributive judgment (see Ex. vi. 6): and with fury poured out, which is repeated in ver. 34 in connection with the “leading out,” and “gathering,” by which the aforesaid (ver. 33) royal authority will also manifest itself, so that these too must be regarded as acts of divine judgment. A future leading into Canaan (against which see also ver. 35), after the conversion of all Israel, is thereby strictly excluded. But: out from the peoples, and: out of the countries, when rightly taken, namely, in contrast to: “into the wilderness of the peoples,”

by no means excludes a reference to the existing Babylonish captivity. That Israel was then dispersed in one land only, and among one people (KILER, KEIL), is not in the least to the point, when the empire of the king of Babylon could be described in such a manner as, *e.g.*, in Jer. xxvii. 5 sq. ! The exile, says Jehovah, the King whose supreme power they were to experience, shall not be mere dispersion among "peoples" and in "countries" (different from the fatherland, Canaan), where the external relations of life may be to some extent of an agreeable character, as was the case (see *Introd.*). I will lead you thence and conduct you into another exile, for—Ver. 35—I will bring you into the wilderness of the peoples,—an expression whose deepest interpretation is immediately added, *viz.*: and contend with you, etc.; a change of condition is meant—an intensifying of exile to "a wilderness of the peoples," which must be taken figuratively (comp. Hos. ii. 16), like the leading out and gathering of the previous verse, and the "wilderness" in ch. xix. 13. (Häv. compares ch. vi. 14.) In the form of the word, the previous expressions (ver. 34): "countries," and: "peoples," coalesce. As "the bringing into" corresponds to: "the leading out," so Jehovah's "contending" corresponds to the "gathering." The "dispersion" becomes a gathering face to face, *i.e.* person opposite person—the people opposite the King who contends with them. In such a connection the idea of Hitzig and others is weak. They refer the expression to the great wilderness which separates Babylon from the lands on the shore of the Mediterranean, which lay in the way of the exiles who ultimately returned. It is almost analogous to the word "world" in the New Testament. Although Keil explains the "leading out," etc. of ver. 34 as neither local nor material, yet we do not understand it with him "of a spiritual separation from the heathen world" (to which they are immediately brought, ver. 35), "lest they should be absorbed in it," etc., but of an aggravation of their exiled condition, a spiritual experience of it, so that they should know and feel that they as the people of God were once more in the wilderness, but not at all in the same sense as before (Deut. viii. 15, xxxii. 10). [Cocceius with perfect right here points still farther forward to the Roman period.] The future "contending" (comp. ch. xvii. 20) is compared in Ver. 36 to a former contention with their fathers in the wilderness of the land of Egypt. As the fathers, according to ver. 27, are the second generation, which reached Canaan from the wilderness, the "contending" with them is to be referred not to Num. xiv. 28 sq., but rather to such judicial scenes as Num. xvii. 5, 6, 10. The Babylonish exile was formerly called "wilderness of the peoples," in relation to the "peoples" from among whom Israel (ver. 34) was to be led thither; in like manner the Arabian wilderness, to which the expression "wilderness of the peoples" alludes, is called the wilderness of the land of Egypt, because the people had been led out into it from Egypt. They were not led thither as a punishment, although on account of their disobedience it often became a place of punishment; but the divine intention was to try them (to prove, Deut. viii. 2 sq.), from which resulted separation of individuals, purification, which was so strongly urged upon them in reference to Egypt, whither they were always

looking back (Num. xx. 5, xxi. 5). While, therefore, the "contending" of ver. 36 also includes chastisement, yet in the application of it to the future, Ver. 37, the idea of the separation—the purification of the people through divine chastisement is the prevailing one. The judgments which God brought on Israel (Num. xvi. 17, 20, affecting even Moses and Aaron!) were only purifying separations. The question is not that of a possible re-entrance into Canaan, so that, with reference to this result, the future guidance of Israel is represented as a repetition of their former guidance (KEIL), nor with Neteler can we understand by: "the wilderness of the peoples," Palestine (?); but ver. 33 as well as ver. 36 point back to Egypt, to the exodus thence, which Keil also on the other hand admits. [Hengst. supposes that the part taken by the exiles in the political intrigues of the home country brought upon them also severe sufferings (Jer. xxix. 21, 22); but that by true repentance many may have been freed from participation in the punishment here threatened!!] They shall go out of the state of exile (ver. 38), but this going out shall be a passing under the staff (the "contending," in ver. 35 sq., is here viewed in a new way). The underlying figure is that of the shepherd (Lev. xxvii. 32; Mic. vii. 14; Jer. xxxiii. 13), under whose staff the sheep were required to go individually in order to be inspected and numbered (HITZ.); but its application is here to be understood of the royal sceptre of Jehovah, agreeably to the expression: "rule over," in ver. 33. Comp. further Ex. xiii. 12; 1 Sam. xvi. 8. The meaning of the figurative expression is neither subjection to the government of God (HENGST.), nor a special guardianship of God (KEIL), nor anything similar, but choice, with a very narrow inspection of individuals, the idea distinctly expressed in ver. 38 as to separation and purification being the prominent one. The result intended by this royal inspection, as the parallel sentence: and bring you, etc., brings out more fully, alludes to the giving of the covenant-law at Sinai after the passage of the Red Sea (comp. Ex. xiv. 16). Under the bond (קֶבֶל, contr. for

קֶבֶלָה, from the root אָבַר is a much preferable rendering to: under "the discipline (יָסָר?) of the covenant," whether the penalties of the covenant only, or its promises also, be thought of. The law, which must not be conceived of apart from its promises and penalties, and which may be either a bond of love or an oppressive chain according to one's personality, became, from the fact of men turning to it and observing its statutes, a medium of separation between heathenism and Judaism, and also between the people themselves. The extent to which this was the case is shown especially by the history of Pharisaism since the exile, both on its bright and its shady side.—Ver. 38 now states explicitly what end is contemplated by the impending leading forth of the people in judgment. Hävern. notes a paronomasia in גְּבֻרָתִי and הַבְּרִית.—Comp. ch.

ii. 3.—Land of their wanderings, *i.e.* wherein they were strangers, Canaan is elsewhere called, Gen. xxxvi. 7; Ex. vi. 4. Here, with a fine antithesis, it is the land of their exile. - לֹא יָבוֹא

Hengst: "the rebels are here collected into one ideal person." Keil, who understands the "leading forth" as an utter sweeping of them away, takes the singular in a distributive sense: not one of the transgressors shall enter in. It accords better with the context to regard: **I will lead them forth**, as containing a retrospective reference to ver. 34, so that the rebels and transgressors in the close of the paragraph are again taken together with the whole people. **Yet not to the land of Israel**, would then say negatively what the "wilderness of the peoples" in ver. 35 said positively, consequently that Jehovah will enter into judgment with them all (ver. 35). The singular subject to **לֹא יָבֹאוּ** can therefore from **אֶרֶץ מִצְרָיִם** be Israel. (Possibly even, with an eye to the inquirers of ver. 1, with a reference to the always doubtful question of the return of the ten tribes!?) With: **and ye shall know**, etc., the message is again directed to the persons who spoke to the prophet; if not to Israel in a special sense, at least to Israel in general.

Vers. 39-44. *The Promised Mercy of God.*

Ver. 39. Since judgment, as has been stated, approaches the house of Israel, every man who will not do otherwise may be commanded to go and serve his idols. The impending judgment will make a separation, and the future will belong to the people of God. Comp. Rev. xxii. 11. The holy irony of Him who knows that mercy is laid up for the future.—**וְאַחֵר** is not to be translated: "also

afterwards," and coupled with **serve**, nor yet can it be joined with what follows imperatively, but it stands by itself, as if with a —. **אֲמַר** can be

simply a conditional particle: **if ye will not hearken** (in the present) **unto Me**, then (**י**) takes

up **וְאַחֵר** again) **ye shall not farther**, etc. The

majority of expositors take it as a particle of swearing, introducing with the negative (**אֵין**, with Part.) an affirmative sentence, so that the sense would be: and afterwards ye will surely hearken unto Me, and ye will no longer profane My holy name, etc. (comp. ch. xxxvi. 20).—Ver. 40. The positive ground. Comp. Ps. ii. 6, and ch. xvii. 23.—**They shall serve Me**, in contrast to: "serve . . . idols," ver. 39.—**בְּלֵל**, and again **בְּלֵל**,

point to the healing of the breach between Judah and Israel. Comp. also ch. xi. 15. The emphatically repeated: **there**, just as in the contrasted ver. 38, remains within the horizon of the Old Testament (comp. the New Testament expansion, John iv. 20 sq.), as the form and clothing of the thought in the rest of the verse maintains the phraseology of the Old Testament worship.—Ver. 41. The previous steps are now recapitulated. Through the leading out and gathering already brought into view in ver. 34, the people, purified by judgment, shall be acceptable to Jehovah as a **sweet savour** (comp. ch. vi. 13), and in them as a holy people, anew consecrated to God, shall be exhibited to the heathen the holiness of Jehovah.—Ver. 42. But then shall they also, as was assumed in ver. 40 ("in the land"), return to the land of Israel (ver. 38).—Ver. 43 finally adds a

portrait of the inner condition of the people—the complement to ver. 40. Comp. ch. vi. 9, xiv. 22, 23 (ch. xvi. 61).—Ver. 44. Conclusion. The knowledge of Jehovah from an experience of His gracious dealings with them for His name's sake (comp. vers. 9, 14).

DOCTRINAL REFLECTIONS.

1. The prophet may judge (ver. 4), for Jehovah will manifest Himself as King to His people. Prophetic activity in interpreting and applying the divine law was always based on the royal might of God in relation to Israel.

2. The exile was a political and a religious question of the day. The former might easily be confounded with the latter. Therefore in the chapter before us the history of the people is simply opened up, and the exile is exhibited to their conscience as the righteous result of their own conduct.

3. The experience which succeeded to Egypt was the wandering in the wilderness, where the people were purified. The exile which followed Canaan was designed by God to accomplish a similar result, only deeper and more essential in its character, as an ever-increasing corruption had fastened upon Israel's inner being. If, therefore, the wilderness of Egypt was especially an external experience, and the testing came from without, the exile was to be more decidedly an internal exile—a wilderness of the peoples—to the people of God, in order to give them a felt experience of the "world," and of "anguish" in the world.

4. Since the still existing kingdom of Judah, and the people as a whole, were to be upbraided with sin, the kingdom of Israel, which had already sunk into the condition of exile, supplied the most appropriate materials for colouring the accusation. It had from the beginning adopted the way of the heathen, and maintained it almost without interruption. Because it had become like the heathen, it at last fell completely under the dominion of the heathen. And thus there was at hand a course pursued up to the point of judgment, from which a demonstrative argument could be deduced.

5. Already, with their self-willed abandonment of the sanctuary at Jerusalem, but above all with their enforced removal from the Holy Land, the kingdom of Israel became the "Diaspora," *instar omnium*, the "dispersed among the Gentiles," and "scattered in the countries."

6. That which the history of the people testifies regarding their conduct is stated in the ever-repeated refrain of our chapter: "and they rebelled against Me," etc. (vers. 8, 13, 21). God's leading (the objective in opposition to the subjective conduct just mentioned) shows itself throughout, on the other hand, as law according to ver. 37, i.e. as a judicial statement (ver. 7), as a formal enunciation of law (ver. 11 sq.), as a recapitulation of the law which had been given (ver. 18 sq.). Therewith threatening is connected (vers. 8, 13, 21, also 33 sq., 38). God's threat strengthens itself to an oath (vers. 15, 23, 31, 33), had even been fulfilled as punishment (vers. 15, 23, 25 sq.), and still remains to be similarly fulfilled (vers. 34 sq., 38). But the patience and long-suffering of God (vers. 9 sq., 14, 22, 28), His mercy (ver. 17), walk side by side with the law from the beginning to the end; and just as life was promised to the people in the law itself (vers

11 sq., 21), so mercy promises the ultimate purification of the people (vers. 32, 35, 37, 38), so as to make them a sanctified "all" Israel, well-pleasing to God (ver. 39 sq.). As Ewald expresses it: "In order to bring the redeemed to a proper recognition of their former great transgressions, and thus to confirm the other and still greater truth which lies in the ancient history, namely, that in the end, grace is still the deepest and the all-surviving element in Jehovah."

7. "I am Jehovah, your God."—On this the law is based, and this underlies the whole history of the people from the beginning to the end. (Vers. 5, 7, 9, 14, 19, 20, 22, 44.) The history of God's people is the evolution of the name of Jehovah, the people of God being in regard to it after the flesh, what the Son of God was after the Spirit.

8. "Not the old race, adhering to idolatry, but a race spiritually new, devoted to Jehovah in profound love and dependence, was to leave Egypt" (Häv.).

9. The divine discourse of the prophet does not draw its materials from tradition apart from the Pentateuch, as from very different standpoints has been assumed by a Vitringa and a Vatke, in order to explain what the prophet states as to the condition of Israel in Egypt. Criticism would vain show therein a conflict between Ezekiel and the Pentateuch. But the evident dependence of the prophetic statements on the Pentateuch is made prominent throughout, and here also in ch. xx. We note, besides what has been brought out in our exegesis, that the spirit of the prophets knew how to read "between the lines" of the history, while criticism attempts, at the most, to import its own spirit into the Holy Scriptures.

10. For the theological understanding of the chapter, the emphatic reiteration of the expression "wilderness" is important. Neteler has entitled the passage: "The people in two wildernesses." Hengst. and Häv. define the idea of the wilderness as "calamity, spiritual and bodily need." As to the kernel of the matter, this, however, would be better: alone with God, when the judicial character of the leading of the people in question would not so distinctly refer to experiences of which the heathen peoples could be eye-witnesses.

11. "The precepts which God gave His people also imply, above all things, that they shall confess their sins, and seek forgiveness in the blood of atonement. This is required by the laws concerning the sin-offerings, which in the Mosaic law form the root of all the other offerings; the pass-over, which so strictly requires us to strive after the forgiveness of sins, and connects all salvation with it; the great day of atonement" (Hengst.).

12. "The fundamental feature of life through sincere devotion to the law is holiness, and God, as the sanctifier of Israel, is therefore the law's centre. This idea of the sanctification of the people through their God comes notably to the front in the Sabbath. It is the sign of God's creative activity, as well as the expression of man's relation to God: rest in God after life's toil" (Häv.). The life of man is, therefore a divine one,—the life of God, just as the justifying righteousness which appeases the conscience and satisfies the law is also the righteousness of God. See Bähr's *Symbolism*. ("From the expression: 'and also My Sabbaths,' they could learn that the commands as to works in which the man lives who does them were not given with

the view of making them attempt to live by works, but that they might renounce their own righteousness after learning what kind of a righteousness is essential to life; and since God had declared that it was His will to sanctify them, that they might believe that He who cannot make void His own law (the reward of life is connected with the doing of the commandments, to show that an obedience of this sort is required in order to gain life) would provide an offering by which their conscience could be cleansed, and a priest through whose obedience they could be made righteous, so that they might keep God's commands, hate and avoid all that is opposed to them, from a spirit of grateful love," Cocc.).

13. "Only those who truly fear God celebrate the Sabbath in a right sense, so that all that in the books of Moses attests the want of true godliness among the people in the wilderness involves at the same time the charge of desecrating the Sabbath" (Hengst.). "The Jews were careful to observe the Sabbath, but they missed its meaning and end" (CALV.), "for they perverted it to their corrupt, dead righteousness" (Cocc.).

14. [The command as to the Jewish Sabbath, "must have been, and it was, intended not only to separate the people from their worldly employments, but also to call out their hearts in suitable exercises of faith and love to God, and in brotherly acts of kindness and good-will toward those around them. On no other account could its faithful observance be represented as indicative of a sound and healthful state of religion generally. And we might ask, without the least fear of contradiction, if the same practical value is not attached to the careful observance of the Lord's day now by those who have an enlightened regard to the interests of religion? When this day ceases to be devoutly observed, all experience and observation testify that there never fails to ensue a corresponding decline in the life and actings of religion."—P. F.—W. F.]

15. "God has so constituted human nature, that revolt from Him must be followed by total darkness and disorder; that no moderation in error and sin, no standing still at the middle point, is possible; that man, however willing he may be to stand still, must, against his will, sink from step to step. Revolt from God is the crime, excess in error and moral degradation the merited doom, from which all would willingly escape if it were in their power" (Hengst.).

16. The temptation (Gen. xxii.), in which Abraham, as representing all his descendants, the people who were to settle down in the land in which he wandered as a stranger, was taught experimentally the difference between Jehovah and Moloch, did not influence them as it ought to have done—they surrendered their first-born to the bloody cultus of the land; Abraham's temptation became Israel's judgment.

17. That Israel should become like the heathen would be repugnant to the nature of God, especially to His name Jehovah. The very reverse would be much more in harmony with it, namely, that the heathen should become like Israel. For the idea informed in this people, and for which it was chosen out of all peoples, is the idea of the people of God, with God as King and Lord (the idea of the theocracy), whereby Israel is at the same time the bearer of the idea of humanity as a whole; and just as this idea, conformably to

creation, is, to be of God (αὐτὸ θεοῦ, Luke iii. 38), so is it realized through the restoration of man to God by redemption, whereby God becomes all in all (1 Cor. xv. 28), and men become His willing subjects as He becomes their God (Rev. xxi. 3). Now, as the realization of this idea of Israel, and of humanity generally, takes place in the fulness of time in the One Man, who is both Israel and "the Son of Man," so His historical appearance is linked, according to the flesh, to Israel (this is the meaning of the genealogies of Jesus); but according to the Spirit there is developed out of Him the new humanity, which He Himself is in Spirit and truth, and which it was the office of Israel to prefigure. The pouring out of the Spirit promised by Him, shows that Israel had not become heathen (unless in so far as the languages were concerned), but that the heathen had been incorporated in Israel, Acts ii. Only this can be the spiritual fulfilment of ver. 40, according to the idea of the "all"

Israel (כלה). Every other would apply to a privileged nationality, and therefore to the flesh. That for a long time after the dissolution of the kingdom of Israel, Judah gave the tone to the Old Testament people of God; that from the very first the theocratic elements of the kingdom of Israel were attracted to Judah (2 Chron. xi. 13 sq.); that, like Benjamin, many from the other tribes returned with Judah from exile, so that it thereafter furnished a name for the whole people,—all that was a transient historical manifestation, as it was nothing more than that when the kingdom of Israel, on account of its size, its greater population, and in the consciousness of more fully representing the whole people, appropriated the name of the whole, and called itself Israel, under which name it was acknowledged by King Mesa on the recently discovered Moabitish stone. Ver. 40 sq. is undoubtedly Messianic, and in this sense apocalyptic. Klief., who includes in the idea of the Babylonish exile the present dispersion of the Jews, seeing in this the real wilderness of the peoples, makes vers. 40-44 prophesy the gathering of the Jews, their conversion to Christ, and their return as a Christian people to their own land, and holds that God, after the ἀλψις μυγάλη of the end (Rev. xii.) shall have intervened, will separate this believing Israel, together with all other believers, from the wicked, and openly establish them in the life everlasting.

18. "The heathen stood under the divine long-suffering (Rom. iii. 25); not so Israel, to whom God had so gloriously made Himself known. Wherein the heathen prosper, therein must Israel decline" (HENGST.).

19. Cocceius remarks on our chapter, that, "when the Jews had returned from Babylon under Zerubbabel and Ezra, along with those who adhered to them from all the tribes, they formed a unity, possessed a temple at Jerusalem, and became a single people under the same presidency. Thus matters continued under the rule of the Persians and also of the Greeks. But God freed them from all foreign authority, so that He alone was their King, and made them greater than in the days of their fathers, and the Asmonæans ventured to assume the royal diadem," etc.

20. Calvin's prelections on Ezekiel end with the twentieth chapter, as to which Schipper says: "After he had completed this last prelection,

that distinguished man Dr. John Calvin, who was previously ailing, began to feel himself much worse, which is the reason that he left off at the end of the twentieth chapter, and never finished the work so well begun."

HOMILETIC HINTS.

Ver. 1. "Here we see that the people of God, even in exile, did not repair to magi, star-gazers, en-hancers, and such like, but to the prophet, Deut. xxx. 12 sq." (C.).—"The fifth month is our month July. Thus the Spirit of God notes day and date" (STCK.).—It is enough to say merely that they came to inquire, for from the prophet's mode of answering them we see that they made no inquiry as to deliverance and the way of salvation; they were troubled as to political things, the duration of the exile, the end of the Babylonish power, the issue of Zedekiah's faithlessness. We too ask, Watchman, what of the night? rather than, How shall I find grace?—Why are we so concerned about the future? It will be like our past. We should be deeply concerned on account of the past.—"In our approaches to God, humility and reverence should be combined with a strong and assured faith, which must acquiesce in the authority of the one God, and yet must not object to hear God speak through His servants" (C.).—Summon thyself to the study of the prophets and apostles through whom God has spoken!—God will be inquired of, but still more should His will, which is sufficiently known to us, be done.—"To call on God, and yet not to obey Him, is an abomination in His sight. He heareth not sinners, John ix. 31; Isa. i. 15" (TÜB. BIR.).—Ver. 2 sq. God's suggestive silence, and His more suggestive answer.—God in the mouth, and idols in the heart, a most critical condition.—God speaks not the smallest word of comfort to hypocrites. "For hypocrites there is in the heart of God, and in the Holy Scriptures, no other counsel but to sincere repentance, Isa. lv. 7" (SR.).—"Thus they were not in a condition to hear God's word. God hides Himself from those who hear His word with their gaze fixed only on their idols. They have no part in God's word" (COCC.).—Ver. 4. That is an upbraiding grounded on their ancestral sin, which therefore (ch. xviii.) cannot be denied.—One should not merely touch (ch. xx.) ulcers, after the manner of the moral preacher, but cut them out according to the law of God. The former tickles, the latter causes pain. Here God impels to judge, and in the new covenant the word is always, Judge not! But the Son of God Himself, who yet was not sent into the world for judgment, becomes to the unbelieving a self-judgment. Here Ezekiel sets in motion God's, and not man's, judgment.—Fathers are judged in their sons, but sons may also be judged in their fathers.

Ver. 5 sq. Three witnesses against Israel,—Egypt, the wilderness, Canaan.—"God anticipates men with His grace" (O.).—God's election in relation to merit and demerit; not resting on the one, nor hindered by the other.—Circumcision was the sign of the election. The substance consisted in God's willingness to be their God. The result of Israel's election was the whole leading of the people; the choosing of a people for the preparation of humanity to be a praise to God's glorious name,—an Israel out of all peoples—

"By no act of God's good-will do we acquire desert, but by each we come under obligation" (STCK.).—If God is to be anything to a man, He must give him an experimental knowledge of Himself. The first experience of God is the recognition of His revelation in the word: the various experiences of His requiring, chastising, forgiving love, follow.—"Oh how many are the ways in which God makes Himself known to men as a gracious God! Acts xvii. 27, 28" (ST.).—"God lifts up His hand to swear; one day His hand will execute what He has sworn, the threatening as well as the promise" (C.).—"We call God our God by faith" (STCK.).—"The time when faith in Christ is bestowed on us, and we as it were hear the assurance, I, the Lord, am your God, is the day of our election. He who is assured of his election by God is sufficiently armed against flesh and blood. There is no other way of throwing off the abominations of sin, but by being assured of the love of God. Through faith alone is the heart cleansed from idols" (H. H.).—Vers. 6, 7. Men are chosen of God not to uncleanness, but to redemption from sin and the power of the devil.—"God must be our God, else we make a god of ourselves, or serve the devil as God" (C.).—"God is indeed the God of all men; but by promise, covenant, and grace, He becomes our God, that our faith may embrace Him as such" (B. B.).—Ver. 6. "God is ever mindful of His promise, but we forget it" (STCK.).—"Once an ornament, now a desert" (B. B.).—Ver. 7. The idolatry of the eyes. We never merely contract guilt by sinning, we pollute ourselves at the same time; just as, on the other hand, forgiveness and sanctification always go together.—Ver. 8. "In Ex. v. 21 only their repute in the eyes of Pharaoh and his servants is in question. Had they believed in the name of Jehovah, they would have rendered a better obedience. But they were infected with the Egyptian idolatrous spirit, as all of us are naturally inclined to idolatry, and they were anxious to stand well with the Egyptians" (C.).—"A worse yoke for Israel than that of the Egyptians was the yoke of their idols" (COCC.).—Note the increased oppression, and in the end the persecution of Israel by the Egyptians, as a sign of God's anger.—Ver. 9. "God's honour and the welfare of the Church are bound together" (C.).—With God, word and deed, promise and fulfilment agree, Num. xxiii. 19.—The holiness of God's name our safety.—Ver. 11. The law is designed for life, not only according to its idea as the revealed will of God, so that he who should keep it would live a divine life, but also in reality, for in him who is led by the law to the knowledge of sin and conversion unto God, it does not tend to death, but rather to life, as our conversion is God's will, and results in life; the law is therefore the will of God, and the medium of its fulfilment.—"He makes mention of the promise along with the law, where He might justly have made mention of the law alone; this shows His fatherly love" (C.).—Ver. 12. The Sabbath pointed directly to the life which the law promises, to the rest of God, that man should be in God, and that God desires to be in man. It pointed beyond the works of the law, as such, to the rest of faith which is in Christ—"But we rest from our works, when, self being dead, we allow ourselves to be led by the Spirit of God; thus the Sabbath when rightly observed

involves the death of self" (C.).—The Sabbath the key of the whole law, according to its highest intention.—The lighting up of the Mosaic law by the ante-Mosaic Sabbath.—Ver. 13 sq. Idleness and good cheer are neither Sabbath-sanctification nor Sunday-observance.—"Let it be observed that the disobedience happened in the wilderness, where they were wholly dependent on God every moment! Usually men revolt from God in the arrogance of prosperity; here it happened when Israel had death before their eyes" (C.).—"What will become of those who in Christian times spend their Sabbaths in drinking, amusement, and such like!?" (B. B.).—Ver. 15. "It depends on the will of every one what position he will take towards God; but he must be prepared for this, that his act will be attended by a corresponding divine act" (HENGST.).—Ver. 17. The lifted-up hand and the compassionate eye of God.

Ver. 18. "The one standard of our whole life should be, not human opinion and ancient custom, but the word of God, Ps. cxix. 105" (ST.).—"Godlessness has such authority that it is respected as a law. For the devil and the world have also their statutes and ordinances, which are more accounted of than God's command" (B. B.).—"If the Church is to be truly reformed, a beginning must be made with the youth" (ST.).—Ver. 23. The threatening with exile a set-off to the wilderness.—The scattering threatened amid outward gathering, and carried out to the inward gathering of the people.—How fruitless love, suffering, and everything else may be!

Ver. 25. He who makes himself like the world is punished by God through the world.—"The true doctrine of God is peace, joy, and life in the Holy Ghost. Man's doctrine is nothing but unrest, pain of heart, and death. For it gives the consciences of men neither rest nor peace, although they do great things, making even their loved children pass through the fire," etc. (RANDOL.).—"That which brings evil on them, and is fraught with death and ruin, has nevertheless the greatest attraction for men" (STCK.).—Ver. 26. To be forsaken of God means to be compelled to recognise, in the state of desolation into which one falls, who God is, and what He is.—He who will not present his offerings to God must present them to the devil.—Religious desolation is a judgment from God.—Ver. 27 sq. A self-invented religious worship pretends to be something lofty, and yet it casts down the glory of God, and exalts man's unreason only.—In departing from God, one never rests with the first, nor yet with the second step, but step follows step. To combine God and idols in one's religion is blasphemy.—Faithlessness to the word of God in our worship.—Mockery of God in many an act of adoration.—Ver. 28. Even Canaan may become a place of corruption, if we there seek high places, and if God is not to us the highest and the only high place.—"If one will present to God a sweet savour, one must offer up to Him heart, soul, and spirit, feeling and desires, otherwise prayer is offensive to Him" (B. B.).—Let one neither add to nor take from the word of God, and thus avoid lighting on dubious high places!—Ver. 29. The irony of all our high places.—God's laughter on hearing His enemies without, and perceiving their earnest proceedings. Not on the heights of human philosophy, but in the high and holy place dwells the

Lord, who abides with him who is humble and of a contrite spirit (Isa. lviii. 15).

Ver. 30 sq. Why does God hide Himself from us when we profess to seek truth? Because the truth which we seek is only an idol-picture. God reveals not Himself to those who serve idols. — Idolatry gradually obscures man's natural knowledge of God. — "How powerfully men are influenced by bad examples! how easily the sensuous pomp of false religions stirs them! How soon the heart is carried captive by the outward, forgetting the true, inward worship of God!" (Str.) — Ver. 32. "The world of the heathen was to them an object of greater interest than the exiled Church, just as in our days also many regard an irreligious condition as preferable to the struggles of a religious life. To others, God's sincere solicitude for His house appears as hardness and severity, and therefore they prefer freer relations with less control. Thus Israel thought of its redemption when among the heathen" (C.). — Let us leave the heathen to their heathenism, and not only that, but let us ourselves become like the heathen, has all been already desired, said, and carried out in action. Our modern method is no new wisdom. — Dreadful as it sounds, a child of God can be reduced to the melancholy condition of exclaiming, Oh that I had never known God! — "The despair of the Jews was their unbelief, — that they did not believe that Christ would arise from among them" (Cocc.). — Vers. 33-35. God will not withdraw from His obligations. He watches over us, and leads us out of the world when He leads us into it, i.e. gives us an inner experience of it, that it may be known if we will still be as the heathen. — "God withdraws the sinner from the opportunity of sinning" (Stöck.). — "Oh how good it is for men when God compels them to obedience, and brings them by means of affliction when they will not come of their own accord!" (B. B.). — "To bring the Jews under His own authority, God must needs gather them out of the peoples, as they were there scattered in exile. This He did, not without anger, as the house of his master seems to a recaptured slave like a sepulchre because he is either thrust into a deep dungeon or there is required of him threefold more than he can bear. And so, after they were brought back from Chaldea, they lived a lonely life as if they were in a corner of the earth, or in a desert in the midst of the peoples; and the great majority wandered about virtually in the wilderness, as only a small proportion returned to the fatherland. He led them forth as King, He ceased not to reveal Himself to them as Judge. Then He showed His wrath to them" (C.). — "The wilderness of the peoples was their incorporation with the Roman Empire, — a wilderness in contrast to the vanished Canaan-glory under the Maccabees. In this wilderness, Canaan now lay" (Cocc.). — "Among great crowds one may feel oneself lonely and desolate, as, on the other hand, one may feel in waste places as if he were in a circle of friends" (L.). — "Face to face indicates confidential discourse, for God can come nearer the heart in the wilderness, Hos. ii. 14" (B. B.). — As to the "contending," read also the books of Nehemiah and Ezra — Ver. 36. "Ancient examples of chastisement are not written in vain" (Str.). — The wilderness a type and picture of the exile. — Egypt and Babylon — their significance for the people

of God. — Pa. lxxxii. 1. — Rev. xi. 8, xvii. 3. — Ver. 37. "Points to Christ, John x. 14. He came for the sake of the sheep of the house of Israel, but they only are Israel whom Christ reckons so, touching them with the point of His staff and numbering them" (Cocc.). — Jehovah, who spoke to Israel face to face through Moses on Mount Sinai (Deut. v. 4), who appeared to Ezekiel (ch. i.) in the form of man, would plead with them in the flesh when He came to the lost sheep in the wilderness of the land of Judah (Matt. iii.), where the Baptist had prepared His way. Comp. Isa. lii. 8. — "They may have thought in the state of exile, that they would become free and uncontrolled, if they could obliterate from their souls the name of Jehovah; but He, on the other hand, is mindful of that which is His own, that not even one should be snatched from Him, since He claims authority over all without exception" (C.). — "His covenant stands, His love is for ever." God had left the heathen to go on in their own way, Israel's way was always brought back again to the covenant. — Still Christ asks that His yoke be taken, Matt. xi. 29. — "For the docile, who patiently bear the yoke, the bands are cords of love, Hos. xi. 4" (Schm.). — Ver. 38. Transgressors stand not in the judgment, nor sinners in the congregation of the righteous, Pa. i. — This purifying process with Israel foreshadowed the still severer process which was to succeed, when Christ appeared and the gospel was preached. This purification was the sanctification of the Church from among the Jews. — Israel so-called did not inherit the land, which is promised only to the meek (Matt. v. 5), who learn of the Meek One (Matt. xi. 29). — Ver. 39. Decision; to this all God's leadings point. — However many run after idols, God has still a people. — "Thus God gives them up to a perverted mind" (B. B.). — In the end, all tongues, even involuntarily, must hallow His name. — "Go! is sounded out by God's voice, as the condemned shall one day hear" (Str.).

Ver. 40 sq. "When a renewing of the gracious covenant is in question, God first sifts His Church, and casts out the hypocrites. This needs no external force" (Schm.). — The spiritual worship of the New Testament can be well described in the phraseology of the Old Testament worship, by which it was symbolized and prefigured. We still speak of the heavenly "Jerusalem." — There is high place and high place. Here the high mountain of Israel; in ver. 28 sq. the high places on the mountains of Canaan. — Ver. 41. In Christ we are made acceptable to God. — Ver. 43. "When believers are admitted to the grace of God, and lovingly treated by Him, they remember their transgressions with shame, and perceive for the first time their real greatness and enormity. After his conversion, Paul regarded himself as one born out of due season, as the least of the apostles, because he had persecuted the Church of God. This remembrance gives birth to the song of grateful praise, 'By the grace of God I am what I am.' Thus our sins exalt the glory of God. Comp. Deut. viii., ix. Hence it follows that Christian life is a perpetual repentance, from which the life of grace received from God shines forth" (H. H.). — Ver. 44. Not unto us, not unto us, but to Thy holy name be praise and glory! — "All salvation is founded on God's grace and the forgiveness of sins, but not without repentance" (Schm.).

10. *The Approaching Judgment* (ch. xxi.).

- 1, 2 And the word of the Lord came to me, saying, Son of man, set thy face toward the right, and drop toward the south, and prophesy against the forest of the field in the south; And say to the forest of the south, Hear the word of Jehovah. Thus saith the Lord Jehovah, Behold, I am about to kindle in thee a fire, and it will devour every green tree in thee, and every dry tree. The flaming flame shall not be quenched, and all faces shall be scorched in it [by it], from the south to the north. And all flesh shall see that I, Jehovah, have kindled it; and it shall not be quenched. And I said, Ah! Lord God, they say to me [of me], Doth he not speak parables? And the word of Jehovah came to me, saying, Son of man, set thy face toward Jerusalem, and drop toward the holy places, and prophesy toward the land of Israel, and say to the land of Israel, Thus saith the Lord Jehovah, Behold, I am against thee, and I have drawn My sword out of its scabbard, and will cut off from thee the righteous and the wicked. Because I cut off from thee the righteous and the wicked, therefore shall My sword go forth out of its scabbard against all flesh from south to north. And all flesh shall know that I, Jehovah, have drawn My sword out of its scabbard, nor shall it return again. And thou, son of man, sigh with breaking of loins, and with bitterness shalt thou sigh before their eyes. And it shall be, when they say to thee, Wherefore dost thou sigh? that thou shalt say, For the tidings, because it cometh; and every heart melts, and all hands hang down, and every spirit faints [is dulled], and all knees are dissolved into water. Lo, it comes, and has happened: sentence of the Lord Jehovah. And the word of Jehovah came to me, saying, Son of man, prophesy and say, Thus saith Jehovah; say, A sword, a sword, sharpened and also furbished [is it]! To kill with slaughter it is sharpened; furbished [is it], that it may glitter as lightning! Or can [shall] we rejoice over the staff [sceptre] of My son, despising every tree! He gave it [it is given] to be furbished, that it may be taken into the hand; it is a sword sharpened and furbished, that it may be put into the hand of the slayer. Cry and howl, son of man, for it shall be upon [against] My people, upon all the princes of Israel; they are given up [thrown] to the sword along with My people, therefore smite upon the thigh. For it makes trial [trial is made]. And how?—If also the despising staff [sceptre] shall not be!—Sentence of the Lord Jehovah. And thou, son of man, prophesy, and smite hand against hand, and the sword shall be doubled to the third time; it is the sword of the pierced-through, the sword of one pierced through, of the mighty, that penetrates to them. In order that the heart may faint, and the stumbling-blocks be multiplied at all their gates, have I given the threatening of the sword. Ah! made for flashing, drawn for slaughter! Unite thyself, turn to the right; direct thyself, turn to the left, whither thy face is appointed. And I also will strike My hands together, and I will cause My fury to rest. I, Jehovah, have spoken. And the word of Jehovah came to me, saying, And thou, son of man, set thee two ways for the coming of the sword of the king of Babylon; out of one land shall they both proceed; and make a finger-post—at the head of the way of a city make [it]. Thou shalt set a way for the coming of the sword to Rabbah of the sons of Ammon, and to Judah in Jerusalem, [the] inaccessible. For the king of Babylon stands at the mother of the way, at the head of the two ways, to use divination; shakes the arrows together, inquires at the teraphim, inspects the liver. In his right hand is the divination “Jerusalem,” to place [battering-] rams, to open the mouth in slaughter, to lift up the voice in the war-cry, to place rams against the gates, to cast a mount, to build siege-towers. And it is to them as lying divination in their eyes that have sworn oaths for themselves; and [yet] he remembers iniquity, in order to take [them]. Therefore thus saith the Lord Jehovah, Because ye shall remember [bring to remembrance] your iniquity, since your transgressions are

made bare, so that your sins are seen in all your doings, because ye are come
 30 to remembrance, ye shall be taken with the hand. And thou, pierced-through,
 wicked one, prince of Israel, whose day has come at the time of the iniquity
 31 of the end, Thus saith the Lord Jehovah, Remove the head-band, take off
 the crown. This [is] not this. The low is [to be] exalted, and the high [to be]
 32 brought low. Overturned, overturned, overturned will I make it. Yea, this
 [also] is not, till He comes to whom the judgment belongs, and I will give it to
 33 Him. And thou, son of man, prophesy and say, Thus saith the Lord Jehovah
 concerning the sons of Ammon, and their reproach; even say, A sword, a
 34 sword, drawn for slaughter, furbished sufficiently to glitter! While they
 see vanity for thee, while they divine a lie to thee,—to lay thee upon the
 necks of the pierced-through, of the wicked, whose day has come at the time
 35 of the iniquity of the end. Let it return to its sheath. In the place where
 36 thou wast formed, in the land of thy origin will I judge thee. And I will
 pour out My indignation upon thee, with the fire of My wrath will I blow
 upon thee, and will give thee into the hand of consuming men, forgers of
 37 destruction. Thou shalt be for fuel to the fire; thy blood shall be in the
 midst of the land; thou shalt not be remembered, for I, Jehovah, have
 spoken.

Ver. 7. Another reading: **עֲשֵׂה לְךָ**, *ad sanctuarium eorum*. Syr. Sept. et Araba. have the suffix.

Ver. 14. Sept.: . . . ἔβην α. θυμωθέντι, (15) ἔβην σφαίς σφαγία, ἔβην ἵπαι γὰρ εἰς σπλίνων, ἵπαιμα εἰς παραλόντ' σφαίς, ἔβην, ἀπὸ παν ἔβην.—Vulg.: *Qui mores scriptum . . . succidit omne lignum.*

Ver. 17. . . . προήενον ἰσι τῆς χεῖρας σου.—Vulg.: . . . *Israel qui fugerant*—

Ver. 18 ἵτι δίδικαισται. Καὶ εἰ δὲ καὶ φάλη ἀποσθῆς.—Vulg.: . . . *quia probatus est. Et hoc cum scriptum subvertit, et non erit*—

Ver. 19. . . . ἡ τριτὴ ῥομφαία τραυματιστὶν ἵστιν, ῥομφαία τραυματιστὶν ἡ μὲν γὰρ, α. ἱστῆται αὐτοῖς,—*ac tripliciter gladius interfectorem: hic est gl. occisionis magnus, qui obtusescere eos facit.*—There is a reading: **וְהַרְחֵק**, *perterrefaciens*. Another reading: **כֶּסֶף**.

Ver. 20. . . . K. ἀποδοθέντες εἰς πᾶσαν σὺλῃν αὐτῶν. K. παραδίδονται εἰς σφαγία ῥομφαίας, ὡ γὰρ αὐτοὶ εἰς σφαγὴν, ὡ γὰρ αὐτοὶ εἰς σπλίνων.—*et multiplicat ruitas. In omnibus . . . conturbationem gladii acuti et imati ad . . . amicti ad eadem.*

Ver. 21. Another reading: **וְהָיָה**, *retro ilo vel: mora, retarda.*

Ver. 24. *Et manu capiet conforturam, in capite . . . conficiet.*

Ver. 26. Sept.: . . . ε. ἀρχαίαν ἰδον . . . ἀναβρῆσαι ῥαβδία α. ἱστῆται αὐτοῖς ἐν τοῖς γλυσσιν—

Ver. 27. 'Εκ δεξιῶν αὐτῶν ἔγενετο . . . στόμα ἐν βοῇ . . . *Ad dexteram ejus facta est . . . os in cæpto*—

Ver. 28. K. αὐτὸς αὐτοῖς ὡς μαντισημίας μαντεῖας ἵσται αὐτοῖς, α. αὐτὸς ἀναμνηστικὸν ἄδικίας αὐτῶν μνησθῆναι. *Etique quasi consulens frustra oraculum in oculis eorum, et sabbatorum otium inuitans; ipse autem recordabitur iniquitatis ad capiendum.*

Ver. 29. For **בָּבֶל**, read **בָּבֶל**.

Ver. 30. . . . βαβυλῶν, ἀνομιᾶ—Vulg.: *profane . . . dies in temp. iniquitatis profanitas,*

Ver. 31. 'Αβαλῶν . . . ἵσται αὐτῶν τὸν ἐντοφῶν, ὡ τὸ αὐτῶν ἵσται ἱερατικῶς το . . . ἵσται.—Vulg.: . . . *nonne hæc est, quæ humilem subleuavit*—

Ver. 32. 'Αδικίαν . . . θησομαι αὐτῶν, ὡ τὸ αὐτῶν ἵσται . . . ἡ καθῆται—Vulg.: . . . *ponam eam; et hoc non factum est, donec*—

Ver. 35. 'Αποστρέψω, μὴ καταλύσω . . .

Ver. 36. . . . βαρβαρῶν—Vulg.: . . . *insipientium.*

EXEGETICAL REMARKS.

To join vers. 1-5 with ch. xx. (as is done in the Eng. Ver.) would be against the connection; while, as the first part of ch. xxi., it both admirably introduces the whole, and in particular, by ver. 5, paves the way for the explanation in ver. 6 sq.

Vers. 1-5 [ch. xx. 45-49].—*A Picture.*

Ver. 2. Comp. ch. ii. 1.—vi. 2 (xiii. 17); Luke ix. 51. The right, according to ver. 7, is Jerusalem. Drop is after Deut. xxxii. 2 a very common expression for prophetic discourse. It is suggested by the rain or the dew, and points to the place of its origin,—above, and also to the beneficial influence which it is intended to exert, and is used even when the discourse does not contain promises merely, but also threatening and judgment, as is the case here exclusively, and to a large

extent also in Deut. xxxii. May it not also hint at the concise, abrupt style of composition adopted in the chapter! **דִּרְךְ**, the bright, sunny south,

in ver. 7 the expression is: the "holy places."

בָּבֶל (either "dryness," or also from "brightness")

defines the forest of the field, more precisely, as situated in the south, pertaining to the south country (ver. 3), as Judea is often described. The threefold direction symbolizes perhaps the divine element in his commission. For field, comp. ch. xvii. 5; "land of Israel" in ver. 7 corresponds to it—the fruitful native soil of the whole people; Hengst.; because an agricultural people are here treated of. Forest, figurative for people, on account of the density of the population, but by no means with any reference to the degeneration of the noble vine (Isa. v.) to a wild forest (UMBR.), or the impending reduction of the land to an unculti-

tivated and forest condition, nor yet on account of its forest stretches; just as the southern definition of the direction from the standpoint of the exiled prophet is not to be taken in a precisely geographic sense. Besides, that which is said of the north in ch. i. 4 is here confirmed.—Ver. 3. Ch. vi. 3.—The fire suits both the forest-figure and the idea of Jehovah's avenging wrath. Comp. ch. i. (ch. xv.) Comp. ch. xvii. 24. Green and dry become in ver. 8 "righteous" and "wicked" (Luke xxiii. 31).—*לָהֶבֶת שְׂלֵהֶבֶת*, assonant ascend-

ing climax, to which the result corresponds. Endeavouring, in a far-fetched way, to conform to the figure, Hitzig interprets *faces* of the outside, as that which the fire first consumes. A similar view is maintained by Schnurrer in a special dissertation on the previous chapter,—“on all sides—out and out.”—Ver. 4 explains “all faces” by: *all flesh—all Israel*; and so *וְכָל*:

also can be understood as: seeing to their own hurt (vers. 9, 10). Hengst. makes the “faces” stand for the persons, as the material which the fire is to consume. Comp. ch. v. 10. [Cocc. refers it to the judgment on Babylon, which was to follow the judgment on Israel.]—*All flesh*, equivalent to: every man. What does not pass speedily away, but endures to completion,—that which abides, makes on short-lived, fading man the impression of eternal duration.—Ver. 5. Is it a complaint, owing to experiences following on what has just been propounded, or to his experience generally as a prophet? Perhaps an indirect petition for a less figurative message; as Hitzig, following the Chald.: “accept my petition.”—Comp. ch. xvii. 2 (2 Cor. iv. 4).—Transition to ver. 6 sq.

Vers. 6-12 [1-7]. *The Interpretation (through the Sword).*

It is noteworthy that the foregoing figure is explained by another (Matt. xiii. 10).—Ver. 7. Comp. ver. 2.—*Holy places* (comp. ch. vii. 24). Hengst. refers the plural to the glory of the one sanctuary, and understands it of “the spiritual abode of the people.” Others have thought of the individual buildings of the temple, its two or three parts. [Cocc.: “because many buildings were erected by men in addition to those authorized by God, or because Ezekiel prophesies not only of Solomon's, but at the same time of Zerubbabel's temple.”]—Ver. 8. The land of Israel, equivalent to: “the forest of the south,” ver. 3. What follows is also parallel. The explanatory figure is the well-known one (ch. v., vi.) of the sword.—*The righteous and the wicked* (comp. at ch. iii. 18 sq.). According to Hengst., not in contradiction to ch. ix. 4, “for if two suffer the same, yet it is not the same (Rom. viii. 28).” The contrast is to be taken like young and old, rich and poor, similarly to Matt. ix. 13. Those whom you call righteous and wicked,—all, fall under the power of the sword. With which Ver. 9 harmonizes; for *all flesh*, etc., points to the whole extent of the Jewish territory as the field for its exercise. [“As is manifest from the whole nature of the representation, it is the merely external aspect of the visitation which the prophet has in his eye. The sword of the Lord's judgment, he announced, was to pass through the

land, and accomplish such a sweeping overthrow, that all, without exception, would be made to suffer in the fearful catastrophe. This did not prevent, however, but that there might be, in the midst of the outward calamities which were thus to burst like a mighty tempest over the land, a vigilant oversight maintained, and special interpositions of Providence exercised in behalf of the pious remnant who still continued faithful to the covenant of God. It was this distinguishing goodness to some, even amid the horrors of a general desolation, which, as we showed before, was the real object of that sealing of God's servants on the forehead in a former vision; while here, on the other hand, it is merely the general desolation itself which is contemplated by the prophet. And the very circumstance that he should now have looked so exclusively on the outward scene of carnage and distress, which he described in the approaching future, seemed to say that this was to be the grand feature of the time, and that the special interpositions which were to be put forth in behalf of the better portion would be so few that they scarcely required to be taken into account.”—FAIRBAIRN'S *Ezekiel*, pp. 233, 234.—W. F.]—Others: on the ground of this certain universal destruction in Israel, a still more extensive judgment shall take place, e.g. on the Ammonites. [Cocc. thinks of all wars, etc. up to the subjugation of the nations to Christ.]—Ver. 10 recalls, however, ver. 4. There: “it shall not be quenched,” here: *nor shall it return*. In other words, a full end. Some see the distinction between this and earlier judgments indicated here.—Ver. 11. Symbolical description of intensest expression of sorrow. With *breaking*, etc., when the prophet sinks down like one whose loins are broken, and who is unable to stand upright (Deut. xxxiii. 11). [Others: a pain which can break the seat of man's strength; or as spasmodic pains; or as in travail-pangs; or with girdle burst asunder, etc. EWALD: smiting on the thigh.] Quite conceivable, without any hypocrisy, owing to Ezekiel's sympathy with his people. Comp. Rom. ix. 1 sq. In *bitterness*, the pain at the same time audibly expresses itself. They shall become aware of it (*before their eyes*).—Ver. 12. Ch. vii. 26, 2 sq. That which to others is merely tidings, is to the prophet already coming, or it is to him a “thing heard” (Umbr.: a revelation made at an earlier time), which is passing into fulfilment; therefore his pain. But they shall be compelled to experience in themselves what they perceive in him. In all, courage gives place to terror, activity to prostration, counsel to perplexity. No one holds out any longer; as to which comp. ch. vii. 17.—It is not merely coming, i.e. on the way, but that which the tidings bode, which they actually are (ver. 13 sq.), is as good as already accomplished.

Vers. 13-22 [8-17]. *The Sword.*

The prophet's bitter pain (ver. 11) is audibly expressed in this sword-song, as it has been called.—Ver. 14. The subject of the tidings emphatically repeated as a sword.—(*הַחֶרֶב*, perf.

Hophal from *חָרַב*, *חֲרָבָה*, partic. pass.)—Ver.

15. It shall slay, and even before it proves its sharpness, terrify (*חָרַבָה*, infinitive). *בָּרַק*, from *בָּרַק*

gleaming brightness. (Deut. xxxii. 41.) מִרְקָה, partic. Pual for מְרַקֵּה, with the euphonic *dag*.

forte.—The close of the verse is a *crux interpretum*. The abrupt statement of the contrary to that which was demanded of the prophet by Jehovah in ver. 11 is intelligible, and all the more so as an inquiry as to the reason for his exhibition of pain of heart has been already presupposed in ver. 12. Or can [shall] we rejoice, etc.? In this case the prophet can associate himself with Jehovah, while "crying," etc., again (ver. 17) remains his occupation alone. The latter is made all the more prominent by the clause: "Can we rejoice?" The *staff*, in accordance with ch. xix. 11 sq., is to be understood of the sceptre, and thus of the kingdom (comp. ch. xvi. 13). My son must be the same as "My people" in ver. 17—namely, Judah; which is all the more appropriate, as there is before us the promise of Gen. xlix. 8 sq. (see ch. xix.), which was also confirmed to David, 2 Sam. vii. 23. The sceptre of Judah, on account of this promise to bless Israel, —Jehovah regarding it as His own,—is perpetual. Despising every tree, conformably to ch. xvii. 24,—every other prince and king. (May not, conformably to ver. 3, allusion be also made to the man-despising wickedness (ver. 30) of the last Jewish kings, so as to yield the very striking sense: Or could we rejoice in the reigning wickedness which the sword makes an end of!?). The construing of the masculine שֶׁבֶט as a feminine

(which Rosenm. calls the supreme difficulty of the passage) is sufficiently explained by the underlying idea of lordship. (See Häv. and Rosenm.) Therefore: in respect of the sword, is there room for any feeling but pain? Could there be joy over the kingdom, which shall not depart from Judah, according to the blessing which rests on it, and the promise made to David, —joy that Judah still survives, while the princes of Israel's kingdom have long since passed away?! Should we be able to rejoice? Even this kingdom is about to fall beneath the sword, etc. Ver. 17 sq., 19, 30 sq. But doubtless the Messiah will also come, ver. 32. The connection decidedly recommends this interpretation. One must remember what the kingdom and the last remnant in Jerusalem were, even in the lament of Jeremiah (Lam. v. 15). [Other interpretations: "Shall we rejoice, namely, over this sword, which despises the stem (?) of My son Israel, and every tree?" Or שֶׁבֶט is taken as the chastening

rod (?) of Israel, which this sword is, and which rod in hardness and solidity surpasses every other wood (RASHI). HENGST.: the punishment hanging over Israel exceeds in rigour all other punishments, according to the law set forth, Luke xii. 46. ("We—I and thou—spoken from the soul of the people.") Häv. takes נָשִׁים ironically: "or should נָשִׁים=נָשִׁים (projecting) with a play on נָשִׁים the sceptre of My

son be haughty (Ex. iv. 21; Hos. xi. 1; Gen. xlix. 9; comp. therewith 1 Kings xxii. 11; Deut. xxxiii. 17), despising every tree (with reference to all other powers)?" UMH.: "The rod of My Son—that which concerns Him—despises every (feeble) tree, has transformed itself into un-

bending iron."—Ver. 16. The most probable subject of הָיָה is the "son,"—Judah itself pre-

pared the Chaldean sword of vengeance. Comp. ch. xix. 14. Or indefinitely: it was given.—Ver. 17. As the joy was groundless (ver. 15), so all the more is the emotion of ver. 11 enjoined, ch. ix. 8, xi. 13.—That which הָיָה would

say both as to the people and the princes of Israel is expressed by מְנַגֵּי (part. pass. Kal of

מָנָה). Others: "Terrors מְנַגֵּיִם from נָגַד) because of (אֵל) the sword being upon (אֶת) My

people." Which, however, says too little in this connection.—Upon the thigh, as women upon the breast; pain, terror.—Ver. 18. For, resumes what is said in the previous verse.—בִּרְיָן, proving,

trying; or, impersonal perf. Pual, trial is made. HÄV.: "for there is a proving" in relation to the judgments of God. Too far-fetched. HENGST.: "for (it is) a trial." A brief statement of the threatening character of the impending period. PHILLIPS: "for a purification must take place." Consequently, either of the past (as Rashi), of the sufferings whereby the people have already been tried, or with reference to the future. According to the connection, the trial, if not spoken directly of the sword, must be thought of in relation to its terrible murderous violence, as shown in ver. 17.—וְכֵן, briefest continuation, but rather an

exclamation than a thought. What, in fine, when people and prince are doomed to the sword, —when even the scornful (become inhuman in its arrogance, comp. ver. 15) kingdom of Judah shall now be brought to an end? [RASHI: And what will happen to My son when the sword overtakes him? He shall perish. KIMCHI: The sword will be for trying. And what if that sword, despising the stem of Israel also, should not smite it? There would be no trial. HÄV.: "And how? if the sceptre is still so arrogant, it shall not stand." HENGST.: "And how? should the despising rod (the punishment that far outstrips all other punishments) not be?" KEIL: When even the sceptre of Judah fails to show the might expected from it, what shall then be? NETELER: "And how? if also the sceptre of the despiser (Jerusalem) shall not be!"—Ver. 19. Comp. at ch. vi. 11. The gesture here is the sign of an impending energetic action (HENGST.). To say that it expresses lively excitement of feeling is little; rather it arouses the sword to demand redoubled slaughter, which immediately follows. One stroke shall not be enough, but the strokes are repeated. Not that Ezekiel shall call out the following words, repeating them three times; nor yet is threefold doubling (?) nor threefold multiply-

¹ The greater number of Schroeder's bracketed "other interpretations" have been omitted, as being destitute of probability, and quite unworthy of notice. Dr. Fairbairn's rendering: "perchance the sceptre of My son rejoiceth," is grammatically inadmissible, for נָשִׁים is not a participle,

but the 1st plur. Imperf. But could we not adopt his translation of the last clause and render the passage: "Or shall we rejoice over the rod (sceptre) of My son?" as if it at least were safe, come what will? Nay, that cannot be, for "it (the sword) displaceth every tree [all wood]," the sceptre of Judah not excepted—W. S.

ing meant (as doubling is the thing in question). But once, twice, and yet a third time a double sword-stroke, to wit, with reference to the people, princes, and king, so that what is stated before (vers. 17, 18) is compressed. [KLIEF.: For the third time the sword is a slayer, after it had previously come doubled (twice); the number three is symbolical.] It is called the sword of the pierced-through, from the multitudes whom it pierces. HÄV.: the sword of the slain.—Sword of one pierced through, of the mighty. The subject is indefinite, but becomes definite in the adjective.

"Among the crowd of the slain there is also one pierced through, made altogether like to them, who is the great one" (HÄV.). As the sword-song throughout keeps the kingdom in view, the king (ver. 30) is undoubtedly referred to, to wit, Zedekiah. The fact that his sons were slain before his eyes, that his own eyes were put out (2 Kings xxv. 7), that he died in bonds in Babylon (Jer. lii. 11), especially when one considers how the context as well as other passages point, sufficiently justifies the application of the "pierced-through" one to him; so that it is not to be referred to "the great" collectively, nor to the wicked Chaldee king (! f), nor to "the great sword of the slain which surrounds them." (Comp. Keil in opposition to Hitzig.) הַחֶרֶבְתָּ

from חָרַר. GESEN.: to surround, to besiege, "lies in wait for them." That penetrates to them, with an allusion to חָרַר, the inner chamber. The

old translations: which puts them in terror.—Ver. 20. In order that; that which will abundantly come to pass is also abundantly expressed. The intention made prominent by being placed in the forefront. אֶתְּחַת is found here only = threatening, or quivering, or shaking, or destroying, etc.; or a misprint for מִתְּחַת (shambles of the

sword). But whatever the precise meaning of the word be, it qualifies the sword, so that by means of it the courage of the people fails, and at all their gates obstructions lie on which they stumble,—either "crowds of corpses hard by the gates where the besieged made their sallies," or circumstances which exposed them to slaughter. The flashing explains the fainting, etc.; the slaughter points to the stumbling-blocks.—Ch. vi. 11. Abrupt exclamation of the prophet. מִתְּחַתָּהּ, אֶתְּחַתָּהּ.

אֶתְּחַתָּהּ; meaning: polished, sharpened (GESEN.); MEIER: whetted; HÄV.: drawn; others the very opposite: covered, still in the sheath.—Ver. 21. Address to the sword. Up to this point no more than one sword has been spoken of, so that the one must be summoned to ally itself with all other possible swords. But the concentration of the thrice-repeated double stroke in a single stroke, which would better correspond with ver. 19, could be the meaning. Or it is to collect its energies for the directions which are to be presently given it. [Hitzig reads: "turn thyself backwards," and completes הִשְׁתַּחֲוֶה by supplying פָּנָיו; "turn

thyself forwards," in order to procure the two additional directions to right and left. Ew.: "Collect thyself southwards, assail northwards, whithersoever thy points are appointed."] HÄV. connects: "Turn thyself with all vigour to the right," and (corresponding to this): "direct (thy

face, thy edge) to the left!" There are, however, four words which depict the activity and rapidity of the individual sword-strokes; perhaps they are also military commands? If הִשְׁתַּחֲוֶה and הִתְחַדְּוּ

correspond, then the rendering must be: "attention," "to your post!" (GESEN., HENGST.) Besides, it is perhaps preparatively to the following paragraph as to Jerusalem and Ammon that only a twofold direction, "right" and "left," is specified. The destination whither, etc. concludes the passage. [Cocc. is not amiss in regarding אֶתְּחַתָּהּ as an

interrogative; Hitzig does the same.]—Ver. 22. Comp. ver. 19. Jehovah makes the gesture of the prophet His own. Comp. further ch. xvi. 42, v. 13. What a rest, and, going before it, what an agitation!

Vers. 23-29. *The King of Babylon against Jerusalem.*

A symbolical action, as in ver. 11 (17, 19). Hengst., as always, makes it belong to the internal world; but what would have been the meaning of a command of this sort, were it not to be carried out externally? The whole point lies in its external representation. It is a demonstration *ad oculos* (ch. iv. 1 sq.). Ezekiel is to place before himself on a table or tablet a sketch of the nature mentioned, by means of cutting or engraving, as may be surmised from בָּרָא, Ver. 24.—The two

ways already point to another reference besides that to Jerusalem.—The sword of the king of Babylon is the "tidings" which come (ver. 12); into his murdering "hand" (ver. 16) this approaching sword is given.—The one land (or land of one, namely, the Babylonish king) from which both ways shall proceed, owing to the manner in which it is emphasized, leads one already to suppose that both ways were originally one, which at a later point was parted into two.—יָ, the

finger-post which here points the way to a (still indefinite) city. At the head of the way, i.e. where the way in question begins, the hand shall be formed.—Ver. 25. More particular description of the way, according to which it appears as two ways (hence: for the coming of the sword, as in ver. 24), with the finger-post for guide. As to Rabbah, the capital city of the Ammonites, see Deut. iii. 11. The city at the head of whose way the finger-post stands can properly mean Rabbah only, from the fact of its being first mentioned; and this points it out as the place lying nearest on the way of the coming sword, so that (as Hengst. rightly remarks) the human probability was that the vengeance of the king of Babylon would begin with Ammon, which had provoked it by adhering to the same anti-Chaldean coalition (Jer. xxvii. 3). As if less exposed, behind it appears Judah, more precisely defined by Jerusalem; which supports our way of taking Judah-Jerusalem in ch. xix. (See Doct. Reflex. there.) In, because Judah exists essentially in Jerusalem; and the way of the sword goes thither, so that the sword rests there. Its strength, its inaccessible elevation, shall be merely nominal (Deut. xxviii. 52).—Ver. 26. Even the king of Babylon is uncertain which way to choose.—Mother of the way, is immediately explained by: the head of two ways, to be the point whence

they branch off like two daughters from the way which had previously been one. [Häv. avails himself of the Arabic idiom, according to which "mother of the way" means the great military road, along (לְ) which Nebuchadnezzar is about

to proceed, which then divides into two ways.]—The tacit contrast between: to use divination, and: to "prophesy" (vers. 19, 14, 7, 2) is interesting; they are nevertheless unified by the divine will. (Comp. at Deut. xviii. 10.) Perhaps on account of this divine element in the background, it is carried out in a threefold manner, according to the symbolism of numbers.—Does the arrow-oracle refer to the significations of לָלֵךְ, "light," or "gleaming," so that the divination is founded on the fact of the one flying more swiftly than the other, as being the lighter, or on the fact of its shining more brightly? It is the simplest way, however, to think of two arrows, the one marked "Rabbah," the other "Jerusalem," being put into a vessel, perhaps a helmet, when the decision is made according as the one or the other is first drawn or shaken out; unless the quarter to which the head of the lighter arrow points on falling out, either right or left, be the ground of the decision. Comp. Häv. on the passage.—It is impossible to decide as to the method of consulting the teraphim. See Winer, *Realh.*; Herzog, *Realencycl.* xvi. 32. Israel brought them out of Chaldea, Gen. xxxi. 19, 34. According to Häv.: gods of fortune; Hengst.: intermediate gods, serving for the investigation of the future. Häv. supposes a transference of the Hebrew popular faith to Babylonish divinities analogous to Gad and Meni. Hitzig: his household gods, private idols (*Idole*). As to the inspection of the liver, see Hävernicks *Commentary*. Such circumstances were taken into account as its condition, size, whether large, with inwardly bent lobes, etc., whether dry, defective, ulcerated, etc.—Ver. 27. In his right hand is the divination, requires to be understood neither as: into his right hand came, etc., nor yet, with Hitzig, of the arrow-lot in particular, which pointed to Jerusalem, if it be only stated that Jerusalem was designated by the divination ceremony as the object to be attacked,—therefore, the "right hand." "The right hand is employed; he has the decision spiritually therein; is determined in his actions by the decision given for Jerusalem in its three forms" (HENGST.).

Hence there immediately follows: לְהַחֲיוֹתָם. Comp.

at ch. iv. 2. To open the mouth, etc., either: the battle-cry calling and exciting them to destroy, or (with Jun.): to open a mouth (breach) in the wall by destroying and piercing it. [HENGST.: "with slaughter," which is virtually contained in the slaughter-cry. Häv.: here, the cry of the besiegers according to its intention, afterwards according to its outward expression.] As the siege is the thing in question, the expression: rama, is repeated, with special reference to the gates. As to the rest, comp. at ch. iv. 2 (xvii. 17).—Ver. 28. While the oracle determines the Chaldeans to proceed in this way, that which the prophet proclaims on the point is, to the Jews, as a lying divination in their eyes, inasmuch as they rely on the visible fact that

Jerusalem still stands before their eyes.—וְיָדְעוּ, apposition clause: "who have sworn oaths" (Gesen.), and these for themselves (לָהֶם). And

this circumstance, owing to their consciousness of infidelity towards the king of Babylon (comp. ch. xvii.), must make the near approach of his unlingering vengeance in the highest degree probable. The latter (and he remembers) therefore assists their faithless memory in an active way (וְיָדְעוּ, ch. xviii. 30), so that they are taken and

crushed by punishment (ch. xiv. 5). [Other interpretations:—KIMCHI: Because the Chaldeans had sworn oaths to them (or: the Chaldeans were to them, as the oath of oaths, the most sacred oath), they were bound by oath to them, so that Nebuchadnezzar must first remember their treachery against him. Cocc. refers לָהֶם in both cases to

the Babylonians, to whom the oracle appeared delusive, because they remembered the strength of Jerusalem and the fate of Sennacherib; whereupon the Chaldean divines made repeated protestations, and some one then called to mind the guilt of the Jews, who, having fallen away from their God, were given into the hand of the king of Babylon. There is a whole story on the subject, as to which see Targ., Rashi,—namely, that Nebuchadnezzar inquired at the oracle forty-nine times, and always received the answer, Besiege Jerusalem. (Similarly Eich., Sch....) Häv.: "Oaths of oaths are to them," namely, from God; so that the Jews relied on God's most holy promises, which were assured to them (!). To which, however, the sin of Judah stood in opposition, which Jehovah, as her husband, would bring to remembrance (Num. v. 15). Hengst.'s view, who translates similarly, is at all events better: "that which was sworn to them by oath," so that "the sworn of the oaths" is the announcement of destruction, sworn to them by oath ("as truly as I live") in various ways, which they repelled as a delusion, while the prophet, behind whom the Almighty stands, makes known to them anew His irrevocable decree. "In this way Judah brings to remembrance (ver. 29) the iniquity, which it was its duty to atone for by sincere repentance." UMBR.: But the inhabitants of the city live on in blind confidence, in spite of the most sacred protestations of God, etc. Yet Jehovah brings guilt to remembrance, so that Jerusalem shall at last be overtaken by punishment. EWALD: "They thought they should have weeks upon weeks," while He (as their adversary—God) "recalls the (their) guilt (faithlessness towards Him), as a sufficient cause for allowing them to be besieged and taken."—Ver. 29. It seems most appropriate to the previous context to regard them as brought to remembrance, and thus everything else stands in close connection with that fact.—Ch. xvi. 57.—Ch. xx. 43.—EWALD: "Because ye come to remembrance, ye shall be taken by the hand." PHILLIPS: "Because He hath brought sin to your remembrance, since, etc., because they are brought to your remembrance, ye shall be taken by His hand." ROSENEM.: Because ye are remembered—before Me.—וְיָדְעוּ

is equivalent to: violently (ch. xii. 13, xix. 4). Usually it is understood of the minister of divine

vengeance (HENGST.). — Nebuchadnezzar, with reference to ver. 16. — Ver. 29 in connection with ver. 28 forms the transition — the introduction to the following paragraph.

Vers. 30–32 [25–27]. *The Prince of Israel.*

ADDITIONAL NOTE.

["By a lively and energetic turn in the discourse, the prophet passes from the people at large to address himself immediately to Zedekiah, and styles him not only wicked, but also pierced through, although, it is well known, he was not actually slain in the calamities that ensued. But it is not exactly what was to be done by the external sword of the Babylonians that comes here into view; it is the execution of the Lord's judgment, under the same form and aspect of severity as that which had been presented in the former part of the vision — the terrors of His drawn sword. The sword is but an image of the judgment itself, precisely as the devouring fire had been in the vision immediately preceding; and it is not the less true that Zedekiah fell under its powerful stroke, though he personally survived the catastrophe. Driven ignominiously from his throne, doomed to see his family slain before his eyes, to have these eyes themselves put out, and to be led as a miserable and helpless captive in chains to Babylon, he might with the most perfect propriety be regarded as the grand victim of the Lord's sword — already, in a manner, pierced through with it; for, to the strongly idealistic spirit of the prophet, the wickedness and the sword, the sin and its punishment, appear inseparably connected together. The overthrow to which he was destined seemed to the prophet's eye at once so inevitable and so near, that he could speak of it no otherwise than as a thing already in existence.

"But it was to be no merely personal loss and degradation; the overthrow to be accomplished on Zedekiah was to draw along with it the complete subversion of the present state of things. Therefore, while the prophet represents the day of visitation as coming upon him, he also speaks of it as being at the time when sin generally had reached its consummation, and the completeness of the guilt was to have its parallel in the complete and terminal character of the judgment. All must now be made desolate; the mitre of the high priest (the emblem of his official dignity and honour, as the representative of a consecrated and priestly people), as well as the crown of the king, was to be put away, and everything turned upside down. Such a convulsed and disorganized state of things was approaching, that, as it is said, 'this should no longer be this; in other words, nothing should be allowed to remain what it had been, it should be another thing than formerly; as is presently explained in what follows: 'The low is exalted and the high is brought down,' — a general revolution, in which the outward relations of things should be made to change places, in just retaliation upon the people for having so grossly perverted the moral relations of things. Yet the agents and participants in these revolutions are warned not to expect any settled condition to come out of them; 'this also,' it is said, 'shall not be,' it shall not attain to permanence and security; and so, overthrow is to follow overthrow; 'nowhere shall there be rest,

nowhere security; all things shall be in a state of fluctuation, until the appearing of the great Restorer and Prince of Peace.'"] — FAIRBAIRN'S *Ezekiel*, pp. 242, 243. — W. F.]

Ver. 30. One is specially singled out and apostrophized (comp. ver. 19). — הַלֵּל is not: "profane,"

or "sacrilegious," as הִשָּׁע (we recall the contrast

to צָדִיק in ch. iii. 18) stands beside it. The

Chaldee gives: "worthy of death." — Comp. at ch. xii. 10. — The day is the time of judgment, of punishment, of overthrow (1 Sam. xxvi. 10; Ps. xxxvii. 13; Job xviii. 20). — The time of the

iniquity of the end (ch. vii. 2) is when iniquity (breach of oaths) brings the end (generally). [SCHN., Cocc.: The end-guilt as the last and utmost.] In what sense the end is to be taken,

how far Zedekiah's guilt, who is therefore the subject of address, brings it about, Ver. 31 shows. — The infinitive denotes the mere action, without stating from whom it proceeds (HENGST.), more expressively than the imperative מִנְתָּה, from

צָנָה (Isa. xxii. 18: "enwrap"), denotes in the

Pentateuch (11 times) the head-band (turban) of the high-priest. As עֲטָרָה, from עָטַר (to sur-

round), denotes the royal crown, and thus stands for the kingdom in contradistinction to the high-priesthood, so הָרִים (from רָם) could also be taken

in as absolute contradistinction to הָסִיר, — as

Hitzig interrogatively renders it: "lift," "raise," or "maintain in elevation." But that the kingly dignity should remain untouched, cannot, in the light of the context, be a matter of uncertainty, and even in Hitzig's opinion Jehovah's negative to such a question is undoubted. צָנָה מְלֹכָה,

in Isa. lxii. 3, combines the royal and priestly, not merely in a figurative sense, but on the ground of Ex. xix. 6. Besides, Ezekiel is speaking of the end as a whole, not of the subversion of the kingdom merely; although it comes to pass specially by means of the iniquity of the king who is apostrophized, and the judgment (ver. 32) points to the priesthood as well as the royalty. Thus nothing remains but to interpret הָרִים as

synonymous with הָסִיר, even without a מְשִׁיבָה,

which can be easily supplied from the context (Zedekiah is expressly designated "Prince of Israel" in ver. 30). Consequently, "sentence of death is pronounced on the theocracy," according to its existing form, which the history of the people subsequent to the exile confirms. Comp. Keil on the passage. [Cocc. takes both as designating the kingdom as a whole, not merely Zedekiah's; and then understands the following as referring to the elevation of the Asmonaeans, whose crown, however, would not be the Messianic one promised. In reference to this latter, Ewald remarks: "This corrupt earthly kingdom is not this Messianic kingdom which is to come."]

זֶה לֹא-זֶה (neuter) indicates, according to most interpreters, the complete subversion of the existing state of things (ver. 32), so that the low is to be elevated, and the lofty made low, as ver. 32 shows, by Jehovah. Israel having abased herself

by sin, God thoroughly abases her by punishment. Hāv. takes הָשִׁיבָהּ as: "turned towards the low," a *constructio prægna*, betokening the condescension of God. Compare at ch. xvii. 24. Then הָשִׁיבָהּ would be understood thus: This (what has just been brought low) is not this, namely, what it should be (according to its ideal), but a "not this." And with this is connected elevation (ch. xvii. 24), namely, through the Messiah, as is seen in what follows; whereupon the bringing low of the high, which is more forcibly depicted in ver. 32, returns again to the existing condition of things under Zedekiah; and "this also," merely recapitulating = Yea, this cast-down priesthood and royalty is not (namely, according to ver. 31) what it should be, and thus in reality is not, and this condition endures till its elevation in the Coming One (till, ideal terminus, like Gen. xlix. 10). — Ver. 32. The thrice-repeated overturn (found here only) accords with the well-known symbolism of the divine. Usually taken as emphatic, to denote total destruction. [According to Abarbanel, it refers to the three last kings, Jehoiakim, Jehoiachin, and Zedekiah; according to others, to the three destructions—the Babylonish, the Greek under Antiochus, and the Roman.] Comp. Isa. xxiv. — עָרָה goes back on הָאָרֶץ , or means the land (?).

—According to most, this also indicates an additional overthrow; it is more natural to regard it as betokening the present overthrow. הָיָה , masculine, being construed with it, shows הָאָרֶץ to be neuter. But this inverted state of things is not to be for ever. עַד , according to its root-signifi-

cation, includes the future, so that the Person in question brings to an end the overthrow, or the abasement to "nothing," since He completes it, .i. makes it complete in forū; but at the same time, through realization of the idea in the "overthrow" or "brought low," effects the fulfilment. —The judgment is God's, Deut. i. 17, therefore here also Jehovah gives it. The expression speaks of a re-establishment of "the judgment" by means which include chastisement; it embraces the royal and priestly office (Ex. xxviii. 29; 1 Kings iii. 9 sq.). Comp. besides, Gen. xlix. 10; Ps. lxxii. 1; Isa. ix. 6, xlii. 1; Jer. xxiii. 5, xxxiii. 17; John v. 22; Acts vii. 14.

ADDITIONAL NOTE ON VER. 32.

[“We can have no hesitation in understanding by this person the Messiah, whether we translate, ‘Till he comes to whom the right is,’ or, ‘Till he comes to whom the judgment belongs;’ ‘and I give it to him.’ It is not expressly said what was to be given him, and should stand waiting for its proper possessor till he should come; but the context plainly forbids us to understand anything less than what was taken away—the things represented by the priestly mitre and the royal crown. The true priestly dignity, and the proper regal glory, were to be gone for a time into abeyance; some partial, temporary, and fluctuating possession of them might be regained, but nothing more; the adequate and permanent realization was only to be found in the person of Messiah, because in Him alone was there to be a fitting representation of the divine righteousness. It is true there was something like a restoration of the

standing and honour of the priesthood after the return from the Babylonish exile; and if the ideas currently entertained upon the subject were correct, there might appear in that a failure of the prophecy. But there was no right restoration of the priestly, any more than of the regal dignity at the time specified; it was but a shadow of the original glory. For there was no longer the distinctive prerogative of the Urim and Thummim, nor the ark of the covenant, nor the glory overshadowing the mercy-seat; all was in a depressed and mutilated condition, and even that subject to many interferences from the encroachments of foreign powers. So much only was given, both in respect to the priesthood and the kingdom, as to show that the Lord had not forsaken His people, and to serve as pledge of the coming glory. But it was to the still-prospective, rather than the present state of things, that the eye of faith was directed to look for the proper restoration. And lest any should expect otherwise, the prophet Zechariah, after the return from Babylon, took up the matter, as it were, where Ezekiel had left it, and intimated in the plainest manner, that what was then accomplished was scarcely worth taking into account; it was, at the most, but doing in a figure what could only find its real accomplishment in the person and work of Messiah. Especially at chap. vi. 14: ‘And he (the branch) shall build the temple of the Lord, and he shall bear the glory; and shall sit and rule upon his throne, and he shall be a priest upon his throne.’ Thus the mitre and the crown were both to meet in him, and the temple in its noblest sense be built, and the glory be obtained, such as it became the Lord's Anointed to possess. Meanwhile all was but preparatory and imperfect.”—FAIRBAIRN'S *Ezekiel*, pp. 244, 245. —W. F.]

Vers. 33-37 [28-32]. Against Ammon.

As the prince of Israel had his counterpart in the Messiah, so the declaration “against Jerusalem” in vers. 21-24 sq. finds its counterpart in this paragraph; hence also the analogous expressions.—Ver. 33. *Reproach* is injuring by words: directly,—reviling; or indirectly,—self-glorification. Thereby the mention made of the Ammonites is illustrated. When Babylon first of all inflicted punishment on Jerusalem, Ammon took occasion to boast over the besieged (ch. xxv. 3, 6; Zeph. ii. 8; Lam. i. 2, iii. 61), and to applaud the conquerors. Ammon's self-exaltation had exhibited itself practically by their seizing a portion of the trans-Jordanic territory of the former kingdom of Israel (Jer. xlix. 1 sq.).—Comp. vera. 14, 19, 15, 20. לְהַכִּיל , according to Gesen., for הָאֵכִיל (from אָכַל), to cause to consume (?). Others: from כָּלַל , holding, containing (ch. xxiii. 32); almost adverbially: as much as possible, or (כָּל) as much as can be. HENGST.: abundantly.

HITZIG: to dazzle; properly: to make the eyes dull of vision. (Oxymoron).—That it may glitter, ver. 15.—Ver. 34. בָּ , equivalent to: “notwithstanding that,” and to be taken as parenthetical. Even in Ammon, therefore, false prophets and false confidence! Ch. xiii. 6, vii. 9; Jer. xxvii. 9, 10.

KLIEF.: The oracles of Nebuchadnezzar, ver. 26, while they pointed to Jerusalem, showed Ammon false. See Keil in opposition to this notion.—
 הִיזִיג, HITZ.: the occasion of the sword's being placed (reading הִיזִיג) on the necks. (Of the

pierced-through? Wherefore this again?) Others: that I may lay thee; or: that one (the enemy) may lay thee; or, as Ewald (*History of the People of Israel*): as it is falsely prophesied to thee that thou shalt be laid on the necks of the Jews to destroy them, I will return thee to thy sheath,—namely, the sword of the Ammonites which is addressed. It depends rather on the foregoing verse. The pierced-through of the wicked—from among the Jews; comp. vers. 30, 19. They have received the death-blow of the sword on their necks, which are brought into prominence for the sake of pictorial description. Thus Ammon is judged like the prostrate Judah, which it mocked. Comp. ver. 30.—Ver. 35. Address to Ammon. The sword, which is to be supplied, is not mentioned, because it does not come into account in contrast to the sword of God's vengeance against Ammon. The gender (הִיזִיג,

with Patach, masc. imper.) alternates with feminine, the sword-bearing men with the nation as a feminine idea. [Ewald, infin. absol. as in ver. 31.] Therefore all resistance is vain. (Matt. xxi. 52!) It receives its sentence from Jehovah,—its end where it originated. Comp. Joseph. *Antiq.* x. 9. 7.—Ch. xvi. 3.—Ch. xi. 10. [Should one, with Jerome, in ver. 35 (Raahi, ver. 34) regard the Babylonians as the persons addressed, so that with the: "against Ammon," an: "against Babylon" is joined, but which from intelligible reasons is simply implied, then ver. 10 would not be opposed to this view. A separation of Jehovah's sword from that of Babylon, which as such scarcely comes still into account, especially in reference to that which follows, has nothing inconceivable in it; and since Jehovah judges Babylon, His sword would remain drawn. The scabbard does not therefore require to be understood as meaning the land, but the meaning would be, that after the completion of the judgment against both Jerusalem and Ammon, by means of war, Babylon's sword should be sheathed, and should await the judgment of God in its own land. The execution of it by the Persians would be characteristically depicted in the following verses, while in relation to Ammon the statement seems rather strong; and the supposition of Häv. that Ammon represents heathenism generally, or, according to Hengst., "the world-power hostile to the kingdom of God," is very suggestive of perplexity.]—Ver. 36. שָׁקַף (ch. xiv. 19)

makes a *paronomasia* with שָׁקַף, immediately before. עָבַרָה, "outpouring;" hence used of wrath as poured out. גַּז may also be translated

by: blow upon, as, when fire is blown upon or against any one, the fire itself is blown on. Hitzig, however: "with the fire of My fury I will breathe upon thee." In the end the subject passes over from the sword to the fire, as in the beginning, from the fire to the sword. Consuming men are those who prepare this fire; HENGST.:

"burning men are those who are filled with glowing anger." [In the explanation which points to the Persians, an allusion to their fire-worship!; Häv.: fierce, cruel; GESSEN.: foolish, brutish, Pa. xciv. 8. So also Hitzig, in relation to the language of the Chaldeans, which was unintelligible (stupid) to the Ammonites.—Ver. 37. Ch. xv. 4, 6.—Thy blood, etc., in which the figures of fire and sword are unified,—in the midst of the land, as in ver. 35: "in the place," etc., "in the land," etc. It will fall on them in their homes, so that weapons of defence shall be of no service. Contrast to a war of offence. Others: "flowing everywhere in the land" (?). Ewald: "Thy blood shall remain in the midst of the earth, and thou shalt not be made mention of."—HENGST.: "From the times of the Maccabees, the Ammonites and the Moabites have quite disappeared from history." Their subversion is complete, while Israel has still something to look forward to.

THEOLOGICAL REMARKS.

1. The bitterest and most painful plaint finds expression in poetry. A truly spiritual grief and the poetic form readily combine. This is the psychological truth of the chapter. The unusual forms of expression, the rapid transitions, and the idiomatic difficulties which this chapter presents, are accounted for by its poetic construction. This subjective-logical, abrupt-dithyrambic text has been marred by a Philistine criticism which tramples on psychology and aesthetics.

2. Fire and sword are the two figures in which divine judgment clothes itself. The latter is, however, more than a picture, if the significance of war in the history of the kingdom of God among men is not overlooked.

3. Every judgment of God keeps in view the establishment of the right on earth, and is unimaginable apart from grace and mercy.

4. It is to be noted as to the Jewish kingdom, now ripe for destruction, that it "despised every tree;" whether that means that which was subject to it, or mankind generally. It thus became inhuman, lost sight of Israel's essential relation to humanity, and became faithless to the fundamental significance of the people of God.

5a. Justice will be done to the text by regarding the manifold Chaldaic divination as nothing more than a highly dramatic representation of the idea of Providence. Hävernicks, indeed, since he makes the agreement of soothsaying and prophecy—brought about, of course, by divine guidance—subservient to the carrying out of God's will, goes still farther; so far, indeed, as to maintain that there is in Ezekiel, notwithstanding his "otherwise markedly Levitical character," "a decided recognition of divination." He finds the occasion in the exile-period, when "Hebraism was so remarkably tinged with the soothsaying of heathenism;" as appears also in Daniel, etc.

5b. ["What a sublime proof of the overruling providence and controlling agency of Jehovah! The mightiest monarch of the world, travelling at the head of almost unnumbered legions, and himself consciously owning no other direction than that furnished by the instruments of his own blind superstition, yet having his path marked out to him beforehand by this servant of the living God! How strikingly did it show

that the greatest potentates on earth, and even the spiritual wickedness in high places, have their bounds appointed to them by the hand of God, and that however majestically they may seem to conduct themselves, still they cannot overstep the prescribed limits, and must be kept in all their operations subservient to the higher purposes of Heaven!"—P. F.—W. F.]

6. In his oft-cited work, *The Prophets and their Prophecies*, Tholuck calls attention to the distinction between "subordinate" divination, which, "resting upon a natural substratum, divines the future from this" (interpreters of oracles, diviners, augurs, *haruspices*), and the "higher" method of the "revealer of the future who is immediately impelled by God" (Divination, Prophecy). PLUTARCH, *Vita Homeri*, ch. 212; CICERO, *De Divin.* i. 18. After giving a sketch of the views of the fathers, Tholuck comes to the conclusion: "Whatever we may ascribe to the agency of priestly fraud and superstitious self-deception, it is now universally acknowledged by philologists, and investigators into antiquity, that at the foundation there was a reality." He then refers more particularly to the insight gained, since the end of last century, into a middle territory between the divine and the non-divine agencies of divination (the phenomena of magnetism and somnambulism, which are ranked by medical men and philosophers as physiological and psychological facts).

7. "There is a natural divination," says Beck, "inasmuch as the course of the world develops itself according to certain original and standing fundamental laws in exact regularity, which we are taught by our conscience to regard as the moral order of the world. As, by means of a definite consciousness of this standing divine order, conscience often gives a man, in relation to his own doing and suffering, very clear indications of his own future, so a living and vigorously aroused conscience can lead him to a perception of how the past and present must have come about in virtue of that moral order, and partly of what must farther emerge from it. Where, however, this prophetic conscience is intensified by especially profound experiences, or earnest investigation of history, the moral connection between past, present, and future may often become clear even to the smallest details. But this divination extends only to the world-bond already existing under the universal government of God, and to the historical bond regulated and limited by internal and eternal moral laws. Into new determinations of the course of the world, which first became manifest by special governmental acts of God which reveal them,—the proper divine order and development of the kingdom,—mere divination cannot penetrate, for it is destitute of the necessary preliminary conditions."

8. As to the relations between divination and prophecy, see Tholuck in the treatise referred to, § 8, and Herzog's *Realencycl.* xvii. p. 641 sq. In regard to the substance of the matter, the difference proves itself to be, that while, at most, room is made for the former by the providence of God as the principle of world-government, redemption, i.e. Christ's redemption, lifts the latter to its post of elevation. Then also divination must always be estimated in relation to the physical region in which it moves, and according to whose laws it is excited; while prophecy finds its sphere

not only in the soul, but also in the spiritual life, and, though dealing in some measure with individual, national, human interests, ever stretches beyond to eternal truth as the object of its supreme interest.

9. It is to be observed that the Davidic king, by whose means the ruin of Israel is brought about, on the other hand also serves here as a medium for the Messiah. Not only did David's family furnish in point of fact the last "prince (king) of Israel," but the idea of an everlasting royalty in Israel was bound up by God's promises with David's house. The contrast between sin and grace, despair of all and hope for all, death and resurrection, is concentrated in the last representative of David's family. It is peculiar to our prophet to have so strongly emphasized this contrast, vers. 30-32.

10. Israel ought to have been a kingdom of priests to Jehovah. As Israel fell away from this position with the fall of the priesthood and the kingdom, so on the other hand, with the renewed bestowal of priesthood and royalty in the Messiah, Israel is also reinstated in Him as that which it ought to be, 1 Pet. ii. 9, 10.

11. The high-priesthood, indeed, still continued after the exile. But in that period it fared with the priesthood as with the temple. "Both," says Hâv., "bound together in the closest way by divine arrangement, fell short of that which they had been before the exile. There was only a shadow of the ancient glory, as the temple was only a provisional one for an abnormal state of things. This was outwardly apparent, for there was no ark of the covenant in the temple, and the high priest was denied the right of consulting by Urim and Thummim, Ezra ii. 63. As, then, the high-priesthood was totally in abeyance so far as the exiles were concerned, and as after the exile only its shadow was provisionally set up, so in the eye of prophecy the exile and the appearance of the Messiah are closely connected facts."

12. As to the kingdom, Zerubbabel, the leader of the people after the exile, although of David's line, was no king on David's throne. But Herod, who becomes king over Israel, is of Edomite origin.

13. "In the remarkable passage of the *Tract. Sota*, p. 1069, ed. Wagenseil, it is said: The Urim and Thummim, and the king from David's stem, had ceased with the destruction, and their restoration is to be expected only when the dead are raised up, and the Messiah, David's Son, appears" (Hâv.).

14. The old versions, with great unanimity, have made use of the Messianic passage here in Ezekiel for the explanation of "Shiloh," Gen. xlix. 18. Hengst. complains, in his *Christology*, that instead of an allusion, they have mostly assumed an explanation; to him the relation of Ezekiel to the passage in question seems unrecognisable. But while the prophet supplements Gen. xlix. from Ps. lxxii. 1-5, where righteousness and judgment are the basis of the peace introduced by the Messiah, we do not find in Ezekiel that which we might expect,—to whom the "peace," but "to whom the judgment," belongs. In Ezekiel, however, the peace is also in the background, for the advent of Him whose is the judgment makes an end of destruction. That dangers would threaten the sceptre of Judah before the coming of Shiloh, even Jacob intimated by the stress which he put on: it "shall not depart"

from Judah till," etc. Kurtz, however, in his *History of the Old Covenant* (vol. ii. pp. 87, 88, Clark's Trans.), maintains too much when he asserts that the two passages are entirely different. The completion of the glory of Judah is here, as there, kept in view, and in both cases in a Messianic sense. The distinction is, that what concerns Judah as Judah is taken ideally in Gen. xlix., and really in Ezekiel. Therefore, here a temporary "is not," and there a (definitive) "not depart."

15. Obscurity, ambiguity, and difficulty of interpretation are characteristic of the Messianic prophecies. Comp. 1 Pet. i. 10, 11.

HOMILETIC HINTS.

Ver. 1 sq. [xx. 45 sq.] The sentence of burning; the Judge who pronounces it; the avenger who executes it; the judgment whereby it is accomplished. —The forest in the south—a picture, a history, an example.—"In nature descends now a gentle, now a dashing rain-shower" (Str.).—"The word of God is rightly likened to rain. Like rain, it descends from above, and not according to man's will; it is also, like it, useful and beneficial; as rain flows down from rocks upon the fields, so the word of God upon the godless, and, on the other hand, into pious hearts; and, like the rain, it is not equally acceptable to all," etc. (FESSEL.).—"That which is bitter to the mouth is wholesome to the heart. The word of God, even when it is sharper than a two-edged sword, is like the quickening rain" (HENGST.).—Ver. 3 [xx. 47]. A wood bends beneath the storm of the Almighty, and rustles while it waves; but we men harden ourselves more and more.—"God will turn us from the instruments whom He employs against us to Himself, that we may learn whom we have sinned against, and by whom therefore we are punished" (Str.).—The tree, which in spite of everything is unfruitful, is ripe for the fire.—"When the green tree does not stand, how will it go with the dry?" (Strck.).—The fire which is not quenched.—Ver. 4 [xx. 48]. "If we see that all human plans and devices, even the most promising, come to nothing, we are led to the confession that we have to do with personal Omnipotence and Righteousness, against which the battle is unavailing" (HENGST.).—Contemplation of the judgment of God.—God's judgments permit no malicious or even idle spectators. —Knowledge of the holy and righteous God from His judgments in this world.—Ver. 5. "The godless never want for excuses: if one preaches by analogies, it is too dark; if by plain statements, it is too simple, blundering, etc., 1 Kings xxii. 15" (Cr.).—"The world cries out against preachers who touch their conscience; that which is hateful to the world, many are ashamed to confess" (SCHM.).—"The sighing of preachers over their hearers."—The bad style of criticism of preaching.—"Nothing remains but to flee to Him by whom they were sent to preach" (Strck.).—How do so many sermons meet such opposition!—The fault is the hearer's. Thus many a sermon is a judgment to many people.—"The disciples, Luke viii., asked, 'What might this parable be!'" (Strck.).

Ver. 6 sq. [ver. 1 sq.] The sword-word over Judah—a word of God, and a word of destruction.—"Jerusalem," the address of a sword, and what a sword!—Ver. 7 [2]. Thither the Jews turned their

face when they prayed in war or in a foreign land, 1 Kings viii. 44, 48 (B. B.).—Ver. 8 sq. [3 sq.] "In national chastisements the pious suffer along with others" (Str.).—But there is a difference even when the suffering is outwardly the same.—"All men are, besides, unrighteous of themselves, and according to their nature have deserved nothing better than the godless. But during judgments they separate from the fellowship of the wicked, from which they may not before have held themselves sufficiently aloof" (L.).—The sword is God's. God is in the swords, although men bear them.—"Let us learn to judge rightly of war. God oversees it from beginning to end" (L.).—"The sheath in which God's sword is put is His forbearance" (THEODORET.).—"Man's sword we may escape, but not God's" (Strck.).—The axe was even then laid unto the root of the trees. The sword of the Romans at last followed that of the Chaldeans.—"So it proceeds till the last Antichrist and his desolation" (B. B.).—Ver. 11 sq. [6 sq.] "The judgments which hang over the wicked world are so dreadful, that a believer may well sigh over them, Dan. ix. 4 sq." (Str.).—"A preacher who wishes to move and teach others must himself feel similar emotions" (Cr.).—The sighing of the servant of God over that which men can and yet will not hear, and over that which they will require to hear and see.—He who will not hear must feel.—"Just as we, when we read that the Saviour wept over Jerusalem, lightly ask why He wept" (RICHT.).—"How insolent and confident the godless are in prosperity; in adversity they are equally faint-hearted and desolate! Then they are in terror of a falling leaf; much more of a destroying sword" (L.).—"Ah, it is not good when God's witnesses merely weep in secret (Jer. xiii. 17); much more when God's messengers and angels of peace weep bitterly (Isa. xxxiii. 7), and are obliged to fulfil their office with sighing (Heb. xiii. 7), because it is too much for them; and usually there follows thereupon a mighty outpouring of wrath" (B. B.).

Ver. 13 sq. [8 sq.] The sacred, terrible sword-song. See Körner's *Song of the Sword*.—The prophets doubtless treated politics both on their outward and inward side, but only the politics of the kingdom of God.—Ver. 14 [9]. "God shows us the sword, and waves it over our heads, so that we should be timeously and profitably alarmed" (Strck.).—"God can use every creature as His sword; it is always prepared to execute His command" (Str.).—"War as a divine judgment, therefore for the punishment of evil-doers; but it is also a preaching of repentance, when God sharpens the sword and makes it glitter" (L.).—"He who will not submit to the sword of God's word (H. b. iv. 12) will be overtaken by the sword of the enemy" (Strck.).—Ver. 15 [10]. God Himself takes the offering which men will not give Him voluntarily. The personal offering—the free and the constrained.—"He fares as a brute who lives brutishly, Ps. xlix. Wickedly have I lived, wickedly died, shall be the epitaph of the godless" (Strck.).—There can be joy amid the deepest suffering, but not over another's suffering, especially when it is punishment for sin.—"But they obey God only who are obliged to slay such offerings for Him" (L.).—Ver. 16 [11]. "The executioner with whole armies" (B. B.).—The sin of the people presses the sword into the

hand for war.—Sin was also interwoven with the conquering chaplets of the victors, as the dew upon these chaplets was innumerable tears and drops of blood.—Which is ever to be remembered amid songs of triumph!—Fortune of war, as men call it, what a sad fortune!—God is the judge, behind and in the conqueror.—Ver. 17 [12]. Like people, like prince, the sorrow of the prophets.—“Even the great have no privilege to sin” (B. B.).—“Pain, but not murmuring” (STOK.).—Ver. 18 [13]. “Trial is a terrible word to a people that suffers the deepest calamities. When the trial comes, nothing remains undisclosed, nothing unrequited; every varnish disappears, and all glitter vanishes” (HENGST.).—A tried sword is a dreadful thing when it turns against a people whom God has given up to judgment.—If a king or a people should never have regarded men, they must regard the man who bears God’s sword.—One day an end will be made of all despisers of God and man.—A kingdom’s inhumanity its death-sentence. God relieves men from the sceptre of tyrants. Rehoboam had formerly despised Israel, 1 Kings xii.; Zedekiah regarded neither God nor Nebuchadnezzar in his perjury; Judah had long lightly esteemed God’s prophets.—Ver. 19 [14]. The history of the world as the fulfilment of prophecy.—Symbolical prophecy.—The emblems of punishment.—Some must prophesy judgment who would so willingly speak of redemption, and redemption alone; men will not have the blessing, and therefore the curse must be exhibited.—“Where sin is doubled, there also is punishment doubled” (STOK.).—God’s sword draws not back from human elevation; it reaches the dwellers in the valley, and those also who sit on lofty seats.—No earthly throne is a protection from the sword of God; the history of the world is filled with proofs of this.—The last mighty pierced-through one is Antichrist.—“Alas, who can hide from the wrath of God!” (B. B.).—Ver. 20 sq. [15 sq.] Every heart melts under judgment, why not under God’s mercy?—God is always as a stumbling-block to the ungodly. How terrible is judgment in times of peace, but how much worse in times of war! With the severer judgments of God, the ungodliness of the sinner comes wholly to light.—Walls are no defence to sinners, when God is not their defence.—The terror of a servant at the judgment which will certainly overtake the world.—The troubled heart of those who proclaim peace, and say, Be ye reconciled to God!—Those whom nothing amazes will at last be amazed by God’s judgment.—God’s sword on all sides.—“Mountains fall on us,” etc., Luke xxiii. 30; Rev. vi. 15 sq.—“God has still a king of Babylon, who shall destroy the false Jerusalem” (B. B.).—Ver. 22. The fearful hands of God, Heb. x. 31.

Ver. 23 sq. [18 sq.] The ways of the sword of God. Its manifestation.—God knows how to find sinners.—Just as Ezekiel sketched to the Jews, as if with chalk on the table, that which was to happen to them.—Everything proceeds according to the divine will, whether we will it or not. When God judges, everything becomes a finger-post to the avengers whom He sends. On many a life-way the finger-post which will direct punishment is already erected.—Ver. 25 [20]. “By God’s arrangement, judgment shall begin at the house of God” (HENGST.).—“Let us not reckon ourselves guiltless when others are found

guilty! God spares us still in His long-suffering” (STOK.).—Sins scale the best fortified cities.—Ver. 26 [21]. Prophecy and divination in their resemblance and difference.—Divination under the omnipotence and wisdom of God, as to which comp. Matt. ii.—The Egyptian enchanters and the Chaldean magi in their significance for the kingdom of God.—Ver. 27 [22]. To-day, Jerusalem; to-morrow, thou!—“God makes use even of divination for prophesying, but in doubtful circumstances we should apply to Him; His word will direct us and divine for us” (STOK., ST.).—“Unbelief is punished in the Ammonites, ver. 34” (RICHT.).—Ver. 28 [23]. “Unbelievers always believe that they are far from judgment” (STOK.).—His own evil conscience, and not merely the judgment of God which bursts upon him, ought to lead the unbeliever to belief,—at least that a righteous God lives, and will not be mocked.—“The nearer God’s judgments, the more callous the ungodly are wont to become” (STOK.).—Ver. 29 [24]. “Their own sins cry out against the ungodly, and call for God’s vengeance, Gen. iv. 10” (ST.).

Ver. 30 [25]. “Thus God gives various titles; comp. Ps. lxxxii. 6” (W.).—“The ungodly is already judged; a couple of years’ respite, which are still left to him, are not accounted of. Before the eye of faith, the sinner, who is still in reality set on high, lies already in his blood” (HENGST.).—“From whom He will, God can take away, and on whom He will, bestow kingdoms, Dan. iv. 29. Therefore stand in awe of this great Lord, ye princes of the people, and serve Him with trembling in the presence of His holy majesty, Ps. ii. 10, 11” (TÜB. BIB.).—“Unrepentant wickedness, which has been often warned and chastised, which has witnessed many examples of judgment, and been long borne with, is the iniquity of the end” (B. B.).—Ver. 31 [26]. “In the kingdom of God there are no promises, but such as resemble those streams which alternately flow above and under ground, as surely as all the bearers of the promises are infected with sin” (HENGST.).—The lifting up of Jehoiachin, the casting down of Zedekiah.—“Of this Mary also sang, Luke i. 52” (STOK.).—“David’s line proceeds through Zerubabel to Christ” (L.).—Ver. 32 [27]. The royal sinner, and the royal Saviour.—Since royalty and priesthood shall both be given to Him (Ps. cx.), these can only be spoken of spiritually, as in this sense they pertained to the Anointed with the Spirit. His kingdom was not of this world, and the Epistle to the Hebrews is to be read in reference to His high-priesthood.

Ver. 33 sq. [28 sq.] There are doubtless race-types, prophetic national physiognomies.—In Ammon there are the manner of Edom and the mocking of Ishmael.—To defer is not to revoke.—Ammon’s mocking of Israel was at the same time a deriding of its true and future King; in other words, of Jehovah and His Anointed, Ps. ii.—Jerusalem’s punishment should be traced back, not to God’s impotence to defend them, but to His righteousness, which Ammon also is to experience.—The judgment of sinners never happens for the self-justification of other sinners.—Ver. 34 [29]. Divination, looking beyond sin and the righteousness of God, is at all times false and deceptive.—But men prefer lies to truth; for the lie flatters, while truth does not spare. We love the joys of the present, and therefore we hate the painfulness

of truth.—“Divine punishment has a day, which is not deferred when the measure is full” (W.).—False doctrine is punished as well as an evil life.—Ver. 35 [30]. The place of the sin is often also the place of punishment; but God knows how to find the guilty everywhere. How can our sweet home become so bitter? Thy own heart is thy judgment.—We all have our sentence of death in Adam.—Besides, it also comes to Babylon’s turn. For the sword continues to be God’s, although it glittered for a while in Babylon’s

hand.—Ver. 36 [31]. How consoling to die in the Lord! How dreadful to be destroyed by God!—The world, men, one’s own heart, can become a hell.—Let me not fall into the hands of men!—The wicked the executioners of the wicked.—Ver. 37. The memory of the righteous is blessed, and endures, but the name of the ungodly perishes. “Well for him who obtains a new name from God, Prov. x. 7; Rev. iii. 12” (Str.).—God’s words of mercy and of judgment are alike sure.

11. *The Conviction of Ripeness for Judgment: (a) Of Jerusalem’s in particular (ch. xxii.); (b) and of Judah’s and Israel’s as a whole (ch. xxiii.).*

(a) *Jerusalem ripe for Judgment (ch. xxii.).*

1, 2 And the word of Jehovah came to me, saying, And thou, son of man, wilt thou judge? Wilt thou judge the city of blood [blood-shedding]? Then make
3 her to know all her abominations. And say, Thus saith the Lord Jehovah, A city that sheds blood in the midst of it, that her time may come, and has
4 made idols for [over] herself that she may be defiled! In thy blood which thou hast shed thou hast become guilty, and in thine idols which thou hast made thou art defiled; and thou hast caused thy days to draw near, and art come to thy years: therefore have I given thee for a reproach to the heathen,
5 and for a mocking to all lands. Those that are near, and those that are far from thee, shall mock at thee as one polluted in name, and full of confusion.
6 Behold, the princes of Israel, every one according to his arm, were in thee in order to shed blood! Father and mother they lightly esteemed in thee; with [in relation to] the stranger they have acted unjustly in the midst of thee;
8 the widow and the orphan they have oppressed in thee. My holy things thou hast despised, and hast profaned My sabbaths. Men of slander have been in thee to shed blood, and in thee they have eaten upon the mountains;
10 they have committed lewdness in the midst of thee. In thee, one has uncovered a father’s nakedness; in thee they have humbled her that is unclean in her separation. And one has committed abomination with his neighbour’s wife; and another has lewdly defiled his daughter-in-law; and another has
12 humbled [ravished] his sister, his father’s daughter, in thee. They have taken bribes in thee to shed blood; thou hast taken usury and increase, and hast overreached thy neighbour by extortion, and thou hast forgotten Me: sentence of the Lord Jehovah. And, behold, I have smitten My hand at thy gain which thou hast made, and at thy blood-shedding which was in thy
14 midst. Will thy heart endure [be steadfast]? or will thy hands be strong for the days when I shall deal with thee? I, Jehovah, have spoken, and will do
15 [have done]. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume [make to cease] thy filthiness out of thee.
16 And thou shalt be profaned in thee [through thee] before the eyes of the heathen, and thou shalt know that I am Jehovah. And the word of Jehovah came to
18 me, saying, Son of man, the house of Israel has become to Me dross; the whole of them are brass, and tin, and iron, and lead, in the midst of the
19 furnace; they have become the dross of silver. Therefore, thus saith the Lord Jehovah, Because ye have all become dross, therefore, behold, I will gather
20 you into the midst of Jerusalem. [As] a gathering together of silver, and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it that it may be melted, so will I gather you in My anger and in
21 My fury, and I will leave you and melt you. And I will collect you, and will blow upon you in the fire of My wrath, and ye shall be melted in the midst
22 thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst of it; and ye shall know that I, Jehovah, have poured out My
23, 24 fury upon you. And the word of Jehovah came to me, saying, Son of man

judicial murders, consequently to the shedding of the innocent blood of righteous, God-fearing men, prophets, etc. Comp. Matt. xxiii. 37. The city which had its name from "peace" has become a city of death to those who require true peace.—

ל, *de eventu*; it is the inevitable result; while it so acts, it also brings its time,—the final day of judgment (ch. xxi. 30, 34). The making of idols (comp. at ch. vi. 4) explains the "abominations" of ver. 2.—לָקַח simply means the lifting

up of the idols over those who worship them. (KEIL: as it were, covering the city therewith. HAV.: Jerusalem, as it were, laden with idols, as of an intolerable burden and debt. HENGST.: so that it heaps upon itself defilement with its consequences. HIRTZ.: "For itself," in order to make the idols gracious. Others: "Against itself," i.e. to its hurt, or: "beside itself.")—Ver. 4. The deeds of blood are Jerusalem's blood-guiltiness; the abominations of the idols which have been made are its defilement. The one is rooted (א) in the other. But therewith and

thereby the sinful city has herself brought near her days (comp. vers. 14 and 8), thus wantonly shortening the respite of grace; she is the more quickly ripened for judgment (ch. ix. 1, xii. 23). PHILLIPS: "As the punishment is first introduced by the therefore, it is intimated that Jerusalem has squandered all her days and years in bloodshed," etc. (?) According to Hengst., the days and years are those of decision, of the crisis which she brings on by her violent dealing. And art come to thy years, is evidently parallel to the previous sentence; at least the "years" cannot be those of chastisement and judgment (KEIL); and Hitzig rightly opposes the idea that there is any parallelism with Jer. xi. 23 (ch. xxiii. 12). The figure of a person ripe for death (not exactly aged) underlies the expression, as Hitzig puts it: that has arrived at (קָרַב) their full measure.—Reproach;

comp. ch. xxi. 33; so that what Ammon is there to be punished for, appears here as deserved. (Ch. v. 14, 15.)—Ver. 5. Fuller explanation of "mocking to all lands," which are more precisely described as the near and the far. They mock, since Jerusalem must seem to them sullied, so far as its name is concerned; which is not to be understood morally,—of the sins of the "holy" city, but of its fate, which dooms the city of God to fall into the hands of the heathen. What they themselves have done by sin (ver. 3 sq.) is requited to them in a corresponding punishment. The confusion may be internal (through fear) and external overthrow and ruin (Deut. vii. 23, xxviii. 20); also tumult, like ch. vii. 7. [HIRTZ: Inward moral and religious confusion.]

Ver. 6. Instances are now stated; and since violence was first of all referred to, the finger is, as it were, pointed to the example of the princes, as a something patent to the eyes of all. The arm alone was taken into account by them: not right, but might; neither equity nor duty—not even the responsibility of their position. Israel's princes were princes "according to the arm,"—each according to his own power, not *ex gratia Dei*. This connects "princes" with "were." It has also been by some coupled with what follows: "to be there with the intention," etc. Each, according

to his power, strove; and then follows the לָקַח, which is constantly repeated in relation to the "city of blood-shedding" (comp. ch. xix.).—[HAV.: Directed towards his arm. EWALD: Each according to his own authority, i.e. arbitrarily. HIRTZ.: Were helpful the one to the other (Ps. lxxxiii. 8).]—Ver. 7. To the disorder in the higher circles corresponded the complete dissolution of those bonds of subordination between children and their parents (Ex. xx. 12; Deut. xxvii. 16), which must underlie the obedience of subjects to their princes. At all events, as the princes carried it towards the people, so the people carried it towards those who were entitled rather to demand consideration and protection,—as the stranger, the widow, and the orphan, ch. xviii. 18, 7. Comp. Ex. xxii. 20 sq.; Deut. xxiv. 14 sq.—Ver. 8. And, finally, Jerusalem became towards God what it was towards men. Comp. farther, ch. xvi. 59, xx. 12, 24.—Ver. 9. A second group of sins. A comparison with Lev. xix. 16, to which it is parallel, leads one to think of false witnesses like those mentioned in 1 Kings xxi. 10 sq., who acted as informers in subserviency to the princes. רָכִיל, properly: the slanderer, which

fits in admirably with the foregoing. HENGST.: "the slanderer as an ideal person." A clique of this nature had formed itself into a corporation in Jerusalem. Comp. also ver. 6.—Ch. xviii. 6. The relation to God is coupled therewith,—the falsity of the worship of false gods, with lying against one's neighbour (in thee, to be understood of the inhabitants of Jerusalem), with which worship, "Jewdness" (ch. xvi. 27) of every kind was naturally bound up.—Ver. 10. Mother or step-mother; comp. Lev. xviii. 7, 8, xx. 11 (1 Cor. v. 1). An אִמָּה is to be supplied as the subject of the verb.—Ch. xviii. 6. In consequence of child-bearing, as well as during the monthly period. Comp. at Lev. xviii. 19, xx. 18.—Ver. 11. אִשָּׁה—אִשָּׁה—אִשָּׁה. There were such cases! Impurity in every form. A specimen of the moral atmosphere as a whole.—Ch. xviii. 6.—Lev. xviii. 15, xx. 12.—Lev. xviii. 12 (2 Sam. xiii. 12). TACITUS, *Hist.* v. 5.—Ver. 12. Third group of sins. As false witnesses (ver. 9), so also unrighteous judges, served the "princes." The corruption of the higher classes is emphasized,—it proceeded from above downwards,—so that the prominence of the rulers of Israel for the judgment of God (ch. xxi. 17) is justified; while in a sense so very different, all good should have come to Israel from those in authority, and especially through God's representatives. Comp. Ex. xxiii. 8 (1 Sam. viii. 3).—Ch. xviii. 8; Lev. xxv. 36. The discourse now gathers itself for the direct form of address; hence the brevity and the energetic close. Self-seeking, which makes one ignore one's "neighbour," finally abolishes the remembrance of God, which is the soul of all moral relations.

Ver. 13 passes over to the subject of punishment for such conduct. As the guilt is apparent ("Behold," ver. 6), so also is the judgment (Behold), when there is such ripeness for it.—I have smitten My hand, is usually regarded (ik. ch. xxi. 22, 19) as an indignant gesture at (on account of) thy gain, etc. (EWALD: as a signal that the last hour should come); which neither

the words nor the connection can recommend. Hitzig, far more appropriately: Jehovah is indignantly occupied with the matter of their gain; as being unrighteous, it is brittle, and He shall smite it with the hand, etc. **בָּצַע** means: to cut

off, to plunder, also: to break; so that in the "lightly come," there may already lie the "lightly go."—The avenging hand of retributive righteousness strikes the **gain** first, because this was mentioned first in ver. 12; but at once a return is made to the (collective) "shed blood," **עַל** very appropriately alternating with **לֵא**. [HENGST.:

רִיב, a *pluralis multitudinis*: "of which there is much in thy midst."—Ver. 14. The judgment is not yet come, hence the future; but the result is absolutely sure, therefore the interrogative forms, which are equivalent to negatives. Comp. therewith ch. xxi. 12, 20, vii. 27, vi. 59, xvii. 24.—Ver. 15. Ch. xii. 15, xx. 23.—The complete extinction of Jerusalem's uncleanness can only be understood as the extinction of its polluted inhabitants, ver. 3 sq. Others compare it with Isa. iv. 4, and think of a purification of the people during the exile.—Ver. 16. **וְנִחַלְתָּ בָּהּ**, if from **נָחַל**, either = "thou possessest thyself,"—while formerly thou wert My inheritance, the heathen shall see that thou art so no more (!); or = "thou art possessed," either by the heathen who rule over thee; or = I inherit thee, take thee in possession, as all the heathen shall perceive. Altogether forced. Therefore the more recent interpreters derive it from **נָחַל**; comp. ch. vii. 24.—In

thee. HENGST.: So that thou must experience in thyself the desecration as punishment for ver. 8. **חָאָב**: "Then Jerusalem stands out as an unholty city, which has profaned itself by its own conduct, and as such has received its recompense before the eyes of all peoples, vers. 4, 5." [HITZ.: Through all those who belong to her, who through her mournful fate shall tend to her dishonour; hus is she her own spot, Deut. xxxii. 5.] Comp. t ver. 18.

Vers. 17–22. *The Judgment in Jerusalem a Melting in the Furnace.*

Ver. 18. The figure (as to which see Intro. p. 18) in which the discourse clothes itself, in order to rouse and occupy the attention of the hearers all the more, takes its theme from the immediately preceding verses, 15 and 16. According to ver. 15, annihilation shall accomplish the cleansing of Jerusalem. Things have come to such a pass with the holy city, that there is for it no other purification. Those who think of any other purification, from what is spoken of in ver. 15, must regard it as taking place outside Jerusalem, to wit, in the exile. **The house of Israel**, as far as it comes into account, has become dross (**סָרַס** here only, elsewhere **סִינ**, refuse of metals).

בְּסֵרָה סִינִים (the reverse order: **סִינִים בְּסֵרָה**, in Prov. xxvi. 23—silver dross which is not yet purified) is not even ore containing silver, but means (P. ov. xxv. 4) dross which has been separated

from the silver. The figure indeed employs a noble metal, but nothing of it save the ignoble (comp. at vers. 20, 22) dross—of which a clearer idea is presently given by: **the whole of them are brass and tin and iron**—continues to exist in Jerusalem (Isa. i. 22; Jer. vi. 27 sq.). Thus—would God say—thus has Jerusalem, anticipating the impending judgment, shown itself as a smelting furnace. Light is hereby thrown on the peculiar phrase of ver. 16, **וְנִחַלְתָּ בָּהּ**: That which Jerusalem shall completely become, through divine punishment, it has already become in itself through its sins; it is already profaned in itself,—according to the figure, it has become the ignoble dross of noble silver. It appears as nothing else to Jehovah (**וְיָהוָה**); it only remains

that the fact of its guilt should become evident as a fact, to the eyes of the heathen, through the judgments of God. For this purpose Jerusalem, which had ministered to sin, now becomes the furnace which is employed for its punishment, and the ignoble dross-community is completely consumed; in other words, annihilated. If the text be viewed in this way, no objection can be made to the figure, and all the earlier and later misunderstandings of it may be corrected.—Ver. 19 clearly expresses the thought underlying the figure employed. As the individual persons are to be thought of as scattered here and there, and as seeking protection in the fortified city on the approach of the enemy, the gathering together of all into Jerusalem by Jehovah is not to be understood in a merely figurative sense—even though in Ver. 20 the expression is again employed in accordance with the figure of the furnace. The **ב** of comparison (**בְּכֵצֶה**) is dropped

for the sake of euphony. That silver is still spoken of in regard to the impending judicial process partly arises from the necessities of the figure, as ver. 22 shows still more plainly ("as silver is melted"), and partly from the fact that the word contains a significant and painful reminiscence of that which Israel had been, and of that which it could become in the crucible of God-sent tribulation! In the brass, etc. there is still some silver, interpreters say; but this idea is entirely excluded by the "dross" of ver. 18. The meaning of the comparison is rather this, that while in other cases there is also silver along with the brass, etc., or that which is cast into the furnace is only silver ore, from which art and skill then extract a noble metal (Mal. iii. 3, so here a similar process takes place in anger and fury, resulting no more in purification (Umbr. finds the purifying judgment of God prefigured in the complete melting)—at least neither the text nor context points to such an issue—but in complete annihilation. Keil, like Hitzig, is obliged to admit that the "melting" is here regarded as punishment only, and the separation of the ignoble portions is not taken into consideration.—Ver. 21. Ch. xxi. 36.

ADDITIONAL NOTE ON CH. xxii. 17–22.

[“In modern metallurgy lead is employed for the purpose of purifying silver from other mineral products. The alloy is mixed with lead exposed to fusion upon an earthen vessel, and submitted

to a blast of air. By this means the dross is consumed. This process is called the cupelling operation, with which the description in Ezek. xxii. 18-22, in the opinion of Mr. Napier (*Mct. of Bible*, pp. 20-24), accurately coincides: 'The vessel containing the alloy is surrounded by the fire, or placed in the midst of it, and the blowing is not applied to the fire, but to the fused metals. . . . And when this is done, nothing but the perfect metals, gold and silver, can resist the scorifying influence.' And in support of his conclusion he quotes Jer. vi. 28-30, adding, 'This description is perfect. If we take silver having the impurities in it described in the text, namely, iron, copper, and tin, and mix it with lead, and place it in the fire upon a cupell, it soon melts; the lead will oxidize and form a thick, coarse crust upon the surface, and thus consume away, but effecting no purifying influence. The alloy remains, if anything, worse than before. . . . The silver is not refined because "the bellows were burned," there existed nothing to blow upon it," etc. (SMITH, *Dict. of the Bible*, art. "Lead.")—W. F.]

Vers. 23-31. Jerusalem's Ripeness for Judgment extending to all Classes.

This third section runs parallel with the first, vers. 1-16. Thus the end returns to the beginning, and the whole is rounded off. There the character of the prevailing corruption is described, here its extent, as one which has penetrated to all classes in Jerusalem.—Ver. 24.

Many interpreters unnecessarily refer לָהֶם to אֶרֶץ; Hāv.: The pronoun is placed before the noun to which it refers for the sake of emphasis. The whole land is named because the far-reaching extent of their sin is borne in mind. It will be quite sufficient if לָהֶם (as is the case throughout

the chapter) be referred to Jerusalem. For Jerusalem is constantly taken for the whole land and people, so that this relation scarcely requires, at least here, to be made specially prominent. In that case אֶרֶץ אֲמֹת is evidently a figurative form of address; Jerusalem = Judah, is likened to a land in the manner then following. Finally, it can be all the more regarded as a "land" from the fact that everything which is in the land is to be collected into Jerusalem. The land is called not cleansed, namely, from the weeds, briars, and thorns with which it is overgrown; comp. Heb. vi. 8. [Not, as Hävernick puts it: "unclean, stained with sin," which lies outside the figure.]

לֹא יִשָּׁטֵט must contain a corresponding statement. That which best harmonizes with the context is: whose rain is not, i.e. appears not in the day of judgment—namely, the rain belonging to it, and which should have made it fruitful (Heb. vi. 7). In the words of the Epistle to the Hebrews: found good for nothing, it is high unto cursing, and its end is to be burned. [Other interpretations:—Hāv.: "Its rain shall not descend on the day of indignation," namely, that which, as a gracious pledge (Lev. xxvi. 4; Deut. xi. 14, xxvii. 12), was promised to the people. Comp. Joel ii. 23; Hos. vi. 3; Jer. v. 24; Zech.

x. 1; Ezek. xxxiv. 26; Rev. xi. 6, etc. Thus no trace of grace will appear in the judgment. HENGST.: "that has no rain," etc., that finds no grace, because impurity is not removed. The rain could extinguish the flame of divine indignation. Or, with Kimchi, מִשְׁקֵה is taken as the

3 fem. pret. Pual: that "is not rained upon." This reading Keil adopts, and (because rain is not a purifying medium according to Hebrew ideas) he makes מִשְׁקֵה = "that is not shone

on by light;" so that, enjoying neither sunshine nor shower in the day of wrath, the land falls under the curse of barrenness. Ewald, again, thus gives the sense: While in other cases fire can be mitigated and extinguished, on the day when the land is overtaken, ver. 22 (31), by the fire of God's indignation, it shall not be freed from its glowing heat nor made fruitful by rain from heaven.]—Ver. 25. The conspiracy (Isa. viii. 12; Jer. xi. 9) of her (false, comp. at ch. xiii.) prophets, indicates that they acted not merely as separate individuals, but as a corporation, made strong by combination and unity, so that they were careful not to contradict each other's lies. They appear as a sort of inquisition, everywhere prepared to denounce the servants of God to the animosity of the great, and to hand them over to the sword of the princes. [HITZ.: As the prophets appear again in ver. 28 (but comp. there!), as ver. 27 says almost the same thing (as ver. 25) of civil dignitaries (which, however, is no reason for supposing the same class to be referred to), while what is said of prophets and priests, vers. 26 and 28, is totally dissimilar (which, however, proves nothing),—on these grounds Hitzig reads נְבִיאֶיהָ,

conjecturing that Zeph. iii. 3 is the original of our passage. He also lays stress on the fact that ver. 6 began with the princes, so that instead of the prophets he understands in our verse the royal family, together with the great officers of the crown.] The first section of the chapter, with which the last runs parallel, made prominent, violence on the one hand, and godlessness on the other. To this twofold division there corresponds a twofold class-personification—in vers. 25, 26, prophets and priests; in vers. 27, 28, civil officers and prophets. The significance of false prophecy (comp. at ch. xiii.) is indicated by the fact that it is here referred to at the beginning and at the end. All which is swept away by Hitzig's unnecessary alteration of the text, to which even Keil assents, in opposition to old authorities. The portraiture of the prophets in regard to their violent dealing, as *soul-devourers*, is founded on the figure (ch. xix. 7) of the "roaring lion" (collective, or each of them). With this compare 1 Pet. v. 8, and also ch. xiii. 18, 19, which is not very foreign to the subject, and to which the *ravens* the prey (ch. xix. 3) may also contain an allusion. They enrich themselves with the possessions of the pious, whom they surrender to death, thereby increasing the number of the widows of Jerusalem.—Ver. 26. Her priests. The reference is to godlessness; the transition is made by the word violence. The law of God is violated by the priests in regard to those very things from which it was the duty of the priesthood to debar the people. Laxity in doctrine, as well as laxity in life, was a violation of God's authority in Israel. (Zeph. iii. 4; comp. also Mark vii.

9.) HIRTZ: "Not content with making the law a sham, they went in the very teeth of it."—The very comprehensive expression: **holy things** (ver. 8), is unfolded (a) with a retrospective reference to Lev. x. 10, 11; (b) with reference to the Sabbaths (ch. xx. 12). In regard to the former, they should have watched lest the holy should become profane, as it was also their duty to teach how the unclean could be cleansed; with which latter the mention of the Sabbath is suggestively coupled. The two sets of opposites are not simply placed in contrast, and **לִי** is not chosen without design; for, besides the matter of their differences, the change of the one into the other is in question. **אֲנִי** (*discern*) is to a

certain extent a judicial expression, since, in relation to the "clean and unclean," it points to their official determinations (Luke xvii. 14).—From **My Sabbaths**, etc., not only means that they saw them desecrated by the people without offering any opposition, but that they did not wish to do so, since they themselves had forsworn, and lived in neglect of, the Sabbath law.—Ver. 27. **אֲנִי** can also be: her princes, but in ver. 6 the word is the precise **אֲנִי**. Comp. at ch. xi. 2. It means properly the heads of tribes, families, etc., on whom lay the obligation of administering the laws. [HENGST: "the political authorities and officials."] They are described in relation to their "violence." Comp. Zeph. iii. 3. As to the rest, comp. with ver. 12. The authorities of Jerusalem, the judges of the people (this follows from the similar conduct, ver. 25), act on the same principle as the false prophets. This is again expressly confirmed in Ver. 28, where **אֲנִי** must be referred to what

goes immediately before. The false prophets are here mentioned in relation to their godlessness. [BUNSEN: "They are depicted in ver. 25 principally on the side of their selfishness, and here as the responsible watchmen of the people (ch. iii. 17 sq.), appointed by God to prevent them being lulled to sleep."] Comp. at ch. xiii. 10, 9, 7.—Ver. 29. The common people resemble the dignitaries and authorities at Jerusalem. Comp. ch. xviii. 18, xvi. 49. (Ex. xxii. 20; Deut. xxiv. 17.)—Ver. 30. According to the significance of false prophecy (comp. at ver. 25), among them is to be referred to the false prophets; ch. xiii. 5 makes this certain. [HIRTZ: Not by intercession, but as a righteous man. But where, then, was Jeremiah? And how is this consistent with ch. xiv. 12 sq. ?] As Jerusalem stands for the land, so one of its prophets ought to have been found, who would intercede for the land, and thus avert its destruction by Jehovah.—Ver. 31. Ch. vii. 8, 4, ix. 10, etc.

THEOLOGICAL REMARKS.

1. Here, as in ch. xviii., Ezekiel shows an understanding of the law according to the spirit of the Messiah, who is in him, i.e. in Christ's manner. See the Sermon on the Mount. The connection between God's obligations and human duty is treated quite according to Christ's spirit and manner of apprehending it.

2. "The distinction between religion and

morality is a fiction opposed to experience" (HENGST.).

3. The loosening of the bonds of filial obedience, disrespect to the rites of religious worship, a disordered condition of the relations between the sexes, open licentiousness, adultery, a social opinion which tolerates or recognises it, bribery, extortion, the arrogance of wealth, oppression of inferiors, and such like, are in all times the cloud-streaks presaging the gathering storm which will burst on a people.

4. False prophecy leans on civil authority, and therefore flatters and serves it. In God and His law, in human conscience and personal faith, it has neither root nor support. That is always the civil position of false theology, as of every court clergy, however orthodox it may otherwise be.

5. The dissolution of a nation's life takes place when false doctrine comes into vogue. Going hand in hand with the passions, it banishes conscientiousness from official life. Priests become worldly courtiers, who aim at making a career for themselves; judges become dependent and open to influences, and take their cue from the reigning power and from public opinion. When the Church and the bench take their tone from party spirit, then, along with sound teaching and civil rights, the religious and moral foundations of national life are swept away. The ruling principle becomes mere caprice, which undermines the penal code with frivolous distinctions, shallow conceptions of law, alleviation of penalties, lax views as to responsibility, etc.

HOMILETIC HINTS.

Ver. 1 sq. "Thus God's complaint against His people is ever renewed; and our times are not unlike those. But one should not be weary of administering reproof" (STOK.).—Ver. 2. Comp. at ch. xx. 4.—"The prophets are judges through God's word, the apostles through the Spirit, who convinces the world of sin, John xvi. 9. The saints judge the whole world, 1 Cor. vi. 2 sq. The spiritual man judgeth all things, 1 Cor. ii. 15. This judgment-seat is better than a worldly one. This is the employment of the keys in binding and loosing—the 'power of the keys'" (H. H.).—"A Jerusalem may become a Sodom, a holy city a den of murderers. Let no one think himself so secure as to be in no danger of falling, Rom. xi. 20, 21" (W.).—Ver. 3. "God has meted out to sinners the time of forbearance, the day of grace" (COCC.).—The sinner imagines that he can go on without end, and so hastens on all the faster to the end.—Ver. 4. He who wantonly wages war makes himself blood-guilty.—"They made idols for themselves, which is even worse than cherishing the ordinary superstition of the idolatry which has been handed down to us" (L.).—Whoever mocks God, is mocked by God in His own time, through men.—Ver. 5. "We bear the name of evangelical, we believe that we possess the pure doctrine; therefore we should be the more careful to keep the gospel before our eyes, and to remain far from pollution and false doctrine" (L.).—"Every one shrinks from a polluted name, but not from a polluted life, which makes one dishonourable before God" (B. B.).—Sin brings the best order into confusion.—Ver. 6. "See how it is laid on the conscience of teachers and preachers to condemn the sins even of those

who are high in station" (TÜB. BIB.).—Since their example is so much taken notice of, princes should look more intently to God's word and law than to their own authority.—Civil power should be for a terror to evil-doers, but should not minister to the gratification of the flesh.—Blood-stains may be seen even upon the purple.—Might goes before right—even an Old Testament experience.—Ver. 7. Parents are themselves to blame for the disobedience of their children, but at last a whole people is required to bear the blame.—God is assailed in the persons of the stranger, widow, and fatherless; they are God's wards.—A man should be most on his guard against, and especially sensitive to, that which most easily leads him astray.—Ver. 8. Jehovah's holy things were places, things, persons, times, etc.—"The idea of the sanctuary is as wide as that of the Jewish religion" (HENGST.).—Comp. at ch. xx. 12.—He profanes the Sabbath who does not celebrate it, who celebrates it ill or who consecrates it to the service of sin.—Ver. 9. "The slanderer is a thief" (STCK.).—Where the ruler is wicked, false tongues are plentiful.—Where there are wicked judges, false witnesses are not wanting.—False speech is base coin. Compare at ch. xviii. 16, xvi. 16.—Impurity and idolatry in their combination.—Ver. 10 sq. Custom and morals go together.—Impurity ruins the individual, the family, and the state, in body and soul.—God sees when we suppose ourselves unseen.—Though the ruler be still, God is not silent.—There are sins which sink man, who was made in the image of God, lower than the beasts. Parents, watch over the members of your families from earliest years.—Ver. 12. Every man has his price, for which he can be bought.—"Men in authority, counsellors of kings, take heed of covetousness, of gifts, of violence and misuse of your office, otherwise God's vengeance will surely smite you and your houses!" (TÜB. BIB.).—Jewish tradition ascribes the destruction of Jerusalem to covetousness, because it is the root of all evil.—"Not only he who demands more than is just, but he also who shows no forbearance, oppresses his neighbour, Matt. xviii. 23 sq." (STCK.).—"Avarice spares neither friend nor foe, its rule is self-interest" (STCK.).—He who loves not his neighbour as himself has forgotten God.—"Forgetfulness of God opens the window to every wicked action" (H. H.).—Ver. 13. How

God's hand in the end strikes upon all the hands of men!—Ver. 14. In sin and in the time of God's judgment how different is the bearing of men!—When God is against us, heart and hand, courage and power, fail.—"God speaks not in vain, and will do more than terrify" (B. B.).—Ver. 15. Awful cleansing—the extirpation of the ungodly!—When we make no end, God makes it.—Ver. 16. God hides His own from men, but here sinners are given up to the heathen.

Ver. 17 sq. Threefold smelting furnace: Of sin, in which one can become dross;—of trial, where the silver is tested;—of judgment, where even the dross is consumed.—The dross-communities.—"Oh that a salt may still continue among us, that we may be preserved from utter corruption!" (TÜB. BIB.).—Ver. 18. The dross does not typify hypocrites; but where what one had, has been taken away, there the past may have been very noble.—Ver. 19. The heaping up of sins, and the gathering of sinners for judgment.—Ver. 20 sq. God's anger and fury—sad smelters! Unsavoury salt is trodden under foot, Matt. v. 13.—Ver. 23 sq. The judgment-day considers whether cleansing has taken place and fruit been brought forth.—Not merely the soil, but much more the heart of man, yields all manner of weeds. God has denied rain to no soul, His word has been richly bestowed on us.—Ver. 25. It should not impose on godly men that false prophets keep together; falsity must be aided by falsity.—Satan the great conspirator to the end of time.—The avarice and worldliness of false theology.—"A hireling is never a soul-seeker" (STCK.).—Ver. 26. Not only by direct transgression, but also by false explanation and interpretation of the law of God, is violence done to it.—The sacred boundary-guard between Christ and Belial.—"The teacher who does not make a marked difference between the godly and ungodly in applying saving truth, profanes the name of the Lord in the sanctuary" (Str.).—Ver. 27. No one is placed so high as to be beyond the reach of divine punishment. The loss of a single soul over against the gaining of the whole world.—Ver. 28. Comp. at ch. xiii.—Ver. 29. Where prophecy does no good, a people must become a waste.—Ver. 30 sq. The pious are the lightning-conductors of God's judgments.—"The want of pious people is a terrible want, the premonition of judgment" (Cocc.).

(b) *Judah and Israel's Ripeness for Judgment* (ch. xxiii.).

- 1, 2 And the word of Jehovah came to me, saying, Son of man, there were
- 3 two women, the daughters of one mother; And in Egypt they played the wanton; in their youth they wantoned, there were their breasts pressed, and
- 4 there were the teats of their virginity bruised. And their names were "Oholah," the great [greater], and "Oholibah" her sister; and they were mine, and bare sons and daughters; and their names were Samaria—Oholah,
- 5 and Jerusalem—Oholibah. And Oholah when under me played the wanton,
- 6 and doted upon her lovers,—on Assyria, her neighbours, Clothed in purple, captains and rulers, all of them comely young men, knights riding on
- 7 horses. And she bestowed her wantonness upon them, all the choice of the sons of Assyria; and with all on whom she doted, with all their idols she
- 8 polluted herself. And her whoredoms brought from Egypt she did not leave; for they lay with her in her youth, and they bruised her virgin breasts,
- 9 and poured their whoredoms upon her. Therefore I gave her into the hand

of her lovers, into the hand of the sons of Assyria, upon whom she doted.

10 These discovered her nakedness [*shame*]; they took her sons and daughters, and herself they slew with the sword, and she became a name to women, and

11 they executed judgment upon her. And her sister Oholibah saw it, and made her wantonness more corrupt than she, and her whoredoms more than

12 the whoredoms of her sister. She doted on the sons of Assyria,—captains and rulers, her neighbours, clothed gorgeously, knights riding upon horses, all

13 of them comely young men. And I saw that she was defiled; they had both

14 one way. And she still added to her whoredoms; and she saw men portrayed

15 upon the wall, likenesses of the Chaldeans, painted with vermilion, Girdled with a girdle on their loins, flowing turbans on their heads, all of them having the appearance of leaders, the likeness of the sons of Babylon, of the Chal-

16 deans in the land of their birth. And she doted upon them as soon as her

17 eyes saw them, and sent messengers unto them to Chaldea. And the sons of Babylon came to her into the bed of love, and defiled her through their

18 whoredoms; and she was polluted with them, and her soul was estranged from them. And she discovered her whoredoms, and discovered her naked-

19 ness; and My soul was estranged from her, as My soul had been estranged from her sister. And she multiplied her whoredoms, so that she remembered

20 the days of her youth, when she played the wanton in the land of Egypt. And she doted on their paramours, whose flesh is the flesh of asses, and their

21 issue the issue of horses. Yea [*and*] thou didst seek after the lewdness of thy youth, when the Egyptians bruised thy teats on account of thy youthful

22 breasts. Therefore, Oholibah, thus saith the Lord Jehovah, Behold, I will stir up thy lovers against thee, from whom thy soul is estranged, and I will

23 bring them against thee from every side; The sons of Babylon, and all the Chaldeans, Pekod, and Shoa, and Koa, all the sons of Assyria with them, comely young men, captains and rulers all of them, leaders and men

24 of renown, every one riding on horses. And they shall come against thee with weapons, chariot and wheel, and with an assembly of peoples; target and shield and helmet they shall set against thee round about; and I will set judgment before them, and they shall judge thee with their

25 judgments. And I will set My jealousy upon thee, and they shall deal with thee in fury; they shall take away thy nose and thine ears, and thy remnant shall fall by the sword; they shall take thy sons and thy daughters,

26 and thy remnant shall be devoured by the fire. And they shall strip thee of thy clothes, and take away thy fair jewels. And I will make thy lewdness to cease from thee, and thy whoredom from the land of Egypt; and thou

27 shalt not lift up thine eyes to them, nor remember Egypt any more. For thus saith the Lord Jehovah, Behold, I will deliver thee into the hand of those whom thou hatest, into the hand of those from whom thy soul is

28 estranged. And they shall deal with thee in hatred, and shall take away all thy earning, and leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, and thy lewdness and thy wanton courses.

29 This shall be done unto thee because thou hast gone a-whoring after the

30 heathen, because thou hast defiled thyself with their idols. In the way of thy sister thou hast gone, and I give her cup into thy hand. Thus saith the Lord Jehovah, The cup of thy sister, the deep and wide, thou shalt drink;

31 it shall be for laughter and mockery according to its measure. Thou shalt be filled with drunkenness and sorrow; a cup of wasting and desolation is the

32 cup of thy sister Samaria. And thou shalt drink it and suck it out; and thou shalt gnaw its sherds, and tear off thy breasts; for I have spoken,—

33 sentence of the Lord Jehovah. Therefore thus saith the Lord Jehovah, Because thou hast forgotten Me, and hast cast Me behind thy back, do thou

34 also bear thy lewdness and thy whoredoms. And Jehovah said to me, Son of man, wilt thou judge Oholah and Oholibah, then show them their abomi-

35 nations. For they have committed adultery, and blood is in their hands, and with their idols they have committed adultery; and also their sons whom

38 they bare unto Me they have made to pass through the fire to them. This besides they did to Me; they defiled My sanctuary in the same day, and profaned My Sabbaths. And when they had slain their sons [children] to their idols, they came to My sanctuary on the same day to profane it; and lo! thus have they done in the midst of My house. Yea, they sent even to men coming from afar, to whom a messenger was sent; and, lo, they came, for whom thou didst wash thyself, paint thine eyes, and deck thyself with ornaments; And thou satest upon a stately bed, and a table was laid before it, and My incense and My oil didst thou set upon it. And the voice of a loose crowd [was] in her [Jerusalem], and to people of the multitude were brought drunkards from the wilderness, who put bracelets on their hands, and a beautiful crown upon their heads. And I said of her worn out with adulteries, Will they now commit her adulteries? And she [was]? And they went in to her as they go in to a harlot. Thus they went in to Oholah and to Oholibah, the lewd women. But righteous men, they shall judge them with the judgment of adulteresses, and the judgment of those that shed blood; for they are adulteresses, and blood is in their hands. For thus saith the Lord Jehovah, I will bring up a company against them, and give them to maltreatment and spoiling. And the company shall cast stones upon them, and cleave them with their swords; their sons and their daughters they shall slay, and burn their houses with fire. And I will cause lewdness to cease out of the land, so that all women shall be warned, and shall not do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols, and ye shall know that I am the Lord Jehovah.

Ver. 8. Sept.: . . . *ιστην οι μαρτυροι . . . διακαθαρθησονται.*

Ver. 12. . . . *ιδομενους ιπαρμφο—* Vulg.: *inchois velle varia—*

Ver. 13. . . . *μαρτυροι ιδος μια—*

Ver. 15. *δωξασμενους οικηματα . . . τιαραι βαπται . . . ε-φης τρεση.*

Ver. 20. *η. ιστην ισι τους Χαλδαιους, ην θεος ης . . . αιδου—* Vulg.: *insanabili libidine super concubitum . . .*

Ver. 21. Sept., Vulg., Syr. read: *בְּמִצְרַיִם.*

Ver. 23. . . . *συντας τρεσους η. ηνομαστους—* *nobiles, tyrannosque et principes . . . duces et magistratus . . . principes principum et nominatos—*

Ver. 24. . . . *απο βαφης, δρματα η. τροχοι, ιστη, μετα . . . η. βαλλι ισι σε προφυλακην κυκλω.*

Ver. 29. . . . *τους τρεσους σου η. τους μοχθους σου—*

Ver. 31. Sept., Syr., Arab. read: *בְּיָדֶיךָ.*

Ver. 32, 33. . . . *το ελθον ης του συντελειου μεθην, η. ιλυσις ελθουση—* *Eris in derelictum . . . subannationem, quae est capaciissima . . . reprobis, calice paroris et tristitiae—*

Ver. 34. Sept.: . . . *η. τας ιερους η. τας νομιμιας αυτης διαστειψω—*

Ver. 37. . . . *δι' ιματων;*

Ver. 41, 42. . . . *προ προσταν αυτης . . . εξουφαιοντο η αυταις, η. φωνη δρμουας ανιερουντο—* *vox multitudinis acclamantis . . . in eo et in viris qui de . . . adducebantur et veniebant de deserto—*

Ver. 41. Vulg. reads: *בְּיָדֶיךָ.* Syr., Chald., Arab. read: *בְּיָדֶיךָ.*—42. Some codd.: *בְּיָדֶיךָ*; some also: *בְּיָדֶיךָ.*

Ver. 43. *Κ. ιστη ον η ταυται μοχωνται; ιργα γυναικας παρους ιαυταις; Vulg.: et, quae attrita est in . . . Nunc fornicabitur in fornicatione sua etiam haec.*

Ver. 44. Another reading: *בְּיָדֶיךָ.*

Ver. 46. Many codd.: *בְּיָדֶיךָ.*

Ver. 47. . . . *λιθος εχλυν.*

Ver. 49. Codd. and Syr.: *בְּיָדֶיךָ.*

EXEGETICAL REMARKS.

The allegory in which the ripeness for judgment of Judah and Israel is represented, is closely allied to that of ch. xvi. The remarks made on it are to be compared with the present chapter. In contradistinction to ch. xvi., which gave prominence to the love borne to the faithless one by her lawful husband, ch. xxiii. directs our attention rather to the seductive power and splendour of the lovers for whom Jehovah was forsaken. The prospect of pardon presented by the earlier chapter here disappears behind the penal judgment.

[FAUSSET: "The imagery is similar to that in ch. xvi.; but here the reference is not, as there, so much to the breach of the spiritual marriage-covenant with God by the people's idolatries, as by their worldly spirit, and their trusting to alliances with the heathen for safety, rather than to God."—W. F.]

Ver. 1-4. Preface.

Ver. 2. The one mother may be presupposed from ch. xvi. as the Hittite. Comp. at ver. 8, 44 sq. As, however, it is not the present object

to give prominence to the ancestry in the sense of ch. xvi., the word simply describes the original unity of the people. This also explains what is said in ver. 3 relative to Egypt. The two kingdoms which form the theme of the chapter are assumed as already two in Egypt; but in point of fact, what is said holds as to the yet undivided people. [Hengst., indeed, appeals to Gen. xlix., in which the two tribes of Judah and Ephraim appear as two independent powers.]—On account of the legitimate relation in which the nation stood to God from its very origin, namely, of a marriage-covenant, the political and religious departure of both kingdoms from the principles laid down in the law, appears as wantonness (זָנָה).

ch. xvi. 15 (Jas. iv. 4).—Here also (comp. ch. xx. 7 sq.) they are said to be tainted with the spirit of Egypt. Comp. also at ch. xvi. 26. In their youth, points (comp. ch. xvi. 22, 43) to their innate corruption, showing itself early in sinful lust.—Even when still unwedded (ch. xvi. 8), as Jehovah's betrothed, the conduct of the people was to be judged according to Deut. xxii. 23. Comp. farther, ch. xvi. 7; Hos. ii. 4 [2].—זָנָה,

the Egyptians (ver. 8). Egypt was the means of exciting the first carnal impulses of the youthful people to a heathenish mode of feeling and action, whereby they were robbed of their virgin purity. The Sept. explains their virginity according to Deut. xxii. 20. Hitz. repels the idea of any allusion to idolatry, and makes the reference to be to the oppression by the Egyptians.—Ver. 4. *Oholah* = *her tent*, i.e. either generally (HENGST.): that has a house of her own, an independent existence, or (on account of the contrast to Oholibah) who possesses her willfully erected sanctuary (1 Kings xii. 28 sq., 16), which makes it unnecessary to think of an abbreviation of אֹהֶל־בָּהָר,

her tent in her. Häv., while maintaining the Hittite reference, ch. xvi. 3, etc., makes prominent the allusion found in it to the history of Esau, and explains Oholibah relative to Gen. xxxvi. 2, inasmuch as Aholibamah [Oholibamah], who is called Judith in an earlier passage (Gen. xxvi. 34), could most appropriately represent the kingdom of Judah. While Aholibamah merely means (*tent of the high place*): *My tent* (house, family) is a *height* ("I have a high tent"), in the name Oholibah—*My tent* (namely, Jehovah's, who speaks) *in her*—the reference is taken from the tabernacle; whereby one is reminded of the habit which prevailed among the exiles of naming their children from the temple and similar objects (1 Chron. iii. 20; Ezra ii. 43, 59), to express their yearning for restoration. (Moreover, the members of a family in the East often bear the same or like-sounding names.) The kingdom of Judah had also the advantage of possessing the one true sanctuary, which, however, made its guilt the more aggravated. The great is to be rendered, as in ch. xvi. 46, and not with Hengst.: the elder, with an allusion to Joseph's precedence, Gen. xlix. 26, to that of Ephraim in the time of Joshua and the judges, and to that of Benjamin which belonged to the ten tribes in the time of Saul, while Judah attained supremacy only in the time of David (Ps. lxxviii.). Häv. combines with the political importance of Samaria, owing to its greater extent, its priority in sin as well as in

punishment.—Comp. ch. xvi. 8, 20. Häv. translates לִי וְהָיָה לִי: "And they belonged to me as wives," with emphasis.—The explanation of the names as those of Samaria and Jerusalem (representing Judah as hitherto) closes this introduction.

Vers. 5-10. *Oholah's Adulterous Wantonness* (vers. 5-8) and *Punishment* (vers. 9, 10).

Vers. 5-8. *The Harlotries.*

Ver. 5. Comp. at ch. xvi. 32. Hitz.: "When she turned her back on me" (?). So also the Chaldee. But rather is the marriage relation pointed to, in the line of ver. 4 (Hos. iv. 12). UMBR.: "While she rests under her husband, her thoughts run wantonly after others."—עָנָה, found only in Jeremiah and Ezekiel, means: to *desire*, to *burn*. The description of the Assyrians begins with קִרְבָּיִם. It is in apposition, like all

that follows. The nearness is to be taken neither locally, nor yet morally—of inward relationship, but it brings into prominence the historical element, the time when the Assyrians became neighbours of Israel; comp. 2 Kings xv. 17 sq., xvi. 9, xvii. 3. [The supposition of a loose connection of the words = "and neighbours," who were somewhere in her neighbourhood, is not consistent with what follows. Others: Who came near her lustfully (Gen. xx. 4). Häv.: "So closely related, intimate, trusted friends," that alliances were made with them, and their favour courted, until, from being bosom friends, they became deadly enemies. There is nothing of all this in the context, which only states that on the first opportunity, namely, when the Assyrians approached, Israel was captivated by the carnal glory of the world-power, which is then portrayed with greater minuteness.]—This political power is Assyria, which does not come into view, in the first place, on the side of its idolatry; but when Israel wanted after it from political motives, this infidelity to the idea of their complete dependence on God could not fail to issue, from the first, in apostasy from God, and the other natural consequences of the forbidden relationship.—Ver. 6. Description of the Assyrians from the view point of Israel's apostate heart, to whom this world-power seemed most imposing, as Hengst. remarks: "with a touch of irony." The impressions are entirely such as are made on the mind of a carnal woman, whereby the previously mentioned doting gaze is accounted for.—תִּבְלֶת, either from its thick, hard

shell, or from its dark colour, is the name of a mussel (*helix ianthina*) with a purple shell, from which a blue or violet purple was made.—פָּרוּחַ is a foreign word, denoting the military governor of a province. Similarly סֶנַּן (סֶנַּן) = the representative of the prince, commander-in-chief. (Something like governors and generals.)—The special mention of horses is intended to distinguish the noblest and proudest class of riders from those riding on asses and camels.—Ver. 7. מִבְּחָר briefly resumes ver. 6, in order, perhaps, to suggest, besides the "choice," etc., those who were

of less account; at all events, she doted also on others, as the Egyptians, who are presently mentioned. — וְהָיָה בְּכֶל, the one illustrating the other; the political confederation with the heathen led to idolatry. (HENGST.: The idols of the world-powers are not beyond and above them, but themselves made objective.)—Ver. 8. Thither Jeroboam's calf-worship pointed back, so that their ancient deliverance from Egypt, instead of remaining a fact, had become a mere tradition. As to the political application (Rashi), 2 Kings xvii. 4 is to be compared. Hitzig takes it in an exclusively political sense.

Vers. 9, 10. *The Punishment.*

Ver. 9. The recompense for ver. 7: "And she bestowed," "Therefore I gave." Comp. 2 Kings xvii.—Ver. 10. The shame of her wantonness is succeeded by the shame of punishment, executed by her paramours themselves. Comp. besides, ch. xvi. 37. So in the figure; as to the fact, it was accomplished by the captivity of the people, the slaughter of those on whom the existence of the kingdom depended, of the men who were able to bear arms, so that Israel became notorious among the nations on account of its shameful overthrow, ch. xvi. 41.

Vers. 11-35. *Oholibah's Guilt (vers. 11-21) and Punishment (vers. 22-35).*

Vers. 11-21. *The Guilt.*

Ver. 11. She saw both the transgressions and their recompense. The former should have filled her with loathing, by the latter she should have been warned. But her corrupt conduct was still worse than that of Samaria (ch. xvi. 47).—Ver. 12. Comp. 2 Kings xvi. 7 sq.; 2 Chron. xxviii. 19 sq.—Comp. at vers. 6, 5.—מְכֻלָּל (in ver. 6, מְכֻלָּלָה) means: *perfection*, therefore: *splendour*; not exactly (Sept.): "with beautiful (purple) fringe," as Hitz. Ewald: "clothed in martial coats of mail."—Ver. 13. And I saw, counterpart to וַתֵּרָא, ver. 11. (Comp. Jer. iii. 8.) The way and end of both sisters were the same.—Ver. 14. The description of Judah's baser conduct follows. Her relations with the Assyrians were similar to those of Samaria. They had in reality approached the kingdom of Judah, as they had the kingdom of Israel. In regard to the Chaldeans, on the other hand, the relation to them was brought about by means of *likenesses*, which Judah saw, מִחֲמָה, partic. Pual, *something engraven or sketched, painted* (Häv.: probably coloured bas-reliefs), in *vermilion* (which would be all the more appropriate for warriors); or perhaps in ochre, as frescoes of this description for the glorification of the Chaldean commanders and their victories were sufficiently common in Ezekiel's neighbourhood. The representation here, therefore, may possibly be the mere drapery of the thought, that the bare report of the military prowess of the Chaldeans had inflamed the imagination and the senses of Judah. So Hengst. Owing to the undeniable intercourse between nations in the Old World, which certainly obtained

between Palestine and Babylon, it is not in itself unimaginable that such wall-pictures of representatives of foreign nations may have existed in the royal palaces of Judah. Hitz. here takes note of "the influence (of pictures) on a woman's imagination," under which figure Judah is personified. Häv. cites ch. viii. 10, and thinks of "pictorial representations from the circle of Chaldean mythological ideas." The Chaldean embassy of 2 Kings xx. 12 sq., 2 Chron. xxxii. 31 (comp. Delitzsch on Isa. xxxix.), shows that the Chaldeans kept up intercourse with Judah, even when Assyria was still the dominant world-power. May not this embassy have been perpetuated by a painting as the occasion of an alliance with the Chaldeans against Assyria? Ewald supposes: "beautiful idol-pictures, which, as e.g. Mithras, were represented in the human form," and cites ch. viii. 16.—Ver. 15. The *flowing turbans* are such as may be seen on the monuments of ancient Nineveh, with which the following descriptions correspond throughout. See Layard's *Nineveh and Babylon*. [מְכֻלָּל refers not so much to the

colour (gay), but rather means originally to *twist round*. Layard remarks, by the way: "The general was clothed in embroidered robes, and wore on his head a fillet adorned with rosettes, and long tasselled bands." Probably, waving head-bands. The Kurds, who still preserve the most ancient Eastern customs, wear on their bright-coloured turbans, appendages which hang over their neck and shoulders.]—נָשִׁים in the plural

betokens the charioters, of whom there were three in each chariot, one driving, one bearing the shield, and a third fighting. (*Appearance and likeness*; see ch. i. 5.) The emphasizing of: *the land of their birth*, according to Hengst., is intended to form a contrast to the Assyrians, whom Judah saw in her own land,—to point perhaps to Ur (Gen. xi. 28) of the Chaldees (Abraham's native land), so that the original blood-relation may have been alluded to in this political intercourse (?). Häv.: "The Chaldean's fatherland theirs," which sarcastically places side by side, the original home of the once fierce and warlike people, and the idolatrous pictures, which resemble them, but not the existing *funeant* Babylonians. The statement made by the sentence is simpler: that even they were not farther removed than Abraham, the founder of the Jewish people,— "whose fathers served strange gods in Ur of the Chaldees (Josh. xxiv. 2), so that he was called thence," etc., as Cocc. remarks.—Ver. 16. Apodiosio to ver. 14: "And she saw," resumed by: *as soon as her eyes saw*. The messengers mentioned here can scarcely be those of Jer. xxix. 3. "They were probably," says Hengst., "the occasion of the embassy sent from the Chaldeans, who were to take a view of the resources of the people proposing an alliance." This side of the history of Judah is not described elsewhere. Enough that Judah, as is in itself probable, made the first advances (ch. xvi. 29). Ver. 17. The political alliance led to religious defilement—was itself, in fact, religious defilement; and after the defilement was effected, it led again to political hostility. Judah found that it had only changed its masters. Jehoiakim and Zedekiah rebelled against Babylon, 2 Kings xxiv.—In נָקַץ (the weaker form is נָקַץ,

from which the fut. is derived) there lies the idea of satiety and loathing; in this sense the meaning of the verb is: to *push away* any one, to *break a relationship*, to be *alienated* from any one. Comp. 1 Cor. vi. 16; ch. xviii. 6, 11.—Ver. 18. Yet the satiety was not absolute. Others take the connection thus: "and when she had discovered," etc., "then was," etc. But more is meant to be stated as the ground of Jehovah's estrangement, for Judah's alienation from the Chaldeans might also have led her back to Jehovah. More general prostitution, however, was the result, by which is especially meant alliances with the lesser states against Babylon, and at the same time breaches of faith towards men, ch. xvii. 15. Jehovah's estrangement from Judah is a suggestive parallel to Judah's from the Chaldeans.—Ver. 19. Comp. vers. 3, 8, ch. xvi. 51. But Judah *multiplied*, etc. Instead of remembering the misery of her youth, and the grace then shown (ch. xvi. 22, 43), she thought only of renewing quite another "first love" than that of Jehovah.—Ver. 20. *עַל* is unjustifiably pressed by some interpreters ("beyond," more than the neighbouring people of Egypt, or, "together with," ch. xvi. 37), as its construction with *עַל* in the chapter sufficiently shows. Nor does this single masculine form of *עַלְמָיִם*, which is elsewhere fem., justify the interpretation of Kimchi, that Judah wished to be the concubine of the Egyptians. It is rather a derision of the Egyptian eunuchs, i.e. courtiers and officers who mediated the alliance with Egypt. (*עַלְמָיִם*)

does not mean the men-concubines, which the Egyptians are, nor is it to be taken in the sense of *eunuchus imbellis*, or *puer mollis*, or polyandry.) The representation which follows is sufficiently explained by the particularly lecherous character of the animals mentioned, and describes the obscene character of the Egyptians (ch. xvi. 26). HENGST.: "The falling power of Egypt sought to provide a prop for itself by diplomatic art."—Ver. 21 sums up. "The sudden transition to the address in ver. 21 is explained by this, that the prophet has the actual state of affairs (the union with Egypt) before his eyes" (HENGST.).—*בָּ* explains 'נֶמֶס' in accordance with ver. 3, to which the inexperienced sensuousness and carnality of the youthful people presented the inducement.

Vers. 22-35. *Oholibah's Punishment.*

Ver. 22. She is punished by those with whom she had wanted. Comp. ver. 9. The following verse shows who are meant. Those from whom she would (ver. 17) escape out of loathing, will not allow her to escape punishment.—Ver. 23. *The sons*, etc., are more definitely personified. Ewald regards the three names as the proper names of three subordinate Chaldee tribes, which are placed together from similarity of sound. As there is no proof of this, nor even of their being *nomina propria*, modern interpreters for the most part regard them as the titles of Chaldee dignitaries (Hengst.: "Pekod = supremacy; Shoa = the chief; Koa, of uncertain meaning"), or three classes of the people, three branches of the

military force, or three ranks in it (Hitz.: "noble and prince and lord"). From the description, the assembly which is to be gathered together to execute punishment, shall be great and imposing. The Assyrians figure as part of it, and are ironically represented in the manner of ver. 12 (6).

—*אֹהֶלִים*, therefore the *עֲלָמִים* from ver. 15 are named. *קָרָאִים*, Ew.: *renowned*, which Hitz.

questions. For the purpose in hand, the word is either formed after Num. i. 16, xvi. 2: formally "appointed," or means generally: "summoned."—Ver. 24. The assembly was not more conspicuous for its numbers than for the completeness of its equipments. *הָיָה* (*הָיָה*) *אֶשׁ*. *אֶשׁ*. *אֶשׁ*. (something hard,

cutting, sharp), signifying indefinitely: weapon, so that a threefold equipment is specified. [MEIER: *battle-axe*. HENGST.: *sabre* (a Chaldee military word). EWALD: "with shoulder, bridle, and wheel," as the three modes in which soldiers advance,—shouldering (with bent arm), riding, and driving.] The missing *בָּ* is easily understood;

but it is not required, as the three expressions standing for the concretes, foot, horse, and chariots, could be the subject to *וְבָאָה* — *וְבָאָה*.

(*explicit*), since the assembly of peoples in the manner of the Israelitish congregation (ver. 23) supplies the proper element for the judgment which is to be held. To indicate that they (while on Jehovah's mission) are secured against any anxiety as to the result, three pieces of exclusively defensive armour are now mentioned, which correspond to the above threefold description,—the shield which covered the whole person, the smaller shield of the light-armed soldier, and the helmet. They received from God the right to judge according to their judgments, their ideas of judgment. Thus it was a divine judgment. They were judges in God's stead. But with a reference, at the same time, to the fact that Judah had been in fellowship with them politically, religiously, and morally.—Ver. 25. The jealousy of God was turned against Israel; in consequence of it the judgments of the heathen were fierce. The mutilation is to be understood in conformity with common Asiatic and Chaldean usages, but, in the present connection, of the "severing of portions of the national body-corporate" (Hitz.), or with Hengst., of the annihilation of their military strength, which is to a people what "nose and ears" are to a woman. The older interpreters understood Judah's royal splendour, or (KIMCHI) kingdom and priesthood. The remnant is defined the first time by "nose" and "ears," so that there is pronounced, on the one hand, mutilation, and on the other, slaughter; the meaning of the expression in the second instance is defined by the carrying away of the children, so that it can only refer to the empty houses (ch. xvi. 41).

[HENDERSON: "Vers. 25, 26. Punishment by cutting off the nose and ears was inflicted for adultery, not only among the Chaldeans, but also among the Egyptians, Greeks, and Romans. It was therefore most appropriate to represent that which adulterous Judah was to suffer, under the image of such ignominious and cruel treatment. They were also to be stripped of what lewd females set most value upon—their rich dresses and costly

jewels, by which they attract the notice of their paramours, ch. xvi. 39."—W. F.]

Ver. 26. Ch. xvi. 39, 17. The plundering is either symbolical or actual.—Ver. 27. The lowliness is made to cease by God as to subject and object.—Ver. 28. Comp. ch. xvi. 37.—See vers. 17, 22.—Ver. 29. Hatred (ver. 28) and counter-hatred instead of all the former intimacy. Despoiling by the Chaldeans till she is reduced to her original condition in Egypt (ch. xvi. 7), from which results the discovery of her guilt and accumulated infamy (ch. xvi. 37).—Ver. 31 (ver. 13). The figure of the cup, to represent the final issue, under the idea of drinking out.—Ver. 32. The cup described as containing much. כִּיּוֹר is the 3d, not the 2d

pers., and the subject to it, is either the cup or כִּיּוֹר (amplitude, wideness); but the former is preferable, with the latter as expegetical. The cup, from its capacity, occasions the derisive laughter of the enemies,—that the person, formerly so wide-mouthed and haughty, now become so insignificant, requires to swallow so much.—Ver. 33. What the cup contains for those who have to empty it, and hence what cup it is. Stupefaction with sorrow and woe, until they are distracted by the wasting and desolation! (The verse begins with שִׁכָּרָה, and ends with שִׁכָּרָה).—Ver. 34. Not

so much an intensification of the figure (KEIL), as of the drunkenness, arising from the anguish of thought. In the madness of her pain she licks up the last drops of the cup. Her affliction is her thirst.—The sherds point to an earthen cup—nothing is gilded or splendid in this Nemesis-song—and presuppose a breaking in pieces, which is incidentally set forth in the madness which follows; but the word is especially intended to fit in with תִּנְקָה, which expresses the idea of crushing or gnawing

the sherds with the teeth, in order to suck out the last drops of moisture left in them. (Hengst. says merely: "Thou shalt break the sherds thereof, as one who, having taken a very disagreeable potion, shatters the vessel in ill-humour.") The tearing of the breasts is placed beside the breaking of the sherds, as if it were done by means of the sherd-fragments. Or it may even have been done in frenzy by her own nails. See vers. 3, 8, in reference to the breasts. "We find a historical illustration of this in the treatment they gave Gedaliah, the Chaldean governor, for which they were compelled to suffer, Jer. xli." (HENGST.)—Ver. 35. Ch. xxii. 12.—She followed after the heathen and their gods (ver. 30).—Ch. xvi. 43, 52, 58.

Vers. 36-49. *Oholah's and Oholibah's Abominations together.* Vers. 36-45. *The Abominations.* Vers. 46-49. *The Judgment.*

Vers. 36-45. *The Abominations.*

Ver. 36. Ch. xxii. 2, xx. 4. Since the ripeness of both of them for judgment is evident, this refrain is most appropriate.—(Ch. xvi. 2).—Ver. 37. Adultery with the idols, and blood-shedding, as in ch. xxii. 3, etc. Ch. xvi. 38. The latter illustrated by the bloody sacrificing of children. (Ver. 4. Ch. xvi. 20, xx. 31.)—Ver. 38. Ch. xx. 27.—Ch. v. 11. (2 Kings xxi. 4, 5, 7.) In the same day, makes the shocking

contrast more obvious. Desecration of the sanctuary and Sabbath, as in ch. xxii. 8.—Ver. 39. (Ch. xvi. 21.) To their idols, explains "to them" at the close of ver. 37.—The doing of the one and the other,—this was the special affront to Jehovah. Not that children were sacrificed in the temple, but Jehovah was repaired to after Moloch, each in their several places. That which was "defilement" of the sanctuary in ver. 38, when the idea of offering to Moloch was included, is here called "profanation," when both are treated separately. To profane it, however, seems to mean something more, namely: that they came to the temple to profane it also by alien rites of all sorts, as the clause: and lo . . . in the midst of My house, evinces (ch. viii. 3 sq.). The immediately following change from the plural to the singular shows that the background is here supplied by the period subsequent to the destruction of Israel; Judah appears before the prophet's eye for Israel, partly on account of the temple, but also in consideration of all Israel's relations to Judah both before and after (2 Chron. xv. 9, xxx. 11).

Ver. 40. Climax, a non plus. תִּשְׁלַחנָה is not the 2d plur. (address), but is said of both, although it could also be the 3d sing. The signification of the imperf. shows the conduct as continuous; not once and again, but they were wont to do so. Ew.: "They sent repeatedly." Unless it be merely a repetition of ver. 16 from a new point of view? The point of the coming from afar is not in its contrast to the near (vers. 5, 12), but in the exertions which it presupposes, so that it is expressly added: to whom a messenger was sent, although this was already involved in: they sent. And, lo, they came, seems to say this, that those who were far off were at last moved, and actually came. Which may apply to others besides the Chaldeans. To this correspond the special exertions she makes to prepare herself for those whom she has addressed, as "washing;" then painting the eyes (בָּחַל, to make dark)—staining the eyelashes and eyebrows with a powder, so as to make the glance of the eye more brilliant (comp. WINEK, *Rechts*.); and finally the attire in general, 2 Kings ix. 30; Jer. iv. 30.—Ver. 41. "Sitting" is the most natural rendering with כִּמְפָה, couch, cushion; with which also the rest harmonizes. The placing of the table betokens the preparation of a meal (according to the prevalent custom). Hengst.: "Eating and drinking play an important part in harlotry, either in the usual or the spiritual sense."

(הָ—לָ, to be referred, not to שִׁלְחָה, which is masc., but to כִּמְפָה.) Every effort was made to fill the heart's emptiness in relation to Jehovah, by other and remote associations. For this purpose she placed even Jehovah's holy incense (Ex. xxx. 1 sq.) and oil beside herself on the couch, so that nothing was any longer sacred to her. Comp. ch. xvi. 18. [HENGST.: The bed is made fragrant by the incense and oil; whereby are meant the rich gifts by which Judah sought to purchase the favour of the heathen sovereigns, Isa. xxx. 6, lvii. 9 (?). HIRZ.: The oil is used at table for anointing, and the incense kindled to excite sensuous feeling. Adultery through

commercial intercourse is meant, so that it (א) be the merchant's table, where oil could be exchanged for incense. Hāv. understands it of the lascivious worship of the Babylonish Mylitta. The wanton Israel is described as preparing herself for one of the high festivals of this goddess, and as abandoning herself to strangers like the young women of Babylon; incense and oil, therefore, for the purposes of a religious ceremony.]—Ver. 42. הַמֶּן (הֶמֶן), a *humming*; hence, from

the sound of the noise it makes: a *crowd*. Loose, in a bad sense. In her, pointing away from the figure to the fact. [HENGST.: "Secure murmur," arising from the self-confident intercourse of the adulterers with the adulteresses, from the festivity which were held for the sealing of political friendship. Ew.: "While a goddess shouting resounded thereat." KEIL: "The loud noise became still." (!). Hāv. recalls the reckless wantonness which characterized the worship of Aphrodite in the East.] The loud, dominant voice, which is alone heard in Jerusalem, is further explained as loose, from the fact that it is the voice of the great (godless) multitude, rich and poor, high and low, with whom those brought from the wilderness (ver. 40, "men coming from afar") associate themselves (סוֹבְאִים, Hoph. makes a paronomasia with סוֹבְאִים). By

this the coalition against Nebuchadnezzar, already frequently referred to, must be meant, not (as Hengst.) "the great anti-Assyrian coalition in the time of Hezekiah," which can be no element in the ripeness for judgment referred to in this chapter. [According to Hengst., סוֹבְאִים is a mixed form that signifies both Sabeans and toppers, loose barbarians, besides many others from all the world; and the verse should be referred to political connections with Ethiopia. (Isa. xxxvii. 9, xliii. 3, xlv. 14; 2 Kings xix. 9; Isa. xviii.)] That the people of the multitude, who are the same as the "men coming from afar" of ver. 40, represent the Assyrians (KEIL) cannot be evidenced by Isa. xxxix. 3, since those mentioned there are Babylonians, therefore Chaldeans; nor can the drunkards from the wilderness (here Keil makes סוֹבְאִים correspond to מַכְרֵת (!)) be

the Chaldeans, who are afterwards called "righteous men." The addition: "from the wilderness," does not (as Hāv.) refer to the Arabian-Syrian wilderness, which separated Babylon from Palestine, but must be taken as an antithesis to בָּהּ,

—from the region outside Jerusalem. Jerusalem accordingly appears as a political harlot-house, in which the counterpart to the native multitude, with their noisy watch-cry, is formed by the foreign dissolute rabble, the political sots of the coalition against Babylon. [Hitz. supposes the Arabians, Dedanites, and Sabeans, who had in their hands the commerce between the Persian Gulf and the Mediterranean. But commercial relations are not in question, apart from the fact whether such could be depicted as harlotry. As the commercial highways did not pass through Jerusalem, they must have been induced (according to Hitz.) to go thither by special circumstances. Ew. regards סוֹבְאִים as a pathetic repetition of

סוֹבְאִים, since he translates: "And for men . . .

brought from the wilderness, they laid bracelets," etc.] The giving of the bracelets and the crown suggests how the combination against Nebuchadnezzar, referred to, promised to reunite Judah and Israel as one kingdom (therefore "crown," in the singular), and generally, as the expressive parallel in ch. xvi. 11, 12 shows, to restore them to their ancient glory. Such was the harlot-reward given to the adulterous women on this side. [According to Hāv., the words betoken the self-adornment of the women with an eye to the crowd (?). Jerome supposes that the women had so adorned their lovers, that even men wore bracelets. Hitz. finds in it that both lands had become not only rich, but also luxurious, through commerce.]

Ver. 43. The judgment-boding sentence of God upon such abominations. If אָמֵן be taken

with לְפָנֶיהָ, the translation would be. And I

said to, or of, etc. The older translators connect the latter word with נָאִמִים, and supply

בְּ, in adulteries; the more modern take it in the

same connection, but accusatively: *In relation to, no more capable of, etc.* Hitz. as a question: "Does the faded one prosecute adultery?" So also Hengst.: "Are adulteries to the faded? i.e. shall her adulteries still go on to the worn out?" The subject to יָנָה (for which the Qeri reads:

עֲתָה יָנָה) is, according to some, the woman in

question (?); as Ewald: "Now she also prosecutes her whoredoms," i.e. Judah is as Samaria; according to others: תִּנְיָנָתָהּ, taken generally

as adulterous character and conduct; and הָיָא

personifies her still surviving, indestructible lewdness, although the woman herself has become shrivelled: "Now shall her lewdness itself go a-whoring" (Hitz.). It is less forced to assume a question, which applies the resultant

נָאִמִים בָּהּ לְפָנֶיהָ to paramour, adulteries, and adul-

teresses, which expresses what should be the consequence of sin, even before judgment decrees and executes punishment. [HENGST.: "Shall adulteries be still committed even with her?" The Lord cannot possibly suffer this, He must at length make an end (ver. 45). Philippon renders הָיָא: "when she is so (withered)!" RASHI:

"Yet she continues to play the wanton."—Ver. 44. יָנָה justifies our exposition of יָנָה in the

previous verse. On this account, therefore, judgment is influenced to descend upon those who are ripe for it. Jerusalem, as stated, and as is expressly added, represents the whole people. Comp. also ch. xvi. 30. — אֶתָּה, a unique plural.

—Ver. 45. The judges and executioners are called righteous—comp. et ver. 24—because they carry out God's judgment conformably to the judgment appropriate to such women (Isa. xlix. 24). A moral comparison between the Chaldeans and the Jews is not intended, nor are prophets and righteous men among the people themselves to be imagined.—Comp. ch. xvi. 38.—Comp. at ver. 37.

Vers. 46-49. *The Judgment.*

Ver. 46. According to Hengst. and many others, an address to the prophet: "Bring up" in the night of prophecy. Others suppose the infin. absol. to stand either for the indefinite 3d pers. fut., or (Hitz.) the 1st pers. (ch. xxi. 81).—The company retains the character of the previous description of the Chaldeans as "righteous," ch. xvi. 40. The heathen are thus solicitous about that which Israel, as a congregation, had neglected to do (Judg. xx.).—As in the previous verse, the masc. suffix interchanges with the fem., the reference passing over from the figurative to the actual—the men in question. Comp. besides, ch. vii. 21, and at Deut. xxviii. 25.—Ver. 47. The company—the Chaldeans—again made specially prominent. *Cleave* (comp. at ch. xxi. 24) is here used in its natural sense.—Comp. ver. 25.—Ver. 48. Ver. 27, ch. xvi. 41.—נִתְּפָרָה, according to Gese., for נִתְּפָרָה, if the Rabbin. punctuation be maintained; otherwise it could be read: נִתְּפָרָה. Niph. instead of a mixed Nithpael. Deterrent beacon for all peoples, as ver. 10; ch. v. 15.—Ver. 49. נִתְּפָרָה, according to some: the women, namely, with their tongues; according to most: the avengers noted in ver. 45,—in very deed. [Hitz.: "the heavenly powers."] In consequence of this recompense, those who are thus judged bear in their punishment the sins of the idols, those occasioned by them, committed with, i.e. by means of them. (Vers. 7, 30, 37.)—Ch. xvi. 58.

["The closing part of the description represents the two women, and especially the one that personated the people of Judah, as persevering to the last in their wicked and profligate courses. Like persons in the final stages of abandonment, they went on rioting in the ways of evil, unchecked by all the troubles and humiliations they had experienced in the past; and now, therefore, as utterly reprobate and hardened and hopeless, they must be adjudged to the doom appointed against such incorrigible and shameless offenders. So the doleful story ends. The prophet looks only, from first to last, to the course of crime and its deserved recompense; and he allows the curtain to drop without one gleam of hope as to the future. He sees that the hammer of the law in its strongest form is needed to break the hard and stony heart of the people. So urgent was the call for a work of conviction, and so great the danger of that not being effectually wrought, that he would not drop a word which might lighten the impression of guilt upon their minds, or afford the least excuse for delay. His message was, Now or never. Judged by the sense of right and wrong current among men, your conduct toward God calls for judgment without mercy. And if there be not immediately awakened the contrition of sincere repentance, you have nothing to expect but the most unsparring visitations of wrath."—FAIRBAIRN'S *Ezekiel*, p. 257.—W. F.]

DOCTRINAL REFLECTIONS.

(See Doct. Reflec. on ch. xx. and ch. xvi.)

1. As contrast is an inherent element in all human development, so through the people *אֲשֶׁר־הָיָה*, among the peoples, a dualism immediately

accompanies the evolution of the triad of the patriarchs to the dodecad, in its relativeness (of the 3 to the 4) to the world as a permeating influence. The two foci of the ellipse illustrate for us the history of the chosen people in their orbit. Even in Gen. xlix. (comp. therewith Deut. xxxiii.), Joseph, as against Judah, is prominent compared with the others. If the first position in the camp was allotted to Judah, and a signally large extent of territory in Canaan bestowed on it, to Joseph (and Ephraim took precedence of Manasseh, Gen. xlviii.) belonged the distinction of furnishing the nation with Joshua, the leader of the host and conqueror of Canaan, as well as of long retaining the tabernacle in its midst. (For the independence of Ephraim in the time of the judges, comp. Judg. viii. 12; Ps. lxxviii.) The jealousy which obtained between the two appears, after Saul's death, in the kingdom of Ishbosheth. Only the centralizing personality of a David was capable of unifying the existing dualism. Yet the fire of discord, which continued to smoulder beneath outward harmony, nourished the rebellion of Absalom and the revolt of Sheba. Under Solomon, it is true, the glory of the nation silenced for the time the variance of the two tribes; but Solomon's polytheistic aberration from the monotheistic path introduced an additional element of division. When sin, including that of Rehoboam and the seceding tribes, had in this way accomplished the division into the two kingdoms of Judah and Israel, this result of sin was at the same time a judgment of God; for which, however, the foundation was laid in that original dualism between Judah and Joseph-Ephraim, and the way paved, in the course of history. The form of the representation in our chapter rests on this view of the subject.

2. One may regard Solomon's polytheistic aberrations (e.g. 1 Kings xi. 5) as a refined pantheism, or a more universal, more cosmical Jehovism; yet his marriage with Pharaoh's daughter, at the very beginning of his reign, must have exerted some influence on the religious attitude of the kingdom of the ten tribes. And how could the calf-worship of Jeroboam have been introduced without meeting universal opposition, unless previously, during Solomon's reign, religion and politics had taken a decided outward bias! Note also Solomon's commercial relations with different countries, Syria, Arabia, Egypt, and especially his alliance with the Phœnicians. Thus a toleration sprang up under the influence of trade and intercourse, which necessarily became a religious toleration, and which was still further defined by politics as a doctrine. The example of the king acted on the people, and it is not surprising that Solomon's connections with the world, and his heathen culture, found their echo in the craving of Ephraim and her associates for a heathen-worldly, revolutionary, anti-theocratic government. Solomon is herein to be compared to the church-father Augustine, to whom Roman Catholicism links itself, as the Reformation also falls back on him; so with Solomon are connected the Song of Songs and the form of the apostasy of the ten tribes.

3. The Egyptian bias of Solomon, which gained national expression in the worship of the calves, was seconded by the policy of Jeroboam, who, imitating the example of Aaron at Sinai, transplanted to Israelitish soil the worship which he had seen at Memphis and Heliopolis, 1 Kings

xii. 26 sq., 2. The Egyptian animal symbolism, which was thereby applied to Jehovah, was a new growth from old roots. Comp. ver. 8 in our chapter. This corrupt worship of Jehovah moved on the same line as ordinary idolatry (1 Kings xiv. 9), so that the one was as closely related to the other, as the second commandment to the first. Hengst. remarks very justly: "By the introduction of the worship of images, a breach was made for heathenism, through which it rushed irresistibly."

4. As Egypt has a very ancient, original significance for the sacred history, so on the Egyptian monuments, even at a very early time, the Assyrians, under the name "Shari," are represented as in conflict with the Egyptians. The Assyrians, who first broke into the kingdom of Israel under Menahem, are, no doubt, to be considered in historical connection with that ancient kingdom; but their military valour, which they made Israel feel, and which excited its longing for association, appears, however, to point to a recent fresh revival of the ancient Assyrian glory. Pul, to whom Menahem was tributary, was succeeded by Tiglath-Pileser, who led into captivity a portion of the inhabitants of the kingdom of the ten tribes; to him Shalmaneser succeeded, who conducted a still more comprehensive deportation to Assyria, which became complete under his second successor, Esar-haddon, so that the Israelitish kingdom was then made a full end of.

5. The subversion of the kingdom of Israel under its last king, Hosea, whom Shalmaneser had made tributary, took place, besides, on account of the banking of the people after alliances with Egypt, which one might call the hereditary sin of the whole people (ver. 8); the attempted combination with Egypt against Assyria had provoked a new expedition by Shalmaneser. The destruction of Israel was for Judah a "Remember whence thou art fallen," a *memento mori* (ver. 10). But even before this, Ahaz, the Ahaz of the kings of Judah, as he had offered one of his sons to Moloch, so also he regarded the might of the Assyrians as better than the help of Jehovah. Comp. the passage of Isaiah relative to him and ver. 11 of our chapter. "Thy servant and thy son am I," he had said to Tiglath-Pileser; "come up and deliver me."

6. The Babylonian-Chaldean power, which, like Judah, was dependent on Assyria, affected the imagination of Jerusalem so seductively in the time of the pious son of the godless Ahaz, that even Hezekiah succumbed to the temptation. The expectations entertained from Egypt had faded away, and the Lord had overwhelmed the Assyrians by His hand before Jerusalem (2 Kings xviii. 19); yet Hezekiah's imagination lingers upon his treasures, and upon the embassy which the then vice-king of Babylon had sent to him (perhaps also, as Bunsen conjectures, ver. 14, frescoes of Babylonish heroes and warriors). The preponderating world-power seems to incline from Nineveh to Babylon. Perhaps the destruction of the Assyrian army under Sennacherib incited the Babylonians to revolt from Assyria. Niebuhr (*The History of Assyria and Babylon*) says concerning the relation of Babylon to Assyria: "Assyria was by no means the foremost and most ancient people. The inhabitants of Shinar, the Babylonians, were so. The Ninevites had elevated themselves above them through bravery and good fortune, and the older race, to whom belonged the religious metropolis, the most

fertile soil, the origin of history, was compelled to submit to the younger. Their constantly repeated attempts at revolt showed how bitterly the Babylonians felt this disgrace," etc. Ezekiel confirms what Isaiah had formerly predicted to Hezekiah, to cool his carnal expectations from Babylon. The Chaldeans, after destroying Nineveh in combination with the Medes, "stepped into the place of the Assyrians for Judah as well as generally, and this also on the same arena" (Hitz.). Egypt maintained the same attitude toward Assyria as toward Babylon, and the kingdom of Judah, like that of Israel, was subverted through its political harlotries (vers. 19 sq., 27) with Egypt.

7. Through this fatal significance of Egypt for the whole people, that motive of the Decalogue, "Who brought thee out of the land of Egypt, out of the house of bondage," acquires a striking political prominence.

8. When the people which had come out of Chaldea in Abraham, in the end returns to Chaldea, the circle of their natural history is completed. The beginning is also the end. "Moreover it is noteworthy," says Ziegler, "that as the dispersion of mankind into all lands proceeded from Babylon, now the Jewish people, or at least the kingdom of Judah, is carried away to Babylon." "The whole history, from the exodus till now, was a constant provoking of God; therefore it must at last drink a cup full of indignation."

HOMILETIC HINTS.

Ver. 1 sq. "We are called Christians, children of the one heavenly Father; but do we also bear ourselves worthily of the name?" (STCK.)—The two women, Oholah and Oholibah, in their resemblance and difference.—"Oh that all young women from their youth up would deport themselves modestly and chastely! What honour and peace of conscience it would procure for them in old age! Job xxvii. 6" (STCK.).—"One can fall from the greatest light into the greatest darkness and folly, if one be faithless to the grace which has been received" (TÜB. BIB.).—"That is spiritual adultery, when souls fall away from the Creator to the creature" (LUTHER).—"Since body and soul are the temple of the Holy Ghost, He wills that we should preserve both pure and holy, and forbids all unchaste deeds, gestures, words, thoughts, desires, and whatever may excite one thereto" (HEID. CAT., quest. 109).—The youth of a people in its charm and perils.—Harlotry, in all its forms, stains before God, burdens the conscience, and also brings disgrace before men.—The allurements of Egypt for Israel.—The coarseness of apostasy from God amid all the refinement of so-called culture.—For the sake of truth, God's word speaks of fleshly things as they are, and as men practise them; discloses hidden things, and shows them in their naked deformity.—Plain speaking is not attractive; flowery ambiguities are of the devil.—True religion leads to fellowship with God.—"A Christian congregation is a spiritual mother, which should honour God through its sons and daughters" (CR.).

Ver. 5 sq. "Under the guise of piety they committed the worst abominations. As adulteresses foist the children which are the fruit of adultery upon their own husbands, so would Jeroboam also serve the true God under the calf-image" (STCK.).—"To yield oneself unreservedly to God is not to

throw oneself away" (HENGST.).—"To expect help from men, to rely on them, to depart from God for the sake of profit, honours, etc., is adultery or harlotry in religion" (STCK.).—"To fear God is the true politics."—Ver. 6. "He who forsakes God is easily carried away by semblances, dress, splendour, honours, and such like" (STCK.).—"How highly the earthly and carnal mind values the friendship and favour of the rich and great!" (B. B.).—Ver. 7. He who holds fellowship with the world must also go after its idols.—The friendship of the world is enmity with God, is idolatry.—Ver. 8. "Behold the power of youthful habit! What has been instilled into one in the years of youth usually remains with one all life through" (HEIM.-HUFF.).—[M. HENRY: "This corrupt disposition in the children of Israel, when they were first formed into a people, is an emblem of that original corruption which is born with us and is woven into our constitution, a strong bias towards the world and the flesh. This sinful tendency of theirs was bred in the bone with them, and would never out of the flesh, though Egypt had been a house of bondage to them. Thus the corrupt affections and inclinations which we brought into the world with us we have not lost, nor got clear of, but still retain them, though the iniquity we were born in was the source of all the calamities which human life is liable to."—W. F.]—Ver. 9 sq. "God excites those against us for punishment, to please whom we have sinned" (O.).—Lovers and scourges.—Honour makes a name for one, so also does dishonour.

Ver. 11 sq. Judah must therefore have been more corrupt, since she did not take warning by Israel's punishment, and since she misused, or at least neglected to use, so much greater grace, which would have enabled her to resist.—"Those who go the same way also reach the same place" (STCK.).—"The dangerous power of the imagination."—"Worldly glory seduces the worldly mind" (STCK.).—Ver. 14 sq. Seeing and longing.—"So men now-a-days are chiefly enamoured of that which is nothing; for what is all our honour, delight, external prosperity, nobility, dignity, and glory, our power and strength, but a picture in which there is no reality!" (B. B.).—Ver. 16. "So it comes to pass, unless one makes a covenant with his eyes not to look on worldly glory, and that which is alien to him, that he is presently absorbed in it, and turns away from God" (B. B.).—Ver. 17. One must not paint the devil on the wall.—Love becomes passion, and passion becomes satiety, yea, hatred.—"Estrangement is the usual end of impure love, of the selfishness concealed under it" (HENGST.).—"Friendship and fellowship in sin are of short duration" (ST.).—Ver. 18. He who gives himself up to false friends often loses thereby the true Friend, the Lord.—Ver. 19 sq. It is sad when one goes back to his earlier sins.—"When one lives bestially, he cannot be pictured otherwise than as a beast" (B. B.).—Ver. 21. "The falling back into the old sin is like a visit which is made to her whom one should hate and avoid" (HENGST.).

Ver. 22 sq. The wicked are punished through the wicked.—At a death-bed there is often a great gathering from bygone days. Our sins, and those with whom we have sinned, surround us on every side.—Ver. 25 sq. "The ungodly have no power over God's people, unless they are given up to them by God" (ST.).—Dreadful judgments

presuppose dreadful sins.—"We should not wait till God drags us away from sin with violence" (O.).—Ver. 27. "What God's goodness and patience could not accomplish, that the wickedness and tyranny of men shall bring about" (STCK.).—Every one receives at last his due.—Ver. 28 sq. He who surrenders himself to sin shall be surrendered to punishment. Hate spares not.—What love covers, hate discloses. The unclotting through punishment shows well what the clothing through grace is.—Ver. 30 sq. Yea, he who expects to cleanse himself otherwise than through the blood and Spirit of Christ, pollutes himself still more by idolatry.—"Like sins, like punishments" (TÜB. BIB.).—"Him whom thou hast followed in life, thou shalt also follow in death" (STCK.).—"He who accepts not the cup of salvation, must drink the cup of wrath" (ST.).—Ver. 34. It must be drunk out. As we have sided with lust, God sides with punishment.—The dreadful nail-test.—"In righteous judgment God causes sinners to be punished in the members in which they have sinned" (ST.).—Ver. 35. "To remember God is the summary of all godliness, as, on the contrary, to forget God is a summary of all ungodliness; therefore God comprehends all in this one, at the close of the catalogue of sins" (JABLONSKY).—"The sieve of man's memory retains only husks—that which is useless" (ST.).—"Men need no more to sink them than the weight of their own sins; and those who will not part with their lewdness and whoredoms must bear them."—M. HENRY.]

Ver. 36 sq. Comp. at ch. xx. 4.—God is not silent with His sentence, and even the judgments of God hasten like His grace. That which seems to be delay is long-suffering; but during it, sin ripens all the more quickly for judgment.—Ver. 37. As they literally shed blood, so also in the services of idolatry, fleshly impurity found place.—Judah and Israel as Medea.—He who serves Venus and Bacchus offers to them also his children.—Ver. 38 sq. How largely profanation of the Sabbath is the fashion now-a-days also!—"To run from the harlot-house to God's house, from murder to the place of prayer, from sin to singing, is not pleasing to God" (STCK.).—"Self-invented, hypocritical worship of God dishonours Him, more than love of the world" (RICHT.).—From sin to sin,—thus ruin is reached; that was the way of Oholah and Oholibah.—"What holy thing is there which the sinner does not profane!" (STCK.).—"They considered neither place nor time" (JEROME).—Ver. 40 sq. "The society of the ungodly should not be wished, still less sought for" (STCK.).—"Those who are separate from God go in quest of men" (STCK.).—"The sinner wishes in all thin s to be pleasing to men; why not to God?" (STCK.).—Washing themselves for men, remaining unclean before God: thus hypocrites act.—How much of the activity of social organizations is here literally described!—Ver. 43 sq. "The longer a man continues in sin, the more shameless he becomes" (ST.).—Ver. 45. God's righteousness makes even of the Chaldeans "righteous men."—Ver. 46. "When the judgment-hour strikes, judge and executioner are found so ready that they only require to be called" (STCK.).—Ver. 48 sq. "Even still, although men will not depart from sin, they must depart from life" (L.).—Ead examples, through God's overruling, may serve a good end.

12. *The Marking down of the Event that has taken place (the Symbolical Discourse and the Virtual Sign) (ch. xxiv.).*

1 And the word of Jehovah came to me in the ninth year, in the tenth
 2 month, on the tenth [day] of the month, saying, Son of man, write [register]
 thee the name of the day, this same day; the king of Babylon has assailed
 3 Jerusalem on this same day. And utter a parable against the house of
 rebelliousness, and say to them, Thus saith the Lord Jehovah, Set on a caldron,
 4 set it on, and also pour water into it. Gather its pieces into it, every good piece,
 5 thigh and shoulder; fill [it] with the choice of the bones. Take the choice
 of the flock, and also a wood-pile under it for the bones; let it boil and boil,
 6 so that its bones be sadden in the midst of it. Therefore thus saith the Lord
 Jehovah, Woe to the bloody city! the caldron in [on] which its rust is, and
 whose rust hath not gone out of it! piece for piece bring it out; no lot has
 7 fallen upon it. For her blood is in the midst of her; on the bare rock she
 has put it; she poured it not upon the earth, that it might be covered with
 8 dust. To make fury to ascend, to execute vengeance, I have put her blood
 9 on the bare rock, that it should not be covered. Therefore thus saith the
 Lord Jehovah, Woe to the bloody city! also I will make the pile great.
 10 Heap on wood, kindle the fire, make ready the flesh, and let the fat be
 11 melted, and let the bones be burned up. And set it empty upon its coals,
 that it may be hot, and its brass glow, and its uncleanness in the midst of it
 12 be melted, and that its rust should cease. It has wearied labours, and its
 13 much rust went not forth from it; into the fire its rust! In thy filthiness is
 lewdness; because I purged thee, and thou wast not purged, thou shalt no
 14 more be purged from thy filthiness until I cause My fury to rest on thee. I,
 Jehovah, have spoken; it comes, and I do; I will not slacken, nor spare, nor
 repent; according to thy ways, and according to thy works, they shall judge
 15 thee: sentence of the Lord Jehovah.—And the word of Jehovah came to me,
 16 saying, Son of man, behold, I take away from thee the desire of thine eyes
 with a stroke; and thou shalt not mourn nor weep, neither shall thy tears
 17 flow. Groan, be still, make not mourning for the dead, bind the tire of thy
 head about thee, and put thy shoes upon thy feet, and cover not the beard,
 18 and eat not the bread of men. And I spake to the people in the morning,
 and in the evening my wife died; and I did in the morning as I was com-
 19 manded. And the people said to me, Wilt thou not tell us what this [imp rā]
 20 to us that thou doest [it]? And I said to them, The word of Jehovah came
 21 to me, saying, Say to the house of Israel, Thus saith the Lord Jehovah,
 Behold, I will profane My sanctuary, the pride of your strength, the desire
 of your eyes, and the pity of your soul, and your sons and your daughters
 22 whom ye have left shall fall by the sword. And ye shall do as I have done;
 23 ye shall not cover the beard, and the bread of men ye shall not eat. And
 your tires shall be upon your heads, and your shoes on your feet; ye shall
 not mourn nor weep; and ye shall pine away in your iniquities, and sigh one
 24 to another. And Ezekiel is unto you for a portent; according to all that he
 hath done shall ye do; when it cometh, then ye shall know that I am the
 25 Lord Jehovah. And thou, son of man, shall it not be, in the day when I
 take from them their stronghold, the delight of their glory, the desire of their
 26 eyes, and the wish of their souls, their sons and their daughters; That in
 that day he that is escaped shall come to thee, to cause the ears to hear it!
 27 On that day thy mouth shall be opened [at the same time] with him that is
 escaped, and thou shalt speak, and shalt be no more dumb; and thou shalt
 be to them for a portent; and they shall know that I am Jehovah.

Ver. 4. Sept.: . . . *interruptumque in tunc lectum*— Vulg.: . . . *dicta et oculis plena*—

Ver. 5. *irruerunt in domum iherosolymitanam*— *compos strues oculum*—

Ver. 10. Some codices read: *יָדָוּ, adumentur*.

Ver. 12. Vulg.: *Multo la' ore sudatum est . . . neque per ignem*.

Ver. 13. . . . καὶ τί ἵσταται ἡνὶ μὴ καθυμνοῦντος ἡνὶ ἱσος— *Immundities tua execrabilis, quia . . . et non . . . Sed nos mandatoris prius*—

Ver. 14. . . . Διὰ ταῦτα ἰδοὺ πρὶν ἐλθεῖν τα αἵματα σου, καὶ ταῖς ἰθυμασιν σου πρὶν εἶ, ἡ ἀκαθαρτος, ἡ ὀκνηστος καὶ σὺ ἀλλὰ τοὺς παρασκευαῖν. All the ancient versions read: **תְּחַבְּשֵׁ**.

Ver. 16. ἡ παραταξι.

Ver. 17. Συναγωγὸς αἱμάτων, ὁρῶνς πρὸς τὴν ἵσταται αὐτῇ . . . ἐν ταῖς ποταμῶν σου οὐ μὴ παρακαλεῖς ἐν χυλίσιν αὐτῶν—

Ver. 18. K. . . . το πρὶν ἐν τρῶσιν ἰσχυλοῦνται μοι, καὶ ἀπὸ τῶν—

Ver. 19. **וְכָנָה**, Sept.: καὶ οὖν . . . ἡ λαια— For **כָּנָה**, **וְכָנָה** is read.

Ver. 22. . . . ὅσοι σωματικὸν αὐτῶν οὐ μὴ παρακαλεῖσθε—

Ver. 23. . . . καὶ παρακαλεῖται ἡ καὶ τὸ ἔδωκεν—

EXEGETICAL REMARKS.

The threatened judgment of Jerusalem and Judah is now a fact. The whole previous preparation for it, and therewith the first part of the book—the prophecy of judgment—close with this chapter. Looking back from this point, the detailed division with respect to the symbolism of numbers which was stated in the Introduction justifies itself. 1. Under the divine mission of the prophet (ch. i.-iii. 11) there was shown first of all, in the *two* sections (ch. i. and ch. ii.-iii. 11), the mutual opposition between God and the people. 2. The first carrying out of his divine commission (ch. iii. 12-vii. 27) fell, through the determining influence of the more special relation to God, into the *three* sections (ch. iii. 12-27; iv. 1-v 17; ch. vi. vii.). 3. The succeeding instances of his fulfilment of his commission (ch. viii.-xxiv.), on the other hand, in passing over to the subject of the secularized people, made the number *four* significant in the first section (ch. viii.-xi.), the *two* of contrast in the second (ch. xii. 1-20), and—as this whole third division, like the second, is also governed by the number three—after prominence had been given to the fact that the people of God had become like the world, and after their opposition to Jehovah had been emphasized afresh, there followed, in the third section of the third division of this first part of the book, *twelve* sub-sections, according to the number of the tribes of the whole people, with a notification, in the eleventh of these, that Judah and Israel were parted from each other, ch. xii. 21-xxiv. 27.

Vers. 1, 2. *The Accomplished Fact.*

Ver. 1. To the accomplished fact corresponds the date, with which are to be compared the previously-mentioned dates, ch. i., viii., xx., and therewith 2 Kings xxv. 1; Jer. lii. 4, xxxix. 1; Zech. viii. 19. The synagogue still observes the day as a fast.—Ver. 2. After formal prominence has been given to the day by Ezekiel's being required to write down not only its *name*, but the day itself (**עָצָה**, comp. ch. ii. 3), its historical substance, or that which happened in it, is stated as the beginning of the siege of Jerusalem by Nebuchadnezzar. **כָּבַר** is: *to lie hard upon* (Ps. lxxviii. 7), as **כָּבַר** is used in Ps. xxxii. 4 of the hand of God.

Vers. 3-14. *The Symbolical Discourse.*

Ver. 3. As what follows is expressly denoted as a **חֲזוֹן** (comp. at ch. xii. 22, xvii. 2), and the caldron is merely that of ch. xi. 3, of course no

external symbolical action is to be supposed here, but thereby the supposition of such action in the other passages is made all the more probable (comp. ch. xii., iv., v.). Comp. besides, ch. ii. 5, etc.—The repeated demand, expressing urgent haste, *set on*, is at the same time sarcastic; fetch their caldron (ch. xi. 3): Nebuchadnezzar has planted himself before their walls; presently it may become apparent how far their proverb was a true word. The “pouring in” of the water will, as it were, prevent a possible oversight by which the caldron could be injured. Don't forget the water; the next and chief concernment is with the inhabitants. They are the *pieces*, Ver. 4. It is possible that there is an allusion in **עָבְרָה** (“to sweep together,” comp. therewith ch. xxii. 19) to those who fled before the Chaldeans from the country into the city, and in **נָתַן** (“to cut in pieces”) to the sword which hung threateningly over all. The **וְ**— relates to those who

come into consideration (ch. xxi. 17) for the caldron (Jerusalem). They are described as the marrow and strength of the population, as the best who are still in the land, as the choice even of the bones. Many interpreters distinguish the people of quality, the wealthy, the princes, the king, as the bones. It is perhaps more correct to regard the expression as hinting at the high opinion of themselves, entertained by the natives of Jerusalem (ch. xi. 15).—Ver. 5 specifies the whole by the *choice of the flock*, to wit, sheep or goats, of which those pieces are made; and then mentions the fuel, **חֲרָד**, a round piled-up heap, composed of wood (like *strues*), as is evident from the connection, and especially from ver. 10, so that the genitive, as is also immediately explained, betokens the destination; for as the bones likewise (which were even brought for the special purpose) are to be sodden, the wood-pile under the caldron (with reference to the investment of the city round about) must therefore be requisite. [Fairbairn translates the clause in ver. 5: “and also pile the bones under it,” and adds in explanation: “What the prophet means is, that the best, the fleshiest parts, full of the strongest bones, representing the most exalted and powerful among the people, were to be put within the pot and boiled; but that the rest, the very poorest, were not to escape: these, the mere bones as it were, were to be thrown as a pile beneath, suffering first, and, by increasing the fire, hastening on the destruction of the others. **חֲרָד** is properly a noun, a pile; literally: And also let there be a pile of the bones underneath. The expression cannot signify, with Háv., a pile of wood for the bones; for **חֲרָד** is simply a pile, not a pile of wood, and when coupled with bones can only mean a heap of these.”—W. F.]

רָחַץ, "the boiling," found here only, and that in a plural form, strengthens the idea of the verb in this interest. לָשׂוּל = "to be cooked."

Ver. 6 introduces with בְּכֵן the explanation, but at the same time a something additional, a new element. In the previous part of the similitude, the fate of the city is symbolized with regard to those who are present in Jerusalem; the actual fact of the commencement of the siege by the Chaldeans (ver. 2) is also brought into view—therefore *woe*, etc. (ch. xvi. 23)—ch. xxii. 2. The mention of the blood leads to the new feature in the amplification of the similitude, namely, the rust, חֲלָאָה, by which can be meant a stain

made by burning, or, still better, the rust-stain formed on metal by the influence of damp, whereby it is eaten away; comp. Jas. v. 3; the ruddy colour being well adapted to represent blood. [Homer sometimes nods. Who ever heard before of the "ruddy colour" of verdigris!? Schroeder must have forgotten that "the caldron" is a caldron of brass.—W. F.] Thus judgment is motivated by the guilt of the inhabitants of Jerusalem. The destruction from without merely completed that which had begun long before, from within. That such rust is not done away, means that the shed blood having remained unavenged (ver. 7), punishment must therefore be executed on the inhabitants of Jerusalem as a body (Deut. xxi. 7, 8).—The siege is not a testing which leads to repentance, so that ch. xi. 3 sq. could be fulfilled, but, as Ewald also understands the passage: "the pieces as many as there are pieces," in other words, the inhabitants without distinction or exception shall be fetched out; and as the blood-rust adheres properly to the inhabitants, and only in the figure to the caldron, which however is also employed figuratively in relation to them, so הָאֵשׁ—doubtless

refers in point of fact to the inhabitants; but it can be referred, so far as the figure is concerned, to the caldron, i.e. the city, although the most natural method would be to refer it to the rust, with which also harmonises the verb, which is twice used in regard to it—רָחַץ and הוֹצִיָאָה. The

rust thus goes out of the caldron, only when all the inhabitants go out at the same time, which may either be when they are led captive or when they are destroyed. The statement as to there being no lot only confirms this result; comp. 1 Sam. xiv. 42; John i. 7. Under Jehoiakim and along with Jehoiachin, the choice of the people had been carried away.—Ver. 7 passes from the figure to the reality, namely, to the city, as representing the inhabitants, and states to what extent the rust continues unremoved (ch. xxii. 13, xxiii. 37). Comp. Lam. iv. 12 sq. HENGST.: Judicial murders perpetrated by the dominant party, e.g. Jer. xxvi. 20 sq. צָרָה (צָרָה), from the idea of solidity

rather than of dryness, which would have made it drink in that which was poured out; either the smooth and non-porous, or the glancing white rock is meant. [Ew. obscures the simple line of thought by taking the close of ver. 6 interrogatively: "Is not the lot fallen upon it, because her blood was in the midst of it?" and still more

by reading, with the Sept., the first person: "Upon the sunniest rock have I placed," etc.] The shed blood is nothing hidden,—nothing which is covered over with dust (Lev. xvii. 13), but, Ver. 8, notorious wickedness, which is made manifest under the rule of Divine Providence, and which calls down the vengeance of God, Gen. iv. 10, 11; Job xvi. 18; Isa. xxvi. 21. "God would make sin manifest, so that His judgment might be recognised as righteous" (HÄV.). Jerusalem was distinguished by the openness and audacity with which it sinned; but the upshot of it all was simply, the bringing near of its judgment. The bold openness of the blood-shedding provoked the fury; the fact of its having remained unpunished provoked the vengeance of God.

Ver. 9, like ver. 6, explanation, and a new, third element. As the prophet in the similitude (ver. 5), so also Jehovah in fact. Or נִסְחָה now

adds to the permitting of guilt to become ripe, the corresponding execution of punishment (ch. xvi. 43). As God takes the matter in hand, מְדַרְהָ

alternates with רָחַץ (ver. 5), Isa. xxx. 33. But as the similitude is to be carried still farther, the prophet, Ver. 10, is enjoined to carry out the divine purpose (ch. xi. 6, xxi. 2C). As to the fire, comp. ch. v. 4, x. 2, xv. 7.—With הָאֵשׁ,

from תָּמַם, comp. ch. xxii. 15.—רָחַץ can mean:

"to spice;" Hengst.: "put in the spice" (sarcastic), which, however, fits into the connection with difficulty. The word means properly: to make soft. KEIL: to thoroughly boil the broth. Others, from its also meaning: "to make ointment," translate it by: "stir the mixture."—Ver. 11. The new element. We know from ch. x. 2, i. 13, what its coals are. That the caldron, i.e. the city, is also overtaken by the judgment, is a fact so natural, that Keil, in opposition to Hitzig, required to point for proof merely to ch. xxiii. 25, xvi. 41. The empty caldron, moreover, points back to ver. 6, as ver. 9 to ver. 5, so that with the renewed reference to the rust, the similitude is rounded to a conclusion. Its uncleanness is its rust,—the blood-guilt, in which are especially included the polluting Moloch-offerings, ch. xxii. 3, 4, 15, 21, 22. As that which is before the inhabitants is not a time of testing, so that which the city is to experience is not the burning out of evil, or purification.—Ver. 12.

הָאֵשׁ הַלֵּאָה Gesen. translates: "With hard

labour it (the caldron) wearies me." Many render the close of the verse: "in the fire," or: "through the fire its rust." Fruitless efforts (comp. ver. 13) at purification are meant. According to Hitz.: "through such extreme heat to remove the rust" (Jer. vi. 29); so that a pause of expectation requires to be imagined between vers. 11 and 12, which, however, is arbitrarily assumed. J. D. MICH.: "When verdigris has eaten very deeply into it, copper is made red-hot in the fire, and cooled in water, when the rust falls off in scales, etc. It can be partially dissolved by the application of vinegar. Only one must not think of a melting away of the rust by the fire, since in that case the copper would necessarily be melted along with it. Also through the mere heating the greater part can be loosened, so that it can

be rubbed off." Hengst. mentions the severe labour of the true servant of the Lord, Isa. xlix. 4. [DUTCH ANNOTATIONS: "*She hath wearied* (me with) *vanities*, making such a continual stir by her idolatries, heathenish covenants, intestine oppression, lying, hypocrisy, and all manner of wicked devices, whereby she would underprop her ruinous condition and keep off threatened destruction, instead of repenting and turning unto me, whereunto I exhorted them by my prophet with such patience and forbearance, and admonished them so faithfully and frequently with sore threatenings, that I am even grown weary of it, they being not (in the least) bettered, but grown still more obstinate and hardened thereby."—W. F.] While the much rust is destined for the fire, so that the caldron, in contrast to it, does not come into account, the fate of the caldron at the same time becomes evident.—Ver. 13, departing from the figure, addresses Jerusalem. HITZ.: "on account of thy unchaste uncleanness." So also most interpreters. The degeneracy of the people is described as one in which the death-deserving crime of lewdness forms the characteristic element.

[HENDERSON: "The impurity of the inhabitants of Jerusalem was of the most atrocious character. חַמְצָה, *crime*, deliberate *wickedness*, is a

term employed to denote a criminal act, perpetrated on set purpose. Root, חָמַץ, *to think, devise*,

purpose; mostly used in a bad sense. Jehovah had used a variety of means, both physical and moral, to restore them to purity, but they had produced no effect. It remained now only for the Chaldeans to do their work. The decree was irrevocable, and the execution inevitable."—W. F.]

Comp. ch. xxiii. 44, 48, xvi. 27, 42, etc. (Lev. xviii. 20.) While they degenerated to such an extent, both politically and religiously, they withdrew themselves from the influence of the efforts made by Jehovah, who by word (promise and threatening) and deed (chastisements and deliverances) was all the while bent on the purifying of Israel. All promulgation of law was designed to effect the separation of the people from the heathen world, and their purification from innate corruption (2 Chron. xxxvi. 15). The judgment which has overtaken them brings to an end these fruitless efforts for their purification, and every prospect of their being cleansed. Henceforth—that is the immediate future of Israel—the fury of God rests on them. Comp. at ch. v. 13 (Jer. xiii. 27; Isa. iv. 4).—Ver. 14. The close of the symbolical discourse. Comp. ch. xxiii. 34, v. 13.—Ch. xxi. 12.—Ch. xvii. 24.—Ch. vii. 3, 8, 27.—חַמְצָה, either with reference to persons: to let the guilty go free (GESEN.), or in a neuter sense, which is the preciser idea: to depart from My word through a procedure not conformable to it.—(Ch. xx. 44.) Ch. xxiii. 24, 45.—The words which are here added by the Sept. (were they following a different version?) are inserted by Hitz. and Ew. as conformable to the text.

ADDITIONAL NOTE ON VERS. 6-14.

["After having briefly given the ground of the parabolical description, the prophet proceeds, in vers. 6-14, to make special and pointed application of it. His leading object is to show that it

was the excessive and inveterate wickedness of the people which provoked, and even rendered necessary, the severe dealing to which they were subjected.

"All measures of a less extreme kind had been tried in vain; those were now exhausted; and as the iniquity appeared to be entwined with the whole fabric and constitution of things, nothing remained but to subject all to the crucible of a severe and overwhelming catastrophe. This is represented by keeping the caldron on the fire till its contents were stewed away, and the very bones burnt. And as if even this were not enough, as if something more were necessary to avenge and purge out such scandalous wickedness, the caldron itself must be kept hot and burning till the pollution should be thoroughly consumed out of it. The wicked city must be laid in ruins. It is the very same thought which occurs in Isa. iv. 4, where the filth of the daughters of Zion is said to be washed away, and the blood of Jerusalem to be purged from the midst of it by the spirit of judgment and the spirit of burning; only, after the manner of our prophet, the image is extended to many minute and particular details. In plain terms, the Lord was no longer going to deal with them by half-measures; their condition called for the greatest degree of severity compatible with their preservation as a distinct and separate people, and so the indignation of the Lord was to rest on them till a separation was effected between them and sin."—FAIRBAIRN's *Ezekiel*, pp. 261, 262.—W. F.]

Vers. 15-27. *The Virtual Sign (the Silence of Ezekiel).*

Ver. 16. חֶסֶד, what the eyes desire, 1 Kings

xx. 6, what they rest on with affection.—חֶסֶד,

from חָנַן, *to smite*, can be: overthrow, calamity,

and means here sudden death. So much the more natural would those gestures and expressions of feeling be which were forbidden to him.

סֵפֶר is almost always used of lamentation for

the dead. Even the tears which were so natural (thy), not to speak of "weeping," were not allowed to him, 1 Cor. vii. 29.—Ver. 17. The feeling of grief God does not forbid, only its loud, outward expression; the pain felt in regard to a private experience shall be dumb, just as the universal experience symbolized by it must absorb every private sorrow. The opposite of the mourning which was made for the dead (חֲתִים is placed

expressively at the beginning of the clause) is described in detail. זֶמֶר is a "head-ornament"

(Isa. lxi. 3) in general (ver. 23), not exclusively that of the priest; people laid it aside in times of mourning, and went bareheaded—comp. however, Deut. xiv. 1; strewed ashes upon their heads, Lam. ii. 10; went barefooted, 2 Sam. xv. 30; covered, as did lepers, the lower part of their face, Mic. iii. 7.—the beard, as man's adornment; obtained food from other people, as from neighbours, who sent it to the house, in contradistinction to the food prepared by themselves at other times, Jer. xvi. 7.—Ver. 18. As Ezekiel spake to the exiles in the morning, namely, ver. 3 sq., and his wife died in the evening, the directions

which he received for his behaviour in regard to this event, and which he complied with on the morning after the death, were communicated to him on the same day with the symbolical discourse. [Hengst. refers the "speaking" to the communication of the divine command to the people, and makes the prophet appear before them on the succeeding morning with the intelligence that his wife had died the previous evening, when he acted in the already-mentioned symbolical manner.]—Ver. 19 (ch. xii. 9) assumes that the death of the prophet's wife has become known to the people, since their question is occasioned by the inconsistency of his behaviour with that fact. As it is inexplicable when considered in relation to himself, the inquiry as to its bearing on them springs to their lips. אֵיךְ either stands for אֵיךְ , or is to

be explained thus: For thou doest it for us; in relation to thyself thou wouldst necessarily have acted otherwise. [The expressions which Hengst. has not hesitated to employ may be quoted on account of their singularity: "The prophet appears merely as a holy actor" (!); "We have to do with a mere figure," with a "fact of the holy phantasy," Ezekiel may have had "no wife at all," etc.]

Ver. 20. The explanation of his conduct follows, as he was divinely commissioned to give it.—Ver. 21—namely, that what had happened to himself, whereby he is placed before them in a more impressive manner as the representative of the house of Israel, as the exiles' "companion in tribulation," was a type of that which was about to happen to them. As the expressions show, the wife of Ezekiel must typify the temple; her death represents especially its desecration, when Jehovah allows it to fall into the hands of the heathen (ch. vii. 22), whereby the symbol of his marriage-relation to Israel, the dwelling together, disappears. If this relation between the wife and the temple is established—comp. ver. 16—by the expression: $\text{מִמְחַרְךָ מִמְחַרְךָ}$, then the temple on its

part symbolizes all the possessions and power of Israel. To its existence in their midst they appealed against their brethren, ch. xi. 15; and to this they trusted amid all their wickedness and apostasy, ch. viii. 6; Jer. vii. 4. **Pride of your strength**,—since they took pride in it as their strength. Comp. Lev. xxvi. 19.—Note the alliteration in מִמְחַרְךָ and מִמְחַרְךָ ; according to

Hengst.: "the sympathy of your soul," since the soul that is inwardly united with it suffers with it (!); GESEN.: "what your soul desires, loves." The following would correspond better with its signification elsewhere (ch. vii. 4), namely: that your soul would spare,—pledging life itself for it. (*Deutsch Transl.*: the sparing of your souls.)—In the symbolical significance of Ezekiel's wife for Israel, next to the special relation to the temple, the people come into consideration,—the sons and daughters; in the symbol, sudden death; as to the people, death by violence. (HITZ.: "On the occasion of the expatriation, many parents may have been obliged to leave their children with relatives, from their being of too tender age to accompany them." Perhaps also they could be left behind in expectation of better times.)—Ver. 22. In regard to both the relations referred to, the exiles addressed shall imitate Ezekiel; comp. ver.

17.—Ver. 23. Vers. 17, 16. The direct application of what has gone before, which is made by the prophet to his companions in exile, gives a symbolical character to what has been said, which becomes all the clearer, as what is exactly meant is immediately expressed, namely: **Ye shall pine away in your iniquities**, etc. (ch. iv. 17), which describes a state of inward and personal woe which is destitute of all comfort (Isa. l. 1, lix. 2).— נָחַם is the pressing out of the breath in

lowing and also in roaring; here it corresponds to what is said of Ezekiel in ver. 17,—a sighing with groans, and that of the one to the other, instead of the former mutual interchange of complaints, wishes, and hopes. [Häv. and others understand it as: pain and sorrow on account of sin, which is said neither here nor in Lev. xxvi. 39; EICH.: dull indifference at the downfall of Jerusalem in consequence of the misery of banishment; EW.: a stupefied, unrepentant state of mind; many: fear and shame before the Chaldeans among whom they dwelt. Hitz. makes them growl one to another like bears, discontentedly seeking the source of their misfortune in others instead of in themselves; Hengst.: despair.] As, in the prophet's case, the misfortune of his wife's death disappears in the deep shadows of the overthrow of Jerusalem and Judah, so all the personal feelings of the exiles shall be absorbed in this destruction of the last remnant of the kingdom and city. One and another shall be benumbed with pain, so that no comfort shall come from any quarter; on the contrary, a desolating feeling of guilt shall be general,—such shall be their knowledge of the Lord.—Ver. 24. Comp. at ch. xii. 6.—Ver. 14. נָחַם is

referred by many to ver. 26. The introduction of Ezekiel's name completes the personal type.

[“It appears to us almost unaccountable how any person of ordinary discernment should understand the prophet here to mean, that those Jews were to receive the coming catastrophe in a callous and indifferent manner, sullenly yielding to their fate, but without any sensible movement of the springs of sorrow and regret. Yet such is the view taken of the passage by some leading commentators abroad (in particular, by Eichhorn, Ewald, Hitzig), although the express declaration at the close, and the whole character of the representation, plainly lead to an opposite conclusion. In the typical part of the delineation, it was not because the prophet was insensible to the loss he sustained by the death of his wife that he was to abstain from the habiliments and usages of mourning; but because there was another source of grief behind, of which this was but the sign and presage, and in itself so much greater and more appalling, that his spirit, instead of venting itself in expressions of sorrow at the immediate and ostensible calamity, was rather to brood in silent agony and concern over the more distressing evil it foreshadowed. And in like manner with the people, when all their fond hopes and visions were finally exploded—when the destruction of their beautiful temple and the slaughter of their sons and daughters came home to them as dreadful realities, they could only refrain from bewailing the loss of what had so deep a hold on their desires and affections, by having come to discern in this the sign of what was still greatly more dreadful and appalling. And what might that be but the

blood-stained guilt of their iniquities, which had brought on the catastrophe? Had it been that portion of the people who dwelt at Jerusalem that the prophet here more immediately referred to, there might have been some room for supposing (with Pradus and others) that he pointed merely to the overwelling terror of the enemy, and to the breathless horror and astonishment connected with the capture of the city, when he spoke of such an arrest being laid on the common outgoings of grief. But it is the captives at Chebar of whom he more immediately speaks, who, he well knew, would be living in outward quiet, far removed from the scene of uproar and destruction. It could not, in their case, be the presence of a Babylonian host, or the turmoil and consternation caused by the success of the Babylonian arms, which should check the customary expressions of grief; it would be the overwhelming sense that should then break in upon them of the iniquities to which they had clung with such fatal perverseness, absorbing their spirits, and turning their moanings into a new and higher direction. The agonies of bereavement would be in a manner lost under the self-inflicted pains of contrition and remorse (comp. ch. vii. 16).

"Yet, while this seems obviously the meaning of the prophet's announcement,—of the not mourning in one way, and still pining away with distress and sorrow in another,—the description must be understood with certain qualifications, and indeed is to be viewed as the somewhat ideal delineation of a state of things that *should* be found, rather than the exact and literal description of what was actually to take place. The representation would otherwise stand in palpable contrariety, as well with undoubted facts as with statements elsewhere made both by Ezekiel and by his great contemporary in Judea. That many, on the fall of Jerusalem, did really exhibit the usual signs of mourning, and give the fullest vent to their feelings of distress, may be inferred with the utmost certainty from what is written in the Lamentations of Jeremiah, where we read of all the common symptoms and appliances of grief: 'elders sitting upon the ground, casting dust upon their heads, girding themselves with sackcloth;' and the prophet himself—though he had been told not to lament or bemoan (ch. xvi. 5)—weeping till 'his eyes failed with tears, and his liver was poured on the earth, for the destruction of the daughter of his people.' Nay, while Ezekiel here speaks as if all the indications of mourning should be restrained at the destruction of Jerusalem, he had previously spoken of the people being so filled with distress on account of it, that 'they should gird themselves with sackcloth, and have baldness upon their heads' (ch. vii. 18), and had himself also been instructed to howl and cry in contemplation of the approaching troubles (ch. xxi. 12). There can be no doubt also, on the other side, that the conscience of sin, however powerfully it might work in some bosoms, and absorb other feelings, would be very far from being universally felt as it ought to have been. The prophets were by no means disposed to cherish exaggerated views on the subject. Jeremiah had even spoken of the people carrying their iniquities with them into other lands, and there serving other gods day and night (ch. xvi. 18). And Ezekiel himself, in ch. xx., represents them as still needing, after they had been all scattered

among the nations, to be brought as into the wilderness, that they might there be dealt with for iniquities not yet forsaken, and purged from still remaining abominations.

"It is clear, therefore, that the description in the passage before us must not be understood in the absolute sense, as if it were intended to portray what was certainly to be realized among the people at large on the taking of Jerusalem. It is what should have been realized in all; but what, in point of fact, was to have its realization only in part. The people should, on the occurrence of such a fearful catastrophe, have sunk under an overpowering sense of their guilt and folly, and, like the prophet, turned the tide of their grief and mourning rather against the gigantic evil that lay behind, seen only in the chambers of imagery, than what outwardly appeared; they should have bewailed the enormous sins that had provoked the righteous displeasure of God, rather than the present troubles in which that displeasure had taken effect. Their sorrow should have chiefly flowed in this more inward and spiritual direction, for it was here pre-eminently that the evil stood. And such, undoubtedly, was the case with the better and more enlightened portion of the people; but many still cleaved to their idols, and would not receive the instruction given them, either by the prophet's parabolical example, or by the reality of God's afflicting dispensations."—FAIRBAIRN'S *Ezekiel*, pp. 266-268.—W. F.]

Ver. 25. The prominence given to the person of the prophet leads now to the announcement of a sign which is to be given him hereafter, and to the giving of an instruction for his procedure thereupon. And thou, etc. The statement is interrogative in its form, but assumes an affirmative answer. It is equivalent to: I ask thee, shall it, can it be otherwise? The time is expressed as a definite day. A year and a half elapsed before then, ch. xxxiii. 21; comp. Jer. lii.

—The *delight of their glory* means: that in whose glory they delighted, ver. 21.—The *wish of their souls*, that to which they looked with longing and yearning. According to others: "the burden of their souls," namely, that which oppresses them. The *sons and daughters* are named along with the temple, without a connecting word, but as in ver. 21.—Ver. 26. The *escaped* is a definite person. [According to Hengst.: an ideal person, comprehending in himself the whole host of those carried away; others: a fugitive, one of their number.] As an eye-witness of what had been passed through, he will place the fact before the exiles as one which cannot be doubted.—Ver. 27. As he (which is also a virtual sign, namely, for the prophet) opens his mouth, Ezekiel does the same, who consequently has had to keep silence up to that time. The opening of the prophet's mouth at the same time with that of the fugitive takes place in ch. xxxiii.; comp. vers. 21, 22. The word of Jehovah, however, comes to the prophet in the interval, ch. xxv.—xxxii. As these prophecies are directed against non-Israelites, the silence of the prophet, which is introduced with ch. xxiv., must be regarded as relative, and be understood in reference to his discourses to Israel only: to them he will not speak in the present period; he will do so only (ch. xxxiii.) when, with the renewal of his divine mission, a "new period for prophetic speech" (HENGST.) shall open, comprehending the second part of his

book. Comp. at ch. xxix. 21. As, now, this second part, containing the prophecies of divine compassion, sets itself over against the first part which contains the prophecies of judgment, and the retrospective reference of ver. 27 (ch. xxxiii. 22) to ch. iii. 26, 27 is unmistakable (comp. there); so Ezekiel's becoming dumb can be taken in relation to prophesying of mercy as distinguished from prophesying of judgment, so that the meaning would be: Thou shalt then speak of mercy, and no more of judgment, which has become an accomplished fact. But therewith the prophet's becoming dumb appears as a becoming silent touching mercy, and as a speaking concerning judgment, just as speaking, of this nature, was characteristic of the first part of the book; so that the dumbness of Ezekiel affects, in the first place, the period up to the appearance of the fugitive from Jerusalem with the news of its downfall; but further, on its close, looks back on the whole period of the first part of the book, which it concludes. Thus it is evidently to be understood as a prophetic dumbness, not as silence in a general sense. The prophet speaks of judgment to foreign peoples, during the time which is to be assumed from our chapter, exactly as in the first part of the book, — the time of his silence as to mercy, he spoke to Israel. Thus his becoming silent is here also a virtual sign to Israel, just as it was so at an earlier time, ch. iii. 26, 27. — Through all this speech and silence (thus many refer it to the whole activity of the prophet), and in other ways, he is shown to have been a significant symbol to his fellow-countrymen. [DUTCH ANNOTATIONS: *In that day*, etc.; "As if God should say, Thou hast now sufficiently foretold my people of the miseries that are at hand, be now silent for a while till all things be clearly fulfilled and plain before their eyes; then shalt thou speak to them again for their comfort and instruction, that thou mayest thus be unto them and to My whole church in sundry ways a wonderful token of great things to come." — W. F.] HENGST.: "When the eye-witnesses report that all has happened as announced by him, he will become to them an object of wonder, they will recognise the Lord behind the son of man." It is more natural, however, to regard it as a simple repetition of ver. 24, as Ezekiel's dull pain (ver. 17) prefigured not merely the feeling and behaviour of the exiles, but also God's pain: it could be regarded, if one might so speak, as a striking symbol of the silence of the Judge in regard to Israel, after the sentence had been passed, which is now being executed, — of His still continued silence towards His people concerning mercy.

DOCTRINAL REFLECTIONS.

1. With the prediction of our chapter, comp. Doct. Reflec. on ch. xii. No. 4. "This discourse is peculiarly important," says Häv., "owing to the definiteness of its prediction." "The place on the Chebar where the prophet lived was distant from Jerusalem more than a hundred German miles; it was therefore impossible for Ezekiel to know by human means that the siege of Jerusalem had commenced on that very day; and when it was afterwards ascertained that the prediction had exactly corresponded with fact, it would be regarded as an invincible proof of his divine mission" (J. D. MICH.). Ew. makes the prophet act on that day "in an altogether

animated way, as if the siege of the distant city had been set in array against himself." He supposes also that the anticipation of soon losing his wife by a sudden stroke was a "prementition." Umbreit interprets the matter in almost the same way, by regarding the wife of the prophet as "prostrated by a severe illness," so that he foresaw her speedy death. Hitz. admits that "anything fortuitous is not to be imagined; and all the less, from the fact that we have here nothing to do with premonition, since the certainty of the tone, and the definiteness with which Ezekiel speaks of the subject, must rest on a proper knowledge of the fact." With his decision in favour of a *va-ticinium post eventum*, not only the prophetic, but also the moral character of Ezekiel falls to the ground.

2. "The earth drinks in the blood which is righteously shed, or covers it, so that it is not avenged on him who shed it; on the other hand, it is said of the blood which is to be avenged, that the earth covers it not, or discloses it in its season, Job xvi. 18; Isa. xvi. 21" (Cocc.).

3. ["As to the principle of dealing, there is no essential difference between what God did then with Israel, and what He still does with those who stand in a similar relation to Him, and pursue a similar course. Where there is the profession of a belief in God's word, and a regard to God's authority, though intermingled with much that is false in sentiment, or unrighteous in conduct, there must still be dealings of severity and rebuke, to bring the professor, if possible, to a sense of his sinfulness, and lead him to renounce it; but, failing this, to vindicate concerning him the righteousness of God, and leave him without excuse if his iniquity should prove his ruin. In the case of sincere, God-fearing people, the severity exercised will always be attended with salutary results; for they have the root of the matter in them, and are sure to profit by the chastening of the Lord. But with those who have the profession only, without the principle of true godliness, the iniquity is clung to in spite of all the severity that is exercised, until the wrath falls on them to the uttermost. There is enough in New Testament Scripture, and the experience of men under the present dispensation, to warrant us to expect so far a similarity in God's method of procedure to the representation here given of His conduct toward Israel. But, on the other hand, a difference may also be expected, in so far as His dealings now, in accordance with the genius of the new dispensation, respect men more as individuals, less as public communities, and bear more immediately upon their inward state and spiritual relations. He who would regard aright the operations of the Lord's hand, and profit by the corrections of His rod of chastisement, must keep a watchful eye upon the things that concern his own experience and history. There may be signs of the divine displeasure sufficient to startle the tender conscience, and call for deep humiliation of spirit, while nothing appears outwardly wrong, and all may even wear a smiling aspect as far as regards social and public relations. Should there be a restraining of divine grace within, an absence of spiritual refreshment, a felt discomfort of mind, or an obvious withdrawal of spiritual privileges, there is beyond doubt the commencement of a work of judgment; and if such marks of God's displeasure are slighted, others of a more severe and alarming kind may assuredly be looked for.

But as men's tempers and circumstances in life are infinitely varied, so there is a corresponding variety in the methods employed by God to check the risings of sin, and expel its poison from the heart. And it is the part of spiritual wisdom to seek for the wakeful ear and the discerning eye, which may enable one to catch even the earliest intimations of God's displeasure, and so improve these as to render unnecessary the heavier visitations of wrath."—FAIRBAIRN'S *Ezekiel*, pp. 262, 263.—W. F.]

4. Hengst., in denying the reality of the death of Ezekiel's wife, states the proposition that "a moral relation like marriage cannot be degraded to a mere mode of representation;" as if this would less be the case if we had before us "only a vividly drawn figure!" This death is just as little a "mere mode of representation" as anything else which, ordained by God, happens specially to His children and servants. But the moral significance of the event for Ezekiel was altogether subordinate to the prophet's significance for the people. That which was merely purifying trial to him was to be punishment to them. "He endures," says Schmiedler, "the pain, like other sufferings of his prophetic office, as the servant and instrument of God for Israel, in order to lead the people to saving repentance." "God by no means spares His servants, and they endure willingly, because they know that the Lord in His own time makes all things work together for good, and because they are always ready to offer up to Him in love and confidence whatever He requires." We must not forget that Ezekiel was set as a "portent" for the people; comp. at ch. iv. (Doct. Reflec. 4), ch. xii. Thus, according to the individuality of his official position, for which his loving sympathy with his people is the psychological medium, he is a type in virtue of a personal symbolical substitution or representation. Ezekiel prefigures, in a most painful domestic experience, the judicial punishment which is ordained of God for the people, with whom he is joined by personal sympathy, as well as by the fact of being equally an exile. It might be said that a Messianic element here makes itself apparent in the prophet. The symbolism of marriage in relation to Christ and the Church (Eph. v. 32) harmonizes with this theological explanation of the case. Consider, besides, the reference to Jer. xvi., on which Hävernick lays stress.

5. The instructions received by Ezekiel in connection with the death of his wife are very remarkable. They suggest various inferences, both as to his own character as the servant of God, and as to the nature of the prophetic office. While the prophet was frequently one of the most gifted, and always one of the most honoured of men, he was at the same time one of the most severely tried. Like all places of honour in the kingdom of God, the position of a prophet involved the bearing of burdens which were exceptionally heavy. The closeness of his fellowship with God had two sides—a dark as well as a bright. For his high degree in the kingdom of God he had to pay a great price, by being pre-eminently a cross-bearer. He was taught, and often by painful experiences, that it was necessary to "count all things but loss" for God; "to hate father and mother and wife and children and brethren and sisters, yea, and his own life also,"

in order to fulfil the duties of his high office. Only in so far as he had learned this truth did he attain to the character of the ideal prophet. A perpetual spiritual law was enunciated by our Lord, when He said, at least in effect, to the ambitious sons of Zebedee, that drinking of His cup and being baptized with His baptism, were the conditions of occupying places of honour in His kingdom. This law held in the Old Testament period no less than in the New. The man who was distinguished from his fellows by receiving power to inherit all the ages, to dip into the future and comprehend the near and the remote in a single gaze of his divinely opened eye, to understand and proclaim the eternal moral principles according to which God determines the order of world-history, to be, in short, a prophet, was also distinguished from them by profounder experience of sorrow, suffering, and self-abnegation. The words which were spoken by God in reference to Paul, when he was about to be introduced to the apostolic office, might have been applied, with scarcely a verbal change, to Ezekiel, or to any of the ancient prophets, when they were called to their life-work: "He is a chosen vessel unto Me to bear My name before the Gentiles, and kings, and the children of Israel; . . . I will show him how great things he must suffer for My name's sake."

Self-consecration was an essential condition to the proper fulfilment of the duties of the prophetic ministry. The prophet was required to devote to God the energies of his mind and soul, the treasures of his heart,—all that he prized most; for God regarded them as His own, and might use any, or all of them, as instruments for the carrying on of His work. The tasks which God enjoined presupposed this complete surrender on the part of His servants. Their accomplishment would have been impossible otherwise. The prophet was often asked to do things difficult, disagreeable, or even unnatural, in order that effect might be given to his divine message. For, when the spoken word was not regarded as sufficient, it was supplemented by the acted word or the symbol, in the choosing of which, regard was had, not to the comfort, convenience, or private feelings of him whose duty it was to set the symbol forth, but only to its power to teach and impress. Often, indeed, the symbols chosen were of such a kind that the employment of them did not necessarily involve self-denial; but the case was altered, when acts and experiences of the private life of the prophet which touched his deepest feelings, were regulated and controlled so as to transform him into a personal symbol. Thus, for the sake of perfecting him as a teacher by signs, Hosea was commanded to form peculiar domestic ties, to which natural feeling would have disinclined him. And whatever view be held as to the Divine intention in taking away Ezekiel's wife by a stroke, her death was used as a symbol of a great public calamity, whose character was further symbolized, by the prophet's deportment under his affliction, in which he was influenced by a regard to his mission only. When he went forth to the people on the morning after his bereavement, he could have said in a double sense, "The burden of the Lord."

The fact of God imposing upon Ezekiel the command to repress all signs of feeling, and, notwithstanding the suddenness and severity of

the stroke, to be calm and self-controlled, proves that the servant of God must lead a life of self-sacrifice, that individual feeling must be merged in the higher claims of duty; while the promptness and perfection of his obedience show how well he had learned to subordinate all things to the fulfilment of his ministry, and how all-absorbing was his desire to arouse his people to a sense of things spiritual and divine. That the affliction which came upon him was most crushing, may be inferred from the nature of the case and from the narrative. To one who could be described as "the desire of thine eyes," the prophet must have been knit in tenderest love, and he would feel the bereavement all the more because his nature was intense and lonely, his soul, one which dwelt apart. Deep must have been the sense of desolation which filled his heart, when he knew that he was to be for ever deprived of the sympathy which was so grateful because so rare, so helpful because so loving, and so trusted because it had never failed. But the manner in which God communicates His purpose, and the use which He asks the prophet to make of the bereavement, assume his possession of the intensest spirituality of mind and devotion to his prophetic mission. The bereavement is regarded entirely as to its possible bearing on public utility, and not once as to its bearing on private happiness. The prophet's private feelings are ignored, except in so far as their natural expression is forbidden; God foretells him of his affliction, not so much that he may be prepared to bear, as that he may be prepared to use it for the fulfilment of his ministry. No compensation for the desolation of his human heart is hinted at except this—that he shall enjoy, on account of his affliction, the opportunity of preaching by new symbols of unusual impressiveness—of becoming himself an eloquent symbol. What he suffers as a man may be counterbalanced by what he shall accomplish as a prophet. For the anguish of bereavement, for the pain of self-repression, of abstinence from every expression of grief, from even the sweet solace of tears, he may find some compensation in being enabled, by means of his own circumstances, to place the future before the minds of his people, in a way fitted to make them realize the coming woe, and to arouse them to repentance. His great sorrow hidden in his heart, Ezekiel, the servant of God, proceeds to the work which God gave him to do. The shadows which appeared to rest on his soul proceeded, less from the recollection of his own bereavement, than from foresight of the calamities of his people. His private sorrow seemed to be overlaid by an anticipation of the greater sorrow which was to affect them. His manner seemed to say, "Weep not for me, but weep for yourselves and for your children." As he was a "portent" to Israel, so, by his beautiful, self-forgetting devotion to prophetic duty, which was made possible to him, not merely by the grace of God which accompanied the command of God, but also by the powerful sympathies of his own sanctified nature, Ezekiel is an example to the servants of God in every age.—W. F.]

HOMILETIC HINTS.

Ver. 1 sq. "Ch. xxiv. is to be regarded as a farewell" (HENGST.).—One goes on speaking till the last moment. "As the hour for bringing

help to the pious is fixed, so also is the hour for executing God's vengeance on the wicked" (STCK.).—"This happened in our month of December" (L.).—That which is carried out at Jerusalem is written down at Babylon.—"He who is condemned to death knows not the day, which his Judge, however, knows well" (STCK.).—Our calendar should be a very different one were the days noted according to God's bidding.

Ver. 3. "God loves to say to man what He means to say to him by means of intelligible figures; therefore preachers should avoid obscuring His word with ambiguities" (L.).—In the wrath of God, because it is His despised love, as in the love of God, there are intensity and vehemence.—In the time of God's judgment all the excuses of men will fall to the ground.—Ver. 4. God is already gathering to His judgment-seat those whom He will judge.—Ver. 5. Divine punishment overpowers even the strongest.—Even the best is not too good for God's chastisements.

Ver. 6 sq. Man's sentence and God's sentence upon cities.—A woe follows on shed blood.—The rust on the caldron.—"Sin is the rust which cleaves to us all" (STCK.).—Ver. 7. "On account of the blood of Christ, shed at Golgotha, Titus at length burned the city" (A LAP.).—Ver. 8. God's leading and governing apparent amid the sins of men.—Ver. 9 sq. The ascending climax in the judgments of God.—He who will not hear must feel.—"God easily finds wood in abundance" (STCK.).—The ungodly shall not stand in the judgment.—"An evil conscience is a small caldron above a great fire" (A LAP.).—Ver. 12. God's fruitless efforts, what an awful prelude!—The abuse of divine grace.—"Thus also it was not cleansed by Christ, who had wearied Himself in labours for Jerusalem even to hot tears" (JEROME).

Ver. 15 sq. God takes away,—this should never be forgotten in any case of bereavement.—The Lord has taken away,—Job's words, Ezekiel's experience. "God wills that we should give up, at His command, all that is dear to us in this world" (TÜB. BIR.).—Not lost, but gone before. "Righteous people are often snatched away from the evil to come" (L.).—The children of God are not therefore insensate stones, but they desire to observe the God-appointed limits in their grief.—The Jews laid great stress on pomp in their mourning; and with how many Christians that is the whole or the principal part of mourning!—"No one should do as Ezekiel did unless commanded by God" (STCK.).—Ver. 18 sq. "In all things, even in what is hard for us, we should obey the divine command" (TÜB. BIR.).—"That which is impossible to our own natural power can become possible through the power of grace. Obey, then, even when it seems impossible to thee, and believe that the needed help will be given thee" (ST.).—Ver. 20 sq. "Oh, the punishment, when God Himself profanes His sanctuary, and takes away the light of true religion!" (TÜB. BIR.).—Sorrow without comfort is great sorrow.—Ver. 24. "Preachers of repentance must be signs to the unrepentant, and teach them not only with words, but also with their whole life" (CR.).—Ver. 26. The lame post from Jerusalem.—"Carnally-secure men believe a human messenger sooner than a messenger of God" (STCK.).—Who believes our preaching!—"Now the thunders of God's judgment began to speak" (HENGST.).

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**THE TRANSITION FROM THE PROPHECY OF JUDGMENT TO THE
• PROPHECY OF COMPASSION, OR THE PROPHECIES AGAINST
THE ADVERSARIES.**

A-B. CHAPTERS XXV.-XXXII.

THE TRANSITION FROM THE PROPHECY OF JUDGMENT TO THE PROPHECY OF COMPASSION, OR THE PROPHECIES AGAINST THE ADVERSARIES.

THE prophecies against the heathen nations are put here into one collection, as is the case also in Jeremiah and Isaiah (Introd. pp. 10, 11). The common character of their contents admits of their standing thus together, whilst they are also distinguished from each other by occasional chronological notices. From ch. xxix. 17, it is probable that the prophet made up at that time the preceding smaller collection, if not the greater one, of his whole book; comp. ch. xl. 1. According to most, however, these prophecies actually lie between ch. xxiv. and xxxiii.

"The prophecies (Kliefoth remarks) against foreign nations, that is, against heathenism and the heathen world, against the worldly power as opposing the kingdom of God and its development, form continually, since the prophecy of Balaam (Num. xxiv. 17-24), a separate chapter of prophecy." So is it first of all in Obadiah, then also in Joel, Amos, etc. The later prophets in this lean upon their predecessors, whose prophecies they partly employ by citation, partly supplement and expand.

The thought which dominates the collection of Ezekiel is that of judgment, as seen in the burning of Jerusalem, the flight-fire. Ezekiel, in consequence, limits himself in the survey he takes of the heathen, as that is also still further limited, that no reference is made in it to the Chaldeans.

Only the idea of judgment connects exactly with ch. xxiv. The discourse of judgment as now to go forth upon the adversaries was, as the silence of compassion had been, "an astonishment," in respect to its being appointed to the prophet for this particular time. If the prophecies are viewed as an appendage to the first main division, the connection can scarcely be conceived of more precisely.

The judicial character of these chapters, however, still keeps within the historical position, —the recompense which actually takes place in the world's history. Among the peoples that here make their appearance, there occur the heathen members of the coalition against Babylon, those who partook in Judah's breach of oath and fidelity, denounced in ch. xvii. The prophets are "the divinely-authorized conscience-preachers," as Tholuck designates them, "the directors of conscience whether wished for or not," who stand among the people, "as the wakeful eye of the God of Israel." The judgment of Judah must go forth from them upon these heathens; for that in human affairs there prevails a holy ordering of retributive righteousness is the general theme of prophecy.

The limitation in Ezekiel's predictions to judgment is not to be regarded as an exclusion of the heathen from Messiah's salvation. For out of the judgment, as for Israel, so also for the heathen, comes forth the great salvation of the future destined to embrace both. Ezekiel stands in no antagonism to the other prophets as regards their prophetic announcements on the heathen nations. It is enough to compare ch. xvi. There is merely a certain difference between him and them in this respect. "But he still holds by the right landmarks; temporal subversion alone, the loss of their political and civil existence, is what he threatens them with; but that a remnant of them should survive, according to the word of the earlier prophets, and that this might spiritually attain to blessing, he leaves open, without contradiction" (Kliefoth).

That the idea of judgment specially controls the following collection of Ezekiel has its explanation in his prophetic mission. It is so precisely adapted to this, that, in consequence, we find in this collection no prophetic judgment against Babylon. The explanation which is given, even by Hengstenberg, that "no reason existed for his braving the danger," can afford little satisfaction; must "the personal relations" have been pleasantly adjusted for an Ezekiel? If ch. xxi. 30 sq. is not to be understood as directed against Babylon (see, however, at the passage), the silence of Ezekiel generally respecting the judgment upon Babylon, and in par-

ticular the absence of any prediction of judgment in the section ch. xxv.-xxxii., finds its explanation simply in his position and calling in the exile. That Ammon, Moab, Edom, the Philistines, Tyre, Sidon, Egypt, were accessaries to the judgment upon Judah, to Judah's faithless breach of oath towards Babylon,—this of itself would have made Babylon's place in the midst of them fit badly. In that respect alone it would have injured the moral nexus. Still more, however, in another respect was silence upon Babylon's judgment ordered. It may be enough for this to point to ch. xxiii. 45; for that other decisive respect is the circumstance that Babylon had, in God's name, to execute judgment as well upon the nations in question as upon Judah-Israel. Ezekiel's prophetic mission we have recognised to be that of the prophet of Jehovah's glory in the exile; and likewise, the revelation of the glory of Jehovah meets us immediately in the 1st chapter as primarily taking effect in judgment and through righteousness. Hence it follows that it was also very suitable to the prophetic mission of Ezekiel, since it accords with the glory of Jehovah as now manifesting itself, that Babylon, its instrument, should directly appear only as such, in the light of the divine judgment and the divine righteousness upon Israel, and upon the related heathen nations. The exile in its primary aspect was judgment, the judgment of God, which Babylon inflicted. With this did not suit a prophetic judgment also upon Babylon. [More especially as one of the prevailing tendencies of the time was to overlook the hand of God in the present elevation of Babylon to its high ascendancy, and to fret against the dominion which God had for a season given her over the nations.—P. F.] It should necessarily, too, have obscured the more direct impression to be produced. "Whosoever," says Hengstenberg, "obtained an insight into the whole of God's judicial acts, must have been powerfully drawn away from politics to repentance."

That the announcement of judgment, and of judgment alone, upon the heathen was done for the sake of consolation, which was implied therein for the exiled,—that such a consoling must here already be regarded as the prophetic mission of Ezekiel, is without warrant, according to ch. i.-xxiv., and is certainly not agreeable to the manner in which ch. xxv.-xxxii. are connected with that principal portion of our book.

It becomes, then, a matter of special importance to justify the position of this collection of predictions here against the heathen after ch. xxiv., with the contents, design, etc., of these predictions. The question of *place* goes first; the question of *time* follows as the second. For as their fulfilment took place later than the downfall of Jerusalem-Judah, so their announcement also took place, and consequently the reading of them, first at the time of the second main division, so that they might also serve as a foil for this. Considered from the point of view of the later publication, we may therefore conjoin with the mode of connecting this collection relatively to the first main division, a transition-character to the idea of the second main division of our book, as scattered and occasional indications of such a transition are to be found in ch. xxviii. 24 sq., xxix. 21. "These prophecies present themselves as forerunners of cheering intelligence, in so far as the downfall of the heathen powers here announced is throughout total and definitive, whereas hope is still always left to Israel" (Hengst.). This is also to be considered in accordance with the same, that the injury done to Israel is brought prominently forward among the causes of the divine judgment upon the heathen, ch. xxv. 3, 8, 12, 15. Ewald remarks, besides, that the punishment of Edom was expected from Israel, and for the Philistines immediately from Jehovah Himself, which would connect more closely with the manner in which the prophet, onwards from ch. xxxiii., is going to speak of Israel (comp. also Introd. § 6).

In agreement with the general considerations affecting the whole, which serve to justify the position and character of the following collection, there is also to be noticed this and that individual trait in the particular parts, which belong alike to the form and to the substance of these predictions.

There are *seven* separate prophecies; and to this number, says Hitzig, "he very persistently adheres." With a *symbolic* tendency, the Philistines are reckoned in the number, who do not appear as members of that coalition in Jer. xxvii.; and so, too, Tyre and Sidon are kept quite apart from each other, as in Jeremiah. "The placing together also of four nations immediately at the beginning, while three follow, indicates the clear consciousness with which the author is minded to make out a seven number" (Hitzig). This intentional form should be reckoned as belonging to the transition-character of the portion ch. xxv.-xxxii.: *On the ground of the covenant of the Eternal with Israel*, the judgment upon their open and secret enemies goes forth. In these judgments, therefore, Jehovah brings to remembrance His covenant with Israel.

Ewald delineates the particulars of the prophetic series geographically as beginning on the north-east from Judah with Ammon, thence turning southwards toward Moab, going down with Edom entirely to the south, thereafter bending in a western direction to the Philistines, then in the west stretching again to Tyre and Sidon, lastly to Egypt. Hävernicks finds a beautiful harmony in the following connection between the individual predictions:—First, peoples that were in open enmity to the theocracy, ch. xxv.; then, in Tyre and Sidon, haughtiness, fleshly security, ch. xxvi.-xxviii.; finally, their combination in Egypt, ch. xxix.-xxxii. Keil has

with good right perceived a distinction between Egypt and the other nations; but to suppose a formal twofold division on that account of six and one, destroys the symbol of the number seven, and is not warranted by that distinction, which lies much deeper than Keil has indicated (comp. Doct. Reflections, ch. xxix.—xxxii., 3). The idea of the coalition rather appears to have been distributed after this manner: first the four nearer are mentioned, then the two more remote members, whereupon the proper fulcrum of the whole conspiracy discovers itself according to its real significance. The coalition could as such also historically have been one first against Babylon, and the last Egypt alone (comp. at Jer. xxvii.), and so giving play to the sequence in respect to time. With this agrees the just remark of Keil, that, as well in ch. xxviii. 24 sq. as in ch. xxix. 21, a prospect full of promise for Israel forms a *cæsura* in the heroic measure of the members.

According to the specific chronological statements (see Introd. § 6), there result, as successive series of prophecies against the heathen, since the indeterminate, if special reasons to the contrary do not exist, become determinate through the immediately preceding chronological indication:—1. Ammon, Moab, Edom, the Philistines, ch. xxv.; 2. Egypt (first and second word), ch. xxix. 1–16, xxx. 1–19; 3. Tyre (first, second, third, and fourth word) and Sidon, ch. xxvi.—xxviii.; 4. Egypt (third word), ch. xxx. 20–26; 5. Egypt (fourth word), ch. xxxi.; 6. Egypt (fifth word), ch. xxxii. 1–16; 7. Egypt (sixth word), ch. xxxii. 17–32; 8. Egypt (concluding word), ch. xxxi. 17–21.

1. AMMON, MOAB, EDM, AND THE PHILISTINES (CH. XXV.).

- 1, 2 And the word of Jehovah came to me, saying: Son of man, direct thy face
 3 to the sons of Ammon, and prophesy upon them. And say to the sons of
 Ammon, Hear the word of the Lord Jehovah: Because thou sayest "Aha"
 to My sanctuary, for it is profaned, and to Israel's ground, for it is desolate,
 4 and to the house of Judah, for they have gone into banishment: Therefore,
 behold! I give thee to the sons of the east for a possession, and they place in
 thee their enclosures, and make in thee their dwellings: they shall eat thy
 5 fruit, and they shall drink thy milk! And I have given Rabbah for pasture-
 ground [stable] of camels, and the sons of Ammon for the lair [resting-places] of
 6 flocks; and ye know that I am Jehovah. For thus saith the Lord Jehovah,
 Because thou didst strike the hand [in the hand], and with the foot didst stamp,
 and didst rejoice thyself in all thy despite in the soul upon the ground of
 7 Israel; Therefore, behold! I have stretched out My hand against thee, and
 have given thee for food [booty] to the heathen; and I root thee out from
 among the peoples, and make thee to perish from among the lands: I will
 8 destroy thee! and thou dost know that I am Jehovah. Thus saith the
 Lord Jehovah: Because Moab says, and [as] Seir: Behold, as all the heathen
 9 is the house of Judah. Therefore, behold, I open the shoulder of Moab,
 from the cities, from his cities, from his end, the ornament of the land, Beth-
 10 Hajesimoth, Baal-Meon, and toward Kirjathaim, To the sons of the east, to
 the sons of Ammon; and I have given it for a possession, that the sons
 11 of Ammon may not be [any more] a remembrance among the heathen. And
 12 on Moab will I do judgment; and they know that I am Jehovah. Thus saith
 the Lord Jehovah: Because Edom exercises vindictive revenge upon the
 house of Judah, and they made themselves guilty and guilty, and avenged
 13 themselves upon them; Therefore, thus saith the Lord Jehovah, And I have
 (there have I) stretched out My hand upon Edom, and I root out from him
 man and beast; and I have given it for salvation: from Teman and to Dedan
 14 shall they fall by the sword. And I have given My vengeance on Edom by
 the hand of My people Israel; and they do on Edom as My wrath and My fury
 15 is; and they know My vengeance—sentence of the Lord Jehovah. Thus saith
 the Lord Jehovah: Because the Philistines act in revenge, and vengefully
 revenged themselves in disdain, in the soul, for destruction, everlasting enmity;
 16 Therefore, thus saith the Lord Jehovah, Behold, I stretch out My hand
 against the Philistines, and root out the Cherethim, and destroy the remnant
 17 by the coast of the sea. And I do on them great revenges, in punishments
 of fury; and they know that I am Jehovah, in that I give on them My revenge.

Ver. 7. מַנְיָן, Sept. Arabs.

Ver. 8. Sept.: . . . ἡ εἰς τὴν Ἰερουσαλὴμ καὶ Ἰουδα.

Ver. 9. . . . ἀπὸ τοῦ πολέμου ἀμνηστῶν αὐτῶν, ἰσχυρῶς γὰρ, . . . ἵνα οὐκ ἔσται πάλιν παραβλασμία

Ver. 12. . . . καὶ ἰμνησθήσονται αὐτὸν ἐξ ἡμερῶν διὰ τὸν,

Ver. 13. καὶ ἐν θαλάσσις διασκορπιστοὶ ἐν ῥέματι—

Ver. 15. Sept.: . . . οὐκ ἔσται ἡ ἐκείνων αἰωνία, —implentes inimicitias veteres—

Ver. 16. Vulg.: . . . et interficiam interfectores.

EXEGETICAL REMARKS.

Vers. 1-7. *The Ammonites.*

The time is not specified in ver. 1. As will be seen from what follows, however, the final execution of judgment on Jerusalem is presupposed. If the actual fact is assumed, the prediction would have its proper place after ch. xxxiii. (JEROME). The presupposition, however, is that only of anticipation, the position of the prophecy being taken from the idea of the connection with ch. xxiv. As the prophet foretells how it is going to be with Ammon, there is a pointing backwards also to what Ammon has been. It cannot behave itself otherwise than it has been perpetually manifesting itself. See Doct. Reflections, i. 3.—Ver. 2. Comp. ch. vi. 2, xxi. 2, xiii. 17. With eye and hand.—Comp. for the following prophecy that already pronounced against Ammon in ch. xxi. 28 sq.—Ver. 3. Ch. vi. 3, xiii. 2. Where parties look merely at results that are pleasing to them, they ought assuredly at the outset to be called upon to hear, and, indeed, what Jehovah says, not what they may themselves think, and approvingly give one another to hear.—The current speech of Ammon (אֲמֹנִי)—feminine as a nation, the popular community—significantly places itself directly over against *My sanctuary*. In the judgment of it His people vanish, as in His compassion their sins vanish; He meets on behalf of this people the *Abba*, the malignant joy, of their enemies; comp. ch. xxiv. 21. At the same time, the enmity of Ammon is thereby, from the first, marked as blasphemy of the Spirit who ruled over and in Judah-Israel. It is not merely injury to the land and people (ch. xxi. 28), that their national, human form of existence should be shattered to pieces, although there should be this also, in accordance with what follows. In the latter respect, the neighbourly relation has to be thought of, which, in point of space, was relationship of the nearest kind, to say nothing of what there was of blood-relationship, in conse-

quence of the derivation through Lot.—בְּנֵי־לֵךְ, HENGST.: "went as exiles;" comp. ch. xii. 11.—Ver. 4. The offence draws after it the punishment, wherein Nebuchadnezzar entirely falls into abeyance. Jehovah comes forth, and the *sons of the east*—according to Grotius and others, undoubtedly the Chaldeans; according to that which is here declared of them, and always elsewhere, the Arabian tribes—descendants of Ishmael, the Bedouin, especially as in the text it is not properly the execution that is assigned to them; but they, after the judgment took effect, only gave conclusive evidence of the completed fact. They are in a sort of way classical for this, since "they always appear where fire and sword have wasted a country" (HENGST.), or generally where a place has become desert. "The old Ammonitis, the ruin of which began in the time of Nebuchadnezzar, and continued thence forward without interruption, is abandoned to the Bedouin Arabs to

this day" (HENGST.).—HITZIG translates: "and settled in these shall be their pens;" but מַנְיָן is probably Piel, though only here. מַנְיָן are the enclosures (for cattle) of a nomad village.—The repeated מַנְיָן impressively dismisses the Ammonites from their territory, because others have taken their place.—Besides the fruit of the ground (פֶּרֶךְ), there is mentioned exhaustively the produce from the cattle-tending.—Ver. 5. There is here still an especial signifying of the old Ammonite capital city, Rabbah, ch. xxi. 20 (later, Philadelphia). HENGST.: "the name (the populous) in melancholy contrast to what follows, as camel and wilderness go inseparably together;" comp. Amos i. 14; Jer. xlix. 2. The sons of Ammon, parallel for "their other cities" (Zeph. ii. 9). [Surely a somewhat peculiar parallel: the sons of Ammon are just the Ammonites; men, not cities or places. But they were to be given "for the couching of flocks"—flocks for men, and not that merely, but flocks in a state of perfect repose. In plain terms, the agricultural parts of the country were to become pastoral—where men were wont to be seen labouring, there should only be found sheep browsing or resting.—P. F.] In the present day, Rabbah, while it has great ruins, for example, of a theatre belonging to the Roman period, yet it is wholly destitute of inhabitants. Arabians with camels met Seetzen in the neighbourhood, dangerous people for a visit to these ruins. When Buckingham spent a night among the ruins, an Arab was pitching there; and the traveller could not sleep for the bleating of sheep, the neighing of horses, and the barking of dogs.—The transition to the Ammonites themselves is prepared for ver. 6 (וְדִמְיוֹ).

Ver. 6. Comp. for the gestures, ch. xxi. 14, 17, vi. 11. The undoubted import is given by the and thou didst rejoice. The malicious joy is strengthened, marked, and deepened, since, as hand and foot were not wanting in it, nothing failed of despite; it was whole and entire: *is the innermost soul*. (HITZIG: "So that one is therein with the soul, with passion; therefore with the whole heart's contempt of which you are capable.")—Ver. 7. Hand against hand. Instead of לֶבֶן, for food, the Qeri has לֶבֶן, for booty. But "booty" expresses too little, where an "allotment," a portion had been explicitly assured, and in the comparison at ver. 4 is so very suitable. HITZIG only objects that "the book of Daniel is not contemporaneous with Ezekiel;" for in Dan. i. 5, 8, etc., מִן־לֶבֶן is used of court-food [this latter word being thought by Hengst., Häv., and others to countenance the text against the Qeri here.—P. F.]

Vers. 8-11. *The Moabites.*

The association of Edom, by means of the mountain (Seir), with Moab in this affair, im-

plies that the sentiment uttered was one that had a much more extensive prevalence, and already provides a ground for the later judicial sentence upon Edom. What they say amounts to disavowal and blasphemy of the Spirit in Judah. Comp. with Ammon (= where is now their God?).—Ver. 9. The punishment is, as in the case of Ammon, that the land is opened to the nomadic Arabians (ver. 10), and primarily, indeed, with an eye to the fortified cities. The portion contemplated therein, because it was the upper north side which leant on Ammon, is called the shoulder of Moab, on account of the position, which is more clearly indicated in what follows, probably not without respect to the gradually ascending or sloping ground; but hardly, with Grotius and Hengst.: “because there blows and sword-strokes are most easily applied,” of which nothing is said. From the cities (the π on no account to be taken in a privative sense, with Hitzig: “bare of cities”) commences the opening very intelligibly; then occurs the strongest opposition, and, indeed, from the cities, which are designated as from the end (not: “to the last,” for to how far has not yet been said), as border cities in the extremity of the land, according to the supposed side; so must the rest of the land assuredly lie open, as it is called the ornament of the land, therefore that which is brilliant by its fruitfulness, or perhaps by rich pastures. After some cities, mentioned by way of example, there is expressed in to Kirjathaim the point how far, and the intended compass is marked off.—בית הישיבות, south or south-east from Jericho, on the Dead Sea (Bethsimuth, Besimoth), signifies house of the wastes—might it be Suaima, on the north-east border of the Dead Sea?—Baalamon, now Ma'in, the considerable ruins of which Seetzen saw from a distance, lying on the east of Attarus, where there are said to be springs.—Kirjathaim, west of Medaba, el Teym (†). These cities clearly point to the ancient inheritance of Reuben (Josh. xiii.); but when the Assyrians led into captivity the transjordanic tribes, the Moabites obtained possession of them. Comp. on ch. xxi. 36 [28] sq. (EWALD: “Therefore I now loose Moab’s crown from the cities.”)—Ver. 10. π , on to, upon Ammon and also Moab (ch. xvi. 87). HIVERNIK: “primarily upon Ammon, then pouring itself forth upon Moab.” The Ammonites still stand forth directly before the Moabites. Comp. on ch. xxi. 37 [32].—Ver. 11. When the land of the Ammonites should fall into the enemy’s hand, then would similar divine judgments be executed on Moab, ch. v. 10. (Comp. besides, Isa. xvi. 6; Jer. xlviii.)

Vers. 12-14. *The Edomites.*

The charge in respect to sinning mounts up; for as Edom appears in ver. 8 as the ringleader against the people of the Lord, so is it as intellectual supremacy.—Ver. 12. The old spirit of revenge, in which he had acted from the olden time, still keeps by his side. While in the more distant relationship of Ammon and Moab, malignant joy is the expression of hostile feeling, with Edom, in his much nearer relationship, the same feeling vents itself in actions of revenge (עשיתו כנקם נקם): hence the charge of sinful

procedure as the incurring of guilt; comp. besides, Gen. xxxvi. 31 sq., xxvii. 17 sq.; Obad. 10 sq.; Amos i. 11; Ps. cxxxvii.—Ver. 13. In such dealings the stretching out of the hand is plain enough (ver. 7). The π , and, denotes continuation of the foregoing punishments, which form one chain.—Ch. xiv. 13, 17.—Ch. v. 14.—From Teman to Dedan designates the land of the Edomites from south to north.—Ch. xxiv. 21.—Ver. 14. Revenge for revenge. So also My people Israel is set over against Edom, without, however, thereby referring to the mode of the execution. Since Israel is here so expressly announced as the executor of the divine vengeance, Nebuchadnezzar cannot possibly be thought of in connection with it; but we must think of the times of the Maccabees (John Hyrcanus). The Messianic interest must not be brought into view. The compulsory reception into Israel, whereby the Edomites ceased as a people, is plainly to be regarded as the proper execution of judgment, as this national annihilation.

Vers. 15-17. *The Philistines.*

The Philistines are in ver. 15 joined to Edom on the side of their doing (ver. 12 sq.); to Ammon-Moab on account of their contempt of the people of God. The latter was the inmost feeling, hostility the impelling force, wherein the distinction from Edom lay. For destruction, this is the design, the abiding tendency. The everlasting enmity reaches back to the earliest days. A perpetually enduring war is the standing feature of the relation, while fixed hostility was the root of it.—Ver. 16. The outstretched hand, as in vers. 13, 7.—The effect of the action on the Philistines is the extirpation of the Cherethites, a name manifestly given, not to a part of this people, but to the whole of the Philistines, for the sake of the paronomasia. HENGST.: “The name Philistines probably signifies the emigrants, those from the regions on the Black Sea, from Colchis and the adjacent Pontic Cappadocia, Kaphtor. Of substantially the same import with this name is *Kretim* (Eng. form: Cherethites), that is, the extirpated, namely, from their native country. These Kretim are now to become a second time Kretim; their name shall verify itself anew.”—The annihilation is announced as total, including the remnant also by the coast of the Mediterranean Sea. To this also corresponds the closing word, ver. 17: in punishments of fury, as at ch. v. 15. “Jehovah Himself, never again ceasing” (HITZIG).

DOCTRINAL REFLECTIONS.

1. Ammon and Moab share together, not merely the incestuous nature of their origin (Gen. xix. 30 sq.), but the juxtaposition of their residences, their historical outcome, in particular their hostility toward the people of God, which, having respect to what is said of them in the time of Moses (Deut. ii. 9-23), was the more unjustifiable in its manifestations. (See Doctrinal Reflections, 4, at the passage.) There is nothing to be alleged in vindication of it, for its root is to be traced to the strife, in Gen. xiii. 6 sq., which led to the separation from Israel,—a separation which was kept up by the latter with the utmost care and vigilance. It is therefore the natural contrast of the

carnal spirit against the Spirit of God—haughtiness its manifestation on the one side, injurious treatment on the other, blasphemy of the Spirit in all. The prescription in the law (Deut. xxiii. 3) is already a significant one as to the relation which existed between Israel and Ammon-Moab.

2. In the dark contrast, however, between Israel on the one side and Ammon-Moab on the other, the analogy is not to be overlooked; here also the elder (Moab), as there Esau, is the one that falls into the background. The younger (Ammon), on the other hand, bears the sword, and is named before the other. Both, as distinct tribes, disappear wholly at last in the Arabians.

3. Ammon and Moab, the demoniacal counterpart to Judah-Israel.

4. The people of God must undergo the experience which the man of God undergoes. Matt. x. 36; Mic. vii. 6. Out of his blood-relationships there springs a hostility even to blood. While this revolves around the Spirit that wrought in Israel, it could not but finally array itself against the Messiah, as He has Himself said that we shall be hated for His name's sake.

5. Edom might be the bad conscience of Israel. Esau himself, however, after Israel's night-conflict, met him in a gracious spirit, and parted from him in peace (Gen. xxxiii.). He who has wrestled with God, and has obtained mercy, has also overcome man. Thus it was only the respect paid to the kin-relationship, which in the case also of Ammon and Moab came into consideration, but was specially made mention of in regard to Edom (Deut. ii. 4), that determined the holding aloof on the part of Israel. But the nearer the affinity was in Edom to Israel, so much the more horrible appears the spirit of revenge, which will even avenge, because grace has been shown to the other, because to him on that ground precedence has been granted, in order to compensate for the disadvantage on the territory of nature. The revenge of Edom, which was just a relapse into the feeling of Esau (Gen. xxvii. 41), could not endure that Israel should be a separate, and what was called God's chosen, people. "Edom holds his ground constantly as the bitterest denier of the right of the first-born, of the divine preference of Israel" (KLIEFOTH). The vengeance of God could not in a more marked retribution manifest itself upon Edom than by the extirpation of his nationality, and that precisely in the form of an absorption by Israel.—Robinson delineates a scene in the land of Idumæa as it has come to be, *Res. ii. p. 502*: "We were now upon the plain, or rather the rolling desert, of the 'Arabah'; the surface was in general loose gravel and stones, everywhere furrowed and torn with the beds of torrents. A more frightful desert it had hardly been our lot to behold. Now and then a low shrub of the Ghudâh was almost the only trace of vegetation. The mountains beyond presented a most uninviting and hideous aspect: precipices and naked conical peaks of chalky and gravelly formation rising one above another without any sign of life or vegetation."

6. "The revenge of Edom on account of the precedence granted to Israel by God, his superiority, viewed in respect to its deep religious significance, is nothing else than the constant resistance, the permanent protest raised against the higher dispensation established by God, His method of salvation; and in that is mirrored a fundamental characteristic of heathendom generally" (HÄV.).

7. As in Ammon, Moab, and Edom there appear three degenerations toward heathenism, so the whole picture is fitly closed in by the heathenish Philistines (the Ἀλλοφύλοι of the Septuagint and the Apocrypha). Heathendom was round about Israel; it was the background, the soil from which his relief comes out so much the more distinctly.

8. "The four number (remarks KLIEFOTH) points to the four regions of the world, and so to mankind at large; it indicates that it will not fare otherwise with collective heathenism throughout the whole earth, alike inimical to the people of God, than it did with those hostile tribes which on all the four sides surrounded that people."

HOMILETIC HINTS.

Ver. 1 sq. "The fall of Jerusalem was in a religious point of view a catastrophe for the world. The subjection of the covenant-people under heathenish ascendancy is therefore no victory of heathendom over the true theocracy. Exactly the reverse: the apparent annihilation of Israel leads to a new resurrection of it. Out of its death-conflict there breaks forth a new glorious life, salvation in its world-overcoming power. Precisely now on this account does the period always more decidedly approach when the worldly power will discover itself as a broken one, when the kingdoms of heathendom, with all the splendour of their earthly glory, shall appear as evanescent powers of the past. Accordingly, the judgment upon the theocracy and the heathen on the one side stands in inseparable connection; on the other side, it is an essentially different one" (HÄV.).—"Judgment indeed begins at the house of God; but if the Father of the household does not spare the sons, how soon must it alight upon the others! This doctrine first of all shines forth from the connection of this chapter with the preceding chapters. Then, also, we see here how, with all the special solicitude wherewith God interested Himself in Israel, He still by no means let the heathen out of His sight, since He must show Himself to be a God also for the heathen" (L.).—"If thou wilt not rightly apply the gifts and loving-kindnesses of God, God can take them from thee and give them to another" (STR.).

Ver. 3. Hear: Ah, yes, it depends on the hearing! Give right ears, O God, to hear! He who suffers the damage need not care for the mockery; but sit not where the mockers sit: their seats, however festive they may be, have nothing to make them fast.—Ver. 4 sq. The Arabians, through Mohammed, were executors of punishment of quite another sort.—Ver. 7. "Thou canst think of no man so poor as thou thyself mayest actually become" (STRCK.).

Ver. 8 sq. However degenerate Christian people may become, Christian truth can never be as one ring among the well-known three rings.—"But we must watch that we do not cause the adversaries of the Lord to blaspheme" (W.).—What unites the world, separates it from the kingdom of God.—The Almighty God is in possession of a universal passport.—Grace makes friends, but also enemies; God, however, is expert with His enemies.—"It is best to learn to know God from His benefits" (STRCK.).

Ver. 12 sq. Edom's revenge his special hereditary sin.—"Revenge is God's, and not man's;

whosoever, therefore, anticipates Him in this, on him will He be again avenged. Let no one, then, recompense evil for evil" (TUB. B.).—"When relatives by affinity or blood become inimical to one another, they are much more embittered against each other than strangers" (O.).—Even the oldest grudge that nations have toward one another must be turned to peace through the power of the gospel; else God will place Himself between them, and finally root out the haters, who will not abandon their hatred.—Disdain and frivolous scorn may stalk on before; so much the more surely will God's judgment come after.

Ver. 15 sq. "It is an essential part and property belonging to the judicial administration of God, that He exercises vengeance on the ungodly; therefore He will have the same also preserved as an especial royalty, Deut. xxxii. 35" (CR.). Above all else, survey the old world—where remain those who were enemies to God and His kingdom? Their places know them no more. But God's word remains, as it has been verified in them.—The depopulated places of the ancient historical world.—"Israel was hated of all those nations, not on account of his sins, but for the sake of his religion. Thus the cause of Israel was God's cause. Blessed people, whom men cannot hate and slander without hating and slandering God Himself! The malignant contempt was recompensed with the extirpation of the remem-

brance, the hostile revenge with a divine revenge," etc. (KEITH).—"If these prophecies of judgment only came into complete fulfilment after the lapse of centuries, one still sees their fulfilment to this day before the eyes of travellers" (RICHT.).—[It is still to be remembered, however, that, as the prediction had respect not simply to the land of Edom (and the same applies equally to the other predictions of judgment), but to the land as connected with the Edomite race, "these desolations of later times have no direct relation to the Edom of Scripture; and if they are to be taken into account at all, it should only be as affording a collateral (or supplementary) proof of the judgment that was to befall the children of Edom. But it is the desolations of an earlier period, and above all, the utter extinction of Edom as a people, and that by the hand of Jacob, in which the more direct and proper fulfilment of the prophecy is to be sought. . . . At the present day there are, in certain parts of what was the territory of Edom, 'wadys full of trees, and shrubs, and flowers, and the eastern and higher parts are extensively cultivated, and yield good crops' (Robinson). Still the Edom of prophecy—Edom considered as the enemy of God and the rival of Israel—has perished for ever: all, in that respect, is an untrodden wilderness, a hopeless ruin; and therein the veracity of God's word finds its verification."—P. F. on *Prophecy*, p. 219 sq.]

2. TYRE AND SIDON (CH. XXVI.-XXVIII.).

CH. XXVI. 1. And it came to pass in the eleventh year, in the first of the month,
 2 that the word of Jehovah came to me, saying: Son of man, because Tyre
 [Heb. Zor] says upon Jerusalem, Aha, broken is [has become] the gate of the people;
 it turns itself [or, is turned] to me; I will be [become] full; she is [has become]
 3 desolate. Therefore thus saith the Lord Jehovah, I am against [over] thee, Tyre,
 and I bring up upon thee many nations [heathen peoples], as the sea mounts up by his
 4 waves. And they destroy the walls of Tyre, and break down her towers; and I
 5 sweep her dust out of her, and give her as a mere [bare] rock. A spreading of
 nets shall she be in the midst of the sea; for I have spoken—sentence of the
 6 Lord Jehovah—and she is for a booty to the nations. And her daughters which
 are in the field shall be slain with the sword: and they know that I am Jehovah.
 7 For thus saith the Lord Jehovah, Behold, I bring against Tyre Nebuchadnezzar
 king of Babylon, out of the north, a king of kings, with horse, and with chariot,
 8 and with riders, and company, and much people. Thy daughters in the field he
 will kill with the sword, and he gives against thee a battering-tower, and casts up
 9 a wall against thee, and places against thee a buckler. And the thrust of his
 breaker will he give against thy walls, and break down thy towers with his
 10 swords. From the abundance of his horses their dust shall cover thee; from the
 sound of the rider, and the wheel, and the chariot shall thy walls shake, at his
 11 entering into thy gates, as one cometh into a broken city. With the hoofs of
 his horses shall he tread all thy streets: thy people shall he slay with the sword,
 12 and the pillars of thy strength he shall throw down to the earth. And they
 plunder thy wealth, and despoil thy merchandise [thy commercial goods], and break
 down thy walls, and the houses of thy pleasure shall they pull down, and shall
 13 lay thy stones and thy timbers and thy dust in the midst of the sea. And I
 make to cease the noise of thy songs, and the sound of thy harps shall no more
 14 be heard. And I give thee as a mere [bare] rock: a spreading of nets shalt thou
 be; thou shalt be built no more: for I, Jehovah, have spoken it—sentence of the
 15 Lord Jehovah. Thus saith the Lord Jehovah to Tyre, Shall not the isles shake
 at the sound of thy fall, of the groaning of the pierced-through, at the murder and

- 16 murder in thy midst? And all the princes of the sea descend from their thrones, and lay aside their robes, and shall put off their embroidered garments: in terror shall they clothe themselves: upon the ground shall they sit and tremble
- 17 every moment, and are astonished at thee. And they raise over thee a lamentation, and say to thee: How art thou destroyed, inhabited, out of the seas, renowned city, which wast strong in the sea, she and her inhabitants, which
- 18 gave their terror to all her inhabitants! Now shall the isles tremble in the day of thy downfall, and the islands which are in the sea shall be amazed at
- 19 thy disappearing [i.e. going out]. For thus saith the Lord Jehovah, When I give thee as a desolate city, as cities [are] which are not inhabited, when I make thee
- 20 flood to come over thee, and the waters, the many, cover thee; and I make thee to come down with those that go down to the pit, to the people of ancient time; and I cause thee to dwell in the land of the depths, in wildernesses from of old, with those that go down to the pit, so that thou mayest not be inhabited: there
- 21 have I given beauty in the land of the living. For a terror will I give thee, and thou art not [any more]; thou shalt be sought for, and shalt not be found any more for ever. Sentence of the Lord Jehovah.

Ver. 1 Sept.: . . . μια του μινος του τραυ—

Ver. 2 . . . συνετρεβ, ἀπαλαιν, τα ἴδια ἱστορησθαι προς με, ἡ σκληρος ἡρημνται—Sept. read: 𐤁𐤏𐤍𐤏𐤍; so also Chald., Ar., Syr.: desolata est.

Ver. 4 . . . πυργος σου, και λιμνησιν του χουσ αὐτης δε' αὐτης.

Ver. 6, Sept.: . . . αἱ ἐν τῷ τιθει—

Ver. 7 . . . και συνεταρχης πολλης ἰδιου σφοδρα.

Ver. 8 . . . σφαλαισθαι η. περιμετρησθαι. η. περιμετρησθαι ἵτι ἐν πυλῶν σου χαρῶνα η. βιλοσταισθαι ἵτι ἐν, η. τας λογῶνας αὐτου ἵτι ἐν δου. (9) Τα τυχη σου η. του πυργου—Vulg.: Et vineas et arbores . . . destruet in armatura sua.

Ver. 10 Sept.: . . . δε ἡ ὑπερμεγας . . . ἐν τιθει.

Ver. 11 . . . η. ἐν ὑπερμεγας η. ἱσχυος σου ἵτι . . . καταξυ.

Ver. 13. K. καταλυσι . . . τ. μεσσησιν σου . . . των φυλακων σου—

Ver. 16 . . . ἐν τ. ἰδιου η. θαλασσης . . . τ. μετρες ἀπο τ. κεφαλῶν αὐτων . . . και ἱστανται ἱστανται . . . φεβο-θρουνται η. ἀπολασιν αὐτων—Vulg.: . . . auferent ex te casus . . . et altoniti super repentino casu tuo admirabuntur.

Ver. 17 Sept.: . . . και καταλυθῃς ἐν θαλασσης . . . ἡ δουσα η. φεβοι αὐτης—Vulg.: . . . quos formidabant uisitatores.

Ver. 18. Vulg.: . . . eo quod nullus agredietur ex te (other read. 𐤁𐤏𐤍𐤏𐤍).

Ver. 19 Sept.: . . . ἵτι ἐν τ. ἱδρουν—

Ver. 20 . . . προς τ. καταβαινους ἐν βοθρον . . . δε ἱρημον αἰωνιον μετα καταβαιν. . . ὅπως . . . μηδὲ ἀνασταθῇς ἵτι γὰρ ζωει. (Some Codd. have 𐤁𐤏𐤍𐤏𐤍.)

EXEGETICAL REMARKS.

Ver. 1. *The Starting-point of the Prophecy.*

The year indicated in this verse is that of the conquest and destruction of Jerusalem (Jer. xxxix. 2); therefore the parallels suggested are: Tyre against Jerusalem, Tyre as Jerusalem. The blank month (as also at ch. xxxii. 17) some (for example, HENGST.) would supply out of ch. xxiv. 1, therefore the tenth, as pointing back to the beginning of the siege; others, and of these already the Sept., by taking the number given for the day (on the first) as applying also to the month. If we do not resort to a slip of the scribe (KEIL), we may as well suppose, with Hävernick, the fifth month suggested by the specified year as that of the destruction of Jerusalem, as, with Kimchi, the fourth month of the same year for the conquest of the city (Jer. lii. 5, 6, 12). With both suppositions ver. 2 agrees, where the hostile utterances might well enough have proceeded on the ground of what, if not actually done, was certainly in the course of being done.

Vers. 2-6. *Outline of the Judgment in the general.*

Ver. 2 (ch. xxv. 3). צָר, צָרָה=צָרָה, that is, *flint-stone, rock* (sarra)—the Greek designation *Týros*, from the Chaldaic form 𐤂𐤏𐤍—was that

Phenician city which for a long course of time possessed the supremacy that had previously been exercised by Sidon. In the present time it is pronounced by the Arabians *Saur*. On account of its connection with the coalition, Tyre forms the more clamant occasion for God's judgment, as, being, according to Hävernick, "on the summit of external splendour, it then deemed itself to be invincible;" and according to Hengst., it was, "along with Egypt and Babylon, the most glorious concentration of the worldly power."

תַּרְיָן, plural, the *gate-leaves*, for the gate, hence with the sing. of the verb. Jerusalem was not thus spoken of by Tyre, because many people were generally going and coming there, which also would not have been expressed by הָעַמִּים (the peoples), but either with reference to the messengers of the coalition, who assembled there (Jer. xxvii.), or, as Hitzig supposes, as a centre of foreign commerce, a business-mart, for which a natural jealousy could speak, since Solomon had established the commerce of Palestine. Hengst. looks upon Jerusalem as a "world-city, because it regarded the true religion as the highest good," and makes the Messianic expectations of Zion to have been known in Tyre, and to have awakened bad blood in the proud queen of the seas (?). The streaming of the peoples thither, on account of which the gate was said to be broken, is to him the Jerusalem for the future brought to view

(Isa. ii. 2; Mic. iv. 1), as Jerusalem was at all times a magnet for the minds in heathendom that sought after God.—(סכר, Niph. from סכר, fitly spoken of a gate (comp. Prov. xxvi. 14). If with reference to Jerusalem it was broken down, then with reference to Tyre it is turned towards him; that is, the commerce of the people is open to him; he has that alone now which hitherto he had to share with Jerusalem. [KLIEFOTH: into Jerusalem's gate, hitherto shut to the peoples, on religious grounds, Tyre might now especially draw in, turn it to account (?). Hitzig derives the subject from what follows, and translates: "her fulness turns itself to me."—The being full (ch. xxvii. 25) has respect to traffic and the wealth which flows from it.—Ver. 3 (ch. xiii. 8, 20)—the many nations correspond as well to the general comprehensive outline of the prophecy in this first section, as they answer to the outspoken scorn of Tyre and his malicious arrogant speculations (ver. 2).—The pictorial representation is derived from the marine situation of Tyre. Hitzig, who thinks of the particular bands of the host to be brought up, makes the sea the accusative, supplies the subject from the context, and takes לְנֶלִי distributively; as

the sea in regard to its waves, one after the others, and over the others. According to Ewald, לְנֶלִי denotes the accusative. Hengst. explains according to ver. 19: "as if I brought up the sea and its waves." This representation already suggests the younger Tyre. (Eusebius vios in Euripides), which stood upon the island-rock hard by the coast, that is now united to the land. The walls and towers in ver. 4 appear to be quite in accord with the general character of the prophecy, and to go farther beyond the time of Nebuchadnezzar than some have supposed (CURTIUS, iv., AERIAN, ii.), although the five years' siege which it sustained against Salmandassar seems to imply the existence then of walls and towers (JOSEPHUS, *Antiq.* viii. 5). Hiram II. not only built the temple of Melkarth, and formed both the islands into one, but also added an entirely new quarter to the city (Eurychoron), and surrounded the city with a strong wall. A second harbour was besides added by him, and a palace erected for him, while old Tyre fell more into the background. What is here said, however, of the fortifications might equally, if not rather, be said of the old city, which was built upon the land; since insular Tyre came into consideration pre-eminently on account of the Melkarth temple, the old national sanctuary of the "Tyrian Heracles," which stood upon its north side, on a second small island somewhat farther to sea, on account also of the maritime power of the state, what belonged to it as a fleet-station. Whence the name very specially reflected its insular position; so that insular Tyre must here be regarded as a pregnant title for the whole.—Her dust is the rubbish of the demolished buildings. סְחָתִי, I sweep, only

here, from סָחַת, to sweep, forms a paronomasia with סְחָתִי, and prepares for the following, in which Tyre, that in ver. 2 had boasted it over the desolated Jerusalem as being full, should be reduced to its original bare condition. A papyrus roll, which has preserved to us an

account of an Egyptian officer's journey, describes insular Tyre in its beginnings as a village, which lies on a rock in the midst of the sea: people bring water to it in wherries, and the place abounds with fish.—Ch. xxiv. 7, 8. *Nomen omen*.—Ver. 5. מִלְכָּח denotes a place where something is spread out, here: the fishermen lay out their draw-nets to dry. So precisely did Robinson find it.—Ch. vii. 21.—Ver. 6. The daughters of Tyre in the field are manifestly to be regarded as distinguished from insular Tyre, but, according to the general style of the section, in correspondence too with the plural, such as, if not dependent on her, submitted to the supremacy of Tyre, and then had under the ascendancy of Assyria withdrawn from this relationship—as the insular city Aradus (Arvad), on the coast Antaradus (Tortosa), and Marathus (Amrit), Simyra (Sumra), Botrys (Batrun), Gebal (Byblos, Dechebeil), Beryton (Beirut), Sidon (Saïda), Searpat (Sarepta), etc.; so, too, Palætyrus, the old city, where still exists the great old aqueduct, the Khan, and the smithy of Ras Al Ain.

Vers. 7-14. *The Execution by Nebuchadnezzar.*

In these verses the general outline is exhibited in a detailed description suited to the time of Ezekiel, as it was to be carried into execution by Nebuchadnezzar. Here and elsewhere he is named Nebuchadrezzar (Greek: Nabuchodonosor, Nabuchodonosorus, Nabukodrosoros), upon the old Persian inscriptions at Bisutun: Nabuqudratschar, Nabuqudratschar, a name compounded of Nabu (Nebo), the name of God, Zar or Sar (prince), and Kadr (in Arab. might). According to Niebuhr, the form given here in the text would come very near to the native one. That he should be represented as coming out of the north points to the way by which he was to come on Judah.—King of kings, on account of the vanquished princes, along with Great King, a common title in the inscriptions.—The rhetorical delineation of the army is not to be pressed. Horse and chariot look away in the first instance from the manning; they fetch up the riders for horse, for chariots, perhaps company (קָהָל), in order to close with the great multitude of people on foot. Hengst. understands by the riders the chariot-warriors (ver. 10). According to others, the company consists of much people (עַם-רֹב); comp. ch. xxiii. 24.—Ver. 8. The population of the towns on the land fall under the enemy directing his attack from thence, chiefly put to the sword; and so ver. 6 is fulfilled.—Ch. xxi. 27, iv. 2.—Buckler designates the long bucklers held close together, so that in a siege men could work under their cover, and get near to the walls. On account of the distinction indicated by thy daughters in the field, the expression against thee is used, and it must consequently be the insular Tyre against which the siege conducted by Nebuchadnezzar was directed.—Ver. 9. מָחִי from מָחָה is the thrusting. קָבַל must, according to Gesenius, be that which lies over against, therefore, with מָחִי, percussio oppositi, for wall-breaker (battering-ram). קָבַל without doubt indicates a besieging instrument in general, if not some one in particular. (Chald. percussio tormentorum suorum.)

Meier thinks of what envelopes, protects, covers (קובע, buckler), hence of the protecting cover under which men attacked with the battering-ram, similarly as צנה in ver. 8. "The thrust of his protecting cover," that is, what he effects under the same, etc. Hävernick translates מרץ by extirpation, and קבל by defence (?). Hengst: "The destruction of his battering-ram, or engine." ["מרה, from which מרץ comes, is always used in the sense of destroying, extirpating, etc.; and so, not thrusting or striking, but destruction is the natural meaning of the noun. קבל is anything in front of, or opposition to, another; hence *kaballo* is a general designation of what the enemy was to put in hostile array against the walls of Tyre—his enginery. And the two words together may be fitly expressed by, his enginery of destruction."—P. F.]—The swords kill the defenders of the towers, in consequence of which the towers are torn down. As Häv. justly remarks, the unusual, the superhuman, the fact that God Himself was in the work, is meant to be represented. [This idea, however, is found by Häv., not in the swords killing the defenders of the towers, but being said to break down the towers—as if the swords had imparted to them a supernatural force, to do a work not proper to them.—P. F.] Most, however, generalize the expression בורכרבותיו into: "through his iron," thinking of iron hooks, which were driven in, cutting into the hook-work (J. H. MICHAELIS: *securibus*).—Ver. 10. The expressions here are of a poetico-rhetorical character. The land moves into the sea, as it were, with its dust, through the excessive number of cavalry moving into the island-city. Wheel and chariot are distinguished with reference to the sound, which is ascribed to them, rolling and rattling. As the siege already described, so now the pressing into the taken city presupposes silently, because quite self-evidently, a connecting mound between the land and insular Tyre, which, according to Hengst., must already have existed, but probably was thrown up by Nebuchadnezzar for the purposes of the siege. It is made perfectly clear by the 'כמבוא' that Tyre as well as every other (land-city) was vanquished. ("The uncommon sea-fortress must sink down before this power into a common stronghold.") מבקעה, Hitzig: "more exactly, one burst open, taken by storm."—Ver. 11. מצבה, from נצב, is something set right up, a pillar, not to be thought of as applying to memorial pillars of heroes or kings, but monuments of national strength in the temple of Hercules, such as the two mentioned by Herodotus (of gold [chrysolith] and emerald). Sepp.: "At the entrance into the temple of Melkarth stood two pillars (like Boaz and Jachin at Jerusalem), as the well-known boundary-pillars or sun-stadia in front of all the temples of Hercules, which should set a bound to deluges and conflagrations—water and fire." According to others: the gods of Tyre go down in the dust. Hengst.: "These pillars were symbols of the power and glory of Tyre."—Ver. 12. רכל of going about, trafficking. Treasures and wares.—ובתי חמדות, Hengst.: "Thy beautiful houses," corresponding to palaces, Isa. xxiii. 13. Hitzig: "More exactly after which one has desire, which please one." Ewald: "The beautiful turreted dwellings and

summer towers of the rich merchant-princes." Häv.: "On account of the limited space, very high houses, such as did not exist even in Rome" (Strabo, xvi.). These were to the home-returning merchants the object of their longing desire; as in Isa. xxiii., it is with the impression upon such home-voyagers that the prophecy opens. Arsenals and wharfs, the buildings adapted for marine trade, might also be meant.—Stones, wood, dust, point to the entire ruins; comp. ver. 4.—Ver. 13. So comes the constrained Sabbath upon song and lyre, noise and pleasure. Nothing remains but the silent rocks and the desert sea.—Ver. 14. The resumption (as already at ver. 12) of vers. 4, 5 conducts back what was accomplished by Nebuchadnezzar to the general outline at the beginning, just as what is said in Isa. xxiii. 15 sq. is to be thought of episodically in the Epos on Tyre. To this latter point matters were tending with Tyre, and Nebuchadnezzar was a force in regard to it.

Vers. 15–18. *The Impression made by the Fall of Tyre.*

Ver. 15. והלא, in the form of a question we have the sure prognostication of what would, on the spreading of the report of Tyre's fall, be the impression made by it in the colonies. The same enemy, indeed, did not harass them; but what can now any longer be placed aloft above others? What can still be secure before others?—The fall must be rendered palpable by the groaning, etc.—איים are the seaboard regions as well as the isles.—Hitzig notices the excellent choice of the expression, as the coasts and islands of the Mediterranean are precisely those which have been commonly visited by a shaking (earthquake, רעש).—Ver. 16. We must call to mind the settlements of the Phœnicians in the Sidonian and Tyrian period along the various coasts, in Cyprus, Rhodes, Malta, in Spain, Sicily, Sardinia, the Balears, and think of Utica, Gades (Cadiz), Kalpe (Gibraltar), Malaka (Malaga), etc. On the princes of the sea, comp. Isa. xxiii. 8. One can imagine the princely might and pomp of the chief men in these places of commerce, the aristocratic style of their public appearances.—What follows is a description of the Eastern way of mourning.—Jon. iii. 6; ch. xxi. 31 [26].—מטיל, outer garment, wide for display.—Ch. xvi. 18.—Instead of all glory, which they lay aside, they clothe themselves in terrors.—Ch. vii. 27; Job xii. 13.—חרררר repeats חררו, at moments, so that the trembling, like a fever, never for a moment leaves them (Hitzig).—Ver. 17; ch. xix. 1.—The catastrophe and ruins ask, How could so peculiar, wonderful, famous, powerful a place have met its overthrow?—Häv.: "Ah! how art thou condemned to the ground, thou inhabitress of the seas!" since מימים is=upon the seas there; but the city that dwelt away upon the seas is that whose inhabitants spread themselves over the seas, settled down there. Others: inhabited, peopled from the seas, that is, sea-dwellers, sea-peoples. Hitzig: "Thou populous in the sea," properly, forth of the sea, or more exactly, from out of the sea. "Bearing a human population, it jutted up immediately above the surface of the water, as if it had sprung from the lap of the sea."—Ewald reads, after ch.

xxvii. 34. **לְשִׁפְרָתָּהּ**, *shattered out of the seas*. Some have also read **מִיָּמִים** = from days (of old), from everlasting inhabited.—**הַלֵּל** from **הָלַל**, to make shining, to praise.—She is called *strong in the sea* (**בַּיָּם**); Hitzig: through the sea, her maritime position. More correctly: in the sea, in the strong element it was a strong city; therefore not only a sea-power, but a power in the mighty sea.—**הַחַיִּתִּים** is the terrors ascribed to Tyre and its inhabitants. These terrors of her name she gave far and wide through the sea (in consequence of her wealth, her greatness, and power), to all her inhabitants, which would point to Venice similarly situated, if therewith it were meant that the city with its population inspired before it fear into all its individual inhabitants, held them over against one another in fear and trembling (Cocc.). It must rather be meant that the terror of the Tyrian supremacy stuck and adhered to every Tyrian, as later something of the same sort to every Roman. Comp. Hitzig. [HENGST.: "Tyre had a double class of inhabitants—her citizens, and her connections in the colonies, who, ideally taken, dwelt in Tyre, because the roots of their existence were there. The inhabitants in the one sense were the terror of the inhabitants in the other. They must bow before them, and obey their commands." So previously Hävernick. (Isa. xlii. 2.) Ewald refers the second **יִשְׁבֵּיהָ** to the inhabitants of the sea, which is hardly feminine. The Syriac supplies **רִאשָׁן**, *omnibus habitatoribus terræ*.]—Ver. 18. Hitherto Tyre had frightened all; now all are frightened over Tyre. **אֲשֶׁר בַּיָּם** sharpens the idea of island, and intensifies the preceding **הָאֵין**.—Comp. ver. 16.—If Tyre fell, what issue then awaits even islands in the midst of the sea? The issue, *outgoing*, is more nearly defined by the fall. Others have thought of emigration, flight in the ships.

Vers. 19-21. *The End and—a Beginning.*

An epilogue in these verses.—**נִחְרַבָּהּ** looks back to **הַחֲרָבָה** in ver. 2.—**בְּהֶעָלֹתָּ** parallel to **בְּתַחֲתִי**, but containing the thought of destruction in an image, which at the same time prepares for vers. 20, 21. The flood rises out of the depth to fetch down the city covered with many waters, with its rubbish and its corpses.—**מִתְחַוֵּהוּ** from **חָוָה**, is the swelling depth, the boiling mass of water up from the sea. [According to Hengst., it is ideal: the overflowing of the nations

—for which ver. 3 supplies no ground.]—Ver. 20. The city goes along with it, as with the dead generally, **אֶל־עַמֵּם עֲלֵוֹם**, either general: to the people among the hidden, in the darkness of the realms of death; or more special: to the people of ancient time; or quite special: to the people covered, buried by the deluge (HENGST.: the ancestral guests of hell, Gen. vi. 4).—**תַּחְתִּיּוֹת**, the lowest depths, pictured out by **מַעְלָם**, in the uninhabited places from everlasting, by means of which "the image of the destruction, the annihilation of all human greatness, is thoroughly completed" (Häv.). As the going down, so also the dwelling is coloured by the fellowship of the dead, in parallel sentences.—**לֹא תִשְׁבֵּי**, some, so that thou dwellest not, namely, longer where thou dost dwell; Hengst.: "that thou sit not," but mayst lie down. The intention is perhaps to be understood of the entire disappearance from among the dwelling-places of men; comp. at ch. xxix. 11.—**וְנִתְּחִי**, unless dependent upon **לֹא תִשְׁבֵּי**, introduces a new sentence, and then fitly a conclusion. Or ver. 20: "Then I make thee go down," sq., "then I make thee dwell," sq., "then give I thee," sq. Over against the ruin of Tyre comes beauty (ornament, ch. xxv. 9)—(with that **תַּחְתִּיּוֹת** בארץ, with this בארץ)—the land of the living, earth with its life-hope, life-development, over against the lower world separated by death; Pa. xxvii. 13. [Hitzig: "And that thou shed not forth renown in the land of the living." Ewald reads **וְנִתְּחִי**, and translates: "that thou remain not, nor exist in," etc. Kliefoth: "that thou be not inhabited, and I do not make glorious (namely, in respect to thee, Tyre (!)) in the land." The negative ought to be applied to both clauses of the verse: not be inhabited, and not set as an ornament. The Chaldee and those who followed it understood the last clauses of Judah, and hence took it positively. But the Sept. properly understood both clauses of Tyre, and took both negatively.—P. F.]—Ver. 21. Close of Tyre. **בְּלִהְיוֹת** of frightful judgments, and indeed of sudden destruction. Therefore to be made an example of such. Gesenius concretely: I will make thee for the down-going, that is, into something that goeth down. Philippson: "I suddenly annihilate thee."—The **נִתְּחִי עֲבִי** is met by this **בְּלִהְיוֹת אֶתְּךָ**.—Comp. besides, Pa. xxxvii. 10, 36.

CHAPTER XXVII.

- 1, 2 And the word of Jehovah came to me, saying : And thou, son of man, raise
- 3 over Tyre a lamentation. And say to Tyre that dwells at the entrances of the sea, trafficker of the peoples in many islands [coasts]: Thus saith the Lord
- 4 Jehovah, Tyre, thou sayest, I am perfect in beauty. In the heart of the sea
- 5 is thy territory, thy builders have perfected thy beauty. Of the cypresses of Shenir they have built for thee all thy boards; cedars of Lebanon they have
- 6 taken to make a mast for thee. Of the oaks of Bashan have they made thy oars; thy rudder they made of ivory, inlaid in larch, from the isles of Chittim.

7 Byssus in embroidered work from Egypt was thine outspread [*sag*], to be for a
 sign to thee; purple-blue and purple-red from the islands of Elishah was thy
 8 covering. The inhabitants of Zidon and of Arvad were thy rowers; thy
 9 skilled men, Tyre, were in thee, they were thy pilots. Gebal's masters and
 its wise men were in thee; they fastened [repaired] thy leaks. All the ships of
 10 the sea and their mariners were in thee to carry on thy traffic. Paras, and
 Lud, and Phut, were in thy [marine] force, thy men of war: the shield and
 11 helmet they hung in thee; they gave thy ornament. The sons of Arvad and
 thy force were on thy walls round about, and Gammadim (?) were in thy
 towers: their shields they hung upon thy walls round about; they completed
 12 thy beauty. Tarshish traded with thee because of the fulness of all kinds of
 wealth [goods]; in silver, in iron, in tin and lead they paid for thy wares.
 13 Javan, Tubal, and Meshech, they were thy merchants; in souls of men and
 14 articles of brass they made thy traffic. From the house of Togarmah
 they paid with steeds [horses], and riders [steeds], and mules were thy wares.
 15 The sons of Dedan were thy merchants; many islands [coasts] were the traffic
 of thy hand; horns of ivory and ebony they brought as thy barter-payment
 16 [to thee as exchange in value]. Aram was thy trader because of the abundance of
 thy works; in carbuncle, red purple, and embroidery, and byssus, and corals (?),
 17 and rubies they paid for thy wares. Judah, and the land of Israel, they
 were thy merchants; in wheat of Minnith, and pastry, and honey, and oil,
 18 and balm they made thy traffic. Damascus was a trader with thee on account
 of the abundance of thy works; on account of the abundance of all riches, in
 19 wine of Helbon and white wool. Bedan and Javan from Uzal, for thy
 wares they paid wrought iron; cassia and calamus were among thy goods.
 20, 21 Dedan was thy merchant in broad coverings for riding. Arabia and all the
 princes of Kedar, they were dealers of thy hand in lambs, and rams, and he-
 22 goats: in these they were thy dealers. The merchants of Sheba and Raamah,
 they were thy merchants: in the best [the chiefest] of all spices, and all sorts of
 23 precious stones and gold, they bought thy wares. Charan, and Kanneh, and
 24 Eden, the merchants of Sheba, Asshur, Chilmad, were thy dealers. These
 were thy merchants in ornaments, in mantles of purple and embroidery, and
 in treasures of many-threaded [many-coloured] yarns [rich damask], bound with
 25 cords, and firm, in thy market. The ships of Tarshish were thy caravans,
 thy traffic; and thou wast very glorious [mighty] in the heart of the sea.
 26 They that rowed thee have brought thee into great waters; the east wind
 27 broke thee in the heart of the sea. Thy riches and thy wares, thy mer-
 chandise, thy mariners and thy pilots, the repairers of thy chinks, and the
 traders in thy merchandise, and all thy men of war that are in thee, also
 with thy whole company which is in thy midst, they shall fall into the heart
 28 of the sea on the day of thy fall. At the sound of the cry of thy pilots the
 29 suburban grounds shall shake. And from their ships shall come down all that
 handle the oar, the mariners and all the pilots of the sea, that are in thy
 30 midst, they shall stand upon the land. And they shall make their voice
 heard over thee, and shall cry bitterly, and cast dust upon their heads:
 31 they shall strew themselves with ashes. And they shave themselves bald for
 thee, and gird themselves with sackcloth, and weep upon thee in bitterness of
 32 soul with bitter lamentation. And they raise over thee in their wailings a
 lamentation, and lament over thee: Who is like Tyre? as the destroyed one
 33 in the midst of the sea! When thy wares went forth out of the seas, thou
 didst satisfy many people with the abundance of thy riches and thy merchan-
 34 dise; thou didst enrich the kings of the earth. At the time thou wert broken
 by the seas in the depths of the waters, thy merchandise and thy whole
 35 company fell in the midst of thee. All the inhabitants of the isles are
 astonished at thee, and their kings shudder greatly, their countenances
 36 tremble. The merchants among the peoples hiss over thee; terrors shalt thou
 be, and shalt be no more for ever.

- Ver. 2. Sept.: . . . *τη ἰσχυρί τ. λαοῦ. ἀπο τῆς παλλας . . . ἐγὼ περιθῆκα ἱμαυτὴ παλλας μου.*—
- Ver. 4. . . . *θαλασσης τῆ Βαβυλ, κ. υἱοὶ σου* (other read.: *בָּבֶל, בְּנוֹת, בְּנֵי*, thy sons.) Arabs, Syr., Hex.).
- Ver. 5. . . . *ἀποδομήθῃ σοι, ταῖς αἰσὶν σου ἀποδομήσῃς*—other read.: *בָּנָא לך*; Syr.: *adducantur*. Hexapl.: *adducantur ei tibi*, as Sept.
- Ver. 6. . . . *(ἐστὶς) ἱλατῆς, ἐκ . . . ἰσχυρῶς τ. πατὸς σου. Τα ἱμα σου . . . εἰσὺς ἀλυσίδας ἀπο τῆς*—(other read.: *שָׁרֵף*, Arabs as Sept. in plur.—Sept. read *בְּתִישָׁרִים*).
- Ver. 7. . . . *τὸν περιθῆναι σοι δεξὴ κ. περιθῆναι ἐπὶ ὑπερῶν . . . καὶ περιθῆναι ἰσχυρῶς σοι.*
- Ver. 8. K. *οἱ ἀρχόντες σου οἱ κατωκαύτες Σιδων*—
- Ver. 9. . . . *Οἱ πριεσβύτεροι Βυβλίων . . . αὐτοὶ ἰσχυρὸς τ. βασιλῆος σου . . . ἰσχυρῶς σοι ἐπὶ θυμῶν θυμῶν.* Vulg.: . . . *habuisti potestas ad ministerium vestrum supercollectis tuis.*
- Ver. 10. . . . *ἐπαιμασας ἐν σοι*—
- Ver. 11. Sept.: . . . *φολακὸς ἐν τ. πυργῶν . . . ἐπὶ τῶν ἰσχυρῶν σου*—(other read.: *בְּמִצְרַיִם*), et Cimmerii. Sept. read *בְּמִצְרַיִם*). Vulg.: . . . *sed et Pyrgæi*—
- Ver. 12. . . . *Καρχηδονίαι ἱμαρὶ σοι . . . καὶ χρυσὸς κ. χαλκὸς . . . ἰδὼναι τ. ἀγῶνας σου.* Vulg.: *Carthaginienses.*
- Ver. 13. *Ἡ Ἑλλάς καὶ ἡ Συρία κ. τὰ παρακείμενα.* Vulg.: *adducantur populo tuo.*
- Ver. 14. Other read.: *בְּתִישָׁרִים*.
- Ver. 15. Sept.: *Τίς Ῥοδῶν . . . ἀπο τῆς ἐκλήσεως τ. ἱμαρῶν σου ἰδὼναι ἱλαφῶναι, κ. τὰς εἰσαγωγὰς ἀντιδίδας τ. μύθους σου.*
- Ver. 16. *ἀδρακῶς ἱμαρῶν σου . . . τὸν συμμικτὸν σου, στατήν κ. σκευήματα ἐν θαρῶν κ. Ῥαμμόδ κ. Κερχάρ ἰδωναι* (other read.: *בְּדָם*, Edom, Sept. in the sense of man, followed by Arabs, Syr., Hexapl.).
- Ver. 17. . . . *ἐν σπυρί τῆς κ. μέρους, κ. πασις, κ. πρῶτον μάλι . . . ἐν τ. συμμικτῶν σου* (*בְּדָם*, nonnulli per: “*et dolonium*,” *אֵלֶּי בְּדָם*, “*et fletus, gressus*,” *vel ex Arab. “angustias, perones Indicos*”). Vulg.: . . . *in frumento primo: habebant . . . et resicant* (Sept. *hæntem*) *proporcionem in mundis tuis.*
- Ver. 18. Sept.: . . . *κ. ἱμα ἐν Μίλετον (19), κ. αὐτὸς ἐν τ. ἀγῶνας σου ἰδωναι.* Ἐξ Ἀσπλ εἰδῶν . . . σπάρτιν κ. σπάρτιν ἰδωναι ἐν τ. συμμικτῶν σου ἰσχυρῶν. Vulg.: . . . *in vino pingui, in lamis coloris optimi.* Dan et Græcia et Moos!—(other read.: *בְּדָם*).
- Ver. 20. . . . *μετὰ πύργων ἱλατῆς*—Vulg.: . . . *in turribus ad sedendum.*
- Ver. 21. . . . *ἐκ χειρὸς σου, καμῆλως*—(other read.: *בְּמִצְרַיִם*, in tauris vel iuvenis.—Chald.).
- Ver. 23. . . . *καὶ Δαῖδαν . . . κ. Χαρμῶν.* (For *חַרְמֵי* it is read *חֶרֶם*, and for *בְּכֶנֶה* a reading exists *בְּכֶלֶה*.)
- Ver. 24. . . . *ἐν μαχαλῶν κ. ἐν γαλῶν ὑπερῶν κ. σπάρτιν κ. θαλασσῶν ἱλατῶν δεικνύοντες σχοινίους ἐν κατασκευῇς* (25) *εἰσὺς ἐν αὐτοῖς. Καρχηδονίαι ἱμαρὶ σου, θαρῶν ἱμαρὶ σου ἐν τ. ἀλφῶν ἐν τ. συμμικτῶν σου, κ. . . . κ. ἱβερῶν.*—Vulg.: . . . *multifariam inuolucris hyacinthi et polyesthorum gasarumque pretiosarum . . . cedros quoque habebant in negotiatioibus tuis. Naves maris principes tui in negotiatioibus tuis*—
- Ver. 26. Div. read.: *בְּמִצְרַיִם*.
- Ver. 27. Other read.: *בָּבֶל*. Sept.: *ἔσται θάλαμῶς σου, κ. ὁ μύθος σου ἐν τ. συμμικτῶν σου . . . καὶ οἱ συμβούλοι σου καὶ οἱ συμμικτῶν σου ἐν τ. συμμικτῶν σου, κ. . . . σπῆς ἡ σπῆς σου.*—
- Ver. 28. . . . *τῆς πρῶτης σου οἱ κυβερνήται σου φοβῶν.* Vulg.: . . . *conturbabuntur classes.*
- Ver. 29. . . . *καὶ οἱ ὑπερῶν κ. οἱ πρῶτοι τῆς θαλασσης.*
- Ver. 32. Sept., Arabs, Syr. read *בְּנֵי בָבֶל*, “their sons.” Καὶ ληφῶνται οἱ υἱοὶ αὐτῶν . . . καταστρέφονται ἐν μισῶν θαλασσης;—
- Ver. 33. *Πᾶν καὶ τὸ αἶμα μύθους ἀπο τ. θαλασσης; Ἐξισχυρῶς ἰδῶν ἀπο τ. ἀλφῶν σου κ. ἀπο τ. συμμικτῶν σου . . . σπῆς τὰς βασιλῶν.*—
- Ver. 34. *Νῦν συνιερῶν ἐν θαλασσῇ, ἐν βαθὺ ὕδατος ὁ συμμικτῶν σου.* Vulg.: . . . *contritus es a mari; in profundis . . . ceciderunt.*
- Ver. 35. (Ἐστὶν) *σπῆς . . . καὶ οἱ κατακλῆται σου ἰσχυρῶς καὶ οἱ . . . κ. ἰδωνῶν τῶν πρῶτων αὐτῶν ἐπὶ σοι.* Vulg.: . . . *tempestate percussit mutaverunt vultus.*
- Ver. 36. Sept. add *λόγῳ κυρὸς ἐθός.*

EXEGETICAL REMARKS.

Vers. 1-25. *The Glory of Tyre.*

The lamentation over Tyre is closely connected with the prophecy in ch. xxvi., and is prepared for by the 17th verse of that chapter.—Ver. 2. For that the overthrow of Jerusalem was the prophetic prolepsis, for this the overthrow of Tyre. With the lamentation, expression is at the same time given to the righteous pain occasioned by the misuse of the fulness of divine gifts, which Tyre had enjoyed.—*וְאֵתָה*, J. H. Michaelis makes: *et etiam, ut alii*.—Ver. 3. *מְבֹאָה* is the entrance into a city, the entrance of the gate; and so here *מְבֹאָה*, the openings or entrances of the sea, into which people entered from the sea, and again went out into the sea—therefore the harbours or ports (*porta* and *portus*). Hävernack refers to Strabo xvi. 2, Arrian ii. 20, 21, who make men-

tion of a northern and southern harbour of Tyre, and at the same time of the deficiency elsewhere of proper harbours on the Syrian coast. HENGST.: “from whence the sea is readily accessible on all sides, in the centre of the then civilised world: thus Tyre went forth for purposes of trade to visit the nations.”—For *וְהָיָה* (to be thus pointed) the Qeri has *וְהָיָה*.—On *בְּכָלָה*, comp. at ch.

xxvi. 12.—*אֶל-אֵיִם*, which for the sake of merchandise frequents many coasts.—The address to Tyre holds up to her, as previously in ch. xxvi. 2 her scornful malicious joy, so here her complete self-satisfaction. Perfect in beauty is as much as: perfectly beautiful, that is: of perfect beauty, but not as well: the completion of beauty. Observe the parallel with Jerusalem in Lam. ii. 15. What is indicated thereby appears from ver. 4: for the “I am perfect in beauty,” in the mouth

of Tyre is the theme of the detailed descriptions that follow.—In the heart of the sea—in the midst of the sea, surrounded on every hand by the same. J. H. Michaelis cites the words of Alexander the Great to the Tyrian ambassador (CURTIUS, iv. 2): *Vos quidem fiducia loci, quod insulam incolitis, pedestrem hunc exercitum spernitis*.—A strait of four stadia separated the city from the continent.—The boundaries, the strict meaning of נְבוּלִי, are the territory enclosed by these.—Hence the perfectness of its local position; hence, also, this perfectness under the notion of the beautiful, which certainly comprehends not merely the architectural (though this primarily), but also generally the civic beauty of Tyre.

Ver. 5. In this further look Tyre is allegorized by our prophet—after his own peculiar manner—under the image of a state-ship. The builders (in ver. 4) mediate the transition; not less (as Hitzig acutely remarks) was the image suggested by the local position of Tyre,—in the midst of the sea, surrounded by a wilderness of masts, the city had the appearance of a sea-ship.—Because a state-ship, hence the finest kinds of wood for material (accusative).—(Häv. remarks, that in reality the palaces of Tyre were made of cedar from Lebanon, JOSEPH. *Antiq.* viii. 5.)—שָׁנִיר?

(= שִׁירָן, Deut. iii. 9), the Amorite name for Hermon, though from this in the stricter sense distinguished, was renowned for its cypresses (Sir. xxiv. 17), which were recommended by the firm, durable nature of the wood (VIRGIL, *Georg.* ii. 444).—The framework of the vessel, with which the delineation commences, presents itself as dualistic (לְחוֹתֵי),—the boards or timbers both right and left, especially where the whole is meant, as here. The mast (main-mast), in accordance with its representative character (comp. ver. 7), is of wood of the nobler kind, cedar, Ps. xxix. 5.—Ver. 6. *Basban*, on the farther side of Jordan, from Jabbok to Hermon, and eastward to the outermost limits, on the south-west mountainous—so called from its oaks. It belongs to the world-embracing character of Tyre that all lands contributed to her glory.—מִשֹּׁט = מִשֹּׁט, ver.

29, from שָׁטַח, to row. The oars must be of heavy, in particular of firm, wood.—קֶרֶשׁ is “board”

or plank, from קָרַשׁ, to split; here collectively, either of the benches for rowers (vers. 2, 3) over each other, or of the deck (HITZIG). HÄV.: the thick plank-work as stays, the scaffold of the mast. MEIER: table-work, wainscoting, for the laying out of the ship. RASHI: the helm; which recommends itself more than the others, on account of its importance for the vessel, and its suitability in respect to the adorning that follows. The strange מִשֵּׁן, ivory (elephant's tooth), is anyhow modified by בְּתֵאֲשֵׁרִים, daughter of—what? מִשֵּׁן is “step,” אֶשֶׁר. A kind

of wood, however, must be meant. As it is more nearly indicated by the isles of Ohittim, and by these are to be understood in the larger sense the islands and coasts of the Mediterranean, Rosenmüller thinks of Sardinia and Corsica, and, with many, supposes the box-tree to be meant, which is quite common in the latter island (VIRGIL,

Æn. x. 137). The expression, however, more particularly denotes the islands and coasts of Greece. Recent expositors understand it of Cyprus, on account of the old Phœnician city in it, *Kίτρος*, *Kίτρος* (Chethi), and of the islands and coasts in the neighbourhood. Häv. is in favour of the Cyprian pines (THEOPHRAST. *Hist. pl.* v. 8)—very suitable; Cyprus was particularly famous for its excellent ship-building materials. The regularly successive compact growth of the pine would agree well with אֶשֶׁר, also its firm, sure position, and its thick wood. Gesen. takes the word as = תְּאֶשֶׁר, Sherbin-cedar. Hitzig

throws the two words together, and reads בְּתֵאֲשֵׁרִים; which is unnecessary, since בְּתֵאֲשֵׁרִים

denotes simply the subordinate dependent relationship—more exactly expressing that which is enclosed by another (בְּתֵאֲשֵׁרִים, the pupil; also in Lam. iii. 13, בְּתֵאֲשֵׁרִים, the arrow), and indicating that the ivory formed only the costly article inlaid in the wood mentioned. This wood itself was the material; of it was the helm made, and the handle and other parts were ornamented with ivory.—Ver. 7. Comp. on ch. xvi. 10. Out of Egypt, with its famous looms, went forth “embroidered linen” (HITZ.), “embroidered byssus” (HENGST.), with flowers and figures.—The more immediate destination: to be to thee for a sign (נֹסֵם, visible from afar), leads one, with מִשֵּׁן, to think either of sails provided with emblems and devices, after the Egyptian fashion, or rather of the flag placed by the ancients on the fore-part of the ship. אֶרְנָם is the red purple, purple-red

cloth, from a shell-fish (מִשֵּׁן) found on the Syrian and Peloponnesian coasts. The islands of *Elishah*, according to Jerome, were the islands of the Ionian Sea; according to Bochart, the Peloponnesus, in which was Elis (Hellas). As derived from so great a distance, this purple figures here as a foreign commodity, and does so, indeed, by means of its finely coloured fabric; its splendid colour was much prized.—תְּכֵלֶת; comp. at ch. xxiii. 6.—מִכְסָּה (part. Piel of כָּסָה) is the covering of the ship above deck, against the heat of the sun.

Ver. 8 forms a transition to the manning, not of the ship, but of the Tyrian state-constitution. *Zidon*, the oldest city of Phœnicia, on this account designated “the mother,” and *Arvad*, the island *Aradus*, entirely covered by the city of the same name,—hence a second Tyre, which, as did also *Zidon*, always possessed its own kingdom,—serve to illustrate the commonwealth represented by Tyre, each contributing its share of help; but illustrate also the relation of the several parties, the oarsmen being from those places, but the helmsmen (captains), those skilled in navigation, were Tyrians, so that Tyre stands forth as the guiding intelligence. And so also in ver. 9 figure the ancients; they were the experienced, approved masters and skilled architects from *Gabal* (where was the burial-place of Adonis, whence the name), in Tyre, employed in its marine force. Comp. 1 Kings v. 32 [18]. For the allegory of the ship, their expertness in healing breaches, renovating, instantly repairing what was decayed, is drawn into consideration. (May there not, however, withal be meant to be conveyed an im-

pression of the supremacy which Tyre in this position exercised upon the other Phœnician states?) But the sentence that follows introduces the principal point, for which all that precedes was merely preparatory, namely, that Tyre was a mercantile power.—מלח, is, in the general, seamen, so designated from the "salt," for sea (ἀλμύρ, from ἅλς). Tyre included, as it were, all navigation in itself; the sea-world was its fleet. (HITZIG: foreign merchant-vessels lie here at anchor. HENGST.: all the Tyrians with their colonies are, as it were, in this one giant ship, as the jolly-boats in an ordinary large ship, and are sent out from it.)—עָרַב, "to exchange," hence: "to trade."

Ver. 10. Before the main tendency indicated was given way to, the representation turns back from the image of the ship, through an emphasizing of the military weapons of defence and offence, in which Tyre prided herself, to the beginning, and so to the city.—פָּרַס (Parsa, Farsa, Fars, in the cuneiform inscriptions Pāraça) must be Persia. Hitzig contends for those who, in primeval times, settled in Africa. Hengstenberg, as also Häv., holds firmly by their Asiatic character, and as having even then probably entered into connection with the anti-Chaldaic coalition in a relation to Tyre,—the first germ of their later victorious lifting of the shield against the Chaldean ascendancy; comp. at ch. viii. 16. Lud and Phut are African populations: the former, not the Semitic Lydians, may well enough be the Hamitic Ludim (Gen. x. 13); the latter, the Libyans of antiquity—both well known as soldiers in the Egyptian army (Jer. xli. 9). Either to picture the far-extending relations of the Tyrian mercantile power are they named, or because the most foreign among the foreign; as in Rome, in Byzantium, they were purposely taken into pay, whether for display or as a security against internal tumults. We learn the existing relations best from Carthage. Rich enough to pay the costs, the mercenary army secured for the Tyrian merchant ability to ply his traffic; he found in it military protection for his settlements, and advantage also for prosecuting new undertakings. If the hanging up of shield and helmet is not a poetical expression,—their arms were thy arms, their conquests thine, or such like,—we must think of a military custom, as to-day still the armour is hung up when there is no service. The garrison of the city they did not likely form (HITZIG), as Ver. 11 shows that the protection of the city was committed to domestic and allied troops. But what were the Gammadim? Hävernck explains the word from the dialects by "valiant," "audacious," and thinks that it was the favourite expression for the national militia, as there was among the Carthaginians a "sacred host." The latter, however, would not be designated the proper troops, in contrast to the mercenaries! Hence HENGST.: "bold champions"—a Tyrian designation for a select band. HITZ.: "deserters from the neighbouring countries, to whom the rich republic offered more favourable conditions than the kings,"—if there may not have been the marring of the original גַּמְדִּים, with reference to

Cant. iv. 41 [Jewish expositors made out of the word pigmies—from גַּמְדָּ, an *ell*, therefore all-

high—because they appeared such in the towers. Others conjectured a particular Phœnician allied people to be meant by it (Gamale); the Targum: Cappadocians. Meier, with an eye to עָרַב, explains it: "as posts." We must then render: "The sons of Arvad and thy force were on thy walls round about, and posts in thy towers."—It is to be remarked that נֶשֶׁלֶת is a noble shield, while in ver. 10 only common armour is mentioned. So, too, the language rises; while it is there תִּלְרִיכָהּ, here it is תִּלְרִיכָהּ; the home element is heightened. Hence, also, instead of נָתַן הָרָר, which is as much as: it ornamented thee (ch. xvi. 14) thus to have distant ones, foreigners, in thy pay, to do thee service, now it is: כָּלְלוּ יָפֶיךָ, they completed thy beauty, forming at the same time a close of the detailed theme.

Ver. 12. The mercantile glory of Tyre begins here; comp. v. 9.—Tarahiah, the most renowned mart of commerce in the West, a city and district of Spain, Tartessus, between the two mouths of the Bætis (Guadalquivir). It traded with Tyre not so much by means of things brought thither, as because the fulness and variety of the Tyrian wares, the costly, rich articles which the Tyrian vessels brought, were given (נָתַן) in payment for the abundance in precious metals for which Tartessus was renowned in antiquity (Diodor. v. 35 sq.; STRABO, iii.; PLIN. *Hist. Nat.*). But trader agrees better with that than merchant. It was a barter-dealing, as was very commonly the case in antiquity.—עָרַבָה (only in plural), from עָרַב, to let go; and hence better, with Hitzig, taken as equal to wares, than, with Ewald, as "sale."—Ver. 13. Javan is the land of Greece (Ionia); Tubal, often joined with Meshech, are together the Tibareni and Moschi of the ancients, in Lesser Asia,—the former to the west of the latter, who were the inhabitants of a mountainous region between Iberia, Armenia, and Colchia. The enumeration of the traders in Tyre's merchandise turns now, therefore, northwards.—In souls of men, slave-traffic; if we have not a special case in Joel iv. 6 (Eng. V. iii. 6), then it was reciprocal. Häv. is of opinion that female slaves from Greece were of old highly estimated in the East, and, on the other side, male slaves (?).—For the copper (or brass) articles, Hitzig makes account of the name Tibareni, as well as the neighbours of the Moschi, the Chalybes, and remarks that to this day the Colchian mountains in Trabosan contain unexhausted mines of copper. Häv. notices that in the hilly Caucasian region inhabited by Tubal and Meshech, the people have been ever distinguished for their beauty, and that through all time they have been noted for commerce in slaves (see BOCHART, *Phaleg.*). Comp. besides, at ver. 9.—Ver. 14. Togarmah is Armenia.—From the house, either out of the region, or the race of people from it (?). Armenia was distinguished for its breeding of horses. Herodotus speaks of its asses (i. 194).—סוּסִים וְפָרָשִׁים, usually draught horses and riding horses.—Ver. 15. The sons of Dedan, occasioned by מְבִיתָה going before, are the Cushite Dedanites (Gen. x. 7), as middlemen in the trade. As such, and as representatives of the land-trade with their caravans, yet as identical with those in ver. 20, since Scripture knows only of one Dedan, the Arabian one, they

are regarded by Hengst.; but he admits of no connection on the part of Dedan directly with the many islands. On the other hand, Hæv., following Heeren's guidance, thinks of a south Arabian tribe, and the three Bahrein islands (GESEN.: "perhaps the island Daden"?), on the west side of the Persian Gulf, where were the "many coasts" of the East Indies, with which the articles mentioned of ivory and ebony very well suit. With Hitzig, also, the Dedanites are the traders with Tyre in the south-east, from the Persian Gulf (Isa. xxi. 13). If we should understand by אֵיִים islands, we must suppose it to be said, that what the caravans transported had also by Tyre been conveyed by sea. According to Philippsen, it is meant that those caravans of the Indian wares contained others also from distant sea-coasts unknown to us.—סחרת, according to Hitzig to be pointed as a participle (?), is merchandise or traffic, in the sense of the abstract for the concrete. The addition: of thy hand, marks the dependence, the intermediate sort of traffic; they were agents for Tyre.—The horns, used of ivory, since it was the teeth of the elephant, must be understood by way of comparison. Pliny recognises it as *dentes*, and yet names it *cornua elephanti*. It is commonly connected with ebony (*Diospyros Ebenum*, which has white bark, dark green leaves, and medlar-like fruit). For both, Ethiopia was famous in the old world.—אֶשְׁכֶּרֶת

(שָׁכַר, שָׁכַר)—comp. Hupfeld on Ps. lxxii. 10—might, with הָשִׁיבָה (to bring back, restore), be understood in the sense of a sort of tribute, since Tyre would represent herself as having, through her merchandise, made the products of all lands, as it were, tributary to her. It suits with אֶשְׁכֶּרֶת (payment), however, as with הָשִׁיבָה, to think of barter, in which the value of the goods purchased is brought back, restored.

Ver. 16. Those who read Edom [that is, instead of Aram, which was done by the Sept., exists also in several codices, and is preferred by Ewald, Hitzig, etc.] conceive that Aram lay too far out of the way from Dedan, in the direction of Israel (!); also, that first in ver. 18 it comes in regular order. Edom, however, and in particular Petra, was important as a goods emporium. And not less so was Aram, i.e. Syria, in the wider sense Mesopotamia, for an agency-traffic. The Syrians, according to Jerome, were born merchants, madly intent on its gains. [*Usque hodie permanet in Syris ingenitus negotiationis ardor, qui per totum mundum lucri cupiditate discurrunt, et tantam mercandi habent vesaniam*, etc.]—מִרְבַּע מַעֲשֵׂי, for which, at ver. 12, there is מִרְבַּע כְּלֵי־חָן, designated as (artistic) work, manufactured goods. Carbuncle (נֶפֶךְ), a precious stone; see at Ex. xxviii. 18. On the rest, comp. at ver. 7.—בֶּרֶךְ appears to designate the Syrian, in contradistinction from the Egyptian byssus (שֵׁשׁ)—the finest white cotton?—Babylon was renowned for its weaving, as it was also a market for precious stones.—רִאמוֹת, part. act. plur. for רִמּוֹת; Hengst.: precious things, what stands high, is valuable. In particular, red (dark) corals or pearls, have been thought of.—כִּרְכֹּר, a gem of glittering splendour (GESEN.); jasper

has been suggested, also garnet, crystal, ruby.—Ver. 17. Palestine gave wheat in merchandise to Tyre (חֲמִיץ, in grains).—Minith (מִנִּית), a place in the territory of the Ammonites (Judg. xi. 33); comp. 2 Chron. xxvii. 5; 1 Kings v. 25 [11]; Acts xii. 20.—פָּנָה, according to Meier, might be: "the rubbed off," "the shaved off" = *scoria*, קִצְעָה; or more generally: "something soft" = sweet, which dissolves itself. R. Parchon in his Lexicon makes it = חֲלוֹת דְּבֶשֶׁת, *placenta mellis*. Some have referred to פָּנָה, *deliciari*, and combined therewith several operations. Comp. Rosenmüller. Balsam, however, has also been given as an interpretation, but פָּנָה is the term for that, namely, the resin from the balsam-powder (*opobalsamum*), Jer. viii. 22. Hitzig recurs to *pan-naga* (serpent), a Sanscrit word for a healing aromatic wood.—דְּבֶשֶׁת, the honey of bees, as well as grape-syrup (*dibs*) and fruit-syrup generally—a great article of merchandise in Palestine, ch. xvi. 13; Deut. xxxii. 13.—On oil, comp. Deut. viii. 8, xxviii. 40; 1 Kings v. 25 [11]; 2 Chron. ii. 10; Hos. xii. 2 [1].—Ver. 18. Damascus is here specialized, because it was a particularly important mart of commerce for Tyre; comp. vers. 16 and 12. Hengst. remarks on the riches, that they must therefore have paid for wares also with gold.—Helbon, now Aleppo, famous for its wine, the wine of the Persian kings, still a notable city (STRABO, xv.). Instead of white wool, Ewald has "wool of Sachar," a Syriac town, where was then the best wool. But צָוָר expresses the shining white wool, as wool of that sort was especially derived from the pasture-lands of Syria and Arabia (Hæv.). "The finest and most silky, because the sheep pasturing in the deserts were always under the open heaven" (J. D. MICH.). The Sept.: Milesian wool.—Ver. 19. מֶן can neither be a third Dedan (EWALD), nor "and Dan," but it must be taken for an unknown Arabic district; according to Movers, it would be the trade-renowned Aden. Javan, too, is perhaps to be taken for a Greek settlement in Arabia, and to be distinguished, as Arabic, from that in ver. 13; and מֶן may serve as a nearer determination of it—only not as part. Pual from מָנָה, to turn, wind (a thread); in the Talmud: to spin, מִנְהָל, that is, "the spun" yarn (GESEN., MEIER)—such a mention of a particular sort of ware being scarcely suitable here, but as מִנְהָל, agreeably to Gen. x. 27 = out of Sanaa, the capital of Yemen. It accords with this that a Javan in Yemen is mentioned, and the articles which are referred to likewise agree. Tuch very properly calls to remembrance, in connection with עֲשׂוֹת בְּרִזְלִי, wrought iron, the sword-blades of Yemen, along with the Indian so famous through all the East.—קִדְה, the Arabic *cassia* (a kind of cinnamon), and קִנָּה, a reed, *acorus calamus*, likewise native to Arabia; according to others an Indian product, which Yemen traded in from there.

Ver. 20. Dedan—cl. xxv. 13; Gen. xxv. 3—Semitic—comp. ver. 15—in Northern Arabia. בְּגִידֵי־חֵטָא, GESEN.: *tapetes strata ad*

equilandum; from the verb **הָקַח**, to stretch. Others: "r.beg," "garments of the nobles," which would be expressed through the meaning 'setting free.' HÄV. questions the signification of spreading out (comp. Hupfeld on Ps. lxxxviii. 6 [5]); holds "to cover," "to bind," "to wind round," as the radical meaning; and as to the matter, compares Judg. v. 10. The allusion probably is to the splendid riding or horse apparel, which in the East (like the stirrups, for example) are marks of distinction and luxury.—Ver. 21. **Arabia** (**עֲרַב**; comp. **עֲרַבָה**, a steppe), here together with "all the princes of Kedar" (Gen. xxv. 13)—in Pliny, *Codrei*—a particularizing of the small trafficking nomadic tribes in the interior of Arabia; comp. ver. 15. Their large property in flocks is well known; comp. also Jer. xlix. 28 sq.—Even the roving, unsettled Bedouins of the desert were Tyre's ready instruments for his merchandise.—Ver. 22. The merchants of **Sheba and Raamah** (**רַעְמָה**), that is, **Sabaea**, in Arabia Felix, and the Cushite **F'ig'aa**, on the Persian Gulf. **רֹאשׁ**, the head, for the highest of their kind; here of the foremost, most excellent perfumes (**בְּשָׁם**, or **בְּשֵׁם**, of the balsam-shrub), if the genuine balm is not meant by it. The mountains of Hadramaut and Yemen yield all sorts of precious stones, and the latter was esteemed among the ancients as a very rich gold region.—Ver. 23. **Haran** (Gen. xi. 31, **Καρχή**, the Carre, noted in later times for the defeat of Crassus) comes into view as on the cross-way of the caravans when they were passing through Mesopotamia. **Khaneh** (**כְּנֶה**), contracted for **בְּלֶנֶה**, the later Ctesiphon, as a commercial city on the Tigris. **Eden** (**עֵדֶן**) is the Mesopotamian, as distinguished from the Syrian, town, which has been sought in the delta of the Euphrates—**Maadan**!—By the **Sheba** here Rosenmüller understands another Sabaea than that mentioned in ver. 22. HÄV. translates: "Haran and Canneh and Eden are the merchants of Saba; (on the other hand) Ashur, Chilmad are thy customers" (?). Keil and Movers understand the meaning to be, that the Sabaeans, who held a yearly market in Carre, were named as negotiators of the districts of Mesopotamia and Tyre.—**Ashur** must, according to Keil, not be Assyria, but (MOVERS) the emporium of Sura (**Esurieh**), on the Euphrates, above Thapaeus, in a caravan road which branches off toward **כלמך**, Charmande. HÄV. sees in Chilmad a Tyrian emporium for the trade with Assyria.—Ver. 24. **מְכֻלִּים**, from **כָּלַל**, ornaments, perfectly fine articles, finished productions; by which may be understood, with HÄV., works of art of tasteful, perfectly beautiful workmanship, or, with others, of splendid garments. (EWALD: full equipments.)—**גָּלוֹם** (from **גָּלַם**, to roll, wind up) is a mantle, a wide garment, well-nigh corresponding to the Chlamys; comp. ver. 7.—**נֶגְמִים**, treasures, which signification Hengst. firmly retains; but what were "treasures of damask"? The word must specify the preceding more general objects of beautiful workmanship. HÄV. takes it for a Persian word, intended to designate a

foreign object, and naturalized in Syriac; either girdles, or pouches, or trousers. (GENSEN.: chests for packing and preserving in; HITZIG: "and in cords." נָנָן, what is twined, wound up. EWALD: pouches of Damascus.)—**בְּרוֹמִים**; GENSEN.: a kind of cloth with a many-coloured wool, the *αυλόμενα* of the Greeks, damask. HÄV.: garments of peculiar sorts of weaving (*δυναμίσματα*). The Tyrians then dyed silk-yarn, silk, and cotton wool.—**בְּתֻבִּים** HÄV. translates: "with threads wound round and firm," as a nearer description, partly in respect to the costly threads with which the cloth in question was inwrought, and partly in respect to its durability.—**אֲרָץ** the ancients mostly connect with **אֲרֶץ**, cedar, and understand by it chests of cedar. PHILIPPSON: packed in cedar. **בְּתֻבִּים** must be taken for cords or strings. **הָבַשׁ**, to bind. HENGST.: "bound with cords and fastened." "Ezekiel describes the bales of such stuffs probably according to his own view." HITZIG: "with many-threaded, tight-drawn cords."—Ver. 25. The sum from which the tendency of the whole representation clearly appears. HÄV. unsuitably connects this verse with ver. 26. Tarshish alone points back to the commencement of the representation, in ver. 12. Ships of **Tarshish**, however, were those prepared for distant voyages generally, as we speak now of "Indiamen," "Greenlanders."—**שָׂרוֹן**, according to HÄV., must mean "walls," as if the Tarshish fleet had formed, in a manner, the breastwork of Tyre—had been the security of the Tyrian commerce. According to other explanations, "singers," who celebrate thee on account of thy merchandise; HITZIG: **שְׂדֵהֶיךָ** = thy fields, thy lands. It probably comes from **שָׂרָר**, Chald. **שָׂרָרָא**, caravan; and the sense will be: they moved off caravan-like to drive your traffic (GENSEN.). HENGST.: "The ships of Tarshish visit thee, thy wares; these were the special object of the visit." But this made nothing for the aim of the representation; and the sentence that follows stands better, if the ships are conceived of as trading towards Tartessus, and then always bringing back their gains from the distant world, which filled Tyre, and lent to it its singular importance in the midst of the sea. Comp. on ch. xxvi. 2.—**מַעֲרֹכָךְ** can be the accusative: in respect to thy merchandise; as to the sense, much the same as: navigation, on a grand scale, was thy business; it was his lever.—Ver. 4.

Vers. 26-36. *The Overthrow of Tyre.*

In ver. 26, already introduced by ver. 25, the lamentation upon Tyre resumes the image of a ship, which was dropped at ver. 10. HÄV. justly draws attention to the contrast, since Tyre received his deathblow in the midst of his glory, and to the impressive repetition of **בְּלֵב יָם**, in the heart of the sea. "The overthrow of the city was its shipwreck" (HITZIG). **בְּמִים**; comp. Ps. lxxvii. 20 [19]. Therefore like a vessel that was brought upon the high sea by its rowers, who moved it;—which, indeed, did not bespeak a policy that adventured into danger, but might

well enough indicate the proud self-sufficiency which inspirited the whole. Hengst.: "The many waters an image of great dangers and sufferings."—The east wind (ch. xvii. 10, xix. 12), exactly as at Ps. xlviii. 7. Peculiar to it are strong, continued blasts; if the vessel strengthens itself to the storm, then the danger becomes very great. "In the midst of the sea" is no deliverance, it now becomes the grave for all and of all.—Ver. 27. A recapitulation; comp. vers. 12, 18, 19, 22, 9, 17, 8, 10—ch. xxvi. 15.—Ver. 28. Cry of the pilots, which depicts the perfect hopelessness of deliverance.—מִנְרֵשׁ, from מִנְרֵשׁ, a separate piece of ground: a common, pasture-ground, but this as the environs of the city, so that the continent with its adjoining territory will be meant. The death-cry on the high sea finds its echo on the continent,—Palatyré!—The sensation upon the land is connected in Ver. 29 sq. with a prolonged representation of the same on the sea. Very fitly those who stood in a marine relationship to Tyre took up the lamentation over her. Whether it might be to give a strong impression of the general insecurity since Tyre had fallen, or to add solemnity to the lamentation, in the one way or the other is the coming down of the persons concerned to be understood; either all will as quickly as possible find deliverance on the land, or sympathy makes them come nearer to the scene of the disaster.—Ver. 30. Comp. ch. xxvi. 16 sq. A collection of all sorts of expressions of mourning, with the view of representing the grief as at once great and general.—Ver. 31. Comp. ch. vii. 18.—Ver. 32. נִי, contracted from נָהִי, suited for the yelling, sharp wail-cry (Hav.); against which, Hitzig gives as an emendation: נִפְיָהִם, raised up in their mouth—took upon

their lips.—מִי כְעוֹר, Hitzig quite correctly grounds in vers. 33, 34: from so great a height so deeply sunk down!—כְּרִמָּה (Gesen.: דִּקְהָ, destruction, that which is destroyed; KRII, part. Pi. with כְּ dropt off: "as the annihilated in the midst of the sea"; Hitzig, part. Pual) is the destination suitable to a place like Tyre. Hengst.: רִמָּה is not the participle, but the perf. Pual, which, as often with the perf., stands in place of the participle: "like one that is destroyed." Ewald: "like her in the midst of the sea." Hav.: "who is, like Tyre, become so still!"—compared with the earlier noisy bustle of the city. In the הֵימ בְּחוּךְ הַיָּם there sounds again יָמִים.—Ver. 33. When thy wares went forth. Hengst.: "from the seas they were brought into all the harbours of the world." Rosenmüller: out of all seas to Tyre. Hitzig: like the productions, the fruits of the field from all soils.—Satisfy is: to meet the desire, the demand, the necessity. Tyre, on the one side, satisfied the world's need; on the other, it enriched those of whom it bought or trafficked in respect to gold or costly goods. The "Suri" or Tyrian gold pieces were well known in antiquity.—Ver. 34. The contrast עַתָּה נִשְׁבְּרָה, indication of the time, which so far is specified as to be identified with that of Tyre's overthrow. Others: now. (Ewald improves thus: יָעַתְּ נִשְׁבְּרָה, "now art thou shattered.") The going down of a vessel, where all goes down.—Ver. 35. The closing chorus in a manner: those who were friendly to the commerce; and in ver. 36, the co-operators and rivals in it. Amazement, terror, but also malicious joy. The close agrees with ch. xxvi. 21.

CHAPTER XXVIII.

- 1, 2 And the word of Jehovah came to me, saying, Son of man, say to the prince of Tyre, Thus saith the Lord Jehovah, Because thy heart is high, and thou sayest, I am God, the seat of the gods I occupy in the heart of the seas; and thou art man, and not God, and thou makest thy heart as the heart of the
3 Godhead: Behold, thou art wiser than Daniel; nothing concealed is dark to
4 thee: In thy wisdom and in thy prudence thou hast made for thee wealth,
5 and makest [procurest] gold and silver in thy treasures: In the fulness of thy wisdom in thy traffic thou didst increase thy wealth, and thy heart was high
6 in thy wealth: Therefore thus saith the Lord Jehovah, Because thou makest
7 thy heart as the heart of the Godhead; Therefore, behold, I bring strangers upon thee, the violent of the heathen; and they draw their swords upon the
8 beauty of thy wisdom, and they dishonour thy shining beauty. To the grave they will bring thee down, and thou diest the death of the pierced-through
9 in the heart of the seas. Wilt thou say and [אני] say, I am God, in the presence of him that slayeth thee? and thou art man, and not God, in the
10 hand of him that pierceth thee through! Deaths of the uncircumcised shalt thou die in the hand of strangers: for I have spoken: sentence of the Lord
11, 12 Jehovah. And the word of Jehovah came to me, saying, Son of man, raise a lamentation over the king of Tyre, and say to him, Thus saith the Lord Jehovah, Thou confirmedst the measure, full of wisdom, and perfect in beauty!
13 In Eden, the garden of God, wast thou; every precious stone was thy covering, sardine, topaz, and diamond, Tarshish-stone, onyx, and jasper, sapphire, carbuncle, and emerald, and gold: the work of thy kettledrums and of thy

- pipes was with thee ; in the day that thou wast made they were prepared.
- 14 Thou cherub of the anointing, that covered ; and I have given thee [therefor, thereto] ; upon the holy mountain of God wast thou, in the midst of fiery stones
- 15 thou didst walk. Blameless wast thou in thy ways from the day that thou
- 16 wast made, till perverseness was found in thee. In the abundance of thy merchandise they filled thy midst with mischief, and thou sinnedst ; and I will profane thee from off the mountain of Godhead ; and I will destroy thee,
- 17 covering cherub, from the midst of the stones of fire. Thy heart was high in thy beauty ; thou didst corrupt thy wisdom on account of thy shining beauty ; to the earth will I throw thee down ; I give thee before kings, that
- 18 they may look upon thee. From the multitude of thy iniquities, in the corruptness of thy traffic, thou hast profaned thy sanctuaries ; and I will make fire go forth from the midst of thee, which burns thee up ; and I will give thee
- 19 to ashes upon the earth in the eyes of all who see thee. All who know thee among the people are amazed at thee ; for terrors thou art become, and thou art no more even to eternity.
- 20, 21 And the word of Jehovah came to me, saying, Son of man, direct thy
- 22 face toward Zidon, and prophesy upon it, And say, Thus saith the Lord Jehovah ; Behold, I [come] upon thee, Zidon, and glorify Myself in the midst of thee : and they know that I am Jehovah, when I do judgments in [on] her,
- 23 and sanctify Myself in her. And I send pestilence into her, and blood into her streets ; and the pierced-through fall in the midst of her by the sword upon
- 24 her round about ; and they know that I am Jehovah. And there shall no more be to the house of Israel a pricking thorn and a smarting sting from all round about them, who despised them ; and they know that I am the Lord
- 25 Jehovah. Thus saith the Lord Jehovah, When I gather the house of Israel from the peoples among whom they have been scattered, then I sanctify Myself in them before the eyes of the heathen, and they dwell upon their
- 26 ground which I have given to My servant Jacob. And they dwell upon it in security, and build houses, and plant vineyards, and dwell in security, when I do judgments on all who despised them of those round about them ; and they know that I, Jehovah, am their God.

Ver. 3. Sept.: μη σαρκατος υ̅ εν; . . . ἡ σαρξ οὐκ ἐπαυδισεν σε ἐν τῇ ἱερισμῇ αὐτῶν;

Ver. 4. μη ἐν τῇ ἱερισμῇ σου; . . .

Ver. 5. ἡ ἐν τῇ πάλῃ; . . .

Ver. 7. Sept.: ἄλλοτρους λαμους ἀπο ἰδων . . . ἴσι σε π. ἴσι το καλλος . . . και σφραουσι το καλλος σου ἐς ἀπαιμα.

Ver. 8. Και καταβιβασωτι σε,

Ver. 9. Sept., Vulg., Syr., Ar. read: מִכֹּלֶיךָ וְהוֹרִינִי.

Ver. 12. Sept.: . . . Συ υ̅ ἀποσφραγισμα ἡμῶντων . . . π. σφραγος καλλου—תָּחַת, or in stat. const.—For תְּכַנִּיחַ

some codices read תְּכַנִּיחַ.

Ver. 13. Another reading: כַּעֲדֵן = quasi Eden. Sept.: ἐν τῇ τρυφῇ τ. παραδισου . . . π. ἀγγυριον π. χρυσιον π. ἀγαθον π. ἀκατον π. ἡμῶντων π. χρυσαλβον π. βαρυλλιον π. ἐνυχιον, π. χρυσιον . . . τελευτας τας θυσιαυρας σου, π. τας ἀποθῆκας σ. ἐν σοι. 'Αφ' ἧς ἡμερας ἐκτισθης συ.—Vulg.: In deliciis paradisi . . . aurum opus decoris tui; et foramina tua in die—

Ver. 14. Sept.: μετα Χερουβ, ἰδῆκα σε ἐν ἔρῳ . . . ἱερισθης ἐν μωσῇ—Vulg.: Tu Cherub extensis et protegens,—

Ver. 15. (Εὐαγγελος) ἡμῶντος ἐν ταῖς ἡμεραις σου—

Ver. 16. 'Απο πλῆθους . . . ἐπληθυνας τ. ταμιμα σου . . . π. ἱερουματισθης ἀπο ἔρους . . . π. ἀγαγον σε το Χερουβ το συνημαζον. Vulg.: . . . repleta sunt interiora tua—

Ver. 17. Sept.: . . . διαβλαρη ἡ ἱερισμῇ . . . μετα του καλλους σου δια τ. πλῆθος τ. ἡμαρτιων σου ἴσι τ. γῆ—

Ver. 18. . . . και ἄδικιον τ. ἱμαριος. Vulg.: pollutisti sanctificationem tuam—(Some codd. read: וְנִיגִי sing. and תְּשַׁדֵּךְ.)

Ver. 19. . . . ἀπαιμα ἱγινον—nihil factus es—

Ver. 22. . . . και γνωσῇ—Sept. for כָּן read twice כָּן; Chal., Ar., a few, כָּן.

Ver. 23. Sept.: . . . ἐν σοι τετακνυλη σου—

Ver. 24. Και οὐκ ἐστι ἱσταναι σπουδῇ σπικρας π. αμῶντα δυνος—

Ver. 25. . . . και συναζον . . . ἐν τ. χερων ἐν . . . ἴσι . . . ἱεριστι τ. λαον των ἰδων. Sept. read: דָּשׁ.

Ver. 26. . . . ἐν ἱστι . . . ὁ Θεος αὐτων, π. ὁ Θεος τ. πατριων αὐτων.

EXEGETICAL REMARKS.

Vers. 1-10. *The Prophecy on the Prince of Tyre.*

Ver. 1. There is first, therefore, a prophecy of judgment, as in ch. xxvi., with reference to Tyre.

—Ver. 2. נִיגִי; MEIER: one who holds together,

a governor, director. In Ethiopic, *Nēgus* is king. GESEN.: he who goes before, duke, doge. The special prominence given to this person, designated king in ver. 12, was natural from the marked parallel with Jerusalem; comp. ch. xvii. 19. But there was expressed in the kingdom, and

especially in the case of Tyre, also a characteristic state-constitution. Small as many of the Phœnician cities were, each still had its king, and Tyre, in particular, kept by a hereditary kingdom, so that even in the latest times only those related to the old royal house were admitted to the throne. This kingdom combined with a rich and powerful aristocracy the mercantile interest, the gains of commerce, which founded it (ver. 16). After the analogy of Carthage, a senate stood by the side of the king, of the old families, which must in many respects have limited him, so that the Oriental despotism could not develop itself here. According to Josephus, it was Ethbaal II.; but not the person, only the position comes into consideration, and especially as in him the mercantile power of Tyre had its proud, secure representative.—As elsewhere also (ch. xxv.), so here the sinning goes first on to ver. 6.—The self-exaltation which is ascribed to him has respect, on one side, to the high opinion entertained of himself; on the other, to the same in connection with his dwelling-place. What is to be made account of in the latter respect is plain from the assertion, *I am God*,—to be distinguished from the likeness of the Most

High (אֱלֹהִים לְעַלְיוֹן) in Isa. xiv. 14, also from Acts xii. 22; it expresses the heathenish-mythological consciousness. The rock on which Tyre was built is at the same time to be viewed in its connection with the oft-mentioned temple. The Phœnician myth represented the two islands as moving about in the sea, until an eagle was sacrificed as an atonement. Down to the third century Tyrian coins exhibit the two islands, with the inscription, ἀθάνατος πέτρας (immortal rock). According to Sanchoniathon, Astarte, when wandering through the world, consecrated a star that fell down before her eyes to the island Tyre. The foundation of the temple to Melkarth was represented by its priests as contemporaneous with that of the city—about 2750 B.C. So Herodotus relates; and Arrian calls it the oldest sanctuary known in the annals of mankind. Thus מוֹשֶׁב אֱלֹהִים is sufficiently explained; while Hengst. still thinks of an “absolute inaccessibility,” and Hitzig of the circumstance that this kingly residence “sprang up out of the water, as the palace of God out of the heavenly ocean.” [“Sanchoniathon expressly calls it ‘the holy island’; and it is known that the Tyrian colonies all revered it as the mother-city of their religion, not less than the original source of their political existence. It was only in the spirit of ancient heathenism to conclude, that a state which was not only strong by natural position, and by immense maritime resources, but also stood in such close connection with the divine, might be warranted in claiming, through its head, something like supernatural strength and absolute perpetuity of being.”—P. F.]—In the heart of the seas is an echo from ch. xxvii. 4, 25, 26.—The rejoinder, and thou art man, etc., is sharp, yet at the same time sober—the simple contrast between man and God (El).—And thou makest thy heart, etc., continues the thou sayest, as well explaining נִבְרָא לְךָ, as giving forth the speech that naturally flowed from it, the thoughts, the ebullitions of a heart which was the heart of Godhead.—HITZIG: נִבְרָא indicates what is made.

Ver. 3 begins an interlude, which, however, does not picture forth the imagination of his being God, to which the mention of Daniel would as little suit as what thereafter follows; but rather proceeds on the ground of the admitted manhood, and so does only the more feelingly censure the loftiness of spirit. It needs not be understood either as a question, or as spoken ironically. *Behold, what exists*, according to thy mistaken notion; it shows the being wiser than Daniel to be merely an imagination. There hence arises, at the same time, a clear confirmation of the book of Daniel (comp. Hengst. here), since Daniel's wisdom was at any rate well known in the circle of Ezekiel, one also recognised at the Chaldean court, and therefore to be held up against the Tyrian sovereign. On the כְּלִיסְתוֹתָם, that to him nothing concealed, secret, was unknown, comp. Dan. ii. 10, 11, 19, iv. 6. Here also, indeed, is only a man, but with a generally admitted superhuman, truly divine wisdom, which God had in reality given (that is the main element in the comparison with Daniel), which he has not, as thou hast done, in his imagination appropriated to himself. Hengst. lays stress also upon the statesmanlike, the really princely position of Daniel, which so excellently grounded the kind of counter-position assigned him in relation to the king of Tyre.—Ver. 4 goes a step deeper still, namely, to the real standpoint of the Tyrian prince,—his wisdom and prudence in the matter of worldly riches (1 Kings iv. 29). In connection therewith, one naturally thinks of the traditions according to which an ancestor of the royal house was the first sailor, who was borne to the island in the hollow trunk of a tree, and there erected pillars to the wind and fire; that the forefathers of the Tyrian kings alleged they had found purple on the island (the Tyrian colour, scarlet, the lach-dye of Sor).—חֵלָל is presently specified in the gold and silver.—אֹצֶר is: provisions, treasure, treasury (Zech. ix. 2, 3).—Ver. 5. However great this wisdom might be, however much and varied its manifestations, it centred in the merchandise; and with the growth which accrued to the wealth, the heart also became swollen, as its self-elation found in that wealth its proper element.

Ver. 6 connects itself in a summary way with ver. 2, and prepares for the conclusion in Ver. 7, which joins the punishment to the course of sin that had just been described.—עָרִיץ, terrible, powerful and violent: those who are so pre-eminently above others—the Chaldeans (ch. xxvi. 7). HITZIG: “Against (why not upon?) the beauty of thy wisdom.” What is meant is: that the beauty of the mercantile state of things in Tyre was the offspring of the wisdom which distinguished its king. יָפֵה and יָפְעָה are almost the same, the latter, however, indicating more the shine or glitter of the beauty. The shine of the beauty may be referred especially to the princehood of Tyre. [EWALD: “they draw their swords upon thy most beautiful wisdom.”] חָלַל, to pierce through, Pi. to dishonour, to make common.—Ver. 8. כְּבוֹד = שָׁחַת, ch. xxvi. 20.—The plural כְּבוֹדָי, deaths, admits of explanation partly from the representative character of the Tyrian princehood, partly from the feeling therewith

connected, of his dying in the death of every Tyrian that was slain. Hengst. compares ch. xxix. 5; Gen. xiv. 10. Others: as the pierced-through dies of many death-wounds (ch. xxi. 30, 19 [25]). Even without rendering חלל, "pro-fane," there is a pointing back to חלל in ver. 7 in this way, namely, that the princehood should at last share the fate of every one who was pierced through, and, stripped of all splendour, should be cast into the grave.—Ver. 9. The word here goes still farther back than נמחה in ver. 8, and transfers the scene to the very moment of being killed, and confronts the vaunting discourse (in ver. 2). לפני חרך, ch. xxi. 16 [11].—The extremely cutting argumentation, and thou art man, etc.—מחלל, Pi. = מחולל, Poel (Isa. li. 9).—Ver. 10. מותים, plur. from מות, comp. at ver. 8.—על is uncircumcised (comp. ch. xlv. 9; Isa. lii. 1); for Jews, on account of the sacramental import of circumcision, it designates the heathen world as outside the covenant of God (1 Sam. xvii. 36, xxxi. 4, *barbari*?). The opposite in Num. xxiii. 10: "the death of the righteous." Also for the Tyrian, as here, it is hardly to be understood without the circumcision reported by Herodotus of the Phœnicians (II. 104). Earlier, in ver. 8: as every one that is pierced through; here there is an ascension: as a non-Tyrian through strangers.

Vers. 11-19. *Lamentation over the Prince of Tyre.*

Now ver. 11, as ch. xxvii.—Ver. 12. The lamentation is in fitting adaptation to the person who was just killed. Comp. at ch. xxvii. 2.—In the connection with מלא חכמה and כליל יפי, which in themselves, and after what has preceded, are quite clear, חותם חכמה cannot possibly be rendered, with Hitzig: "thou art a curiously wrought seal-ring." Ewald has: "O thou seal of the completion." חותם means: to cut in, to impress with a seal, to seal; therefore partic.: thou wast sealing. Also חותם, the seal-ring, is properly the impressor. The transferred signification: to seal, that is: to attest, to confirm, to verify, recommends itself through תכנית (from תכן, to determine exactly, to weigh), the measure, the determinate, that which must have a certain amount (ch. xliii. 10); accordingly: thou confirmedst the measure, thou fulfilledst, madest the right measure good; therefore a threefold thing is boasted of the Tyrian kingdom: measure, wisdom, and beauty. The first of these may be said against despotism; comp. at ver. 2. ["According to the present text and punctuation, the expression plainly means: thou art the one sealing exactness (the noun חותם denoting anything that is of an exact or perfect nature). To say of the king of Tyre that he sealed up this, was in other words to declare him every way complete: he gave, as it were, the finishing stroke, the seal, to all that constitutes completeness; or, as we would now say it, he was a normal man—one formed after rule and pattern. Hence it is immediately

explained by what follows: 'full of wisdom and perfect in beauty'; in this stood his sealing completeness."—P. F.]—Ver. 13. In Eden; comp. ch. xxxvi. 35; Isa. li. 3. And the delightsome land, wherein the garden for primeval man lay, brings up the garden of God (El, not Jehovah); ch. xxxi. 8, 9; Gen. xiii. 10. As the Tyrian king himself was certainly not God, but what was said of him in ver. 12, so his dwelling was unquestionably not מושב אל, the habitation of God; it might, however, be named paradisiacal, since all fulness of what was pleasant, and all possible magnificence, surrounded the same, covered it (מסכה). Hitzig freely: "every precious stone was thy figure-work;" because out of the stones the figuration of the ring must be composed! The transition to every precious stone brings to remembrance Gen. ii. 11, 12. The distribution of the particulars forms three groups, each having three precious stones, rounded off by the gold, which makes ten (the symbolical number of completeness). This emblematic representation of kingly greatness and glory, therefore, carries no respect to the breastplate of the high priest and its twelve stones, where also they are ranged in a different order; comp. however, on the signification of the particular names, at Ex. xxviii. 17 sq., xxxix. 10 sq. Comp. also here at ch. i. 16, 26, xxvii. 16.—מלאכה may signify business, performance, work, also goods. Manifestly music is meant by it here, as the older expositors have rendered, an ordinary accompaniment of the pomp of royalty (comp. Dan. iii. 5) ! תה is therefore the (hand) kettledrum, as a specimen of all instruments that were struck (תפה); and נקב will be the pipe (from נקב, to push through, bore through), for the wind instruments as they were then constructed. [Ges. takes תה for the socket in which the gem is put, and נקב as ring-socket. Ewald: "were appointed for thy oracle and soothsaying work on the day of thy creation." He would take it ironically: the man—who might be called the seal, that is, the consummation, etc., was once certainly as the first of all men in paradise (Job xv. 7), so that he has a completeness beyond any other person—took, doubtless, for his holy ornament, which covered him from the first day of his life, all the twelve stones of the high priest's oracle-sign, and was doubtless made by God a cherub upon the mountain of the gods, and was also, doubtless, unblameable from his birth—only, alas! till his guilt was discovered! Others thought of נקבה, the female (woman). So Häv.:

"the service of thy kettledrums and of thy women was ready for thee on the day of thy creation," which (by a reference to Gen. i. 27) must indicate the king's entrance on his government, and the ladies of his harem, who surrounded him with dance and song.]—On the חכמה, comp. ch. xxi. 35 [30]. With the creation of this principedom, as it took in Tyre precedence of the still older Zidon, there forthwith existed all sorts of parade and glory, such as could be found only in kings' courts. (כונה, Pual from כון?). Firm and well prepared did this kingdom start into being.

Ver. 14. As the colour given to the representation has already, with its kettledrums and its pipes, forsaken Eden and paradise, and "the day

of creation" does not quite constitute the Tyrian king a second Adam—as the whole representation generally appears to take into account only the very ancient origin on which this kingdom prided itself, perhaps also not without some touch of irony—so certainly the cherub here has little or nothing at all to do with paradise (comp. at ch. i., ix. 3, 10); for it is unnecessary for the following context to think of the history of the Tyrian kingdom after the analogy of the history of the fall. Rather may we suppose that the designation of cherub points simply to the temple at Jerusalem, and especially to the most holy place there. There is thereby symbolized out of the history of this kingdom that historical epoch when it came through Hiram II. into connection with David and with Solomon, so important, in particular, for the design of the temple-building, and important also for the commerce of Tyre. Already, as architect of the temple of Solomon (and that Hiram was a connoisseur as well as a promoter of the building art is testified by Josephus, in addition to what is said in the Bible, from the fragments of Dios and Menander in his possession), the king of Tyre takes beside Solomon in this respect a position which makes his appearance under a name borrowed from the architecture of the holy of holies, the cherub, not unsuitable. That cherub is applied to him only symbolically is rendered plain by the otherwise incomprehensible addition of *מְשִׁיחַ*, that is, of the anointing, which imports as much as: anointed cherub, therefore: who is king. What Hengst. concludes from Ex. xxx. 22 sq., that "anointed" = holy, because all the vessels of the temple were anointed, to impress on them the character of holiness, runs out to this result, that the king of Tyre, as king, was *res sacra*, because God had communicated to him of His greatness—therefore, that he is said to be anointed because he was king. Since *הַסֹּכֵךְ*, "the covering," repeated in ver. 16, refers to Ex. xxv. 20, and we know (comp. Doctrinal Reflections on ch. ix.) that the cherubim, screening with their wings the ark of the covenant, symbolized the life of creation, confessing, as it actually does, the heavenly King, the Holy One in Israel, the Most High over all, so it is not out of the way if the king of Tyre, who has shown himself to be, along with Solomon, the protector of the temple,—a building which unquestionably culminated in the most holy place,—should, agreeably to this testimony, be honoured as "the anointed cherub that covereth." Yea, as the whole creation serves the eternal King of Israel, so also has the Tyrian kingdom served Him in His house at Jerusalem (on which also Isa. xxiii. 18 leans), and thus a proper contrast to the self-elevation in vers. 2 and 5 is brought out, as is expressly said through the immediately following *נָתַתִּיךָ*, I have given thee. Upon the holy mountain of God is here, therefore, as always, to be understood of the temple-mountain at Jerusalem (2 Chron. iii.), where He right truly was, as architect of the temple. And because there the sanctuary for the ministrations of the priestly service in Israel was executed through him, and in the high priest of Israel the whole Israelitish priesthood culminated, it might be said, with reference to the high-priestly Urim and Thummim, of the Tyrian king, that "he walked in the midst of stones of fire."

[Other Explanations.—Häv. thinks that the king of Tyre was named cherub as the ideal of a creature (so, too, Bähr previously in his *Symbolik*); *מְשִׁיחַ* is with him to be distinguished from *מָשִׁיחַ*, an anointed object (Ex. xxx. 26), and *הַסֹּכֵךְ* is as much as: a reflection of the divine glory. He thinks of a holy gods'-mountain (Isa. xiv. 13), wherein the king of Tyre, as one of those mighty mountain-gods (1 Kings xx. 23) whom the Tyrians honoured, was located; and the fiery stones were, according to Häv., those in the temple of Hercules as the fire-god, which may have been illuminated. Hengst. takes the cherub, with Häv., as a representation of the earthly creature-life in its highest grade, and in its highest perfection; which, however, cannot be conceived of as proper to the Tyrian king. As "covering," he covered Tyre so long as God's favour was with him and his people. The mountain of God must be his elevation to the holy mount of God, a participation in the divine greatness (Ps. xxx. 8); and the fiery stones correspond to the walls of fire, which indicate the divine protection (Zech. ii. 9). EWALD: "thou—into the wide-covering cherub, into that I make thee;" and from the holy mountain of the gods rush down the sparkling stones of fire, namely, thunderbolts against the wicked (!). Hitzig, like the Sept., takes *אֵת* as *אֵת*, with: "beside the cherub, etc., so have I set thee;" then: "cherub of the width of the covering." But he is in some doubt; he thinks by the mountain of God might be meant Horeb; but it might be the Albordsch of Asiatic mythology, and in the stones of fire there lies at bottom the idea of a Vulcan. One sees the despair which attaches to every rationalistic exposition.]

[The rationalistic explanations of this singular passage are certainly bold and unsatisfactory enough; but our author's own appears to make greatly too much account of the historical relation of Hiram to the temple at Jerusalem, and too little of the poetical element which pervades the representation. "It is one of the most highly figurative representations of prophecy, and is only to be compared with Isaiah's lamentation, ch. xiv., over the downfall of the king of Babylon. It characteristically differs from this, however, in that, while it moves with equal boldness and freedom in an ideal world, it clothes the ideal, according to the usage of our prophet, in a historical drapery, and beholds the past revived again in the personified existence of which it treats. It is a historical parable. The kings of Tyre are first personified as one individual, an ideal man—one complete in all material excellence, perfect manhood. And then this ideal man, the representative of whatever there was of greatness and glory in Tyre, and in whom the Tyrian spirit of self-elevation and pride appear in full efflorescence, is ironically viewed by the prophet as the type of humanity in its highest states of existence upon earth. All that is best and noblest in the history of the past he sees in imagination meeting in this new *beau-ideal* of humanity. It was he who in primeval time trod the hallowed walks of paradise, and used at will its manifold treasures, and regaled himself with its corporeal delights. It was he who afterwards appeared in the form of a cherub—ideal compound of the highest forms of animal existence—type of humanity in its predestined

state of ultimate completeness and glory; and, as such, had a place assigned him among the consecrated symbols of God's sanctuary in the holy mount, and the immediate presence of the Most High. Thus, occupying the highest spheres of created life, and familiar even with the sight of the divine glory, he knew what it was to dwell amidst the consuming fire, and to walk as on burning stones of sapphire (Ex. xxiv. 10). So thou thinkest, thou ideal man, thou quintessence of human greatness and pride—thou thinkest that manhood's divinest qualities, and most honourable conditions of being, belong peculiarly to thyself, since thou dost nobly peer above all, and standest alone in thy glory. Let it be so. But thou art still a man, and, like humanity itself in its most favoured conditions, thou hast not been perfect before God: thou hast yielded thyself a servant to corruption, therefore thou must be cast down from thine excellency, thou must lose thy cherubic nearness to God, etc. . . . So that the cry which the prophet would utter through this parabolical history in the ears of all is, that man in his best estate—with everything that art or nature can bring to his aid—is still corruption and vanity. The flesh can win for itself nothing that is really and permanently good; and the more that it can surround itself with the comforts and luxuries of life, the more only does it pamper the godless pride of nature, and draw down upon itself calamity and destruction."—P. F.]

Ver. 15. To wish to bring תמים into connection with Adam's sinless constitution, has against it the expression בדרךך, in thy ways. It is simply the contrast to the expression: perverseness was found in thee; therefore: blameless in thy walk. One might suppose, after the exposition given of the walking in the midst of the fiery stones in ver. 14, an allusion to the תמים! The earlier

procedure of the kingdom of Tyre, as seen in the fellowship it then maintained with the David and Solomon of Israel, must be viewed as set over against the corruption into which it latterly fell (ch. xxvi. 2, xxvii. 3, xxviii. 2 sq.). A dogmatic antithesis, such as Hengst. supposes, is not to be imagined.—Ver. 16. Here now follows the origin of the perverseness that was found in him, namely, in his vast commerce (ver. 5); and so one has to think of the Tyrian kingdom as carrying on and plying merchandise, and that in all sorts of ways, by which it fell into pernicious and sinful courses.

—מלך, indeterminate as to its subject, or (HENGST.): thy inhabitants (!); more properly: fellow-citizens, subjects, if they are not to be regarded as the merchants from all countries. Rosenm. preferred the intransitive signification of the verb: "through the multitude, etc., was thy interior filled." [HITZIG: מלך = מלא, "the filling of thy interior was injustice."] Thus, in place of the former blamelessness, there has come to be a ground for punishment. Hence for the punishment there must now, through God, be a withdrawal from the relations once held to Israel, the most elevated reminiscences of its history, as through God it had been introduced to these. This lies in מרח; and that it is contemplated as a holy downfall, with a view to the building up of the sanctuary in Israel at the time, we perceive

from the מרח—ch. vii. 21, 22. [HITZIG: "and thou, covering cherub, art quite rooted out"!]—For the rest, comp. at ver. 14.—Ver. 17. The discourse here, with נבה, again reverts to the subject announced at the very beginning (ver. 2), the corruption of the Tyrian kingdom: the proud self-elation in or on account of his beauty; comp. at ver. 7. The higher man raises himself, so much the poorer does he become as to his wisdom. A proud man, a fool; so it is said in common life, for this special reason, that the splendour of wealth, the whole attractive display of its outward position, so apt to bewitch strangers even and to beget envy, brings the possessor so much the sooner and the more to a self-pleasing condition. This is distinctly involved in על, on account of, which does not need to be taken as = with, together with. EWALD: "thou hast lost thy wisdom upon thy splendour."—The self-destruction and annihilation (שחת) of such self-elation corresponds, as to time, with the casting down effected by God (על-ארץ), and, with respect to the preceding glory, with the abandonment to the astounded and at the same time malicious gaze of those who were companions as to rank and position. Hengst. remarks that ראה, with ב, marks the affecting contemplation, especially with a joyful participation. לראוה, the infinitive form, like לראוה, לארבה.

Ver. 18. מרב עוין is parallel with כרב רכלתך in ver. 16, and כרב בעול רכלתך throws light on עוין.—The profanation proceeded from the moral offence; the unrighteous mammon in commerce brought along with it sin and guilt. After what is said in ver. 16 in reference to God as to the profaning, the words חללת מקדשך can occasion no difficulty. The sanctuaries of the Tyrian kingdom are those holy reminiscences regarding the mountain of God and the sanctuary of the Lord, and of Israel's high-priesthood. One cannot possibly serve God and mammon. (Others have thought of the temple, which Tyre made on his holy island (!). With Hengst. every sort of greatness ordained by God, or of glory distributed by Him, is a sanctuary.)—The fire, according to Hitzig, must be the perverseness with which his interior was penetrated, as fire bound up in him (!). Some, too, have under it thought of a traitor, who would pass over to Nebuchadnezzar. Vatke has also mentioned the phoenix, giving itself to be burnt. It is a biblical form of speech, frequently used, for the punishment of divine wrath which comes from sin, and which, as is evident from the term ashes, was to annihilate the kingdom of Tyre (ch. xix. 12).—ואחך, contrast to ונתתך in ver. 14.—The seeing once more emphasizes the spectacle, which will be presented to every one in the subject so judged.—Ver. 19. Here at last is the conclusion. With the seeing with the eyes there is conjoined the knowing, the understanding with the spirit.—Comp. ch. xxvi. 16. They are prophetic preterites.—Ch. xxvii. 33, xxvi. 21.

Vers. 20-26. *The Prophecy on Zidon.*

Vers. 20, 21. The brief and supplementary

manner in which this prophecy respecting Zidon is introduced arose from the backgoing character of this city, though it was more ancient than Tyre (hence sung of by Homer, while Tyre is not), and, according to such tradition, still very commonly represented the Phœnician state (for example, Isa. xxiii. 4, 12); comp. Gen. x. 15, xlix. 13. On coins, as among the Greeks, Zidon is called the metropolis of Tyre. On account of its still always preserved independence, whence it took part in the coalition against Babylon (Jer. xxvii.),—one may say, the Genoa of the old world,—there was due to it a word, however short, especially since, as a representative of Canaan, with which no such relations were maintained as between Tyre and Israel under Hiram and Solomon, it formed most fitly the contrast for the promise which bore respect to the people of God. Comp. Judg. x. 12.

Ver. 21. צִידָן, that is, "fishing," which indicates the earliest employment of its inhabitants, lay in a plain, which resembled an orchard, several hours' walk along the sea, and had a summer and a winter harbour; at present a small, insignificant place. Of the old fortress there still remains a square tower. Fishing and traffic in fish are still practised there.—Ver. 22. הִנְנִי עֹלֵךְ, as at ch. xxvi. 3.—וְנִכְבְּדִתִּי; comp. Ex. xiv. 4, 17, 18. May a preparation have been intended, through this reference to Egypt, for what follows in ch. xxix. ? In such a being sanctified, or in God sanctifying Himself, as is done by means of a judicial punishment, there is presupposed the certainty that Zidon would not have sanctified Him. The impressive transition from the second to the third person makes the fact appear, in a manner, as already accomplished, so that one speaks of Zidon as of such a person.—Ver. 23. For which sort of judgments see ch. v. 17. Pestilence in connection with war,—that in the houses; this as the shedding of blood in the streets, as is presently brought vividly out.—וְנִסְלָהּ, Pil. equivalent to Kal, but strengthening, enhancing, as also alliterating; producing a resemblance of sound which has in it something graphic (Häv.). Continually, as it were, the pierced-through fall.—The sword, through which God will act upon them, comes upon Zidon from round about, so that there is no escape.—The representation of the predicted judgment is kept general. With Zidon the analogous prophecies respecting judgment first reach their end. And thus also can the following be joined to it the more fitly.

Ver. 24. The point of contrast is presented by the idea of neighbourhood—the nearer (ch. xxv.), or the more remote, as was the case with Tyre and Zidon; it is said expressly: from all round about them. On סָלָךְ, comp. at ch. ii. 6. Ges.: "like the young shoots and twigs of the palm."—סִמְאִיר, partic. Hiph. from סָאָר, to thrust; intransitive: to be sharp, bitter. Ges.: "raising bitter pain." קָר is something cutting, stinging.—כָּאֵב, to bend oneself for pain, hence Hiph.: to cause pain.—The promise, accordingly, amounts to this, that the sensible pain which the people of Israel must have experienced through the contempt of their neighbours shall cease in the future. The figurative representation is a marked repetition of

Num. xxxiii. 55; the pain experienced was punishment; comp. Gen. xv. 18 sq.; Josh. xiii. 19; Judg. i. 31, 32, iii. 3. But now the Lord accomplishes what His people had slightly neglected. Comp. also ch. xvi. 57.—The negative side is followed by the positive in Ver. 25; the scornful heathen go down, but the people in whom the Lord sanctifies Himself, in contrast to them, come gloriously up. Comp. ch. xi. 17, xx. 41.—The change, also, from Israel to Jacob, is to be noticed, and the relation of house of Israel to My servant Jacob.—Ver. 26. In consequence of the added

definition: לְבִטָּח, in security, it is repeated that they should dwell upon their home-soil. בִּטָּח,

according to MEIER: to stretch forth oneself, i.e. give away oneself, confide; hence: to be careless, secure. Ges.: the same derived from a primary meaning, "to be void, empty."—But also the secure possession in the confidence of faith is in this comforting promise repeated, and finally, such grace of God is again, and still more expressly than before, set over against the divine judgments. Comp. besides, Isa. lxxv. 21. Hitzig: "the first יִשְׁבֵּן preceding the building and planting is inchoative: they settle down; the second: they are established, dwell, or abide." Hengst. remarks: "It is designed to meet the despair which, after the opening of the siege of Jerusalem, had become the most formidable enemy. So that here, in the onesidedness which so commonly adheres to prophecy, because everywhere connecting itself with definite temporal relations and issues, only the light side of the future of the covenant-people is brought into view. Along with that there was also a shady side, which is supplied by the successors of Ezekiel, Zechariah and Malachi. A great national judgment was destined to follow the Chaldean." Häv.: "This is the eternal blessing which rests upon Israel, that it shall one time attain to a blessed peace, while the heathen powers shall lie under the penal judgment of God." He calls to mind the gathering through the gospel. That here, as in ch. xxvi. 20, in the shape of a brief glance into the future, there are traits of Messianic colouring, is manifest. Comp. also at Amos ix. 14.

DOCTRINAL REFLECTIONS.

1. The time for the fulfilment of these prophecies against the aliens, where no dates of a definite nature are to be found in the prophecies themselves, depends on the kind of realization applied to them. Tholuck admits of a wide interval "in the relation between truth and reality in the prophecies." But when he presently, again, limits the principle, that "the mode of realization may be to us a matter of indifference," since "the simply religious spirits" are to be distinguished from divine seers, nothing is gained but the arbitrary definition that the prophets, "though not uniformly, yet in great part, saw the truth of the future not merely in abstracto, but under the concrete veil of their historical realization." And what is meant by "seeing the truth in abstracto"? Is there not a self-contradiction in this as applied to the prophets, to whom the ideas presented themselves as matters of fact, and these facts in this or that actual form? There must, first of all, be admittedly something of human weakness,

especially in the subsequent reproduction of the previously received divine communications and visions. Many an intermediate link in this way was lost; but thereby the end came so much nearer to the beginning, the ultimate background to the foreground. In this and other respects there is the dust of finiteness on these prophetic paintings, which but so much the more furnishes a pledge of their divine origin. With this agrees what is said in 1 Pet. i. 10-12,—said, indeed, with reference to the time of the Christian salvation, yet admitting also of a more general application,—where there is ascribed to the prophets an “inquiring” and “searching into,”—a matter of study, therefore, also for them, since, when the meaning had not been expressly made manifest to them, they sought for traces [of the fulfilment], and made trial of them in regard to the times which lay near at hand. If their prophecies had been the product of their own spirit, such want of knowledge in regard to the cases in question, and their procedure in consequence thereof, must have been strange; but in this way we have, with their searching concerning their prophecies, perhaps the proper soul of their so-called literary activity.

2. In the prophecies of judgment contained in the earlier chapter [*i.e.* ch. xxv.] the execution of the judgment rests wholly in the hand of God. So upon Ammon, upon Moab, upon the Philistines; only in respect to Edom was it said that the accomplishment would be made specially through Israel. The divine sentence speaks throughout of the extirpation of the very name. As regards place and time, no other fulfilment could lie nearer to the prophet and his contemporaries than that through Nebuchadnezzar. That this was only the beginning of the end could not be concluded without some insight into the divine patience, and the manifestation of Christ in the flesh. Still more clearly do these relations discover themselves in the case of Tyre.

3. The transition to Tyre is made by our prophet through the Philistines. Considered generally, this has its ground in the heathenish character of the race. More specially, for their appearance in this connection, account has been made of a notice (see *Movers, Phœn.* ii. 313), according to which the Zidonians, after they had (B.C. 1209) been brought into subjection by the Philistines, laid the foundation of the island-city of Tyre. Lenormant (*Manuel d'Hist. Anc. de l'Orient*), and, leaning upon him, M. Busch, have woven thence the story, that a Philistine fleet, sailing from Askalon, had surprised Zidon, and put an end to the hitherto Zidonian supremacy. Thus would the Philistines, as having furnished the occasion for the origination of Tyre, have had their proper place assigned them, in a historical-genetical respect, at the close of ch. xxv. and before the beginning of ch. xxvi. of Ezekiel. M. Duncker (*Hist. of Antiq.* i. 519) merely says: “In the year B.C. 1254, a number of the Zidonian race emigrated from Zidon, and over against Old Tyre, upon an island-rock, beside the temple of Melkarth, founded New Tyre. This New Tyre grew into a commonwealth with the old city on the land. The strengthening which Tyre hereby received put it in the position of setting up a rivalry with the commerce and the colonization of Zidon. From B.C. 1100 Tyre saw herself at the head of the Phœnician cities.”

4. Tyre, as very commonly happens with com-

mercial states, and still more with commercial cities, presents, in the few and disconnected things that we know of its history, an image of ups and downs, and inversely. Commonly it is said, in connection with our chapter, that Tyre was then at the summit of its power. But this might rather be said of the times of David and Solomon (DUNCKER, p. 520). For the period under consideration it comes nearer to the truth to say, that Tyre had again revived, and continued to maintain a certain precedence among the Phœnician cities. For though the revolt of Kitron in Cyprus had been suppressed, and the island stronghold of Tyre had under King Elulaos successfully withstood the Assyrians (Salmanassar), yet the dependent relationship of the Phœnician cities toward Assyria from the year B.C. 900 became more and more marked, and Tyre had to stretch all her powers to preserve her position, or again to make it good. During the Assyrian siege it lost its last colony in the Thracian seas, namely, Thasos; and an Assyrian fleet ere long robbed it anew of the island of Cyprus, which it had again reconquered. A memorial stone in the Berlin Museum commemorates this success of Salmanassar against Tyre. According to Lenormant's representation (ii. p. 313; Busch, p. 247 sq.), while Salmanassar, B.C. 720-15, had been successfully resisted, there were, about B.C. 700, decided failures against Sennacherib, who conquered the island Tyre, and set up there a vassal (Toubaal) as king. The bas-reliefs in the rocks of Nahr el Kelb, around Beirût, even to the present time, according to Lenormant, bear witness to the complete subjection of Phœnicia by Sennacherib († Sargana-Salmanassar!), and the overthrow of the Tyrian supremacy. (If this French representation were to be trusted, the prophecy of Isaiah in ch. xxiii. would have to be applied to it, though the Chaldeans were already to be desisted in the distance; and Ezekiel would connect with the restoration which intervened (Isa. xxiii. 15 sq.) the prophecy of a new judgment upon Tyre by the hand of the Chaldeans, as generally the judgment upon Tyre. But also in the otherwise general representation, which knows only of the unsuccessful siege of the island-city by Salmanassar, is the reference thereto of the prophecy of Isaiah in its first aspect to be held fast. What Isaiah predicts in ch. xxiii. accords quite well with the Assyrian issue of things. For Salmanassar did subject the Phœnicians to himself, and also Old Tyre (JOSEPH. *Antiq.* ix. 4. 2), so that Salmanassar could cause himself to be glorified at Lykos beside the monuments of the Egyptian Ramses. The five years' siege assuredly did not pass without inflicting serious injuries; and it is anyhow matter of fact, that King Elulaos recognised the sovereignty of Assyria, for he henceforth took the title of Pha (פחה), that is, governor, vassal. As the Chaldeans and the siege, through Nebuchadnezzar, emerge behind the Assyrian, the prophecy of Isaiah certainly has a much more distant background, precisely as is the case also with Ezekiel.) That the catastrophe at Jerusalem should have inspired new courage into Tyre, called forth words that were expressive of new hopes (ch. xxvi. 2), is sufficiently explained not through any position she occupied on the height of power, but rather through the relations which arose out of events in connection

with Assyria. (As Lenormant mentions (ii. p. 314), if the Tyrian ascendancy had been ill borne by the other Phœnician cities, since Tyre in many ways abused her position (comp. at ch. xxvii. 8 sq.), there would hence, on this side, have been no farther interest for Tyre; also, at the end of the Assyrian period, it is rather Zidon which appears at the head of an insurrectionary movement against the son of Sennacherib, Esarhaddon, as is testified by an inscription. That Zidon was worsted in the affair is shown by an inscription found in the British Museum, which represents Tyre, indeed, as among the tributaries of Assyria, but takes no notice whatever of Zidon.) In consequence of the decay of the Assyrian power, Egypt also, through Pharaoh Nechoh, attained to the position of making the Phœnician states subject to it. This took place at the period to which belongs the circumnavigation of Africa, through Tyrian mariners in the employ of the king of Egypt. During this whole time, however, and in spite of the Assyrian supremacy, the merchandise of Tyre flourished, and there was no diminution of the resources and wealth which it brought to the hand of Tyre. The place, so favourably situated, always raised itself anew; its walls were rebuilt—that, in its re-established condition, it was able to offer resistance to Nebuchadnezzar.

5. The determination respecting the issue of the thirteen years' siege of the island Tyre by Nebuchadnezzar has been, on one side, made dependent on ch. xxix. 17 sq., while on another, Gesenius, Winer, Hitzig have turned to a wrong account the silence which is observed upon the consequence of the siege in question, in the passages quoted by Josephus regarding it (*Antiq.* x. 11, *con. Ap.* i. 21).¹ They thence draw the conclu-

¹ The point which Josephus, in the first passage, confirms from different authors is, that Nebuchadnezzar had been "a more energetic, more enterprising, and more prosperous man than the kings who had been before him." Thus Berosus, in the third book of his Chaldean History, writes of his deeds—that with a part only of his father's host, and while himself but a stripling, he had vanquished those who were in a state of revolt—*τιναρχήσας εταίρωνος* *is* *τη* *Αἰγύπτῳ* *καὶ* *τοῖς* *ἐν* *τῇ* *Καλιῳ* *Συρίᾳ* *καὶ* *τῇ* *Φοινικίᾳ* *τοῖς* *καὶ* *τῇ* *χώρας* *ἐν* *ταύτῃ* *τῃ* *ἀρχῇ* *ὅτε* *ἐν* *τῇ* *αὐτῇ* *βασιλείᾳ* *ἐκείνῃ*. On the report of the death of his father, *καὶ* *καταστρέψας* *τα* *ἐκείνα* *τῇ* *Αἰγύπτῳ* *παραμάχῃ* *καὶ* *τῇ* *Λιβύῃ* *χωρῇ*, and after entrusting the Jewish, Phœnician, and Syrian prisoners to certain of his friends, to convey them to Babylon, together with the heavy-armed soldiers and baggage, he himself went thither and assumed the government. Megasthenes also (Book iii. of his Indian History), is cited by Josephus, and Diokles (Book ii. of his Persian History); finally, Philostratus, by whom it is said, as well in his Indian as his Phœnician History, that Nebuchadnezzar besieged Tyre thirteen years. If this long siege was to serve as a proof of Nebuchadnezzar's practical energy, and, in particular, of his extraordinary prosperity, Josephus could not have been of opinion that Nebuchadnezzar had been obliged to withdraw from Tyre without result. That Josephus was convinced of the agreement of the profane writers with the historical accounts of his own people in the point under consideration, is still more clear from his work against Apion. He there repeats from Berosus, what he had elsewhere said upon Nebuchadnezzar, that the latter, after the revolt of Egypt and Judea, obtained the mastery over all—Egypt, Syria, Phœnicia, Arabia; and that he surpassed all the Chaldean and Babylonian kings who had been before him by his deeds, for which he again quotes the words of Berosus, and in the following section (20) adds, that in such things "the Chaldean history must be deemed trustworthy."—*οὐ* *μὲν* *ἀλλὰ* *καὶ* *τοῖς* *ἀρχαίοις* *τῇ* *Φοινικίᾳ* *ἐνδοξοῦσι* *ὅτι* *Βαβυλωνίου* *λεγομένου* *ἐκκυρίευσται*, *τῇ* *τοῦ* *τοῦ* *Βαβυλωνίου* *βασιλείᾳ*, *ὅτι* *καὶ* *τῇ* *Συρίᾳ* *καὶ* *τῇ* *Φοινικίᾳ* *ἐπέσχευεν* *ἐκκυρίευσται*. With this, also, he says, Philostratus agrees, in the place where he makes mention of the siege of Tyre, and Megasthenes: so that that siege is throughout to be understood in the light of the result stated, that "he overthrew all Syria and Phœnicia."

sion that the Chaldeans did not get the city into their power, nor inflict any damage upon it. The silence, however, observed in this respect, especially when it is practised by Phœnician historians, speaks rather for the opposite view. For if the siege had really been without any result, how should it have made for the side in question, that no notice was taken of Nebuchadnezzar's leaving his affair with Tyre in an unfinished state? The very honourable report for Tyre, of its having withstood a thirteen years' siege, which is given by Josephus from the original sources, does not exclude the supposition that the siege ended in a capitulation (in 573), but involves the assumption of a corresponding pressure through Nebuchadnezzar; although in this Chaldean siege of Tyre, as in the Assyrian, a much wider and more comprehensive view must be taken (as already said) of the prophetic announcements pointing in that direction. The evidence for the subjection of Tyre to the sovereignty of Babylon may be seen in Movers, ii. 1, p. 448 sq., 461 sq.; comp. Háv. *Comm.* p. 429 sq. On King Ethbaal being obliged to abdicate, or however the act may be designated, Nebuchadnezzar brought in Baal in his place. The royal family was carried away to Babylon. Berosus says that all Phœnicia became subject to Nebuchadnezzar. At all events, we see the Tyrians, and Phœnicians generally, in a still more marked state of dependence upon Babylon than formerly on Assyria. Twice, as we learn from Assyrian sources, did the people of Tyre receive their king from Babylon—with which Hitzig compares 1 Kings xii. 2 sq.; but Delitzsch rightly judges 2 Kings xxiv. 12, 14, Dan. i. 3, more worthy of comparison, for the quite undoubted supremacy of the Persians over all Phœnicia appears plainly as the taking over of a subject-relationship which had already existed under the Chaldeans. "How also should princes have been brought back by the Tyrians, who had not long before sought refuge in a court so hostile to Tyre as Babylon was?" (Háv.) As Lenormant represents the matter (ii. p. 318 sq.), the city on the mainland was first attacked by Nebuchadnezzar, taken, and wholly destroyed. Thereupon came Nebuchadnezzar in person (B.C. 574), to press forward the slumbering work; and now the island-city was taken by storm, sacked, and partly destroyed. A number of the people had previously escaped by sea to Carthage. Tyre henceforth merely vegetated; Carthage was her heiress.

6. Tyre, in the prophets, comes into consideration not in a political respect, but as the representative, the might, of the world's commerce. Jehovah and Mammon is the counterpart to Jerusalem and Tyre. "This last" (says Delitzsch) "gained as peacefully as possible the treasures of the nations, and secures for itself the advantage it won by means of colonies and factories."

7. The judgment upon Tyre is history—an entire development of judgment even to utter extinction, as is now most clearly manifest. Assyria is in this judgment-history one chapter, Nebuchadnezzar also one, and Alexander the Great still another: Assyria the type of the Chaldeans, the Chaldeans the type of the Macedonians—each one surpassing the other in the power of inflicting judgment, like wave upon wave of the sea, till the flood had overwhelmed all (comp. ch. xxvi. 3, 19). "The deeds of

Nebuchadnezzar rank with the prophet for more than an isolated fact. In the conquest by that monarch, he beholds from the historical ground of the present the whole mass of destruction concentrated, which links itself in history thereto as a closely connected chain of events. The night of Tyre, broken by Nebuchadnezzar, coincides in his view with the entire annihilation of the same. This was demanded by the internal theocratic significance of that fact in relation to the destruction of Jerusalem. The conquest of Tyre by the same hand which struck the city of God has the counter-signification of a future glory (ch. xxix. 21, xxviii. 25, 26). Nebuchadnezzar inflicts on Tyre the death-wound, and its whole subsequent existence is a struggle with death" (HÄV.). The Macedonian conqueror first destroyed Old Tyre; then out of the ruins he constructed a mound to the island—the idea having been suggested to him, it is said, by Hercules appearing in a dream, and from the temple in the island stretching out the hand to him; and at last, by means of treachery, he conquered the island-city in the seventh month, and dealt with it so severely, that what remained of it was but the ashes of the Tyre which had formerly existed (comp. ch. xxviii. 18). After this manner is prophecy and fulfilment to be made out. That Tyre still, even in Jerome's time, was an active place of trade, he had no difficulty in understanding, because he took into account, on the other side, the ancient world-wide ascendancy of the Tyrian state. From the time of Alexander the island Tyre continued to be united to the mainland: its sacred position in the sea had reached its end. A pathway conducted every one quietly over to the once splendid harbour of ships, and the alluvial deposits from the sea continually added to this connecting mound, while on the other hand the waves wasted the rock (PLIN. *Hist. Nat.* v. 17; POMP. MELA. i. 12; PROL. v. 15). Alexandria became the centre of the world's commerce. From the hands of the Seleucids the city passed under the sway of the Romans; and it is known as still existing in the Gospels, and in the book of Acts (Acts xxi. 3 sq.). In the early times of Mahomedanism it fell into the hands of the Arabians. The crusades in the 12th century again lent to it a sort of poetic glimmer; but at the end of the 13th century it was brought to desolation by the Saracens. "Where once waved the forest of the ships of Tarshish" (says Sepp, *Jerusalem and the Holy Land*, ii. p. 409), "there scarcely now rise out of the water two well-rigged keels of English merchants; commerce has found another centre. The lucrative trade in purple cloth passed over to the Jews, who as merchants and dyers pervaded the Lebanon, and in the Greek cities, as at Thebes, founded purple-dyeing establishments. Venice transplanted to itself from Tyre the manufacture of glass. The rocky part of the old island actually serves, according to the prophetic word, as a place merely for the spreading of fishing-nets. Under the sand of the old island there are still discovered traces of streets, etc. Thus has the pride of the old sea-princess been humbled, and she wears now none but a beggar's attire. From the time of Abulfeda onwards into the 17th century, all travellers represent Tyre as a heap of ruins, with broken up arches and vaults, towers cast down, and shaky walls, so that the inhabitants had to shelter themselves in the hollow places that re-

mained between portions of the rubbish. Maundrell did not find a single dwelling-house in good preservation, but only a couple of fishermen occupying a sort of vaults. To the present time it is not frequented by Jews, so little is there now of chaffering and trading in the old merchant-city. Something is done in corn and tobacco, which grows upon the western side of the place. The earthquake of 1837 drove into flight those who were not destroyed by it. Only the knowledge of ancient times and a number of waving palms lend an interest to the Tyre of the present day." Comp. HENGST. *de Rebus Tyriorum*, p. 88 sq.

8. Cocceius makes application of Tyre spiritually to the great city which commits fornication with all nations, and desires to install herself in the place of Jerusalem, and interprets the prince of Tyre as a hieroglyph of the Pope. He does not deny the historical basis, but it is to him an allegory.

9. The special prophecy upon the Tyrian kingdom, and the lamentation in ch. xxviii., receive also a light from particular points in the history of Tyre—not so much through the revolt which, in the twenty-sixth year after the death of Phiram II., drove the legitimate dynasty from the throne, and the horrors which led a part of the old Tyrian race to emigrate with Elissa (Dido), and found Carthage—as rather through the translation of the government, after the death of the king introduced by Nebuchadnezzar,¹ to judges, who were chosen from among the priests and considerable men of Tyre. Hävernicks is of opinion that the appearance of judges in the midst of a regular succession of Tyrian kings might only be regarded as a Chaldaic arrangement for the punishment of insubordination or the like; just as Tyre was deprived by Alexander of its ancient constitution, in the way of punishment. For, as ch. xxviii. shows, the kingdom belonged to the pride of Tyre, as generally, according to the Oriental mode of contemplation, and especially would it do so with a race of such old renown as the Tyrian. Internal factions might readily enough have called into existence rival kings, but never the removal of the kingly state altogether.

10. The prophetic collocation, Tyre and Zidon (Joel iv. [iii.] 4; Zech. ix. 2; Isa. xxiii.; Jer. xxv. 22, xxvii. 3, xlvii. 4; here in Ezek.; comp. on the other hand, 1 Chron. xxii. 4; Ezra iii. 7),—not a geographical or political point of view,—determines the New Testament allusion to both in this order. From its antiquity alone the mention of Zidon would admit of explanation. In the Pentateuch, as in Homer, notice is taken only of it; its name stands for Phœnicia at large. The ups and downs, also, experienced by Tyre occasionally brought Zidon to the summit, or, at least, placed Tyre at her side; so, too, it is in the highest degree probable, that the governors of Syria and Phœnicia, who succeeded one another, would probably in their own interest not allow the old rivalry between Zidon and Tyre to remain untouched. While the Chaldean conquest humbled

¹ This person, called in the Phœnician sources from which Josephus draws in his *con. Apion.* § 21 (where he mentions for the third time the siege of Tyre), Baal—succeeding, and in connection with the siege, Ithobal, was most probably made, or at least confirmed as king by Nebuchadnezzar; whereupon, after ten years, "judges were appointed, who judged the people"; after them "reigned Balatorus"; and "after his death they sent and brought Merbalus from Babylon, who reigned"; lastly, "after his death they sent for his brother Hirom."

Tyre, Zidon appears to have from the first bowed to the conqueror, and still more so afterwards. But anyhow, under the Persian rule, Zidon appears as "the first city of Phœnicia, and its kings take precedence of those of Tyre, and of the other states" (DUNCKER, ii. p. 738; HENZO, *Real-encyc.* xi. p. 626). About the middle of the 4th century, when, in the self-consciousness of its position as at the head of the Phœnician States, it had revolted under Artaxerxes Ochus (B.C. 351), it was again destroyed by the Persians, and required to be built anew—whereupon it readily submitted to Alexander the Great. We learn from Diodorus, that at the fall of the city 40,000 perished; and Artaxerxes also sold the burnt ruins for the sake of the gold and silver they contained. Under the Macedonians and Romans, Zidon was nothing but a provincial city; at the time of Cæsar pre-eminently a Jewish city. After coming into view in the time of the crusades,—being destroyed again and again by the Saracens, Crusaders, Mongols,—it still exists, and has some exports of silk, cotton, and gall-nuts. This survey of Zidon also confirms with reference to Ezekiel the far-reaching view of his prophetic word.

11. Neteler remarks on our chapter: "Through the most extraordinary wonders God placed His covenant-people on such a height, that all the Chaldeans must bow before the giant spirit of Daniel, and Nebuchadnezzar himself proclaim to the whole world that there is no god who can deliver as the God of Israel. Nebuchadnezzar and his Chaldeans consequently had the calling, as heroes standing in the service of God, to overthrow the Hamitic worldly power, and to prepare the way for the kingdom of God."

12. Schmieder says, that the threatening of the Lord against the historical Tyre was as little accomplished to the full through Nebuchadnezzar as the similar one against Babylon (Isa. xiii. 20), and many other threatenings, which were proclaimed for the very purpose that they might not need to be executed. Certainly God promises only to conversion the removal of the threatened punishment (Jer. xviii. 7, 8); but He sometimes also mitigates the punishment, where the measure of sin has not been so full, or the means for conversion may have been exhausted (Matt. xi. 21, 22). The historical Tyre is only an imperfect type of the spiritual Tyre, on which account the severest threatening was uttered against it, though still not in its entire severity was it executed. This early denunciation of judgment, this sparing alleviation as to the execution, begins already at Gen. ii. 17, etc. In ch. xxviii. the prophet exhibits, first, the highest glory of the true king, who has been set up by God, as it can alone perfectly appear in Christ (vers. 12-15); and second, the deep fall of the king, who would make himself a god, as such fall shall only be completely manifested in the Man of Sin, and in the Prince of this world. The king of Tyre is a type of both,—of the King of the kingdom of heaven by his office, of the prince of darkness by his misuse of the dignity, his pride and fall. Thus does Ezekiel teach us to understand and explain the history of the world.

HOMILETICAL HINTS

On Ch. xxvi.

Vers. 1-6. Tyre, the home of the first learned jurist, Ulpian, is the burial-place of the gifted

theologian Origen; and the ruins of its once gorgeous cathedral cover the bones of the Emperor Frederick Barbarossa.—"Selfishness is a very great sin, especially when one seeks to become rich through other people's hurt" (CR.).—Tyre against Jerusalem: a study for the times.—"The prophet would check the despondency which a sight of the world shining in its glory can so readily evoke in the people of God when sighing under the cross" (HENGST.).—The loud triumph of the world over the Church is still only an apparent triumph.—The Church may be brought down, but the world with all its lust must utterly go down.—Ver. 3. Yes; many nations shall come; God took Tyre at her word, but how!—Against the high wave-stroke of the towering heart, there come the high beating waves of retribution.—"God serves Himself of men in executing punishment, where an angel might rather have done it (Sennacherib), in order that we may become more sensible of our impotence" (STCK.).—The sea, which had been the hope of Tyre, now its terror.—God, the Leader of the enemies of His enemies.—Ver. 4. Walls, towers, all is nothing, if God is not all.—What survives if God falls upon us?—The comforting and the terrible faithfulness of God to His word.—All things and persons are included in the annihilating judgments of God.

Vers. 7-14. Nebuchadnezzar, a servant of God: in Egypt the insects were such.—The world-conqueror and the world-ruler.—The king out of the north is, above all, death; and if he draws up in array, he has a multitude also for his host, and there will be pain for the soul as well as for the body.—No fortress stands so secure and so firmly guarded that God's judgment cannot reach and enter it.—Every power is broken at last.—"Whosoever does not tremble before the divine law will be only the more affrighted before the divine punishment when it alights" (STCK.).—Ver. 12. The spoiling of our goods is the final end of all upon earth; therefore should we lay up for ourselves treasures in heaven, which remain for ever. *Sic transit gloria mundi.*—Vers. 13, 14. The lust of the world shall be one day suffering; the suffering of the pious eternal glory.—Let not thy heart be so stunned by the noise which the world makes as not to mark the bare rock which lies beneath; be not deceived by the merry songs and lively instruments of music: upon the graves even of the rich and the great all is still.—Here the fishing-net, elsewhere the cobwebs.

Ver. 15 sqq. The interest in the downfall of others, arising from the consideration of the nothingness and perishableness of all earthly things, from the feeling of one's own impotence and weakness, from the consciousness of sin and guilt.—The echo of misery.—"When God punishes, He does it not merely on account of the ungodly, who must feel such punishment, but also on account of other ungodly persons, that they may become better by such examples" (SR.).—Herakles, the strength of Tyre, the might of commerce (comp. the Heb. word *rakal*).—The fall of Tyre an impressive preaching of repentance.—"The downfall of the ungodly is more readily mourned and bewailed than the tribulation of the righteous" (SR.).—"That may be accomplished in a moment which was not expected to take place in years" (STCK.).—The Bible also represents tragedies, in which whole peoples

may weep and kings take their place in the dust.—“When earthly well-being departs, the world complains—only its eternal perdition troubles it not” (STOK.).—The fall of the great should make us shy of seeking after such perishable greatness.—The unrighteous grief of the world, and the righteous lamentation of the world.—The terror before Tyre, and the terror upon Tyre.—If thou art frightened at sin in time, thou shalt not need to be frightened at its punishment when it is too late.

Vers. 19-21. “These three verses hang together. The overthrow of the great city, and the glorification of the church. The one is the consequence of the other. There was a time when Rome was desolated, and the peoples covered it like water. At last it also went down to the dead in the Council of Trent, where, by its anathemas, it cut itself off from true believers. God has delivered His church, the land of the living, from Babylon, and adorned her with peace and manifold gifts” (COCO.).—Tyre in the going down, Zion in the rising up again.—“He who has such hope may well let the scorn of Tyre pass—*respicere finem*” (HENGST.).—“Just as God overthrows the proud antichristianism, so much the higher will He one day raise His church” (TITB. BIBLE).—“Even in the hardest threatenings there is an under-current of promise for the children of God” (SR.).—Ver. 21. As there is a seeking and not finding, so also shall there be a being sought and not found.—“This is likewise said of every ungodly one who has been prosperous, Ps. xxxvii. 36. He is not to be found in heaven for ever, and in hell none cares to seek or to be found” (B. B.).

On Ch. xxvii.

Vers. 1-10. “When Tyre rejoices over Jerusalem, then the prophet raises a lamentation over Tyre: this is the recompense of the pious” (STOK.).—If we must not repay evil with evil, there still is with God a recompensing of evil with evil.—“All human and earthly things go out at last in lamentation” (STOK.).—This is the lamentation of the Spirit, that the world sows to the flesh, and of the flesh reaps corruption.—With kettledrums and flutes the world begins, but it ends with wailing and misery.—“We must profoundly know the *gloria mundi*, if we are to take to heart the *sic transit gloria mundi*” (HENGST.).—Vers. 3, 4. “Let no one boast of his strength or worldly elevation; how soon can the Lord, if His judgments should break forth, bring all to the dust of desolation! Jer. ix. 23, 25” (TITB. B.).—There is a perfection of beauty which is nothing else than ripeness for judgment.—Beauty is a transient splendour, but the knowledge of the Eternal leads from glory to glory.—“In boasting one sees what things the heart is full of” (STOK.).—The contrast between Tyre and the daughter of the king, Ps. xlv., who is all beautiful within.—“The security is very different: one is of faith, since we know that we are reconciled through Christ, and, even if the world should fall in ruin, can remain in peace; the other proceeds from unbelief, which has respect to men, walls, etc., and relies upon these” (L.).—“There are many kinds of beauty, but none perfect without godliness” (STOK.).—“We shall also have to think of that woman who, Rev. xviii., says, I am it”

(B. B.).—The buildings of men and the building of God, namely, His church, against which not even the gates of hell can prevail.—Vers. 5-9. Comp. with the splendid ship Tyre the heavenly Jerusalem, Rev. xxi.—“When people once surrender themselves to pride, pomp, and dissipation, they can hardly lay them aside again; nay, they often know not, from inconsideration and wantonness, what they should do, Deut. xxxii. 15 sq.” (O.).—Trium the lamps!—Every land has its peculiar gift from God, and the gifts of God must thus shamefully minister to the vanity of men!—God forbids the misuse of His gifts as an unprofitable waste.—It is quite right to take into one’s service and pay qualified persons, but woe to him who makes flesh his arm, and whose heart departs from the Lord!—Ver. 10. The best defence is after all another thing than soldiers, Ps. xxxiii. 16, 17.—The angel of the Lord encamps round about those who fear Him, Ps. xxxiv. 8 [7].—God’s camping host for believers, Gen. xxxii. 2 Kings vi. 17.—We must, according to Eph. vi. 10 sqq., put on the divine armour, which protects land and people.

Vers. 12-25. Men run through the wide world for the sake of merchandise, while the word of God, which makes rich without trouble, and imparts treasure which neither moth nor rust corrupts, nor can thieves steal, is so near us!—The one pearl of great price Tyre did not make an article of traffic.—What advantages it to gain the whole world if the soul suffers damage?—“Ezekiel writes as little from the point of view of a minister of commerce, as Isaiah in ch. iii. does from that of a milliner” (HENGST.).—Covetousness must serve all.—“O how many gifts of God are in the service of sin!” (RICHT.).—“Great merchant-cities, great cities of sin” (TITB. B.).—Ver. 13. How often and in how many ways are men’s souls the object of buying and selling!—Ver. 24. “With things perfectly beautiful man was certainly to occupy himself. But where are they to be found in the earthly sphere? Col. iii. 2” (B. B.).—Ver. 25. “That Tyre was so full and honoured, while Zion became always poorer and poorer, and sunk miserable—this formed a stumbling-block to the people of God. But what has become of all the fulness and glory of Tyre? Zion, on the other hand, has gloriously blossomed anew” (HENGST.).

Vers. 26-36. “The glory of the earth shall become dust and ashes.”—The higher we reach, so much the more precipitous, and so much the deeper will be the fall.—The element of our security can so easily become the element of our misery: here the sea, elsewhere gold, one’s position, etc.—A person of high estate when cast down is lower than one who has always been in a humble position.—The wind does not always fill our sails; it often also, and suddenly, tears them short and small.—In prosperity men so rarely consider how vain it is, that in adversity they cry out the more loudly; but, alas! only upon the vanity of earthly things, and not upon the vanity of their earthly hearts.—It is with that which men build for themselves, such that if one stone should fall out of the wall, all the other stones will follow it.—Remember that thou art dust, and bethink thyself that thou hast a soul!—Fear is salutary, but there is also a fear which we again shake off, and which we do not suffer to warn us.—The loss of earthly things gives such trouble

and for the loss of heavenly goods men will laugh!—A Christian should not so mourn, but should smite his breast alike in prosperity and in adversity.—Ver. 32. Michael and Tyre.—Who is as thou? This it is proper to say only of God in reference to glory. In respect to nothingness, on the other hand, one of us is as another.—Mournful times should be times of repentance.—The holy sense of the *nil mirari*.—Ver. 33. Our striving should be to become rich in the knowledge of the truth, and to make rich in regard to such knowledge should be our purpose in life.—Ver. 34. The end of earthly things, their scale, value, and true estimation.—All this world is nothing; how surely must there be what is something!—But faith cries out of the depths to God.—The glory of the children of God, and the world's glory.—Formerly and now, two resting-points for the consideration of Tyre.—Vers. 35, 36. Fear and shame have their limit only at a throne, that is, where the king reigns, who represents us.—“So one at length becomes an object of the world's mockery with his pride and his sins” (TÜB. B.).

On Ch. xxviii.

Vers. 2-11. “The prophet had the more reason to bring forward the king of Tyre in his fall, as he thus obtains a counterpart to the glorious rise of the kingdom of Israel in Christ” (HENGST.).—“God resisteth the proud, 1 Pet. v. 5. Whoever, therefore, is proud has God for his enemy” (STCK.).—“I am God—many, indeed, will not speak plainly out; but they bear themselves so as if no one had the right to say anything to them. God may well enough call governors gods, but they are not themselves to assume anything on that account, else their divinity will soon come to a disgraceful end with Dagon, 1 Sam. v. 3, 4” (B. B.).—“The new wisdom teaches, man is God, and there is no God except in man—which points to the man of sin, 2 Thess. ii. 4, whose typical foreshadowing the king of Tyre was” (SCHMIEDER).—“It belongs to the nature of God to be and have everything out of Himself; to the nature of man, to derive all from the fulness of God” (HENGST.).—“Nothing is more foolish than when a man forgets his human condition” (STCK.).—Thou sayest, I am rich, etc., see Rev. iii. 17.—Ver. 3. The fear of the Lord is the beginning of true wisdom.—“Our wisdom puffs us up, when love fails” (H. H.).—“Imaginary wisdom hinders prayer for the true wisdom” (ST.).—The worldly wisdom of Daniel, as compared with that of the prince of Tyre.—Ver. 4. The husbandman, also, gathered much into his granary; yet he was a fool, whose soul was that night to be required of him, Luke xii.—Ver. 5. God demands the heart; mammon lifts it up, that it may not betake itself to God.—No one can become happy by means of riches.—Ver. 6. The king of Tyre and the king of Babylon, Dan. iv. 27.—“The punishment for pride is humiliation” (H. H.).—“To come from a pit to a high position is an agreeable change, as with Joseph and David; but the coming for the ungodly is in the opposite direction” (STCK.).—God must bring us to the height, and keep us in the height, if we are not to fall from all real and imaginary heights into the depths of the abyss.—Ver. 9. “In the day of trouble men employ quite another language than in prosperity, nay, learn then what they would not learn throughout their

whole life” (STCK.).—Ver. 10. “Balaam desired to die the death of the righteous” (STCK.).—The death of the ungodly is death manifold—bodily, spiritual, eternal.

Vers. 11-19. Even this lamentation shows that God has no pleasure in the death of the wicked.—“Impress of the original, therefore the image of God, Heb. i. 2. More exactly: he who not only in himself, but also in all his works, expresses the prototype. This Jesus testifies of Himself, John v. 19, 36” (SCHMIEDER).—Ver. 13 sq. To whom much is given, of him also shall much be required.—The great spirits, who think the law was not given for them, in the judgment.—“So also we must regard as precious stones Christ and His name, the Holy Spirit, faith, the prophets, God's word, the sacraments, the virtues, the patience of the saints, the forgiveness of sins, etc.—with which a false Christ seeks to bedeck and to adorn himself, Rev. xvii. 4” (B. B.).—“Ungodly people have their Eden in this world, but believers seek it in heaven” (ST.).—Ver. 15. “On the common ground of hereditary corruption, there still are in the life of individuals and of whole nations differences, times of comparative innocence as well as of deep declension, provoking the judgments of God. As a rule, youth is the better time; the older the worse. Sin, when not combated, is continually on the increase,” etc. (HENGST.).—“It does not always happen that they who promise well in youth shall be the same in advanced life, for many change their habits” (ST.).—“Every man flatters himself, and every king is flattered by his Tyre” (SCHMIEDER).—Ver. 16. The perils of merchandise for entire peoples, and for individuals.—“They who aim at being rich fall into dangerous snares” (STCK.).—Ver. 17. “The foundation of wisdom is humility, which sees things as they are, has an open eye for one's own weaknesses and the excellences of others, and is on its guard against dangerous undertakings, Ps. cxxxi. 1. The ‘brightness’ received into the heart blinds the eye, so that one regards himself alone as great, everything else as little, and rushes wantonly into dangers for which he is not prepared, adventures upon paths which lead to perdition—as the combat (of Tyre) with the flourishing Chaldean monarchy. But haughtiness itself works its own ruin. This is the rock on which all the heathen powers of the old world were wrecked” (HENGST.).—“But God-fearing kings will thence derive the instruction that the king, not less than the meanest subject, has to pray daily to God on his knees for a wise and humble heart” (SCHMIEDER).—The dust of kings appears and is treated exactly as the dust of the very poorest. *Sursum corda*, but in the right sense!—Our heart should be a sanctuary of God.—Vers. 18, 19. “The fire of lust and covetous desire draws after it the other fire of judgment” B. B.).—“A destruction like that of Sodom in the olden time, in which the sin-root of Canaan first came to full development, while the judgment upon Tyre forms the close of the long series of judgments upon the Canaanites” (HENGST.).—“On the other hand, he who does the will of God abides for ever, 1 John ii. 17” (STCK.).—“Where thou wilt not be for ever, there seek for thyself no fixed abode” (B. B.).

Ver. 20. “In the judgments of God shines forth His glory, so that men are obliged to confess that He is righteous, and that His judgments are

righteous" (STCK.).—Ver. 24. "God's judgment on the ungodly tends to the good of His church" (CR.).—God sets His own free at length.—"How easily is a thorn drawn out!" (STCK.).—"How well is it to be under the protection of the Lord Messiah, and under His gracious wings to dwell securely!" (TUB. B.).—"Hence has it been fully made good through Christ, as Zacharias says [Luke i. 74 sq.], that we are redeemed from the hand of our enemies to serve Him without fear," etc. (H. H.).—"Then do believers first come to their true and perfect rest, when all their bodily and spiritual enemies have been rooted out" (O.).—"This prophecy is fulfilled in the Christian Church, which is the true seed of Abraham, Isaac, and Jacob. Those born under the Old Covenant were in bondage, while believers under the New Testament are free" (COCCEIUS).

3. EGYPT (CH. XXIX.—XXXII.).

CH. XXIX. 1. In the tenth year, in the tenth [month], on the twelfth of the month, 2 came the word of Jehovah to me, saying, Son of man, Set thy face upon [against] 3 Pharaoh, king of Egypt, and prophesy upon him, and upon all Egypt! Speak and say, Thus saith the Lord Jehovah, Behold, I [come] upon thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his streams, who saith, To 4 me [belongs] my stream, and I, I have made myself. And I give rings in thy jaws, and hang the fish of thy streams on thy scales, and draw thee out of the midst of thy streams, and every fish of thy streams [which] hangs on thy scales; 5 And I set thee free [dive thee] into the wilderness, thee and every fish of thy streams; upon the plains of the field shalt thou fall, thou shalt not be picked up, and not gathered; to the beast [living creatures] of the earth and to the fowl of the 6 heaven I have given thee for food. And all the inhabitants of Egypt shall know that I am Jehovah! Because they were a staff of reed to the house of Israel,— 7 When they take hold of thee by thy hand, thou art broken, and splittest to them every shoulder [the whole shoulder]; and when they lean upon thee, thou art shattered, 8 and lamest for them all loins,—Therefore thus saith the Lord Jehovah, Behold, 9 I bring upon thee a sword, and root out of thee man and beast. And the land of Egypt is [shall be] for desolation and a waste, and they know that I am Jehovah! 10 Because He said, The stream [belongs] to me, and I, I have made it, Therefore, behold, I am against thee, and against thy streams, and I give the land of Egypt for deserts of waste of desolation, from Migdol to Syene [Sevenah], and even to 11 the borders of Cush. Foot of man shall not pass through it, and foot of beast 12 shall not pass through it, and it shall not be inhabited forty years. And I have given the land of Egypt [or] desolation in the midst of desolate lands, and its cities shall be desolate forty years in the midst of desolate cities, and I disperse 13 Egypt among the heathen and scatter them in the lands. For thus saith the Lord Jehovah, At the end of forty years will I gather Egypt out of the peoples 14 whither they were dispersed: And I turn the misery of Egypt, and bring them back to the land of Pathros, to the land of their birth; and they are there a low 15 kingdom. Lower than the kingdoms shall it be, and it shall not lift itself up any more above the heathen; and I diminish them, so that they do not rule among 16 the heathen [have dominion over them]. And it shall no more be for confidence to the house of Israel, a remembrancer of iniquity, when they turn after them; and they 17 know that I am the Lord Jehovah. And it came to pass in the seven and twentieth year, in the first [month], on the first of the month, the word of Jehovah 18 came to me, saying, Son of man, Nebuchadnezzar the king of Babylon has caused his army to serve a great service against Tyre: every head became bald, and every shoulder peeled; and there was not reward for him and his host out of 19 Tyre for the work, which he has wrought against it [the city]. Therefore thus saith the Lord Jehovah, Behold, I give Nebuchadnezzar the king of Babylon the land of Egypt, and he takes away its tumult, and plunders its spoil, and 20 seizes its prey; and it is a reward to his host. As his hire for which he has wrought against it [Tyre], I have given him the land of Egypt, because they did 21 [u] for Me—sentence of the Lord Jehovah. In that day will I make a horn to bud forth to the house of Israel, and I will give thee the opening of the mouth in the midst of them; and they know that I am Jehovah.

racteristic, that he thought neither the power of men nor of gods could destroy his kingdom (ii. c. 169).

Ver. 4. The sin referred to is followed by a corresponding punishment, as the threatening is given forth, that from both king and people the ground of their pride and prosperity should be taken away.—The “behold I am against thee” of ver. 3 explicates itself.—**וְהָיִיתָ, Qeri הָיִיתָ,**

from **וְהָיִיתָ**, ring, such as is put into the nose

of beasts, or about the most tender and susceptible parts of the head, for taming them. HENGST.: “a double ring,” in the Dual, like

וְהָיִיתָ, so that both halves join together in the mouth (comp. ch. xix. 4). Rosenm. understands it of the hooks, by which, according to Herodotus, the crocodiles were taken (Job xli. 2).—The fish of the arms of the Nile signify the living and well-conditioned Egyptians in general, who had felt themselves like fish in the water, but were now to be placed upon dry ground. HIRTZIG: specially Pharaoh’s men of war; JONATHAN: the princes and nobles.—**וְהָיִיתָ**, ch. iii. 26.—For **וְהָיִיתָ**, supply **וְהָיִיתָ**.—As to what historical signification

is to be put upon the image, which is of a quite general kind, no indication whatever is given. But see the Doctrinal Reflections, No. 2.—Ver. 5. The wilderness forms, as to the sense, the contrast to might and pomp and all sort of abundance; as to the figure, it is a contrast to the Nile, which formed an oasis in the midst of the wilderness, being secured by the heights on the west against the quicksands and storms of the great desert, and separated by the mountains on the east from the rocky cliffs, the desolate plains, and sand downs. The irrigation of the ground in consequence of the abundant waters of the Nile, especially at the season of the yearly overflowing, the cooling of the atmosphere precisely at the time when the heat is greatest, are the more important, since the blue and shining heaven is never troubled by rain-clouds, the heat is strong, and the south-west gales sometimes drive the sand and dust of the Sahara over the Libyan mountains as far as the Nile. (“Egypt is a land without rain, without springs, without refreshing winds, without alternating seasons. Instead of these, however, it possesses a fertile stream, which has not its like upon earth. In the far-reaching expanse one sees only the dead wilderness; but on approaching the Nile, all is life and prosperity. The camel of the desert scents the fresh Nile air at the distance of half a day’s journey. The Arabs call it Bachr, the sea; it is, however, one of the greatest and longest rivers of the earth, to be compared with the Amazon, Mississippi, and Yenisei.”—SEPP.) Hence, for the very reason that it reckons itself distinguished, as forming a green oasis of luxuriant fertility and coolness in the midst of a boundless waste, Jehovah brings it into that wilderness condition. A deeper parallel, however, also lies in this relegation to the wilderness, in respect to the divine guiding of Israel into the wilderness when Israel came out of Egypt.—“Upon the face of the field” means the same as “the wilderness;” according to Hengst.: “the open field as contrasted with the splendid mau-soleums in which the Egyptian Pharaohs were buried in the times of their glory.” Not even an

honourable burial would be given him (TARGUM). At all events, in the place where he falls, there he remains lying; and, indeed, what previously were separate from each other, **thee and every fish**, now come to be united in the representative person of the king. “Every one of his deceased subjects was, as it were, a part of Pharaoh, as in the retreat from Moscow Napoleon was seen in every dead Frenchman” (HENGST.). They are simply abandoned to the wilderness; hence there is found no gathering up and carrying away (**וְהָיִיתָ**), no bringing together (**וְהָיִיתָ**).—Comp. Matt. xiii. 47 sq.—Ver. 6a. A knowledge which is the very reverse of what was distinctively Egyptian, according to which the Pharaohs were honoured, on the monuments, as “the dispensers of life,” the “ever-living,” and such like. (Comp. the Rosetta inscription.)

Vers. 6b-12. This section has respect to the land. The words: all the inhabitants of Egypt, mediate the transition from the king to the land.—The **וְהָיִיתָ** can scarcely be the reason for the fact of the Egyptians knowing God; but this sentence properly breaks off here, and a new sentence begins, to which ver. 8 forms the conclusion; so that ver. 7 comes in parenthetically (KL).—The image of the reed-staff is derived from Isa. xxxvi. 6, the more suitably as it is there found in the mouth of the Assyrian king, whose heritage passed over to the Chaldeans; and to repeat with the fact the addition of broken, used there by him, was, as a judgment already openly pronounced upon Egypt, so much the more a ground of shame for Israel. What had discovered itself even in the Assyrian time should have needed no fresh proof.—Ver. 7. It means that a reed-staff is not only no support, but a hurtful support; it carries with it a show and deceit of a dangerous kind. It is not, however, to be forgotten, that there is a characteristic allusion involved in the figure to the prolificness of Egypt in reeds and bulrushes (Isa. xix. 6).—Instead of **וְהָיִיתָ**, the

Qeri has **וְהָיִיתָ**, as if the personified Egypt, or this

as addressed in its king, could have no hand! In order to hold fast by the image of the reed, which is certainly continued by the **וְהָיִיתָ** (Isa. xxxvi. 6), Kliefoth translates: “by thy twig”; but who would lay hold thus of a reed if he means to support himself upon it?—That Israel promised himself support from Egypt is evident from the result of the breaking of this reed-staff; while the wounded, torn shoulder leant upon it, the splinters of the reed ran thereinto.—KLIEF.: “the staff of reed pierced through the hand and arm, up even to the shoulder.” The **וְהָיִיתָ** expressly says this, at the same time strengthening the “laying hold of” to a resting thereon with the whole body.—**וְהָיִיתָ**, GENSEN: only the Hiphil, transposed for **וְהָיִיתָ** (Ps. lxix. 24 [23]), “and makest

shake.” HENGST.: sarcastically, “a pretty staying, which was, in fact, a casting down.” If the root-meaning of **וְהָיִיתָ** is to draw together, it might stand here as = laming: “and drawest together for them the whole loins” (MEIER). “To make to totter,” or shake, certainly says very little, and “to make to stand,” so that they must use their own loins, without any stay, can hardly be the right explanation. KLIEF.: it pierced through

their shoulders, and made these, by injuring their muscles, ligaments, and joints, stiff and rigid, so that they could but stand, and move no more. ("So fared it with the kingdom of the ten tribes under Hosea in connection with Egypt, and likewise with the kingdom of Judah under Zedekiah."—J. D. MICHAELIS.)—Ver. 8. Solemn conclusion, with feminine suffixes, on account of the reference to the land. The sword indicates war; ch. xiv. 17.

Ver. 9. The consequence of this desolation of the land.—*וְיָרָא*, as in ver. 6.—Comp. at ver. 3.

Because Pharaoh, regarding himself as all Egypt, in his lordly spirit asserts for himself the right and power of all,—*וְאֵינִי* points back to *אֲנִי*; *וְיָרָא*, not so properly the Nile as generally what is to be made (Isa. x. 13), always, however, with reference to the arms of the Nile,—therefore, in Ver. 10, Jehovah falls upon this pompous "I," as well as its supports, the streams which it calls its own, and gives the land of Egypt, with which this "I" had identified itself, to a state of most complete desolation. The heaping together of the synonyms and the double genitive, express a superlative. Here, as at ver. 5, the wilderness in contrast to the Nile. [Hitzig points *לְחֶרְבוֹת*, "for

deserts, desolation of the waste." Schmieder remarks on it, that definite pre-intimations of inevitable chastisements are commonly milder, and draws attention to an unmistakable softening in what follows (vers. 12–16), which might be still more lightened in the execution of the punishment.] From Migdol, a similar bounding to that in ch. xxv. 13 (Sept. : *ἄρι Μαγδάλου*); placed over against Syene (Aswan), the most southerly boundary, on the cataracts of the Nile, and to be taken as the boundary on the north. It was, as the name imports, a "fortress," perhaps the border-watch toward Syria; on account of which Jerome : *a turris Syenes*. *בִּזְנוֹן*, according to Champollion, from *ouen*, to open, and *sa*, through which it acquires the sense of "the opener," the key (of Egypt). Here rise the mighty terraces of reddish granite (Syenite), which formed the building material of the Egyptian kings. The determining expression *וְתֵן* does not go beyond, but fixes Syene as the boundary on the Ethiopian side.—Ver. 11 paints the desolation (vers. 9, 10), corresponding to ver. 8. Neither traffic nor travel.

—*וְלֹא יֹשֵׁב*, HENGST.: "and it shall not sit" (!); therefore it shall lie down. The forty years are (according to him) historical, to be branched off from the seventy of Jeremiah, ch. xxv., xxix., which began in the fourth year of Jehoiakim, when, with the slaughter at Circesium on the Euphrates, the power of Egypt was for ever broken. Thirty years had it continued, till the war passed over to the proper head of the anti-Chaldean coalition, and Egypt was laid waste. Hitzig takes the number for a round one (1 Sam. xvii. 16; Ex. xxiv. 18, etc.), after the analogy of ch. iv. 6 (but see there). The parallel already indicated at ver. 5, as well as the general character of the prophecy, Nebuchadnezzar not being named here, recommend the *symbolical* import of the number: Israel, when delivered from Egypt, forty years in the wilderness; Egypt, with respect to Israel, forty years a wilderness; there a proving, here a judg-

ment, punishment. [Tholuck is of opinion that the number is indeed a round one, but still of an approximate nature as regards the probable reckoning, about 36 or 37.]—*וְיָרָא*, comp. ch. xxvi. 20. *יָרָא* signifies: "to be master of something," to

possess, therefore: to tarry somewhere, and so here: to occupy house, be at home. We are not to regard it as a poetical phrase for being inhabited (KLIEF.), but rather to consider it as spoken with reference to the scattering, etc., of the inhabitants in ver. 12.—Ver. 12. *As an absolute contrast to Israel in the wilderness, corresponds in a symbolical respect the repeated delineation of the like total desolation of Egypt* (ch. xii. 20, xiv. 15). *In reality, this can only be understood relatively, as compared with Egypt's former flourishing condition as a land.*—The twice repeated *בְּתֵן*

points to the neighbouring lands, with their cities, or to the provinces of Egypt, or to the members of the coalition against Babylon (HENGST.). HÄV. regards it as purely ideal, since otherwise the article must have stood before *אֶרֶצָהּ*. According to HENGST.: "the desolation is not so precise a fact as the supremacy, which was decided by a single battle. It is sufficient if the beginning of the desolation took place within the fourth decennium from its end (!). The end of the forty years, at all events, coincides with that of the seventy years in Jeremiah, of which the first seventeen had elapsed at the time our prophecy was published—seven under Jehoiakim, ten under Zedekiah. Therefore there still were thirteen years to expire before the beginning of the forty years. In ch. xxix. 17 the prophet has himself expressly determined the beginning of the four decenniums."—By the scattering of the Egyptians is meant the deportation of the young and the noble, as such was then associated with every hostile occupation, Nah. iii. 10 (THOLUCK). Also those scattered through terror are not to be forgotten. HÄV.: "Almost the same expressions here of Egypt, which elsewhere are used only of the dispersion and gathering again of Israel." "Egypt the caricature of Israel."

Vers. 13–16. The end.—Ver. 13. The *כִּי* assigns a reason for the forty years, by pointing to what is to take place thereafter. But that by the end of this period respect is had to the end of the Chaldean supremacy, as in Jeremiah, is not indicated in the text, nor would it have been according to Ezekiel's style (comp. Intro. to ch. xxv. sq.; comp. also Jer. xvi. 26).—The promised gathering of Egypt, in Ver. 14, is restitution (comp. at ch. xvi. 53), indeed, to their original condition, but not to the height which it had then reached.—*פֶּתְרוֹס* is what belongs to the south; South or Upper Egypt, Thebes, which (as Ewald remarks) "was not, according to the Manethonian dynasties, precisely the oldest seat of royalty, yet still a Southern Egypt older than Memphis; but after the time of the Hyksos, all the power of Egypt departed from Thebes."—Comp. HEROD. ii. 4, 15; DIODOR. i. 50.—*בְּכִנְוֹתָם*, see at ch. xvi. 3 (xxi. 35 [30]).—On the expression: a low kingdom, comp. at ch. xvii. 14. HENGST.: "This is no mere prediction, but an indirect practical advice (Isa. xli. 28), to dissuade from a foolish confidence in Egypt." The parallel, besides, with Israel has already been noticed.—Ver. 15. Comparison with other kingdoms. Such it had often

made, and therein gone to excess. Now God makes the comparison, and certainly with another result.—Ver. 16. *למכנתו*, compare therewith the repeated *לכנתו* ch. xxviii. 26.—*ידיה*, masc., while formerly *תהיה*, a kingdom being thought of, but here it is conceived of as a people, or as king.—That the Egyptian people (as the *אחריהם* might indicate) could inspire Israel with confidence, so that the latter should lean upon them, support itself on them, especially as against Babylon—in that respect they were a remembrancer of iniquity (comp. on ch. xxi. 28 [23]). This is what is plainly expressed by *פנה* with *אחרי*, namely, “to turn oneself to any one, in order to follow him”—on which comp. ch. xvii. 6, 7; Pa. xl. 5 [4]. (HENGST: “Whosoever beguiles into iniquity brings iniquity to remembrance, or to the knowledge of him under whose cognizance it falls. For the iniquity which is committed cannot remain unmarked by ‘the Judge of the whole earth,’ nor unpunished.” HÄV.: “Now Egypt comes forth as an accuser of the covenant-people before God, as a witness in respect to their want of confidence in Him, their idolatrous admiration of worldly, external power, therefore of their falling away from God.” Ewald translates: “Still further the house of Israel had a Satan for their confidence.”) The knowledge of Jehovah as Lord and Ruler, as in judgment, so in compassion, is the perpetual refrain; it is for Israel and for the heathen the end of the ways of God.

Vers. 17-21. *The appended key for understanding the prophecies concerning Egypt.*—Not merely the relation to what went before, but the relation also to what follows, calls for consideration. In the former respect, the section is an appendix; in the latter respect, and generally, it is a key for the understanding of the prophecies respecting Egypt. We have to regard it as a sort of parenthesis, since the announcement of time in ver. 17 expressly shows it was above 16 years later than ver. 1, later even than ch. xl. [SCHMIEDER: exactly 16 years, 2 months, 17 days after the preceding prophecy; not quite 17 years after the destruction of Jerusalem, two years after Ezekiel's vision of the new temple. HITZIG: the new-moon day of April 572 B.C.] It consequently stands quite apart from the preceding prophecy, but so does it also from the one that follows, ch. xxx. 1-19, by its closing verse. Ch. xxx. 1-19 stands related to ch. xxix. 1-16, as ch. xxvi. 7-14 to ch. xxvi. 2-6; so that the indication of time in ch. xxix. 1 holds good also for ch. xxx. 1. Hengst. denies the number seven for the prophecies upon Egypt, because the necessary chronological specification is wanting at ch. xxx. 1. This reason cannot avail against the consideration that the significant number, which rules the whole, in a way that perfectly accords with its symbolical import as well as with the relation of the close (of Egypt), reverts with this close to the whole, and thereby connects the whole together. The chronological specification has been omitted at ch. xxx. 1, because it would have been the same as that at ch. xxix. 1; and the verses 17-21 are interjected here precisely on this account, that ch. xxx. 1-19, being contemporaneous with ch. xxix. 1-16, might form a separate prediction and so complete the seven number of prophecies upon Egypt.

Ver. 18. The thirteen years' siege of Tyre furnishes the key for the more immediate understanding of the prophecy upon Egypt; the breaking off of the siege in question rendered possible the approaching fulfilment of the anti-Egyptian predictions.—Ch. xxvi. 7.—The work against Tyre, consequently the siege of the city, is designated great, and this not without respect to the consequences which it involved for the host of the king of Babylon. Of the bearing upon the head and shoulder, with reference to helmet and burdens, *קרה* and *מרט* are used, which presuppose long and heavy toil. According to HENGST. the works had to do with the erecting of besieging towers, and especially the casting up a rampart (ch. xxvi. 8); but they suit decidedly better when viewed with respect to the mound running over to insular Tyre, as indicated by Ewald (ch. xxvi. 10). Hitzig makes the ingenious remark, that the shallowness of the sea-strait in Alexander's time, mentioned by Arrian, may have been occasioned by the efforts of Nebuchadnezzar to construct this mound. However, it is not in such respect, therefore, as to what concerns the greatness of the work, that *ושכר לא* is to be understood of a like great reward corresponding to it. *ושכר*, according to its root-meaning, is “a something made fast,”—either subjectively, what any one held fast by himself or had made fast with another, or objectively, what for material considerations must be held fast. It is in a general way denied that Nebuchadnezzar and his host had received from Tyre hire or reward for their work. As the siege was the work, the hire must mean the booty, especially with respect to the host. The separate mention of him and his host seems to point to a distinction between Nebuchadnezzar and his host in reference to the hire. Jerome affirms simply, though he does not say on what grounds, that the nobles and rich men of Tyre made away from it in ships, carrying with them their treasures over the sea, and Nebuchadnezzar's host could find no spoil. Ewald accepts this; and HÄV. cites in support of it Isa. xxiii. 6, and what happened at the siege of Tyre under Alexander (Diodor. xvii. 41; Curt. iv. 3). Probable, at all events more probable than the supposition of Hitzig that the money of the Tyrians was spent in the war, must be the consideration that the besiegers of Tyre also had an interest in sparing the city, and refraining from plundering it. Only the prophet does not say this, but makes the Chaldee host come to Egypt to its hurt. With the conquest of the city, however, whether it was or was not effected, our verse has nothing really to do, as Movers justly remarks. Ver. 19 rather suggests another reference. For Nebuchadnezzar, at least, the consequence of the siege of Tyre, “his hire,” could only be Egypt, if the great work was not to remain without reward. First with the punishment of Egypt did the recompense become complete which must strike the anti-Chaldee coalition. Egypt also would otherwise have remained the spark which was ever ready to inflame a new Phœnicia and Syria. If the overthrow of Tyre was to yield profit to Nebuchadnezzar, not merely must Jerusalem be laid prostrate, but Egypt also, the pillar of all opposition, as against Assyria so against Babylon, be brought down. It is from such points of view in Babylonian policy that we are

to understand what is meant by his hire not having been given him. But what naturally mediates the result, what forms the consequence of the evil, this is in truth, spiritually considered, the divine punishment; and hence the **therefore**, etc., in ver. 19. The policy of the divine recompense as against Egypt (the prop of Israel's unfaithfulness and treachery to the covenant), so for Nebuchadnezzar's work ("which they did for Me," ver. 20), in the service of Jehovah, is primarily the key of the prophecies touching Egypt.—המקל is noise, and from that "a noisy multitude;" here, on account of the connection, and because נעלץ merely is used: **the great mass**

of things, therefore: the riches. [EWALD: "its noisy pomp."]—As Herodotus and Diodorus report, certainly after the quite untrustworthy tradition of Egyptian vanity, Hophra had besieged the Phenicians and Cyprians by land and sea, and returned with rich booty to Egypt. There were assuredly no lasting results of such a thing; for after the defeat at Carchemish, and the mis-carrying of the relief of Jerusalem, the position of Egypt was not adequate to that; although still, as also Duncker thinks, the Egyptians might have brought home spoil and trophies. There was a glimmering of Egypt's early splendour in the circumstance of its being given for a reward to Nebuchadnezzar.—Hitzig takes as the subject to הויתה the land of Egypt (ver. 20).—Ver. 20.

פְּעֻלָּה, as in Ps. cix. 20, that which is wrought for, the fruit of labour. EWALD: "as his pay."—בה is perhaps, after the expression in ver. 18, **אשר עבר עליה**, to be understood of the city of Tyre. It is commonly rendered: for which he wrought. Hitzig justly remarks: "that Nebuchadnezzar had besieged Tyre in the service of Jehovah could have been declared by the prophet only then, if the city had been conquered;" but since, according to Hitzig, this could not be, he applies עָשָׂה to the Egyptians (!), as was already done in the Targum of Jonathan, and necessarily imposes on **אשר** the signification: in regard to that which; that is, for that which.

Ver. 21. This verse vividly represents the character of the whole section. It is a close which corresponds to the subsidiary character of the section, vers. 17-20, in relation to the general prophecy upon Egypt, by the generalness of the style in which it is given, as thereby also it accords with the design that this section should serve as a key to the Egyptian prophecies generally. Comp. the analogous ch. xxviii. 25, 26. In the latter respect it is indicated to us in ver.

21, that although the immediate fulfilment of that which concerned Egypt should be accomplished through Nebuchadnezzar, yet Egypt opens a farther prospect still, since it is to be regarded, in these prophecies of Ezekiel upon foreign peoples, as heathendom generally in its close coming into regard for Israel's destruction. From this point of view, the **ביום ההוא** certainly connects itself with the moment of the fulfilment through Nebuchadnezzar; but it at the same time conducts farther, expands this day to "an ideal day" (HENGST.)—the day of the Lord (ch. xxx. 3)—to the Messianic time, as Ewald has properly recognised. [SCHMIEDER: "every annihilation of a national power, which bent itself against the Lord, is to the prophet a type of all human power which rises against God—a type of the world's judgment. Therefore also the promises, which were given Israel for the last time, connect themselves therewith, and now revive again."] According to Hitzig, the attack upon Egypt was to Ezekiel the pledge of the then also beginning salvation announced in ch. xx. 40 sq., xvii. 22, xvi. 60.—צֶמַח, used of gradual growth out of small beginnings and constant burstings forth again, new shoots, with reference to the צֶמַח in Jeremiah and Zechariah.—The horn, as

very commonly derived from horned beasts, in particular the bull, a biblical expression for strength, and the courage resting thereon; not so properly with reference to pushing (HENGST.), for which the context affords no occasion; as in contrast to the impotence of Egypt (heathendom), the power and pomp of the flesh—therefore another sense of power, the consciousness of the victory which overcomes the world. Ps. lxxv. 5, cxxxii. 17; Lam. ii. 3; Luke i. 69; comp. also 1 Sam. ii. 1 with respect to the following פִּתְחוּ פִּה.—**The opening of the mouth** points expressly to ch. xxiv. 26. (See there.) What was said in that place upon the symbolical import of the dumbness of the prophet determines also his speaking here in the midst of Israel as a prophetic one. Only, "the house of Israel" must not be resolved into the community of the Lord, and the mouth of Ezekiel into the word of prophecy, agreeably to Joel iii., as Theodoret already explained the matter; but we have to cleave to the second chief part of the predictions of our prophet, for which the opening of his mouth to Israel is, according to ch. xxiv. 26 sq., the characteristic, in contradistinction to the first main portion of his book. But in so far will such opening of Ezekiel's mouth have place as his prophecy of the compassions of God shall then have found their confirmation.

CHAPTER XXX.

- 1, 2 And the word of Jehovah came to me, saying, Son of man, prophesy and
- 3 say, Thus saith the Lord Jehovah, Howl! alas for the day! For near is the day, and [indeed] near is the day of Jehovah, a day of cloud; a time of the
- 4 heathen nations shall it be. And the sword comes into Egypt, and there is anguish in Cush at the fall of the pierced-through in Egypt; and they take
- 5 his tumult, and his foundations are pulled down. Cush, and Phut, and Lud, and all the strange people, and Kub, and the sons of the covenant-land,
- 6 shall fall with them by the sword. Thus saith Jehovah, And they that

- uphold Egypt fall; and the pride of his strength comes down: from Migdol to Syene shall they fall in him by the sword, sentence of the Lord Jehovah.
- 7 And they shall be desolate in the midst of the desolate lands, and his cities
8 shall be in the midst of the wasted cities. And they know that I am Jehovah,
9 when I give a fire in Egypt, and all his helpers shall be shattered. In that
day shall messengers go forth from before Me in ships, to frighten Cush the
secure, and there is anguish among them, as in the day of Egypt; for,
10 behold, it comes. Thus saith the Lord Jehovah, And I make the tumult of
11 Egypt to cease through the hand of Nebuchadnezzar king of Babylon. He
and his people with him, the violent of the heathen, are brought to destroy
the land, and they draw their swords upon Egypt, and fill the land with the
12 pierced-through. And I give [make] the streams for drought, and sell the land
into the hand of the wicked, and lay the land and its fulness waste by the hand
13 of strangers: I, Jehovah, have spoken. Thus saith the Lord Jehovah, And
I destroy the foul idols, and make the idols to cease out of Noph; and there
shall be no more a prince out of the land of Egypt: and I give fear in the
14 land of Egypt. And I make Pathros desolate, and give fire in Zoan, and do
15 judgment in [on] No. And I pour out My fury upon Sin, the stronghold of
16 Egypt; and cut off the tumult of No. And I give fire in Egypt: Sin shall
writhe [for pain], and No shall be for conquest [broken], and Noph—besiegers
17 [have] by day. The young men of Aven and Pi-beseth shall fall by the sword,
18 and they [these cities] shall go into captivity. And in Tehaphnehes the day
shall be dark, in that [when] I break there the yokes of Egypt, and the pride
of its strength ceases in it: a cloud shall cover it, and its daughters shall go
19 into captivity. And I do judgment in Egypt, and they know that I am
Jehovah.
- 20 And it came to pass in the eleventh year, in the first [month], on the seventh
21 of the month, the word of Jehovah came to me, saying, Son of man, the
arm of Pharaoh, the king of Egypt, I have broken; and, behold, it is not
bound up, that one might apply healings [means of healing], that one might lay
on a fillet to bind it, that it may become strong, that it may take hold of the
22 sword. Therefore thus saith the Lord Jehovah, Behold, I [come] on Pharaoh,
the king of Egypt, and I break his arms, the strong and the broken, and make
23 the sword fall out of his hand. And I scatter Egypt among the heathen, and
24 disperse them in the lands. And I strengthen the arms of the king of
Babylon, and give My sword into his hand, and shatter the army of Pharaoh,
25 and he groans the groans of the pierced-through before him. And [yea] I take
firm hold of [hold strong] the arms of the king of Babylon, and the arms of
Pharaoh shall fall; and they know that I am Jehovah, in that I give My
sword into the hand of the king of Babylon, and he stretches it out against
26 the land of Egypt. And I scatter Egypt among the heathen, and disperse
them in the lands; and they know that I am Jehovah.

Ver. 2. Sept.: . . . ὁ ὁ ἡμέρα, (3) ὅτι—Vulg.: . . . et, et diei!

Ver. 4. . . . καὶ πικρύνται . . . το πλῆθος αὐτῆς καὶ συμαρτυρεῖται τα—

Ver. 5. Sept.: Πύρραι καὶ Κρήτης καὶ Λυδίας καὶ Λιβύης καὶ πάντες οἱ ἱσχυμαῖοι ἐν αὐτῇ— διαθήκη μου ἐν αὐτῇ μαχαίρῃ—

Vulg.: *Aethiopia et Libya et Lydi et omne reliquum vulgus* (Another read: ܐܬܝܘܬܝܝܬ; Arab: *Yubienness*.)

Ver. 6. Vulg.: *superbia imperit ejus: a turre Syenes—*

Ver. 9. . . . ἀγγέλων συνδόντες ἀφανισαί . . . ἐν τῇ ἡμέρῃ—(Another read: ܕܢܝܒ, Syr., Ar., Targ., Vulg.)

Ver. 11. αὐτῶν καὶ τοῦ λαοῦ αὐτῶν. Λαίμαι ἀπὸ ἰδίων—Vulg.: . . . fortissimi—

Ver. 13. . . . καὶ κατασκευὴν μεγίστην ἀπὸ Μυμφίου καὶ ἀρχοντας ταύτης ἐν γῇ Αἴγυπ. καὶ οὐκ ἴστανται οὐκίστη—

Ver. 14. Sept.: . . . ἐκδινησὶν ἐν Διοσπολί. Vulg.: . . . in Alexandria.

Ver. 15. . . . ἐν Σαῖν . . . το πλῆθος Μυμφίου . . . Pelusium . . . multitudinem Alexandriam. (Another read: ܡܝܠܬܘܬܝܢ.)

Ver. 16. Σπῆνη . . . καὶ ἐν Διοσπολί ἵστανται ἱερῆγμα καὶ διακρύβησται ὕδατα. Vulg.: . . . quasi parturiens dolabit Pelusium
et Alexandria erit dissipata et in Memphis angustia quotidiana.

Ver. 17. . . . Ἡλιουπόλις . . . καὶ αἱ γυναῖκες—et ipsa captivum—

Ver. 18. . . . ἐν Ταφνῇ . . . τα σκηνῶν Αἰγ—

Ver. 21. Vulg.: . . . non est obvolutum ut restitueretur et sanitas—

Ver. 22. Sept.: . . . καὶ τοὺς σταματῶν καὶ τ. συντρυβανῶν—

Ver. 24. . . . καὶ ἰατρίῃ αὐτῇ ἐν Αἴγ. καὶ ἀνομομασίᾳ τῇ ἀνομίᾳ αὐτῆς καὶ σκυλευσὶ τα σκυλῶ αὐτῆς.

Ver. 26. . . . ἰατρίωσονται πάντες οἱ Αἰγυπτῶν—

EXEGETICAL REMARKS.

Vers. 1-19. *The Day of Judgment.*

As this section is without any chronological preface, this may be understood if it justifies its place by the fit position of its contents. Thus the day in ver. 2 appears as the time of the heathen nations in ver. 3; hence it is quite suitable as an appendix to the outline of the prophecy taken as a whole (ch. xxix. 1 sq.). So, too, the sword coming upon Egypt (ver. 4) is more definitely indicated in ver. 10 sq., as through the hand of Nebuchadnezzar, and so ver. 20 sq. is prepared for. Not that "the naked thought expressed in the introduction to the prophecy (ch. xxix. 17-21), of the great catastrophe hanging over Egypt, assumes flesh and blood in the main body of the prophecy (ch. xxx. 1-19)," as Hengst. expresses himself; but the prophecy upon Egypt in ch. xxix. 1-16, primarily coloured by its reference to Israel, is now again coloured by the respect had to the heathen, in particular to the Egyptian covenant-associates.

Ver. 2. Howl, Isa. xiii. 6 (לל, to sound). The sound is expressed by הרה, like אָהָה (ch. iv. 14), especially with ליוֹם, in the word-sound. The day, therefore the time, when that takes place which is contained in ver. 4 sq., gives the reference (ל) of the mournful howl. The persons addressed will presently become plain.—Ver. 3. Why they were called to howling had its ground in the nearness (ch. vii. 7), which, however, has no chronological determination, except in the very near approach of the day. This is primarily designated as יום ליהוה, i.e. the one proper to the Lord, His day in particular, not only determined, fixed by Him; also not that alone which comes from Him; but, as the standing formula: "And they know that I am Jehovah," readily suggests, the day of the manifestation of Jehovah. It is, as the comparison with Obad. 15, Joel i. 15, Isa. xiii. 6-9, Zeph. i. 7, 14, shows, the becoming manifest in judgment. (Klief.: judgment, punishment, slaughter-day.) With this also agrees the designation of it as "a day of cloud;" comp. ch. i. 4. The symbolical import is obvious, since, when the clear light of day comes to be veiled, there is a threatening of storm (ver. 18, ch. xxxiv. 12; Joel i. 15, ii. 2; Zeph. i. 15); therefore one has to think of the wrath of God, and, in consequence thereof, a calamity which will break forth. Accordingly, עת נִיִּים יִהְיֶה (without article) is self-determined, as meaning the time when heathen nations—they, consequently, are the parties addressed in ver. 2, spoken of generally as contradistinguished merely from Israel, but more definitely indicated in what follows—shall experience their judgment; not precisely "their end" (as Hitzig), but Jehovah's manifestation in the judgment of wrath pregnant with calamity to them. Comp. besides, ch. xxii. 3; Isa. ii. 12. [Not "identical with the day of Egypt, ver. 9," as Hengst. thinks, however similar, for the heathen were not simply the Egyptians. But still less, with Vatabl., Münst., and others, are we to think of the Chaldeans as executors of the judgment.]

Ver. 4. The way and manner of the predicted judgment is here represented: the sword comes; and the heathen peoples, who are addressed in

ver. 2, are now named, viz. Egypt, in which war or bloody uproar so frightfully raged, that in Ethiopia the impression made by it was הַחֲלָה, the corporeal state of convulsive writhing, for: anguish, terror, and woe. Nah. ii. 11 [10]; Isa. xxi. 3.—Upon כָּרַץ, see the Lexicon.—Hitzig: הַחֲלָה alludes to הַחֲלָה.—The subject to: and they take, is naturally: the enemies, considered indefinitely.—הַסּוֹנָה, see at ch. xxix. 19. Hengst.: "this is here the prosperity of Egypt bringing with it active life." יסודות, the foundations, figuratively of the state as a house, not to be understood literally of the Egyptian chief cities. The figure, however, must not be limited (as שְׁתוּרָה in Isa. xix. 10) to the higher classes, who bear immediately the state-building; nor must it (as Hitzig) be understood of the mercenaries, who only support Egypt (vers. 5, 6), and could hardly be represented as the foundations of its existence as a state. The representation must undoubtedly be (as well remarked by Hupfeld on Ps. xi. 3) of that which bears the civic society and holds it up—ordinances and laws; so that, if formerly it was the well-being of Egypt which was concerned, it is now the being, the very existence of it.

Ver. 5. Ethiopia, as already at ver. 4, *instar omnium*, named as the neighbour and political associate of Egypt, opens the array of Egypt's supporters (ver. 6). Upon Phut and Lud, see at ch. xxvii. 10.—עָרֵב: "joining-in," "mixing," "immigration," therefore: strange people; scarcely (as the Syrian translates) could "all Arabia" be meant. Ex. xii. 38; 1 Kings x. 15; Jer. xxv. 20, 24, 1. 37; Neh. xiii. 3. Häv. distinguishes these from the covenant-associates of Egypt. But what else could Cush be?—Kub, only here, is by some regarded as written instead of לוֹב, which Ewald reads, though he translates Nubia; while Kliefoth thinks of the Lubim in Nah. iii. 9, 2 Chron. xvi. 8, the Libyægyptii of the ancients; or taken instead of נֹב, so Gesenius and the Arab. translation, "Nubians;" and Hitzig also supposes לוֹב to have been the older Heb. form for Nubia (?);—by others it has been understood (Häv.) of a people Ku/a frequently occurring on the monuments of Egypt—according to Wilkinson, an important Asiatic people lying farther north than Palestine, with long hair, richly clothed, and with parti-coloured sandals; the tribute which they are represented as bringing bespeaks not a little of wealth, civilisation, and skill. Hengst. combines Kub with ch. xxvii. 10, and makes it correspond to the Persians, who had entered in consequence of the coalition into the service of Tyre, and whose appearance here cannot be thought strange; everywhere where there was a struggle against the tyrants, mercenaries were to be found of this powerful aspiring people. The name was a domestic one—"Kufa" in old Persian=mountain; the particular region, as appears to Hitzig, to be sought in Kohistan.—The sons of the covenant-land are understood by Jerome, Theodoret, the Sept., the Arab. trans., also by Hitzig, of the Jews who had taken refuge in Egypt (Jer. xlii.-xlv.). the covenant-land (with the article), that promised to Abraham and his seed according to God's covenant, is Canaan. The Syriac translation, on the other hand, points to the associates

in the league, which the expression certainly does not clearly justify. Hence Hengst., understanding by the covenant-land Cush, makes the beginning turn back to the close; while Schmieder, with whom Kliefoth agrees, conjectures a tract of land unknown to us, but near to Egypt, and in a state of league with it (!).

Ver. 6. וּנְפֹל סַמְכִי, either as Ewald: "there fall Egypt's supporters": or, after it has been said in ver. 5 that the anguish in Cush shall become a falling with Egypt, there is in ver. 6 a more comprehensive general statement: as well as, etc. [HENGST.: "a new break, new touches to be given to the picture."] Comp. Ps. xxxvii. 17, liv. 6 [4]. When the one party falls, the other sees itself necessitated to go down from its self-conscious height. On pride, etc., see at ch. xxiv. 21; comp. besides, ch. xxix. 10. They who shall fall in him, or it, are those who would support it. Too far removed are the idols and princes of ver. 13, which are brought in by Schmieder as the supporters; also the fortified cities in ver. 15, and the warriors in ver. 17.—Ver. 7. Comp. ch. xxix. 12. Where Egypt is the principal subject, there can be no question of its being so also here.—Ver. 8. The practical knowledge of experience is made in the fire, which Jehovah causes in Egypt, that is, at the breaking forth of His anger, with which also most fitly suits: and they shall be shattered, etc., so that they must know the judgment of God to be upon them. According to others, the war-fire; according to the Chald. paraph., a people violent as fire; according to Cocceius, it must mean the consuming, desolating result of the war.—All the helpers of Egypt are those who give support in ver. 6, both those who are named (ver. 5), and those who are not named.

Ver. 9. With manifest allusion to Isa. xviii., messengers in ships are made to announce to Ethiopia the fate of Egypt. (In Isa. it is papyrus-skiffs, which people were wont to roll together when they passed the cataracts of the Nile, and then open out again. The *ץ* here, from *צוה*, to set up, according to Häv. certainly with reference to the existing sea-force of Egypt: war-ships, which suits neither with fugitives nor with messengers.) The business-mart and commerce on the boundaries of Upper Egypt and Ethiopia readily provide the image of such messengers at command,—represented as going forth from before Jehovah sitting in judgment upon Egypt,—so that one does not need to think either of the Chaldeans, or of Egyptian messengers formally sent by the Egyptians, or of Egyptian fugitives.—Since there is *חֲלָלָה בְּכֶשֶׁת*, according to ver.

4, so this is only explained here by 'להחריד את־כ' ; therefore *הוֹיָהָ חֲלָלָה* is repeated; therefore not a joyful message, as in Isa. xviii. with reference to Assyria.—*בְּיוֹם*, either, a definite fixing of time (Isa. xxiii. 5), as also *בְּיוֹם* is read, but which would plainly be a repetition of *הוֹיָהָ*; or, better perhaps, with Häv., pointing to that old period of punishment in the history of Egypt which filled neighbouring regions with dread of Jehovah (Ex. xv. 14 sq.).—Ch. vii. 5, 6, 10, xxi. 12. The coming is that which had been threatened, to be supplied from the context.—Ver. 10. Comp. ch. xxvi. 13.—Ch. xxix. 19.—The tumult

comprehends as well the dense population characteristic of Egypt, as the moving of goods and chattels hither and thither. *קְלִיפוֹת*: "the turmoil of the people in the possession and enjoyment of their goods."—The hand of the Judge, His instrument and executioner, is to be Nebuchadnezzar (comp. at ch. xxvi. 7).—Ver. 11. Ch. xxviii. 7.—xxiii. 42. HENGST.: "they come not of themselves, but the Almighty brings them, hence they are irresistible," etc.—The destruction of the land by the sword is more nearly given, since it is represented as being filled with the slain. Comp. ch. xii. 14, xi. 6.—Ver. 12. Ch. xxv. 5, xxix. 10, 8. The destruction of its prosperity, since its natural springs and the land become the property of others, like a slave that has been sold by his master. *חִצְיוֹ*: "God assists the instruments of His will, taking an immediate part in the work of destruction, and, at the same time, displacing a hindrance to their advance and a bulwark of the Egyptians."—Since *רָעִים* is parallel with *רָעִים*, the wicked can only be interpreted from the feeling of the Egyptians, and in accordance with the hurtful action of the strangers, as *רָעִים* is to beat down, to destroy. The general wickedness of mankind (Matt. vii. 11) lies here as far out of the way as a special application to the Chaldeans, as being also not better than the Egyptians. Comp. however, ch. vii. 24, xxviii. 7.

Ver. 13. A carrying out of the judgment by special traits, which for Egypt especially are characteristic. Thus, as regards the *נְלִילִים* (see at ch. vi. 4), the *אֲלִילִים* (chiming with the "nothings"), Lev. xix. 4, xxvi. 1, and often (1 Cor. viii. 4), so that there is no need for supplying from Isa. xix. 1; they are neither the images of the gods, nor the worshippers of them (as the Chald. paraph.): it is simply the idol-gods.—From Noph (*נֹפֶח*, sometimes also *נֹפֶה*), that is, from Memphis; to-day, unimportant ruins on the western side of the Nile. The name in Plutarch is explained as *ἱεροὺς ἀγῶνους*, and as *ταφῶν Ὀσπιδος*; in hieroglyphics, "Mam-Phtah"; that is, the place of Vulcan. The lower valley of the river honoured as the highest god Phtah (fire-god), the oldest and first of the gods, according to Manetho, ruling 9000 years before the others, as he is named in the inscriptions: "the father of the fathers of the gods," "the heavenly ruler," "the lord of the gracious countenance," "the king of both worlds," "the lord (the father) of truth." As god of the beginning, he has the form of a naked child, of a dwarf; at other times wrapped round mummy-like, standing by a rod, with a flagellum and mace and the Nilometer in his hand. As he was called Tatamen (the former), as world-creator, so he commonly has before him an egg upon a potter's wheel ("the weaver of the beginnings moving the egg of the sun and moon"). The Egyptian scarabæus (beetle) was sacred to him, which was sometimes shown upon his shoulders in the place of a head. His great sanctuary at Memphis, which was said to have been as old as Egypt itself, was adorned and extended by the Pharaohs down to the overthrow of the kingdom. Cambyes, when admitted into this temple, exhibited his disdain toward the image of the god.—Since Memphis was at the same time the old royal city, the transition from the service of idols to

the *נשיא* was natural, especially as the connection of the gods and kings is genuinely Egyptian. Comp. on ch. xxix. The history of Egypt is that of its gods, and the names and deeds of its kings, as they are painted upon the walls of its temples. —That there was to be no more a native prince is not necessarily said with *כאשר*, but only that as prince there should no more be one like the old Pharaohs and the Egyptian gods, out of Egypt, as contradistinguished from other lands, whose princely power would, as hitherto has been the case, obtain legitimation. Therewith also agrees the fear, which seems to point to a foreign ascendancy that was to carry it over all.

Ver. 14. From Lower to Upper Egypt, the description gives prominence especially to the mother-land (see on ch. xix. 14), the birth-land of the people. —Comp. ver. 8. —*Zaan*, however, is, again, in Lower Egypt, the old Tanis, on the branch of the Nile which bears that name ("Dachane," Egyptian: low ground), —a chief city, Num. xiii. 22; Ps. lxxviii. 12, 43. —Ch. v. 10. —No (*אֵן*) leads back to Upper Egypt; when fully read No-Amon, it is Thebes (Vulg., anticipating, Alexandria), the very ancient Upper Egyptian chief city, with the Greeks Diospolis. ("Noh," Egyp.: surveyor's chain; hence: inheritance; therefore: seat of Amon—see *GESEN. Lex.*) In the Upper land there reigned as divinity Amun (Amen), probably = "the concealed," the reigning god in the height, whose colour is blue on the monuments. He was for Upper Egypt what Phtah was for Lower Egypt. He is represented as standing, or sitting enthroned, with two high feathers upon his kingly head-dress. According to Manetho, the union of Egypt under a great dominion was effected by Menes from This, below Thebes, therefore proceeding from the Upper land—although this state-life had its centre in Memphis, in the Lower land; and during its flourishing period, another dominion, the territory of which stretched beyond the cataracts of Syene, had been founded at Thebes. Princes of Thebes afterwards ruled over all Egypt, took their seat at Memphis, and the kings of Egypt were now called "Lords of both Lands" in the inscriptions. Upon the monuments the red higher crown is that of Upper Egypt, the lower white one that of Lower Egypt. So that the prophetic representation takes into view the whole of Egypt, repeats Thebes for Upper Egypt, yet knows, at the same time, to mention names mostly from the more extensive, as well as more important and more powerful, Lower country.—Ver. 15. Ch. xiv. 19, xxi. 36 [31], ix. 8, vii. 8. —*סֶךְ*, the "mud-city,"

Pelusium (*Πελοσις*), a border city on the east, in a swampy region, which the sea now overflows. Egypt, according to Strabo, was here difficult to be attacked, and Suidas designates Pelusium the key of Egypt for ingress and egress.—*כָּעֵן*, ch.

xxiv. 25. —*וְהַכְרֵתָּ*, ch. xxix. 8. —*אֶת-הַמֶּן* (ver. 10), comp. ver. 14. An allusion undoubtedly to Amon, whence No derived its surname (Jer. xli. 25). Amon is incapable of preserving to the city its *Hamon* (tumult), HENGST. The mention of the multitude of people in No Hitzig finds to be suitable, since the population of the Thebaid crowded principally into the far-extending chief city. (Comp. *Iliad*, ix. 381 sq.)

—Ver. 16, vers. 8, 14.—Instead of: *וְהָיָה*, the Qeri has: *וְהָיָה*, from *חול*, whence *חֻלְלָה* in vers.

4, 9.—The repeated mention of Sin, No, and Noph gives emphasis to the boundaries, Upper and Lower Egypt.—*תִּבְקַעַת = תְּהִיָּה לַחֲבָקֶךָ*, in

ch. xxvi. 10.—*צָר יוֹמָם* is clear so far, as *צָר* is plainly to be understood of a pressing, closing-in siege; on the other hand, *יוֹמָם* may signify by day, as in the well-known juxtaposition with *לַיְלָה*, but also what this juxtaposition paraphrastically expresses, namely: *always*, unceasingly, therefore: *daily* = *בְּלַיְלָהּ*, or "the day over," also "the whole day long" = *בְּלַיְלָהּ* (comp. Ps. xiii.

3 [2]). [Michal Zophi interprets: "and against Noph come the enemies of day," that is, openly, not as thieves of the night. Similarly Hitzig: "enemies will be in broad daylight," meaning that it will be filled by them. KLEFOTH: of the enemy not fearing an open assault. Also Hengst., who, from Jer. xv. 8 and Zeph. ii. 4, understands it of a state of deep humiliation, in which the enemy disdains, in the consciousness of his absolute superiority, to surprise by night (Obad. 5). "Enemies (besiegers) by day, a concise expression for: such an one as has to deal with enemies by day."]—It might be also an affecting exclamation. [Abendana (after Job iii. 5) = their day will be distress (VULG.). The Chaldee paraphrase: enemies compass her daily. Peculiar are the renderings of the Sept. and of the Arabic, which understand it of a breaking down of the Nile dams, and a rushing in of the waters; the Syriac: "will give way into fragments." EWALD: Memphis will be for perpetual rust (*צָרָה*)! HAV.: Memphis shall become a con-

stant splitting, that is, shall be for ever shattered; it shall now be, in a manner, called *צָרָה יוֹמָם*, in allusion to the local name of Memphis, *מַצְרָה*!]

Ver. 17. *בְּרוּרֵי*, the choice young men of war

(Mark xiv. 51); rightly HITZIG: the garrison (warrior-caste), as contradistinguished from the inhabitants.—*אָוֶן* (*אָוֶן*), the purpose in the

change of the name *אָוֶן*, *אָוֶן*, must, according to Hengst., point to the cause of the divine judgments which were coming on it (comp. Hos. iv. 15, x. 5). *Aven* is nothingness, vanity, with respect to the worship of idols. [HENGST.: "vileness," that people serve the creature more than the Creator.] It was the Greek Heliopolis, Jer. xliii. 13, "House of the Sun;" Kopt. On; Egyptian, Anu,—a city in Lower Egypt on the east bank of the Nile, and was from of old the proper seat of the Egyptian sun-worship; a centre of idolatry, with a numerous learned priesthood; the principal city in this respect, and that where Plato and Herodotus received instruction; mentioned in Gen. xli. 45, 50. Now there are only some ruins beside a village, with an obelisk seventy feet high of red granite. Here, in a famous temple, was Ra, the god of the solar disc, worshipped ("the father of the gods"), the second ruler of the world. His symbol was the sun's disc borne by two wings; the beasts sacred to him were the sparrow-hawk, the light-coloured : all,

and the cat. From Ra, their original and type, the Pharaohs derived their power over Egypt, as "sons of Ra," the name given to them. See, besides, in Duncker, i. p. 39 sq.—Pi-beseth, only here; at present existing merely as ruins; Kopt.: Poubast, "the cat," on account of the goddess Pacht (Bacht, Pascht), commonly represented with a cat's head, who was worshipped at Bubastis, in Lower Egypt, on the Pelusian branch of the Nile. (She was also named "the Mistress of Memphis," and also "Mother.") To her joyous service, according to Herodotus, was devoted the most pleasant of Egyptian temples. At her festival, to which men and women came in boats from all places, amid song, playing of flutes, clapping of hands, and striking of rattles, more wine was drunk than in all the rest of the year.—If the guardians, the protectors of the sanctuaries, fall by the sword, then also by the same must the gods themselves fall. Herodotus designates the Bubastic Nome as the region where especially resided the Calastrians, that is, the young recruits of the army. Comp. also vers. 5, 6, ch. vi. 11, 12. The *הַנְּזִיחַ* are not the women (SEPT.), but the cities named, their inhabitants (comp. ver. 18); see also ch. xii. 11.—Ver. 18. Not far from Sin comes the border city (toward Syria) *תִּהַפְנֵהָס*, Tehaphnehes, in Jeremiah (xliii. 9) *תִּהַפְנֵהָס*. Tahpanhes, where, as we there learn, was a royal palace, Daphnoi (Taphne); the name, according to Jablonski, Egyptian: T'aphe-eneh, as much as Land's End.—*הַיּוֹם הַזֶּה*, HENGST.: "the day spares, withholds as a miser." Therefore, from *הַיּוֹם*, which in substance, however, is the same as: darkens itself; from *הַיּוֹם*, to be darkened. There, for those of Israel who had fled thither (Jer. xliii. 7 sq., xlv. 1 sq.), the pre-intimations of the day of judgment begin (KL.); or generally: there changes the prosperity and splendour of Egypt; according to others: there will be mourning. HÄV.: "here had Jeremiah spoken his powerful word of threatening against Egypt; here, through the settling down of the Jews at that time, the idea of Egyptian oppression toward Israel springs up afresh; and hence a calling to remembrance of Lev. xxvi. 13." Hengst. compares with "the breaking of the yokes of Egypt" ch. xxix. 15 and xxx. 13, "no prince," etc.; the yoke formerly lying upon Israel, latterly also upon other nations, was now to be for ever broken.—*שָׁמָּה* refers to the border-place, with which the land opens, and with the broken land "the yokes" which Egypt had imposed, consequently its dominion (comp. vers. 21, 22, 24), should be broken. (UMBR.: "All order and discipline shall be dissolved in the ruled and strongly-curbed land: an end shall be made to its old renown and pride.")—*כִּי*, like *כִּינָה*, is to be understood of the whole land. [Cocceius thinks of the death of the king with reference to the king's seat at Taphne (Jer. xliii. 9). Rosenm. reads *כִּינָה*, also Ewald and the Sept.; while Hitzig supposes to be meant, not the spears indeed (Hab. iii. 14; 2 Sam. xviii. 14), but the supporting staffs, ver. 6, which in ver. 8 are also represented as going to be broken.]—*וְהָיָה*, not Daphnai, but Egypt, on which account it precedes emphatically; as also her daughters, namely, the cities,

could only be referred to Egypt; if referred to Daphnai, too much would be said for it (ch. xvi. 27, 31, 46, xxvi. 6).—*עָנָן* (ver. 3). The Chaldee Paraphrast makes the cloud mean the host of the king of Babylon.—Ver. 19 concludes with Egypt generally.—Ver. 14.

Vers. 20-26. *Pharaoh and the King of Babylon.*

Ver. 20. As to the time, almost a quarter of a year later than ch. xxix. 1 sq.; KLIEFOTH: "in the second year of the siege of Jerusalem," as is clear also from ver. 21, after that Hophra had been defeated by the Chaldeans (Jer. xxxvii. 5, 7). (That ch. xxix. should contain no notice or allusion to the attempt of Pharaoh to bring help to Jerusalem, etc., may be controverted from what is said there in ver. 6.) HENGST.: about three months later followed the conquest of Jerusalem (Jer. xxxix. 2). As at ch. xxix., so also here, the look of the exiled toward Egypt is to be turned back from it.—Ver. 21. *וְהָיָה* is certainly for the

most part the forearm, as here also the expression "to hold the sword" proves, and so help, too, assistance, is expressed by it; so that, with HÄV., Ewald, and others, one might think of the Egyptian attempt for the relief of Jerusalem: on the other hand, however, Hengst. is right when he explains the breaking of the arm of Pharaoh of a "great overthrow," such as was only to be found in the well-known disaster at Carchemish, seventeen years before our prophecy, as this battle, in fact, destroyed the power of Pharaoh to make war, struck his might with a blow (comp. Jer. xlv.). while what respects the retreat of the Egyptians from Jerusalem, which became a matter of necessity to them, is nowhere reported. So that, as Hitzig in particular recognises, from the manifest contrariety of ver. 22, which announces the future, *שִׁבְרֵתִי* is a full preterite, and presupposes a longer interval in connection with the indication of time in ver. 20 than could be the case with that retreat before Nebuchadnezzar, if this should have to be thought of generally as a thing already accomplished. Hengst. remarks: "After it (i.e. the retreat of the Egyptians from Carchemish) our prophecy would have been unnecessary; it must have been delivered at a time when, humanly speaking, there was hope from the Egyptians."—*וְהָיָה*, having respect to the existing state of Egypt since the battle of Carchemish, introduces the following description, in which "the binding" forms the principal statement on which the infinitives are dependent. Bound up is the first, the most immediate thing which has to be done after wounding, and the intention or aim thereof is to apply the means of healing (cures); in particular, since the chief means consist in the band which holds together the broken parts, that a bandage be applied (*לְחִבְשָׁהּ* resumes *חִבְשָׁהּ* again) so that the arm be strengthened, and, as the consequence, be again rendered capable of "taking hold of the sword."—Ver. 22. Therefore refers to the foregoing principal announcement, that Pharaoh's might is broken without the prospect of restoration, and accordingly what is farther impending can only be a complete overthrow; and this is introduced by *וְהָיָה*, a parallel to ver. 21, and then summarily pronounced (*וְהָיָה*).—The strong (*וְהָיָה*, with a

reference to *לְחֹקֶה* in ver. 21) signifies : what still existed unbroken as to power in Egypt, particularly in the land itself ; the broken (ver. 21), that which must still be broken, with allusion to the shattering at Carchemish ; especially the impotent attempt to turn aside to the help of Jerusalem, which must therefore be thought of as still in immediate prospect. [Cocc. explains the two arms of Hophra, and the small Egyptian kingdom which followed. They have been also explained of the supremacy over Syria and that over Egypt.] —The might, power, and dominion of Pharaoh are to become incapable of attack and resistance.

Ver. 23. Comp. ver. 26, ch. xxix. 12, xxii. 15. —Ver. 24. *וְהִזְקִי*, Piel (strengthening ; anyhow, still another *חֹקֶה* than is to be supposed in the *לְחֹקֶה* of ver. 21), for the sword also is not that which has fallen out of the hand of Pharaoh, but Jehovah's, whence the following explains itself, and at the same time what is said in ver. 22. —*לְפָנָיו*, before the king of Babylon, who and his arms, here and in ver. 25 placed in opposition to

Pharaoh and his arms, are the antithesis which forms the substance of this section. —Ver. 25. *וְהִזְקִי*, Hiphil, for distinction in respect to the Piel in ver. 24, which, on account of the failing *יָרָה*, is explained by Hitzig, not through "seizing," but with a reference to Ex. xvii. 11, 12, and by way of contrast to *וְהִלָּךְ* through "holding upright," "holding above," so that he retains the upper hand. But the slight difference between "holding strong" and "strengthening," endowing with power, is of itself enough. Hengst. compares Gen. xlix. 24, in respect that the arms of the king of Egypt, left to his own impotence, sank down powerless. —Since the arms of both are named, the words : and they know, etc., may easily be referred thereto, but principally to the king of Babylon ; yet also to the land of Egypt, against which the sword of judgment in the hand of that king was stretched out. *וְהִזְקִי* may be referred to *יָרָה*, also to *וְהִלָּךְ*. —Ver. 26. Repetition of ver. 23 at the close.

CHAPTER XXXI.

- 1 And it came to pass in the eleventh year, in the third [month], on the first of
- 2 the month, that the word of Jehovah came to me, saying : Son of man, say to
- 3 Pharaoh, the king of Egypt, and to his tumult, To whom art thou like in thy
- 4 greatness ? Behold, Asshur [was] a cedar tree upon Lebanon, beautiful of foliage,
- 5 and a shadowing thicket, and high of stature, and between the clouds was his
- 6 top. Waters made him become great, the flood made him high, with its streams
- 7 it went round about its planting, and it sent forth its canals to all the trees of
- 8 the field. Therefore his stature became higher than all the trees of the field,
- 9 and his branches became many [great], and his foliage-branches [boughs] became
- 10 long, from many waters in his spreading himself forth. In his branches nested
- 11 all the fowls of heaven, and under his boughs every living thing of the field
- 12 brought forth, and in his shadow dwelt all the many nations. And he became
- 13 beautiful in his greatness, in the length of his twigs [shoots], for his root was on
- 14 many waters. Cedars darkened him not in the garden of God ; cypresses were
- 15 not like his branches, and plane trees were not like his foliage-branches [boughs] ;
- 16 all wood in the garden of God was not like him in his beauty. Beautiful had I
- made him in the multitude of his shoots ; and all the trees of Eden, which were
- in the garden of God, envied him. —Therefore, thus saith the Lord Jehovah,
- Because thou becamest high in stature, and he gave his top even to between the
- clouds, and his heart raised itself in his height ; Therefore will I give him into
- the hand of the mighty one of the heathen ; he will do, do to him : in [on account of]
- his wickedness I drove him out. And strangers hewed him down, the violent
- ones of the heathen, and left him upon the mountains ; and in all the valleys his
- shoots fell, and his foliage-branches [boughs] were broken in all hollows of the
- earth ; and all the nations of the earth went down out of his shadow and left
- him. On his ruins all the fowls of heaven alight, and on his boughs is every
- living creature of the field. To the end that none of the trees of the waters
- become lofty in their stature, nor give their top up between the clouds, and that
- no drinkers of water should remain standing by themselves in their height ; for
- they are all given to death, to the underground, among the children of men, to
- those who go down to the grave. Thus saith the Lord Jehovah, In the day of
- his going down to hell [Sheol] I caused to mourn [I made a mourning] ; I veiled on
- account of him the flood, and stayed its streams, and there were many waters held
- back ; and I made Lebanon dark over him, and all the trees of the field sank in weak-
- ness over him. At the sound of his fall I made the heathen quake, in that I made
- him go down to hell with those that go down to the grave ; and all the trees of Eden,

the choice and good of Lebanon, all drinkers of water, comforted themselves in the
 17 underground. They also went down with him to hell, to be pierced through with
 the sword, namely, those who, his arm, dwelt in his shadow among the heathen
 18 nations. To whom, then, art thou like in glory and in greatness among the trees
 of Eden? And thou art cast down with the trees of Eden to the underground;
 in the midst of the uncircumcised shalt thou lie with those pierced through by
 the sword. This is Pharaoh and all his tumult. Sentence of the Lord Jehovah.

Ver. 1. Sept.: *μα του μηνος*—

Ver. 2. . . . *ὁμοιωσας σικαντον* . . . *ἰψῳ σου*; Vulg. . . . *similis factus es*—

Ver. 3. . . . *πυραρισσος* . . . *ἰγινισσῃ ἡ ἀρχὴ αὐτου*. Vulg. . . . *et inter condensas frondes*—

Ver. 4. . . . *καλῶν των φυτων αὐτου*—*flumina ejus manabant in circuitu radicum ejus* . . . *ligna regionis*.

Ver. 5. Other readings נבחה נבחה.

Ver. 6. Vulg.: *Cumque extendisset umbram suam, in* . . . (Anoth. read: *יִשְׁכֹּן*)

Ver. 7. . . . *in* τ. *ἰψῳ αὐτου δια το πλθος*—

Ver. 8. *Κυπαρισσοι ταπειναι οὐκ ἰσχυροσιν* ἢ τ. *παρὰδισον* τ. *Θεου*, κ. *στυγες*—Vulg.: *Cedri non . . . altiores . . . obsoles non adequaverunt summitatem* *junis*—(Another read: *בפארחתו*, or with *ב*.)

Ver. 9. Sept.: *δια τ. πλθους τ. κλαδων αὐτου*. K. *ἰχνησαν* . . . *της τρυφης* τ. *Θεου*. Vulg.: *quoniam speciosum feci* . . . *et multis condensaque frondibus* . . . *omnis ligna voluptatis*—

Ver. 10. . . . *ιδωσας τ. ἀρχην σου* . . . κ. *ἰδεν* ἢ τῷ *ἰσχυροσιν αὐτον*. Vulg.: . . . *sublimitas est* . . . *summitatem suam virentem atque condensam*.

Ver. 11. κ. *παριδικα αὐτον* . . . *ἀρχοντες ἰδων*, κ. *ἰσχυσιν* τ. *ἀσπλυσιν αὐτου*. (Other read: *כרשעו איל*.)

Ver. 14. Vulg.: *Quam ob rem non elevabatur . . . inter nemorosa atque frondosa*. (Other read: *אֵילִים*, *fortes*

corum; *sibi, super se*, *עֲלֵיהֶם*. For *אֵיל יורד*, there is a reading *י*.)

Ver. 15. Sept.: . . . *ἄδου, ἰσχυροσιν ἰσ'* αὐτον τ. *ἄδυσον*—*induci luctum, operui cum abyssu*—(Anoth. read: *חֵית*.)

Ver. 16. . . . *ὡς λακων*. K. *κατακλινον αὐτον* . . . τ. *ἐλκεν* της *τρυφης* κ. τ. *ἐκλινον*—*qui descendebant in lacum*. *ἐκ κατακλιτα sunt* . . . *ligna voluptatis egressa et praecitata*—

Ver. 17. . . . *in τραυματίας μαχηρας*, κ. τὸ *σπῆμα αὐτου παντες οἱ* . . . *ἰς μίσην* τ. *ζωνε αὐτον ἀσπλυσον*. *Nam et* . . . *descendunt* . . . *et brachium uniuscujusque sedebit sub*—(Another read: *יִשְׁכֹּן*, *יִשְׁכֹּן*.)

Ver. 18. . . . *ὁμοιωσας*; *Καταβῆναι κ. παταβῆσθαι* . . . *ἐλκεν* της *τρυφης* . . . κ. *παν* τ. *πλθους* της *ἰσχυρος αὐτου*—*Oui assimilatus es, O inclyta atque sublimis inter ligna voluptatis? Ecce* . . . *cum lignis voluptatis*—

EXEGETICAL REMARKS.

Egypt (Pharaoh) and Assyria.

The whole chapter is taken up with this prophetic allegory, which the indication of time in ver. 1 places not quite two months later than ch. xxx. 20 sq. (SCHMIEDER: therefore one month and eight days before the conquest of Jerusalem). In accordance with the antithesis there, a highly poetical parallel now follows, which might work in a more powerful manner upon hearers and readers, as it was taken from the still fresh experience of his contemporaries; for in 606 Nineveh had been laid prostrate by the combined attack of the Babylonians and Medes, and the kingdom which had domineered in Asia above five centuries had reached its end. The year after that was the year of the battle at Carchemish; and thus had the fate of Assyria become palpable shortly before the calamity which was threatening Egypt. Comp. besides the juxtaposition of Assyria and Egypt elsewhere, Isa. vii. 18, xxvii. 13; Jer. ii. 36; Hos. xii. 2 [1]; Zech. x. 10.

Ver. 2. The commencement is made properly by the question which is addressed to Pharaoh and his tumult (חֲמֹן, see at ch. xxx. 10, xxix.

19), in the answer to which the prophet sets forth a prognostication for himself and his people. HENGST.: "The matter has respect not to an opinion, but to a real resemblance." Hitzig limits the reference to the "official Egypt," being that "which made tumultuous noise in the land, which had something to say and to order; the governing classes and ranks (Isa. iii. 2, 3), in contrast to the quiet people in the land (Ps. xxxv. 20), who keep silence and obey." According to Schmieder, the question calls for the answer: No one! "Thou art incomparable, alone of thy kind. This was also the feeling of Pharaoh Hophra.

But Ezekiel," etc.—נִדָּל (along with כָּבֹד in ver.

18), not = "strength," but also not precisely: fancied greatness, huge self-elation (RASCHI), as at Isa. x. 12 of Assyria, for Egypt's very ancient culture already gave him still a real precedence, and in other respects also placed him before Assyria.

Ver. 3-9. Assyria's Glory.

Ver. 3. Behold, a call to attention, introducing the answer which the divine word has to give. HENGST.: "the future in a historical dress, as at ch. xix. the history of Jehoahaz and Jehoiachim."

—אֲשֶׁר (comp. ch. xxvii. 6) is taken by Ewald for a definite kind of cedar, the highest of its kind; against which compare the convincing proof of Hitzig. Häv. also justly remarks against the construction of the word as an adjective, that the most distinguished characteristic for a cedar tree is the accompanying designation: upon Lebanon; comp. besides, ch. xvii. 3. It is a common image for people of great might, princes. The Sept. renders אֲרָן by *πυραρισσος*.—Because חֲרִשׁ, "thickness," may signify a forest, Hengst. translates here (taking מַעַל as partic. Hiphil from *עָלָה*), "shading the forest" or wood. The representation is carried out farther by עָנָה, as well as by between the clouds, etc.; also by קֹמָה (from *קָם*, "stature") נָבָה.—Upon עֲבֹתִים, see at ch. xix. 11; on צִמְחָתָהּ, comp. ch. xvii. 3.

Ver. 4. *Explanation of such growth*.—What is said of the waters, that they made him become great, fits too well to the image of the cedar for one to be able to get something still better by a refer-

euce to the description of paradise (as Hāv.), or by bringing into account the situation of Nineveh, which was important for the history of Assyria, with the Tigris on the west, the Zabatos (Lykos) on the south, with its neighbouring stream Bumodus on the east, and the brook Khosr on the north. — Still more, the flood (not the rain; comp. Isa. xlv. 14) contributed to the prosperity. The designation, therefore, previously, of the Lebanon was *epitheton ornans*. תְּהוֹם is the water-treasure

in the depths pouring itself forth in springs, etc. Hitzig: image of the multitude of men flowing together into Assyria, on the basis of which the political power rose. More correctly Hengst.: "the water and the flood denote what the world calls good fortune, the divine blessing." — אֶרֶץ.

either: *with*, or taken accusatively: *what concerns*.—Hence תְּהוֹם is here kept feminine; the streams are those of the flood, and the masculine הַלֵּךְ, which is likewise to be referred to the flood,

is justified after this manner, that תְּהוֹם can also be used as a masculine; and the masculine in the present case, as Hengst. remarks, is the more suitable, being preceded by מִים.—The planting (ch. xvii. 7) can scarcely be referred, with Hengst., through the fem. מִצְעָה, to Assyria as a tree;

but is conceived of with reference to the flood, whether it might be because this had a share in

the prosperity spoken of, or, which the הַלֵּךְ סְבִיבָה recommends, because it streams around this cedar-planting, the place on which it grows.

The תְּהוֹם, first coming into consideration in the second line, are to be understood of the overflowings of the water-fulness that rises up (עֲלֶה), just as the all trees of the field are distinguished from the cedar tree described; and this, in ver. 5, is raised into prominence over against them. Hengst. takes the subjects to be designated by the expression: Hitzig applies it to other lands and princes. Of the inhabitants of Egypt we are as little to think as, with Rosenmüller, of the Nile.

—Ver. 5. עֲלֶה, from his overflow of water his greater height than all the trees finds its explanation, ch. xix. 11 (נְבוֹהָה, Aram. for נְבוֹהָה)—(סֶרְעָפָה, Aram. for סֶרְעָפָה, with ר inserted).—פְּאֶרְתֵּי, under which must here especially be understood the fruit-bearing ones, ch. xvii. 6.—בְּשִׁלְחוֹ, Hengst.: "because in his time of shooting he had many waters." [Hāv.: "at his sending forth, namely, the twigs on all sides." Tautology. Vulg. connects it with ver. 6.]

Ver. 6. Ch. xvii. 23. The closing words give the signification of the figure (Dan. iv. 9). "Bird" and "living thing," in contrast to domestic creatures, the Assyrians themselves. The imperfect יִשְׁבֶּה expresses, in contradistinction to the preceding perfects, the incomplete, the continuous, the progressive. [Ewald: "sat

gladly all the many," etc.]—כָּל-גִּוִּים רַבִּים, BUNSEN: all great peoples (?); KEIL: all sorts of great nations; ROSENM.: the entirety of many peoples.—Ver. 7. ב, through, on account of.—Ch. xvii. 6.—Ver. 8 carries still higher the pre-eminent glory brought prominently out in ver. 5,

through the diversified comparison and the designation "in the garden of God," on which comp. xxviii. 12. That לֹא יִשְׁכַּח (to "darken"

=excel) separates this nearer designation from אֶרֶץ, is very impressive (Hāv.): even such as were found in paradise. Hitzig: "in an eminent sense, planted by God, Gen. ii. 9; Num. xxiv. 6." What still has not been expressed is more distinctly indicated in ver. 9, that what God had done to Assyria even transcended the trees of paradise, therefore the eminent divine planting was even more marked in the case of Assyria. The paradise-creation was, after all, only nature, symbolizing grace, consequently might be the similitude for a state-creation, without, however, being like the latter, as little as also the most glorious trees themselves. Every tree, namely in this, in a natural respect, so that the tree of life and the tree of knowledge (Gen. ii.), as being of a spiritual nature, are exempted, and the simply parabolical allusion to Eden and to the garden of paradise is clear. [Hengst. makes the totality of the great men of the earth as stately trees in the garden of God as a counterpart of paradise, since all human greatness has its origin in God. Klief. (Raschi) regards the garden of God directly as "the world-planting," since all peoples and kingdoms of the world have been planted as trees by God. GROT.: in Babylonia, where formerly paradise stood. OSIANDER: no king of the people of God was like him!]

—["This parabolical representation, as formerly in the case of Tyre, ch. xxviii., combines the historical with the figurative. While the cedar that represents the king of Babylon is called a cedar of Lebanon, it is presently transferred in the prophet's imagination to the land of primeval beauty and perfection, the Eden in which was the garden that God had planted. There this cedar is described as growing and flourishing, till it overtopped in magnificence and beauty all the trees around it. . . . But it was only that it might afford another specimen of that instability and transitoriness which belong to all on earth, when the good bestowed by Heaven is abused to purposes of selfishness, and the creature begins to thrust himself into the place of his Creator."—P. F.]—Ver. 9. This "beauty" is here explained as having been made by God, as a historical creation-act (וַיַּעֲשֵׂהוּ), and expresses, while at the same time bringing the similitude to a close, the impression which the striking elevation of the Assyrian grandeur was fitted to produce.—That the trees of Eden, as in the larger sense they are called (in respect to local position), should be designated as those which belonged to the garden of God, distinguishes them still more; it is an ascension. Kliefoth takes "trees of Eden" freely, as equivalent to "trees of beauty," lovely trees. That more is meant by the expression, while still paradise is thought of merely in the way of similitude, appears from ver. 16.

Vers. 10-14. *The Judgment executed on Assyria.*

Ver. 10. This verse transfers us into the midst of the things already in fact brought to pass. We might render כֹּה אָמַר: thus said to him, etc. —לְכֹן: He who made the Assyrian so beautiful, even He, announced to him the overthrow that should take place, because of what he made out

of himself.—The whole passage expresses the cause of the judgment of Jehovah upon Assyria, namely, that with such a glory from God (vers. 5, 8) the position of the heart was not in correspondence; there was not humility in all the greatness, but high-mindedness on account of it. The commencing address, Thou, in the life-like character of the representation, becomes changed into a declaration respecting him—and he.—וְרָם,

Deut. viii. 14. Only in conformity with the gift, not in accordance with the grace. Comp. ver. 14.—Ver. 11. Here the sentence of judgment, as just going to be pronounced for the first time, is, by the use of the imperfect, placed more distinctly before us. HENGST: "which was the more suitable, as the like in Egypt was shortly to be repeated."—אֵל נְבוּכַדְנֶזְצַר is Nebuchadnezzar, "the mighty" (אֵל), not God. [HITZIG: אֵל, ram,

for prince, champion, under which Cyaxares is to be thought of.]—What he will do to him discovers itself in what follows; it will be nothing but doing; for Asshur it remained merely to suffer.—וְרָם, Piel, with reference to his paradisiacal glory (Gen. iii. 24). The perfect agrees with the quieter mode of speech.—Ver. 12. As what was said last has taken place, there is now by means of the historical tenses a narration; consequently the execution of the pronounced judgment carried out. (Others make it future, with application now to Egypt, now to Assyria.)—Ch. xxx. 12, 11.—נָסַח is: "to let go," therefore either: to let him lie (HENGST.), or: to push away, to throw down (ch. xxix. 5). Throwing down is already indicated in the hewing, and is expressed through the "falling;" and on the other hand, "the leaving" is again resumed at the close, while it is extended to "all peoples." The "mountains" prepare for the "valleys," and the "falling," the "being broken" in all hollows (ch. vi. 3). Still, in its overthrow, the greatness as well as lofty elevation of this cedar tree is vividly displayed.—וְרָם abides closely by the image, according to

ver. 6, partly of birds which had nested in its branches, partly also of beasts which had brought forth under its boughs, which, according to ver. 12, had its place on the mountains, so that in both respects the "going down out of his shadow" is clear, and there is no need, with Hitzig, to read וְרָם, from נָדָה, to fly, for which עָמַם would otherwise present no obstacle: but here, as at ver. 6, the reality at the close breaks through the figure.

Ver. 18. If נָפֹל מִבְּלֹת in ver. 16 refers to נָפֹל here (ch. xxvi. 15, 18, xxvii. 27), there is no necessity, with Raschi, Kimchi, and later expositors, to think of the substitution of the image of a corpse (carcase, Judg. xiv. 8), and of eagles, ravens, and other beasts of prey which rend and gnaw the members of Assyria, signified by his boughs (HITZIG); but מִבְּלֹת, from נָפֹל, is with Gesen. simply: the fallen or hewed-down stem, which is, as it were, a living ruin (HENGST.).—וְרָם, otherwise than at ch. xvii. 23, as is shown also by the immediately following and on his boughs is; since those who had nested and brought forth there (ver. 6) now betook them-

selves away from him, taking, perhaps, whatever they could of his fruit, reaping the greatest possible advantage from the mighty catastrophe.—Ver. 14, by way of conclusion, expresses the divine intention, the practical aim, the moral, and that with respect to Egypt. To the end that (since vers. 12, 18 may be regarded as parenthetical expansions) can be connected with ver. 11.—עַל-מֵי־חַיִּים signifies primarily: those standing

on the waters, what afterwards is more nearly indicated by שָׁתָה מֵי־חַיִּים, just as Sanscr.

"padapa," designating the tree as drinking with its foot, through its root): those which attain to height and glory from the position granted to them by God—of which description was Egypt, from its relation to the Nile (ch. xxix.). HENGST: "the great of the earth, to whom God gives joyful prosperity."—Comp. on ver. 10. As there: "and his heart raised itself," etc., so it is said

here: וְלֹא-עָמַם מֵאֵלֵיהֶם, therefore to be understood of self-assumption, as in Sept. אֶלֵיהֶם instead of מֵאֵלֵיהֶם is no hindrance; as is also

Keil's ultimate conclusion, since מֵאֵלֵיהֶם is common, and מֵאֵלֵיהֶם poetic, Ps. ii. 5.—[Other positions: "and their strong ones do not continue in their high-mindedness all water-drinkers"; or, "and their oaks (terebinths, Isa. lxi. 3) do not stand there (remain standing) in their elevation, all," etc. ROSENMÜLLER: "and stand not to them, that is, allied to them in their height, where they had grown so high, all, namely, the other water-drinkers, that is, powerful and rich princes." KLIEF: "and that henceforth among all their strong trees that drink water no one may remain in his height." EWALD: "and no water-drinkers assail (!) their gods in their pride" (!), which he afterwards more particularly explains: So that trees, beings who might raise themselves ever so high, are still always dependent on their nourishment, and cannot live of themselves in a spirit of contempt toward their Creator, nor, again, arrogantly war with their superior (their Creators, gods), since they still are all destined to go down as common men to the lower world.] Comp. ch. xxvi. 20. They could give themselves nothing, since they themselves were given away, as such were already appointed; therefore also could not remain standing where they were standing, and assumed the airs of continuing to stand, but must go down to the lower world, therefore be brought low, be humiliated, though not before humble, come to stand on a footing with the children of men. The expression: among the children of men, is to be regarded as parallel with: given to death; and: to those who go down to the grave, with: to the underground. Those that go down, men continually dying, even the highest; or, "those that have gone down," as EWALD: those sunk into the grave.

Vers. 15-18. The Impression and Close.

As at ch. xxvi. 15 sq. Ver. 15. (וְרָם, inf. constr. of וָרָם.) The connection is made with what immediately precedes, so that the reference is not (as Hitzig) to ver. 13. Upon שָׁתָה, see

Doct. Reflect.—The “mourning” is immediately defined more nearly without כָּסָהּ being asynde-

tically joined to it, as HÄV., EWALD, HENGST.: “to cover with mourning,” “to veil in mourning,” “I made it veil itself for mourning.” The mourning which Jehovah effects through His judgment upon Assyria touches primarily the flood, in thorough accord with ver. 4, as that which in the first line contributed to the cedar its increase. Therefore עָלָיו, “on his account.”

That the flood was covered upon him, as the Syriac, Arab., and Vulg., is at least not indicated in what precedes (ver. 12). Comp. on the contrary, ch. xxvi. 19. We must (it was thought) suppose a historical reference, since the siege of Nineveh was protracted to two years, while in the spring of the third year, in consequence of a sudden swell in the Tigris, raised by excessive falls of rain, the mighty flood in one night tore down the wall next the stream, and so laid open a wide breach to the enemy (Duncker, i. p. 806; Nah. i. 8, ii. 7 [6]). However, in this passage the discourse is not properly of the overthrow of Assyria in process of accomplishment,—ver. 15 giving no representation of the judgment itself, as HÄV. maintains,—but of the impression of the same as one already accomplished; and כָּסָהּ as “to veil” is, even without שָׁק, perfectly intel-

ligible, but how it is meant in respect to the flood is made sufficiently plain by the תָּמַנְעַת (not future). Hitzig: “In mourning, people commonly draw themselves in and hold buck, the loose garment is changed into the narrow שָׁק;

and so the flood also withdraws its waters into itself, which it had hitherto joyfully poured forth and spread abroad”—which Hitzig applies to the influx of people come to a standstill. Theodoret: to the refusal of tribute. Comp. on the figure, ver. 4. עָלָיו מִן רֵבִים points back to vers. 5, 6, 7.—

The mourning produced by Jehovah next affects Lebanon (comp. ver. 3), therefore the height as well as the depth. אָקֵר עָלָיו, parallel with

עָלָיו כָּסָהּ, Hiphil from: to be “dark,” “black,” therefore: to darken, as much as: to make sad, to cause to mourn. Lebanon is otherwise the white mountain. [According to Hitzig, the other princes must be indicated by this; according to Hengst., the kingdoms of the heathen.]—The trees of the field (ver. 4) are the third party whom the mourning affects, which is therefore also represented as far and near. עָלָהּ, in Pual, “to be covered;”

transferred to the consciousness: to become powerless. עָלָהּ has been explained as a verbal from Pual with derivative הָ, “languishing,” or instead of עָלָהּ, fem. of the preterite Pual, since from the connection a perfect seems to be required (EWALD), the plural construed with the feminine singular.—Keil, as Umbreit, makes all nature (?) be painfully moved by Assyria’s fall, whereas the impression of this fall is merely kept in the figurative style of vers. 3, 4.—Ver. 16. Ch. xxvi. 15. Since that is the same expression (מָלַח) as in ver. 13, and in ver. 15 his going

down was spoken of, so we are carried back to ver. 12. The “going down of the peoples out of his shadow” in that passage is explained; at the same time, however, the מָלַח of ver. 15 is comprised in the מָלַח, and referred to the Sheol.—

Now, according as נִחְמָכּוּ is translated “comforted themselves,” as reflexive of Piel, since here still another feeling than in ver. 15 may be expressed, or the Niphal “and they sighed” is what is to be understood (EWALD, HENGST.), we have either a distinction between the lower world and the trembling people of the upper world, or the two are parallel the one to the other. For the first interpretation speaks the comparison of Isa. xiv. Hitzig understands by the trees of Eden princes carried down with Assyria; in particular the Assyrian war-princes, who feel themselves comforted because the much more powerful one for whose cause they have fallen, their murderer, shares their fate; while Hengst. more correctly understands by them the former great ones of the earth, those who resembled the trees of paradise in glory. As paradise was itself a thing of the past, those who were likened to the trees of its region were contemplated as now existing in the realms of the dead. The allegorical character of the expression is proved by the exegesis: the choice and good. Besides comp. at ver. 14.—Ver. 17. They also are not those last named in ver. 16, but the parties presently going to be described more closely—already, indeed, indicated in ver. 16 as those with whom Jehovah made Assyria go down to hell (אֵל, not אֵל, as in ver. 14). “And his arm” defines more exactly the “they also” as the subject of “the going down,”—his help, his assistant, the vassals, subject-kings, commanders, and such like, to whom the words: who dwelt in his shadow among the heathen, very well suit, and not less that they are associated with those pierced through with the sword. Assyria was not only a political, but also a military power among the nations. [If הָם

must apply to “all the trees of Eden” in ver. 16, so must “with him” be made equal to “not less than he,” just as Hengst., looking away from simultaneousness, views them as already in Sheol when Assyria arrives there. Therefore: they also, like him, went down before, etc. Ewald reads with the Sept.: וְרָעָה, “and his seed” (!).]

Ver. 18. This verse gives the conclusion, pointing back to ver. 2; it makes the application to Pharaoh, who is the party addressed.—כָּכָה,

Hitzig: “in such a fashion, in circumstances of such a kind,” when this cedar after such a manner went down. The reference among the trees belongs to the to whom.—Comp. at ch. xxviii. 10. From this passage, also, there appears to emerge the opposite of what is commonly found in it, viz. that the Egyptians appear as uncircumcised with our prophet. According to Herodotus, the practice of circumcision was actually of Egyptian origin. Origen confines it to the priesthood among the Egyptians. The kings certainly were not uncircumcised; so the vis of our passage shines clearly out: This is Pharaoh, sq. Hitzig: so shall it happen to Pharaoh. הָוָה is the predicate.

CHAPTER XXXII.

1 And it came to pass in the twelfth year, in the twelfth month, on the first
 2 [day] of the month, the word of Jehovah came to me, saying: Son of man, take
 up a lamentation over Pharaoh the king of Egypt, and say to him: Young lion
 of the heathen peoples thou didst imagine thyself [thou didst compare thyself to such an one],
 and thou [wast] as the dragon in the sea [in the seas], and brakest forth in thy streams,
 and didst trouble the water with thy feet, and didst trample their streams!
 3 Thus saith the Lord Jehovah, And I spread forth My net over thee in the
 4 assembly of many peoples, and they pull thee up in My draw-net. And I set
 thee free into the land [push thee away thither], upon the plains of the field will
 I sling thee; and I make all the birds of heaven to sit down on thee, and let the
 5 living creatures of the whole earth satisfy themselves with thee. And I give thy
 6 flesh upon the mountains, and fill the valleys with thy high heap [thy height]. And
 I cause the land of thy overflowing to drink out of thy blood, even to the moun-
 7 tains; and the hollows shall be full of thee. And I cover [veil], while I extinguish
 thee, the heaven, and darken its stars; the sun will I cover with a cloud, and the
 8 moon will not make her light to shine. All luminaries of light in the heaven, I
 will make them dark over thee; and I give darkness upon thy land: sentence of
 9 the Lord Jehovah. And I vex the heart of many peoples, when I bring thy
 breach [destruction] among the heathen peoples, to lands which thou knowest not.
 10 And I make many peoples astonished over thee, and their kings shall shudder
 shuddering over thee, when I brandish My sword before their face; and they
 tremble every moment, each one for his soul [life], on the day of thy downfall.
 11 For thus saith the Lord Jehovah: The sword of the king of Babylon will come
 12 to thee. By the swords of heroes will I make thy tumult to fall; the violent of
 the heathen [are] they all, and they lay waste the pride of Egypt, and all its
 13 tumult is destroyed. And I extirpate all the beasts thereof from many [the great]
 waters, and foot of man shall not trouble them any more, nor shall the hoofs of
 14 beasts trouble them. Then will I make their waters to sink, and make their
 15 streams go as the oil: sentence of the Lord Jehovah. When I give [to] desola-
 tion the land of Egypt, and the land is wasted away from its fulness, when I
 16 smite all that dwell in it, then they know that I am Jehovah. This is lamenta-
 tion, and as lamentation they intone it, the daughters of the heathen peoples will
 intone it as a lamentation; upon Egypt and upon all its tumult shall they intone
 17 it as a lamentation: sentence of the Lord Jehovah. And it came to pass in the
 twelfth year, on the fifteenth [day] of the month, the word of Jehovah came to
 18 me, saying: Son of man, wail for the tumult of Egypt, and cast it down, it and
 [the] daughters of the glorious heathen peoples, to the land of the depths, with
 19 those that go down to the pit. Whom dost thou surpass in being lovely? Go
 20 down, and lie with the uncircumcised! In the midst of those pierced through
 with the sword shall they fall; sword is given; they drag it [Egypt] and all its
 21 tumults away. The strong of the heroes from the midst of hell [Sheol] shall speak
 of [to] him with his helpers: they go down, they lie, the uncircumcised, pierced
 22 through with the sword! There is Asshur and his whole company; round about
 23 him his [their] graves; they all pierced through, fallen by the sword: Whose
 graves were [are] given in the innermost of the pit, and his company was [is]
 round about his grave; they all pierced through, fallen by the sword, who gave
 24 terror in the land of the living. There [is] Elam and all his tumult round about
 his grave; they all pierced through, fallen by the sword, who are gone down,
 uncircumcised, to the land of depths, who gave their terror in the land of the
 25 living, and henceforth bear their shame with them that go down to the pit. Amid
 the pierced through they gave him a couch with all his tumult; round about him
 his graves; they all uncircumcised, pierced through with the sword; for their
 terror was given [spread] in the land of the living, and they henceforth bear their
 shame with those that go down to the pit; among the pierced through is he
 26 given [is]. There [is] Meshech, Tubal, and all his tumult; round about him his

- [their] graves; they all uncircumcised, pierced through with the sword; for they gave their terror in the land of the living. And they do not [they shall not] henceforth lie with the heroes, the fallen of the uncircumcised, who went down to hell in [with] their weapons of war; and they gave their swords under their heads, and their iniquities were upon their bones, for terror of heroes [were they] in the land of the living. And [also] thou among the uncircumcised, thou shalt be broken, and shalt lie with the pierced through by the sword. There [is] Edom, his kings and all his princes, who have been given in [with, in spite of] their strength with the pierced through by the sword; they lie henceforth with the uncircumcised, and with those that go down to the pit. There are the princes of the North, they all and all the Zidonians, who went down with the pierced through, in their terror [the terror before them] from their strength [proceeding from their strength] come to shame; and they lie henceforth uncircumcised with the pierced through by the sword, and bear from this time onwards their shame with those that go down to the pit. Them will Pharaoh see, and will comfort himself over all his tumult; pierced through are Pharaoh and all his host: sentence of the Lord Jehovah. For I gave his terror [that which is before him] in the land of the living, and Pharaoh and all his tumult is laid [now] among the uncircumcised with the pierced through by the sword: sentence of the Lord Jehovah.

- Ver. 1. Sept.: . . . *μία τ. μηνος*—(Anoth. read.: *בַּעֲשָׂרִי עֶשְׂרֵה*, undectmo anno.)
 Ver. 2. . . . *Λεόντι . . . ἐμυλῶντι . . . κ. ἱερατικῆς τοῖς σπυταμοῖς . . . τ. σπυταμοῖς σου*. Vulg.: *Leont assimilatus eo et draconi . . . et ventilabas cornu in*—(Other readings: *בְּנִהְיָתִי וְהָרָעָה*.)
 Ver. 3. . . . *καὶ ἀνέβη ἐν τ. ἡγίαισιν μου*; so too the Vulg.
 Ver. 4. . . . *Πῆδιν πληθύνειται σου*—(Anoth. read.: *כָּל חַיַּת הָאָרֶץ*, Syr.)
 Ver. 5. . . . *ἀπο τ. αἵματος σου τασσοί γῆν*. Vulg.: . . . *colles tuos sanie tua*. Anoth. read.: *רִמְוֹתֶיךָ, excolles tua*; *רִמְוֹתֶיךָ, projectionibus tuis* (Targ.), v. *vermibus tuis* (Syr.).
 Ver. 6. . . . *ποτισθῆνται ἡ γῆ ἀπο τ. χαρμμάτων σου κ. ἀπο τ. πληθους σου . . . φερμαγγες ἱμολῶν ἀπο σου*. Vulg.: *faciatis sanguinis tui*—
 Ver. 8. Vulg.: *maerere faciam super te*—
 Ver. 9. Sept.: . . . *ἦνικα ἀπ. . . αἰχμαλωσίας σου . . . εἰς γῆν ἥν*—Vulg.: *irritabo contritionem tuam*—
 Ver. 10. Sept.: . . . *προδίδωμι τῇ στυγῇ αὐτῶν ἀπ' ἡμερᾶς στυγῆς σου*.
 Ver. 12. *ὡς μαχαίραις γιγαντων, κ. καταβάλω τ. ἰσχυρ σου*. *Αἰμαὶ ἀπο ἰδῶν*—
 Ver. 14. *Οὗτως τότε ἡνυχαίου*—Vulg.: *Tunc purisissimas reddam . . . adducam*—
 Ver. 15. *cum dederō . . . deserebur autem*—(Anoth. read.: *וְכִשְׁלַח*) in Hophal.)
 Ver. 17. Anoth. read.: *עֲשֵׂה עֲשֵׂרִי*, Syr. and interlined Bible. Sept.: . . . *ἐν τ. σπυταμοῖς μου*—
 Ver. 18. Sept.: . . . *καὶ καταβ. βασιλευσιν αὐτῆς τὰς θυγατέρας τὰ ἰδῶν νικᾶν εἰς τὰ βαθεῖ τ. γῆς πρὸς τοὺς . . . (ver. 19: 'Εξ ὧν τ. τραυματίαι μαχαίρα στυγῆνται μετ' αὐτῶν, κ. κοιμηθῆνται παρὰ τ. ἰσχυρ. κ. ἱκανοὶ ἐν αἰ γιγαντες: 'Εξ βαθεῖ βαθεῖν γίνου, τοὺς πρὸς τὴν εἰ; κ. καταβ. αἰ. κοιμηθῆνται).* Vulg.: *gentium robustiorum ad terram ultimam*—(Other read.: *וְהוֹרִידוּ, וְהוֹרִידוּ, וְהוֹרִידוּ, אֶל אֶרֶץ תְּחִתִּית, אֶל יוֹרְדֵי*.)
 Ver. 19. *Ἐξ ἰδῶν τοῦ σπυταμοῦ καταβ. αἰ. κοιμηθῆνται μετὰ*—
 Ver. 20. . . . *αἰωνοῦται μετ' αὐτῶν, κ. κοιμηθῆνται παρὰ τ. ἰσχυρ αὐτῶν*. (Other read.: *וְהוֹרִידוּ*.)
 Ver. 21. Sept.: . . . *οὗ αἰ γιγαντες*. 'Εξ βαθεῖ βαθεῖν γίνου, τοὺς πρὸς τὴν εἰ; Καταβ. αἰ. κοιμηθῆνται μετὰ—Vulg.: *qui cum auxiliatoribus ejus descenderunt ei dormierunt*—
 Ver. 22. . . . *συναγωγῇ αὐτῶν, πάντες τραυματίαι ἡμεῖς ἰδῶνται ἡ ταφῇ αὐτῶν ἐν βαθεῖ βαθεῖν, κ. ἰκανοὶ ἡ συναγωγῇ αὐτῶν σπυταμοῦ αὐτῶν, πάντες*—
 Ver. 23. *οἱ ἰδῶναι τ. ταφῆς αὐτῆς ἐν μαρῶν λαπῶν*—
 Ver. 25. The words *וְהוֹרִידוּ* are not represented in the Sept.
 Ver. 26. Sept.: *Ἐὰν ἰδῶνται . . . κ. βαθεῖ . . . σπυταμοῦ αὐτῶν, πάντες τραυματίαι αὐτῶν, πάντες ἀσπυταμοῖς τραυματίαι ἀπο μαχαίρας, αἱ ἰδῶνται*—Vulg.: . . . *interfectique et cadentes gladio*—
 Ver. 27. *Καὶ ἰκανοὶ σου μετὰ τ. γιγαντων . . . ἀπ' αἰωνος, αἱ . . . ἐπὶ ἰξφορῆσαι γιγαντες*—Vulg.: . . . *et incircumcisi*—(Anoth. read.: *וְנָשְׁוּ*, Syr.)
 Ver. 29. Sept.: *κ. αἱ βασιλῆς αὐτῆς κ. . . αἱ ἀρχόντις Ἀσσυρ αἱ δόντις τ. ἰσχυρ αὐτῶν εἰς τραυμα μαχαίρας, αὐτῶν ἰκανοὶ μετὰ τ. τραυματίαι μαχαίρας, ἰκανοὶ μετὰ*—
 Ver. 30. . . . *πάντες στρατοὶ Ἀσσυρ, αἱ . . . τραυματίαι σου τ. βαθεῖ αὐτῶν κ. τ. ἰσχυρ αὐτῶν*—Vulg.: . . . *et universi venatores, qui . . . parentes ei in . . . confusi*—(Anoth. read.: *וְכָל צִדְוִינִים*, Chald., Syr.; or they read *וְכָל צִדְוִינִים*, satraps. Instead of *וְכָל צִדְוִינִים*, Sept. read *וְכָל צִדְוִינִים*.)
 Ver. 31. Vulg.: *Vidit eos et consolatus est*—
 Ver. 32. *Quia dedit terrorem meum . . . et dormivit*—

EXEGETICAL REMARKS.

Vers. 1-16. *The Lamentation over Pharaoh.*

Hitzig justly finds the date, as also the place of this section, quite correctly given. He likewise abides, for the more exact determination of the time, by the Hebrew text of ver. 1; while the old translations read, some the tenth, others the eleventh year, some the tenth, others the twelfth month. It was twenty-one months after ch. xxxi. 1, almost two months after that the pro-

phet had received intimation of the destruction of Jerusalem; and to this time also belongs the flight of the remnant of Judah to Egypt, which was prohibited through the mouth of Jeremiah. [SCHMIEDER: "The first of these two death-songs (vers. 1-16, 17-32) is dated on the day of the new moon, the second on the day of the full moon." Hengst.: "The occasion of this lamentation was probably the circulation of the Lamentations of Jeremiah among the exiles. Ezekiel delights generally to follow that prophet as his leader.

The double lamentation-song of this chapter accompanies, by way of consolation, the lamentation-songs among the people of God.")

Ver. 2. Comp. ch. xix. 1.—As ch. xxvii. 2 upon Tyre, and ch. xxviii. 12 upon the prince of Tyre, so here it is first upon Pharaoh, and afterwards, ver. 17 sq., upon Egypt.—The designation as young lion (ch. xix. 2) of the heathen nations (meaning of them not in the sense of being among them, but in that of showing himself to be such toward them), *נָּיִם*, as in ch. xxxi. 11

אֵל נָּיִם, an antithetical reference, very fitly applies to the personality of Hophra. The youthful, rapacious, conquest-loving spirit of this prince may have been characterized. *נָּיִם*, Niph.

(from *נָּמָה*), "to make one's self like" (the subjective of Pharaoh's to the objective of Jehovah's, ch. xxxi. 2, 18).—*אֵל* dropt, perhaps, on account

of the immediately preceding *אֵלֹהִי*, or to be construed accusatively; anyhow, perfectly plain as to the meaning, since *נָּיִם* immediately follows.

That Pharaoh could not be found "like a lion and also a dragon," as Hitzig alleges, has this only as a ground of offence, that it overlooks the distinction, the contrast, between the two resemblances. As a young lion Pharaoh is conscious of what belonged to him out of himself, whereas the other image rather represents the customary, perhaps also the limits to be kept by the Pharaohs of Egypt. ("With the third Ramses" says Duncker, "Egypt had ceased to be the first power of the old world. About the same time, when the warlike ambition of Assyria began to display itself, Egypt returned to a peaceful mode of life, and remained quiet within its old natural boundaries.") PHILIPPSON: "Pharaoh, who belonged only to Egypt as crocodile, would also as a lion seize upon other lands." So also Raschi. [Hitzig translates *נָּיִם*: "thou art a dead man" (COCCEIUS); HENGST.: "thou art undone" (*נָּמָה*) never means: to be made like, always: to be silent, undone." According to him, ver. 2 is a short outline which must be afterwards filled up.]—The representation generally is not that of the glory of the fallen king (KEIL), and the image of the dragon in particular will not explain that of the lion (HENGST.); though it is right to say that the bearing of Pharaoh is meant to be set forth, only not so properly among the peoples as in his own relation. For in the sea is neither the sea of the peoples (HENGST.), nor to be taken along with what precedes = on land and in water (ROSENK.), but a reproduction of the Nile-situation (ch. xix. 3, "in the midst of his streams") corresponding to the self-elation implied in the "young lion of the heathen," as (comp. Isa. xix. 5) in Homer the Nile is called *ἰσθμὸς*, and the native designation speaks of the white, blue seas. The counter-position (*וְאֵתָה*) is this: To the

heathen nations thou wouldst show thyself as a young lion, and thine own people thou didst destroy, didst ruin—as is presently brought out in the prophet's delineation. To the *יָמִיִם* cor-

respond the *נְהָרוֹת*; *וְהַיָּמִים*, from *נָּהַם* (?), is, according to Kimchi, the Kal; who, however, allows it also as Hiphil, which Fürst takes to be

the form, wishing, however, to understand it transitively: "and broughtest forth thy waters through thy streams;" but of Hiphil, as of Kal, is only the intransitive signification known. [Hitzig, who holds that the breaking forth of the crocodile is not meant to be expressed, would fain make it: "thou causest thy streams, namely, out of thy nostrils, to break forth;" but the streams and *נָּהַם* are against him, and he hence reads with

Ewald: *נְהָרוֹתָיִךְ*, who translates: "since thou art

as the crocodile in the waters, and with thy nostrils dost splutter (Job xli. 20)." HENGST. cites, for the mischief which Pharaoh did among the nations, the North American crocodiles ("thou brakest forth with thy rivers")—how, while breathing with the most frightful noise, they spurt forth streams of smoke and water, like a torrent in a hurricane, through their jaws and blowholes.] The sense, however, is much simpler: while in ch. xxix. 3, Pharaoh, the great dragon, lies in the midst of his streams at his ease, he is now represented as breaking forth in the same ("thine," as he there pretends); that is, not precisely with his hosts, but in this, his national-Egyptian pride of power, rising up, elevating himself—which elevation of Pharaoh (as indicated by Jerome, Vulg., and Sept.) troubled the waters of Egypt (*וְלֵאמֹר*, comp. ver. 13), while he with his feet trampled their streams or caused a muddy jumbling. [SCHMIEDER: "With his restless ambition for war he stirred up the slumbering passions (the mire) among his peoples."] Very good PHILIPPSON: "brought his people into agitation, guilt, and danger;" while the heterogeneous intermingling of the figure of the dragon with that of the lion, and in consequence thereof the explanation with reference to the nations, occasions misunderstanding and needless attempts at interpretation—as when Ewald, who is followed by Hävernick, speaks of the crocodile foully wallowing with mouth and feet in the fresh waters and life-sources of the nations—as troubling all that was pure.

Ver. 3. See ch. xii. 13, xvii. 20.—*וְהָיָה*, comparison with ch. xxiii. 24, can scarcely be understood of mere spectators, since they pull up, therefore, as helpers, associates, servants, carry the matter into effect. The peoples punish the sin of Pharaoh committed on his own people. Under the many we may think of the Chaldean army as composed of many races (Derezer), or also of the diverse peoples that followed the Chaldeans in making war upon Egypt.—Comp. ch. xxvi. 5, 14, xxix. 4. "In Siam, people often spread nets upon the river to catch the crocodile. Comp. *ÆLIAN*, *Var. Hist.* x. 21.—Ver. 4. Comp. ch. xxix. 5.—*וְהָיָה*, land, in contrast to the water;

while in ch. xxix. it is the "wilderness."—*וְהָיָה*, "to throw down," Hiphil, strengthens *וְהָיָה*, as

וְהָיָה is pictured out by *וְהָיָה*, "on the plains (face) of the field."—Ch. xxxi. 13. It is acutely remarked by Bunsen, that in the description, as it passes over into the monstrous, the prophet comes to do with the matter, touches less upon the image.—Ver. 5. As the guilt, so the punishment takes place within the land, which is represented by mountains and valleys (ch. xxxi. 12). Pharaoh is laid there as to his flesh, together

with his warriors.—רָמֹת, Gesen. from רָם, “a high heap of corpses.” Hengst.: “with thy height,” in contrast to the valleys as low ground, “with the proud corpse.” It were better to read רָמֹתָ, from רָמָה, collective, “worms.” Hitzig

thinks of the blood which should flow down from the mountains into the valleys. Others take it, after the plural reading, of the hosts of which Pharaoh was proud, their corpses; Raschi, from רָמָה, “to throw away”: thy thrown away, that is: thy fallen.—Ver. 6. Here צָפָה (from צָפָה,

“to overflow,” “to inundate”) with אֶרֶץ is not

“the land of thy swimming” (Gesen.), in which thou as crocodile hast swimmied, but Egypt—only not as Hengst.: “the land which thou formerly didst overflow with thy rivers.” At least ver. 2 cannot be adduced for this sense, except in so far as the Nile, which Pharaoh in ch. xxix. had in a manner claimed for himself, overflows Egypt, and thereby provides the ground of prosperity and strength to Pharaoh. That God “causes the land to drink” (Gen. ii. 10) is placed over against the boasted overflowing of it through Pharaoh’s Nile; besides, however, the closer determination of the meaning by “out of (with) thy blood” (Ex. vii. 17 sq.), which Hitzig explains as a gloss of רָמֹתָ in ver. 5. (Keil takes

צָפָה as the “outflowing,” and construes הַשְׁקִיפִי with two objects, so that מְדַמָּךְ announces whence

the outflowing comes, and wherein it consists. SCHMIEDER: “Pharaoh’s life-juice, which flows with his blood from his wounds, the most precious, most peculiar possessions of his home-power.” HÄV.: “I saturate the earth with thy current, on occasion of thy blood covering the mountains.” HITZIG: “the soil of the earth with thy outflow.” Kimchi takes צָפָה as a fem. part.: “thy land over which the waters swam.” Others: the land which from thee was overflowed, namely, by thy blood. Attention has been called by Kimchi also to צָפָה, “to spy out”—the land of thy spy-

ing out—so that the high places thereof might be meant.)—Even to the mountains signifies: to as far as the overflowing of the Nile usually extends.—Ver. 7 (ch. xxx. 18). The covering of the heaven, in its symbolic character, fitly enough regarded as analogous to the judgment-day of God (ch. xxx. 3; Joel ii. 4), need not, however, be conceived of from this point of view, but may remind us of Ex. x. 21 sq., while still it is expressly thought of in connection with Pharaoh’s extinction, who in his glory must not be contemplated merely as a bright shining light (HENGST.), but, according to the Egyptian style of thought, as the light of the world for his subjects, beaming forth upon the land and imparting prosperity and blessing (comp. at ch. xxix. 6a, xxx. 17; see also Duncker, i. p. 150). It is unnecessary, therefore, for Hitzig to fall back upon Dereser, who, under the expression: “when thou art extinguished,” makes the constellation of a dragon follow here upon the image of a sea-dragon, as then the zodiac might be of Egyptian origin. Keil regards Ezekiel as leaning upon Isa. xiv. 12; but the discourse is not at all of Pharaoh as a star of the first magnitude (DERESER), but

with his extinction the heaven (the heaven, namely, of Egypt), the higher, the governing supremacy and glory, one may say, is veiled, which in what follows is more nearly defined and expressed. Comp. ch. xxxi. 15. The heaven comes into consideration as to its stars, and as such are specified (in place of all) sun and moon, which, again, appear in ver. 8 as כְּמֹאֲזִים, —the sun, with כָּכָה pointing back to כִּסְיָתִי, the moon, with negative reproduction of the הַקִּיפִי. That with

what is said, mourning, condolence should be expressed (as at ch. xxxi. 15), does not lie in the words; and just on that account vers. 9, 10 do not give, as Hitzig would have it, the import of the figurative speech here in vers. 7, 8. Finally, neither kingdoms, nor peoples, nor individual men of distinction are indicated by the stars.—Ver. 8.

Gen. i. 14.—עֲלֶיךָ, agreeably to ver. 7 (בְּכַבּוֹתָךְ): on account of thee, or as upon thy land.—All the luminaries resume the “stars” in ver. 7; אֲמָרֶיךָ repeats the הַקִּיפִי there, and the darkness, sq., combines what is said of sun and moon together in the effect. Through “thy land” light falls upon the “land of thy overflowing,” in ver. 6.

Ver. 9. The vexing of the heart is to be understood according to ver. 10. Sorrow; not sympathy, but, in consideration of themselves, and of that which might still also be done to them, grief. It is not hard fates only which vex us, but there are also hard fates which cause us vexation, especially the more we would live and would let live. שָׁכַר

(and with Segol twice), probably: the report (but not necessarily to be read, as Ewald, with an Aramaic signification, (שָׁכַר) of the destruction; that such a world-power was broken could not but cause many heart-breakings in the world. The addition: which thou knowest not, however, points to more than simple knowledge, namely, to persons who become acquainted with that of which they had hitherto been entirely ignorant, regions utterly unknown to them. (Targum of Jonathan: those broken through the war; HÄV., with a reference to the Sept.: the prisoners, who, as ruins of the old glory of Egypt, are themselves the heralds of the misfortune among the nations.) Comp. ch. xxx. 9.—Ver. 10. See ch. xxvii. 35, xxviii. 19.—שָׁעָרָה, so that the hair stands on end.—עוֹפָה, Piel from עָף, to make to fly. The sword, while they see how it flies to and fro over Pharaoh, is swung before their face, that they may with shuddering take a warning from it to themselves.—On הִרְרֵנוּ לְרַנְּעֵים, comp. ch. xxvi. 16.—Ch. xxxi. 16.

Ver. 11. Since Jehovah’s sword which is brandished is that of the king of Babylon, the coming of this king can now be fitly spoken of. תְּבוֹאֵךְ

for תְּבוֹאָה לְךָ. Comp. also. ch. xxx. 10. There is a similar break in the discourse.—Ver. 12. Comp. on ch. xxxi. 2, 12, xxviii. 7.—כָּלָם, in their collective character; עָרִיצָה, from עָרַץ, properly: spreading terror.—On אֶת־נִפְאָרָהּ Hitzig remarks: “not that of which Egypt is proud,

but what is proud in Egypt, what raises itself up, pushes into the height." Comp. ch. xxx. 6, 18.—Ver. 13. The extirpation of the beasts is explained by Schmieder figuratively of the potentates of Egypt, beside the crocodile Pharaoh, who stir up the population. As to the reality, Hitzig thinks of the grassy banks of the Nile, whither large herds of cattle were driven to get drink and to pasture (Gen. xlvii. 6, xli. 2 sq.; Ex. ix. 3). Rosenm. brings also to remembrance the Egyptian horse-training. The beasts, however, appear rather as embellishment, for the Nile with its waters forms the chief feature, as it also had led the inhabitants of the land of Egypt at an early period from shepherd life to agriculture, and had consequently given rise to the prosperity of the country. The desolation of the greatness and glory of Egypt, the annihilation of all its tumult (ver. 12), is represented by the extirpation of the beasts; in which the not unintentionally repeated **לֹא תִרְחֹק**, in the transition to the **מִים**

(תִּרְחֹק־רַבִּים), points back with a certain irony to **(תִּרְחֹק־מִים)** in ver. 2, while such a ruinous result for the land through the punishment of Pharaoh is rendered still more remarkable. The not any more does not import that it should no more at all happen, but only in comparison with the earlier—no more in such a sense, that the earlier ascendancy of power should again have place. Foreign dominion, inflicting mischief, causing man and beast to disappear (ver. 12), should bring to a stand the native pernicious rule of Pharaoh. [According to the interpretation of others, it is to be understood with respect to other nations—as HENGST.: "in part also of the seductive glitter of Egypt"—of the ambitious military expeditions of Pharaoh (Cocc., GROTIUS), or generally of the pushing character of Egypt as a worldly power (KEIL).]

Ver. 14. **אָן**, when this takes place. What follows is explained by Hitzig to mean, that the Nile's fulness of water, which hitherto had overflowed the land and made it fruitful, should no longer have any aim (ch. xxx. 12); KLIEFOTH: that God Himself would change the nature of these streams. But this would imply too much, while the words—though not to be understood as Hävernicks thinks, who applies ver. 13 improperly to troubling through hostile armies—would still express nothing more than the reference back to ver. 2 already indicated in ver. 13; namely thus: that instead of "the breaking forth in thy streams" there, now a depression takes place, their waters sink, that is, those waters which in the former state of prosperity man and beast troubled, but which in particular Pharaoh's haughtiness rendered turbid; i.e., the well-being of Egypt, as this is represented by its Nile, is now gone, and shall no longer give occasion for abuse. The position of Egypt as to power must henceforth be of another description. **וְהָרָחֹק**

(ver. 2), "their," of the "waters," which through Pharaoh go in a confused manner—**וְהָרָחֹק**, HITZIG:

flowing softly and slowly, keeping within the prescribed path. The latter does not lie in the comparison, after the manner of oil; and that they do not as hitherto rush forth in impetuous volumes of water is not the contrast; although the citation in Hitzig from Isa. viii. 6 corresponds, for, as with Asshur there, so was the case here

with Pharaoh. Hengst. rightly: that the comparison with oil has respect to the *soft* flowing. Comp. ch. xxix. 14. There needs only the sentence of the Lord, and then the proud waves subside, and that which fancies it elf so high becomes low. (Now, inasmuch as such a state can be taken as a contrast to the ruin of ver. 13, some modern expositors, after the example of earlier ones, have found a promise here in relation to other peoples; TARGUM, GROTIUS: that they should be left in peace; HÄV., KEIL: that for Egypt a time of divine blessing shall follow, the Nile shall flow with oil; Ewald even: "then first might the Messianic times come also upon Egypt, where the waterfloods should no longer be desolating and troubled, by reason, namely, of the true knowledge to which the chastisement conducts.")—Ver. 15. Here is combined together, through a double parallel, **וְהָרָחֹק**, the divine judgment and its result,—the giving up of the land of Egypt to desolation, and the realization of what this implied instead of its former fulness (ch. xii. 19).—Rosenm., Hengst., translate **וְהָרָחֹק**: "and

the land wasted." It might also mean: when I give, etc., then the land is wasted.—The killing of *all* the inhabitants, and the knowing of Jehovah. According to Hitzig, **וְהָרָחֹק** must be subordinated to the declaration.—Ver. 16. Comp. ch. xix. 14. The lamentation (ver. 2) comes here to a close. Its female singers, as this was laid upon women (Jer. ix. 16 [17]), will be the heathen nations themselves represented as such (daughters), or the mourning women of those nations mentioned in ver. 9. So certain is the matter.

Vers. 17-32. *Dirge upon Egypt.*

Ver. 17. The indication of the month is wanting here; according to Hitzig and others, from oversight. Comp. on ch. xxvi. 1. Hengst. and many derive it from ver. 1, therefore the twelfth month, so that what here follows falls only fourteen days later. It is the last word upon Egypt, save one after the conquest of Jerusalem, for ch. xxix. 17 sq. is absolutely the last; consequently a conclusion with respect to Egypt, and indeed in the manner of a *d'outre tombe*.—Ver. 18. Here we have a **וְהָרָחֹק**, distinguished from the **וְהָרָחֹק**

going before, in particular, through its character ("gloomy, sorrowful grave-song," EWALD), and its six windings, its strophe-form.—What is meant by the tumult has been already said in vers. 15, 16: it is those who dwelt in Egypt, and are now slain. Besides, in what follows there is a leaning on ch. xxxi. 16 sq.—To wait over any one after the manner of our section is as much as to throw him down with the word. By such a juxtaposition, also, we prevent a false explanation of the **וְהָרָחֹק**, confounding the prophet with hired

howling women, after the manner of Egyptian funerals, when as such even the daughters of mighty nations should figure. (EWALD: while the same are let down; as a grave-song, therefore, at the interment. HÄV.: identity of the divine will with the prophetic announcement.)—The fem. **וְהָרָחֹק** does not resume again the regular masc. **וְהָרָחֹק**, nor is it shown from the question in

ver. 19 that we are to take it as אֶתָּה (HITZIG, EWALD); but it is very simple, grammatically correct, and logical,—an impressive ranking of Egypt, as a land, beside the daughters, etc. What Hitzig says to the contrary is not worthy of consideration. Egypt, as the party referred to, is the more natural, as it also was what in the preceding context determined the הֵמָּן.—The daughters of the glorious heathen peoples must, according to Dereser, Ewald, Hitzig, be those meant in ver. 16—a view that will scarcely commend itself; according to Rosenm.: the populations subject to the Egyptians, or in league with them—of whom there has been no discourse here; according to most: those specified in ver. 22 sq. If these last are already in Sheol, as in reality is the case, then is נִבְנוֹת to be understood as if it stood thus: like those, etc., who have gone down conformably to the prophetic word. The process must in no way, as Hengst. expresses himself, be repeated anew; for, according to ver. 21 sq., the parties concerned speak out of hell to the Egyptians, therefore are not sent down with these “as it were a second time.” The representation on occasion of the throwing down, which plainly has respect to Egypt, includes those already thrown down (“the daughters,” etc.) in order to render the certainty of the fate of Egypt the more indubitable by patent facts, with which also the immediately following question in ver. 19 accords. The designation of the peoples as daughters is the more appropriate, as adornment and attractiveness, splendour and grace, would shine forth in them. For the rest, comp. at ch. xxvi. 20, xxxi. 14.

Ver. 19. The question with which our dirge begins—to supply לְאֶחָד נָהָה is superfluous,

the address is more energetic without such an addition—is spoken either to the tumult of Egypt (ver. 18), or to Pharaoh and all his tumult (ver. 32). The נָהָה, “to be lovely,” is indeed conceded, but it is held from the first to be a vain conceit that it was beyond any other, namely, the glorious heathen peoples, more lovely, therefore, than one of them. Ewald translates: “before whom wert thou more prosperous?” Which would not be so suitable as his allusion to the meaning of “uncircumcised” for Egyptians, and even also for Tyrians (ch. xxxi. 18, xxviii. 10). (Hitzig declares himself in favour of the Sept. on the weakest grounds.)—Hence, as they, so also thou, “go down”—in which remembrance is made of the “cast down” of the prophet in ver. 18, as also of those “going down” with whom Egypt must go down. Besides, comp. ch. xxviii. 10, xxxi. 18.—Ver. 20. Of the sword it was already spoken, ver. 11. They who should fall are the Egyptians, Pharaoh and his tumult. Targum Jon. takes אֶתָּה as אֶתְּךָ of Egypt, but

understands that it is given up to the sword.—כִּשְׁכּוֹ, either 3 pret. or imperat. for כִּשְׁכּוּ. Of whom it speaks or to whom it is addressed is clear from הָרֵב נָהָה; they are those to whom the

sword is already given. And since they must fall, must fall in the midst of the pierced through, the seizing and dragging away is not to be regarded as of evil-doers to the judgment-seat; but if the death-blow is to be considered, and if there

is a carrying out of the falling among the pierced through, still there remains as that to which they are to be dragged, indirectly as well as directly, if not precisely, Sheol, at least the grave.—Ver. 21. To the question above corresponds the speaking below. What they speak is not said, and confessedly with הָרֵב does not need to

be said. If לְ is “to him,” as Hengst. thinks, then the speaking is as much as: they greet him (Häv., with malignant welcome) as a colleague (comp. Isa. xiv. 10, 11); and “his helpers” is to be viewed as connected with “to him”—together with his helpers. Rosenm. connects “his helpers” with “the strong of the heroes,” so that also his helpers address him. If לְ is to be translated “of him,” then the discourse takes place with the helpers, who, besides, are the parties that remained to the last with him—ch. xxx. 8, 5 sq. —אֶלֵּי נְבוֹרִים—comp. ch. xxxi. 11—which Gesen.

renders: “the strongest of the heroes.” Ewald calls to remembrance in how high consideration a quiet natural death stood, with a correspondingly quiet burial, accompanied by the proper solemnities.—The words: “they go down,” etc., might serve less as a closer description of the strong heroes (HENGST.), than as a ground for their being in the midst of Sheol. But if they are taken as the address of the strong heroes, for which also the tone of the words speaks, treating scornfully the Egyptians like other heathens, then “the uncircumcised” must be applied to the Egyptians; and it will hence be understood that they fall in the midst of the uncircumcised (their helpers), appear like these. By ver. 19 we are not obliged to take the speakers from hell as the uncircumcised. In Ver. 22 follows their mention by name. Ashur, primarily on account of the comparison in ch. xxxi., but especially on account of its so great, still recent experience, which also gave occasion to the beginning of the Chaldean ascendancy, ever in Ezekiel appearing as the foil of the other, and, finally, on this more general account, from its importance as compared with the other nations to be named, opens the dark muster-roll.—In respect to gender, the kingdom, which is feminine, interchanges with the king, masculine, because in point of fact the one runs into the other.—The ruler, or his grave, is surrounded by the graves which might be called his, because they are those of members of his people; or קְרָחָיו refers to קָחַל. This will

import: Ashur is only a field of graves, and thereby indicate that the sword which threatens Egypt has already fallen upon it.—Ver. 23. In order, however, to bridge still more completely the contrast between this *hereafter* and the preceding *here*, the graves of Ashur (אֲשֻׁר), perhaps a play upon אֲשֻׁר; anyhow, not: *because*) are still more particularly characterized. יִרְחָתִים, dual, the two divergent sides, therefore the extreme part, here by means of בְּיָד determined to be the innermost—the point, namely, to which the pit turns off with its two walls. (GESEN.: the hindermost, farthest.) As much as: buried in the deepest place.—The graves are in Sheol; the latter, therefore, comprehensive of the former.

The distinction is a fluctuating one.—Again **נָתַן**, certainly a play of words.—**נָתַן**, antithesis to

נָתַן, for that which was given to them, that which they previously had given! The land of the living, as at ch. xxvi. 20, contrast to their deepest graves.—Ver. 24. **Elam** appears in the earliest times among the inhabited countries lying on the farther side of the Tigris, to the east of Babylonia—a Semitic people, nearly related to the Assyrians. On this account alone it might here be made to follow immediately after Asshur; comp. Gen. x. 22, xiv. 1 sq. From the commencement warlike, ambitious of conquest, the Elamites continued to the last true to this character. Strabo makes mention of their expeditions against Susiana and Babylonia. Originally settled in the valleys between the Zagrus range and the mountains which bound the Assyrian plains on the east, they are mentioned along with other marauding tribes. The Assyrians subdued Elam, so that its dreaded bowmen (Jer. xlix. 35) figure in the Assyrian army (Isa. xxii. 6). This explains Elam's position immediately after Asshur. And agreeably to such a relation to Asshur, the utterance concerning Elam is almost entirely similar.—The designation “their terror” makes it more expressive: the terror before them. With such a past their future laden with shame contrasts quite as expressively, just as the description: “those that go down to the pit,” stands related to: “in the land of the depths.”—Ver. 25. The “couch in the midst of the pierced-through” is an ignominious one, because implying their conquest, their fall by the sword. And after all the tumult this idle *lying* now!—**נָתַן**,

the subject undetermined; or if any one is to be thought of, then Asshur lies not less near than Nebuchadnezzar, by whom Hengst. maintains that Elam was vanquished (comp. at ch. viii. 16, xxx. 5).—**בְּכָל**, in company with.—Round about the king (him) the graves of Elam (**הָ** as in **הָ** previously).—For, wild lovers of the sword, a terror to the living, their end consequently becomes associated with terror, their state in death takes the form of like to like.—**נָתַן** against **נָתַן**.

Elam himself now, not: his couch. He is laid by the sword with the dead, while formerly the terror before him and his would not be allayed among the living.

Ver. 26. For similar reasons, probably, as in the case of Elam, the Moschi and Tibareni now follow—comp. at ch. xxvii. 13—linked as by a hyphen into one power. According to Hitzig, these represent the Scythians, whose numbers had recently been much reduced. Ewald takes the Chaldeans to be meant by the Scythians (!); Keil, here as in ch. xxxviii., understands by them a northern power, that should succumb, and here prophetically represented as having already succumbed.—The description as formerly, only **כִּי־נָתַן** instead of previously **כִּי־נָתַן**, which

Hitzig refers to God. The ground of procedure here turns more expressly on the guilt of the parties.—Ver. 27. Corresponding to such a presentation of the matter is **הָ**, which by many ex-

positors is taken for a question indicated merely by the tone, as often in lively discourse: “and should they not,” etc.; that is, they especially could expect no better fate, among whom the significant custom prevailed of burying their fallen warriors with their slaughter-weapons, so that guilt and punishment are still combined together in the grave! (HENGST.: to the dead is ascribed what took place by their order, since they, like the race of Cain, placed therein their honour, saw in the murder of their brother a piece of bravery.) Others take it differently, as indicating that they were not to participate in the honour of resting with those for whom, because they had fallen gloriously, their armour was deposited in the grave. With the interrogatory mode of explanation the affirmative rendering of the Sept. seems to agree; but the other mode has this decidedly in its favour, that manifestly there is meant to be expressed, only in a different way, what was expressed in ver. 23 respecting Asshur by the humiliating words: “whose graves were given in the innermost of the pit,” and in vers. 24, 25 regarding Elam, through the repeated: “and they bear their shame”—namely, that they are the conquered, pierced through by the sword, ignominiously fallen under the victor's hand, as was always again declared. With this agrees the mention of the heroes (comp. vers. 12, 21), in particular the latter passage, where these in a manner boast themselves over the Egyptians. The meaning therefore is: that their hereafter is not that of heroes, though these also have fallen from among the uncircumcised, and hence were likewise guilty.—**אֲשֶׁר**, therefore not the Moschi and Tibareni, as Hengst. thinks, “they who,” etc., but a description of the “heroes.”—**בְּכָל**,

in their weapons of war, in armour of defence and offence, that is, as conquerors of whom one can win no triumph, such as is done by those who carry forth in triumph the equipments of the vanquished.—And they gave, etc., as much as: “and men gave”; the survivors honoured their heroes after such a manner.—And their iniquities were, etc., is undoubtedly a continuation of the immediately preceding context, since to the marks of honour and judgment given on the part of men, there is very fitly added the judgment of God,—that “their iniquities were upon their bones,” or “came upon their bones,” though their swords were no longer on but under them, as also is presently said. To suppose, with Keil, that there is here a continuation to **יִשְׁכְּבוּ** will scarcely do, as they were not to lie

down with the heroes, nor could they be named “terror of heroes.” Hengst. translates: “heroes of terror.” Ewald, with a threatening reference to the Chaldeans: “because the terror of tyrants reigns in the land,” etc. (?). Häv. makes Gen. vi. 4, x. 9 sq. swim before the eyes of the prophet. Hitzig accepts *simpliciter* the translation of the Sept. But it may be regarded as a question whether Ezekiel did not think of the mode of burial among the Scythian princes, which has been similarly described by Herodotus.

Ver. 28. An address to Egypt (Hitzig: the tumult of Egypt); but certainly without an underlying word of threatening to the Chaldean king, as Ewald supposes. (HENGST.: “thou

art broken and liest down," etc.)—תִּשְׁכַּב for תִּשְׁכַּב.—Ver. 29. שָׁמָּה either = שָׁם, as a sort of

variation, or "thither," which Hāv. takes prophetically ("in like manner belong") of such as it stands before. Hengst. on the other hand, as he makes Meshech and Tubal to have been probably conquered with the Assyrians, supposes that the Chaldean storm had swept over Edom immediately after the downfall of Judah, certainly as to the beginning only.—The kings, who were elective, are distinguished from all his princes (comp. Gen. xxxvi. 15 sq., 40 sq., 31 sq.), the tribal heads or chiefs of the greater race-stems, who according to Keil probably chose the kings.—כְּבִינֵרָתָם, "corporeal strength,"

"bravery;" very suitable where "heroes" had just been spoken of. We might understand: in proof and trial of the same, or: notwithstanding it. Hitzig points to the olden time (Num. xx. 14 sq.; Gen. xxxvi. 35), and the wars with David.—Ver. 30. נִסְּךָ, from נָסַךְ, to pour out,

scarcely to be understood as = anoint, hence: "anointed," as כִּשִׁיחַ, but, according to a derived signification: to inaugurate, or to place forth, the former in the sacrificial libation (drink-offering), the latter through a casting of metal.—The princes of the north, who are con-

joined with כָּל-יָדָיו, a collective singular, are thereby, according to Hävernicks, more exactly defined as the many rulers of the biblical Aram (Damascenes, Syrians). In Jer. xxv. 26 we have: "all the kings of the north, near and afar off." Comp. ch. xxviii. 20 sq. The Zidonians, therefore, may have already fallen. Tyre is not mentioned, so (Hengst. thinks) it still stood, although the siege had commenced. The mention of the Zidonians appears obviously designed to suggest that by "the north" is meant not the high far north, but that in relation to Palestine, therefore distinguishing them from Meshech and Tubal, formerly noticed. Perhaps also the significant number of seven must be made out for the peoples.—In their terror, etc., merely as much as, notwithstanding the terror before them, which their strength produced.—בְּרִיָּתָם, so that

they bear their shame (vers. 24, 25).—Ver. 31. There is now the express application to Pharaoh.

Hitzig gives עֲלֵהם: "and will make himself

be sorry for all his host," namely, that those in vers. 27-30 still have on their clothing and equipment, as contrasted with those who had gone down with himself naked!! HENGST.: "he sighs." It is here the case of ch. xxxi. 16. Hāv. thinks it is spoken ironically.—Ver. 32. The reason assigned has respect to the overthrow of the military force of Pharaoh, in so far as he could inspire terror only after God's will. He was not by reason of his own power an object of dread for a time on earth, but through the operation of God's providence, which made use of him as its instrument. In conclusion Kliefoth remarks very well: "People are wont to visit the pyramids of Egypt or its catacombs for the purpose merely of seeing that the glory of the Pharaohs is one that has its abode in Sheol; even to the new Ptolemaic Egypt, the old Egypt-

tian existence was a complete riddle, a thing for gotten and incapable of being understood."

DOCTRINAL REFLECTIONS.

1. Although the prophecy in ch. xxix. is of a general character, yet by the reference to Nebuchadnezzar, and especially from ver. 17 onwards, it gets a more specific character. We have therefore to hold by a fulfilment through the Chaldeans, and, indeed, in connection with what is said respecting Tyre. Apart from the circumstance that we have here to do with a prophet of God, we could not judge otherwise simply on this account, that a little reflection upon the inevitable disgrace of such a self-deception as would have been the case in respect to Tyre must alone have kept Ezekiel—instead of merely suppressing the prophecy in question while the book was still in his own hand—from wishing now to compensate for the mistake by awakening like inconsiderate and rash expectations concerning Nebuchadnezzar in regard to Egypt. For one to whom the prophet is nothing but a writer must still at least credit him with this much of worldly prudence in respect to his literary honour. And if Ezekiel must needs prophesy *ex eventu* (as Hitzig, for example, conceives), then prophecies like those contained in ch. xxvi. and some following ones are purely unthinkable, so far as they remained unfulfilled; since it cannot but be supposed, that when our prophet closed his book, matters must have stood before him widely different from what they are presented in his prophecy. The "dogmatic criticism," however, cannot once admit now that a prophecy has been fulfilled,—a limitation of the standpoint which is not improved by the circumstance that the truth of the divine word (2 Pet. i. 21) is made dependent on the statements or the silence of profane writers, and even of such as have given notoriously imperfect reports. The false prophet, he whose word did not come to pass, has by God's word (Deut. xviii. 22) been as clearly as possible excluded from the canon.

2. The reward for work, which, as Hitzig rightly enough says, had still to be given to Nebuchadnezzar, raises no question as to the conquest and, as could not fail to happen after a thirteen years' siege, the destruction of Tyre. If the booty might have been thought of for the army, for Nebuchadnezzar it is necessary to think of Egypt. The song of triumph demanded by Hitzig for the fulfilment of the prophecy against Tyre is the double lamentation which we find in ch. xxvii. and xxviii. Every one has his peculiar manner. But as regards the so-called "historical witnesses," who should speak the decisive word on the fulfilment or non-fulfilment particularly of the prophecy of Ezekiel in respect to Egypt, they are "the Greek historians, at the head of whom stands Herodotus, and they know absolutely nothing of a Chaldean invasion of Egypt—nay, their narration is opposed to anything of the kind" (HITZIG). This is imposing; let us reflect, however, that Herodotus had also learned nothing from his Egyptian informants of the defeat at Carchemish. We need only mention farther, that this Greek historian himself reproaches the priests of Egypt, and precisely in regard to this particular time, with embellishing the history of their country. Now, according to

Herodotus, Pharaoh Hophra—in consequence of the defeat which his army sustained from the Cyrenians, against whom it was to have rendered help to the Libyans, and of the revolt which in consequence thereof, and of the foreign mercenary troops retained in Egypt, broke forth on the part of the Egyptian warrior-class against Amasis, who, instead of bringing back the rebels to obedience, suffered himself to be proclaimed king by them—lost freedom and his throne, and by the infuriated people was even murdered. Tholuck, who, “if the cattle with the ark of the Lord should once turn aside, would not obstinately drive forward,” remarks that as a witness Herodotus alone comes into consideration; before whom, however, the testimony of Ezekiel, himself a contemporary of the events, has no need to be abashed. “If Herodotus readily received intelligence of the prosperous battle fought by Necho at Megiddo, but none respecting the much more important defeat sustained by him on the Euphrates from the Chaldeans, should it be thought strange if the priests observed silence also regarding the irruption of the Chaldeans into their own land? yes, if the miserable end which Hophra suffered through the foreign conqueror should have been rather represented by them as the deed of his own people?” (So also Rawlinson’s *Herod.* B. ii. appen. c. 8.) With a fair appreciation of the historical representation of Herodotus, the cause there assigned, especially the revolution among the warrior-class of Egypt, might suffice for the overthrow of Hophra. Yet the hatred of the Egyptian people, not only expressed in Herodotus, but confirmed by monumental evidence (Rossellini points in this connection to a by-name of Hophra on the monuments: “Remesto”)—such a hatred as is described in Herodotus toward Hophra (ii. 161-169), manifested in respect to a native ruler, is scarcely to be explained from what is stated, if it did not come into some sort of connection with a Chaldean invasion of Egypt, whereby the haughtiness of Hophra might well appear all the more hateful to the Egyptian people, as the misery of the land and the inhabitants, occasioned by him, stood in sharpest contrast to the previous prosperity and splendour. The grudge of the Egyptian warrior-class against the foreign mercenaries could not be of such moment as some have supposed, since even Amasis, who thereafter held possession of the throne till his death (forty-four years), and was succeeded in it by his son, took Ionians for his bodyguard, and generally granted to the Greeks still greater favour and privileges than his predecessor. Besides, as generally held, there is also the outline of the prophecy against Egypt in ch. xxix., which exhibits a distinction between ver. 6 sq. and ver. 4 sq.—in the one, the sword constitutes the figure (ver. 8); in the other, overthrow with reference to the wilderness. Especially if Hitzig’s interpretation of “the fish” (ver. 4) as denoting Pharaoh’s men of war is accepted, and under “the wilderness” there is couched an allusion to Libya, what is said in ver. 4 sq. might be explained by the narration which is reproduced by Herodotus, and ver. 6 sq. would, with the sword of Nebuchadnezzar, be such a supplementing as the conquest of Tyre to the siege of that city, also given elsewhere. Out of the miserable condition in which Hophra perished, Amasis would then have raised Egypt. Anyhow,

as Tholuck brings out, the death of Hophra falls exactly into the time in which the occupation of Egypt by Nebuchadnezzar must have occurred; and thus the position of matters approaches to that which is wont to be extracted from Josephus in confirmation of our prophecy—*contr. Ap.* i. 19. It is there stated that Berosus reports of the Babylonian (Nebuchadnezzar) that he “conquered Egypt, Syria, Phenicia,” etc. Again, in ch. 20, he states that Megasthenes placed Nebuchadnezzar above Hercules, since he had subjected to himself a great part of Libya and Iberia (comp. *Antiq.* x. 11. 1, and Strabo xv. 1. 6; see also *Häv. Comm.* p. 435, against Hitzig’s remarks). In the 10th book of the *Antiq.* ch. 9. 7, Josephus expresses himself to this effect, that “in the fifth year after the destruction of Jerusalem, which was the twenty-third of the reign of Nebuchadnezzar, he made an expedition against Coele Syria; and when he had got possession of it, he made war against the Ammonites and Moabites; and when he had brought these nations into subjection, he fell upon Egypt in order to overthrow it, and did indeed slay the king who then reigned, but set up another; after which he took those Jews that were there captive, and brought them to Babylon,” etc. The ten years’ time, which Hitzig doubts as the period of the earlier warlike expeditions, is maintained by Tholuck. The fifth year after the taking of Jerusalem would be 581; the thirteen years’ siege of Tyre would fall into the period 586-572 or 573. For the different actions which were in part parallel as to time, we have only to suppose various divisions of the army employed, so that the whole might of Nebuchadnezzar did not at the same time lie before Tyre. The forty years of the Egyptian oppression, Tholuck, like Niebuhr, extends over the entire space that lies between the disaster at Carchemish and the overthrow of Hophra (thirty-six years), “during which Egypt, through the continued and in great part unfortunate warlike enterprises of Hophra, must have been much depopulated and extremely weakened, till at length the inroad of the Chaldeans consummated the oppression.” Tholuck thinks that, “as the prophets in the beginning of the fulfilment comprehended the future (Jer. xiii. 18; Ezek. xxx. 24), in the last and completed fulfilment they also comprehended the earlier incomplete ones.” The symbolical explanation of the forty years is not thereby denied (see the exposition). The worth of the statements of Josephus may be questioned, as is done by Hitzig; but for the relation of profane history to our prophecy, it suffices that Hophra miserably perished (ch. xxix. 4 sq.; Jer. xlv. 30 sq.), and that Egypt again revived, as took place under Amasis, although as a kingdom it was fit to be compared neither with its ancient glory nor with other great monarchies (ch. xxix. 13 sq.). As regards the resuscitation of Egypt, Duncker mentions that, according to a return of the priests, it then reckoned 20,000 country towns and cities (Herzog’s *Realencyc.* i. p. 150), though it was “the last period of Egypt’s glory;” and Lepsius says of the same, that Egypt succumbed to the first pressure of the Persian power, and remained from 525 to 504 a Persian province; that afterwards it became again for a short time independent, until in 340 it was reconquered by the Persians, and in 332 fell under Alexander the Great, etc.

3. Upon the importance of Egypt for the revenge of Nebuchadnezzar, see the exposition of *ch. xxix. 18*. Also generally for the Chaldean policy the transition to Egypt is rendered plain to us from *ch. xxix. 17 sq.* (*Häv.*: "if Nebuchadnezzar would make the possession of Phenicia once for all sure, Egypt must be completely broken.") Of the importance of Egypt by itself, its characteristic importance, some notice has already been taken, toward the close of the introductory remarks to *ch. xxv.*; as also of the distinction, indicated with correct feeling by Keil, between Egypt and the other nations mentioned by Ezekiel. But what Egypt signifies in its connection here, this must be discerned from its relation to Israel. It is quite true that the charge laid against Ammon, Moab, etc., also against Tyre, for spiteful joy, hostility, envy toward Israel, is not mentioned in respect to Pharaoh and Egypt. It may be said that Egypt's guilt in regard to Israel was that rather of a false, treacherous friendship. If, on the other hand, the excess of proud self-sufficiency must be regarded as the characteristic of Egypt, the same sort of self-elation meets us in the king of Tyre (*ch. xxviii.*); and in this respect Tyre formed a fitting transition-point to Egypt. The distinction between Tyre and Egypt might perhaps be found in this, that while in particular the kingdom of Tyre had had its time of sacred splendour and past greatness, as we have seen, in its former connection with the kingdom of David, Egypt on its part acquired importance on account of the sojournings of the pilgrim-fathers, Abraham, Isaac, and Jacob, and still more on account of the formation of their descendants into a people. Above all, the idea of redemption was associated with the land of Egypt. Here, therefore, the *inverse* relation holds good: Tyre has gone with Israel to school; Israel, on the other hand, was at school in Egypt, as was evidenced in manifold agreements and contrasts exhibited in their peculiarity as a people, without our needing on that account to ride off on the Spencerian principle [namely, of a *servile* borrowing from the institutions of Egypt]. More than from anything else, may be understood from Israel's reminiscences as a people, and the *impress* of Egyptian: style and manner even upon their sacred things, their abiding sympathetic turning back toward Egypt. That Israel could not let Egypt go out of sight had its root in human nature; we must learn even from the children of this world (*Luke xvi.*). But it had also its dangerous side. It was Israel's worldliness, relapse, since Israel had been delivered by Jehovah from this world, and Jehovah had through Moses threatened them in connection with Egypt with the greatest evils (*Deut. xxviii. 68*). We have tribulation in the world, and we may have fear before the world; such fear, however, may be salutary in its operation. But dangerous is the stay that is sought in Egypt, trust and confidence therein. In this respect Egypt is designated a remembrancer of iniquity (*ch. xxix. 16*), since for Israel it had, and not as of yesterday, but from of old (*comp. also ch. xvi. 26, xxiii. 8, 19*), the fatal significance of a pride which resists Jehovah and leads away from Him, of a consciousness of worldly power, which amid the characteristic Pharaonic arrogance expressed itself just as distinctly (*ch.*

xxix. 3, 9) as in *Ex. v. 2*, and had this the more seductively, as a self-conscious abiding worldly power is in fact fitted to impose on people. Friendship with Egypt is the most contemptuous relation in which Israel can be thought of, on account of the indifference which it necessarily implied on the part of the Israelitish people not only in regard to their former house of bondage, but also to the mighty deliverance obtained from it, and generally in what concerned their relation to Jehovah, on whom, as their own and their fathers' God, they had been thrown from their state of childhood. To make account of this specific historical position in respect to each other, according to which the growth, bloom, and decay of Israel were closely interwoven with Egypt, the prophecy of Ezekiel "dwells at greater length on Egypt than on the other nations" (*Häv.*). Still more, however, it serves to explain the representation of the judgment upon Egypt as strikingly parallel with that on Israel, and to the last carried out (*comp. ch. xxix. 5, 9 sq., 12, 13, etc.*). Not less remarkable, because singular, is the prospect and declaration in regard to the resuscitation of Egypt, and of it alone, which have been introduced into the prediction of our prophet; by this also is Egypt quite expressly kept parallel with Israel. The reminiscence which brings up Egypt so distinctly is not simply that of the house of bondage, or of iniquity, but it is Joseph's post of honour, and the corn granaries of Jacob, together with his family. *Comp. also Deut. xxiii. 7.*

4. The interpretation of Neteler strikes out what is certainly a quite different path, strikingly reminding one of Cocceius, only with a specially Catholic tendency. According to him, the prophecies against the foreign nations constitute four groups, each of which contains four pieces: the first, *ch. xxv.*; the second, the overthrow of the Canaanitish culture-development, standing in contrast to the higher calling of Jerusalem, and reaching its culmination in Tyre. The prophecy against Sidon he severs from Tyre, in the interest of this fourfold division; it belongs to the Egyptian group, inasmuch as "Sidon's bloom falls into the time in which Egypt was the bearer of the Hamitic power and culture," and "the Sidonian development was a shoot of the Hamitic-Egyptian." The promises for Israel in this third section (*ch. xxviii. 20-xxx. 19*) must stand parallel with those of the same kind in the first group, wherein punishment is threatened to the four nations with reference to Israel; as the first group, "through *ch. xxi.* (Ammon), is placed in connection with the first destruction of Jerusalem," so "the third stands, through the opening of the mouth which occurs in it, in closer relation to the symbol of the second destruction of Jerusalem." The four last prophecies against Egypt are "mere symbols," according to Neteler. As Ammon "drove the surviving remnant, after the destruction of Jerusalem, out of Judea," so had "Moab decoyed Israel into gross idolatry before their entrance into Canaan;" and so, in the prophecies against Ammon and Moab, the beginning and end of Israel in regard to Canaan are connected together. The punishment of Edom and the Philistines must point to the "re-establishment of the house of David." In regard to Tyre Neteler expresses himself thus: "The command

given to Israel to root out the Canaanites, but by them neglected to their destruction, God will execute on Tyre through Nebuchadnezzar;" and this command must stand in a noteworthy relation to the historical development of the last period of 800 years before Christ, in which "those to the west (Carthaginians, Greeks, Romans) brought a real advance, while those to the east (the Hamitic kingdoms of Ethiopia and Egypt, the Semitic kingdoms of Assyria and Chaldea, the Japhetic Medians and Persians) repeat the development of the two earlier periods in smaller measure, yet as if thereby the problem of the western circle should be solved." He says: "If Israel, through the extirpation of the Canaanites, according to Num. xxxvi. 6-9 (!), had entered into the place of the Phœnicians, it would have formed the first member in the development of this period, and would have shown the right path to the Greek culture which came forth in the second third of it." To retrieve as much as possible that which was neglected (!!), "Nebuchadnezzar must subject the Hamitic Tyre, even to the pillars of Hercules, and unite the eastern circle to the monstrous Chaldean kingdom, so that the externally insignificant Israel might be set in the centre of this gigantic Semitic power, which extended its sway even over the Turanian tribes in the high north." This contrast between the Semitic and Hamitic races (already occurring in the prophecy of Noah) must be of great importance for the understanding of the symbolical representation of Ezekiel in the prophecies relating to Tyre and Egypt. Upon the third group which Neteler distributes, and which reaches to ch. xxx. 19, we learn that, first of all, in the prophecy against Sidon, "the second possession of the land is associated with the first, as in ch. xx. the first deliverance from Egypt is made parallel with a deliverance in a higher sense." "As Israel did not fully carry out the extirpation of the Canaanites, whose place, according to Num. xxxiii. 54, it was their part to occupy, these were turned for them into thorns and briars. With the second possession, on the other hand, the servitude of Canaan, which was announced even by Noah, was after a sort realized, since the Canaanitish history becomes extinct. The second piece in this section, namely ch. xxx. 1-16, connects the end of the first Israelitish sojourn in Canaan, brought about by Egypt's iniquity, with the end of Egypt; and the humiliation of Egypt is such an elevation of Israel, that Christianity will not be under temptation to lean upon a decaying heathenism." The forty years occurring at ver. 11 sq. must not be distinguished from the forty years of Judah, for which the prophet had to lie forty days upon his right side; that is, as Neteler remarks on ch. iv., "a symbolical designation of the time, reaching from the destruction of the temple to the return from exile, derived from the sojourn in Kadesh." "The two first pieces, ch. xxviii. 20-xxix. 16, set forth the world-historical ideas, which were to be realized by the introduction of Christianity, but give, as to the way and manner in which the realization should be prepared for, begun, and carried forward, no information—this being first introduced by the prophet in the third piece (ch. xxix. 17-21). The might of Shem, through which God conquered Canaan in the world's history, must also carry forward the work in regard to Egypt.

In the interest of Israel, whose service to God stands in contrast to Canaanitish industry, God will turn the Semitic world-power against Egypt, by which Israel was compelled to do Canaanitish work, and establish for them, on account of their labour in respect to Canaan, claims for compensation, which God would render valid because of the bondage laid by Egypt on the Israelites. The booty which God took from Egypt after the conflict, on occasion of the first deliverance, was only a type of a later plundering, which in a preparatory manner was begun by Nebuchadnezzar, and after the second deliverance from Egypt, that is, after the redemption achieved by the sufferings of the Servant of God was realized, when all power in heaven and on earth was committed to the *episcopate* of the Church (!!). The consequence of this victory over Egypt (ch. xxx. 1-19) is given in the form of a judgment upon Egypt, in which is delineated its desolation and the annihilation of its idols and yokes; but the sons also of the covenant-land are smitten by the judgment, which points to a fall that should take place among them." The continuation of this Catholic-theological-historical explanation and interpretation of Ezekiel will be given in No. 9.

5. Cocceius remarks on ch. xxix. 21: "Evil Merodach gave Jehoiachin freedom, and the first place of honour among the kings. Further, Daniel was great in the kingdom of Nebuchadnezzar, and under the Persian dominion. Cyrus was called by God to give command to lead the people back, that they might rebuild the temple. Still higher grew the horn of Israel when they became free, and their priests assumed the diadem, as a sign of the freedom of the people, and the Israelites had become greater than their fathers, as announced in Deut. xxx. 5. But most especially was it so, when out of David's house the horn grew, which set the people free from all slavery, which subdued their enemies, and rendered the Gentiles subject to Israel, Ps. cxxxii. 18-18."

6. The day of Jehovah, Kliefoth remarks, "is not judgment in *one* point of time and destruction over the whole heathen world;" and then he continues: "The day of Jehovah is a period of indefinite duration, in the course of which God will punish with judgment and destruction all heathen nations in succession, just as they have shown their hostility to the people of God, and He sees that their time has come. From this point of view, also, is the announcement always to be understood, that this day of Jehovah is at hand. The day continues so long, that it lasts till, in the final judgment, the whole world, in so far as hostile to God, shall be destroyed; but it constantly begins anew, when any particular people, on account of their malevolence manifested to the people of God, falls under the righteous doom of perdition. Hence the day of Jehovah upon the heathen nations has, in the several prophecies, a different *terminus a quo*, according as they refer to this or that kind of relations." Only it must not be overlooked, that in ch. xxx. 1 sq. not indeed Egypt alone is contemplated, but Egypt in its connection with heathen nations; and yet, that it is not the day of judgment upon all anti-theocratic powers that is to be understood, as already Hävernicks makes the prophet see this general idea obtaining realization; but as the time of Jerusalem was come, the time

when judgment had begun at the house of God, so the time must now be near when this judgment of God shall go forth upon the heathen. Hengstenberg finds here the fundamental passage for Luke xxi. 24, and points to the overthrow of the Roman Empire,—the “mountain” which was to be cast into the sea after the fig-tree of the Jewish people was withered (Matt. xxi.), the “mulberry-tree” which was to be plucked up and removed into the sea (Luke xvii.).

7. As in the kingdom of Tyre, ch. xxviii., allusion was made to a time of sacredness upon the holy mount of God, so there was also found there, by way of similitude, a bringing to remembrance of Eden, and especially of the garden of God. This retrospect of paradise furnishes the *beauté*, the standard for the Old Testament world generally; hence with Assyria, and in connection therewith in reference to Egypt, which had not the same historical position as Tyre, it appropriately comes back again in ch. xxxi. As in the New Testament all is measured with heaven, so in the Old Testament what is or was glorious upon earth is made to hold of Eden and paradise.

8. On the derivation of the word “Sheol” there confessedly prevails a great diversity of opinion. For the biblical idea, especially the signification of the word in the Old Testament, this only is to be learned from this matter of etymological controversy, that as well the derivation from שָׁעַל, to be hollow (therefore for שְׁעָלָה),

since it points to “hollowing,” and in so far to the grave, as the derivation which Hupfeld adopts from: “to sink down,” and: “to go apart from one another,” therefore: sinking down, depth, abyss, and: cleft, hollow, empty space—since the burying and the being in the sepulchre can be thereby expressed—both alike avail for the affirmation, that Sheol and the grave more or less run together. The derivation, on the other hand, from שָׁעַל, to demand, expresses as to Sheol only

what constitutes generally the power and manner of death to demand for itself with insatiable desire all living beings (comp. Isa. v. 14; Hab. ii. 5; Prov. xxvii. 20, xxx. 16). As to form an infinitive verbal substantive, the use of the word belongs predominantly to the poetic language of the Old Testament, whence also is to be explained the circumstance that it never stands with the article. Sheol appears as the aggregate of all graves. Who could venture to deny this aspect of the matter, at least for the 31st and 32d chapters of Ezekiel? It is the universal grave, which calls down to itself all earthly life, how high soever it may have reached, however magnificent it may have been, however valiantly it may have fought. But much, also, as Sheol and the grave (בֹּרַי) sometimes appear to approach (comp. also Isa. xiv. 11, 15), to cover one another, it must still not be overlooked that the grave, more exactly considered, is only the entrance into Sheol (Ps. xvi. 10), which certainly, as it is commonly represented, keeps the hue of the grave, in generals as well as in particulars (בֹּרַי יִרְכָּתִי, ch. xxxii. 23); it is the carrying over of the grave to the future state (while the grave as such is still always something here). It is quite reconcilable with this representation when Sheol is conceived of as a locality, and indeed as a deep

abyss, just as the standing form of speech: “to go down,” “to be thrown down,” is thence explained as equivalent to being consigned to the dead. The occasional poetic delineation of this future must only not be formally dogmatized into an actual under-world with gates, rivers, etc. (Job xxxviii. 17; Ps. xviii. 5 sq.). The going down of the company of Korah (Num. xvi. 30) is often what is floating before the writer's mind; and not so much the locality of Palestine, which was rich in grottoes and caverns, or the darkness of the Hebrew family tomb-vaults, the stillness of the Egyptian catacomb-world. The interior and inmost part of the earth (ch. xxvi. 20, xxxii. 18), however, is not the earth's inner region as such, but שְׁעָלָה תַּחְתִּי is the Sheol

“beneath” (the underground, ch. xxxi. 14); that is, partly the contrast to heaven as the region of the divine life, partly the distinction from the surface turned toward heaven, the face of the earth. Out of that contrast, in which, however, the earth also and its life have their place, and still more in accordance with this distinction from the earthly life, must Sheol and what is connected therewith be understood. The death to which one is surrendered (ch. xxxi. 14) is not simply a going down, not annihilation, but as punishment for sin, the necessary consequence of the negation of God. Considered as a state, it is the contrast in respect to God, as curse, as judgment upon the sinner; hence the contrast in respect to life as divine, as salvation and blessedness, even to eternal perdition; and so Sheol posits a concrete, individual prolongation of life: the dead are represented in Ezekiel (ch. xxxi.) as living on individually and in space. Passages such as Ps. civ. 29, cxlvi. 4, and others, certainly have respect to the earthly life in the body, with its purposes and undertakings, doing and thinking, knowledge and wisdom together, Eccl. ix. 10 (so our Lord Himself in John ix. 4 makes account of it for His diligence in working while in the flesh). As life on earth in a mortal body is for all men a troublesome, poor, and sorrowful thing, so certainly the advancing decay of the powers of life, with the dissolution of the union between soul and body, necessarily becomes quiescence, impotence, and withdrawal of their life-energy in regard to the appointed sphere of action. But passages like Job xxvi. 5 sq., xxxviii. 17, Prov. xv. 11, Ps. cxxxix. 8, testify to the presence of the living God, through whom the subsisting and passing away of all beings is conditioned, as is said also in the אֲבִירָה made

parallel with Sheol (comp. Mark xii. 27; Luke xx. 38). The contrast, therefore, to the heavenly upper world as the proper region of the divine life is not that of not-being and being; and just as little is the continued existence in Sheol an unconscious shade-existence, at least not according to Ezekiel's representation: the heroes in Sheol speak and know themselves as such over against others, feel, etc. As the designation of shades (רַפְּסִיִּים) for the dead in the Old Testament times cannot be proved, so the appearance, for example, of Samuel (1 Sam. xxviii.), so entirely accordant with the spirit and address of Samuel as he actually lived, is not at all brought forward as an exception, somewhat after the manner of the Theban seer Tiresias (*Odys.* x. 492 sq.). In

the Old Testament, also, we read nothing of an instinctive repetition and continuation of the past life connected with the possession of blood. The representation of Sheol, into which there has often been greatly too much imported of heathen elements, is in no respect the localizing of the image, which, as Meier says, "remains like a blanched, bloodless, shadowy form, in the spirit of the living, of their dead and buried fellow-men." Life in Sheol cannot, indeed, run counter to the conditions that prevail in respect to human life. Man is soul, but he has spirit, which for him constitutes the power wherein the life of the individual consists; while the soul is plainly the seat of that, as the body is its organ. If the life connected with the body appears as life in the flesh, when separated therefrom it will become an existence of the spirit, and departed men will necessarily have to be thought of as spirits, and can only in so far be termed "souls" as a retrospective sense of the earlier corporeal life has place. On this side the description of Sheol is certainly, and especially as contradistinguished from the earthly upperground life, kept in due regard to the state of things existing there. With the going down into the grave, the bright joyful sunlight vanishes for men; hence Sheol is the land of darkness and of the shadow of death (Job x. 21). While the world of light is an organized one, the midnight region of Sheol appears as a confused intermingling of substances, chaotic (Job x. 22). Busy life, so repeatedly designated "tumult" in this chapter of Ezekiel, becomes motionless in the grave; so in Ps. cxv. 17 the dead go down to silence, to stillness (comp. Ps. xciv. 17, xxxi. 18). The expression, however, of "land of forgetfulness," Ps. lxxxviii. 12, must not be overstretchcd, though the reference is to be held fast in which it is said that, as God has given the earth to the children of men (Ps. cxv. 16), so the manifestation of His wonder-working power and righteousness is promised to them on the earth while they are in the flesh. Not in the heathen materialistic sense, but Christologically, however still on the temporal side, the thought as to its form was presented in the Old Covenant. And thence are such passages as Ps. vi. 5, xxx. 10 [9], lxxxviii. 10, 11, cxv. 17, Isa. xxxviii. 18, to be understood. The dead, accordingly, are done (Ps. lxxxviii. 5); their state, Sheol, is without a history (on the other hand, comp. 1 Cor. xv. 19). But to complete our knowledge of the Old Testament Sheol, the ethical side is not to be overlooked, that is, the idea of recompense comes therein likewise into consideration (comp. ch. xxxii. 23 sq.). The godly are there gathered to their fathers (Gen. xxv. 8, xxxv. 29, etc.). It is a mode of representation which incidentally receives a very touching illustration in Luke xvi. 22 for the poor, who has no brother in the world, who is an abject, forlorn, when he is said to be received into Abraham's bosom. The righteous snatched away enters into peace, and rests therein upon the foundation of the grave (Isa. lvii. 1). How far with the soul, when unclothed of the body, there takes place "an ineffectual tormenting effort to consolidate itself corporeally" (Bæck)—the spirit, however, being incapable of being contemplated apart from the soul, which conditions its individuality, therefore also not to be thought of "as sunk after death into the

corruption of the flesh"—may be left undecided. It is enough that the rich man found himself "in torment." With justice, however, Lange presses the thought that for the wicked Sheol is still not hell.

9. Neteler (comp. 4) maintains concerning ch. xxx. 21 to xxxii. 32, that is, the fourth of the groups set off by him, that "through four symbols the overthrow of a power standing in antagonism to the Church is exhibited," and that what is said is to be taken "eschatologically in a wider sense." Egypt is considered by him as "a symbol of the power of Magog," and under the Chaldeans is found "a combination of Romans and Germans." And here Neteler's book dwells on the "Russian Pan Slavism." The two last symbols must be fulfilled in the overthrow of Magog "only provisionally," so that "their complete fulfilment belongs to a still later future."

HOMILETIC HINTS.

On Ch. xxix.

Vers. 1-5. The close is made with Egypt, as Egypt was the beginning in respect to Israel.—"Egypt is with Ezekiel the oldest country of his people's disgrace" (UMBR.).—How clear is what God causes to be said to us! The address is plainly written, and can occasion no doubt to whom the word is directed; and not less clearly does it shine forth whose subscription stands under it, and who, therefore, will look after the punctual execution of the things spoken. It will not proceed according to man's sayings and opinions, but as God the Lord has said.—The prophetic word so much the surer as the fulfilment of it now lies completely before us.—What still survives of the Pharaohs lies in the midst of the wilderness; they are ruins to which the sand has still refused burial!—"Where can a mortal say: This is mine, or: This remains to me! But prosperity, where it is not understood as God's blessing, makes people stupidly proud. See there, too, the blessing of tribulations, which demonstrate before our eyes, that nothing is our right, and nothing our abiding property" (STCK.).—Those who do not seek after the things which are above regard the Nile, which flows on the earth, with precisely such eyes.—"But that there is also a spiritual Egypt may be seen from Rev. xi. 8, and that is a people, kingdom, and dominion which holds in fetters the people of God and makes them slaves. Now, as under the great dragon in the sea Antichrist also comes to be considered, together with his scales and members that stick to him, and are in a manner innumerable, so shall this power also after the prince of Tyre receive his doom, with all his adherents, who by overbearing conscience have done so much wrong to the faithful. Then also will appear the vain help which the house of Israel has sometimes assumed as belonging to the reed of the fleshly arm" (B. B.).—"Satan says to Jesus: All this will I give thee, all the kingdoms of the world and their glory, though still there was not an atom thereof in reality his" (LUTHER).—"Oh how vain is man in prosperity!" (Sr.).—Vers. 4, 5. Higher still than the highest is the Most High. He who comes from heaven is higher than all.—"It is bad when only amid loss people come wisely to learn that they had all of God, of which they were

so proud and boasted themselves" (STCK.).—Pharaoh in the wilderness, and Jesus in the wilderness.—They who set themselves up above others may readily observe that they are thrown off and away before they are themselves aware of it!—The judgment of Jehovah upon the Pharaohs!—Jehovah at the Pyramids, a very different object from Napoleon before them.—The overthrow in the wilderness an image of a desolate ruin.

Vers. 6, 7. God punishes not those only who rely upon flesh, but those also who are flesh and yet wish others to find comfort in them.—No knowledge of God and no knowledge of self—this is what gives false self-confidence, and false confidence in man.—The love of God in discovering the false and rotten props.—"A reed is everything that is in this world, as man's favour, temporal prosperity, beauty, yea, the corporeal life itself; from without it appears like a staff, and as if many were walking with it, but within it is hollow and brittle" (STCK.).—But for none is such a reed more suspicious than for the people to whom God has pledged Himself, and therewith all His wisdom and His omnipotence.—It is certainly the same with the deceit and show of one's own righteousness, good purposes, and pious works. One cannot keep hand and shoulder far enough from these.—How many a one has such like splinters in his conscience!—The false reed-splinters in our bones, which make our going so feeble and our holding so insecure.—"The soldiers give to Christ a reed in mockery, Matt. xxvii." (LUTHER).

Vers. 8-16. The judgment of God by the sword in its significance for enemy and friend, warrior and conqueror, land and people.—Desolation is always a mark of punishment. First men become waste, then their place is laid waste.—Where the people become waste as regards God, there God causes the land to be waste of its people.—Whosoever will have it that he has made himself to be what he says that he is, with him God must make an end, so that he may learn what he himself is, and how still God can do all.—The mine and thine, as the grand controversy which moves the world's history.—So the sin of the people is their ruin; but though ancient history is full of examples, those who now live are not disposed to profit by them.—"Should one not be ashamed of such a speech, since it must so soon be changed into a past—it has been mine; and this often with much sorrow!" (B. B.).—The description of the earth is also a description of divine justice.—By means of fragments and arrow-heads in the yellow sands of the desert, and obelisks which still point heavenwards, people now read the names of men, of kings, and such like; but the *fecit* of God is likewise to be read there.—The divine seasons of respite.—The years of humiliating in their significance for Egypt and for us all as punishments and deliverance from high-mindedness.—To stand low is to stand more secure than to go beyond bound and limit.—"All changes in the world have their bearing ultimately on the Church" (ST.).—God knows how to withdraw from the eyes of His own what dazzled their eyes and held them captive.—"Such is the aim of all the judgments that are inflicted, to withdraw the body of the faithful from confidence in what is human, and to supplant it by a firm trust in God" (B. B.).

Vers. 17-21. Warrior service hard service. He

who serves God does not serve without pay.—The recompense of our works is never made on the ground of merit, but is always of grace.—"The downfall of the world is the deliverance of the chosen" (H. H.). Therefore lift up your heads, for your redemption draweth nigh (Luke xxi. 28).—When the world becomes poor, then the bones of the righteous flourish.—The new life out of ruins.—Upon silence to speak is better than to be silent upon speech.—It is God who must open the mouth for us, and He also can do it.—Immortality in the world and the eternal life in the sanctuary, Ps. xxiii. 6.

On Ch. xxx.

Vers. 1-9. "The judgments of God pass from His own people to other peoples; hence the day of the heathen could not be far off" (COCC.).—Despair howls, hope waits.—A day in clouds is also the day of death; the earth is shrouded from the eye, and especially when first the heaven has been covered to the spirit. Darkness then reigns below and above. How dark, then, is the grave!—Bad times are met by watchfulness; howling merely goes before them as the loud blast before the outburst of the thunderstorm.—Vers. 4, 5. Many others are carried along with the fall of one. In every judgment that takes place in the world, behold a type and prelude of the judgment which is to be executed on the world.—If not with the sinner immediately, yet on the sinner, and therefore through the sinner his companions shall be punished.—Where God strikes the blow, there not only is the stir which a people makes, and with which it makes such a noise, its work and gain brought down, but also law and order and that whereon all rests are overthrown.—Vers. 6, 7. How helpless with all his appliances may one that was helpful to us prove in a night! May God be our help, who has made heaven and earth.—Ver. 9. Everything does service as a messenger for God; in particular His word, which hence cannot be bound, but accomplishes that whereto it is sent.—God's seat of judgment stands always among mankind, and the world's history is God's judgment.—The terrors in the history of the world.—As there is a false security in individual men, so is there also a bad security with whole peoples.—The national security a national loss.

Vers. 10-19. When men do not sanctify God on holidays, God makes their bustling activity to keep holiday.—When God wills, a man's name can cause terror to the world. But only One Name is given under heaven to men wherein we can happily exult before all terrors.—Upon deeds of violence come still more violent ones, and tyrants are precipitated through tyrants.—"Whosoever sells himself to sin has already in doing so sold himself to his enemy" (STCK.).—God's blessing fills, His curse impoverishes a land.—Ver. 13. The hand of God alights some time upon all idols.—From the overthrow of heathenism is seen the vanity of idols.—"Where are the famous cities of the olden times! Why do they lie buried in disorderly stone-heaps? Sinner, behold what sin may effect" (ST.).—how it may build very high indeed, yet not for continuance, and still more may destroy.—Gods and princes combined the common delusion of idolatry, at first in splendour, so afterwards in ruin!—Terror

is the opposite of courage, but not the fear of the Lord.—Where God kindles a fire, it is always for judgment; the old is consumed therein, but a new springs forth out of the ruins.—Without casting down, no progress in the life of humanity.—Ver. 16. Must not man always be engaged in conflict?—Ver. 17. With its youth the human future of a people goes down. Even the youth should be “the chosen” of God; instead of this, Satan at no period has so much of his nature in men as in the season of youth.—Vers. 18, 19. Walk in the light while ye still have the light,—we, that is, who have the knowledge of God in the face of Jesus Christ.—The judgment of God may, through the dogmas of men and a false philosophy, veil to us also the sun of truth, and wrap in darkness to men's view heaven and eternity.—When at length, with the authority of God, the authority also of the law over men gives way, then, where superstition gives place to unbelief, there falls upon them yoke for yoke, one in the room of another; there is only an exchange of tyrants.—How much old and high renown have the gravediggers of the world's history already buried under the sod among other sweepings! What is *gloria mundi*?—a *transit*.—The new plagues of Egypt.—The spirit of Pharaoh continued to be the spirit of the Pharaohs.—Self-heights are no heights—none, at least, that stand in the judgment of God, and remain above though all else should go down and disappear; but a height in the true sense is that simply whereof it is said, As high as heaven is above the earth, Pa. ciii. 11. This ought to be recognised, and that not merely at the last, amid howlings and gnashings of teeth, but betimes, when it may still serve for peace, with the calm open eye.—“The most wretched of all thoughts is that of having no part in God. How many an evil-doer has readily presented his head to the sword, in the conviction that through the punishment he should become a partaker of God!” (H.)

Vers. 20–26. How many the things are that men prize as an “arm,” and how easily these arms are broken!—The arm of the Lord (Isa. liii.), and the arm of man, and the armies of princes.—“More easily is an arm broken than healed; but now first of all the conscience, how painfully does it sting, and how long is it in healing!” (Stck.).—What God has broken, God only can heal.—Ver. 22. But man never has enough by a fracture; so long as he can still move and stir otherwise, he must show himself. Therefore shall there come to be a destruction without mercy, if we will not submit to God on the footing of grace.—“Sickness breaks one arm, death both arms” (Stck.).—Every breakage which we must suffer is a call to repentance.—Ver. 23. “He who will not fear God in his fatherland has no injustice done him, if in a foreign land he is made to experience all sorts of misfortune” (St.).—Vers. 24–26. “Strength and weakness come both from God” (W.).—“Upon whose side Jehovah stands, that man prevails in the conflict; to him there is prosperity in life; he enjoys a blessing with his work. But this favour has the Lord promised to the righteous. Without God all ends unfortunately, mournfully, and in perdition” (Stck.).—What serves God, that serves also the kingdom and the power of the Spirit; just as at the last, all the kingdoms of this world shall become God's and His Christ's.

On Ch. xxxi.

Vers. 1, 2. “The greatness of Egypt was the presumption against the warnings of the prophet. But greatness is no security against destruction; no greatness upon earth can withstand the strokes of God” (H.).—“With justice are kingdoms compared in Scripture to trees, as well on account of their form, the protection and shadow they afford to men and beasts, as also on account of their fruits; and still farther in this respect, that kingdoms, like trees, flourish and again cease to exist, torn up by the wind, or cut down by the hatchet of man” (L.).—It is very well for people to compare themselves with others, though not for the purpose of thinking better of themselves than others, as the Pharisee in the temple over against the publican, or in order to envy others; but humbly to learn that we are a part of mankind, and that what is human may befall us, and shall at last take place without exception. Also to make each one more contented with his lot, a comparison with others is, as a rule, fitted to be serviceable.—“Both the one and the other inference is right: As God has elevated that humble one, so can He, in His own time, elevate me; as God has abased that proud one, so may it also be done with me” (Stck.).

Vers. 3–9. “The histories of the world might teach great lords much, that they should not rely upon their own powers” (Lg.).—Rulers and princes should be shady trees to the righteous.—“God has done good also to the heathen, that they might seek Him, if haply they might find Him, Acts xvii. 26, 27” (Stck.).—“Oh, what streams of grace flow upon the unthankful, if they would only perceive them! The waters are indeed not of one sort—one portion swims in pure felicity, another in tribulation and adversity; but the aim is uniform, and the divine loving-kindness which are concealed under the latter are certainly greater than the former, in the eyes of those who know to estimate things aright” (B. B.).—But their favourable condition and the friendliness of God only serve with many to puff them up, and render them proud and arrogant,—an end for which certainly all this was not given.—He with whom it overflows should make it trickle over upon others.—Ver. 7. To be radical in the proper sense is a good thing, namely, that one should know that his root is in God.—“The true comeliness of a prince stands in comely virtues, which adorn every man, especially a prince,—clemency and justice above all; to afford protection and solace to the persecuted; to spread forth as it were his branches to the miserable; to have about him servants resplendent with his own virtues, so that, as in every branch the nature of the tree, so in every servant the character of the prince, may appear reflected. He and they must not be terrible to the good, nor oppressive to his subjects. The love of the people is a good root for a race of princes” (Cocc.).—Ver. 8. Better to be envied than commiserated. God makes man beautiful, as He alone also makes him good; the latter is the divine nature, the former the divine form, of a man.

Vers. 10–13. I have given thee into the hand of such and such an one—this explains much darkness.—The haughty spirit going before, the key to the fall afterwards.—“Now, however, we are all in Adam inclined to pride of soul; and

the perishing things of this world, riches, honour, splendour, beauty, knowledge, etc., nourish our natural inclination, being all things which we overestimate. However, even a plain smock-frock often covers a repulsive arrogance. But kings are through their flatterers nourished in this vice, which is the root of all others" (L.).—One must grow in order to be able to lift the top so high; this is not so quickly reached;—on the other hand, to arrive at the lowest depth there needs only one overthrow, which may take place in a single moment.—One falls more quickly down a stair than one mounts up again.—God cannot suffer pride; I am meek and lowly in heart, it was said by Him who was God manifest in the flesh, Matt. xi. 29.—Out of the heart of man proceed also all high things that are offensive to God, which need not always wear a crown, but may have merely a pen behind the ear, or a pair of spectacles on the nose.—Vers. 12, 13. From the foreign land comes much suffering—first foreign sins, then punishment through foreigners.—A shameful fall into sin, and a frightful fall into misfortune—both invite to study.—There must also fall into the valleys branches that have been broken off, that poor people may not think the great ones of the earth are freed from death and judgment.—When the punishments of God break forth, then such as can flee gladly make off, while they were not to be enticed out of the shadow of sin, in which they delighted themselves.—God shakes the luxurious tree from top to bottom, and then all that stuck to its branches fall off; and so they are struck off, since they did not allow themselves to be warned off.—“How does the shadow of the rich vanish with the sun of prosperity, and with the shadow depart also the flatterers and panegyrist!” (STCK.).—He who chooses to be forsaken must become poor.—Fate can keep up the interest, but a rich man who has become poor is a woe-begone phenomenon for the world.—“How often do the goods of a rich man become scattered over the world after his death!” (STCK.).—Discern false friends in adversity!—To cut, and peck, and aid in plundering the very person in whose prosperity men formerly basked, and whom they hardly knew how to laud highly enough!—“So deeply is the friendship of the world rooted, and its caresses. So long as all goes well, friends and worshippers are readily found. But when that changes, all goes otherwise” (B. B.).

Ver. 14. Precautions must be taken that the trees do not grow into the heavens.—All are born naked—no one comes in purple into the world; but that is far from working so powerfully as the thought that the king must die as the beggar.—Death the moral of the human fable.—“A mighty lesson for our time” (RICHT.).—Somewhat for people who would see clearly upon the death of Napoleon.—That there is to be a general judgment after this life is evident alone from death, which strikes all, even great men.—“The consideration of the inevitable exit of all who live should beget moderation in pretensions. We take nothing with us of that which so many desire with such eagerness” (L.).—Vers. 15-18. Great fates cast forth also great shadows.—If our terrors did but lead us to the knowledge of our misery, as well as of the glory of God!—The grave unites all at the last.—“The glory of the earth must become dust and ashes,” etc.—But who believes our report? may be said also here:

he who exalts himself shall be abased, and he who humbles himself shall be exalted.—“Thus God throws the loftinesses of men into one heap” (B. B.).—“And so circumcision makes a distinction in death—not, of course, that which is done in the flesh, but the circumcised heart; so that a circumcised person may have his place also among the uncircumcised, as, on the other side, uncircumcised persons, who are not so in heart, may be counted as circumcised. At the close, however, the prophet writes the name ‘Pharaoh’ on the lid of the coffin” (COCO.).

On Ch. xxxii.

Vers. 1, 2. How far otherwise have the court poets ever and anon elegized!—The comparison with lions and dragons withdraws much that is human in respect to Pharaoh.—“This robber-fish (?) and dragon, which with his feet troubles the streams, is like the beast that should ascend out of the sea (Rev. xiii.). Pharaoh is hence the enemy of the chosen, a roaring lion, which troubles the waters of heavenly wisdom with the slime of human additions, so that they provide no proper drink for those who thirst for salvation” (H. H.).—“Should Christian kings be like lions and dragons! They ought to be the fathers of their country, caring day and night for the welfare of their subjects” (ST.).—“Tyrants and the covetous are insatiable, and cannot be at rest” (STCK.).—“Ah! how much misfortune can be brought about by a restless ruler! Therefore pray for a peaceful government of the kingdom” (ST.).

Vers. 3-10. “The godless hasten to meet their destruction, without being afraid of it, but often secretly driven thereto by God” (H. H.).—“God is the supreme hunter and fisher; He can throw upon the lions His toils, and upon the whales His net, to catch and destroy them” (W.).—“God knows how to tame the untamed, to humble the proud, and to curb the fierce; who can resist His power?” (STCK.).—To be rejected, if not thrown entirely away, is the end of the mighty after the flesh.—Corruption the last strophe also in heroic poetry.—“How mournful is it to be cast away by God!” (STCK.).—Even the ass will plant his foot-step on the wounded dying lion.—What the rich boast themselves so much of is but a carcase, which those who live after them will divide among themselves.—“After death, shame and reproach overtake the wicked and shameless” (H. H.).—Vers. 5, 6. Overflowing for overflowing; for the waters of Egypt, now the blood of the hosts of Pharaoh.—“They who formerly swam in pleasures, shall by and by swim in their own blood” (STCK.).—Ver. 7. “The greatness of the calamity is described by the prophet from the sense of those whom the tribulation affects, to whom it seems as if the whole world were enveloped in darkness” (H. H.).—“The lights of heaven truly shine only for the happy; the sun exists not but for the sunlit eye” (H.).—“The godly sustain themselves in such circumstances by the thought that the Lord is their light, and therefore will not suffer the light of their heart to go out” (L.).—“But he who despises the light of grace, for him the light of glory also shall not shine” (STCK.).—It is also dark, and the stars even fall from the heaven, when great, noble, important, eminent men, heroes, sages, lawgivers, governors, teachers, are carried off by death—or worse, when they fall

away into superstition or unbelief, ungodliness, injustice, and violence.—Ver. 9. “Many a fall leads to the elevation of others” (Sr.).—To be frightened is still not to be awakened, and awakening without enlightenment is spiritual tumult without spiritual life.—The grave, too, is an unknown land, and thither we are all journeying. Yet for faith there is a sun which rises upon it, that never goes down.—“So the Lord loves to inspire terror, that He may break fleshly confidence” (H. H.).—Happy for him whom a sincere conversion has made secure against the terrors which seize upon the whole earth!—He who still has to fear for his soul, let him consider that the whole world can profit him nothing!—Every moment are we in danger of death, and consequently in sight of eternity.

Vers. 11-16. If no other cure proves effectual, then God betakes Himself to the sword.—The method of salvation through blood and iron; but what is the state of society presupposed in connection with it!—The guillotine and the sword both do their work quickly, and bring what is before as it were under them.—Ver. 13. “It touches a miserly man much more nearly if his beast dies, than if his children are taken from him by death” (Sr.).—A stock of cattle a state of peace.—Vers. 14, 15. The stillness of the desert is indeed stillness, but it is not peace, any more than to flow “like” oil is the soft nature of the spirit.—There is rest in the grave, but much unrest thereafter, yea, more unrest, and of a worse kind than existed before.—“There go the waters softly, as in mourning” (UMBR.).—But God knows how to set at rest a land and its creatures which have been plagued and misused by men. Where have the oppressors gone? They also lie still.—Lamentation does not take away the pain, but in the lamentation it lives on.

Vers. 17-32. Whoever would gain a thorough insight into the dominions and powers of the earth, he must look down into hell.—The instructive glance into hell.—The song of hell.—*La divina comedia* of Ezekiel.—The doctrine of Sheol as the doctrine of the state after death.—What does the Sheol of the Old Testament signify? (1) According to its name, the demand of death on all persons and things, therefore the power of death over every individual person and thing; therefore that death is the wages of sin, the judgment of God's wrath which takes effect on the flesh. (2) As to the thing, it is the state after death as existence in a spacious grave; that is, notwithstanding the dissolution of the body and the separation of soul and body, a continuous life of the spirit, and that with consciousness and recollection—hence, according to the character of this, in peace or disquiet.—Woe to him whom the doom of death precipitates into condemnation in death!—One can strike up no song to the living more unacceptable, yet at the same time none more profitable, than one about dying; should any one refuse to accompany it, it will still be

sung upon him.—He to whom the earth was all, when he sinks into the grave, all sinks with him. It is thus easily comprehensible how death stretches into the future, even into the grave, and how all appears as grave and graves.—People and princes, Sheol demands both.—“Only to the pious is the tomb a chamber where they softly sleep, a resting-place without pain and commotion, a mother's bosom (as we are from the earth), a place of repose to lie down in” (STCK.).—Ver. 19. It will be so much the worse if one has been nothing but fleshly, for death seizes in a rough and frightful manner.—Ver. 20. The sword cuts into the life, severs from life, sadly if also from God. For to die is what still goes on, to corrupt also; but to become lost for ever, that is the death without end, to die for evermore.—Ver. 21. The salutation of the dead toward the living when they die.—Ver. 22 sq. “What is received into the human heart, finds its grave also there; so round about the prince of death are his grave-places, wherein after a spiritual manner he is buried” (GREGORY).—The grave for the unconverted, the condemned, the perspective of the future world.—“The grave is very deep, even though in a material point of view it may be but a few feet down; it is deep enough to shroud all glory” (H.).—“Powerfully seizes the mind and humbles the pride the ever-recurring *There*, when the subject of discourse has respect to a fallen king and his hosts. . . . We look upon a limitless field of graves, and it is remarkable and peculiar to our prophet, that he transfers the graves also to the lower world” (UMBR.).—“As the elect come from the east and the west, and sit down with Abraham, Isaac, and Jacob in the kingdom of God, so the cast off find their way to the uncircumcised, to the pierced by the sword, in the depths below” (H. H.).—Here many graves, in the house of the Father many mansions.—The counterpart of the fellowship of believers upon earth, of the elect in heaven.—The lowest Sheol and the heavenly Jerusalem.—The earth is everywhere indeed the Lord's, but not all the dead die in the Lord.—Ver. 27. Men take with them into the state of the dead their knowledge, and along therewith the judicial sentence due to their manner of life.—Nothing is forgotten before God which is not forgiven.—The wrath of God remains on them, it is said in John. — Ver. 31. “It is a wretched consolation which is derived from the circumstance that people see in others the same torments which themselves experience. And yet misguided mortals do really comfort themselves with it. It is a common necessity, they say; others have experienced the same, and are experiencing it daily,” etc. (H. H.).—The word of God, however, brings home to every man at last the application: this is such and such an one; as we find written on the tombstones: Here lies N. N.—“The Pharisees prepare to swallow up without mercy: Jacob's Shepherd laughs at them,” etc. (HILLER.)

B. SECOND PRINCIPAL PART.—CH. XXXIII.—XLVIII.

THE PROPHECY OF GOD'S MERCIES TOWARD HIS PEOPLE IN
THE WORLD.

I. THE RENEWAL OF EZEKIEL'S DIVINE MISSION.—CH. XXXIII.

- 1, 2 And the word of the Lord came to me, saying, Son of man, speak to the sons of thy people, and say to them, When I bring a sword upon a land, and the people of the land take a man from their borders, and set him for
3 their watchman; And he sees the sword coming upon the land, and blows
4 the trumpet, and warns the people; And any one hears the sound of the trumpet, and does not take warning, and the sword comes and takes him
5 away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him, since, letting
6 himself be warned, he would make his soul [his life] escape [would deliver it]. And the watchman, when he sees the sword coming, and does not blow the trumpet, and the people are not warned, and the sword shall come and take away
a soul [a man] from among them, he is taken away in his iniquity, but his blood
7 will I require at the watchman's hand. And thou, son of man, [as a] watchman have I given thee to the house of Israel, and [so] thou hearest the word
8 out of My mouth, and thou warnest them from Me. If I say to the wicked, Wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way, he, the wicked man, in [on account of] his iniquity shall
9 die, but his blood will I require at thy hand. But if thou dost warn a wicked man of his way, that he turn from it, and he does not turn from his way, he shall die in [on account of] his iniquity, but thou hast delivered thy soul.
10 And thou, son of man, say to the house of Israel: Thus ye say, saying, If our transgressions and our sins are upon us, and we pine in [on account of] them, how shall [can] we then live? Say to them, As I live, saith [sentence of] the Lord Jehovah, if I should have pleasure in the death of the wicked! but in the turning of a wicked man from his way, that he may live. Turn ye, turn ye
12 from your evil ways; and why will ye die, O house of Israel? And thou, son of man, say to the sons of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression, and through [in the] wickedness of the wicked shall he [the wicked] not stumble [fall] in the day of his turning from his wickedness; and a righteous man shall not be able to
13 live thereby [namely, because he is a righteous man] in the day of his sin. When I say of the [to the] righteous, He shall surely live, and he trusts in his righteousness and commits iniquity, all his righteousnesses shall not be remembered, and in
14 his iniquity which he does, in it shall he die. And when I say to the wicked, Thou shalt surely die, and he turns from his sin, and does judgment and
15 righteousness: If the wicked shall restore a pledge, shall repay what he had robbed, if he walks in the statutes of life, that he do no iniquity—he shall
16 surely live, he shall not die! All his sins which he sinned, they shall not be remembered to him; he does judgment and righteousness; he shall surely
17 live! And the sons of thy people are saying, The way of the Lord is not
18 right—but they, their way is not right! When a righteous man turns from his
19 righteousness and commits iniquity, then he shall die thereby: And when a

- wicked man turns from his wickedness, and does judgment and righteousness, 20 thereby shall he live. And ye say : The way of the Lord is not right ? Every 21 one as his ways [are] will I judge you, O house of Israel.—And it came to pass, in the twelfth year, in the tenth [month], on the fifth of the month of our captivity, the escaped from Jerusalem came to me, saying, The city is taken. And 22 the hand of Jehovah was upon me [came upon me] in the evening before the coming of the escaped, and He opened my mouth, until he came to me in 23 the morning ; and my mouth was opened, and I was no longer dumb. And 24 the word of Jehovah came to me, saying, Son of man, the inhabitants of those ruins on the ground of Israel are saying, Abraham was one, and he got the land for a possession, and we [are] many, and the land is given us for a possession. 25 Therefore say to them, Thus saith the Lord Jehovah, Ye eat upon [with] the blood, and ye lift your eyes [continually] to your abominable idols, and shed 26 blood, and shall ye possess the land ? Ye stand upon your sword, ye do abomination, and pollute every one his neighbour's wife, and shall ye possess 27 the land ? Say thus unto them, Thus saith the Lord Jehovah, As I live, if they who are in the ruins shall not fall by the sword ! And him that is in the field will I give to the beasts to be eaten, and they that are in the forts 28 and in the caves shall die of the pestilence. And I give the land to waste and desolation, and the pride of its strength ceases ; and the mountains of 29 Israel are waste, that no one passes over them. And they know that I [am] Jehovah, when I give the land to waste and desolation, because of all their 30 abominations which they have done.—And thou, son of man, the sons of thy people talk of thee beside the walls and in the doors of the houses, and speak one with another, each with his brother, saying, Come now, and hear 31 what the word is which proceedeth from Jehovah ! And they will come to thee as a people comes, and will be before thee [us] My people, and they hear thy words, and they will not do them ; for [but] in their mouth they are prating loves [ever making love-songs, have wanton pieces in their mouth] ; their heart goes after 32 their gain. And lo ! thou art to them as a wanton song, beautiful of sound [voice], and one striking the chords well ; and they hear thy words, and do 33 them not. And when it comes—lo ! it comes, then they know that a prophet was in the midst of them.

Ver. 2. Vulg.: *de novissimis suis*—(*licet ex infimis suis*, ROTHM., *vel de excellentioribus*, LITRA).

Ver. 3. Sept.: . . . καὶ σημεῖα τ. λαοῦ,

Ver. 4. . . . καὶ μὴ φυλαξήτης· *et non se observaverit*—

Ver. 12. Sept.: . . . ἀνομιὰ ἀνομιῶν οὐ μὴ κακίαν αὐτοῦ . . . δυνάμεις σωθῆναι—

Ver. 16. . . . ἐν αὐτοῖς ᾤκισται.

Ver. 21. Sept.: . . . ἐν τ. δωδεκάτῳ μηνί—Vulg.: *vasata est civitas!* (Another read.: *עֲשֵׂתִי עֲשֵׂרָה*, Syr.)

Ver. 22. . . . κ. συνελευσθὲν ἐν.

Ver. 25. Another read.: *רַעֲיוֹנֵיכֶם*, fully.

Ver. 26. . . . καὶ ἄνθ' τῶν πλησίων αὐτοῦ ἱμῶνται—(Another read.: *עֲשֵׂתֶם*)

Ver. 28. Sept.: . . . διὰ τὸ μὴ εἶναι διαπορευόμενον.

Ver. 31. . . . ὅτι ψαλμοὶ ἐν τ. στερματι αὐτοῦ κ. ὡς τ. μυσμάτων αὐτοῦ—Vulg.: *quia in canticum oris sui vertunt illos et amarillam suam*—

Ver. 32. Καὶ γινῇ αὐτοῖς ὡς φωνὴ ψαλτηρίου ἡδύφανου εὐχμεστού—Vulg.: *quasi carmen musicum, quod suavi dulcique sono canitur*—

Ver. 33. . . . ἰσχυρὸν Ἰδοὺ ἰκνύ—

EXEGETICAL REMARKS.

It is a question whether the last division of our book opens with this chapter. Kliefoth denies it from the contents, which point back to what precedes, ch. iii. 17 sq., xviii. 20 sq. The third part must begin with ver. 21. In contrast to the foreign nations, ver. 2 associates this word of threatening against Israel with the words of threatening against foreign nations previously given, as is done also in Isaiah and Jeremiah. Ch. xxv. 1-xxxii. 32 numbers thirteen words of God ; thereto belongs ch. xxxiii. 1-20 as a fourteenth, in order to make out the number 2×7 . The contents,

threatenings and warnings, are not suited as an introduction to the promises of the third part ; while, on the contrary, they are quite proper as a conclusion to the preceding portions. Hengstenberg also regards ch. xxxiii. 1-20 as the author's conclusion, but to the whole of what precedes, namely, ch. i.-xxxii. The text does not show the impossibility of Ezekiel having delivered a prophecy to his people before the arrival of the escaped ; but the admitted *résumé* out of the preceding is no argument against the supposition of an introduction to the following, as we shall see, just as little as the want of a specification of time. For with reference to the latter point,

Hitzig justly points to the historical notice standing in the middle, vers. 21, 22. Its importance for the present chapter, in fact, makes any farther indication of time superfluous; as was remarked by Häv., who in this only goes too far, that he makes the revelations on to ch. xxxix. to have been imparted to the prophet in *one* night—the portion vers. 1-20 forming the somewhat earlier introduction revealed to him, and vers. 21-33 attaching itself to the other very closely as a new introduction.

This chapter has first of all its relation to the transition portion, ch. xxv.-xxxii. In this respect it likewise has a transition character, which on one side gives indication of itself in this, that it, as also ch. xxv.-xxxii., points back to the earlier part. For as the predictions of judgment upon those without are in some sense an appendage to the repeated, always increasingly definite prophecy of the destruction of Jerusalem, so ch. xxxiii. 2 sq., in what it says of the watchman-agency of Ezekiel, attaches an admonition for Israel to try themselves, in presence of this activity of the prophet, whether Ezekiel had not dealt faithfully with his obligation, or Israel with his warning; but especially as regards the exiled, the verses 10 sq. render conspicuous, in contrast with the despair of these, God's will and procedure, and verses 17 sq. set forth these as being the right way. If people will not renounce every kind of a connection, for which there is no foundation, they will find—where now what was announced in ch. xxiv. 26 sq. begins to enter—the supposition of a close to the past prophetic activity of Ezekiel, the prophecy of judgment, quite deserving of acceptance. It was a close proceeding out of as well as with that which had preceded. But by reason of the relation of this chapter, as now indicated, primarily to ch. xxv.-xxxii., is farther expressed its relation to the first main division, ch. i.-xxiv. On the other side, however, the transition character of the section ch. xxv.-xxxii. (pp. 11, 12) is proved by that which is contained in these chapters of a preparatory, introductory nature to the second main division of the book. This is the case also with our present chapter. It might already be regarded as a preparation for something new, that at the close with what precedes the call of Ezekiel is formulated out of it, and Israel is challenged to self-examination, as also to an acquittal of the prophet and a justification of God. The in part verbal reference of this chapter to ch. iii. and xviii., in vers. 2-20, certainly does not (as Keil supposes) set forth the call of Ezekiel for the future, but it contains a *renewal* of his divine mission. The connecting together of the two halves of the chapter is on no account to be regarded as “merely accidental.” “The two verses 25 and 26, just as ver. 15, alike point back to ch. xviii.; and on the other hand, that ver. 10b is in accord with ch. xxiv. 23, cannot be overlooked” (Hitz.). The full-toned charge in ver. 2: “Speak to the sons of Israel, and say to them,” suits well as a commencement, while ver. 24 looks only like a continuation. What Ezekiel must say to the sons of his people (ver. 2) prepares for the opening of his mouth (ver. 22), and so introduces what is to be said in ver. 25. There can be no doubt that what is stated in vers. 21, 22 is the fulfilment of ch. xxiv. 26, 27; so that the new, to which the verses 2-20 form the

preparation and introduction,—the prophecy of God's mercies toward His people in the world,—is the second main division of the book. The passage, also, ver. 10 sq. explicitly directs the despairing to grace, while in the parallel passage, ver. 24 sq., the stout-hearted are, on the contrary, pointed to the judgment; so that the section ver. 23 sq. speaks just as much of threatening as of the opposite.

Vers. 1-20. What kind of a sending of Ezekiel that was which is now renewed.

Ver. 1. On what occurred in the twelfth year, after the taking of Jerusalem, on the evening or during the night before the escaped made his appearance, comp. at ver. 22. The address being to the *sons of thy people* (ver. 2), shows that he was now to turn from foreign nations to Israel again—although עַמֶּךָ is still used, not עַמִּי, as at ver. 31 for the first time. There is already a preparation made for the great turn which divides the book.—If an application to the fellow-exiles of the prophet is primarily to be understood, there is still a more general one indicated in what follows,—that to the Israel of the captivity the Israel at home were to be added, that Israel generally were to be contemplated. For with this also agrees “the house of Israel” in the application of the similitude (ver. 7), according to which the children of the people of the prophet were thought of in common, as those who were entering into one and the same condition (בָּנָא), just as in the similitude itself “land” is spoken of, and אֶרֶץ placed quite absolutely (comp. xiv. 13).—The idea is first expressed figuratively, vers. 2-6, before Israel is put into the frame and hung on the wall (vers. 7-9).—אֶרֶץ אֲבֹתֵינוּ, spoken generally, but not altogether hypothetically; so, however, that the hearers should think of a case before them which had either actually occurred or was in the act of doing so. The enemy was on the way (Hitz., Gror.), was standing at the cross-way (ch. xxi. 26 [21], xxiv. 2). The turning of the matter into a similitude is peculiar to our passage, as distinguished from ch. iii. 16-21. Peculiar, also, is the trait in a manner necessitating a certain experience on the part of the hearers, that the people of the land in question, the men, were themselves to appoint the watchmen, whence, in case they did not give heed to him, they withstood and strove against themselves, and so should be the more convicted of their guilt and folly.—מַקְצִיעֵהֶם, singular, but in a plural sense: from the end on all sides, the entire territory of the land; according to the suffix, to be understood of the whole community, with reference to לָקְחוּ וְלָהֶם (Gen. xix. 4; 1 Kings xii. 31). Häv., Tuch decide for an ellipsis קָצָה יִקְחֶה. —On עָפָה, comp. on ch. iii. 17.

—Ver. 3. Corresponding to the fundamental idea of עָפָה, שׁוֹפָר—רֶאָה—the clear resounding tone. That we are to think of a horny sort of instrument, if not one simply of horn, is evident from its being exchanged with קֶרֶן, in Joah. vi.

for example. **הַקֹּלֶט יִשְׁמָעַ** is distinguished as a signal for the calling together of the people, in Num. x. 6, 7, from the sounding of an alarm at a breaking up. Here it is manifestly applied to the announcement of the enemy, for a warning or advertisement to the people (comp. ch. iii. 17, and pp. 72, 73).—Ver. 4. **וְשָׁמַע הַשָּׁמַע**, who hath ears to hear (Rev. ii. 7, 11, etc.).—**וְנִקְרָא** for **וְנִקְרָא**.—And the sword comes, when the sword is a-coming, and what is to be feared cannot be a matter of doubt. EWALD: "so that the sword came and carried him away, then his blood," etc. According to HENGST.: because people are wont to carry on their heads; according to others, the image is derived from sacrifice, in which the offerer transferred his guilt to his victim by the laying on of his hand (Lev. i. 4, xxiv. 14; Matt. xxvii. 25).—Ver. 5. The alone self-guiltiness of the individual is here made still more manifest. An explication without any need of the **כִּי**, for.

—**בְּנִי**, as much as **בְּרִאשֹׁנִי**, ver. 4.—HITZIG: "Because he let himself be warned, he has delivered his soul." **וְנִקְרָא** is here the participle.

Ver. 6. The similitude has hitherto proceeded on the supposition that the watchman does his duty, because this is really the case in hand. But now the other supposition is made, that he has neglected what belonged to his calling.—**וְהָיָה**, masculine, referring to **נִקְרָא**.—Since only the soul

which continues in sin is liable to death (ch. xviii. 4, etc.), a wicked person is presupposed (as at ch. iii. 18) as the one that should be carried away; it should be through his guilt, on account of it and in it. But while previously the guilt of his blood was simply his own, the blood-guilt of his disobedience in respect to the intended warning is now, without regard to his guilt otherwise and generally, sought at the hand of the watchman. It is to be observed that for this **וְהָיָה** is used here, while we have **וְהָיָה** at ch. iii.

18, 20.—That the case supposed is only a possible, by no means a real one, appears from the application made of it at Ver. 7 to Ezekiel—for the *ἀποστασία* and *ἀσθενεία* (comp. Heb. xiii. 17). At the same time is his installation as watchman to the house of Israel taken out of human hands,—in that case, when men appoint for themselves a watchman, the last-named possibility (ver. 6) might all the more readily take place,—and Jehovah carries back the watchman-office of Ezekiel expressly to Himself (I have given thee).—**וְהָיָה**, such literally was the expression

used of the call given in ch. iii. 17, so that we must think of supplying to the words marks of quotation; therefore not importing that the prophet must thereby be instructed with respect to the future.—Ver. 8. The same as before, only with a still more emphatic address than at ch. iii. 18.—Ver. 9. So here again; comp. at ch. iii. 19 (Acts xx. 25, 26).

Ver. 10. Since nothing of the neglect of duty which had taken place is charged upon the prophet, only the original direction given him is again, literally repeated: the guilt must be sought

among the people, as was really the case, and indeed is clear from their own lips, as stated here.

—**וְהָיָה**, their saying is set over against that

which had been said to the prophet in divine direction, according to which he must speak; *their* doing also in regard to the Lord, as they had known it from the prophet's behaviour toward them, set over against his doing and acting.

—Of what nature the divine mission of Ezekiel was from the first has been repeated (vers. 2-9) in the similitude and its explanation, and now (hence **וְהָיָה** repeated in ver. 11) there follows in

what manner this mission of his is renewed to the prophet. A reference is made back to ch. xviii., but the difference between what is said there and here must not be overlooked. While there no consciousness of guilt, no confession of sin, appears (xviii. 2), the predominantly re-criminative work of Ezekiel has still produced so much effect that they now say: **Our transgressions and our sins are upon us**. But this consciousness and this confession tinges in the darkest manner the feeling of despair in regard to life. It is by no means for the purpose of excusing themselves that the people appeal to the passage Lev. xxvi. 39. Consequently, the **upon us** is not to be understood as meaning: "testify against us" (ROSENEM.), but as of a burden under which they are sinking (**וְהָיָה**, comp. on

ch. xxiv. 23, iv. 17). Those who represented themselves in ch. xviii. as expiatory sufferers for their ancestors, here are pining away under their own burden, and that with reference to the prospect of life, likewise repeatedly opened up in ch. xviii. (vers. 23, 32). We must, therefore, take into account the pressure, were it only of the evil forebodings, the foreshadows of the event mentioned in ver. 21, if not the actual knowledge of the taking of Jerusalem; so that in this also may be seen preparation, an introduction to what was to follow.

Ver. 11. What for this despair in respect to life (i.e. deliverance, salvation, favour) was the declared mind and will of Jehovah in ch. xviii. 23, 32, the same is here emphasized in the peculiar protestation: **As I live**, while there it is only: "Have I any pleasure?" or: "for I have no pleasure"—see there also ch. xviii. 30, 31.—Ver. 12. We learn, however, that the question is about conversion: "He combats despair only in so far as it is a hindrance to repentance. To afford mere tranquillity is not the aim of the prophet" (HENGST.). Comp. on ch. xviii. 20, where in like manner with reference to conversion we have this antithesis: "righteousness of the righteous," and: "wickedness of the wicked." Through this antithesis to **וְהָיָה**, the expression **וְהָיָה**

becomes clear (Niphal); GESEN.: "he shall not be unfortunate." His own righteousness no means of deliverance, so soon as he falls into transgression; and wickedness, again, no necessary destruction, so soon as a change to the better comes. (**וְהָיָה** is likewise infinitive.) Because

presently the case of the righteous was to be spoken of, it is said by way of introduction thereto: **And a righteous man**, etc. **וְהָיָה**, in, through, on account of his righteousness.—Ver. 13. To

the righteous man who continues such, assurance of life is promised. Confidence in one's own righteousness (singular, as an actual quality), when one does unrighteousness (ch. iii. 20), may be on the one side, but on the other side there will be no remembrance of the earlier **righteousnesses**. Comp. ch. xviii. 24, 26.—Ver. 14. The contrast with the wicked. Here an address to such, because this is what is wished for; comp. ch. xviii. 21.—Ver. 15. A lively form of speech, hence without the copula, an exemplification. Comp. in reference to it, ch. xviii. 7, 12, 16, 21, 28, xx. 11.—Ver. 16. Comp. ch. xviii. 22.

Ver. 17. Comp. on ch. xviii. 24 sq. The immediate occasion for blame is formed here by such a representation of the wicked (ver. 14 sq.) who repented, over the righteous who does unrighteousness. The fact alone that "a righteous man" could be spoken of before them in such a manner, more especially that turning, turning, is what they are called to, while they had placed their confidence upon "the righteousness of the righteous" (ver. 12)—if not their own, yet that which belonged to them, descended to them as the people of God from their pious forefathers—that is the stone in the way of the Lord which the divine address takes away, in order to throw it to the quarter to which it belongs, namely, to the false way of Israel, which they had chosen for themselves with their outward carnal self-righteousness in such and such religious observances. Vers. 18, 19, however, do not simply repeat vers. 13, 14, but the two cases of the righteous and the wicked return again in the form which is the most appropriate for setting forth clearly and distinctly the way of the Lord, and in which it strikes at first sight, and at the same time with reference to the command given: "Return, return." Hence not **וְהוֹאֵב בָּתָּח עַל-צֶדֶק**, as at ver.

13, but **בְּשׁוֹבֵב צֶדִיק מֵצֶדֶק** (ch. iii. 20), and with nothing farther **וְגִמַּת בָּהֶם**, namely, by these two

parts: turning from his righteousness, which is left unnoticed, and doing unrighteousness. (ROSENEM.: **עַל**, collective.) Comp. ch. xviii. 24,

26. The wicked throws light on this caricature of turning—a *turning* it also is, indeed, only to what is evil—by his, on the contrary, turning from his wickedness (in ver. 14 it is from "his sin").—Ver. 20, as also ch. xviii. 29, repeats the charge for the purpose of making a suitable close. Comp. ch. xviii. 30 (ch. vii. 27).

Vers. 21, 22. *The fresh turn.*

The fact is now an accomplished one—Jerusalem is taken (ch. xxiv. 25); and therewith we have, as had been foretold at the close of ch. xxiv., not only the arrival of the escaped, but as the main thing the opening of Ezekiel's mouth, that he might no more be dumb. This historical notice in the middle of the chapter is therefore the kernel of the whole: the renewal of the divine mission of the prophet, over against the completed acts of judgment, now gives to his prophecy the expression of God's compassions toward His people in the world, with which the second main division of the book is occupied.

The indication of time which was to mark the

turning-point for the prophet (for Jerusalem was overcome on the 9th of the 4th month of the 11th year) teaches us to understand the expressions: "in the day," in ch. xxiv. 25, or: "in that day," vers. 26, 27, of what was to take place more than sixteen months afterwards. Hitzig regards it as "very improbable that Ezekiel should first have received in January 586 the report of what had happened to Jerusalem in July 588;" and in place of considering that the text could not mean to speak of the report, he makes the prophet over and above "contradict himself," inasmuch as, according to ch. xxvi. 1, 2, he had already in the eleventh year heard the report of the matter—which, however, is not necessarily rendered clear by ch. xxvi.—and then at the close he changes the twelfth year into the eleventh, which is supported by the Syrian translation alone. Hengst. justly remarks that the notice does not refer to the first report concerning the taking of Jerusalem, and then proceeds: "The news of such events spread with amazing rapidity. The intelligence, doubtless, arrived in eight, or at the most fourteen days at the abode of Ezekiel; so that the difficulty is not removed by assuming most arbitrarily an error in the text, and putting the eleventh in place of the twelfth year." The meaning of what was announced beforehand in ch. xxiv., and according to our verse had now actually occurred, is that in place of all reports—so fitted to awaken hope, yet traversing the way of the Lord with His people, always again paralysing their necessary conversion—which up to the last had arrived, a certain fugitive shall now speak, and, as an eye-witness, place beyond all dispute what had actually happened. The matter-of-fact voucher given into the hand of the exiled with this escaped one must have removed out of the path of safety what at least the strong walls of Jerusalem threw in the way of their turning to the Lord. For the meaning ascribed to **וְהָפְלִיט**, to make one's escape, get off through

flight (Gen. xiv. 13), it is not necessary, with Hengstenberg, to suppose an ideal person, a collective, that is, "a band of exiles," as Ezekiel had already intimated, ch. xiv. 22, 23, that a whole host of such fugitives would come to the exiles, "so that these by their miserable plight should be a living proclamation of the frightful catastrophe through which they had passed." Hitzig thinks that "the fugitive may have escaped immediately after the bloodshed at Mizpah from the band of Ishmael (Jer. xli. 10); if not, which is improbable, only after the flight which ensued into Egypt." J. D. Michaelis explains out of the remoteness of Ezekiel's place of residence the so late arrival of the fugitive, especially considering the frightful disorder that took place.

Ver. 22. *And the hand of Jehovah, etc.;* comp. ch. xxxvii. 1, i. 3. The effect of it was *the opening of the mouth*. But this latter can be virtually and actually distinguished. In that respect the opening of the mouth of Ezekiel took place when it was commanded him that he should speak to the sons of his people, in respect to whom he had been dumb from the time indicated in ch. xxiv. He began to do so at ver. 1 of this chapter, to which, therefore, the expression concerning "the hand of Jehovah" brings us back—namely, that this hand had now removed from him his previous dumbness, so that he might

henceforth again speak to Israel, and should do so. J. D. Michaelis remarks quite correctly: "the prophet fell into ecstasy," and the word contained in vers. 2-20 was imparted to him. In regard to the time, it is more precisely stated that the divine cause comes into operation on the evening before the coming of the escaped; and parallel therewith was the effect, the opening of the prophet's mouth, עֲרַבָא אֵלַי, therefore in the

interval between the evening and the morning. It was hence independently of the escaped that the prophet got a renewal of his commission, and, indeed, while there was combined with the removal of his previously enforced silence a direct positive revelation and communication. Through a divine movement and working, everything was thus prepared and introduced for that which was going to take place on the fugitive's arrival. For the circumstance that on his actual arrival Ezekiel's mouth was opened (וַיִּפְתָּח פִּי) is not to be regarded as an emphatic repetition for the purpose of connection with what follows, but in contradistinction to וַיִּפְתָּח אֶת־פִּי, adds to what

was done *potentia*, as it now also took place *actu*, so that the divine word, vers. 2-20, given with this aim, for this particular moment destined, was now also spoken to the people by the prophet; and in proof that he was no more dumb, he immediately proceeded to give the continuation of it (ver. 23 sq.). In ch. xxiv. 27 it was said Ezekiel's mouth should be opened "with" the escaped. In the wider sense, namely, at the same time, about the time, when the escaped should come, it took place in the evening; literally, it took place with him in the morning, and the renewed prophetic mission of Ezekiel began then in fact. ["One may designate the following prophecies as the prophetically represented victorious history of Israel, of the kingdom of God among men. The wonderful, truly great, and divine is set forth here as a contrast to the present. In the presence of death only resurrection and life! The deepest humiliation of the covenant-people, their apparent annihilation is the path to their true greatness, nay, to their eternal glory."—HÄV.] Hengst. remarks: "On the night before the arrival of the exile-band, which was doubtless announced the day before, took place the opening of the prophet's mouth, the removal of the seal as it were from it. The impulse to speak to the people again asserted itself. The prophetic activity itself first commenced after the exile-band appeared, the arrival of which was to form the ground for the receiving of the new disclosures. Only after the complete death exhibited before their eyes, the annihilation of all earthly hopes, could the announcement of the joyful resurrection be made." Comp. besides on ch. iii. 26, 27, and xxix. 21.

Vers. 23-33. *The Renewed Mission of Ezekiel in view of the State of Heart of those in Canaan (vers. 23-29), and then of those in the Captivity (vers. 30-33).*

What sort of a mission that of Ezekiel's was which was renewed to him, namely, to do the part of a watchman, to warn the people, we have already seen in vers. 2-9. Hence in the connection of the following section with vers. 1-20

things stand in their proper order, and it entirely corresponds with a continuation of the divine discourse, that such a position of the prophet at the renewal of his divine mission first of all comes to an explanation with those who are still to be warned, to be threatened. The beginning of the divine word made known to Ezekiel corresponds very closely with that contained in vers. 8; 9. It is a complete misunderstanding on the part of Kliefoth, when he would not find "the inhabitants of these waste places," as he renders, in the desolated Jerusalem, or in the desolated cities of Judah, or in the desolated land of Canaan, i.e. in the remnants of the people who still remained there, but drags into the text the exiles in "the certainly not too well cultivated regions on the Chaboras." חֲרָבוֹת with the article implies de-

molition, ruins of cities and houses. HİTZIG: "these wastes," less Jerusalem itself than the other cities which had been stripped of their inhabitants (Jer. xxxiii. 13, 10), in which those who were without possessions (Jer. xxxix. 10) shared with the returned fugitives (Jer. xl. 12), having all at once come to great wealth of land, and were puffed up. Things were lying in a comfortless state; how do the hearts adjust themselves to the comfortless position of things! "That there were people who still, ever giving themselves up to illusions, thought that the judgment would not inexorably run its course, was proved by the revolt in which Gedaliah, the Chaldean governor, was slain" (HENGST.). Comp. also the representation in Neh. i. of the desolate condition of things, though an interval of upwards of a century had meanwhile elapsed!—As even in the time of Jesus they were always throwing themselves back on Abraham (for example, John viii., Matt. iii. 9), so was it the case here. An *argumentum a minori*. Since to Abraham, an individual man, in his posterity the land was given for a heritage, the less they conceive could it possibly fail to them—namely, to keep the land; not so properly with HENGST. to receive it again, for they do not give it up as lost—when in point of number they were many, and still more in the feeling of their souls they were without the knowledge of sin and the sense of guilt. In the words of Hengst: "they held themselves to be the true continuation of Abraham's being, the bearers of the promise given to him" (Gen. xv. 7)—the posterity in whom Abraham inherited it, to whom therefore it "was given." They overlooked the wide gulf that stood between them and him; if they were Abraham's children, they would have done his works." (Comp. at ch. xi. 15.)

Ver. 25. To eat upon the blood is explained by Keil as eating of flesh which has not been cleansed of the blood; comp. Lev. xix. 26. "A fundamental law of the theocracy" (HÄV.). The prohibition was given so early as at Gen. ix. 4. There with respect to the shedding of blood, as the infliction of death, murder; so that it was aimed against the spirit of murder (HENGST.). TARGUM: "You eat upon innocent blood." From the blood a transition is made to the eating. In Lev. xix. it appears in connection with the service of idolatry, as also here.—Ch. xviii. 6, 15, ch. xxii. 3, iv. 27.—The question is repeated in Ver. 26. To stand or place one's self is = to support one's self, therefore to place his

confidence thereon, which carries farther the shedding of blood.—*עֲשִׂיתָ הַתְּעֵבָה*, feminine;

hence it has been understood of the women, with reference to immodest idolatrous worship. Hengst. points to ch. xiii. 17 sq. ("The feminine character of the sinner is already indicated in Gen. iv. 7, where it appears unmanly to let sin conquer, instead of ruling over it.") Hitzig: ך stands for ם on account of the ך following. Ch. xviii. 12, xvi. 50, v. 11. The **abomination** must, according to Hengst., be adultery; ch. xviii. 6, 11.—In ver. 27, three punishments are placed over against 2 × 3 sins. The parallel to ver. 10—here referring to presumption, there to despair—is confirmed by: "As I live" (ver. 11).—*בְּתִרְבוֹת* (ver. 24) *בְּתִרְבָּה*, a play of words.—Ch. v. 17, xiv. 15, 21; 2 Kings xvii. 25.—*מְצֻדוֹת*, the

mountain-tops, difficult of access; hence asylums, mountain-fastnesses, to which (as deeps to heights) the **caves** correspond on the other side, and which come into consideration as refuges from the sword and ravenous wild beasts, but not from the pestilence. (1 Sam. xiii. 6; Jos. *Bell. Jud.* i. 16. 4.) Ch. v. 17, xiv. 21.—Ver. 28. Ch. vi. 14.—(Niph.) ch. xxx. 18, vii. 24.—*כִּי־אֵין עֹבְרִים*, כי אין עוברים

ch. xiv. 15. Cleared of men, even of passing travellers.—Ver. 29. Ch. xxxii. 15.

Vers. 30–33. The reference in the preceding verses to the accomplished fact of Jerusalem's overthrow is followed in Ver. 30 by a glance into the immediate surroundings of the prophet, as they stood related to his fresh mission. The position of matters was here full of consolation; the consolatory work of Ezekiel must begin, the announcement of salvation is going to proceed. How do the hearts of the exiles feel in regard to this? The prophet cannot speak comfort by means of Abraham, after the manner in which they comforted themselves in Canaan (ver. 24). He is "no servant of sin, but of the living God" (Häv.). A putting of the prophet right, therefore, with respect to the men, such as that which fell to his lot at the outset of his mission, is entirely suitable also here for the new beginning and for the continuation even to the end.—*And thou corresponds to the application, ver. 7.—הַנִּדְבָּרִים* ("who talk among themselves;" they

are presented to the prophet, as it were, with a: See there!—Hengst.). Hitzig makes the matter too pointed when he expounds: "Not who confer together upon thee, but who converse about thee as about a matter that is of no great interest to them." On the contrary, *כִּי* indicates

a continuation of the discourse and a sense of interest, which Häv. thinks cannot be understood otherwise than with a hostile feeling. Still less, however, accords with such an interpretation the regular assembling of the people about the prophet, and above all, the impression which the fulfilment of his predictions will probably have made upon them. He hence forms the beloved standing object of their plaudits—must have done so, we may rather say. *אֵלַי, sitting down*

by the walls ("upon the divan," Hengst.)—as much as: in secret, or within their houses. (Scarcely, as Häv.: "the sons, etc., who speak against thee in the house, are thy opponents

secretly, and in the doors of the houses, in public, there every one acknowledges thee.") *בְּפִתְחֵי*

without, namely, standing under the gates or doors of the house. **And speak**; this continues the action of the previous clause. The full form of expression likewise imports more than Hitzig will concede to them.—The words: **Come now**, etc., appear also to intimate that they must now expect something new, different from what they had been hitherto always hearing. But is it as at Hos. vi. 1? Would they only **hear**, as they say, and not also obey? not return to the Lord?—The prophet must not deceive himself on this account, that his person is their daily theme within and without, nay, that they come in a manner to the word of the Eternal, as is described in Ver. 31, namely, "as the coming of people," that is, like streaming multitudes, in vast crowds ("as on great solemnities," Häv.)—to which is parallel *עָמְי*, in an emphatic manner designating either: "My people" ironically, those who *should* be Mine—hear, but do not; or: "as My people," that is, as if they would be My people, and still are not. Ewald: "as if they were the true community." Or may it not be as Hengst.: "so respectful, attentive, and apparently earnest and willing"? What they will not do is clear from ver. 11; the words of the prophet aim at the heart's conversion.—*בְּרִעְנֵיבִים*.

Hitzig: "for the lovely is according to their taste;" but *הֵמָּה עֲשִׂים*? and *עֲשִׂים* is certainly suggested by *לֹא יִעָשֶׂה*. "Lovely things" were

such as they liked, desired, longed for; hence they are only about the doing of that which is pleasant in their mouth, smacks agreeably to them. Gesenius, however, puts it: "For with the mouth they do what is well-pleasing (to God), but their heart goes after their unrighteous gain." Hengst. declares the meanings of "loveliness" and "well-pleasing" to be without foundation, and renders: "they deal tenderly with their mouth," properly: "they show ardour, affect in words an ardent love to God and His word, while the real inclination of their heart goes quite another way, is turned to mammon, the god of the Jewish old man." Häv.: "for lewdness they follow with their mouth." *עֵנֶב* with Ezekiel (comp. at ch.

xxiii.) and Jeremiah unquestionably denotes impure love, passionate desire, especially unchaste fleshly desire, whether as akin to *ἀγάπη*, or to "gaping after" (*gaffen*), looking after, or to "snatching at" (Germ. *happen*), hoping for, earnestly expecting. So much is clear as to the meaning of the word; all besides is imported, or arbitrarily connected with it. *עֲנֵבִים* (only in the plural), however, occurs not merely in ver. 31, but also in ver. 32 connected with *זִמְרָה*, song.

What else, then, can it signify but "love-songs" (songs of impure love)? To the fact that they do not the words of the prophet, which according to their own confession proceed from Jehovah (ver. 30), the *עֲנֵבִים בְּפִיהֶם הֵמָּה עֲשִׂים* form a restriction:

certainly they also do, they are at the doing in their mouth: as much as, with words, with the tongue. What is received by the ear, this in the mouth becomes love-songs; the

"doing" of that they make out of the words of God spoken by the prophet. Hence, after that in ver. 31 the expression עֲשֵׂה has been explained,

or more exactly defined, the statement: "and they hear thy words," etc., is again resumed. So that their doing remains in the mouth; the heart does not participate in it, as is presently indicated when it is said that their heart goes after its covetous, fraudulent gain (פֶּצַע from פָּצַע, to make a cut; ch. xxii. 27, 12). Nay, they

take such advantage of the words of God, which Ezekiel announces to them, that they turn them to their own account; whence it is not so much their warm regard for Jehovah, as Jehovah's for them, which here comes into consideration. In some such way they treat the divine promises as loving declarations of a hot paramour. We are not, however, on this account obliged to interpret עֲשֵׂה by: "frivolous jokes," "words of mockery" (with the Targum), or: "falsehood," "deceit," with the older translations. Not that they would "only amuse themselves," but more, they turn grace into wantonness (Jude 4). With them also, therefore, the matter concerns the substance of things, not so much "the lovely form;" and they were perverting it to excess according to their heart's lust.

Ver. 32. According to Hitzig, שִׁיר must signify not song, but "lovely singer." יָפָה קוֹל does not

necessitate that, for it may be referred to the fine tones of the song. But if it applies to the fine voice of the prophet, then it is to be understood that, after he has in שִׁיר been coupled with his

prophecy (to which, however, the reference according to the connection must chiefly be made), he is thought of apart, and מִטָּב נֶגַן continues the reference to the prophet, without therefore constraining us by this personal reference to understand שִׁיר also directly and simply of him.

הִיטִיב (Hiph. of יָטַב), with נֶגַן, signifies either to play well, beautifully, or to do so vigorously, bravely. Junius refers what is said to the prophecies of doom upon those who are without (ch. xxv.-xxxii.). Hengst., in a manifestly modern fashion: "they rejoice amid the national impoverishment at the admirable rhetorical gifts of the new classic" (!).—Ver. 33. This verse joins to the repetition of their not doing the prediction of their unailing and so different knowledge of the prophet.—And when it comes, in a general sense, what he speaks; not the more special utterance in vers. 27-29, which at least does not sound like a song of loves, rather the prophecies which were now going to follow. Thus the tone with which this second main division of the book commences is different; not: they shall know that I am Jehovah, but as at ch. ii. 5, where the language employed was still of a general kind. (See there.)—The: behold it comes, points back to the circumstance that the judgment on the people has actually come; and as such a thing has come, so certain also shall the following discourses be seen to be as to their fulfilment. (Hitz.: the matter shall certainly come to pass which is the object of thine address. HAV.: "And lo! it is already

fulfilled; this must signify, Jerusalem is fallen, and the truth of the predictions perfectly established.") The experience is, however, a painful one, because the people's impentence will exclude them from the future salvation. What far-reaching and, at the same time, true prospective vision, even to the days of the Son of man! It had already been declared to them through the prophets in the midst of them; so much the more, when He Himself actually came and spoke to them, did every pretext for their sin fall away, John xv. 22.

DOCTRINAL REFLECTIONS.

Compare the Reflections at pp. 72, 73, and on ch. xviii.

1. "Woe is me," exclaimed the apostle, "if I preach not the gospel!" (1 Cor. ix. 16.) This is a lesson which belongs to all those who have had the care or oversight of others committed to them. With that is not to be confounded the circumstance, that each individual has his particular gift from God, by means of which he can be profitable to his neighbour. The general love demands that we should seek the salvation of each other, Jude 21-23 (COCCEIUS).

2. In the office, calling, service which belongs to preachers, two things unite,—namely, the appointment through men, that is, in the present case, through the Church, as is implied in the similitude ver. 2 sq.; and that the Lord gives preachers to Jerusalem, as is said at ver. 7. Where this latter is not regarded, there the other also cannot be considered. If the civil magistrate, hence the State, or private individuals to whom the patronage belongs, will assert for themselves the *vocatio ministrorum*, they thereby ignore the Christian rights of the Church, just because they do not acknowledge the supreme right of God over His people. For it belongs to the Church to choose and ordain her servants, according to the order of Christ and His apostles; and a particular community, although it may be locally formed, does not at all stand related to the whole Church after the manner that a single commune, as a section of the civic commonwealth, stands related to the State; but it is in respect to constitution the Church itself, which has its representation in the community as regards its full possession of life. Not otherwise appear to us the communities of the Acts of the Apostles and of the apostolic epistles. Hereditary relations might well enough beget a temporary legal right of a historical kind, but really destitute of foundation, in so far as it is at variance with the fundamental rights of the Church, and can be proved to be the remnant of an antagonistic claim of rights, an unjust usurpation. We are not to speak with the Remonstrants of rights conferred upon the Church by the State in the matter of the *vocatio ministrorum*, since the State has no right to confer, because possessing none. And so the Reformation, if it found itself very much in the position, could not have the right, to erect a throne for the Cæsareo-papal government of the Church, since the Church, having the right to govern itself, renounces itself when it gives up to the State, or to the persons in whom the civil power concentrates itself, rights which are absolutely the Church's own, which therefore the civil power cannot possess, unless these rights are to

be turned to foolishness. In every tyranny exercised on the conscience, foolishness plays its part. But the claim of right, which, since the Reformation, has crept in for the conferring of rights which are against right, is of a piece with that of *summus episcopus*—whence the Papistical leaven of this title clearly appears. For it is Papistical doctrine in the general to ascribe the right of vocation to the bishops, if the Roman chair should not have granted special exceptions in regard to the election of pastors. When the limits of State-power have been formulated in this way, that it has to do with things *circa sacra*, but not in *sacris*, it certainly does look odd enough that “a supreme bishop” should indeed inspect the walls of the sanctuary, but must not tread upon them. The experience of upwards of 800 years, however, has shown much else than the absurdity of the formula in question—has proved the neglected, though oft-repeated and powerfully expressed, warnings of Luther and of the symbolical books, against the intermingling of the spiritual and civil jurisdictions, to have been only too well grounded. And when the Reformed theologian Hildegger, in his *Medulla Theologicæ*, with the view of smoothing over the folly of that formula, would not have the oversight and power of the State limited to the *circa religionem et ecclesiam*, but apostrophises the magistrate as *imperator et ecclesie membrum excellens*, thereby giving him to participate in the power which belongs to the Church, and then ascribing to him the obligation of serving Christ and His kingdom, and of advancing this kingdom with the authority lent him by God;—or when Burmann, also a Reformed theologian, enumerates the offices of the magistrate *circa sacra*, and among these reckons not merely the appointment and ordering of the acts of public worship, so as to secure that all be done according to the word of God, and the providing a safeguard against ecclesiastical arbitrariness, and the interposition on behalf of oppressed fellow-believers, and so forth, but also the suppression of errors, of heretics and heterodox, the reformation of the Church when it has become corrupt, etc.;—in all this we have a glance afforded us into a state of things which has actually existed, but which, and along therewith the alleged ground for such civil interferences, in spite of the so-called “Christian State,” has long since passed away. But what is to be matter of controversy with the State will, above all, have reference to the so-called church patrons, for patronage is really of Romish-heathenish origin, and has never at all, in conformity with its proper sense, been Christianized as a juridical advocateship; at least a good part of the Germanic feudal lordship has infused itself into this assumption of a right of private domination. Now if, in opposition to all of this nature that is at variance with the self-government of the Church by means of the organization peculiar to her, a stand is to be made, and, in particular, the choice and calling of pastors are effected in this way through men, there still is, as the other factor, the Lord, whose body the Church of God is, and the right of the Church in its last source is the constitution granted by her sole Head, Christ. In consequence of this *regimen principale*, all are brethren who *serve* one another, the Lord alone has the supreme authority (theocracy or Christocracy); so that the Church, in respect to

its inner spiritual form, is no democracy, neither is it an aristocracy any more than a hierarchy, but a monarchy in the highest sense of the word. Through the Holy Spirit, and by dint of such supreme invisible sovereignty, was Ezekiel sent to Israel, just as in ordinary circumstances the humblest village pastor is sent from the same quarter, whether it may be for grace or for judgment. For it is God's good pleasure that through such service on the part of men the divine will in respect to men should be accomplished (Eph. iv. 11 sq.); and the calling of a minister in any particular case will be perfect, where the *internal* through the Spirit corresponds with the *external* through the Church or its organs.

3. Ewald maintains that “the ultimate ground of all possibility of a true conversion stands in this, that in connection with the divine grace, which is ever working for good, a genuine prophet never fails, who, in perilous times announcing the pure truth, informs and warns all with dauntless, clear words.” Against enthusiasts and Schwenkfeldians it has not, indeed, been denied by the teachers of the Church, that God, if such had been His will, could also immediately as from Himself have converted and saved men; yet still the Church has always held fast the conviction, that the public ministry and vocation to it in the Church is requisite by a hypothetical necessity, namely, with reference to the good pleasure and purpose of God.

4. The prophets are to be reckoned among the “extraordinary ministers.” In the old Reformed theology, the extraordinary vocation was represented as threefold:—(1) When God effects it directly through His voice, as in the case of Abraham, Moses, the prophets under the Law, John the Baptist, and the apostles; (2) when it takes place by announcement through a human instrumentality, as in the case of Aaron and the tribe of Levi, by means of Moses as the mediating agency; (3) when the internal impulse of the Spirit drives in one direction or another, as was the case, for example, with the deacon Philip.

5. Death is the wages of sin, and sin is the destruction of people; and so, by reason of the universal sinfulness, quite apart from particular charges of guilt, an absolutely sinless extinction of life is not to be thought of; only relatively heavier or lighter will the guilt weigh in particular cases. But beside one's own guilt, that of each individual man, there stands upon the tablet of the Judge, as fellow-partakers thereof, human society in the general (through education, instruction, customs, etc.), and in particular its chiefs, as governors, princes, lords, teachers, etc., who should serve not merely as possessors of the dignity and of office, but also as examples to be looked up to in whatever place they may be.

6. “This is, however, the brightest and most glorious distinction of the prophetic calling, to proclaim the joy of the Creator in connection with the life of the converted sinner” (UMBRITT).

7. We have not on this account to despair of life, because knowing that we are in the midst of death. For this knowledge of death excludes only the thought of life, as that which might still be in ourselves, and could proceed out of us; but such knowledge by no means takes from us, it rather brings nearer, the prospect of life out of ourselves, namely, in the living God. The con-

version from sin to God, as also from all dead works of a simply legal nature, or of self-righteousness, is hence a burying in regard to the life which is merely man's, while in reality it is the way of that life which God gives, and which He Himself is.

8. "Conversion, internally considered, is the change of a man's state of mind into conformity with the will of God—a change, therefore, in which his internal feeling cannot be alone operative, but in which that effects his transformation in the power of God, which is the moving impulse from a higher power in respect to what he is going to be. But outwardly it appears as the complete reformation of his behaviour, since he turns from a direction toward the world into a direction toward God. The change which takes place in his state of mind in all the elements conditioning it becomes manifest in the transformation of his life. This change of mind is as to its nature a single decisive and deeply conscious act—the act of the whole inner life; but precisely on this account not the isolated occurrence of a single hour, of a particular frame or deed, though it frequently also comes to its highest manifestation in a particular hour, frame, or deed. It is not an abstract single change, but a revolution resting on a concrete single change, on a definite turning-point, an always renewed and always more deeply penetrating and pervading revolution, which is quite fitly designated by the term conversion. It is the everlasting deed of the man in the power of his God with reference to the old life" (LANGE, *Pos. Dogmatik*).

9. "Evil ways are not only the bad ways of wicked works, but also the false ways of righteousness. Nay, it is above all important, that whoever will live should turn from his own wisdom and fancied power, as if he could sanctify himself to God, and give Him the glory, and receive from Him justification by grace" (Cocc.).

10. Because conversion of heart, sincere conversion, can at any moment savingly interrupt the course of development of sin, which would otherwise run on to its consummation in the judgment of death, so the disobedience of *unbelief* toward the alluring word of grace must be regarded as the sin unto death.

11. "When it is said that God has no pleasure in the death of the wicked, it must be understood after this manner, as if He were not inclined to give pardon to the penitent. God does not delight in judgment in such a way as not to delight in the justification of him who repents; as if repentance in faith on the word which promises grace to the sinner were of no account with God, or as if there were no righteousness of God available through which the penitent might obtain salvation. This word very clearly shows that there was no necessity for Israel pining away in their own sins, or in those of others, if they were but themselves in the right way. For whenever they turned from their evil way, life was thenceforth prepared for them. Whence it follows, that for that life neither a temple nor a state was requisite, so that those only should pine away of worldly sorrow who have their glory in these carnal and earthly things; whereas for such as would bend their hearts to believe in God, there should be no wasting away in their own or their fathers' sins, or in those of the people, but they should have

life in hope, and should not feel the want of state-support or temple or priesthood, and carnal things of that sort, but should find all laid up for them in God, who would be mindful of His covenant with Abraham, and provide the Seed in which the Gentiles were to be blessed" (Cocc.).

12. "The greatest danger that can arise out of suffering is that a man should misunderstand his Maker; one of the hardest problems for the servants of God is to bring reason into the suffering" (HENGST.).

13. The law in the Old Covenant directed its chief attention upon sin. The knowledge of sin must be for men the result that came out of all those imperatives, "Thou shalt not," and "Thou shalt." Hence the prophets in their relation to the law could, in the first instance, pursue no other aim than to set forth men as sinners. Sin remains as the mark of interrogation behind the righteousness of the righteous. As the conflict between the law and the carnality of man is not closed by the law, the doing of what is right according to the law may acquire for any one the predicate of a righteous person, but it will always only in particular cases be done aright according to the law; the righteousness out of the law must be "righteousnesses," specific *ἁγία νίμω*—such as, for example, are mentioned in ver. 14 sq. (and in contrast therewith ver. 25 sq.). So that there is a righteousness of the righteous, vers. 12, 13, 18, while still man does not see himself placed through the law in the position of a perfectly happy relation to God, freed from guilt and the curse of the law. It is not, however, knowledge alone of his sins and knowledge of himself as a sinner which the law gives to man, but along therewith the knowledge that the righteousness, the reality of which corresponds to God, which is the righteousness of God, must come as a revelation outside the law from God Himself through grace.

14. That with the completed fact of the overthrow of Jerusalem the silence of Ezekiel should be brought to an end, and he should be no more dumb—this circumstance lent to the fact in question a special character, caused it to appear so much the more in a peculiar light, as a parallel must be provided for it. Accordingly, it not merely seems as if Jerusalem must have fallen, so that salvation might with open mouth be prophesied, as the starry orbs of night disappear before the rising sun, but it was in reality so; and parallel with this first destruction, the last destruction of the Holy City, and the total dispersion of the people throughout the Roman world, on the one hand, made room for the fullness of the Gentiles at the table of Abraham, Isaac, and Jacob, and on the other, caused the gospel salvation to be preached to every creature. Jerusalem became then thoroughly desolate; but John saw a new Jerusalem coming down out of heaven. The Jews have been scattered abroad everywhere, but the Israel of God are being gathered meanwhile from all the ends of the earth, on the ground of the prophetic word, rendered more certain through the fulfilment certified by the apostles.

15. "Neither danger, or, more correctly, the anxious concern and dread about danger, such as we can well imagine to ourselves, nor any other hindrance, must be permitted to throw itself like an insuperable wall in the way of a servant of

God. This is no apology worthy of a prophet, 'I labour in vain; I preach to deaf ears;' but in season and out of season is the work to be carried on, and sinners to be admonished. No one must bury his talent (Matt. xxv.). And this holds equally with respect to magistrates and heads of families" (LAVATER).

HOMILETIC HINTS.

Ver. 1. "We men are daily and always anew to be reminded of our obligations, for individually and collectively we are slothful and negligent men" (STCK.).—Vers. 2, 3. "How profitable in dangerous times is the guardian care of watchmen! They must not, however, betray the confidence of the community, and must have open eyes, in order that the people of the Lord may not be taken by surprise. But when the Lord does not keep the city, the watchman waketh in vain, even though he does not fall into sleep" (LUTHER).—"The sword is the judgment, but the trumpet the holy gospel; the man who spies and watches is the bishop, whose part it is to preach and testify of the future judgment" (CLEMENT).—*Sollicitudo officium prelati est, non celsitudo* (BERNARD).—"The calling to the office of preacher is twofold—one immediate, the other mediate; the former is from God, the latter from man, Acts xxvi. 15, 16, vi. 5" (CR.).—"Who would choose a blind man to be the watchman of a city? How could he see the danger and give warning of it? How unreasonable is it, therefore, to appoint a spiritually blind or unconverted man to be a teacher! He does not at all see the danger, and how can he give warning? Isa. lvi. 10, 11; Matt. xv. 14" (STARKE).—"The office and work, the service and fidelity of a right bishop or overseer of the community.—The profitableness and blessing of fidelity; on the other hand, the injury and curse of unfaithfulness.—"The importance and responsibility of the prophetic calling" (UMBR.).—"Although in the present day ministers are chosen and ordained to church employment by men, yet may such human choice, when it is rightly gone about, be also termed divine. But since it is God who assigns ministers their place, He ought to be entreated to send true and good ministers to His people" (LUTHER).—"What sort of a watchman would he be who should keep silence about the breaking out of a fire, because he would not rouse people out of their sleep? And so, what sort of teacher would he be who should remain silent at the sins of the ungodly, that they might not be disturbed in their sleep of security?" (ST.).—"No blind man, nor dreamer, nor drowsy sleeper, is fit for an office which takes its name from wakefulness" (BERL. BIB.).

Vers. 4-6. To let one's self be warned, what a profitable, serious, and yet very much neglected prescription!—"Ask those who have gone to hell; they will in a body give thee for answer, We would not take warning" (STCK.).—"The disregarded or despised warnings from youth up.—Men can but warn, they cannot deliver.—The power and the weakness of our love.—"I hear the message well enough, but I want faith."—Ver. 6. Of the watching which is enjoined upon ourselves: "Watch, for ye know not," etc., we are not relieved by the obligation which lies upon the watchman. Hence he who is overtaken un-

warned still does not fall guiltless, for his security, carelessness, etc., were the occasion of his fall.—Contempt of danger is therefore no true courage.—Every one must carry his soul as in his hand.—"What a mournful condition is it, when the Church does not watch, the State does not protect, the house does not admonish!" (STCK.).

Vers. 7-9. "Natural life and soundness of health are indispensably necessary to an ordinary watchman, and not less necessary are life and strength in the inner man to a spiritual watchman, Lam. ii. 14" (LANGE).—"With a spiritual watchman there must be found a spiritual life, a spiritual light, a spiritual wakefulness, and dutiful fidelity in all parts of his office" (ST.).—"As the prophet on the mouth of God, so the preacher is dependent on the word of God. He has by this to prove every word of man; on this last his office has no dependence.—The apostle pleads in the stead of Christ, 2 Cor. v. 20.—"Mark, Christian hearer! For God's sake, and because God wishes it, thy teacher must warn thee. Therefore be not wroth with him; if thou shouldst be so, then be assured that it is not with him, but with God, that thou art enraged, Gal. i. 6, 10; Deut. xviii. 19" (ST.).—"Sympathy may be cruelty; everything at the right place and at the right time.—Love can cover the sins which are committed against us, but never can call evil good.—Whosoever despises him that is sent, fails in respect also to Him that sent him.—But they are no servants of God who flatter the ungodly.—(Comp. Homiletic Hints on ch. iii. 17 sq.) "The warnings which teachers have failed to give afford no justification to the wicked before God, for God warns them Himself in His word, Luke xii. 48" (ST.).—"A more intolerable judgment comes upon Chorazin and Bethsaida than upon Tyre and Sidon" (HEIM-HOFF.).—"The position of the servants of God is certainly not a comfortable one, since they have to dwell among those who are called briars and scorpions, and are likened even to lions; whence they do not get off without pricks and wounds" (STCK.).—"But the preaching is not enough which consists simply in the word. An evangelical watchman must teach conscientiously and live holily" (H. H.).—"Even when the preacher's conscience is free from guilt in regard to the ungodly who perish in their sins, what a sorrow does it occasion in the life of the preacher when he has to see the impenitent die in their sins!—The pain connected with the preacher's office, which the world understands not.—"I would not willingly be saved without you" (AUGUSTINE).

Ver. 10. All in the end feel sin, but they hate it not.—"The way of the unconverted in this respect is to look rather to the temporal than to the eternal life" (ST.).—"To despair, instead of turning to God, is but another form of the pride that is in the human heart.—Despair is another kind of impenitence.—How contrasts touch one another! The godly also are sometimes on the brink of despair—David, Ps. xxxviii., and Cain, Gen. iv.—"That punishment should always be heavier to us than sin!" (STCK.).—"He who would justify himself would perhaps throw the blame even upon God.—God always deals unfairly with the wicked, as they think.—"When God's judgments break forth, then men readily remember their sins" (STCK.).—"One must hate sin before one can live" (B. B.).—"He whose sin

keeps him away from God, loves his sin more than his life. Why will ye die? God, therefore, always asks again.—“We must not despair of God’s compassion, but turn ourselves toward it” (STCK.).—When the Holy One swears, He lets Himself down to the lies, the faithlessness, and fickleness which prevail on the earth. He comes before the judgment-seat of men, and bears His testimony against sinners who would die.—Unbelief must be ashamed and dumb, or be compelled to pass sentence on itself.—“He does not swear by His love, of which the smaller number only have some feeling; but that He lives all know” (B. B.).—Indubitable as the love of God is, yet not the less necessary is conversion for men.—Seek no back-doors, no bribery of the saints, no hushing up of the conscience with pious forms of speech; but go straight into the heavenly kingdom, as the prodigal son made for his father.—“We can think nothing good of ourselves; our whole salvation is hence a divine work” (H. H.).—The living God wills life, and also gives it to those who will; but unless men also wish it, He certainly does not give. To work this will, to lay the will of the flesh to sleep under God’s word—this is the aim of the universal grace, i.e. the grace which God offers to all men through His word. But where the will has been wrought, there will also the performance be made good, according to the good pleasure of God; so that our conversion is not only His requirement, but also His working, although the deed is man’s.

Vers. 12, 13. (See Homiletic Hints on ch. xviii. 24, 21 sq., 26, 27 sq.)—Righteousness from works does not preserve and save men.—It is not the righteousness of the righteous that is the question, but the righteousness of God, which is manifested indeed in the law, but does not come out of the law.—The righteous who are such by faith will live, and will live in their faith.—One must begin, but one must also continue to the end.—Unfaithfulness smites its own Lord.—The truly righteous also know of failings, but not of falling away.—Not that we are evil by nature is what finally condemns us, but that we remain evil in spite of the goodness of God, which seeks our conversion.—“No true penitent needs despair on account of his old sins, nor faint because of them, Ps. xxv. 3; Matt. ix. 2” (CR.).—“In true conversion it is not enough that there be a breaking off of some sins, but of all, Isa. i. 16; Jas. ii. 10” (STARKE).—“But this is the true life, if one can say with Paul: I live not, but Christ liveth in me, Gal. ii. 20” (STCK.).—Trust upon one’s own righteousness is not faith, but trust upon the righteousness of God in Christ. Not assuredly the letter of our righteousness, but the spirit of that imputed to us, brings the assurance that we are children of God, and shall also remain such.—Ver. 14 sq. The voucher for the reckoning here furnished by means of the thief on the cross.—Conversion of heart, of conduct, of life.—The separation from sin is effected not only by the forgiveness of all our sins and of our sinful state, but also by a walk in all goodness after the Spirit, who now begins His ascendancy.—“Man becomes free when in his conscious want of freedom he gives himself up to the free-making God” (LANGE).—The improvement of the life shows that things have become better with a man, that God has taken an interest in his soul, in order

that it might not perish.—Ver. 17 sq. (Homiletic Hints on ch. xviii. 25–29.) “More than five years intervened [viz. between this and the similar utterance in ch. xviii.], and the people had still not got a step farther. Thus God Himself, by His example, teaches all parents, guardians, etc., patience. And we should much more exercise patience when we think of our own sins and of God’s patience with us, but should also not be weary of watching and warning” (SCHMIEDER).—“An honest man has still much more faith in the world than God Himself, Gen. xix. 14” (ST.).—God’s way is right even when He, nay, just because He does not allow the righteous to be righteous, and does not leave the sinner to perish.—Let him who thinks that he stands take heed that he do not fall!—Do this, it is ever again said, and thou shalt live.—Good works are productions of God, in consequence of the will having been set free by Him from the doing of evil to the doing of good.—The last day will make it clear that God’s way has been right.

Vers. 21, 22. “The opened mouth of a servant of God is his frankness, the contrary is trimming and flattering; and it is also distinguished from sarcastic witticisms, evil speaking, and insult. The servants of God should be frank in speech; yet not like insolent fellows, who believe they may say everything because no one can contradict them, at least when in the pulpit” (LUTHER).—God’s word will take effect at last; woe to him who then finds that he is a stricken man, who should have long ago recognised himself to be in that case!—“At last it comes, what men would not believe” (BERL. BIB.).—Our silence and our speaking are both of God.—“In the time of God’s long-suffering, which sinners abuse, the righteous must often be silent till the judgments actually take place” (B. B.).—Ver. 24 sq. The deceitful conclusions of self-love.—The hereditary nobility in its foolish pretensions.—“Of” Abraham matters nothing, but to be like Abraham is what is needed.—*Noblesse oblige*.—Walls, cities, go to ruin, but a fool will still plant himself on the ruins, Prov. xxvii. 22.—“What is promised to faith, unbelievers will often be found appropriating to themselves” (STCK.).—The hope of the ungodly must come to shame.—When the mask falls from the hypocrites, then will the beast of prey which lay behind become manifest; and we shall all be made manifest before the judgment-seat of Christ; then the masquerade will be out.—There have not only been persons bearing merely the name of Jew, but there still are, and always have been, plenty of nominal Christians.—Our life must not belie our profession, else in our claim to the inheritance of the saints we shall reckon without our host.—Holy ruins are relics on which there is no inheritance.—Ver. 26. The natural man stands upon nothing else than his word.—“In relation to sin men ought not to be womanish, but women to be manly” (HENGST.).—Ver. 27. The divine vengeance does not need to rush upon its victim from behind in order to lay hold of him, nor does it require to make a long and laborious search after him; but where he has fled to and fancies himself hidden, whether it be in the heights or in the depths, there the vengeance of God lies in readiness, and has been expecting him to come to it.—In the end we all come to God—alas! that so few should fall into His arms, while

so many fall upon His sword!—If the wild beasts of passion do not tear a man, the pestilence of his natural corruption will gradually consume him.—Ver. 28 sq. Desolate shall it be at last about every ungodly man; for as the heart is, so is the life. First of all sin desolates; then come desolations through death; finally, we pass into the desolation of an eternity without God.—The knowledge of the Eternal many times the most terrible humiliation in what is temporal.—Ver. 30 sq. “It is suspicious when people praise the fineness of a preacher’s voice, address,” etc. (RICH.).—Ezekiel shows that this is what may happen even with earnest and godly preachers, for what is there from which man cannot suck sugar?—“Externally to hear God’s word, men will often encourage themselves, but not through God’s grace to reduce it to practice, Jer. xlii. 1, 2” (STR.).—Merely to hear, without doing, makes all preaching unprofitable.—How many unwashed mouths wipe themselves clean on the servants of God!—Strange that sermons of rebuke should be more attractive than grace-sermons! It shows that the gospel requires a much greater earnestness of spirit than the law. But men would still always rather be smitten than caressed; they think, perhaps, that in the love there is too much of design. If one has been struck by the cudgel, it is still possible to preserve one’s heart and head; but love leaves nothing to one’s self, it demands all—the whole man, and the whole life.—“Shun the society of mockers, for nothing that is good can come of

these” (STOK.).—“They only praise the eloquence, they do not trouble themselves about the matter, unless it be that it does not directly concern them, but the heathen, ch. xxv. sq.” (B. B.).—A measure for judging of the flocking to mission festivals.—“There will always be hypocrites, who hear, indeed, but do not—yea, do quite differently from what their hearing should lead them to do. But God knows the thoughts of the heart, and looks upon all the ways of all men, and in His own time will avenge the despite done to His servants upon their despisers. Finally, we should not suffer ourselves to be entertained with God’s word as with music. God does not play in His word that we may dance” (LUTHER).—To hear, but also to obey, that is the main thing.—Mere habit as regards the hearing of sermons makes people indifferent, and at last stupid.—The Lord preserve us from empty pews, but still more from stupid hearers, who only wish to show their Sunday clothes, and to have been in church!—How readily may a preacher deceive himself regarding his hearers!—God read here to Ezekiel a lecture on homiletics.—Pious sentimentalism, also, is spiritual adultery.—So must God to-day still be Love, since thus only can the world quietly remain the world, which He has loved so much.—The “*dear God*” (*liebe Gott*) the love-song of people of the world.—Satan goes with us into church.—Edification and the capacity for it are two different things.—A true prophet will always leave behind him the impression of a true prophet.

II. THE DIVINE PROMISES.

1. AGAINST THE SHEPHERDS OF ISRAEL, OF THE SHEPHERD KINDNESS OF JEHOVAH TOWARD HIS FLOCK, AND OF HIS SERVANT DAVID (CH. XXXIV.).

- 1, 2 And the word of Jehovah came to me, saying: Son of man, prophesy upon the shepherds of Israel, prophesy, and say to them, to the shepherds, Thus saith the Lord Jehovah: Woe to the shepherds of Israel, that were
- 3 feeding themselves! Should not the shepherds feed the flock? Ye ate the fat, and clothed yourselves with the wool; ye killed what was fed; ye fed not
- 4 the flock. Those which became weak ye have not strengthened, and the sick ye have not healed, and the wounded [broken] have ye not bound up, and the driven away have ye not brought back, nor looked after that which was lost [perishing],
- 5 and with rigour have ye ruled them, and with oppression. And they were scattered, because [there was] no shepherd, and were for food to all living crea-
- 6 tures [for meat to all beasts] of the field, and they were scattered. They wander, My flock, upon all mountains, and upon every high hill; and upon the whole face of the earth have they been scattered, My flock, and there is none that
- 7 seeks after, and none that looks after. Therefore, shepherds, hear the word
- 8 of Jehovah. As I live—sentence of the Lord Jehovah—Because My flock has become for a prey [for booty], and they have become, My flock, for food to all living creatures of the field, because [there was] not a shepherd, and My shepherds have not sought after My flock, and the shepherds fed themselves,
- 9 and fed not My flock: Therefore, ye shepherds, hear the word of Jehovah;
- 10 Thus saith the Lord Jehovah: Behold, I [am] against the shepherds, and demand My flock from their hand, and cause them to cease from feeding the flock; and the shepherds shall no more feed themselves; and I deliver [snatch] My flock out of their mouth, and they shall not henceforth be for food to
- 11 them. For thus saith the Lord Jehovah: Behold, I, I [am there], and seek for
- 12 My flock, and inspect [scrutinize] them. As a shepherd inspects his flock, in the

day that he is amongst his flock, the scattered [sheep], so will I inspect My flock, and deliver [rescue] them out of all the places whither they were scattered in the day of cloud and darkness. And I lead them forth from among the peoples, and gather them from the lands, and bring them to their ground, and feed them upon the mountains of Israel, in the valleys, and in all the dwellings of the land [the earth]. On good pasture will I feed them, and in [on] the high mountains of Israel shall their walk be; there shall they lie down in a good walk, and on a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will make them lie down: sentence of the Lord Jehovah. I will look after the perishing, and the driven away will I bring back, and the broken will I bind up, and will strengthen the sick, and the fat and the strong I will destroy; I will feed it with judgment. And ye, My flock, thus saith the Lord Jehovah, Behold, I judge between sheep and sheep, the rams and the he-goats. Is it too little for you that ye feed on the good [best] pasture, and ye tread down the rest of your pasture with your feet, and drink the sunk water, and with your feet trouble the residue? And My flock, must they feed on what your feet have trodden, and of what your feet have troubled must they drink? Therefore, thus saith the Lord Jehovah to them: Behold, I, I [am there] and judge between fat sheep and lean [impoverished] sheep. Because ye push with side and with shoulder, and thrust with your horns all those which have become weak, till ye have scattered them abroad: Therefore I help My flock, and they shall no longer be for a prey, and I will judge between sheep and sheep. And I appoint [raise up] over them one shepherd, and he feeds them, My servant David; he will feed them, and he will be to them a shepherd. And I, Jehovah, will be to them a God, and My servant David prince in their midst. I, Jehovah, have spoken. And I conclude for them a covenant of peace, and cause the evil beasts to cease out of the land, and they dwell securely in the wilderness, and sleep in the woods. And I give them and the environs of My hill [for a] blessing, and cause the rain to come down in its season—showers of blessing there shall be. And the tree of the field gives its fruit, and the land shall give its increase; and they are safe upon their ground, and they know that I am Jehovah, when I break the bars of their yoke, and I deliver [rescue] them from the hand of those whom they served [who wrought through them]. And they shall no more be a prey to the heathen, and the beasts of the field shall not devour them, and they dwell secure, and there is none to make them afraid. And I raise up for them a plantation for a name, and they shall no more be swept away from hunger in the land, and no more bear the reproach of the heathen. And they know that I, Jehovah, their God, [am] with them, and they [are] My people, the house of Israel: sentence of the Lord Jehovah. And ye My flock, flock of My pasture, men [are] ye; I [am] your God: sentence of the Lord Jehovah.

Ver. 2. Sept.: . . . Ὁ ποιμὴν . . . μὴ αἱ ποιμῆς βεβηκοῦν ἑαυτοὺς:—

Ver. 8. Ἴδου τὸ γάλα πατισθῆναι—

Ver. 4. . . . και το ισχυρον καταργησεται μεγαλ. (Anoth. read.: האברות.)

Ver. 5. . . . του άγγελου κ. τας τιτύνους του ούρατου.

Ver. 6. Καὶ διώκαρχας τα πρόβατα μου . . . (παντί) προσώπῳ (πάσης) κ. γῆς . . . οὐδὲ ὁ ἀποστρέψαν. (Anoth. read.:

(ועל פני כל) Vulg.: et non erat qui requireret, non erat, inquam, qui requireret.

Ver. 8. Sept.: . . . ἡ μὴ ἀντι τοῦ γινώσκειν . . . εἰς προσημνη κ. γινώσκειν τ. πρόβατα μου—

Ver. 10. . . . του μη πωμαινιν τ. πρόβατα μου . . . ἵτ. οἱ ποιμένες αὐτά—

Ver. 12. . . . ἐν ἡμέρᾳ γνοῦσι π. νεφέλης ἐν μέσῳ-
Ver. 14. ὁ οὐρανός·

Ver. 14. Sept.: ... ἐν τ. ὄρι τοῦ ἱεροῦ Ἰσραὴλ. Καὶ ἴσονται αἱ μαῖνδες αὐτῶν ἐν π. καὶ ποιμνησονται, π. ἐν
ἐλαιοῦνται ἐν τριφύλλῳ—

Ver. 15. . . . και ἰπτανοσονται, διο τι ἐίμι κυριος. Ταδε λεγου—

Ver. 16 *ισχυρον ουλα* For *α* *αυτη* *ματη* *καυματος* For אשמיר all read אשמיר (?) except Chald.

Ver. 21. Sept.: . . . τ. περισιν ὑμῶν ὑπερτιζέται, κ. παν το ἱλαμπον ἐξελθ. βετα.

Ver. 22. Κ. *συντα* . . . *πριου προς πριον*.

Ver. 25. . . . τῇ Δαυιδ διαθήκῃ . . . κ. κατοικήσουσιν ἐν τῇ ἱερῇ—

Ver. 26. . . . αὐτοὺς κυκλῶν τ. ὄρους μου, κ. . . . τ. υἱόν, υἱόν εὐλογίας αὐτοῦ.
Ver. 27. ἰσχυροὶ ἐξουίας τ. ζῶντος σου καὶ αὐτοῦ—

Ver. 27. . . . ἐν ἰαπιδί ἐξήντης . . . τ. ζυγόν τοῦ πλάτους αὐτῶν—
Ver. 28. Sept.: . . . ἐν ἰαπιδί—

Ver. 29. . . . οὐτος ὁ ἄνθρωπος—

Ver. 30. Sept. Syr. Arab. add הַנָּחִים, and omit אַתֶּם.

Ver. 31. K. ὑμῖς πρόβατα μου κ. πρόβατα τ. ποιμένος μου ἴσῃ, κ. ἕω—

EXEGETICAL REMARKS.

Vers. 1-10. *The Shepherds of Israel.*

Ver. 1. Hengstenberg regards the prophet with this word of Jehovah as meeting the trouble which arises from the loss of civil government: the seeming loss, he contends, is real gain, since the existing government was so bad. Keil excellently designates the turning against the bad shepherds as a foil for the ensuing promise. What the relation to the first part of the book, the natural sequel to the same already suggests, namely, a vivid representation of the past,—this will now show itself to be the more appropriate, since in the second part of the book the promise of God is what gives the prevailing tone. The future salvation cannot be better set off and characterized than upon the past distress; just as upon the dark background of our misery, redemption generally appears the brighter, and also so much the more a necessity; and John viii. 10 ("Woman, where are those thine accusers!") conveys an import of a similar kind with reference to a still more distant time than what is here referred to.

Ver. 2. *לֹא* (comp. *לֹא*, ch. xiii. 2), agreeably to the tenor of what follows, as much as: *against*; but as the controversy has respect to positions of eminence, it carries a certain reference to that. Kliefoth undoubtedly views the shepherds rightly, when he understands thereby generally the entire body of officials who had committed to them the leadership of the people. At least the following description, bearing as it does the shepherd form, is capable of comprehending all, and admits of application to all. Hence some have taken it with reference to the kings, and also to the priests; others have thought merely of the kings, or of the collective order then holding the reins of government (as Hengst.); others, again, have found here the false prophets and teachers of the people. The reference to Jer. xxiii., which has been leant upon, decides nothing; it only shows how, in the second part also of his book of prophecy, Ezekiel kept himself in unison of sentiment with his predecessor and companion. Nothing can be proved here by the "biblical idea of the shepherd" (KEIL), since it is just the image of a shepherd which is set before us; and the fact that in ver. 23 sq. David forms the antithesis, and that in the character of prince, finds its explanation in the Messianic idea, thereby symbolized and historically exhibited, which, as in our prophet, is viewed pre-eminently in its kingly aspect (pp. 23, 24). So, on the other hand, by means of the contrast with the anointed, it leaves, under the image of the shepherd, the complex of official life to be understood. All the offices—hence He is called *Christ*—and princes also (comp. on ch. xii. 10) must, the more they had been guilty, culminate in him.¹ In order to retain the king and the great (*שָׂרִים*, the magnates, HITZIG), Hengst., notices the circumstance that Jehoiachin

¹ The style of interpretation here does not seem quite satisfactory. It is true, the representation is given under the image of a shepherd, and under that image all official administrations might be in a sense included. But the question is, what in Old Testament scripture, especially prophetic scripture, is actually included in it? In Jer. ii. 8 the shepherds are expressly distinguished from both prophets and priests; they are named as a distinct class, and can only be understood of kings and rulers. These also are what are most naturally understood by shepherds in Jer. xxiii. 1-6. It was, in fact, the case of David which gave rise

and Zedekiah, and likewise many of the chiefs, were still in life; that the announcement therefore might extend into the future. But he holds that what the prophet here announces as having as to its main part already taken place, must be simply an explanation of the judgment in the form of an announcement of it!—*לֹא*, the ad-

dress repeated, *pleonasmus emphaticus*, whereby the shepherd-idea at the same time is prominently brought out, while, on the other hand, the threatening attached and description of the reality comes thus into more marked contrast.—*That were feeding themselves*; this already indicates all (*אָתָם*, reflexive, EWALD, *Gr.* p. 788), the selfishness that merely seeks its own, instead of what belongs to the flock. (*אֵיִלָּם*, small cattle; especially sheep, but also goats.) Comp. Phil. ii. 21; 2 Cor. xii. 14; Jude v. 12; Acts xx. 28; 1 Pet. v. 2.

Ver. 3. Here a detailed description is given of the "not feeding," to which the "feeding," the obligation involved in the relation of shepherd to flock ("should not the shepherd," etc., ver. 2), stands opposed; and the picture is drawn so as to make *enjoyment* merely take the primary place on the side of the shepherds. Such was their habitual acting. Instead of fat, Hitzig reads with the Sept. *חֵלֶב*, *milk*, as also Rosenmüller, so as thereby to avoid the anticipating and repeating as regards the killing in the third clause. Certainly the milk would suit well with the "wool," and the "eating" (1 Cor. ix. 7) should occasion no difficulty. There must not, however, be supposed the lawful use of the flock, but from the first the greed which appropriates to itself the best of the animal; at length the best animal itself is what appears in the representation—from which, however, nothing arises for determining more closely what office is meant, since it is applicable to each office ["but manifestly most strictly applicable to the kingly or ruling office," P. F.].—To the greedy misappropriation for one's own use, there is a companion picture in Ver. 4; the words: "ye fed not the flock," farther declaring, on the one hand, the want of care for the flock, the contemptuous neglect of them, nay, on the other hand, the merciless energy with which what should have been protection had turned into simple domination. *נִחְלָוֹת*, partic. Niphal

from *חָלָה*, are those which had become weak, wretched, whether it may have been through sickness or overdriving. *חֹלָה* is the sick itself.

The Niph. pass. of *שָׁבַר* denotes what is wounded, what has been somewhat broken—corresponding to which is: "to bind up," to wrap up firmly. Comp. Matt. xii. 20.—*נִדְרָהוּ* is the driven away,

to this metaphorical language, who was taken from the humble office of feeding his father's sheep "to feed God's people Israel, and to be a captain over Israel" (2 Sam. v. 2; Ps. lxxviii. 70, 71); and this gave the tone to future use. The actions here also ascribed to the false shepherds favour the same view; they are such as belong not to faithful and corrupt teachers, but to bad rulers—violence, selfish disregard of the weak and oppressed, wrongful dealings with their goods, etc. This also is the view taken by Henderson: "not ecclesiastical rulers or teachers, but the civil governors"—P. F.]

the exiled, in consequence of harsh treatment (comp. 1 Pet. ii. 25). אָבַד, to lose one's self, to

be lost, to perish (comp. Matt. x. 6, xv. 24, xviii. 11; Luke xv. 4, 6, xix. 10). The two last expressions prepare the way for the רָדָה (to domi-

neer, to trample on) with חִזְקָה, and with פָּרַד (tyranny). Comp. Ex. i. 13, 14; Lev. xxv. 43, 46, 53; Judg. iv. 3; 1 Sam. ii. 16; 1 Pet. v. 3.—Ver. 5. There is here, finally, given the closing feature, as it is likewise involved in the verb רָעָה, the *keeping together*; while they did not

discharge the shepherd-obligation, did not feed the flock, they also failed to keep them together, which is expressed by the Niphal of פָּרַד in respect to the sheep, which also had already been prepared for by הִנְדִּיתָ and הִאֲבִירָה (ver. 4). The description now applies to the flock, not to single sheep merely. The first חֲסִידֵיךָ Hengst. under-

stands of the internal dissolution of the people, in consequence of which the power of resisting was lost in regard to those without; the second he understands of the exile. Both expressions, however, are fundamentally the same. When Israel was not held together in the name of Jehovah through the theocratic offices, the scattering, the self-abandonment, and surrender to the worldly powers was the natural, necessary consequence.—רָעָה.

כִּבְלִי, from the want, the non-existence of a shepherd; because no shepherd who had discharged his duty according to his office was there; comp. Jer. x. 21; Zech. x. 2; Matt. ix. 36. In consequence of the scattering of the flock—this first of all—they became food to the nations round about; the other—and on this account is חֲסִידֵיךָ repeated—overtook them to the full in their state of exile—as previously in the ten tribes, so now also in Judah, as set forth in Ver. 6. (Num. xxvii. 17; 1 Kings xxii. 17; John x. 12.) The representation in the image should plainly be understood as a pictorial delineation; so that: *upon the whole face of the earth*, by which the preceding: *upon all mountains*, and: *upon every high hill*, may be regarded as thrown together, must be taken to mean not their own land, as some have thought (THEODORET), viewing it in connection with the heathen worship practised there, but also the earth, without reference to heathen lands. The רָעָה, however, should be distinguished from

נָפַץ [that is, the “wandering” from the “scattering”], and possibly, therefore, the heathenizing tendency and the punishment borne among the heathen may be indicated. The repeated and emphasized *My flock* prepares for the resolutions of Jehovah that follow. There being none to search is explained by the preceding: “because there was no shepherd.” Upon דָּרַשׁ and בָּקַשׁ.

see at ch. iii. 18. According to Häv., דָּרַשׁ signifies to inquire farther, to search for, to concern one's self about, while בָּקַשׁ signifies the seeking for the lost.—Ver. 7. There is now, on the ground

of such unfaithfulness to duty, pronounced the “woe” of ver. 2, under the form of hearing the word of Jehovah.—Ver. 8. The manner of proceeding, however, as commonly with Ezekiel, is first of all again to rehearse the guilt of the shepherds, and so to resume the charge that the flock, which Jehovah had committed to these shepherds as His own, had been taken away by the stranger, given up to the stranger, turned into a “booty,”—a contrast of such a kind that all, in a manner, was said by it. A prey is more exactly defined by: *for food*, agreeably to ver. 5; and the expression: *because there was no shepherd*, after ver. 6, is explained by: *have not sought after My flock*.—Ver. 9. This verse, with the *therefore*, renews the demand on the shepherds (ver. 7).—Ver. 10. Instead of חֲסִידֵיךָ we have

here אֶם לֹא, and הִנְנִי instead of כֹּה־אָמַר.

Ch. xiii. 20, 8.—וְדִרְשָׁתִּי, antithesis to וְלֹא־דָרַשׁ. Comp. ch. xxxiii. 8; Zech. ix. 16.—The

flock must be demanded of the officials, and these made to cease—which was fulfilled up to the time of Christ. With reference to the flock, such a seeking is a deliverance (הַצִּיל), considering

the character of the shepherds; and because the circumstance of their feeding themselves goes immediately before, which points back to ver. 3,

לֹא־תִתְּתֶיךָ is put instead of מִיָּדֶךָ, and לֹא־תִתְּתֶיךָ forms the parallel to וְלֹא־יִרְעֶנּוּ עוֹד, previously used (ch. xiii. 21).

Vers. 11-22. *Jehovah in His Shepherd Tenderness toward His Flock.*

Ver. 11. This verse grounds (For) the ceasing of the past relation of shepherd and flock through the all-expressive personal addition: הִנְנִי־אָנִי,

which the Targum Jona. renders by: “Behold, I will manifest Myself.” As it is said in John i. 10 sq.: “He was in the world,” and “He came unto His own.”—I seek for My flock, a contrast to: “there is none that seeketh for,” in ver. 6, and to: “they have not sought for,” in ver. 8. Instead of בָּקַשׁ, however, there stands the more

inward בָּקַר, inspect, consider, by means of which the following expansion is introduced, which has respect exclusively to the flock,—“the community, on whose preservation everything depends” (EWALD).—Ver. 12. There must be the inspection (GESSEN: properly, Aram. inf. Poël) of a shepherd; Jehovah will therefore discover Himself not only as proprietor, whose proprietorship is of another kind, but specially as shepherd, which He really is, in contrast to the merely titular officials, nay, as if He alone were shepherd (Ps. xxiii.). Hence also עֲדָרִי, where formerly there was צֹאן; comp. Jer. xiii. 17 (Isa. xl. 11; Jer. xxxi. 10; Luke xv. 4).—In the day that he is amongst his flock describes more fully what is implied in the brief though energetic and significant: “Behold, I, I,” of ver. 11. The epithet נִפְרָשׁוֹתֵיךָ indicates the assumed condition, however much, as a characteristic apposi-

tion, it is at variance with the meaning and nature of a flock. One has to think of the day that succeeds a nocturnal storm and tempest, and all the dangers arising from wild beasts, etc., when, after that the selfish shepherds had in a body proved faithless to their calling, now at length the true shepherd of the flock presents himself. So that: "in the day that he is amongst his flock," evidently forms a contrast to: **the day of cloud and darkness**, at the close of the verse; which words are, therefore, improperly connected by Hitzig (KLIEF.), with an allusion to ch. xxx. 3, xxix. 21, and especially to Joel ii. 2, with: **and deliver them** (וְהוֹצֵאתִי). For the day "of cloud and

darkness" (עָרַפֶּל, combination of "cloud" and darkness, yet not by a throwing together of עָרַף and אָפֵל, but an extended form, like בְּרַמֶּל (בְּרַם), as also the derivation of the formula from the lawgiving on Sinai (Deut. iv. 11; Heb. xii. 18) might indicate, is not the day of God's judgment upon all the heathen—also, not "the dark showers of the birth of a better time," as Ewald puts it, connecting the expression with ver. 13, but the day of the dispersion of His people,—the punishment which, according to the law of God from Sinai, befell them by the instrumentality of the heathen. Accordingly, בְּיוֹם עֵנָן belongs to the immediately

preceding relative clause אֲשֶׁר-נִפְצָעוּ, a connection which is usual.—The rescuing, delivering out of, whereby the inspection of the flock accomplishes the kind of salvation indicated, presupposes in the general: a dangerous position,—in particular: imprisonment, servitude, oppression, tyranny, etc. That it was to be out of all the places, etc., besides being in accordance with the preceding figure (ver. 6), arises from the form of the salvation, which is represented as primarily a gathering (ch. xxviii. 25), especially a bringing back out of exile to the land of their home, as is shown in Ver. 13 (Ex. vi. 6, vii. 4, 5; Acts ii. 9-11). Comp. also ch. xi. 17; John xi. 52. But at the same time, as Hengst. has said, "other glorious gifts and benefits, which, however, all pointed forward to the true fulfilment, and called forth desire for it," are indicated by: **and feed them** (וְרִעִיתִים).—Ch. vi. 2, 3.—**And in all the**

dwelling of the land are, primarily, all the parts adapted for occupation, for inhabiting; might not הָאָרֶץ, however, have a farther reference?

Ver. 14. An explanation is here given of the "feeding" by Jehovah with regard to the fodder (מְנוּחָה), to which also נִהֵם corresponds, but, at the same time, with reference to lairs, reposing, resting, dwelling. It lies, besides, in the thing itself that the pasture-ground was, at the same time, a lair and resting-place, fold, Ps. xxiii.; Song i. 7.—בִּנְהָרֵי מְרוֹם, PHILIPPSON: "upon the mountains of the height of Israel;" comp. at ch. xvii. 23, xx. 40.—Ver. 15. A bringing together of what has been said in both respects; comp. on רִבְכָּה, ch. xxix. 3; Ps. xxiii.

Ver. 16. An explanation is here given, and in contrast to the denounced faithlessness (ver. 4) of

those who had hitherto held the shepherd-office, of the "feeding" as that is understood by Jehovah, of a much more internal nature, and indeed with an eye to right and righteousness. As the contrast in **strong and strengthen** (comp. for that Luke xxii. 32) may of itself indicate, but as the words: **I will feed it with judgment**, put beyond doubt, and the sequel shows, the feeding by Jehovah is also a judging, which does not mean simply a right dealing, or treatment according to right and equity, but involves, as we shall see, a separation. With judgment is sufficiently explained by the: **I will destroy** (אֶשְׁמֵד)—Ps.

xxxvii. 38; comp. also ch. xiv. 9; Luke i. 51, 52. The ironical turn given to the אֶרְעָנָה (the suffix does

not relate to the flock) may easily be understood from the visible antithesis to the: "and with rigour have ye ruled them, and with oppression," in ver. 4; comp. also the distinction between הַשְׁמָנָה and הַחֲזָקָה in the comparison with הַבְּרִיאָה in ver. 3. The Chaldee paraphrase interprets: "godless and sinners," while the Vulg. translates: *custodiam*, as does Luther also, as if it had stood שְׁמֵר. Comp. also Rev. ii. 27; Ps. ii. 9.

Ver. 17. As a confirmation of the sense put upon the last part of ver. 16, this verse introduces by way of contrast the (remaining) flock: **And ye, My flock**. The officials are with ver. 10 discharged and gone; the persons concerned can therefore only come into consideration according to their personal qualities, not according to their official rank; consequently, as one sheep merely with another, in other words, as "fat" and "strong," or such like (Deut. xxxii. 15). Hence the: **Behold, I judge between sheep and sheep**, explains the: "in judgment," of ver. 16 as a judgment between one kind of sheep and another, individual members of the flock; therefore, that לִשְׂוָה expresses the judicial separation in regard to those previously named fat and strong, and עֲתָרָה (עָתַר, to urge, push; the he-goat עֲתָר, properly: "pusher") לְאֵילִים is an enlarg-

ing apposition. HITZIG: "against the rams and the he-goats." Beside the pushing and pressing (ver. 21) there sounds distinctly forth the leading and guiding of the flock; so that the older expositors were right in thinking of the shepherds in ver. 2, yet not in that character, but simply as individuals. (As, in another respect certainly, the Servant of Jehovah, the Deliverer, is represented as a sheep, as a lamb (Isa. liii. 7), so in Ezekiel are the destroyers.) The fat and the strong among the sheep are therefore regarded as like the rams and he-goats, and placed on the one side—the situation, therefore, not at all so dissimilar to that in Matt. xxv. 32, as Keil repeats after Hitzig, who merely gives this explanation: "The separation of the sheep from the goats in Matt. xxv. 32 has nothing to do here." As belonging to the sheep-flock, he-goats and rams are also, in the general sense, sheep (small cattle), and they are expressly so called in the words: "between sheep and sheep"; but undoubtedly sheep and sheep (ver. 20) forms a distinction, namely, that those which Jehovah designates His are not like the he-goats and rams,

from which He sets them apart. They are certainly not, as excellently remarked by Kliefoth, "represented as the righteous and innocent, but they are called the strayed, the driven away, the wounded, the weak: but they are the penitent, who hear the voice of God; therefore will He first seek them, and bring them back, and heal and strengthen them, but afterwards also will redeem them from the oppressions which the others, the he-goats, have exercised upon them." According to Hitzig, these latter are with the fat and the strong "the rich and noble, who in manifold ways wrest from the humble by force and rigour their worldly goods." But Kliefoth quite rightly: "a poor man can just as well be a he-goat as a rich man a sheep." Only with the poor man the sphere is very limited; while for the rich and noble, power and the right to exercise it sit upon the very rim of their cradle. The "robber-knights," as Hengst. calls them, are born in castles. The haughtiness, however, engendered by fatness and the misuse of their resources is to be taken into account. "David, even upon the throne, designates himself poor and needy" (HENGST.). The thing referred to, therefore, in the case of the rams and he-goats, is the wickedness which exhibits itself as violent procedure in superior positions of life. "God procures for the suffering sheep justice against the malicious" (HENGST.).—Ver. 18. The unjust behaviour of the one portion toward the other is here exposed. HENGST.: "The address extends to the tyrants of the future"—that is, to the Scribes and Pharisees of our Lord's time, whom it exactly suits.—Comp. on **הַמְּעַט מִמֶּנּוּ**, ch. xvi. 20. Are ye not

content with your own enjoyment, but must ye also disturb that of others! Thus fatness and strength might have enjoyed themselves at smaller cost. (Rev. iii. 17!) But now, as they left over to no one what they would not or could not use as pasture, but wantonly trampled it under foot, so did they also with respect to drink. **וַיִּשְׁקוּ**,

from **שָׁקַע**, ch. xxxii. 14, "sinking of water,"

is commonly interpreted as: "water clarified through sinking," so that the clarifying is rather the main thing, the impurities have gone to the bottom. HENGST.: water of sinking, settled water; interpreted by Hitzig as: water on the ground, to be found at the bottom—that is, the coolest water. But as **רָמַל** (promiscuously **רָמַס**, ch. xxxii. 2)—by treading with the feet to make confused and troubled—shows, what perhaps most readily suggests itself is, that the water which was sunk, which had become little, and so threatened want, they in their wickedness had made undrinkable. (Luke xi. 52!)—Ver. 19. **וְהָאֵתְנָח**, with Athnach! Is this right!—Ver. 18.

Ver. 20. To them applies, according to ver. 17, to the last mentioned, the flock of Jehovah, and not to the evil and good together,—to the one for terror, and to the other for comfort (ROSENEM.).—Ver. 11.—**בְּרִיָּה** only here, with the view probably of distinguishing from ver. 3 (comp. at ver. 16). Usually **בְּרִיָּה** is read for it, also **בְּרִיאָה**.—**רָחָה**, to be thin, impoverished (comp. Mark ii. 17, xiv. 38; 1 Cor. ix. 23).—Ver. 21.

Here follows an address to the others, as ver. 18 does on ver. 17. The point of view is not, with Hitzig, to be confined to the pressing of a flock to the fountain. Comp. at vers. 4, 5 (Jer. xxiii. 1, 2).—Ver. 22. **וְהָרְשָׁעִי**, more general and comprehensive than **וְהַצִּדִּיקִי**, vers. 10, 12.—Ver. 8; vers. 17, 20.

Vers. 23-31. *The Servant David.*

The and here gives the immediate sequence, without indicating anything remarkable in what was coming, as this indeed formed the abiding anticipation of the religious thought of Israel; so that since here the removal of the offices and the judgment upon the persons has been effected, he who was now to be looked for must at length come,—the course of events has plainly reached him as the last member in the series, according to which the: "I raise up" (**וְהָקִימֹתִי**), will have to be understood. No special forthcoming effected by God for the good of Israel, as in Deut. xviii.

15 **וְיָקִים לִּי**, in the more peculiar might and grace of the Spirit, but simply the official (mediately divine) appointment of the shepherd in question is announced, although with a reference to 2 Sam. vii. But what is said there at ver. 12, **וְהָקִימֹתִי** ("I will set up thy seed"), was

in ver. 11 illustrated beforehand by the: "I commanded to be over My people" (**וְצִוִּיתִי**), said with respect to the judges. These, therefore, appear as only provisional arrangements, as temporary, through God's command interjected into the disorder for putting an arrest on the same, while for the seed, of which ver. 12 speaks, a permanent introduction and settlement was to be made. In spite of this diversity in the use of **וְצִוִּיתִי**, however, there lies nothing in **וְהָקִימֹתִי** to suggest

the fable of the Gilgul, as was done already by particular Rabbins, and recently has been resumed by Strauss, Hitzig, and others. At all events, Ezekiel would have expressed himself otherwise, if we were here scientifically to find the exegetical idiosyncrasy of a corporeal return of the historical David, by a resurrection from the dead. It is a desperate consolation, such as could have been imagined by no good exegetical conscience, to feel obliged to refer for such like fancies to Rosenmüller—even to the Zoroastrian doctrine of the return of the Paschutan.—On **רָעָה**, see the

Doctrinal Reflections to our chapter. — **אֶחָד** signifies here certainly not "one," one generally; also it can scarcely mean "only," and has nothing immediately to do with the union of the two kingdoms under his sceptre, because there was nothing said of this previously; but the contrast is with the former shepherds and the sheep of the flock scattered through their guilt—this manifoldness on the one side, on the other has set over against it the oneness of this shepherd, who is the complex embodiment of shepherd watchfulness, as of all the duties of the shepherd office,—the divine realization of the idea of all that is involved generally in the nature of

the office, as service toward the community for the sake of God, as sacred service in behalf of God's people. [KLIEFOTH: "This shoot of David comprehends in his one person the whole shepherd-offices of Israel, and fulfils them; they are to be done away with him, but no other king over the people of God shall relieve him."—On account of the com. gen. of the "flock," the fem. alternates with the masc. in the suffix.—He comes to his destination as a shepherd through the: and he feeds; the name is realized in his doing, with a reference to David's former life and procedure; see Ps. lxxviii. 70, 71.—My servant David, who, on account of his attitude of obedience as Jehovah's servant, showed himself to be one peculiarly fitted for serving the community, over which he was placed officially for the performance of such service, namely, as His servant not only chosen by Jehovah (objectively), but also called, but also anointed, but also in every way confirmed. As David "after the flesh," so My servant "after the Spirit" points back genealogically in connection with the dynasty. There will be a Davidic person, and he will be in accord with the kingly pattern of David, so that Jehovah's servant David will revive in him to the consciousness of every one. Therefore, in fact, a return of David, and indeed in the seed of David (Jer. xxiii. 5); therefore also different from the return of Elias in John the Baptist. Application is to be made to Christ, but to derive the exposition of the words from this presently fails, as when Kliefoth interprets "My servant" thus: "because he, as God's instrument, will accomplish what is written in vers. 11-22." One must be at home in the style of representation which is given throughout Scripture of David, but more especially in the prophetic style of representation concerning him, in accord also with the pregnant prophetic self-consciousness which discovers itself in his own psalms, in order rightly to understand these and similar descriptions of the Messiah. See the Doctrinal Reflections on the chapter, and comp. Hos. iii. 5; Jer. xxx. 9, xxiii. 5; Luke i. 32, 33. Besides, the respect had to the fundamental passage 2 Sam. vii. itself leaves no doubt as to the proper understanding.—How much the comprehensive ideal, just because figurative, notion of the shepherd preponderates, is clear from the expressly and intentionally repeated: He will feed, etc. (Rev. vii. 17).

Ver. 24. When it is said in 2 Sam. vii. 14, in reference to the immediate posterity of David: "I will be a father to him," there is here what corresponds to it in the words: And I, Jehovah, will be to them a God. Comp. ch. xi. 20. "Father" to him, "God" to them, as the Father of our Lord Jesus Christ is our God. In like manner: and My servant David points back to 2 Sam. vii. 8, where this appears in the form of an address, along with the promise there given; but נָגִיד is there, while here נָשִׂיא is used.

That through the government of David Jehovah was going to be in truth the God of His people Israel, etc. (KEIL), is not expressly said, but the grand ideal, the eternity of the Davidic elevation and loftiness, is certainly set forth (2 Sam. vii. 13, 16; comp. Eph. i. 22). But that Jehovah is He who thus speaks must dispose of all opposition from the present aspect of things.

As the whole service of David the prince in

their midst is appointed for the salvation of the people, there is expressed in Ver. 25 the establishing for them the covenant—that which always, when so peculiarly said in the technical phraseology, proceeds from the Highest in relation to the lower, that is, from Jehovah (Jer. xxxi. 31 sq.). The reason is, that the in itself ambiguous notion, yet corresponding to the covenant-relation originally in like manner established by God, manifests itself for the people as a revelation of such relationship, namely, as an attestation of offered grace, presenting itself, and giving assurance of God's readiness to enter into fellowship with men. Comp. at Isa. lv. 3 (Heb. viii. 10; Acts iii. 25).—Covenant of peace (Isa. liv. 10), since in consequence of the covenant relationship of God there is guaranteed to the people this security, happy condition, salvation (Rom. xiv. 17), of which the "ceasing of evil beasts" symbolizes the negative, and "the dwelling securely" the positive side. Comp. Lev. xxvi. 6 (Hos. ii. 20 [18]). According to Hāv. and Hengst., the evil beasts are the hostile human potencies (ver. 5), and the driving of the heathen world from its hitherto domineering position must be meant. According to Hitzig, the public security in the land is pledged. But security (לְבֶטָחָה, ch. xxviii.

26) the wilderness itself must have offered to those dwelling in it, which is sufficiently explained by the parallel בְּתִקְוָיִם (Qeri: בְּתִקְוָיִם), surrendering themselves carelessly to sleep in the thicket of the woods. [Hāv. finds an allusion to Solomon's time of peace and blessing; but Kliefoth a literal return of the paradisiacal state after a materialistic manner.]

Ver. 26. To the *personelle* (them) are annexed, in a local form of expression, the *environs*, by which, therefore, could not be meant men, with reference to the image of sheep, or the adjacent places for the persons inhabiting them. But the prominence given to My hill, that is, the temple-mount, or, with reference thereto, Jerusalem (Isa. xxxi. 4, x. 32), carries over the representation of the people's associates to the land. Comp. also ver. 14: "And on the mountains of the height of Israel." The words: And I give . . . for a blessing, chiming in with Gen. xii. 2, could not possibly (as Coccei and Hengst. suppose) allow of our interpreting "the environs" as meaning the heathen joining themselves in the time of salvation to the old covenant-people (ch. xvii. 23, xvi. 61, xlvii. 8), which is quite remote from the connection here. "And thou shalt be a blessing," in Gen. xii. 2, is certainly explained thus in ver. 3; but here the expression: to "give for a blessing," as the immediately following explanation of "rain in its season" shows us (Deut. xi. 14; Joel ii. 23), adhering to the preceding reference to the land, will mean probably more than to bless. Yet still nothing essentially different, though giving utterance to it in a very marked manner.—The people shall be bodily a blessing through their land, to which Jehovah's hand of blessing will mightily testify; hence showers of blessing (which mediate the blessing, in distinction from ch. xiii. 13; Prov. xxviii. 3; comp. also Deut. xxxii. 2; Isa. lv. 10, 11; Rom. xv. 29; Eph. i. 3)—shall be so primarily on no other account, but simply for their own experience and their own personal enjoyment. But comp. ver. 29. [Rosenm. brings

to remembrance how far superior Palestine was to Egypt in regard to such blessings of the material heavens.] Accordingly, Ver. 27 continues and portrays (comp. Lev. xxvi. 4) the fruitfulness thence arising in the field and land, in order presently to come back to the inhabitants settled again upon their home-soil—on which comp. ver.

25, ch. xxviii. 25, 26. —עַל (from עָלָה, to join, make fast, bind) is generally the yoke of draught-cattle, in order to fasten them together or to the plough. כַּפּוֹת are the two ends of the cross-piece of wood which forms the chief strength of the yoke; hence in ch. xxx. 18 = yoke. The cross-piece of wood laid upon the neck of the animal was fastened by a cord or thong to the pole of the plough, and passing under the neck of the animal (see Delitzsch on Isa. lviii.). As the allusion to Lev. xxvi. 13 and what follows here will show, it is to be understood figuratively—not in general of the endurance of sufferings, but specially of slavery, as in Egypt formerly, which should be broken. For parallel with בְּשִׁבְרָה

stands הַעֲבָדִים בָּהֶם and הַעֲבָדִים (Ex. i. 14), of the laying on of slave labour. עֲבָד with כֹּף is to work with or through any one, so that the working stands out in him, he appears purely as an instrument (Matt. xi. 28, xxiii. 4; John viii. 36; Acts xv. 10; Rom. viii. 2; 2 Cor. xi. 20; Gal. ii. 4).

Ver. 28. Comp. vers. 22, 8.—Vers. 25, 8 (ch. xxix. 5).—Lev. xxvi. 6; also Micah iv. 4. Those whom they are said, in the preceding verse, to have served, are therefore the heathen, and the two other promises resume again the same two sides as ver. 25, while the words: and there is done to make them afraid, portray still farther the secure peaceful rest, almost reminding us of the opposite picture at the close of ver. 6.—Ver. 29. And I raise up for them is parallel to ver. 23; the promise there begun in these terms reaches here its conclusion, for the whole of what has gone before relates to one and the same Messianic character.—According to Hitzig, מְנַחֵם

can only mean a plant-place or ground; the plant-land should become to them for renown; what they planted should grow and prosper so as to be a glory for them. According to the older style of exposition it is the "plant," Isa. xi. 1: the Sept. and others read with it שָׁלֵם. Simpler, certainly, is the rendering plantation (agreeably to ver. 26 sq., and as at ch. xvii. 7), and it is also explained by the: "no more sweeping away by hunger," etc., by reason of the fruitfulness of the country, and in contrast to the state of destitution mentioned elsewhere (ch. v. 12, 16, vi. 11, 12). So, too, לֶשֶׁם (for a name) has its explanation in their having no more "to bear reproach from the heathen." [The exposition which, by a reference to Gen. ii. 8, 9, would understand it of "a renewal of the paradisiacal plantation" (HENGST.), is far-fetched, there being nothing in the connection for it; nor can it be understood how such a renewal, under comparison of ch. xxxvi. 29 sq., would consist "in the rich distribution of harvest blessings." According to Kliefoth, the plantation, like that of the first paradise, must be the suitable thing for holy men.] In-

stead of the contempt with which the heathen scoffed at the fallen, prostrate, ruined condition of the people, those same heathen should now be convinced, from the blessing upon Israel, that the children of Israel, those who really were such, were also in reality the blessed of the Lord. Hitzig merely: it should no longer be said among the heathen, "The Israelites are hunger-bitten, they have nothing to bite and chew." Comp. on the other hand, Matt. v. 6; John vi. 27, 35; Rev. vii. 16, 17; Matt. xiii. 43.

Ver. 30. Jehovah will be their God, and as such will be with them, will show Himself to be such toward them (Rev. xxi. 3). To this corresponds the other side of such a relationship, indicated by: My people, as also by: the house of Israel (2 Cor. vi. 16).—Ver. 31. This verse does not, of course, mean that what was said of the flock has its application to men; but rather is it God's design to testify that His promise in respect to both sides, as well what He is to them to whom He gives it—therefore against doubt and feeble faith—as what they are taken for by Him, and so equally against all undue self-exaltation, keeps in view Adam, the man, or: men, which also fits in exactly with the immediately preceding designation of the people as: "the house of Israel."—וְאֶתְּנֶנּוּ, comp. ver. 17.—Flock of My pasture (Jer.

xxiii. 1; Ps. lxxiv. 1); not: "which I tend" (Ges.), but because Jehovah had given Israel the fruitful land of promise for a pasture-ground. The exposition of My people by men, and still more the repetition, notwithstanding that, of: I am your God, entirely corresponds to the character of the second main division of our book, to the prophecies respecting God's compassions toward His people in the world (Ps. xxxvi. 8 [7]), and the rather so, if, with Hävernick, the fundamental prophecy in relation to what follows is to be seen here.—That the Sept. should have omitted אֶתְּנֶנּוּ is not to be commended, although the Targum and the Arab. translation have done the same. The Syriac, however, has retained it, and it is scarcely to be explained how it should have been brought in, where (after ver. 30) the solemn remark, that not real sheep and goats were meant, would have to be called more than superfluous and flat. HENGST. translates: "And ye are My flock, My pasture-sheep are ye men," etc.; KEIL: "And ye are My flock, etc., ye are men"; HÄV. explains: "Indeed ye, who are called to what is so great, are weak creatures; but where the Lord acknowledges to men that He is their God, He is strong in their weakness; no glory is too great that it might not come to be manifested in them." Kliefoth, who finds the translation of Hengst. against grammar, and calls Hävernick's exposition a superimposed one, carries forward his misunderstanding of the paradisiacal reference: those belonging to the people of God would, through the Branch of the house of David, be as Adam was when he received from God this name after creation. J. F. Starck, with an emphasis on the general grace: "And ye, etc., ye men, I am your God." ["And ye, My flock, My pasture-flock, men are ye, I am your God."] There is evidently an emphasis on men: "men are ye, remember your place, you are merely human; but remember, at the same time, that I am your God; so that without Me nothing, but with Me all."—P. F.]

DOCTRINAL REFLECTIONS.

1. We should admit, on the one side, that the term "shepherd," as is also so natural from the fulness of the references which the image includes, has application to the guiding of the people in general, consequently to every office of that nature; yet we should not deny, on the other side, that "shepherds" especially and primarily signified "kings." Only the rendering of the word by "overseer," and in particular when the overseers or elders of the exile come into consideration, is very wide of the mark. However, the notion also of civil magistracy, which Hengstenberg attributes to the shepherds as kings, is an abstraction which is not appropriate to the image. In relation to the theocratic people primarily, in which relation we must seek for the more immediate reference of the biblical expression "shepherd," the feature of leading will naturally assume the more prominent place, as it does in John x. 3 sq., which gives us an interpretation from the fulfilment of what is contained in this chapter. That the shepherd is the leader finds, then, its culmination in the protection, which the giving of his life for the flock provides for it, John x. 11. The other features in the image do not therefore fail; they only fall behind the one more peculiarly brought out, such as discipline, tender care, which belong to the spiritual import of the image (comp. John x. 9, 10). The prophetic or teaching office is therein expressed, as in the self-surrender of the shepherd for the flock the priestly office is indicated. The notion of the "shepherd," accordingly, comprises generally the official form and representation of the Old Testament theocratic life, and likewise pre-eminently the kingly office, giving prominence to the kingly government (pp. 23, 24), as is the case with the Messianic idea under the Old Covenant, with that of "Christ" under the New Testament, so that "shepherd" and the "anointed" come near and mutually supplement each other. In the Messianic character of the shepherd, there comes out, along with the relation to the theocratic people, the other relation, that, namely, to Jehovah, the Lord of theocracy, according to which the shepherd appears as the representative of Jehovah among His people. If in this respect Messiah is the term for the relation in question as regards equipment, or internal power of the Spirit, so in that of "shepherd" there is given, we might say, the fulfilment, the realization of the same relation by means of a corresponding government. On account of what they had not done, the shepherds of Israel are manifestly the unrighteous, the wicked ones. On account of that which He does who makes Himself known in John x., He proves Himself to be the Good Shepherd. But as there the Jews (John x. 20) supposed Him to be actuated not by the Spirit of the God-anointed, the Messiah, but to have in him an evil spirit (*δαιμόνιον ἔχει*), so they misunderstood also His unbosoming of Himself on that occasion as the Shepherd, and turned away from Him.

2. "In this chapter" (says Cocceius) "the office of shepherd is taken from the shepherds of Israel, and promise is made of the kingdom of Christ, the Chief Shepherd. The shepherds of Israel are of a threefold order, Zech. xi. 3, 8. The three shepherds there are *vigil*, *et respondens*, *et offerens*

munus (Mal. ii. 12); that is, elder, prophet or doctor, and priest. They are called 'gods,' but in Ps. lxxxii. 6 sq. their abolition is pronounced. Therefore the apostle, 1 Cor. ii. 6, says of the princes of this world, that they are come to nought."

3. "The prophecy in ch. xxxiv. is kept very general, and does not connect itself closely with specific occasions and circumstances, hence admits (apart from its typical bearing on the experiences of Israel, outward and spiritual) of manifold applications to all states, churches, families; and with justice, for it is really designed for all that could be named figuratively shepherd and flock, like a mathematical formula which expresses a law that may be applied to innumerable cases" (SCHMIEDER).

4. From the second verse of this chapter the Lord Jesus appears to have quoted the repeated "woe" against the Scribes and Pharisees (Matt. xxiii.). The application to these throws light specially on the days of Christ, but generally on the period subsequent to the exile. The hierarchy, as it appears in its antagonism to Christ, is the final degradation of the theocratic officialism of Israel. Prophecy ceased with Haggai, Zechariah, and Malachi. In its place, as the characteristic appearance of Ezra shows, and as fabled also by the Jewish traditions of the "Great Sanhedrim" and the "Great Synagogue," came the learning of the Scribes. As it was already with the three last prophets in relation to the earlier prophetic office, so also did the princely dignity of Zerubbabel stand related to the Davidic kingdom of former times. Zerubbabel was leader to the returning captives, and was appointed royal governor over the new colony, in which his character as a born prince of Judah was lost sight of. Although he stood as governor directly under the Persian kings, still the Persian governors in Samaria were instructed to keep their eye upon his administration. What, however, in his appointment by Cyrus, carried, according to the Jewish mode of contemplation, a specially royal, that is, Davidic aspect, presently again fell into abeyance with the person of Zerubbabel. On this account alone the application by some of ver. 23 to Zerubbabel is shown to be untenable. None of Zerubbabel's sons succeeded him as governor. If from the time of Nehemiah's death the post of provincial governor gradually disappeared, as is with much probability supposed, then, for the purpose of taking the oversight of civic affairs (and of any other kind of oversight we know nothing), only the office of the high-priesthood remained, the history of which henceforth became a very worldly one, full of ambition and crime. The Maccabees united with it the dignity of military general; afterwards, as conferred upon them by the people, a hereditary principedom, over against which the Sanhedrim, which had meanwhile been constituted, and was under pharisaical-priestly influence, strove to maintain its position; and then at last the title of king. That the dignity of high priest as combined with princely rank, especially when the prince was a Sadducee, formed a kind of caricature of Pa. cx. 4, does not hinder on the other side the noting of an important feature therein with regard to Christ; just as in the resolutions of the people and their counsellors there is apprehended, with a clear consciousness, the future

appearance of a faithful prophet (1 Macc. xiv. 41). The dissolution-process now indicated of the theocratic offices in Israel after the exile suffices for the chapter of Ezekiel before us.

5. Israel, as remarked by Beck, "should, amid the tumult of desolation and the luxurious forms of development of the God-forgetting worldly nationalities, have stood forth as a strictly separate sanctuary of God, to which not the present, indeed, but so much the more certainly the future belonged; and even the falling away from this simple isolation of the whole state-economy justified its real wisdom by means of the desolating results that ensued." "A many-membered organism of law, like a comprehensive ring, encompassed the whole individual and commercial life, woven into the elements of the world's fellowship, while the more determinative arrangements of the outward natural life, of the reckoning of time, of the physical and social human life, were consecrated as serviceable organs for the establishment of a pious fellowship with God, of a righteous ordering and wholesome direction of the life." It was "an externality," but "no hollow-surface existence ending in itself; rather a vessel and framework of a spiritual inwardness of being, destined to future development, and bearing this in itself in a manner pregnant with promise." The proof of this is specially furnished by prophecy, whose foundation was already laid among the fathers of the Israelitish people, which came forth into peculiar external activity under the constitution of the Mosaic economy, and at last assumed formally the place of an order in the State. Hence its cessation was pre-eminently a mark of the time, as being that of the approaching advent of Him whose Spirit was in the prophets! Were but the whole people of Jehovah prophets! was the wish of Moses (Num. xi. 29); expressing as regards Israel the design of prophecy, and at the same time with an eye toward the Pentecostal future. Still more, however, was this import involved in the priesthood, which was no caste foreign to the people, but rooted in a brotherly stem of the same, giving promise of a priestly position to the whole of Israel, with corresponding fulness of obligation to duties of service. So close and inward, because a service rendered to the whole, and springing out of its innermost idea, was the relation of these offices in Israel to Israel itself, that their unfolding and Israel's unfolding overlap each other, are congenial. The destination of Israel to the kingdom lies enfolded in Ex. xix. 6 (Rev. i. 6), although in what is merely the outward governing power of one, the civic subordination of the others may come more prominently out. The full prospect for the future looks toward those who are without, to the heathen nations, the world.

6. What "the servant" Moses (Heb. iii. 5) represented individually for the whole theocracy, this found its representation as regards Jehovah's supreme authority in the entire community in David, who, as "servant of Jehovah," takes up into himself "the servant Moses," as prince in Israel represents the divine supremacy.

7. So much has the being "without a shepherd," ver. 5, become the case with Israel, that by the extirpation of the Good Shepherd through the bad shepherds of Israel, the scattering of the people has become complete; and certainly also the

gathering of the true Israel has been fulfilled. Comp. on this Zech. xiii. 7; Isa. liii. 6; 1 Pet. ii. 25.

8. Maintaining their position over against the world was "the one thing needful" for Israel as the people of God; so that the gathering through Christ, as on the one side it was restitution in conformity to the ideal of Israel, so on the other generally it was for them the condition of life, life's deliverance. Thus Israel lives on still, not merely as to its character as a people, while the other peoples of antiquity have historically vanished, but the idea of Israel as a people is in Christ the idea of humanity.

9. "God's will has from the first been directed to the object of gathering a new humanity out of the world, of a people of God out of all peoples; and the choosing of Israel as the people of God was only a first provisional step toward the accomplishment of this will: God gathers Israel to Himself as His people only for the purpose of gathering through their instrumentality a people from among all nations. But now it seemed, in the days of Ezekiel, as if through the scattering of Israel, as those in whom for the time being the people of God appeared, the collecting of a people of God had been abandoned and become impossible. To that, however, it could not be allowed to come; and in the text, which is quite general in its terms, there is embraced alike the bringing back of Israel from exile, the gathering of the Church of Christ by means of His word, and the final gathering of the children of God out of the world generally, as certainly as the matter itself belongs to the formation of a new humanity (KLIEFORTH). The fourteenth verse is by the same expositor similarly explained in a quite general way, though he has a spiritual and external addition of this sort, that "the future return of the converted Jews to their land" should be taken into account.

10. The ceasing of the offices in Israel is not simply, therefore, a historical fact, a ceasing of life-forms that once existed, but it is the emptying of those forms in the spirit, and consequently in respect to truth. Office-bearing of the kind that belonged to Israel can no more be found in Christ; so that all churchism which would turn back to lay hold of that, or even look aslant toward it, merely (as statecraft also with respect to the kingdom) surrenders its Christianity, or places it in question. What the official constitution of things in Israel signified, has its correspondence in the anointing with the Spirit for all Christians, 1 John ii. 20, 27; Rev. i. 6. What is called "office" in Christianity can only be ordinances as to service, or *χρησιμα*, Rom. xii. 6, or the powers that be, which are ordained by God (Rom. xiii.).

11. (Religion falls radically into the three distinctive actings of the three offices, beginning with a prophetic function as the knowledge of God and manifestation of God, maintaining always a high-priestly relation toward God in the spirit of consecration and surrender to Him, and perpetually unfolding its kingly character by the renewal and enlargement of soul in God, and a walk in God's freedom and power. After P. Lange.)

12. Upon the judging between sheep and sheep Hengstenberg remarks that "the main fulfilment here also is to be sought in Christ, whose govern-

ment and secret yet powerful guidance permits no tyranny and injustice to endure." "A principal phase was the decision between the synagogue and the Christian church." "But that this judging goes through the whole history, that we have to do in it with a true prophecy and not with a patriotic phantasy, appears from a comparison of the existing Christian world with that of the heathen and Mahometan, and also with the Old Testament judicial relationships. Since the appearance of Christ, there has been at work a reforming agency among the people of God."

13. "A rich man in Scripture is not one who has many goods, but whose heart clings to what he possesses, so that it ceases to be for him something accidental; while a poor man is he only who knows and feels himself to be poor, who is so not merely in an outward respect, but in spirit also—in his consciousness" (HENGST.).

14. The introduction of David, as already remarked in the exposition, without anything farther or particular, confirms what is stated by Hengst., that "the Messiah, the glorious offspring of David, had in the time of the prophet been for long a lesson of the Catechism." David, however, according to his personality in sacred history, not only appears as the readiest thought when a shepherd is the subject of discourse—though certainly the shepherd-state with him is so entirely his style and manner, that from being the shepherd of a flock he became the shepherd of Israel (Ps. lxxviii 70; 2 Sam. vii. 8)—but also, in an especial manner for the promised gathering of the flock, he suggests more than any one else who might be brought into consideration, since through him the tribal supremacy of Judah, toward which even in Egypt the hope of Israel was directed (Gen. xlix.), effected that the tribes of Israel, which had been in a state of division, should unite, and remain together for the glorious kingdom of Solomon under its ascendancy. Much more, however, does the personality of David bring into view and represent in relation to the Messianic idea—viz. that he, the anointed of Jehovah, and the king who had been raised up from a low estate, was after God's own heart, himself possessed of the prophetic Spirit (Acts ii. 30; Matt. xxii. 43),—one who manifested earnest desire and love for the worship of Jehovah, by invigorating and supporting both it and the priesthood, as well as in his psalms, and by the building of the temple, which originated with him. There was then provided, as Beck says, "the substratum for a new aspect of salvation, and there was opened up by the promise a new mental horizon in the seed of David, who was chosen for an abiding reign of peace, and for the building of God's house, and upheld with perpetual experiences of Fatherly grace, and that even amid chastisements for sin, and in the everlasting continuance of David's house, kingdom, and throne (2 Sam. vii. 8 sq., xxiii. 1 sq.; Ps. lxxxix. 30, 37 sq., lxxii.)." To the idea of a ruling power, which was contemplated by Moses, there was added the dynastic in the case of David, who became the founder not only of a kingly dynasty, but of one through which the kingdom of Israel was to reach its highest culmination. The entire image of the people's shepherd, which expresses the divine title of this dynasty, stretches so manifestly beyond all the individual rulers belonging to the Davidic line, that "for the re-

ceiver of the promise, David, said promise does not at all stand or fall with Solomon, the first member in the chosen line, whose conditional rejection rather appears not to be excluded by the divine favour promised inalienably to the seed, 1 Chron. xxviii. 9" (BECK). The individual members of the Davidic dynasty served in their working and suffering as offerings and harvests to future times; "their blossom-seasons were far from reaching the height of the ideal of their house—formed merely the foil for the more definite limning of the glory which glimmered through it (Ps. lxxii.); but, on the other hand, their periods of depression did not bring that ideal to destruction, only imprinted it more deeply in the heart, taking the divine grace and truth as a pledge for its realization (Ps. lxxxix.), and so left it over to the Son of David, in whom the image of the divine government and kingdom was concentrated, Luke i. 32 sq." (BECK).

15. In the Messiah the whole existence of Israel as a people is comprised, its organization as plastically working itself out through the theocratic offices; while, on the other side, salvation and blessing, which these offices had instrumentally to administer to the people, attained to perfection in His consecrated personality with an elevation, which is also indicated in the expression of ver. 24: "a prince among them." The parallel expressions in this verse: "Jehovah a God to them," and: "David a prince in their midst," serve for the form of the salvation and the blessing to be made good, if the one statement is taken as the theme, and the other as its exposition. A moral signification like Keil's: "pasturing in full unison with Jehovah, carrying out the will of Jehovah only," imports too little into this text, and the filling of it up by pointing to "unity of being with God," again, imports too much. To the theological judgment the relation will, perhaps, represent itself much as Ps. ii. does in respect to the sonship in its connection with the kingdom. In the psalm the theocratic temporal sonship is indicated, according to which mention is made in Rom. i. 4 of his being "determined to be the Son of God;" and in like manner, here in Ezekiel, it is only the realization of the promised salvation and blessing, as it is suggested by the covenant-relation of Jehovah to Israel, which can immediately come into consideration. The verses that follow bring into notice the grace of the covenant; the covenant graciousness manifests itself, according to ver. 24, in the David-Messiah, as the one who generally was to prove the covenant of Jehovah to be an abiding one with His people, and in particular the eternity of the kingdom of David. If the: "I have begotten thee," in Ps. ii. 7, seems to import more than: "I appoint (or raise up)," here, the expression in Ps. ii. 6: "I have anointed" (נִסְכַּחְתִּי), does not indicate more

(comp. at ch. xxii. 30); and both expressions in the psalm, like the one here (הִקְדַּשְׁתִּי), refer to 2 Sam. vii., where the decree (חֵן) in Ps. ii. 7 is obvious: "I will be to him a father, and he will be to me a son" (ver. 14). While He is so called there on account of the unceasing filial relation to the divine favour, of course in connection with the promise of an eternal sovereignty, with Ezekiel, vers. 23, 24, it is the latter only which

has a place, an everlasting principedom of David, the divine ideal of His sole governmental personality. In another light, however, will the parallel-membered passage of ver. 24 appear to us, if we add in thought the: "Behold I" (הִנֵּנִי), which is so expressively repeated

(vers. 11, 20). In that case Jehovah Himself will have to be thought of as present in this David. If in the term "shepherd" a reference is made to the circumstance that David was literally such before he became king, so by the designation "servant" David, which likewise is twice used with emphasis, a relation is expressed, which Nitzsch characterizes as an Old Testament mode of describing "the religion of human life" (*System*, p. 187); since "the servant of God generally is the subject of the honour that comes from God, and as such is the chosen one, the one who is specially privileged, set up for the maintenance of the true religion in behalf of others, and actively engaged in doing so—nor merely a true and proved, but also an atoning, and finally a glorified human personality." Farther, there is now on both occasions used the epithet "My" servant, with all the more emphasis in ver. 24 as it is preceded by the expression: "I Jehovah", and there is to be compared the: "My shepherd," in Zech. xiii. 7, coupled with the words of explanation: "against the man that is My fellow." Indeed, as the whole passage from ver. 9 onwards is the self-manifestation of Jehovah, a divine background must form the gold-ground of the Messianic picture.

16. There is no need for placing any constraint on the מִשְׁכָּן of ver. 23; so much it quite naturally

implies, that although the basis of the "one" shepherd is the house of David destined to an everlasting continuance, and one can, with Hengstenberg, "understand by David the stem of David culminating in Christ, so that the fulfilment in Christ is not the sole, but only the highest, the true one," still a definite, and indeed a unique personality, an individual, is contemplated here—one who has not his like. Comp. Jer. xxiii. 5.

17. "The typical element in Israel's condition, or the prefigurative representation of the future spiritual life, of which Israel itself was more or less unconscious,—a representation which was called forth and animated by the essential principles of that life,—was, like the typical character of the Israelitish religion generally, the basis of prophecy" (P. LANGE, *Philos. Dogm.*).

18. Christ, "as the Anointed of God in the theocratic sense, the Messiah promised by the prophets," is "the true Servant of God in the law of the Spirit, whom the Old Testament Israel prefigured in the law of the letter, the richly Anointed of God, whose precursors were all officially anointed typical sons of Jehovah under the Old Covenant." "Jesus is the Christ, since His whole life was the discharge of a holy office." "Jesus has not merely in some sense the office of a Christ, of a God-anointed person devoted to the wellbeing of the world; He is the Christ Himself. Hence His office is designated as the absolute office, as the sum of all the offices inseparably connected with salvation; and it is at the same time declared, that His office first represented in full reality and completeness

what the separate callings in respect to salvation in the world could represent only figuratively, partly in a typical, partly in a symbolical manner." "As guiding organs of the Old Testament life, the theocratic offices were such also for the future divine-human life." "With the organic separation of these offices was connected the feature of their transitory character, their incompleteness. Hence the fulfilment of the religion in the person of Jesus was at the same time the fulfilment and completion of these offices. His life is, as the individualizing of the completed religion—absolute life from God, for God, and in and with God. Hence, also, must Christ comprise in His personality the three offices as a unity in their completed essence-form, and in the fundamental characteristics of His life they must shine forth in their rounded completeness" (P. LANGE, *Pos. Dogm.*).

19. "The dark caricature and counterpart of the prophetic activity of Christ or of the revelation in Him is the Jewish Talmud; the reverse image of His high-priestly function is the penal wandering of Israel throughout the world; and over against His royal administration and kingdom stands the demoniacal worldly-mindedness of the Jews, with its important results" (P. LANGE).

20. Upon the prophecy as a whole with respect to its fulfilment it may be said, that in its trichotomy the servant David, as the third piece, is the simultaneous discharge of the two parts that had preceded. Through Him has it come to an end with the offices of Israel (vers. 1-10); with Him comes the manifestation of Jehovah Himself as the shepherd (vers. 11-22). Now, if He who perfects Himself after this manner is the Messiah, then also everything that is essentially connected therewith must plainly be found in Jesus Christ. The appearance of the Son of God in the flesh, especially in the insight afforded into His mighty working by His resurrection from the dead, is so much the more the fulfilment of our prophecy, as this has in manifold ways been testified by Himself and His apostles. As in the exile and during the time that followed, till Christ, the dissolution of the theocratic offices in Israel as such (comp. ver. 4) took effect, so did the gathering of the people, in contrast to the scattering (ver. 5), by means of the return from Babylon, become a reality (ver. 13, and comp. Isa. xlv. 28, where Cyrus is called "My shepherd"). But the so strongly marked scattering of ver. 5 is only one thing; another is the wandering upon the mountains and hills (ver. 6), to which not the gathering effected by the return to their home corresponds, but feeding upon the mountains, etc. (ver. 13 sq., comp. also Isa. liii. 6), which had locally its fulfilment in Christ (Matt. ix. 36; Luke xv.), especially the distinctive characteristics described in ver. 16. In like manner, also, the judgment of separation exercised through the person of Christ within Israel (Luke ii. 34; Matt. xxi. 44) stands connected with what is written in ver. 17 sq.; and immediately thereafter the Messiah-David (ver. 23 sq.) is made distinctly to shine forth out of the prophetic representation. What is said, e.g., by Keil of "the twofold judgment of scattering along with the twofold gathering of Israel," as being in this prophecy "not distinguished, but thrown complexly together," has

been imported into it from another quarter. "That only a small part of Israel," as he says, "received the Messiah when appearing in Jesus as their shepherd," gave occasion not so properly for a new judgment of dispersion among all nations, as rather, we may say, that the Babylonish judgment was in consequence thereof confirmed for unbelieving Israel as such, and also completed. For Israel was still, at the time of Christ's appearing, in a state of dispersion among all nations, because scattered throughout the Roman world, so that even the gathering from Babylon must be referred to the advent of Jesus Christ, since thereby His birth in the City of David, as well as His resurrection in the place where He was crucified, after being loosed from the pains of death, and hence the turning of the promised land into a blessing after the manner indicated in ver. 26, were rendered possible. One must not say that the fulfilment of this prophecy had begun "with the redemption of Israel from the Babylonish exile," and still less that it began with the appearing of Jesus Christ as the Good Shepherd of the seed of David; but this latter appearing is the fulfilment, so that we have no other to expect, and the bringing back from Babylon to Canaan was merely its preparation; and the true understanding of this preparatory gathering as a gathering is to be sought in the Church of Jesus Christ, in the gathering of the Israel after the Spirit out of the whole world (John x. 16). If it "admits of no doubt" (KLIEFOTH), that what is said of the establishing of a new covenant in ver. 25 "has been already fulfilled by the appearance of the Lord in the flesh, and by His work," it should have given this intelligent expositor no further concern, as if the fulfilment of our prophecy could have "belonged entirely to what still is future." This prophecy, also, has not been fulfilled by successive stages, but the fulfilment through Christ only presents itself separately in Christ, while the Church of Christ lives the Messianic life of the Son of God in the world as His body. The "judging between sheep and sheep, the separating of the he-goats, the purifying of the people of God into a sinless community," wherein Kliefoth finds essential parts of the prophecy, which "belong even to the very close of time,"—all this comes into realization through the efficacious working of the Holy Spirit sent by Christ (comp. John xvi. 8; Rom. viii. 9)—does so onwards till the day of Christ, since as the Lord is the Spirit, so the Son of man has been appointed the Judge of the world. The delineation of blessing in ver. 25 sq. is in form taken from the land and the people, but so as to be emblematical of the kingdom of the Anointed. Yes, even "the formation of a new paradise, and the restoration of humanity to its condition of original innocence," does not lie in the text of Ezekiel, but in the exegesis of Kliefoth, who, with such a view of the meaning, cannot get the better of that Chiliasm which he opposes.

21. The characteristic manifestation of the Good Shepherd takes place when He calls His own sheep each by its name, while the sheep on their part hear His voice (John x.). Thus are they led out of the fold, the economy of the Old Covenant, after their state of wandering upon all mountains and on every high hill; and if Jehovah (Isa. liii. 6) lays upon Him the iniquity of all,

so He who in John x. 10 testifies that He came in order that they might have life, and have it more abundantly, says also in vers. 11 and 16 there, that He was going to give His life for the sheep.

22 "Christ had to come to them, first, as the teaching Shepherd; secondly, as the Shepherd that should give His life for the sheep, in order that He might set them free from the bondage of the law, and at the same time from their rulers; thirdly, He should Himself become manifest among them as Prince. Thus should the promise to Abraham, that God would be a God to his seed, become yea and amen.—The Sadducees and Pharisees troubled and corrupted to the sheep of the flock, who were obliged to hear them, the pure doctrine; whereupon Christ appeared, and healed the sicknesses of Israel, and gave Himself up to death for His sheep. This is the one period in the prophecy; the other period is, when Christ is given as a prince, quickened from the dead, raised to heaven, and before all Jerusalem anointed through the outpouring of the Holy Spirit on the apostles, when, by the preaching of the apostles, sheep was distinguished from sheep" (COCCEIUS).

23. After the import of the similitude upon Israel has been given in ver. 30, a still deeper thought is subjoined to this import, namely, the bearing of Israel on mankind generally. What of Israel attains to salvation does so not under the national title ("house of Israel"), which has been rendered obsolete through the new covenant, but simply as connected with "Adam," whose antitype Christ is (Rom. v.). Consequently, we have here the exposition of the people of the old covenant in relation to humanity at large.

HOMILETIC HINTS.

Vers. 1, 2. Corruption in the upper, the governing classes, those who give the tone and measure to society, carries along with it corruption among the whole people, and that not merely for a time, but for ever.—"It is a very honourable title to be called a shepherd, but to be so is a heavy burden, with much trouble, care, and labour" (STOCK).—"An entire tribe also of Israel, that guides the other tribes, and stands at their head, feeds the tribes of Israel, like a shepherd, 2 Sam. vii. 7. And there are many degrees of upper and lower shepherds, down even to single householders. So also in Christendom are all authorities, whether in the State, the Church, or the family, to be regarded as shepherds of their respective flocks, smaller or greater. Every pastor is really a shepherd in the biblical sense. The same person can, however, be at once shepherd and sheep, according as he has to discharge the office of ruling, or the duty of letting himself be ruled. It is also a matter of indifference through what instrument the shepherd governs his flock, whether by means of the staff or the dog, whether by the rod, or the sword, or the word. The schoolmaster, too, in so far as he commands, and exercises discipline, and governs the school, is a shepherd" (SCHMIEDER).—"Whoever would be a proper teacher must possess and manifest the true shepherd-faithfulness, must seek simply and alone what is Christ's, Phil. ii. 21" (STARKE).—"They are hirelings who seek after spiritual work, that they may thereby en-

rich themselves, or gain their bread, Acts xx. 18 sq.; Rom. xvi. 18" (TUB. BIBLE).—"I ask you on your conscience, Are ye not obliged to feed the souls of your hearers with the living word of God, if ye would be shepherds?" (BERL. BIB.)—"As shepherds, rulers also must not suck the blood of their subjects" (STARKE).—Justice and injustice, blessing and cursing of feeding one's self. The shepherd must also go upon the right pasture for his own poor soul.—The shepherd-office as at the same time duty to one's self.

Ver. 3. "The shepherd receives from the flock his necessary support, his recompense from the Lord" (AUGUSTINE).—Ver. 4. "Pastors should confirm those who are not strong in the faith, cherish the weak and such as cannot go forward, that they may be strengthened, and step firmly on the way of God; should bind up those who have a wounded conscience, so that they may not be consumed by mourning; should bring back those who have been misled and seduced by other teachers; but should seek out such as are perishing for want of guidance and have lost the right way, guiding them to wholesome pasture," etc. (COCC.).

—"Preachers should especially commend themselves to the corporeally and spiritually sick among their hearers" (STARKE).—The shepherd-office is sheer service (and those whose it is to serve have *παιδαγωγία* *ήδης*); it is not lordship, nor must be, either over the goods or the consciences of men.—The obligations of the shepherd-office a mirror of human wretchedness.—The fivefold nature of a shepherd's work.—"Paul became all things to all men, that he might save some."—Ver. 5. "Scattering, isolation, so that people know not rightly to whom they belong and what they should do, is the consequence of an inactive, tyrannical, luxurious government" (SCHMIEDER).—What is the consequence of bad shepherds, that is also unmistakably the curse for great communities.—The shepherd on an earthly domain knows well how many the sheep of his flock number; but how many spiritual shepherds, if they know it externally, and have the number of their church members in their head, bear them upon their hearts according to their internal states?—"Not merely in the bodily, but pre-eminently in the spiritual enemies of the people of God, inheres the wolf-spirit, the devil" (SCHMIEDER).—The many shepherds (the hierarchy) may possibly disguise the *one* Good Shepherd to the sheep, as though He were not there.—Ver. 6. Scattering can become evil, wandering may be still worse; as in life, so in doctrine.—In front of the spiritual heights, as well as before flatness in spiritual things, a shepherd has to keep his flock together.

Vers. 7-14. To have not done according to the word of the Lord must lead to great trouble from the Lord's word, namely, to hear its judgments.—God's judgment on bad shepherds, a righteous and severe one.—The frightful judgment, which is contained even in the beautiful name of the shepherd.—"Corruption in the shepherds, princes, priests, is mentioned among the signs of the Lord's advent" (BERL. BIB.).—Ver. 10. "In this, that those shepherds should no more be, it is not indicated that the shepherds then existing should perish, and others come into their place, who should bear the same office and have the same power, for this would not have been a full deliverance. Nor is this declared by the prophet, that, after the abolition of the shepherds of that

time, no wolves should arise and false prophets, who would not care for the flock of God—comp. Acts xx. 29; Zech. xi. 16. But this is what is meant, that even if such should arise, they were by no means to be accounted shepherds, but their commands and instructions might safely be repudiated, etc.; whereas under the Old Covenant the people were so placed under their shepherds as to be constrained to adhere to them, since the temple must be frequented by those who drew near to God" (COCCÉIUS).—"The right shepherd is also the judge of the false shepherds" (BERL. BIB.).—A reward will be given to shepherds in righteousness, but also with a gracious recompense.—Ver. 11. "Christ the Chief Shepherd of our souls. Oh, with what love does He seek them! How does He bring them into the right condition, convert them through His Spirit, and guide them to the right pasture!" (TUB. BIB.).—Ver. 12. Redemption out of all places the great prospect of faith, the blessed hope also of the resurrection.—"There comes a day of the Lord; a morning-star must appear after a dreary night" (A. KRUMMACHER).—Ver. 13. "So again at last, when God poured out His Spirit upon the apostles, there was a gathering together from all places of the flock of God, Acts ii. 9 sq." (COCC.).—"The genuine land of Israel is the new earth with the new heavens" (SCHMIEDER).—Godliness has the promise not only of the life that now is, but also of that which is to come, 1 Tim. iv.—The divine refreshments of the Lord, images of the spiritual here, of the eternal hereafter.—Death a shepherd, Ps. xlix. 16 [14]. But while he does his work, there is also for believers the shepherd-staff of the Good Shepherd.—"This world is only an inn; not our home, rather a prison, since we have been made and redeemed for heaven" (STOCK.).—"Hence we should not despair when we see that in troublous times only a few are left. The flock may continue small, but it can never happen that there shall be no flock. If the woman has fled with her children into the wilderness, Rev. xii., she must again return to be among men" (HEIM-HOFF.).—Union of the faithful the work of the Lord; and the more that the churches, through the general falling away of the members, come to be composed of believers, will the union of the churches also come to be regarded as a matter of the Lord, and no merely political maxim.—Ver. 14. "The secret of the pasture of Christ" (SCHMIEDER).—"How few consider the blessedness of the righteous, and how well it goes with them!" (STOCK.).—Good pasture and bad pasture.—The high mountains of Israel, his promises in respect to their fulfilment, his worship in spirit and truth.

Ver. 15. Food and rest, the two great necessities of human life.—"Their rest will nourish them, and their nourishment will bring them new rest" (BERL. BIB.).—"Nothing can be more frequently repeated to believing souls, nothing more deeply impressed upon them, than what has been promised to them in Christ Jesus their Lord" (STOCK.).—Rest, true, eternal repose, is only to be had under the shepherd-staff of Christ.—What can the whole world offer instead with all its enjoyments?—The everlasting promises of God in Christ, and the delusive shows of the devil in the lust of this passing world.—Ver. 16 sq. The Lord's inspection of the flock at the same time a call to self-examination. (Preparation-

sermon before the holy communion.)—"The lost, those who are cut off from grace, excommunicated, these, in our Lord's time, were the publicans and sinners; now, those who are excluded and condemned by the alone blessed-making Church (or confession). The wandering are those who no longer hold to the Church,—the sects, separatists. The wounded are such as have taken some offence, like a sheep that has been bitten by a dog. The sick are those who, through false teaching and bad example, have become weak in the faith. The case of all these the Good Shepherd promises to take in hand" (SCHMIEDER).—"But the Lord feeds with judgment, that is, with befitting difference, since He dispenses to each what is proper to him,—to one this, to another something else. He performs to the weak no more than is good for them. The children He feeds with milk, and defends them. He acts mildly or severely, consoles, frightens, blames, caresses, as at any time is good for us; for the fearful He relaxes the reins, and those who place their confidence in Him He draws to Himself. If some are fat, and corrupt the weak, He takes from them their strength. Some are proud of the gifts lent to them, and despise the simplicity of others; for these it is good when they are humbled, and are deprived of their gifts, so that they may obtain the salvation of Christ. Thus He accomplishes the judgment, and the separation between sheep and sheep; and so each one should be concerned about himself, and not trouble himself respecting others. The separation is already going on here in secret, but at last it will become manifest, and be seen to issue in a wide gulf" (HEIM-HOFF.).—"The kingdom of God belongs to those who are weary and heavy laden (Matt. xi. 28); by and by their turn shall be to rejoice in the Lord's goodness, Luke xvi. 25" (HIRTZO).—"Why should the he-goats be in the flock of God? on the same pastures, beside the same brooks as the sheep? They are at present tolerated, afterwards separated from it" (AUGUSTINE).—"A stern judge is the Good Shepherd; not merely the unscrupulous leaders of the flock, but even the sheep themselves, will be brought to account by Him" (UMBREIT).—"Believers are thereby admonished to consider on what side they should place themselves, so that they may escape the future day of slaughter; and at the same time are comforted, so as to be able to hold out with patience during this life. Religious strifes and controversies also will be brought to an end by the judgment of the Lord" (LUTHER).—Ver. 18. Compare what is set forth here with what the King says in Matt. xxv. 34 sq. Would our so-called "men of culture" also but consider it, who only tread under foot the pure doctrine, or trouble it by their goat-like gambols!—"And keep thee from the judgments of men, whereby the noble treasure is corrupted: this I leave thee at the close" (LUTHER).—Ver. 19. "This, alas! represents so many church services in which unbelieving men preach, just as ver. 21 points reprovingly to the empty churches" (RICHT.).—Ver. 21 sq. The mischievous polemic in the Church.—A theology that is quarrelsome and combative scatters the churches in the world.—Spiritual dogmatism.—A more correct estimate of separation from the Bible point of view, than from that of a corrupt church with its anathemas.—"The righteous may certainly be oppressed,

yet not wholly suppressed" (STOCK.).—Redemption a judgment, and the judgment of the Lord a redemption.—The help of the flock is its Shepherd alone; therefore must we withdraw our confidence from all creatures, and expect nothing from new laws and constitutions.—"This is the manner of the divine compassion, that it takes our misery as an invitation" (HEIM-HOFF.).

Ver. 23 sq. "Christ has not come without a call, but with the good-will and mission of His heavenly Father, John v. 43" (CK.).—One, because all pointed to Him, in word and in deed, and because no one, except in Him, is anything.—"God names Him His servant, since Christ, made under the law, has fulfilled it, that He might extirpate sin, and bring in righteousness, and so might be complete *goel* and propitiation, Ps. xl. 9, 10 [8, 9]" (COCC.).—"David: 1, as to the name, His beloved, Matt. iii. 17; 2, as to His birth, in Bethlehem; 3, as to His humble state and littleness, Isa. liii. 3; 4, as to His shepherd-service; 5, as to His anointing; 6, as to His devotedness, David for the law, Christ for the flock; 7, as to His victories" (STOCK.).—"He will not only feed them, but also discharge in their behalf all shepherd-duty besides needful for their preservation and support, their refreshment and invigoration, and will remain their Shepherd for ever. Thus will He teach and heal, and take away sicknesses—not do and act merely, but suffer also, purchase the sheep with His precious blood, whereby He will prove Himself to be the True Shepherd," etc. (COCC.).—"He is the Prince among believers, because He is the Mediator between God and men; because as Head He communicates grace to the members and the living Spirit; and because, moreover, we see in His countenance the fatherly heart of God. Through Him is the Lord our God, that is, He is reconciled to us, and unites Himself to us" (HEIM-HOFF.).—"Where Christ reigns, there God is with us, Matt. xxviii. 20.—Vers. 23, 24. The One Shepherd according to the promise in its fulfilment: 1, His official position through all times; 2, His shepherd-service in the flesh and in the spirit; 3, His personality in respect to God and as regards the flock.

Ver. 25. "1. Justified by faith, we have peace with God through Christ. God is for us, who can be against us? 2. He blesses us with all spiritual blessings. The apostles teach and sow, but the Lord gives the showers of blessing, that the seed of the word may spring forth, and the trees yield their fruit; that is, that the great and the small may believe in Christ Jesus, and confess Him with the mouth. 3. He breaks the yoke of slavery to sin, and gives freedom from all enemies. Whence, naturally, there arises a strong confidence, Rom. viii. 35-39" (HEIM-HOFF.).—"The covenant of peace in Christ—its divine ground, its invincible strength, its blessed peace. The secure land even now in the midst of the world.—The evil beasts in the land,—spiritual false guides, worldly persecutors, plausible hypocrites.—"False teachers and tyrants God causes either to die or to change their mind; but the Son of God has conquered the roaring lion, who is the devil" (LUTHER).—In the world ye may be of good cheer, is the saying of the Good Shepherd to His own (John xvi. 33), as it certainly was their experience (John xiv. 27).—Security and security, carnal and spiritual, how

different!—He gives sleep to His own, even in the wilderness (Ps. cxxvii. 3 [2]).—Ver. 26. Salvation is of the Jews, John iv.—What the father of the faithful was to be to the world (Gen. xii.), namely, a blessing, that should believers be in this world.—Zion, as after the flesh in Christ, so after the Spirit in the spiritual Zion, in its destination to bless, its task of blessing, and its duty of service for the earth.—There the Church is a blessing where there is the rain of the Holy Spirit. Without this rain nothing grows in the kingdom of God; one cannot even say, Jesus is Lord (1 Cor. xii. 3).—Ver. 27. The blessed earth, and the land of Israel, when smitten with the curse.—“Where faith is, there is a good tree, and there also is produced good fruit” (STCK.).—Not only shall the axe be laid to the root of the trees, but for the trees also there is a promise of fruit.—Fruit and increase in spiritual things: the former, glory to the man himself, example and enjoyment for others; the latter, the thankfulness we owe to God.—The knowledge derived as well from the misery of servitude as from redemption out of all sin and misery.—The sinner a tool of the devil; the redeemed a servant of God.—The rest in Christ from the bondage in sin.—Ver. 28. Blessedness, to be no longer compelled to belong to the world; to be chosen out of it, although one must still be in it!—Spiritual boldness, over against the powers of the world, over against the wickedness of sin, over against the transitoriness and uncertainty of our earthly life, over against the solicitude of our own heart.

Ver. 29. The planting of the Heavenly Father, Matt. xv. 13.—The kingdom of the Anointed a planting, inasmuch as the members of the kingdom are—1, sown by the word; 2, reared, fostered by the Holy Spirit; 3, grown in time for eternity, to the honour of God the Father.—The kingdom of God is righteousness, and peace, and joy in the Holy Ghost; how, then, can there ever be want? (Luke xxii. 35.)—The good, the glorious name, which the people of God should have in the world.—We should, however, not merely have the name to live (Rev. iii. 1), and still be dead.

—Hungering after righteousness as the means and preservative against the eternal hunger and distress on account of sin; hunger against hunger. Hunger in order not to hunger, as the way to everlasting satisfaction.—Eternal glory and temporal reproach in the world and from the world.—The rod of wickedness shall not rest for ever on the lot of the righteous (Ps. cxxv. 3).—Ver. 30. “God at times conceals from His own His countenance, that He may thereafter embrace them with everlasting favour” (STCK.).—The last knowledge is the experience that God is our God, and we are His people.—The survey from the end back upon the beginning of the way leads us to recognise the eternal election of God above all else.—Only by the way do the pilgrims of God doubt; not at the beginning, and at the end not at all. At first they proceed in faith, at last they shall see face to face.—Ver. 31. “Under the more immediate interpretation of the similitude, that men are meant, there is at the same time indicated the universality of grace,—that not Israel alone, but Adam, humanity, are named as the flock; and the greatness also of the grace is perceptible in this, that Israel is not designated by its honourable name, that which expresses its election of grace (yet ver. 30!), but ‘man,’ which calls to remembrance dust of the ground, sin, and death. Such significant addresses, containing much in little, in simple language both fulness and greatness of thought, we fitly call profound (rich in spirit, *geistreich*). And God, the Spirit of all spirits, should not His speech be with spiritual richness!” (SCHMIEDER).—The kindness and love of God toward man in Christ Jesus our Lord, Tit. iii. 4.—Israel in his significance for humanity.—That the true Israel is the Son of man, itself shows the wide horizon of the grace of God in Christ.—The Christian application of “My fatherland must be greater.”—Neither the shepherds nor the sheep of the flock are saints, but simply men.—God manifests in flesh a divine *nil humani a me alienum*.—The tabernacle of God with men, Rev. xxi., the end and aim of Jehovah’s action as shepherd.

2. AGAINST EDOM, WITH RESPECT TO THE MOUNTAINS OF ISRAEL, IN CONSEQUENCE OF JEHOVAH’S SANCTIFICATION OF HIS OWN NAME (CH. XXXV.—XXXVI.).

- 1, 2 CH. XXXV. And the word of Jehovah came to me, saying, Son of man, set thy face towards [against] the Mount [the mountain range of] Seir, and prophesy concerning [against] it; And say to it, Thus saith the Lord Jehovah, Behold, I am against thee, Mount Seir, and I stretch out My hand over thee, and I
- 3 make thee a waste and a desolation. Thy cities will I make ruins, and thou
- 4 shalt be a waste, and dost know that I am Jehovah. Because thou hast
- 5 enmity for ever, and deliveredst the children of Israel into the hands of the sword, in the time of their calamity, in the time of the guilt of the end;
- 6 Therefore, as I live,—sentence of the Lord Jehovah,—blood will I make thee, and blood shall pursue thee; where thou hatedst not blood, there shall blood
- 7 pursue thee. And I make Mount Seir a desolation and a waste, and I cut off
- 8 from it him that passes over, and him that returns. And I fill his mountains with his slain; thy hills, and thy valleys, and all thy ravines, the slain with
- 9 the sword shall fall in them. I will give thee up to perpetual desolations, and thy cities shall not be inhabited, and ye know that I am Jehovah.
- 10 Because thou saidst, The two nations (*haggoim*) and the two lands, mine
- 11 shall they be, and we possess it (Jerusalem?), and Jehovah was there: There-

- fore, as I live,—sentence of the Lord Jehovah,—so do I according to thy anger and according to thy envy, which thou out of thy hatred hast shown towards them; and I make Myself known among them as Him who shall judge thee. And thou knowest that I Jehovah have heard all thy scornful speeches which thou utterdest against the mountains of Israel, saying, Lay waste, to us they are given for food. And ye magnified yourselves against Me with your mouth, and heaped up your words against Me; I have heard. Thus saith the Lord Jehovah, as [when] the whole land [the whole earth] rejoices, I will make thee a desolation. According to thy rejoicing for the inheritance of the house of Israel because it was made desolate, so will I do to thee; a desolation shalt thou be, Mount Seir, and all Edom, the whole of it, and they know that I am Jehovah.

Ver. 3. Sept.: ... δασην σε ἱερῶν α. ἱερουθου. Vulg.: ... desolatum atque desertum.

Ver. 5. ... γινώσκεις σε ἔχθραν αἰωνίου α. ἰνυαθῆναι τῷ αἰνῷ 'Isp. δασην ἰς παρὰ ἔχθραν ἰς χυμὸν μαχαίρας ἰς παρὰ ἀδυναμίας ἰς' ἔχθραν.

Ver. 6. ... ἢ μὴν εἰς αἶμα ἡμαρτος α. αἶμα σε διαβῆται. Vulg.: et cum sanguinem odoris—

Ver. 7. ... ἀποβαντες α. πνευ. (Anoth. read.: בָּשָׁרָה, et stuporem.)

Ver. 9. Anoth. read.: וָשׁוּבוּ, revertantur.

Ver. 11. Sept.: ... γινώσκουσιν σε— (Anoth. read.: בָּאֵפֶךְ, α. also בִּקְנִאתְךָ.)

Ver. 15. ... α. πασα ἡ Ἰδουμῆα ἐξολοθρευθήσεται— (Anoth. read.: כֹּלָה, totus ipse.)

EXEGETICAL REMARKS.

In looking forward to the restoration of Israel, ch. xxxiv., the false shepherds chiefly furnished the connection; in what follows regarding Israel as a nation, Edom and its hatred form the connecting link. Comp. also what is said in p. 245, and Doct. Reflection 5, p. 246. Hävernick aptly points out the “glaring contrast” to the preceding. “The light of Israel is set in relief by the shadow of Edom” (HENGST.). After the “marvellous blessings of the theocracy,” comes “the curse which overtakes Edom.” Now since, as regards the blessings, the true Israel in Christ, that is, redeemed humanity, has ultimately to be looked to, so the curse here is attached not so much to the heathen world (HÄV.) as to the heathenish, that is, the Antichristian world. Hengstenberg thinks that the reference is not to the heathen world “at large,” but “only to the small neighbouring nations, which stand in a similar relation as Edom, and resemble it in intensity of hatred.” Yet, as he says, Edom appears here “as a radically corrupt people, that is to have no share in the Messianic salvation.” Our prophecy has nothing to do with ch. xxxiv. 29 (against Keil). Cocceius maintains that, as the dismissal of the shepherds formed the subject in ch. xxxiv., so the subject here is the dissolution, by the coming of Christ, as foretold in Num. xxiv. 18, 19, of the Jewish nation, represented here by Edom and Seir. The Jewish nation is called Seir *per synecdochen partis*, “because Edom was included in the Jewish community; the Idumæans formed a part of the nation, and the kings were of Edomite descent; just as the land of Palestine is called Idumæa, whence Christ comes, Isa. lxi. The signification of Edom is here, however, mainly symbolical and not literal, as in ch. xxv. 12 sq. Hengstenberg makes the prophecy there against Edom to be resumed here on the “report given by the fugitive of the injustice committed at the destruction of Jerusalem,” etc. (†).

[“Superficial readers will be disposed to ask, what has Edom to do here? The Lord’s judgment has already been pronounced against Edom

(ch. xxv. 12–14), among the enemies of the covenant-people; and this fresh denunciation against it is inserted among predictions which, both before and after, have immediate respect to the covenant-people themselves. It is, however, in its proper place; and brings out another element in the prosperity which the Lord promises to His Church and people. It gives body and prominence to the thought expressed in ver. 28 of the preceding chapter, that ‘they should no more be a prey to the heathen.’ So far from it, the prophet now declares that the worst and bitterest of all the heathen shall be utterly destroyed and made desolate; and that those who were then rejoicing over Israel’s calamities must themselves become a spoil, without any prospect of recovery.”—FAIRBAIRN’S *Ezekiel*, p. 381.—W. F.]

Vers. 2–9. Against Edom, i.e. his Bloodthirsty Enmity to Israel.

Ver. 2. Ch. vi. 2 (ch. xxv. 2, xxviii. 21, xix 2).—Gen. xxxvi. 9.—עֵקֶר, הָר, the woody moun-

tain region in the south of that part of Palestine which lies to the east of Jordan, from the Dead Sea to the Atlantic Gulf; the land for the people, corresponding antithetically to the prominence given to the land in the foregoing (ch. xxxiv. 25 sq.).—Ver. 3. Ch. xxxiv. 10, xiii. 8, 20, xvi. 3, et *pasnim*.—Ch. xxv. 7, 13, vi. 14.—Ch. xxxiii. 28, 29.—Ver. 4. Exemplification. Thy cities and חָרָבָה ranked together; the

latter not exactly: “destruction,” but rather: “destroyed,” heaps of ruins.—Ch. xii. 20, xiv. 16, 16.—Ver. 5. Enmity for ever, as in ch. xxv. 15, but more expressive here on account of the kinship between Edom and Israel (comp. Ps. cxxxvii. 7). Infinitive construction passing over to the verb fin. The enmity is an abiding one; the next word, נָנִי (Hiphil, imperf. ap.), is an expression of that enmity. Besides, in this as well as in the expression בְּנִי יִשְׂרָאֵל, the people already come distinctly out from the land. אֶרֶץ is:

oppression; hence: burden, calamity, misfortune, farther and sufficiently defined by what immediately follows (comp. ch. xxi. 30, 34 [25, 29]). Oppression of brethren calls at once for the exercise of compassion, which is best manifested where no one is innocent; when guilt makes the end, ancient enmity should not be let loose (Obad. 18).—Ver. 6. לָרֹם, is there an allusion

here to אֲדָמָה? a suggesting, although not an express naming of Edom? In this case could there be also an antithetic allusion to "Adam" (men) in ch. xxxiv. 31, and at the same time an allusion to Gen. xxv. 30!! At all events, the four-fold repetition of רֶם has some significance.

Edom shall, as it were, become entirely blood (ch. xvi. 38), and still farther, blood shall follow him, which might mean that he will leave behind him a track of blood, or, the effusion of blood will follow him; so that by this phrase, which is again repeated at the end of the verse, the words: *blood will I make thee*, are explained to mean: *the effusion of blood, namely, of thy own blood, shall cleave fast to thy footsteps* (comp. ver. 8). [HIVERN.: I will make the event authentic thy name, and blood-guiltiness shall pursue thee everywhere as a murderer, to cry for vengeance and to give thee up to punishment. EWALD, who reads מַעֲשֶׂה instead of מַעֲשֵׂה:

"because thy inclination is after blood, blood shall," etc.] אִם-לֹא רֶם scarcely implies an

oath; affirmative, as HENGST.: "forsooth thou hast hated blood," inasmuch as the murderer hates the blood which he sheds, in which is the hated life of the murdered man; and although the significant play upon the word רֶם might in-

clude a reference to the blood-relationship of Edom and Israel (THEODORET), had not the Hebrew word for that been בֶּטֶר, it is simpler to

adhere to the negation that Edom thus hated not bloodshed. ["The most peculiar part of the verse

is the clause אִם-לֹא רֶם שִׁנְאָה, which not only

our version, but also nearly all commentators, render: 'since thou hast not hated blood.' But no examples can be produced to justify such a rendering, and the remark of Hitzig, that as the words stand, they must be regarded as an affirmative protestation, is quite correct. Taking blood in the usual sense, I do not see why, in a passage so strongly epigrammatic and alliterary as this, the hatred of it might not be affirmed of Edom; for the grand point on which the desires of the Edomites were centred was life, life in themselves, as opposed to the bloody extermination they sought for Israel; the shedding of their blood was what they would on no account think of. I take the meaning to be, therefore: The preservation of thy life is what thou art intent on securing; the thought of blood being shed among thee is what thou art putting far from thee as an object of aversion; but God's purposes are contrary to thine, and what thou hatest He will send—blood shall pursue thee."—FAIRBAIRN'S *Ezekiel*.—W. F.]—Ver. 7. שִׁמְמָה instead of שִׁמְמָה, the same as שִׁמְמָה. The land is made so because

the people fill it only as slain (ver. 8). There is no going to and fro, no traffic, ch. xxxiii. 28. [Sept. according to ch. xxv. 13.]—Ver. 8. Ch. xxxiii. 5 sq., xxxi. 12. Hence the desolation of death.—Ver. 9. עוֹלָם, שָׁם, a rejoinder to אֵיבָה עוֹלָם, ver 5. Instead of הִישָׁבְנָה, from יָשַׁב (KEIL), to be read with י quiescent, the Qeri has הִשָּׁבְנָה, from שָׁבַר, "not to return" to its original condition. HENGST.: "thy cities shall not sit," but lie prostrate (ch. xxvi. 20).

Vers. 10-15. *Against Edom, his Covetousness towards Israel.*

Ver. 10. יָעַךְ, parallel to ver. 5. The other side of Edom's guilt in respect to Israel. With significant allusion to their separation, Israel and Judah are called הַנְּזוּיִם. In speaking thus, Edom considered them as heathen nations, and not the people of Jehovah; or this is the prophet's representation. Hence הַנְּזוּיִם can mean nothing else than the land of Israel and the land of Judah, not Idumæa and the land of Judah (JEROME). Grotius sees here a reference to the Assyrian and also the Babylonian captivity. יִרְשָׁנָה, neuter (KEIL): the one land as well as the other (ROSENEM.); HITZIG: referring to the plur. fem. If we understand the clause יִהְיֶה שָׁם of Jehovah's presence in the temple, then for believers ideally, as it also in reality was in the kingdom of Israel, it comes into consideration for both kingdoms, and we may, with other expositors, make the suffix refer to Jerusalem. On this comp. ch. ix. 3, xi. 23. But certainly the divine presence in the temple was only the sensible symbol of Jehovah's governing agency among His people generally; hence, finally, the disregarding of Israel's divine election, the ignoring of this, was the mistake in the reckoning which Edom made. Better thus than to say that Edom insulted Jehovah by coveting His possession (HITZIG); or (as KEIL): "as if Jehovah were a feeble and unreal God, unable to protect His people;" but that which had been said in Israel, ch. viii. 12 (ch. ix. 9), in excuse for heathen superstition, the heathen unbelief of Edom repeats here with respect to Israel's eternal destiny, which rests on the ground of Jehovah's covenant revelation. It was practical atheism in both cases,—childish neglect of God in Israel, but active hostility to Him in Edom. Edom's reckoning took sin into account, calling to remembrance the injury done by Jacob, the father of Israel, to Esau, their ancestor; but took no account of grace, and never thought that "Jehovah" should come into consideration. [From ver. 12 שָׁם has been also interpreted as referring to Idumæa.]

Ver. 11. לִבְךָ, as in ver. 6. From the hating (infinitive) come anger and envy, expressing themselves not only in word (ver. 10), but also in deed (עֲשִׂיתָ). Jehovah acts according to Edom's doings.—The making known בָּמָה, not, as Hengst., among "the children of Israel," which is too remote (ver. 5), but among the two נְזוּיִם (ver.

10), just as תְּהִינָה there refers to the two lands coveted by Edom. The making known among Israel shall happen as well as the judgment on Edom—comp. ch. xxviii. 25 (ch. xxvi. 20); not, however, as if both had like proportion (HENGST.), but because the making known is effected by the judgment. בְּאִשֶּׁר, as Him who, etc.—Ver. 12.

Thus Edom shall know by experience that Jehovah does not leave unpunished such a saying as Edom has said. After speaking of doings in ver. 11, there is now a return to the sayings (ver. 10). He has heard all. The mountains of Israel, preparing for ch. xxxvi. 1, come forth in antithesis to the mountain range of Seir. Qeri שְׂמַמָּה, simplifying, but needlessly, for the abrupt and significant שְׂמַמָּה (ver. 15), 3 perf fem. sing.,

may refer to the land or be understood of what is meant; or we may with Rosenm. read: שְׂמַמָּה.

“a waste,” ch. xxxiii. 28. The following plural brings in the people.—Ch. xxxiv. 5, 8, 10.—Ver. 13. Thus their sayings were not only insults to

Israel (עַל־הָרִי יִשׁ), land and people, but at the same time boastings with their mouth heaped up against Jehovah (עָלַי), who was there (ver. 10),

wherewith they already, as it were, took joyful possession of the land. They exulted over Jehovah with haughty words and much speaking. But now—Ver. 14—He who hitherto has heard all these boastings speaks and acts (‘אָשָׁא).

According as the one happens, so shall the other happen to thee. [EWALD: “I will make thee a sport (a comedy) to the whole earth,” etc. HITZIG: While all the world rejoices even over thy desolation (!).] However natural it is at כָּל־הָאָרֶץ

to think of the “whole earth,” such a thought is very foreign to the connection. Hävernicks, on the other hand, insists on the necessary harmony with the following verse, according to which the interpretation must be: as all Edom exulted, so also should all Edom be subjected to punishment. The curious explanation, to take כָּן here as an

adverb of time (so also Hitzig), and in ver. 15 as a word of comparison, readily suggests itself. But better (KIMCHI), the one כָּן illustrates the other; hence כָּן expressly in ver. 15, as also the infinitive שְׂמַמָּה here points to שְׂמַחְתָּךְ in ver. 15.

To rejoice and desolation must correspond to one another, while the latter, however, must be the punishment. For and instead of joy of the whole land, desolation now. The כָּן at the end of

the verse already intimates what land is meant. There is not a word said in the whole chapter of the “earth”; it is always land as opposed to land, the mountain range of Seir to the mountains of Israel (ver. 12). Hengst. best shows what the “whole earth” introduces into the clear text: “The glorious salvation which comes to Zion is a subject of rejoicing for the whole earth, because it gives testimony to the glory of God, who can only bless His people, so that in them

all the nations of the earth shall be blessed, Deut. xxxii. 43 sq.; Isa. xlii. 10 sq.; Ps. xcvi. 1, xlviii. 3; Lam. ii. 15.” [KLIEF.: “But when all that bears the name of Edom shall, through the judgment of God, be subjected to devastation, then the whole earth shall rejoice, as Edom rejoiced when Jerusalem fell.” Where is such an extravagant idea even hinted at in the text? Ch. xxxvi. 2, 5 speaks only of Edom's exultation. Hence Keil thus applies בְּשִׂמְחָה: “When joy

shall be prepared for all the world (all mankind!), then shall,” etc.]—Ver. 15. That the rejoicing of Edom, which is to be requited to him, had respect to the inheritance, etc., that is, the land given to the family of Israel as distinguished from Esau-Edom (Gen. xxvii. 4, xxviii. 4), is now brought in at the close; and as thereby בְּשִׂמְחָה in ver. 14 is explained, so the motive for שְׂמַמָּה is given by אֲשֶׁר־שְׂמַמָּה. In accordance with this, בְּן־אֶנְשֵׁי־לָקֶה repeats שְׂמַמָּה

אֶנְשֵׁי־לָקֶה (ver. 14), and consequently is not to be interpreted, with Hitzig: so will I make others rejoice over thy desolation. שְׂמַמָּה תְּהִיָּה,

which forms the complement to בְּן־אֶנְ, is the second, not the third person. The following feminine suffix indicates the land, so that with כָּל־הָאָרֶץ the meaning also of כָּל־הָאָרֶץ (ver. 14) is quite clear. Mount Seir, and all Edom, the whole of it, is set in contrast to the inheritance of the house of Israel.

DOCTRINAL REFLECTIONS.

1. As the ideas by which the national life of Israel was upheld express themselves in a great variety and fullness of forms of worship, as to places, times, materials, and persons, so also in the course of the divine history of Israel, individuals and whole tribes and nations became symbolized into spiritual, and also unspiritual, very expressive types of character, which may serve as studies for the minister of the gospel.

2. The symbolical or typical signification of Esau-Edom, while treated more historically in ch. xxv. (p. 246), comes out with perfect clearness when we take also Heb. xii. into consideration. Whether he is called (Heb. xii. 16) *τίσις* in the literal sense, with reference to Gen. xxvi. 34 sq., or in a figurative and spiritual sense, so that the expression is synonymous with *βίβλος*, at all events the picture given of Edom in Ezekiel corresponds to the latter sense of the word. To Edom, Judah and Israel (*divide et impera* in his thoughts) are merely nations and lands. Anything higher, as that Jehovah was there, enters not into his thoughts. It is the ordinary profane kind of a materialism, which takes its stand on natural rights, and does not want to know of grace and election, and so repays Jacob's sin with abiding enmity, and actually carries out as Edom (Ezek. xxxv. 5) what Esau only threatened (Gen. xxvii. 41); as, on the other hand, the carnal appetite (*σάρκοις μῆτις*) is still exhibited in ver. 12 of our chapter (לֹא־כָלָה).

3. In this sense the elder son Esau forms the

Sadducean parallel to the Pharisaic elder son, Luke xv. 25 sq.

4. There is also in Ezekiel an *ἐξιδουμαϊσμός*, namely, rejection which is complete desolation. As Esau receives not the blessing which he wished to inherit, so the inheritance of the house of Israel does not fall to Edom to devour, however often and widely he opened his mouth to snatch it (ver. 13). The anger and jealousy of Edom are as vain (ver. 11) as the tears of Esau (Heb. xii. 17). Instead of *μίσσησις*, Edom exhibits perpetual enmity and his hatred.

5. Israel has now, on the contrary, eaten up Edom, incorporated it into itself by circumcision. Thus the two who were separated, finally come together. But the contest, which began even in their mother's womb, continues to the end. Jacob-Israel subdued the elder brother, but in this way the family of the Idumæan Herod obtained the Jewish sovereignty, and the persecution of the true Israel (Matt. ii. 13 sq.) was carried out to the full by the Edomite spirit of murder which took possession of the people (Matt. xxvii. 25). Because the Herodians favoured and imported Roman heathenism, the circus, wild-beast fights, etc., the conceptions of Edom and Rome run into each other in the later Jewish writers.

HOMILETIC HINTS.

Ver. 1 sq. After the blessing upon His people, and their revival and prosperity, comes now the contrast, namely, the curse upon the ungodly, and their desolation and miserable end.—“For who else are the Idumæans but Esau, who always persecutes Israel (Gal. iv. 20)? That rises up our hope when we are tried in the present. For if Christ is our Redeemer, He has redeemed us completely, and we have not to fear the ungodly. If suffering is a means to conduct us to the height of salvation, then the temporal prosperity of the wicked only increases the cause of their destruction; and one day there comes a change of affairs, when we experience the goodness of God, and they His deserved wrath” (HEIM-HOFFMANN).—“He who has God against him has also God's word against him” (RICHT.).—“The word of the Lord is a veritable treasury, out of which continually come forth things new and old. It leads into the past and the future, and would gladly have all applied to the present” (BERL. BIB.).

Ver. 3 sq. The hand of God is the solemn mark of interrogation over every earthly height to which we look up, whether things or persons.—“When punishments break in and are already taking their course, in this God as it were stretches out His hand. Now, since His hand is not shortened to help His children, so also it is not too weak to punish His enemies, Isa. lix. 1” (STARKE).—Desolateness is the lot of the wicked, for the world passes away with all its pleasure for man; but this comes in all its force only to him who was at home there, and set his confidence thereon.

Ver. 4. “When godliness goes out of cities, confusion and devastation enter in” (STARCK).—We can never sufficiently recognise that God alone is the Eternal.

Ver. 5. Where enmity leads to: it perpetuates itself by degrees in the heart, it is not afraid

even to use the sword; first the malice of the tongue, and then the violence of malice.—Therefore always become reconciled at once and completely, that no roots may remain in the heart which may shoot up afterwards.—The prayer of an implacable man is certain not to be heard.—Forgive us our debts, as we also forgive our debtors.—“Woe unto you who are glad at evil to your neighbour and rejoice over his misfortune, Matt. v. 25” (TÜB. BIB.). “God makes finally an end of sin even when the sinner will not cease, and thus many a one has been hurried away by death in the midst of a course of sin. Hence all are not godly who cease to sin. When one has no longer the power, then he must cease, when otherwise he would be still very willing. In old age, in sickness, in imprisonment, in poverty, much must be dispensed with because hands and feet are bound, when in other circumstances there would be no want of will; in the will, however, above all consists the sin” (BERL. BIB.).

Ver. 6. God's judgment for blood over Edom an instructive example, a disclosure for warning.—Blood a peculiar sap.—The Lord an avenger of blood.—The track of blood behind so many celebrated figures in history, behind so many so-called great exploits.—The shedding of blood a characteristic symptom of the world, a mark of the spirit that rules in the world, and of the wickedness in which it lies.—Ver. 7 sq. Trade and intercourse cease where God sends His judgments.—“The Lord destroys nations that delight in war” (TÜB. BIB.).—Ver. 9. “Sin is not to become eternalized, therefore eternal punishment” (STARCK).—“God's aim is the acknowledgment in all things of His sole and supreme dominion” (STARKE).—Where sinners have dwelt, there punishment finally bears sway; not only Edom, but also Judæa serves as a visible example of this.—Ver. 10. Bear always in mind that God still is there!—Every sin against man is always at the same time sinning against God: unbelief, practical blasphemy.—Bloodthirstiness and covetousness two satanic sisters.—Disdain of others a non-recognition of God, who has bestowed something on every one.—The world's delight in blood, and also its contempt of believers, a proof how little the world knows what still holds together the earth under their feet.—The meek, however, shall, according to Matt. v., inherit the land.—“Most men speak and act as if God could neither hear nor see” (STARCK).—Ver. 11 sq. Wrath and jealousy, when proceeding from hatred, do not escape the divine judgment.—God beholds Himself in His people.—The revelation of God to His own is also at last the judgment over the world.—The omniscient and omnipresent, the incorruptible eye- and ear-witness.—Thirst for fresh territory an Edomitish characteristic.—The hatred against the sacred things of humanity now become the fashion.—Ver. 14 sq. Only the children of God shall inherit, although it doth not yet appear what we shall be, etc.—“The acceptable year of Jehovah is inseparably and necessarily connected with a day of vengeance of our God, Isa. lxi. 2. No true grace without justice. The theocracy must, accordingly, pass through the fire of affliction and become purified (ch. xxxiv.); for the same reason the heathenism whose iniquity is full must show that it has fallen under the divine justice. For grace is not toleration of the bad” (HÄVERNICK).

CHAPTER XXXVI.

- 1 And thou, son of man, prophesy to the mountains of Israel, and say,
 2 Mountains of Israel, hear the word of Jehovah. Thus saith the Lord
 Jehovah, Because the enemy says over you, Aha! and the everlasting
 3 heights have become a possession for us; Therefore prophesy and say, Thus
 saith the Lord Jehovah, Because, because "make desolate" ^[is said to you], and
 they snap after you round about, that ye may be ^[become] a possession to the
 remnant of the heathen, and ye are lifted up on the lip of the tongue and
 4 are become a people's talk ^[a calumny]; Therefore, mountains of Israel, hear
 the word of the Lord Jehovah. Thus saith the Lord Jehovah to the moun-
 tains and to the hills, to the ravines and to the valleys, to the desolate ruins
 and to the forsaken cities, which have become a prey ^[booty] and a derision to
 5 the remnant of the heathen who are round about; Therefore, thus saith the
 Lord Jehovah, Surely in the fire of My jealousy I have spoken regarding the
 remnant of the heathen and regarding the whole of Edom, who gave them-
 selves My land for a possession, in joy of the whole heart, in contempt of
 6 soul, on account of its pasturage, for a prey. Therefore prophesy concerning
 the land of Israel, and say to the mountains and to the hills, to the ravines
 and to the valleys, Thus saith the Lord Jehovah, Behold, I, I have spoken in
 My jealousy and in My fury, because ye have borne the reproach of the
 7 heathen; Therefore thus saith the Lord Jehovah, I, I have lifted up My
 hand; surely the heathen that are round about you, they shall bear their
 8 shame. And ye mountains of Israel shall give your foliage and bear your
 9 fruit to My people Israel; for they draw near to come. For, behold, I come
 10 to you, and turn Myself to you, and ye are tilled and down. And I mul-
 tiply upon you men, the whole house of Israel, all of it; and the cities are
 11 inhabited and the ruins built. And I multiply upon you man and beast,
 and they multiply themselves and are fruitful, and I settle you ^{[make you in-}
^{habited]} as at your origin, yea, I do you good more than in your beginnings,
 12 and ye know that I am Jehovah. And I make men walk over you, My
 people Israel, and they shall possess thee, and thou art to them for an in-
 13 heritance, and thou shalt no more make them childless. Thus saith the Lord
 Jehovah, Because they say to you, A devourer of men art thou, and hast made
 14 thy people childless; Therefore shalt thou no more devour men, and no more
 15 make thy people stumble,—sentence of the Lord Jehovah. And I will no
 more let be heard against ^[over] thee the reproach of the heathen, and thou
 shalt no more bear the contumely ^[mockery, scorn] of the nations, and shalt no
 16 more make thy people stumble,—sentence of the Lord Jehovah. And the
 17 word of Jehovah came to me, saying, Son of man, the house of Israel were
 dwelling on their land, and they defiled it by their way and by their works,
 as the uncleanness of the monthly separation was their way before Me.
 18 And I poured out My fury upon them on account of the blood which they
 19 shed upon the land, and by their foul idols defiled they it. And I dispersed
 them among the heathen, and they were scattered in the lands; according to
 20 their way and according to their works have I judged them. And it came to
 the heathen whither they came, and they profaned the name of My holiness,
 since it was said of them, Jehovah's people are these, and out of His land
 21 have they gone forth. And I felt pity for the name of My holiness, which
 they, the house of Israel, profaned among the heathen whither they came.
 22 Therefore say to the house of Israel, Thus saith the Lord Jehovah, Not for
 your sakes act I, O house of Israel, but on account of the name of My
 23 holiness, which ye profaned among the heathen whither ye came. And I
 sanctify My name, the great, the profaned among the heathen, which ye pro-
 faned in their midst, and the heathen know that I am Jehovah,—sentence of
 the Lord Jehovah,—when I sanctify Myself on ^[in] you before their ^[your] eyes.
 24 And I take you out of the heathen, and gather you out of all lands, and

25 bring you into your land. And I sprinkle upon you clean water, and ye become clean from all your defilements [uncleanlinesses, ver. 17 .q.], and from all your
26 foul idols will I cleanse you. And I give you a new heart, and a new spirit will I put within you, and I take away the heart of stone out of your
27 flesh and give you a heart of flesh. And My Spirit will I put within you, and cause that ye shall walk in My statutes, and keep and do My judgments.
28 And ye dwell in the land which I have given to your fathers, and are to Me
29 a people, and I will be to you a God. And [yea] I help you from all your defilements, and I call to the corn and multiply it, and will not send upon
30 you hunger. And I multiply the fruit of the tree, and the produce of the field, that ye may no longer have to bear the reproach of hunger among the
31 heathen. And ye remember your evil ways, and your doings that were not good, and loathe your own faces for your iniquities and for your abomina-
32 tions. Not for your sakes act I,—sentence of the Lord Jehovah,—be it known to you; be ashamed, yea, shame yourselves away from your ways, O house
33 of Israel. Thus saith the Lord Jehovah, In the day of My cleansing you from all your iniquities, I make the cities inhabited, and the ruins shall be
34 built. And the desolated [devastated] land shall be cultivated, instead of being
35 a waste in the eyes of every passer-by. And they say, This land, the desolated, is become as the garden of Eden, and the ruined and desolated and
36 demolished cities are securely inhabited. And the heathen that are left round about you know that I, Jehovah, built the demolished [cities], and
37 planted the desolated [land]; I, Jehovah, spoke and did. Thus saith the Lord Jehovah, I will still in regard to this let Myself be inquired of by the house of Israel to do it for them; I will multiply them in men as a flock.
38 As a flock of sacred rites, as the flock of Jerusalem in her festal seasons, so shall the ruined cities be full of flocks of men, and they know that I am Jehovah.

Ver. 2. Sept.: . . . *εἶπεν* . . . *ἱερὸν αἰώνια*—

Ver. 3 . . . 'Αντι τοῦ ἀτιμασθῆναι ὑμᾶς π. μεταστῆναι ὑμᾶς ὑπο τ. ἰδαν— Vulg.: *quod desolati estis et concubati per circum-*
cūctum— (Another reading: *בהיותכם*.)

Ver. 4. . . . π. τ. κατὰ τ. ἱερωνύμους π. ἡφαιστῆναις, π. τ. πολίται τ. καταλιμνημέναις . . . π. ἐς καταστροφήν—

Ver. 5. Another reading: *כָּל ע. ה. וְשָׁנָה*. Sept.: . . . ἀτιμασάντες ψυχὰς τοῦ ἀφαιστῆναι ἐν προσημ. Vulg.: . . . *et ex animo, et eiecerunt eam ut vastarent.*

Ver. 8. Sept.: . . . *την σταφυλήν π. τὴν καρπὸν ὑμῶν φαγεῖται ὁ λαὸς μου, ἐντὶ ἐπιζῶσιν τοῦ ἰδαν.*

Ver. 10. . . . *παν οἶκον ἱερ. εἰς τέλος*

Ver. 12. . . . *ἐντὶ ἀτιμασθῆναι ὅς' αὐτὸν.* Vulg.: *et non addes ultro, ut obsequi eis sis.*

Ver. 13. . . . π. ἡφαιστῆναι ὑπο τ. ἰδανος σου ἰγνύν. Vulg.: . . . *et suffocans gentem tuam.*

Ver. 14. Vulg.: . . . *Gentem tuam non necabis ultro*—

Ver. 17. Sept.: . . . *ὁδὸν . . . π. ἐν τ. ἰδανόις . . . π. ἐν τ. ἀκαθαρταῖς αὐτοῦ*

Ver. 19. . . . π. ἰλιμνησεν αὐτοῦ—

Ver. 20. Another reading: *לְבָנִי*, so the old translations.

Ver. 21. K. *ἱερωνύμους αὐτὸν*— *Et percipit nominis*—

Ver. 23. Another reading: *כָּהֵן* and *לְעִי* (so also the Masora).

Ver. 31. Sept.: . . . π. προσεχθῆναι κατὰ πρόσωπον αὐτὸν ἐν ταῖς—

Ver. 32. Sept.: . . . π. ἐντραπῆναι ἐκ τ. ἰδαν—

Ver. 35. . . . *ὡς ἡσπας τρυφῆς . . . ὄχυραι ἰκαδίσαι.*

Ver. 37. . . . *ἐπιδοσθῆναι τὸν* Vulg.: . . . *invenient me*— Another reading: *שָׂרִיף*, active (Syr. Arabs.)

Ver. 38. . . . *ὡς πρᾶστα ἄγια*—

["In this chapter we have a continuation of the present great theme of the prophet—Israel's prospective revival and prosperity as the Lord's covenant-people. But it treats of this under different aspects. In the first section (vers. 1-15) the prophet unfolds the essential distinction between Israel and Edom with the other nations of heathendom, in that the former had, what the others had not, an interest in the power and faithfulness of God, in consequence of which Israel's heritage must revive and flourish, and the hopes of the heathen concerning it must be disappointed. In the next section (vers. 16-21) the

reason is given why the Lord had for a time acted toward His land and people as if their connection with Him was an evil rather than a blessing; it is traced up to the incorrigible wickedness of the people, and the necessity of God's vindicating the cause of His holiness by exercising upon them the severity of His displeasure. Then in another section (vers. 22-33) the purpose of the Lord for their future good is unfolded—His purpose for His own name's sake to revive His cause among His people, and that in the most effectual manner, by first renewing their hearts to holiness, and then by restoring them to

a flourishing condition outwardly. And in a short concluding section (vers. 34-38) the general result is summed up, and the impressions noticed which the whole was fitted to produce upon the minds of others."—FAIRBAIRN'S *Ezekiel*, p. 386. —W. F.]

EXEGETICAL REMARKS.

Vers. 1-15. *The Mountains of Israel.*

After that ch. xxxv., which is connected with the one that follows as antithesis and thesis, has already (ver. 12) introduced the **mountains of Israel**, parallel to Mount Seir (again ch. xxxv. 15 for the last time), and reminding us of ch. vi. (comp. also ch. xxxiii. 28), as that to which the prophecy before us is directly addressed, they now form the immediate theme of the divine sayings.

Ver. 1. **הָאֵל**, see on ch. vi. 2. Here, too, by the **mountains of Israel** it is not the land that is characterized after its most prominent part, but, as ver. 2 will immediately show, the mountains come into consideration according to their religious signification for Israel.—Ver. 2. The phrase: **thus saith the Lord Jehovah**, which, when one cannot put one's self in the position of those concerned, is repeated to weariness in our chapter, belongs to its peculiarities. It is intended not only to contradict the saying of the adversary, but still more to contravene what the poor doubting heart itself says, when looking at that which the eyes see; at the same time the divine comfort appears in presence of this visibility as a comfort solely in word, as correspondingly in the closing part of the chapter the name of the Lord will come forth above all.—The enemy is, as the word implies, he who turns himself against any one, in the connection here Edom (ch. xxxv. 10), but in the signification developed ch. xxxv.; hence, as we go on farther, illustrated also by the **heathen round about** (ver. 5; ch. xxv. 3, 8, 12).—Comp. on ch. xxv. 3. That the **everlasting heights** refer primarily to the temple is clear; at the same time, however, Zion will have to be viewed as the seat of the everlasting royal dominion. "An allusion to the inmost and most tender feelings of Israel" (SCHMIEDER). [Hävernick refers to Gen. xlix. 26 (Deut. xxxiii. 15), according to which the mountains are held to stand in relation to the promises of Israel as imperishable memorials of the patriarch's blessing. HENGST.: The natural mountains as a figure of the unchangeable grandeur of which Israel boasted, because it had in the Eternal its protector and the guarantee of its own perpetuity (Ps. cxxv. 2).]—Ch. xxxv. 10.—Ver. 3. Ewald directs attention to the first five repetitions of **therefore**, because the grounds against these enemies always press on anew before the discourse becomes calmer, and will have it observed that, as in ch. v. 12 sq., sacred numbers (ch. iii. 5) fit into one another, and that in various ways, as for most certain assurance; there is a threefold address to the mountains; and the assignment of reasons has five steps in its process.—Ch. xxi. 14, xxxiii. —**וְיָרֵן**, see ch. xiii. 10.—**שִׁפּוֹת** (Ewald,

for the inf. Kal of **שָׁפַת** transitive: "to devastate." [Ewald: "they snap and puff at you round about." Hitzig: "they puff and snap after you," under a mistaken comparison of Isa. xlii. 14 from **נָשַׁם**.] Now if it cannot be ren-

dered: "they devastate you" (KEIL), and will scarcely be rendered, with Hengst.: "ye are devastated," then perhaps the most obvious thing is, in accordance with ch. xxxv. 12, 14 sq., to think of the standing: "make desolate," "desolation"! They appear to the enemy round about as a morsel ready for swallowing, that they are already a possession for the remnant of the heathen, as **מִפְּרִי** is more definitely explained

to be. The presupposition in **שִׁפּוֹת** (what remains after defeat) is the judgment inflicted by the Chaldeans. As with a little brotherly love the injury received would have kept them back, so with their enmity against Israel it goaded them on to commit still farther injury to indemnify themselves on Israel.—**וַיַּעֲלֶה**, according to

Rosenm., imperf. Niph. from **עָלָה** (to be lifted or taken up); according to Ewald, intransitive imperf. Kal from **עָלָה** (Aramaic, "to press in,"

"to go in"); according to Hitzig, 2d plur. Kal from **עָלָה**, for **וַיַּעֲלֶה** ("ye are gone up"). The lip as instrument, the tongue as originator; the former having as its parallel calumny, and the latter, people; so that **שִׁפּוֹת** is not = talk, and **לִשָּׁן** not a personification for talkers, as Klief. thinks, yet it need not be tautology (Gesen.), or **לִשָּׁן** =

speech, people (HÄVERN.).—Ver. 4. (Ch. vi. 3. ("The mountains are for the land what the heads of the tribes are for the people, as it were the elders, the venerable fathers of the land, to whom the word of the Lord which is applicable to the whole land is announced," SCHMIEDER.) The mention of particulars is meant to point to the eye which observes all, the divine care which beholds each and all, over which only a human eye weeps, or on the contrary rejoices. As a prey points back to the beginning of ver. 3, so a derision points to its close.—Ver. 5. The fire of my jealousy reminds of ch. xxxv. 11.—Ch. xxxv. 15.—Ch. xxv. and xxxv. also testify that Jehovah has spoken in this manner.—Comp. ch. xxv. 6, 5, although the application here is somewhat different. Ewald: "in mortal contempt." Hitzig: "contempt from the soul" (?).—**מִן־יָשָׁרָה**, according to Gesenius, an Aramaic infinitive from **יָשַׁר**, "in order to empty it (the uninhabited land) for a prey." But what would be still there to empty? Ewald's translation: "in order to drive it out for pillage," is quite as unsuitable. Hitzig does better, taking it as a substantive, but wrongly in the sense of "produce," and according to a peculiar construction translating: "in order to plunder (**לָבֵן**) its produce." HENGST. (COCC.): "that its environs should be a prey to them." But which environs?

Ausf.-Lehrb. 8th ed. p. 611), according to Gesenius, properly *nom. verbale*, but here only

of the land! Hence he is obliged to substitute the capital as the centre! The signification **pasturage** would at least be simpler; and the emptied land is in keeping with this, and is consequently a desirable prey. [Many interpret also: "on account of the expulsion of the land" (land for people), ch. xxxi. 11, whereby it (now again the land) has become a prey.]—Ver. 6.

עַל-אֶרְצָהּ, hence as the native home of Israel, with precursory reference to the return of the people, ver. 8 sq., 28 sq.—Partly a repetition of ver. 4.—Ver. 5. The **reproach** is to be understood of words (invectives, vers. 3, 4) as well as of deeds.—Ver. 7. Ch. xx. 5. The attitude of swearing, yet not that alone, but also a sign of the intended action.—The roles shall change. Ver. 6, ch. xvi. 52. Upon the heathen the reproach shall abide, but not upon the land which they have thus reproached to its inhabitants!—Ver. 8. The honour to be restored to the land is represented as the causing of it to yield leaves and fruit; Hengst. thinks: leaves and branches as food for cattle, while the fruit is for man.—**קָרְבוּ לְבָנָא** can only be the individuals

concerned of the people. "Of the seventy years of Jeremiah, twenty had already elapsed (ch. xxxiii. 21)" (HÄVERN.).—Ver. 9. Because hitherto (as late as ch. xxxiv. 10) employed in a hostile sense, an explanation follows the **הִנְנִי אֵל** (Deut.

xi. 12). The **sowing** shows that the work of cultivation is the subject spoken of, hence already with reference to men.—Ver. 10. Then farther in correspondence with the cultivation of the land is the peopling of it.—**כָּל-בְּרִית בְּלָהָ**.

antithesis to ch. xxxv. 15.—Ver. 4.—Ver. 11. To the men also cattle.—Gen. i. 23. "A new creation-blessing, as it were" (HÄVERN.). The **more than** indicates the figurative in the manner of expression (Deut. xxx. 5), as does also the fact that the mountains are addressed.—Ver. 12 rounds off as commerce (**וְהוֹלִכְתִּי**) what has

been said of the peopling, after there has previously been a rural population with tilling of fields and rearing of cattle, and a town population with building of ruins; and the mention is made of the abiding, enduring possession of the land (**לְנִחְלָה**, as inheritance).—**וְדָ**, what must be

meant is the land, mountains and all; masc., which **אָרֶץ** (ver. 5) may be also, as afterwards

fem. gen.—The **make childless**, said of the land, may also be referred to the wild beasts introduced in consequence of its desolation (ch. v. 17, xiv. 15).—Ver. 13. What is here said has in reality as little to do with Num. xiii. 32 (observe, however, the statement of motive there) as with 2 Kings ii. 24 (a mere particular case). The promised land was neither in itself of such a kind (Deut. viii. 7 sq., xi. 10 sq.), nor, without giving a forced meaning, can we, with Hengst., understand a reference to its position between Asiatic and African powers; but what is here said to the mountains of Israel (as previously, ver. 12, of the land) is directed against the reproach, the scorn of the heathen (ver. 15), who would draw an inference from the desolation of the capital

against its holy character as this land of divine promise. The reference here made to Num. xiii. can only be this, that what the adversaries say appears as a repetition of the unbelieving speech of those spies (**אֶרֶץ אֲכֵלֶת יְהוֹשִׁבִי**), with which they brought out **דִּבַּת הָאָרֶץ** (comp. here ver. 3);

hence here somewhat in the sense of: Israel should have stayed away from it, not have come into the land, not have trod on the trap (bird-lime) of the promise. [EWALD: "an exterminator of men art thou, and an unnatural mother of thy people wast thou." HÄVERN.: "a swallower of men," and "making nations (Israel and Judah) childless." Hitzig observes: **שָׁבֵל** is said

of a mother—to bring children dead into the world, or to kill them afterwards. But is it, then, the children of the land, and not rather of the inhabitants, that are here spoken of?] The land is desolation, fit now only for pasture (ver. 5), thinks and says the surrounding heathen world. In opposition to this there was forcibly set forth the cultivation of the land already and the peopling of it with men, to whom the cattle (ver. 11) were only an adjunct; also the rebuilding of the ruins, in view, however, of the cities being again inhabited (ver. 10). But the sight of the desolation of the land took this general form in the mind and the mouth of the heathen, that this promised land consumes those who receive it, and especially that it can be no possession for their children, and consequently no inheritance. Comp. on this what was said in reference to the wilderness, Num. xiv. 16; Deut. ix. 28; Exod. xxxii. 12 sq. (Ezek. xx.). To this repeated reproaching, which is at the same time a reproaching of the name of Jehovah as the promiser of the land,—especially, however, to the second part of it (vers. 12, 13), the **making childless**, a statement immediately, ver. 12, explained perfectly by: **and thou art to them for an inheritance**,—ver. 14 forms a parallel, with repetition only of the phrase: **to devour men**. The alliterative (**כָּשֵׁל**, Piel instead of **שָׁבֵל**), "making

to stumble (to fall)," of the Kethib is significant, for thus is brought to view what the heathen standpoint of reproach so entirely overlooked, what, when the promised land had to be spoken of, should have been said of its abundance and beauty, namely, that thereby, by the misuse of its resources, *it had been the occasion of Israel's sin and downfall*; and thus also a preparation is already made for speaking of, first, the profaning, and then the sanctifying of the name of Jehovah treated of in the course of the chapter. (KEIL: "if the consuming of the population stands connected with the stumbling, then the people are devoured by the consequences of their sins, that is, by judicial punishments, sterility, pestilence, and war," etc.) And inasmuch as Israel is now to possess the land abidingly, hence in his descendants, **שָׁבֵל**, "to make childless," is accordingly not repeated. This decides as completely as possible against the Qeri **תִּשְׁבֵּלְךָ** (also against Hitzig); while, moreover, **כָּשֵׁל** is repeated in ver. 15 without Qeri in the Hiphil. [Hengst.

understands the **stumbling** in the sense of the Qeri, and evidently under the influence of Hitzig's absurd objection, as signifying "to make unfortunate"!—Ver. 15. According to another translation: "and I will no longer make thee hear" (KEIL).—Vers. 6, 3, 4.

Vers. 16–38. *Profanation of the Name of Jehovah by Israel* (vers. 16–21), and *Sanctification of it by Jehovah Himself* (vers. 22–38).

Ver. 16. A new word of God, but, as we have seen, prepared for by what has preceded (vers. 14, 15).—Ver. 17 begins with a retrospect into the moral history of the house of Israel, for which comp. Lev. xviii. 28; Num. xxxv. 34; Jer. ii. 7.—Their way, their walk, as the expression their works explains (ch. xiv. 22, 23), and כְּטִמְאָתָא renders still more clear. נִדְּחָה (from נָדַח) is: "rejection" = abhorrence, abomination,

ch. vii. 19 sq.; then: **separation** = purification, especially the monthly purification of a woman by separation, issue of blood (Lev. xv.). Gesen., on the other hand, explains the word by "uncleanness," i.e. an unclean issue of blood. Comp. besides Isa. lxiv. 5 [6]. Yet not, however, as the "most loathsome uncleanness" (KEIL)—it is in reality the natural peculiarity of woman—but the comparison appears to be used on account of the blood, as ver. 18 makes obvious. Concerning the tenses comp. Hitzig. In ver. 17 a habitual state in the past, on which the action in ver. 18 breaks in. Ch. vii. 8.—Ch. xxii. 3, 6, xxxiii. 25.—Comp. on ch. vi. 4 (ch. viii. 10). "Murder and idolatry, with reference to the first commandment of the first table and the first of the second" (HENGST.).—Ver. 19. Ch. xxii. 15.—Ch. vii. 3, 8.—Ver. 20. The singular is interpreted by Hengst. of the fate spoken of in ver. 19, namely, the news (!) of it, although he goes on giving the following turn: the news came at the same time with themselves; they were the embodied intelligence. Keil understands it more simply as meaning the house of Israel. Hitzig, like the ancient versions, reads the plural, which, however, should be doubly avoided. That they themselves came to the heathen is repeatedly expressed in what follows, and that for the very purpose of explaining the fact therewith connected, the actual profanation of the name of the Lord by Israel's presence there. As in their own land, so also outside of it. The name of My holiness is not simply: the holy name of Jehovah, but the name in which His holiness is manifest, so that by it man names His holiness, and hence the Holy God Himself. The profanation is traced home to the Jews as originators, as occasion of the saying which follows; and hence it is said indefinitely בְּאֵמֶר לָהֶם, so that

the heathen, who certainly also desecrated the name of Jehovah in their mouth, are yet not looked upon as the desecrators of the name of His holiness, but the Jews [HENGST.: "not by their doing, Rom. ii. 24, but by their suffering, because they had brought on the fate by their active desecration"], who, moreover, unrepentingly remained silent concerning their sin and guilt. They just came where they came; and with their impenitence gave there the impression merely of wretched, unfortunate, deceived, be-

trayed beings, in whom the blame was not to be sought, but in their God, who was powerless in comparison with the gods of the heathen, or unfaithful to His chosen people.—עַם has also been interpreted interrogatively by various expositors.—אֵיךְ is as much as to say: and they

have run away out of Jehovah's land which He had promised to them, where He dwelt among them; so that their having gone might be ironically held as a voluntary departure.—Ver. 21.

הִקְלַח is: to draw one's self together, to bend over (עָל) any one, to incline one's self to him; hence: to

compassionate him. [HÄVERN. wrongly: "and I spared for My holy name's sake" (Sept.). The Vulgate is confused. ROSENEM.: "I will take care for it, so that it shall not come to harm." In this striking expression also lies something more active than: "to have compassion" (KILIER.), or as HENGST.: "I had pity for My," sq.] What follows shows what is contained in this prophetic preterite.

Ver. 22. There is first the announcement, which is at the same time an explanation of the divine pity, as His pitying of Himself in harmony with His holiness, in short, as a holy love,—an explanation which cuts off everything possible with men. The self-existent majesty of the Holy One of Israel, who stands in need of no one, says: לֹא לְמַעַנְכֶם (Deut. ix. 6). Neither

in Israel's virtue, nor yet in his misery, is there now any ground for Jehovah to act. Israel has no qualification whatever.—אֲנִי עֹשֶׂה, namely,

what I do,—thus spoken absolutely, denoting the pure action, just as is specially suitable here.

He does it, however, for glory and honour to הוֹדוֹ, *dat. comm.*) His name.—Ver. 23. The "acting" of Jehovah is expressed and here announced as a sanctifying, i.e. of My holiness as expressed in My name, securing due weight to it, so that it shall not simply be named as name, but evidently experienced as fact. In its being the name of His holiness lies the necessity, when the people who can thus name God do not sanctify it, but on the contrary only contribute everywhere to its profanation, that then Jehovah should take it upon hand the sanctification of His name and thereby of Himself (בְּהַקְדִּישִׁי).—הַנִּדְּחָה, together with the

following הַמְחַלֵּל, makes observable the infinite

grandeur as well as the omnipotence which are able to secure due regard for themselves (Josh. vii. 9; Mal. i. 11). That we might well expect: "before their (instead of: before your) eyes," which reading is almost universally preferred, Hengst. also acknowledges, but finds, however, the thought of the manifest salvation better expressed in those immediately concerned. These, however, are not the Jews, because they have beheld the misery (Job xix. 27), but the heathen as spectators of the profanation of the divine name by the Jews (ch. xx. 41, xxviii. 25). The Jews' part in the matter is sufficiently expressed by בְּכֶם (in your persons).

["The expression: 'when I sanctify Myself in you before your eyes,' for which many critical

authorities, both ancient and modern, would substitute 'before their eyes,' namely, those of the heathen—this expression creates no difficulty to a person who enters thoroughly into the import of the passage. For it points to the fact that Israel, as well as the heathen, needed the manifestation in question of Jehovah's righteousness. It must be done first before the eyes of the people, who by their depravity had lost sight of God's real character; and then what was seen by them experimentally would also be seen reflectively by the heathen who dwelt around. This twofold perception of God's character is also brought out in other passages of our prophet; as in ch. xx. 41, 42: 'And I will be sanctified in you before the eyes of the heathen, and ye shall know that I am Jehovah.'—FAIRBAIRN'S *Ezekiel*.—W. F.]

Ver. 24. The first thing in this self-sanctification of Jehovah is an act of power, which puts an end to the outward occasion for the saying in ver. 20, and to the actual profanation of the name of His holiness among the heathen (ch. xi. 17, xx. 34, 41).—Ver. 25. The next thing, to which the first only subserves, is the raising up of Israel inwardly to a holy nation, so that כֹּהֲנִים (ver. 23)

signifies: in them, as well as: on them; this, too, is a forthputting, yea, the most mighty forthputting of power, because wrought in the core of the national life. In ver. 24, *Israel's justification before the heathen*; in ver. 25, *Israel's sanctification in himself as also among the heathen*.—The "sprinkling," as it will be in respect to a nation the only imaginable method of lustration, so, moreover, from the clean water מֵי־טָהוֹרִים

cannot be = נָדָה (מי) it cannot in the least point to the rite with the ashes, Num. xix. (HENGST.); it would be preferable, with Hävern., to think of Num. viii. 7 sq., but מֵי הַטָּהוֹרִים there also is

something different from what clean water expresses here. The latter is meant expressly to symbolize the idea of purification, and specially from all etc., the פְּחוּתֵיכֶם of the people, which,

if not directly explained, is yet illustrated by נָדָה; the "sprinkling," again (comp. Exod.

xxiv.), is doubtless meant to signify an act of consecration. Because sacrificial blood is not mentioned here, but such emphasis is laid on clean water, the best known means of purification, and also the most suitable for stains which show outwardly, we are as little at liberty to import without farther mediation—as Hengst. attempts under citation of Isa. liii. 11, lii. 15—New Testament ideas into our chapter as into ch. xi. 19 sq. (see Comm. there). Neither does Ps. li. coincide with our passage. The immediate sense of our verse is: *That Jehovah leads back Israel from exile into their own land, and consecrates them there to be a people, since the punishment, so characteristic for the sin that occasioned it, is shown to be removed by the bringing of them again into their own land; the forgiveness of sin thereby already proclaimed at once evinces and manifests itself as purification of the people, and the people (as in point of fact took place after the exile) put from them their old life, especially their idolatry* (ch. xi. 18, xviii. 31). Certainly not without some ground has Abarbanel referred back to the comparison of the issue of blood used in ver. 17.—As to how ver. 26 is to

be understood, comp. on ch. xi. 19. Instead of the new heart here, לֵב אָחָד is mentioned there, and only the "new spirit" is spoken of; while here both heart and spirit (as ch. xviii. 31) appear as new, whereby the religious moral regeneration of the nation, a national restoration, is placed in prospect. "It is very consonant to the priestly character to portray the new community as a truly spiritually purified band of Levites or priests, Isa. lxi. 6" (HÄVERN. ?).—Ver. 27. Since Jehovah's Spirit is put בְּקִרְבָּנְכֶם, and

thus is brought to pass that Israel's conformity to law in walk and honesty of dealing return again, therefore the "new spirit" of ver. 26 is primarily to be understood as a divine spiritual impulse back to the law of Jehovah (ch. xi. 20).—Ver. 28. By the dwelling in the land, etc. (the "renewal of old gifts"), we are reminded of the close of ch. xxxiv. [Kliefoth here looks forward as far as the "last times," since God will gather out of the whole world His people, who are still scattered in a quite different manner and far wider in the world, and will place them in the heavenly Canaan, free them absolutely from sin (ver. 25), and as absolutely renew them inwardly (ver. 26), and by both acts as absolutely sanctify them (ver. 27).] Comp. Lev. xxv. 18, xxvi. 12.

Ver. 29. הוֹשָׁעֵתִי is by anticipation understood Messianically (Matt. i. 21) by those resolved to find the New Testament *ordo salutis* in Ezekiel, interpreted of the divine protection (ch. xxxiv. 22), or, by way of distinction from ver. 25, referred to the consequences of the defilements of Israel. The expression rather sums up the foregoing, which regarded the people, while now, subjoined to ver. 28, a transition is made to the land. *Idolatry disappears, and the promises concerning the land are fulfilled*, ch. xxxiv. 29. (The opposite, although in the same figure, we find in 2 Kings viii. 1).—Ver. 30. Ch. xxxiv. 27, 29.—Ver. 31. Ch. xx. 43; comp. on ch. vi. 9. The anti-heathen abhorrence and loathing became national, and still speaks out of its distorted pietism in Pharisaism. If the gospel order of salvation were to be sought in ver. 25 sq., then we would rather expect to find here joy in the Holy Ghost (Lev. xxvi. 40).—Ver. 32. Comp. on ver. 22.—That this acting of Jehovah, irrespective of them, is still so particularly placed before and inculcated on them, is, however, by no means designed to leave the Jews undisturbed, as if they might simply wait for the things which would come upon them and happen to them; but as the love of God, without worthiness deserving it, certainly excludes any merit on the part of man, yet should so much the more awaken to reception and love in return, so there is attached to the promise here the imperative, repeated with additional emphasis, in relation to the family, the household of Israel.

Ver. 33. Ver. 25.—Hitzig translates הוֹשָׁעֵתִי: "then I again erect the cities," make them to sit instead of lying, since he denies that it ever (Isa. liv. 3) signifies: "to make inhabited." So also Hengstenberg always: "sit," in contrast to: lie prostrate, and here: "cause to sit." Gesenius, Ewald, etc., on the other hand, support the causative signification, as: to cause that one sit, dwell therein, to make inhabited. KEIL: make stocked with inhabitants.—Ver. 34. Ver. 9.—Ch.

xxxv. 3, vi. 14.—Ch. v. 14.—Ver. 35. **וְאֵלֶּיךָ** are those individualized from **כָּל־עֹזְבֶיךָ**, ver. 34.

(**הִלָּךְ** only here, = **הִלָּקָה**, but probably fem.)

Observe the antithesis to ch. xxxv. 12, 9, and the probable allusion in Eden to Edom (ch. xxxi. 8, 9; Gen. xiii. 10; Isa. li. 3; Joel ii. 3). From this allegorical way of speaking, Hengstenberg justly rejects the idea of "the restoration of Canaan to a really paradisaic glory."—EWALD: "flourish, well fortified." HENGST.: "sit fortified;" whereas a city whose wall is broken lies on the ground. According to another translation, said of the inhabitants, who feel themselves secure, protected therein as in fortresses. (Comp. on ch. xxxviii. 11.)—Ver. 36. The heathen brought in as left ("the remnant of the heathen," ver. 3) are, on the contrary, made known only by the judgments that have passed over them, but by no restitution. Comp. ch. xvii. 24.—Ver. 37.

Ch. xiv. 3 (1 Sam. xxviii. 6, 7). On **לְעֵשׂ לָהֶם**.

comp. on the opposite, the **אֲנִי־עֹשֶׂה** (vers.

32, 22).—The land—well, we are again in it, but where are the people? This question Jehovah will answer by actual (**לְעֹשׂוֹת**) increase (ver. 10

sq.), in that He will show them as a flock (ch. xxxiv. ; Micah ii. 12). [While Hitzig takes **אֲדָם** as in apposition to **אֲתָם** (them, the men, as a flock), Kliefoth translates incorrectly: "that they became the flock of mankind."] Hävernick cites Bochart for the particularly great increase of flocks of sheep. (Comp. also ch. xxxiv. 31.) But what Ver. 38 says on this is more significant. According to Hengstenberg, formal mention is made of the festivals in general, but the connection (as Mark xv. 6) points to the great accumulation of sheep at the passover (2 Chron. xxxv. 7), with which the abundance in men of restored Israel is compared. (Thus the Chaldee.) Hengstenberg translates: "as consecrated flocks of sheep" (the people of the saints of the Lord), and seeks the fulfilment in the Church of Christ rather than in the times between the exile and Christ.—**קִרְשִׁים**, that is, of hallowed ones, in this sense: of sacrificial beasts (Rom. xii. 1); whereby the reference to the consecration of the people (ver. 25) gains confirmation. The people is embraced in its chief points of worship, Deut. xvi. 16.

DOCTRINAL REFLECTIONS.

1. The comparison of our chapter with ch. vi. indicates that, in considering the "mountains of Israel," especially when they are by the best interpreter, the "enemy," sneeringly termed the "everlasting heights," we are not to direct our attention to the mountainous character of the Holy Land. Palestine is a hilly country, which leans upon the towering heights of Lebanon and Hermon; but this conformation did not so much qualify it for its significance in the Old World, so that we might at once recur to that, as its position on the boundaries of Asia, Africa, and Europe, and again its peculiar isolation, while occupying such a position in the centre of the Old World. In considering this position of the land, its littleness, ridiculed as is well known by Cicero, and

from which the Roman statesman would infer the little god of the Jews, has as little, or rather as much, to say as the grain of mustard seed in the parable, Matt. xiii. The focus of the concave mirror is, in like manner, merely a point. The outward littleness of the Holy Land only compels us to one thing, and that is, to keep always in view its spiritual significance. As, then, for such a view, its separation from the other countries, and again, at the same time, its position in the midst of them (ch. v. 5) (the former, that amid the universal blowing of the world and the nations there might be a protecting hand before the light; the latter, that when the light burst forth, its brilliancy might easily shine in all directions), claim our attention much more than its mountainous character,—so under the "everlasting heights," the "mountains of Israel," Zion, as seat of the Davidic-Messianic kingdom (Ps. ii.), and the temple-mountain, in so far as Israel worshipped what it knew (John iv.), and the **עֲרֻשָׁה** in **עַד־וְעַד־וְעַד־וְעַד**, must come into consideration (ch. xxxiv. 26; Isa. ii. 2; Micah iv. 1); however beautifully that reads which has been said by Schmiedeknecht, accordant, no doubt, with "natural human feeling," while citing Ps. xc. 2 and Job xv. 7, and referring to the "ways and manners of mountaineers," and the thread of "remembrances," especially Israel's (Gen. xxii. ; 1 Kings xviii.).

2. The antithesis of Seir places before our eyes the rugged mountain height and the rude mountain strength, that is, exactly the things which have no value for enduring victory, for abiding blessing in the higher order of things.

3. The combating of the allegorizing method of explanation—for example, by J. A. Crusius, from whom Rosenmüller quotes when commenting on our chapter—is unquestionably in the right against the arbitrary extravagances and exaggerations of Cocceus and his followers; but where the Bible language in general is symbolical, with the prophets, above all, a symbolical way of speaking will be conceded. A natural or historical substratum on which the symbolical is based is supposed with the symbolical itself. Consequently, all that is here said in Ezekiel has a fulfilment in the time after the exile. On the other hand, modern apocalypticism, by its converting the letter of prophecy into future revelations of any and every kind, sets itself against the apocalyptic mode of expression, the characteristic of which is certainly not literality. The national physiognomy of Israel, as Genesis traces it back to Adam, the father of all men, indicates a reference to humanity as a whole. This reference prevails in Noah's prophetic discourse, Gen. ix., when Japhet is destined to dwell in the tents of Shem, and Canaan, the son of Ham, to be a servant in the house. The Holy Land fits in with Abraham to this symbolism of the nation, and Abraham is to be a blessing (as is said in Gen. xii. : "to all the families of the earth, *Adamah*"), through his seed, which is Christ, as the apostle says in Gal. iii. Hence humanity in Christ will also be the theological point of view in the case of the land of Israel. So long as He who is **εἰς εὐαγγέλιον** (Rom. x. 4) was not born in the land of promise, the land remained, in respect to the realization of the blessing of Abraham to the race of Adam, a prophetic symbol of the earth, just as the nation was symbolico-prophetic for the nations of mankind.

The land of Israel is also *requis* (from *requis*), and, like the legal nationality of Israel, has its final fulfilment in Christ. As His beatitudes (Matt. v.) assign to His people the kingdom of heaven, so also do they the inheritance of the land. Hitherto out of Israel shines humanity, and representatively for it the Son of man, the true Israel. The Christian interpretation of the people of Israel as the Church, the kingdom of God, the kingdom of heaven, embraces now also the Holy Land in the signification of the land of glory, paradise, and Eden. From the standpoint of the fulfilling of Israel as to its universal human signification by Christ, the Old Testament outward expression of the letter, that is, what is said propædæutically and pedagogically in accordance with the economy of the Old Covenant, in the style of the people and the land, may remain in its full force; but what is given with the idea of Israel, namely, that the promises in question are to be fulfilled in a very different sense from the outward literal sense, that they are to be fulfilled "in spirit and in truth,"—this even the literal expression itself demands from its unmistakable depth of meaning, which often makes plainly ridiculous a merely literal interpretation, whether looking to the time after the exile, or to the very last time. All the prophets and the law prophesied until John, the baptizer of Christ (Matt. xi. 13; Luke xvi. 16). And what Christ said (John iv.) of worshipping at Jerusalem: "the hour cometh, and now is," bears witness to the Messianic (Christological) and in general the spiritual sense of the Old Testament letter; as the setting of it free from every temporary limitation as to place or nation bears witness to its sense for eternity, and to the spiritual interpretation as that which is at the same time interpretation "in truth," the true understanding, so that the Christian truth of the prophecies is also to be regarded as their true and full reality. The Jewish Christianity of individual expositors (e.g. of Baumgarten) is not the Old Testament Christianity of the prophets.

4. On ch. iii. 17 the characteristic individualization was noted as a mark of the time; but that which is peculiar to the Christological utterances of our prophet (Intro. § 9), his putting of the Christological thought, as ch. xl. sq., in the form of Palestinian worship, and so generally in the manner of the people and land of Israel, is always to be adhered to. Fundamentally, the latter form was only that of the law as early as Ex. xx. 12. But when the Son of man, of the seed of David according to the flesh, realized the kingdom of Israel as eternal—when, by the outpouring of the Holy Ghost, His gift of prophecy became the common property of mankind, then, as with the worshipping in spirit and in truth, the peculiar localization of the sanctuary and the priestly service, always accomplished for the time, ceased; Israel also could, in whatever part of the earth, consider themselves as in their own land, and so much the more as their true King had (John xviii.) witnessed the good confession of the supramundane nature of His kingdom before the representative of the Roman earthly world-power. For the Israel of fulfilment Canaan lay, in the first instance, in the world above with Christ, as the apostle Paul says in Phil. i. 23, where also paradise is (Luke xxiii. 43; 2 Cor. xii. 4); and in this world only, in the renewal of heaven and earth according to the Christian hope. So, like-

wise, the true, the fulfilled nationality of Israel is to be sought for in the Christian world, in humanity, according to the Spirit of Christ; now in measure, in fulness only hereafter, Rev. xxi. 3.

5. Schmieder sums up the moral guilt of Edom as threefold: (1) taking possession at his own hand; (2) doing this in a bad frame of mind, with malignant joy and scornful laughter; (3) doing this not to keep and cultivate the land (for which man was ordained of God in paradise), but to devastate and plunder it.

6. It belongs to the local colour of the land, that, when it is spoken of distinctively, its fruitfulness also is spoken of. Comp. for climate and nature of the soil, the well-known passages of Scripture. Writers in the first century still bear witness to what heathens and Jews of former times celebrated with one accord, the immense population of the land, corresponding to its great fertility. At present, indeed, Jerusalem, the largest city of Palestine, has scarcely more inhabitants than the smaller towns of Galilee had in the time of Josephus.

7. On the parallel minatory prophecy in ch. vi. it was observed (p. 94) how Israel's idolatrous self-righteousness is broken in pieces in every way by God's judgment. A parallel observation will correspond to the kernel and inmost contents of our chapter, namely, that divine grace alone will restore Israel, land and people—the latter especially, in the way of Jehovah's sanctifying His own name. In this, Israel's misery is as little the motive as any righteousness on the side of Israel. What befalls the heathen, indeed, with respect to Israel, happens to them because they have insulted in His people the name of Jehovah revealed in Israel. Hence the fundamental reference which Jehovah takes is finally Himself. Israel, as has been repeatedly said, four times in succession (in the cosmic number, vers. 20–23), gave by their exile, and hence by their misery, occasion for the profanation of the name of Jehovah. Their misery made the heathen sin against Jehovah; thus it was viewed, but by no means as cause of the divine pity. What is said of pity is Jehovah's pity for His own name, ver. 21. The divine love appears not as compassion in relation to misery, but the misery itself appears as sin, so that the reference is taken simply to sin; the divine love appears purely as grace.

8. Hävernick emphasizes this, that "the holiness of God forms the centre of the discourse before us;" but he makes too little account of the holiness of Jehovah, when he makes no more of it than "the relation therein established of God to the evil." So also it is not acutely thought, when, in explanation of vers. 1–15, that "the punitive judgment threatened against the heathen must have its ultimate explanation" from the holiness of God, Hävernick places the essence of heathenism in assailing the holiness of God. It must be observed, however, that heathenism knows nothing of God's holiness. The name of Jehovah's holiness, as the expression, chosen three times in succession (according to the number of the godhead, vers. 20, 21, 22), and which is not to be resolved into the "holy name of Jehovah," significantly runs, is even as "name" (as Beck justly observes) "the expression with living power of the divine presence in revelation," so that by the name of Jehovah's holiness this revelation of God as adapted exclusively to

Israel is set forth; hence, as to the "transgressions of the heathen," no direct relation of them to the holiness of God is expressed, but a misapprehension of the revelation of the holy in Israel, consequently a relation to Israel as the people of Jehovah. The holiness of God has, however, so much the more significance in our chapter, as the setting of it forth in Israel is thoroughly in accordance with what is thus emphasized, that what Jehovah does (vers. 22, 32) He does for His own sake. For God's holiness is "the real intrinsic ideality of God, His harmoniousness of essence, as it manifests itself also in this, that He makes Himself known in a church of His pure divine consciousness, and preserves and perfects this church in the ideality of its pure essence, until by it the world is restored to perfection in the real ideality, the personal harmoniousness of essence" (P. LANGE, *Poe. Dogm.* p. 95). By setting forth the holiness of God, as is done in our chapter, Ezekiel puts himself in harmony with Isaiah (p. 41).

9. Lange observes on the holiness of God, that the concept of it is "mediated to us through the Old Testament almost more than any other concept;" "the leading thought of the Hebrew view of the world is holiness; the קדוש, or קדוש ייחוד, is He who is pure in essence, true to Himself, corresponding to His name." Lange finds the "mythologico-typical reflection" of holiness in ideality, the "leading thought of the Hellenic view of the world," just as he calls "the Greek culture the mythologico-typical counterpart of the theocracy."

10. Because love, which is God, is holy, breaking of the law, and still more the dishonouring of divine benefits, as in ver. 16 sq., can expect no support or indulgence in Him, the righteous God, the "Founder and Guardian of right" (LANGE). Since He as the "Holy One," who is the absolute opposite of the evil, can originate nothing evil, so contrariety to Him as such, and especially misuse of His gifts, here of the land, can find no encouragement with the "Holy One of Israel," the Giver of righteous recompense. Since the native land of a people, especially like Israel, may be misused as the *dos mai non esse* in relation to heaven or higher interests than the earth, the corresponding righteous opposition and reaction of the holiness of God will be either deterioration of such a land (failure of crops and the like), or expulsion of the people from it, or both. So, too, the earth must finally pass away for mankind, although for the people of God there is hope of a "new earth." The latter gives proof of God's truth and faithfulness, which, keeping promise, provides for the need of finite spirits not only a corporeity, but also a locality in harmony therewith, according to the purpose of His wise and holy will; and perhaps this is typified also in Israel's possession of the land in the signification of their native land. But with God not only is goodness accompanied by justice, as that according to which God gave Israel scope and opportunity to expel (exile) themselves from their land among the heathen—just as man can procure well for himself—and thus left as well as give their right to Israel, but divine justice as revelation of God's holiness is more than mere retribution; it becomes on and in the sinner self-sanctification of God.

11. As the Holy One, Jehovah is the God of Israel (Lev. xi. 44 sq.); and it is only in keeping with this relation that Israel, His people, have to appear before Him, not merely in symbolical but still more in legal moral purity of life, above all in that they keep themselves religiously pure from idols. It is not only this mutual relation that results to Israel from the fact that their God is the Holy One, but also that, so long as the relation of the Holy One to Israel has not ceased, in like manner the holiness of this people is not to be surrendered; hence that, as on them by exile and by restoration, so in them Jehovah will sanctify His name or Himself. "The command: Be ye holy, for I am holy, contains (says Hävernick) at the same time the promise of the realization of a holy kingdom of God as surely as God Himself is holy. But God reveals Himself as the Holy One not merely in condemning evil and destroying the offender, but also in the extirpation of evil and the transformation and renewal of the sinner by virtue of a new divine breath of life, the spiritual creation of God in man."

12. Sanctification implies in general that something is removed from its common worldly relations. Since this does not usually take place without reference to sinful concomitants, the symbolical act of washing readily connects itself with sanctification; but it is by no means to have a merely negative interpretation, as "annulling of the false profane world-relation of the object" (LANGE), especially when, as here in Ezekiel, no mention is made of the positive symbol of anointing; which, moreover, does not symbolize induction into the service of the Lord, the "restoration of the true religious world-relation," but the divine equipment for the service of the Lord. Even in itself, and still more from its thus standing alone, washing will represent purification, which is consecration.

13. Jehovah sanctifies Himself on Israel before the eyes of the rest of the world (ver. 23), in that by taking and gathering Israel out of all nations and countries He actually places them again as His people in the land of promise (ver. 24). Jehovah sanctifies Himself in Israel, hence in Israel's own consciousness, by making them experience, as a fresh national dedication, a moral and religious purification. The expressions employed are to be interpreted as referring to the nation as such, and not to single individuals; we have not so much to understand spiritual states of mind as to think of national regeneration. But if what has been already remarked on ch. xi. suffices as to the letter for our chapter also and ch. xviii., the sprinkling of the clean water in ver. 25 symbolizes the national moral and religious cleansing of Israel, and the "new heart" in ver. 26 is nothing else than a "heart of flesh" instead of a "heart of stone" in the flesh; yet in ver. 27 the Spirit of Jehovah (רוח),

which the "new spirit" within Israel is interpreted to mean, points beyond ch. xi. 19 (ch. xviii. 31); the Holy One of Israel appears as the spirit of Israel, just as "God as Spirit of the Church and indweller in the human heart is pre-eminently the Holy One" (NITZSCH). And although ver. 25 sq. in relation to ver. 8 sq. may be taken as complement of the promise given there, or even as the condition for the promised inheritance continuing to the children, and hence

parallel thereto (ver. 24 carrying out the declaration: "for they draw near to come," ver. 8), yet we are not hindered from making the Messianic salvation of the people, as the true and full sanctification of Jehovah in as well as on them, shine forth behind all this (p. 24), and the "clean water" of ver. 25 approximates to the Holy Ghost (Joel ii. 28 sq.). Comp. Umbreit.

14. "The true essence of the Messianic time," says Hävernick, "its very kernel, from which all its other blessings flow, and its entire glory unfolds itself, is the purification of the people. At the time of Christ this idea was deeply rooted in the national consciousness, and John the Baptist unquestionably adapted to it his rite of lustration, the *βαπτισμα τῆς πίστεως*."

15. Jesus could (John iii. 5) refer to ver. 25 sq. of our chapter, namely, that water and spirit are requisite for regeneration for the kingdom of God, which truth the master in Israel (ver. 10) should have known. "For Ezekiel teaches here in clear words that Israel had to receive another and new heart and spirit—that it had to be sprinkled with clean water by the Spirit of God. Thus should a master in Israel have known regarding water and spirit in this relation" (COCOBIUS).

16. "Striking is the word of the prophet, and pointing exactly to the times of Christian fulfilment,—the people of the new planting shall never again experience the reproach of hunger among the heathen. A deep saying, when we divest it of its allegorical covering, and understand by it the eternal appeasing of hunger of spirit. It was indeed a reproach to Israel, that, nourished as they were by the divine food of life in the words of Moses and the prophets, they went after the imaginary gods of the heathen, and, being carried away into the countries of strangers, were obliged to suffer hunger in a dry land," etc. (UMBREIT).

HOMILETIC HINTS.

Ver. 1 sq. The mountains of Israel not only figures, but also places of the promises to Israel.—Word and name of the Lord; the former the revelation of His will, the latter the revelation of His nature.—Ver. 2. "Thus they mocked at the promises of God, as if their eternity were now come to an end" (BERL. BIB.).—The scorn of the world an old experience.—"Thus were the prophets and Christ reproached, and the Lord said that men would speak all manner of evil against His disciples, Matt. v. 11, and Paul, that we should be a spectacle to the world, 1 Cor. iv. 9" (HEIM-HOFFMANN).—"All things may and shall work for good to Christians, Rom. viii. 28" (CR.).—The wicked also shall have an eternity, but of what kind? Just the eternity into the possession of which they have put themselves, according as their works deserve, as death is the wages of sin.—Ver. 3 sq. God knows, sees, and hears the misery of His children; that must comfort them, therefore they cannot despair.—"How ready men often are not only to count up the sufferings of others, but also in their talk to exaggerate them still more!" (STARCK).—Ver. 5 sq. What God calls His cannot be lost for ever. He is jealous *with* but also *for* His possession.—God lets His people be stricken only by whom He will; one cannot simply open the mouth and

devour them at pleasure.—Ver. 8 sq. "Thus shall the ruined churches bring fruit, wine, and bread, that is, the mysteries of doctrine, to the profit of the people, that they may no longer be rude and ignorant, but a people taught of God. Therefore the spiritual husbandmen, vine-dressers, till and sow diligently. With the plough of fear they turn up the soil of the heart, in which they sow the new word of the gospel, whereby the forsaken churches become planted anew; and these are the mountains which the Lord addresses" (HEIM-HOFFMANN).—"When He appeared in the holy land who could say of Himself, 'Come unto Me, ye who labour and are heavy laden,' He far outshone Solomon in all his glory" (HENGST.).—"The wicked have no cause to rejoice over the chastisement of God's children, Jer. xlviii. 27" (STARCK).—"The affairs of the people of God are never in so bad a state that God should be unable to set them right again; nay, experience has taught that the Church after persecution only increases so much the more" (O.).—"They are far wrong who consider a great increase of men as a curse, because it gives rise to want and distress. God can nourish many as well as few, and we should live moderately, avoid endeavouring to surpass others in expenditure, and seek for concord in families, etc." (LUTHER).—Ver. 12 sq. "The promised good is always to be understood with the condition that men repent, Mal. iii. 7" (STARCK).—"The self-evident condition is, that they do not fill up the measure of their sins anew. There is no charter of immunity against Ye would not" (HENGST.).—"How often is the country or a district made to bear the blame when there comes a pestilence among men or cattle, when, however, it should be known that sin gaining the upper hand provoked God's wrath thereto" (O.).—"As already observed by Jerome, the Jews refer this to a kingdom of a thousand years, when Jerusalem shall be built and the temple of the latter chapters of our prophet erected; while in the opinion of others, the fulfilment took place under Zerubbabel, which cannot possibly be the case, as also Jerome grants, and then compares the Christian Chiliasts with the Jewish dreamers of their millennium. Hence we must abide by the spiritual interpretation regarding these blessings promised to the people, to which we are directed besides by Christ and the apostles" (LUTHER).

Ver. 16 sq. "Man's previous course of action is the cause of God's subsequent course of action, Jer. ii. 19" (STARCK).—"The goodness of God invites us to repentance, but not to evil-doing and pride" (STARCK).—"We shall have to give account not only because of the evil which we have done, but also for the good things which we have had.—The earth should not be full of wickedness and folly, but full of the knowledge of the Lord and of love unfeigned.—"The world is perfect throughout where man does not come in to disturb it."—In our impure acting our impure nature also always comes forth. Storms clear the air, an observation which bears application in regard to the judgments of God.—Ver. 19. The scattering power of sin; in truth, it scatters the souls of men into the whole world, and that is already their judgment which sinners have to experience.—Ver. 20. With the sinner goes also his curse, his other shadow.—Our misfortunes and mistakes are very often God's sen-

tence on our transgressions, which, indeed, are best known to Him and ourselves.—How much blasphemy against God and offence against the truth do not those very persons occasion who are called to make God's word and name honoured, acknowledged, and exalted above the world!—To have regard to the enemy,—a point to be well attended to for the walk of the friends of God in this world.—“Thus this chapter teaches us how the first petition of the Lord's prayer should be understood. The name of the Lord, to wit, is hallowed as well by the prosperity of the elect, which may obtain even under the cross, as by their purification from sin” (RICHTER).—A bad life ought not to put good doctrine in question.—Ver. 21 sq. God His own justification in this world (Theodicy).—“God sanctifies His name among men by benefits as well as by judgments and punishments” (STARCK).—“So saints are accustomed to pray who put no trust in their own merit, but humbly entreat God to look to His own name, that it may be praised and sanctified. But Christ is the holy name of God, for whose sake God is gracious to us; whoever calls upon the name of the Lord shall be saved” (HEIM-HOFFMANN).

Ver. 24. We shall come home out of this world.—Gathering even in the midst of the scattering of this world is of the grace of God.—Ver. 25 sq. “It is God alone who can truly convert us to Himself, and purify our hearts by His almighty Spirit, Jer. xxxi. 18” (TÜB. BIB.).—“Without true purification from sin no one can come into real union and communion with God, Isa. i. 16 sq.” (STARCK).—“No unclean person shall enter into the New Jerusalem, Rev. xxii., hence our cleansing has to take place in this life” (STARCK).—“Purification must precede the filling of men with the new spirit. David in the first place supplicates God to wash him quite clean from his guilt, and then prays for the creation in him of a clean heart and of a new steadfast spirit, Ps. li.” (UMBREIT).—“The prophets frequently reproach the Jews, as a stiff-necked people, that they will not hearken to the word of the Lord. Here, on the contrary, a heart and spirit which shall be new is promised to them, that they may not henceforth live after their former custom, but begin a new manner of life, so that the old and disobedient heart of stone may become the new but pliant and submissive heart” (LUTHER).—“The heart of stone does not bear bending according to God's will, whereas the heart of flesh is soft, and of such a texture that God can impress into its understanding a living knowledge, into its will a voluntary obedience, and into the inclinations a holy order” (STARCK).—“Our heart and inward parts are designed to be occupied as an abode by God Himself, John xiv. 23” (STARCK).—For the furniture with which God is accustomed to furnish His

abode in man, see Gal. v. 22.—“Of flesh and fleshly (carnal) are two different things; the former may be dealt with, the latter becomes always harder” (STARCK).—“The new birth does not consist in annihilating the man, nor in the entire removal of sinful corruption and of the old Adamic disposition, but in the creation of an entirely new disposition and nature, 2 Cor. v. 17; Gal. vi. 15; Ephes. iv. 24” (STARCK).—“God gives the Holy Ghost and all the riches of grace not for gold, but He gives all things without price to all who ask Him for them, Isa. lv.” (CR.).—Ver. 27. “The Holy Ghost is not inactive in the regenerate, but active and powerful, Rom. viii. 15 sq.” (STARCK).—First the inward and then the outward change is God's order, while we men always proceed in the reverse order.—“What good, however, a man does is not his, but God's work in him, Phil. ii. 13” (STARCK).

Ver. 28 sq. To the heavenly among men there is no lack even on earth; to him who has what alone is worth having nothing shall be wanting.—So long as Christ was not born in the land of promise, the land of promise had to be also the home of Israel. Since the time that Christ is in heaven, only heaven can be the true home of the true Israel.—“The regenerate man stands in the covenant of grace with God” (STARCK).—Ver. 30. God will not only finally redeem us from all distress of body and soul, but will also free us from all reproach; so, then, we do not in vain believe in a resurrection of the body and an eternal life.—Ver. 31. In conversion man regains his memory.—A man can be of good courage when he loathes himself.—Loathing is not a sign of sickness only, but in matters spiritual it is a sign of convalescence.—The loathing of oneself, the requital of self-complacency.—Our life must become sorrow to us, otherwise sorrow will not become life to us.—Ver. 32 sq. Grace works shame, and so much the more as it makes the wilderness a paradise, the beggar a king, and the sinner a priest.—“Blessed shame” (SCHMIEDER).—We boast of nothing in Christ, and we boast of all things.—Ver. 35 sq. The last sentence of the world on the people of God will be its own self-condemnation, just as it will be our justification. It will not be in vain that we have comforted ourselves with God in this world.—Our help stands in the name of the Lord.—The comfort of the Church, that God is Builder and Planter.—“Yea, this is the honour of the holy name of God. He, the Creator, who created what was not, is also the Restorer, who creates anew that which was ruined and laid waste by the guilt of disobedient creatures” (SCHMIEDER).—Ver. 37 sq. “But the men of this flock shall also be as the sheep, that is, no wild beasts shall be among them; hence it follows that God will purify His Church from these noxious animals” (COCC.).

3. THE VISION OF THE RESURRECTION AND RE-QUICKENING OF THE DEAD BONES, AND THE SYMBOLICAL ACTION WITH THE ONE STICK OUT OF THE TWO STICKS, ALONG WITH THE INTERPRETATION (CH. XXXVII.).

- 1 The hand of Jehovah was upon me, and [as] Jehovah took me out in the Spirit and made me rest [brought me, set me down] in the midst of the
- 2 valley, and it was full of bones. And He led me over by them round about, and behold, [there were] very many on the surface of the valley, and behold,

3 [they were] very dry. And He said to me, Son of man, will these bones
 4 live [become alive]? And I said, Lord Jehovah, Thou knowest. And He said
 to me, Prophecy over these bones, and say to them, Ye dry bones, hear the
 5 word of Jehovah, Thus saith the Lord Jehovah to these bones, Behold, I
 6 bring spirit into you, and ye live. And I give sinews on you, and make
 flesh to come up over you, and cover you with skin, and give breath in you, and
 7 ye live, and know that I am Jehovah. And I prophesied as I was com-
 manded; and there came a voice as I prophesied, and behold, a rustling, and
 8 the bones drew near, bone to his bone. And I looked, and behold, sinews
 and flesh came up on them, and skin covered them from above, yet breath
 9 [was] not in them. And He said to me, Prophecy to the Spirit; prophecy,
 son of man, and say to the Spirit, Thus saith the Lord Jehovah, Come from
 the four winds, thou Spirit, and breathe into these slain, that they may live
 10 [become alive]. And I prophesied as He commanded me, and the Spirit came
 into them, and they lived [became alive], and stood upon their feet a very great
 11 army. And He said to me, Son of man, these bones [are] the whole house of
 Israel; Behold, they say, our bones were dried and our hope perished, for us,
 12 we are undone. Therefore prophecy, and say to them, Thus saith the Lord
 Jehovah, Behold, I open your graves, and lead you up out of your graves,
 13 My people, and bring you to the land of Israel. And ye know that I am
 Jehovah, when I open your graves and lead you up out of your graves, My
 14 people; And I give My Spirit in you, and ye live, and I bring you to rest
 upon your land, and ye know that I, Jehovah, spoke and did—sentence of
 15, 16 Jehovah. And the word of Jehovah came to me, saying, And thou, son of
 man, take to thee a stick, and write on it, For Judah and for the sons of
 Israel, his associates; and take another stick, and write on it, For Joseph, the
 17 stick of Ephraim, and of the whole house of Israel, his associates. And bring
 them near the one to the other for thee into one stick, that they may be
 18 [become] one in thy hand. And when the sons of thy people shall speak to
 19 thee, saying, Wilt thou not show us what these [sticks] are to thee? Then say
 to them, Thus saith the Lord Jehovah, Behold, I take the stick of Joseph,
 which is in the hand of Ephraim, and the tribes of Israel his associates, and
 put them on it, that is, the stick of Judah, and make them one stick, that
 20 they may be one in My hand. And the sticks on which thou shalt write are
 21 in thy hand before their eyes. And say to them, Thus saith the Lord
 Jehovah, Behold, I take the sons of Israel out from among the heathen,
 whither they went, and gather them from round about, and bring them to
 22 their land. And I make them one people in the land, on the mountains of
 Israel, and one king shall be king to them all; and they [there] shall no more
 be two peoples, and they shall never again be divided into two kingdoms.
 23 And they shall no more defile themselves with their foul idols, and with their
 detestable things, and with all their transgressions; and I help them from all
 their dwelling-places where they have sinned, and cleanse them, and they
 24 shall be My people, and I will be their God. And My servant David shall
 be king over them, and one shepherd shall be to them all; and they shall
 25 walk in My judgments, and shall keep My statutes, and do them. And they
 dwell upon the land which I gave to My servant Jacob, in which your fathers
 dwelt, and they dwell on it, they and their sons, and their sons' sons, for ever,
 26 and David My servant [is] prince to them for ever. And I make for them a
 covenant of peace, an everlasting covenant [covenant of eternity] shall be with
 them; and I give them and multiply them, and give My sanctuary in their
 27 midst for ever. And My dwelling is over them, and I am their God and
 28 they shall be My people. And the heathen know that I, Jehovah, sanctify
 Israel, in that My sanctuary is in their midst for ever.

Ver. 1. Vulg.: . . . in spiritu domini—

Ver. 5. Sept.: . . . als ihnen pneuma ζωης.

Ver. 6. . . . πνευμα μου ἐς ὑμᾶς—

Ver. 7. πνευμα ἐνσταλάτω μοι πνευρος— (Another reading: 'פְּנִימָה בְּיָדִי, Syr., Vulg., Arabs.)

- Ver. 9. . . . π. ἡμετέρων εἰς τ. νεκρῶν τούτων π. ζῆσατάων.
 Ver. 10. . . . συναγωγή μεγάλη σφάδρα.
 Ver. 11. . . . διακαταφρονήματα.
 Ver. 14. . . . π. θησομαί ὑμᾶς ἰσὶ τ. γῆν ὕμῶν—
 Ver. 16. . . . βαβδὼν . . . τοὺς προσκαίμενους πρὸς αὐτοὺς.
 Ver. 17. . . . εἰς β. μίαν τοῦ θῆσαι αὐτάς, π. ἴσονται ἰν τ. χυμῶν σου. (Another reading: plur. בִּידֵךְ)
 Ver. 19. Sept.: . . . τὴν φυλὴν Ἰσραὴλ τὴν διὰ χυμῶν Ἐφραὶμ . . . ἰσὶ τ. φυλῶν τοῦ Ἰουδᾶ . . . ἰν τ. χυμῶν Ἰουδᾶ. Vulg.:
 . . . et dabo eas pariter cum ligno J. . . . in pascuis ejus. (Anoth. reading: בִּידֵךְ)
 Ver. 21. Sept.: . . . λαμβάνει πάντα αἶσιν Ἰ. . . . γῆν Ἰ.
 Ver. 22. . . . αὐτοὺς εἰς ἴδους ἰν τ. γῆ μου—
 Ver. 23. . . . ἰνα μὴ . . . εἰς ἡμαρταν ἰν αὐτοῖς, π. ἰν τ. προσκαίμεσιν αὐτοῖς π. . . . ἀπὸ πᾶσιν τ. ἀνομιῶν αὐ-
 ἡμαρταν ἰν αὐτοῖς— (Another reading: מִכָּל עֲוֹנוֹתָם et Arabs.)
 Ver. 24. . . . ἀρχὸν ἰν μέσῳ αὐτῶν . . . ὅτι ἰσ—
 Ver. 25. . . . οἱ πατέρεις αὐτῶν—
 Ver. 23. Sept.: . . . ὁ ἀγαζὼν αὐτοὺς—

EXEGETICAL REMARKS.

The two sections of the chapter, vers. 1-14 and vers. 15-28, are already distinguished by the introductory formula (vers. 1, 15); still more decidedly by their difference of form,—first a vision, and then a symbolic action; as also by their contents, which, however, with all their diversity, show the most intimate connection—what in the first section is prophesied of the whole of Israel is in the second ratified by promise in relation to the parts. [HENGST.: “the restoration of Israel as a covenant-people, and the restoration of Israel as a brotherhood.”] The re-quickening and reunion of Israel. The interpretation is connected with both prophetic sections of our chapter, appended (vers. 11-14) to the first, while in the second it is given along with the prophecy. The connection with ch. xxx. is apparent from the close of that chapter, ver. 24 sq.

Vers. 1-10. *The Quickening of the Bones in the Valley.*

Ver. 1. הָיָה, comp. ch. i. 3 (וְהָיָה עָלַי) and ch. xxxiii. 22 (וְהָיָה אֵלַי). Although not the stronger introductory formula (as in ch. viii. 1), yet the description given of Ezekiel's condition is sufficient simply to set aside a mere “product of poetical intuition” (HITZIG). “The abrupt commencement without *and*” is, according to Hengstenberg, meant to point out that “the fact here related is extraordinary, and out of connection with the usual prophetic activity.” [“As the subject itself is a quite unusual one, so also the description is such as Ezekiel never elsewhere draws. Such a never-seen sight is seen by itself in a moment of higher inspiration, or never,” EWALD.] As the Vulgate, so also Hitzig, ainst the accent: “in the Spirit of Jehovah;” but הָיָה is subject, and בְּרוּחַ simply: *ἐν πνεύματι* (Matt. xxii. 43), in contrast to *ἐν σαρκί* (2 Cor. xii. 2), to which it is easy to supply אֵלַי (ch. xi. 24), which (as Keil justly observes) was omitted because of the הָיָה (comp. ch. viii. 3). Ecstatic state in which he was inwardly transported from the things around him.—The valley can only be the one mentioned in ch. iii. 22, when we consider that those who speak in ver. 11 were settled there in the neighbourhood, and consequently could be represented as the bones

in the valley. At all events, it is not a valley in general, but a certain valley; and if nothing else, that (וְהָיָה) which was full of bones. Hengsten-

berg points out the contrast to the mountain (ch. xvii. 22), the “lowness of condition”! HITZIG: “The valley is fitted to represent a huge grave;” but the thought is less of graves than of their opposite (עַל־בֵּינֵי, ver. 2), namely, that the slain

(ver. 9) have remained unburied, their bones bleach and dry there.—The bones are men's bones (Isa. lxvi. 14); in the connection here: *the remains of the slain*, abundance of which might be in the disturbed districts of Judah; according to the Talmudists: slain Ephraimites, 1 Chron. vii. 20 sq. Looking from the midst of the valley, he could warrant that it was full of bones.—Ver. 2. עָלֵיהֶם, over by them, or “over past them;”

hence not: “over,” to tread them with the feet, or to hover over them, but: round about, so that he might be able to view them exactly, as the repeated הָיָה, as the result of such inspection,

brings to view the very many and their being very dry, neither sap nor strength in them. Comp. moreover, ch. vi. [Ewald refers for “the rapid narration, with its constant fall into the present,” to his *Grammar*, § 342 b.]

The question in Ver. 3 is fitted to bring the prophet, and, through him, his hearers and readers, to the consciousness of the impossibility presented to human eyes (*son of man*); and considering the words uttered by Israel (ver. 11), its intention doubtless is to bring out the despair of the people, in order to make room in their hearts for the prophecy of salvation (ver. 12). Ezekiel's answer refers the matter to God (Rev. vii. 14), for with God there is no impossibility, unless He wills it, and that God alone can know. Comp. on this point Isa. xxvi. 19.—Ver. 4. When Ezekiel is summoned to prophesy over the bones, their future, asked (ver. 3) by Jehovah in relation to them, comes to view as an affair of Jehovah's, of His counsel, will, and purpose; they may therefore be addressed (אֲלֵיהֶם אָמַן), however dry

they are. Grotius observes: so much the more as the prisoners in the exile are to be understood.—The word of Jehovah (ch. xxxvi. 1, 4) mediates the salvation, the life to be prophesied. Hence not *see*, for then death, and nothing but death, will come to view. In Ezekiel's vision all depends on “hearing;” recognise God's word, and

trust to it (John iv. 48, xx. 19). This, at the same time, legitimates as divine the word of Ezekiel's prophetic announcement. The tenor, however, of the divine word—Jehovah announces what will take place, what He purposes to do (Amos iii. 7)—follows in Ver. 5. What is said to them is, from the certainty of its being accomplished, in reality said of them, as הָנֵחָ already

formally points to the accomplishment. — רָחֵם,

although followed by הַיִּיחִים of the effect generally on the whole, is yet not exactly הַיִּיחִים

of Gen. vi. 17, or 'חֲשִׁמְתֵּר' of Gen. vii. 22, "breath"; for it is just that which is in a living being that is here left out of view, and, in contrast to that which is dried up, above all, simply the creative divine power, hence spirit quite objectively and generally is contemplated. ("The Spirit of God is the principle of all real life in the creaturely existence," HÄV.) That we have here another order (HENGST.) than in the execution (ver. 7 sq.) is not the case, for the more detailed description which follows immediately in ver. 6 presents the same order as the execution follows.

The Spirit also does not press forward at the beginning as the (HITZIG) chief thing, without which the rest, the merely bodily resurrection, is of no importance (HENGST.), but as הַיִּיחִים implies: "to live" in general, without separation for the present into political and spiritual, so רָחֵם introduces the divine causality simply as first, as *conditio sine qua non*. The more special is expressed—Ver. 6—by a parallel הַיִּיחִים; and afterwards by הַיִּיחִים, the "binding matter," the *sine qua non*, and by the making of "flesh to come up," and by the קָרָם (a word only found in Ezekiel), with *akim*, the outward form of life is completed, from which the spirit which enlivens the flesh is distinguished, but is as yet to be considered as natural, now as *breath*, the individual life, in consequence of which it certainly can be said: 'רָחֵם. But the spiritual element, although

intimated in this, is first expressly stated in the interpretation (ver. 14), with reference back to ch. xxxvi. 27.

The prophecy, in accordance with the command given to Ezekiel (ver. 4), is not limited (as HENGST.) in Ver. 7 to the summons to the bones to "hear," sq., but comprehends also what Jehovah says to these bones in vers. 5, 6; for that He is the speaker makes the saying a prophecy, although to prophecy in general may be said to mean the same as: "to speak in the Spirit."—The voice which came was audible; its simplest interpretation is in accordance with ch. i. 25. The prophet was to prophesy; what Jehovah purposed to say to the bones (vers. 4-6), the prophet now prophesies; and since he prophesies according to the command, Thus saith Jehovah, that which was prophesied to the bones is from God, and the voice is to be understood as Jehovah's, from which the New Testament representation is perhaps coloured (John v. 28), and neither a "noise" nor "sound" in general—anything like a thunder-clap would be out of place in this sublime and orderly connection—nor in particular:

"the sound of a trumpet." Keil's position, that it cannot be supposed that God should bind His voice of power to the prophecy of the prophet, has in reality no significance. On the other hand, he is right in referring רָחֵם (ch. iii. 12, xii. 18);

to the noise by which the effect of the word of Jehovah announced itself to the bones, now coming together in consequence thereof. [Hävernicks makes the "sound" pass into a "mighty peal." Hitzig, in order to have the "fitting impulse" from the ground, translates: "earthquake" (Matt. xxvii. 51), under reference to ch. xxxviii. 19.] God's voice of power is followed by a rustling, caused by the bones coming rustling up from the surface of the valley. Thereafter (consecutive)

"the bones come together," which may be thus distinguished from what follows, that it refers to whatever belongs to one body, while

הַיִּיחִים specializes a single bone in relation to another, e.g. the upper to the lower part of the arm (on the form הַיִּיחִים, see EWALD, *Gr.* p. 505).

[“This may also be interpreted of the first movements of the scattered Israelites in the various settlements in Chaldea, and their assembling for quiet consultation, where the members of the people met again in secret,” SCHMIEDER.]—Ver. 8, as was promised in ver. 6. [“May be interpreted of Israel's first growth in hope, conscious strength, and vigour,” SCHMIEDER.] The remark that yet *breath* was not in them may serve formally for the dramatic colouring of the event in the representation; as to actual fact, it sets forth the creative power of God in the action, which is in this way twofold. That thereby is shown that "the restoration is first pre-eminently an external, political one" (HENGST.), is not of necessity contained in the text, but the original creation of man, as related in Gen. ii. 7, forms a pattern for the text. (John vii. 39 makes the deepest application of the 'רָחֵם.—Correspond-

ingly, therefore, Ezekiel has in Ver. 9 to prophesy once more,—this time to the Spirit (ver. 5), that is, not to the "breath," for that is רָחֵם

only in a living person, as we have already said, and still less to the "wind," which is the sensuous natural symbol of the Spirit. And from what follows it is still clearer that the "outpouring of the Spirit" cannot be spoken of here, but what is spoken of is the *universal spirituality which pervades all creation*. Hence the Spirit is to come from the four winds; not without reference, moreover, to ch. v. 10, 12, xii. 14, xvii. 21 (Matt. xxiv. 31; Rev. vii. 1). הַיִּיחִים makes clear the distinction between רָחֵם and הַיִּיחִים. Our pas-

sage has nothing to do with the "breathing on" in John xx. 22, and just as little is "the fulness and force of the Spirit's operations, Acts ii. 2" (HENGST.), indicated by the "wind from the four winds." הַיִּיחִים makes a very plain allusion to

Gen. ii. 7. [“The quickening Spirit of God awakens the resolution to return to God's covenant and to the land of their fathers,” SCHMIEDER.]—Slain: killed, not deceased (Doct. Reflect. 5). The colouring is taken from those condemned and executed by the Chaldeans (ver. 11). Re-

garding **וְיָחִי**, comp. on ver. 5.—Ver. 10. Exchanging Hithp. **וְהִנֵּבְאֵתִי** (Ewald, *Gr.* p. 331) for Niphal of ver. 7, and **וְיָחִי** Piel in place of Pual in ver. 7.—Ver. 9, 5. The Spirit, in order to become the breath of life in them (comp. ch. ii. 2, iii. 24).—2 Kings xiii. 21; Rev. xi. 11.

Vers. 11–14. *The Divine Interpretation of the Vision.*

The process in the vision vers. 1–10 is symbolical, as shown by the phrase in ver. 11: **these bones are**, etc., which refers to the whole vision as it treated of the bones. Hence the bones, which lay there **very dry**, but at Jehovah's word became alive, which were **very many** (ver. 2), a **very great army** (ver. 10), bear the sense of and signify the whole **house of Israel**; and this already prepares for the second section of our chapter. According to Hitzig, Judah and Israel combined denote the State broken up by the war, and also the generation cut off by it; against which view we observe that the dead cannot be “saying” here any more than the bones, but, as in ch. xi. 15 sq., the Israel in exile must be contemplated, who now indeed compared themselves to the dead, but to whom, on the contrary, life is immediately (ver. 12) to be proclaimed and promised. In what they say (comp. ch. xxxiii. 10) is contained the so frequently overlooked *tertium comparationis*, and the cause for the vision in vers. 1–10. Hence the divine interpretation does not primarily start from the outward condition of the people in general, and still less from that of a part of them, the dead of Israel, but from what the despair of those in exile says, hence from the frame of mind which thus found voice: **our bones are dried**, etc. The relation of **יָבֵשׁוּת** and **יָבֵשׁוּת** (ver. 2) to each other is evident.—**נִנְרָנִי**, properly: “cut off,” separated, shut out from God's help (Ps. lxxviii. 6 [5], xxxi. 23 [22]; Isa. liii. 8).—**לָנִי**, according to Gesenius, a superfluous nominal dative, as much as to say: We are undone. HITZIG: Reduced to ourselves. [DELITZSCH: It is over with us. HENGST.: We are cut off for us, referring the “for us” to the sadness of the fact for those concerned.] The language which they employ corresponds thoroughly to the question in ver. 3. That which, believing themselves abandoned, without any hope (ch. xix. 5) of again rising up to be a nation, they say of themselves, Ezekiel beheld in the valley,—merely **very dry bones**. So much the more, and the more literally, can what was done with these bones, a procedure which the prophet had to prophesy, and was afterwards permitted to behold, avail as a promise to them.—Ver. 12 therefore parallel to ver. 4 sq., but still keeping primarily in view the despairing speech of the exiles: **וְהִנֵּבְאֵתִי וְאִמְרַתִּי**, not yet,

however, **וְהִנֵּבְאֵתִי וְאִמְרַתִּי** (ver. 5), as ver. 14 hereafter, but first: **behold, I open your graves**, meaning thereby the *abodes of the exile*, since the Jews who were in exile considered themselves like dead men. The accommodating interpretation changes the valley with the many bones on

its surface into many graves, which have “to be opened,” etc. **My people**, here and in the following a very comforting title. Israel, however, ought always to be so, and therefore also to have constantly been so. Consequently we have at the same time prominence given to the contrast between Israel's destiny and its deadly despair, and hence a notification of its unbelief and offences in general.—What in the vision the clothing with sinews, flesh, and skin was in relation to the bones (ver. 6 sq.), could in the interpretation applying to the living be regarded as political restoration, as this has to begin with leading out of Babylon and bringing back to Canaan.—Ver. 13. **וְיָחִי** reminds of **וְיָחִי** in ver. 6.—Ver. 14 takes up **וְיָחִי** **בְּכֶם** **וְיָחִי** of ver. 6 and the rest of the vision, pointing, however, by **וְיָחִי** to ch. xxxvi. 27, as by **וְיָחִי** to **וְיָחִי** in the following, for which comp. ch. xxviii. 26, xxxiv. The inspiriting and quickening for a home system which is to have permanence, and especially in the case of a people like Israel, will of necessity be spiritual and religious.—Isa. xiv. 1.—Ch. xvii. 24, xxii. 14, xxxvi. 36

Vers. 15–18. *The Reunion of Israel and Judah.*

After the vision thus interpreted, there follows in Ver. 16—accompanied by an interpretation—a *symbolic action*, the outward reality of which there is no difficulty in admitting. Both the contents (comp. ver. 11) and the transition with **וְיָחִי** connect what follows with the first section of the chapter, of which it forms the continuation and completion. Israel again become a nation, must, overcoming the separation which had taken place, also again become *one* nation. What follows draws the consequence from what has preceded.—**וְיָחִי**, “board” (tablet), or “staff,” or simply “wood,” stick.—For the “writing,” comp. Num. xvii.—The **sons of Israel**, his associates (while the text reads the singular for “association”), are, according to Hengstenberg, a “small” part of Benjamin, Simeon, and Levi, and the members of the kingdom of the ten tribes who had attached themselves to Judah; according to Keil: the “greater” part of Benjamin and Simeon, the tribe of Levi, and the pious Israelites who had at various times immigrated into Judah from the kingdom of the ten tribes, 2 Chron. xi. 13 sq., xv. 9, xxx. 11, 18, xxxi. 1.—Joseph is placed first, as Hengstenberg says, because Ephraim's equality with Judah rests upon him in consequence of the blessing of Jacob; more simply, because it is the *genealogical title of the patriarch*. That the **stick of Ephraim** (comp. ver. 19), which has been looked on as a later interpolation, is subjoined, is an addition taken from historical reality, for Ephraim was the head of the kingdom of the ten tribes.—

Ver. 17. **וְיָחִי** **אֶתְּמַר** **אֶתְּמַר** reminds of **וְיָחִי** in ver. 7.—**וְיָחִי** **וְיָחִי** **וְיָחִי** illustrates **וְיָחִי**, corresponding to the symbolic action—here in the hand of Ezekiel, as hereafter in his word. In order to make them appear as

one stick, they must have been adapted for that, and could scarcely have been "staves."

Ver. 18. Comp. ch. xxiv. 19. The purpose of the symbolic action, what it was meant to incite, on which account it is to be conceived of as externally real (ver. 20).—What (are) these sticks to thee? that is: what is their signification?—Ver. 19, the interpretation. Where ver. 16 has the stick of Ephraim, we have now the stick of Joseph, which first of all implies exactly the same as the stick described "for Joseph." In what respect it is designated the stick of Ephraim is then made plain by the words: which is in the hand of Ephraim (the expression בִּידֵי עֲפְרַיִם doubtless suggested by בִּידֵיךָ, ver. 17); and thereby, at the same time, the transition is made from the sign to the thing signified, for to be in the hand = to be in the possession, in the power, hence it denotes the supremacy of this tribe. Hence, too, instead of וְכָל-בֵּית יִשְׂרָאֵל, more expressly לְשִׁבְטֵי יִשְׂרָאֵל ("staves," "sticks," as "tribes").

—If the noun is anticipated by עָלַי, it would certainly be better to read, with Hitzig, אֵל, than אָתָּה: "to it, to the stick of Judah." It lies away, however, from לָקַח, as Keil connects, to combine אֲוֹתָם, namely, the tribes, after they have been put on the stick of Joseph (עָלַי), by אָתָּה with the stick of Judah; besides, one does not see why the tribes already joined to Joseph should still have to be united with him. The "taking" is ended with the tribes of Israel, his associates; the "giving" relates to those (אֲוֹתָם)

taken together (יְ), that is, Joseph-Ephraim and his tribes, for the purpose of union (תְּשִׁיתֶם לְעֵץ) with Judah, and it is only to this that

עָלַי can refer. Hengstenberg explains אָתָּה: "the stick of Judah, I mean," "to indicate that Judah is the proper stem of the people of God." The interpretation still keeps a firm hold of the symbolic action (לָקַח אֶחָד בְּרִידֵי), and יִשְׂרָאֵל אֶחָד evidently expresses an antithesis to Ephraim's hand, —the union by and in God, as opposed to the separation by and in Ephraim (comp. Isa. xl. 13).

Ver. 20. The symbolic sign which the prophet is to perform (ver. 16) is expressly designed for the eyes of those concerned, and, with the repetition of the thing to be done, at the same time mediates the connection with what follows.—Ver. 21 sq. treats of the effecting of the reunion of the nation, after first glancing back to ver. 12 sq. Comp. ch. xxxvi. 24, xi. 17, xx. 34, 41, xxxiv. 13.—Ver. 22. תְּשִׁיתִי אֲוֹתָם לְנֹף אֶחָד is the תְּשִׁיתֶם לְעֵץ אֶחָד of ver. 19. The now plainly expressed signification of the stick.—Ch. xxxiv. 13 14.—The one nation will be one kingdom. Comp. vers. 24, 25; comp. Hos. iii. 5. [According to Hävernicks, the unity of the king-

dom testifies to its truth, that it represents Jehovah.] Qeri יְהוָה, but נֹף might also serve as subject to יְהוָה. Strong and effective negation of

the old, that has passed away for ever.—Since sin, and especially idolatry, had contributed to the separation spoken of, the discourse turns to that, ver. 23. Comp. ch. xiv. 11, xxxvi. 25, v. 11. —מִשְׁבְּחֵיהֶם ought not, after ch. vi. 6, 14, to cause so much difficulty to expositors. The worship of idols, which is the subject of discourse, is just localized "transgression." The relief consists in this, that idolatry disappears, ch. xxxvi. 29. To think with Hengstenberg of the places of abode in the exile, so that the earlier sins in Canaan did not come into account—that they, as it were, left their sins behind them in the foreign land, etc., neither suits the present connection,—is a thought here postponed, as Hitzig justly observes,—nor harmonizes with ver. 12 sq., according to which the exile, on the contrary, localizes the wages of sin, i.e. death. Alteration of the text is equally unnecessary, just as Keil's "preserving from," and Kliefoth's idea of leading out into the glorified Canaan, are imported into the text. Comp. besides, ch. xxxiv. 13.—Ch. xxxvi. 25, xxxiii. 28, xxxiv. 24. The closing statement, recurring in ver. 27, only in reverse order, seems to interrupt the consecution of the verses, so that the prophecy forms itself into two sections—vers. 21-23 and vers. 24-27—with one conclusion. What the first section contains more as to the thing done and generally, is given in the second Messianically and as to the individual, for the full completion of the thought.

Ver. 24. See on ch. xxxiv. 23.—Ver. 22.—Ch. xi. 20, xxxvi. 27.—Ver. 25. Ch. xxxvi. 28, xxviii. 25, xxxiv. 24.—עֲרֵעֹלָם, so that the *terminus ad quem* is "concealed," cannot be seen; hence for an interminable future, is to be understood Messianically, that is, in Christ, as shown by the immediately following לְעוֹלָם, and

all that comes after. As we find expressed here without interruption (this is the peculiarity of the whole prophecy here, in distinction to that repeated from ch. xxxiv. and xxxvi.) the unity of the nation, its continued possession of Canaan, and that very plainly of the earthly Canaan, so just as plainly is all conceived of under the *dominion of the King Messiah*. Israel's nationality in Canaan is bound up (ver. 22) with this one kingdom. As to the moral and spiritual condition of the people, their position towards God (ver. 23), ver. 24 connects likewise with the one shepherd, the King David = Messiah, the "walking in, sq., "keeping," and "doing." And in the same connection occurs Ver. 26 (likewise לְעוֹלָם, and also עוֹלָם בְּרִית עוֹלָם), for which comp. ch. xxxiv.

25 (Isa. lv. 3; Jer. xxxii. 40). As shown by comparing ch. xxxiv. 25, and confirmed by the connection with vers. 21-23, especially ver. 23, as that is the peculiar, the leading idea of the divine covenant, to which the לָקַח corresponds, and by the whole mode of expression here, including the repeated "giving," the making of the covenant proceeds from God in the most

manifest exhibition of grace. The fact that **בְּרִית שְׁלוֹם** is alike explained and completed by **בְּרִית עוֹלָם**, expresses the Messianic character of this covenant; for the *terminus ad quem* (**עוֹלָם**) of Israel, still hid to appearance, is just the Messiah. In the "salvation" (**שְׁלוֹם**),

when it embraces time and eternity, eternity in time, alongside of the ideal reference in the whole, the real side in the particular cannot be wanting; hence what is the daily bread for a nation, namely, putting them in the position of increase, cannot be wanting; therefore: **And I give them** [KEIL: to be a nation] **and multiply them**, ch. xxxvi. 10, 11, 37. But with the giving of the **sanctuary of Jehovah in their midst for ever, another Messianic type**, now in close preparation for ch. xl. sq., is presented to us in the text, in addition to the one king and shepherd for all, the servant of Jehovah, David. Comp. on ch. xi. 16. The reference to Lev. xxvi. 9, 11 is shown by the harmony of the prophecy with the promise given by Moses. And although the **מִשְׁכָּן** there in ver. 11 (as

שֶׁבֶן is said of the symbol of Jehovah's presence in the wilderness) does not so much signify the outward building, and in Ezekiel too (ver. 27) it is regarded as **עֲלֵיהֶם**, yet **בְּתוֹכָם**, which stands beside **מִקְדָּשׁ**, points to the midst of the people; comp. Ex. xxv. 8. Hitzig is right in this, and also as to what distinguishes this passage from ch. xi. 16. But he overlooks the express reference to each other of **לְעוֹלָם בְּתוֹכָם לְעוֹלָם** and **מִקְדָּשׁ אֶת־יִשְׂרָאֵל**, ver. 28. There is, at all events, expressed a visible national unity in Canaan as formerly, one political government, which, however, as mediated by the one King Messiah, exhibits itself as a national life purified from idolatry and conformed to law, hence moral, so also an outward serving of God by Israel is here prophesied, the sanctuary of Jehovah in the midst of Israel—that this cannot be Zerubbabel's temple is triumphantly proved to the Jews by Keil, from the fact conceded by themselves, that the Shechinah was wanting to it;—but the heathen see therein (**בְּהִיוֹתָ**, ver. 28) something yet different,

namely, the continuing (particip.) sanctification of Israel by God, hence religious-moral conditions. [Not merely *gratiosa Dei habitatio in cordibus eorum*, as PISCATOR.] We remember here, where what is prophesied of the **sanctuary** is so evidently connected with the promised **servant David as king and prince**, that the kingship is specially prominent in Ezekiel's figure of the Messiah (Introd. § 9); and besides this, the passage here shows that, as likewise observed in the Introduction, § 9, with Ezekiel the main point of view continues to be the Messianic nation, the Messianic salvation of the nation. And so the phrase: **My sanctuary in their midst for ever**, **לְעוֹלָם** explaining itself in **מִקְדָּשׁ** (ver. 28), appears essentially as prophesied of the future church of salvation, the realized kingdom of

priests (Introd. § 9). (Comp. Zech. ii. 14 [10]; John i. 14; Rev. xxi. 3, vii. 15; 1 Cor. iii. 16, vi. 19; 2 Cor. vi. 16.) ["This promise has, at all events, come to be gloriously fulfilled in the election which forms the stem of the Christian Church. It is again taken up in the saying of Christ: 'Lo, I am with you always, even unto the end of the world,'" HENGST.]

At this point of the understanding of our prophecy—and herein its most important advance, in distinction to ch. xi. 16, is perhaps announced—the certainly not unintentional exchange of: **My sanctuary in their midst**, of ver. 26, for: **My dwelling over them**, in ver. 27, must decidedly be taken more spiritually than is done when Hengstenberg refers it to the "protecting power" which is afforded in the house of God (Ps. lxxviii. 29 [30]), or Keil, to the "position of the temple towering up over the city." Hitzig comes nearer the truth when he directs attention to God's dwelling in heaven, directly (?) over the temple of Jerusalem (Isa. xxxiii. 5; Ps. xix. 9, civ. 8; 1 Kings viii. 33, 34; Gen. xxviii. 17; Ps. vii. 7 [8]). The sanctification of Israel before the world, as connected with the Kingship of the Messiah, and the establishing of the eternal sanctuary of God in Israel's midst, as effected by the founding of the Church of Christ, serve for illustration and

fulfilment of the **עֲלֵיהֶם** in Ezekiel here, as is very clear from Acts ch. ii., to which is prefixed a repeated (comp. Luke xxiv. 50 sq.) and circumstantial account of the exaltation of the Son of man, ch. i.—Ver. 23. Ch. xi. 20; Gen. xvii. 7.—Ch. xxxiv. 30.—Ver. 28 (ch. xxxv. 23, 36). Although the mention of the heathen is still confined to the "knowing" of the sanctification of Israel, yet such knowledge cannot remain without result, without fruit; comp. Isa. xlv. 5.—"Indication of the participation of the heathen in the promised salvation" (HENGST.).—Ch. xx. 12. "To sanctify" is to purge from sin as well as to consecrate, hence embracing forgiveness of sin, and quickening. The former must become clear to the heathen from the latter, and so much the clearer as they have seen the judgment of God executed on His people—have even executed it themselves. Comp. for the harmony with the promises in the Pentateuch, Ex. xxxi. 13; Lev. xxii. 32.

ADDITIONAL NOTE ON CH. XXXVII.

["In closing this section, we present a brief outline of the view that has been taken of the prophecies contained in the three closely related chapters, xxxiv., xxxvi., xxxvii., and which in substance applies equally to many other portions of the prophetic Scriptures. 1. They were originally given to revive and animate the hearts of God's covenant-people, by holding out to them the assured prospect of a reversion from the present evil, and their still certain destination in God's purpose to the highest and most honourable place on the earth. 2. It was the duty of those to whom such prophecies were delivered at once to believe the word spoken to them, and apply themselves in earnest to do what was needed to secure its accomplishment; and had they only done this, a far larger measure of the promised good would have been reaped than they actually experienced: this later prospect of blessing, like the earlier,

given before entering Canaan, greatly failed through their own sinful unbelief. 3. But there being manifestly ideal features introduced into the delineation, especially the good spoken of being so peculiarly connected with the rule and presidency of David, clearly betokens a kind and degree of blessing which could not have been completely fulfilled under the Old Covenant, nor intended to be altogether fulfilled any time according to the letter. It shows the prophecies in question to be, like several of an earlier kind in Ezekiel, descriptions of the future under the form and image of the past—not as if the past were actually to return again, but that its general spirit and character were to revive. 4. The new things thus to be looked for in the future could only meet with their full and adequate accomplishment in Christ, who is certainly the David of the promise. They are consequently of a higher and more comprehensive nature than any that could be enjoyed under the Old Covenant, when the kingdom of God was so straitened in its dimensions, and so outward and earthly in its visible constitution. But still they were of necessity described under the hue and aspect of the things belonging to the Old Covenant—as if it were these only returning again, or these with certain alterations and improvements, such as might give the future a pre-eminence in glory over the past. For only by means of what belonged to existing or previous dispensations of God could the prophet have given any detailed exhibition of what might be expected under another and higher dispensation. The details of the future *must* have been cast into the mould of things already perceived or known. 5. Therefore, in forming one's conceptions now of the real import of such prophecies—now that the transition has been made into the new and higher dispensation—we must throw ourselves back upon the narrower and more imperfect relations amid which they were written, and thence judge of what is still to come. Thus, as the David of the promise is Christ, so the covenant-people are no longer the Jews distinctively, but the faithful in Christ; and the territory of blessing no longer Canaan, but the region of which Christ is king and lord. What was spoken immediately of the one class of personages and relations, may most fully be applied to the other; and by such a method of interpretation alone do we get a uniform and consistent principle to carry us through the whole. While those, on the other hand, who would find a literal Israel, and a non-literal David, or a literal restoration in Christian times, and a non-literal tabernacle and ritual of worship, arbitrarily confound together things dissimilar and incongruous, and render certainty of interpretation absolutely impossible. 6. Sixthly, the view thus given is confirmed by the reproduction of some of these prophecies in the field of the New Testament Church, set free, as was to be expected, from the outward distinctions and limits of the Old. Thus, in particular, the resurrection-scene of this 37th chapter substantially recurs in the 20th chapter of Revelation, and is followed precisely as here by the attack from the embattled forces of Gog and Magog; while not a word is said which would confine the things spoken to the land of Canaan, or the literal Israel; it is the Church and people of Christ at large that are discoursed of. We say nothing respecting

the probable time and nature of the events there referred to, but simply point to the identity in character of what is written with the prophecies before us. In those visions of the Apocalypse, the inspired evangelist stretches out the hand to Ezekiel, and shows how the word spoken so long before by that servant of God, freed from the peculiarities of its Jewish form, is to find its application to the Christian Church. The shell has gone, but the substance remains. 7. We may add, lastly, that the common interpretation, which understands Christ by David, and takes all the rest literally, must inevitably tend to justify the Jew in his unbelief. For he naturally says, Your Messiah has not done the thing you yourselves hold must be done—to fulfil the prophecy; He has not set up His throne in Canaan, and gathered Israel there, and re-established the old worship in its purity; this was the very purpose for which He was to appear, and we must wait till He comes to do it. On the basis of the literal interpretation, there seems no satisfactory answer to this; and it is well known that since it has become prevalent, many Jews believe that Christians are coming over to their view of the matter. We are not surprised to hear, as we have heard, of converted Jews declaring that such a mode of interpretation would carry them back to Judaism.”—FAIRBAIRN'S *Ezekiel*, pp. 412-414.—W. F.]

DOCTRINAL REFLECTIONS.

1. What has Jehovah caused, vers. 1-10, to be prophesied for comfort to His people (vers. 12, 13)? The resurrection of the dead in the literal sense Kliefoth still maintains, a view which is the older ecclesiastical one, shared by Jews and Christians, so that Jerome, when expressing a different opinion regarding *famosam hanc visionem, omnium ecclesiarum Christi lectione celebratam*, thought it necessary to state that he did not therefore by any means wish to deny the doctrine of the resurrection. How little the connection in Ezekiel says in favour of the dogma of the general resurrection of the dead is best seen from the artificial way in which ver. 11 sq. is disposed of. Kliefoth interprets the prophesied bringing of Israel into their own land (as already, ch. xxxvi. 28) of the “final introduction of the people of God into the eternal Canaan,” and the quickening in ver. 14, of “inward renewal by the Spirit of God;” an interpretation which he has also put upon ch. xxxvi. 25 sq. From similar perplexity, ver. 11 has been combined with the “first resurrection” of Rev. xx., and the bringing of Israel into their own land understood in accordance with Matt. v. 5. Hengstenberg, holding that “all the other comforting words of the prophet relate to things of this world,” insists upon this connection in general, and singles out in particular ch. xxxvi. 8, “which was soon to take its beginning,” and the connection of ver. 15 sq. and the vision. If the relation is this, that the house of Israel of the vision, reanimated by the Spirit of God, is “the whole” (ver. 11), and hence is to experience the reunion symbolized (ver. 15 sq.), then this union, which cannot be sought for among “the last things,” will also not suppose the re-quickening of Israel past. But in addition to the contradiction between the wider and the narrower connection, comes also the contrariety of the picture drawn here to the

doctrine laid down in 1 Cor. xv. ; those who rise again in Ezekiel's vision simply return into earthly existence, with skin and flesh and bones. If the doctrine of the general resurrection is maintained in ver. 1 sq., then ver. 11 sq. must more or less, as also Kliefoth gives to understand, be denied to be "in the proper sense an interpretation and explanation of the significant occurrence:" we must content ourselves with an application for an express purpose, namely, in order to comfort and raise up the hope of Israel with the prospect in question (see above, ver. 1). Against this Hengstenberg, appealing at the same time to analogies in Daniel, Zechariah, and Ezekiel himself, justly observes: "Whosoever feels himself constrained to take vers. 11-14 not as an interpretation, even thereby expresses judgment concerning his view of vers. 1-10." Ver. 11 begins expressly with an explanation of the signification of "these bones," which formed the subject of discourse, vers. 1-10.

2. A question which, unless one dismisses entirely the doctrine of the *resurrectio mortuorum* from the text before us, comes into consideration is, whether this dogma already existed in the time of Ezekiel? Hengstenberg, for example, denies indeed the express application of the doctrine to our passage, but makes the dogma serve as "figure." Hence he must answer the question put in the affirmative. It is a necessary supposition, not only—as already Tertullian, *de resurr. carnis*, points out to the Gnostics, and Jerome expresses himself—that the typical application of the resurrection of the dead by Ezekiel implies the actual taking place of that resurrection, and consequently its truth must be beyond doubt, but also that the doctrine of the resurrection was already at that time a common property of religious popular knowledge in Israel, if it could thus be figuratively applied in Ezekiel. Hengstenberg (*Christology*, vol. iii. p. 51, Clark's trans.) cites Pareau's *Comment. de Immortal.* p. 109, and refers to Isa. xxv. 8, xxvi. 19; Dan. xii. 2. The raising of the dead (1 Kings xvii. 22; 2 Kings iv. 35, xiii. 21) can, as isolated cases, prove nothing in its behalf; and passages like Deut. xxxii. 39, 1 Sam. ii. 6, attest only the omnipotence of the living God. Comp. HÄVERNICK. *Vorles. über die Theol. des A. T.* p. 109, and his *Comment.* p. 581; OEHLER, *V. T. sententia de rebus p. mort. fut.* p. 37 sq., 42 sq. Furthermore, ver. 8 of our vision, where the prophet leaves to the Lord the answering of the question put to him, says nothing in favour of the consciousness of the doctrine of the resurrection of the dead. If there was such a consciousness, we should certainly expect a corresponding answer from the prophet. Comp. John xi. 23, 24. (Hävernicks: "If the prophet could have supposed such a general belief, he would necessarily (?) have appealed to it in order to establish thereon the restoration of the people, etc. But in such a hopeless case as ver. 11 the prophet cannot make suppositions, nor will he; he will just build anew—establish firmly a new hope in the heart.")

3. Hengstenberg says: "The prophet, however, does not merely set out from this doctrine and use it as a means of representation; his primarily figurative representation, and the historical confirmation which it received, must also have served to awaken powerfully the belief in the resurrection. If God proves Himself the

master of death in the figurative sense, if He redeems His people from outward and the spiritual misery into which they had fallen during the exile, how should the death of the body set a limit to His grace!" And again: "The salvation announced here under the figure of the resurrection is completed in the resurrection; comp. 1 Cor. xv. 19."

4. But the text protests also against this merely typical acceptance of the doctrine of the resurrection. There are indeed (ver. 2) "very many," according to ver. 10 "a very great army," sufficient to suggest all the dead, at any rate sufficient for the interpretation in ver. 11 of the "whole" house of Israel. They are, however, not the bones of deceased men, but of slain men, as expressly stated in ver. 9. The open surface of the valley, moreover, hardly corresponds to the situation of the resurrection of the dead; the graves in the interpretation, still closed and yet to be opened, would be more suitable. Finally, the twofold transaction in regard to the re-quickening in the vision (ver. 7 sq., ver. 9 sq.) can hardly set before the eye the representation of the awakening of the dead; but as the direct design of the vision is to make prominent the creative in what is prophesied, the thing that is possible with God alone (ver. 3), so the first and the second act, especially the observation after the first in ver. 8, that "yet breath was not in them," serves from the outset to make prominent the point of the interpretation, namely, God's putting His Spirit in them, ver. 14.

5. Hitzig's view of the vision takes more account of the noteworthy circumstance that it treats of slain men. But how? He makes (as already in ch. xxxiv., King David) the Israelites slain in the destruction of the two kingdoms be called upon by the prophet to rise again. Thus the vision is a vision of a partial resurrection. There was already a similar opinion among the Talmudists (Sanhedr. xcii. 2)—comp. on ver. 1; and it is also maintained that such a resurrection did actually take place, and even that those who rose again begot offspring in Canaan; thus one Talmudist expressly declares his descent from one of them.¹ To say nothing of the strangeness of such a view,—for which certainly the "supernatural character of the Hebrew system" offers, as Hitzig must grant, no sufficient support,—"the idea itself of the resurrection" proves nothing, but it must be maintained in ch. xxxiv. 23, 24, xxxvii. 24, 25, in order that it may be referred to for the vision before us; moreover, as to the context, such a resurrection prophecy does not fit in excellently before and after, as Hitzig supposes. For the multiplication of the people promised in ch. xxxvi. 37, 38 (comp. ch. xxxvi. 10) surely points to something else than specially a multiplication by resurrection of the slain; and the combination of the vision in the chapter here with ch. xxxviii., however ingenious and plausible, is by no means the necessary combination imperatively required by the text. Comp. the exegesis *in loc.*

¹ It may be remarked in passing, that Hävernicks misapprehends the dealings between Pharisees and Sadducees in the Talmud regarding the resurrection, for the Sadducees there do not, when appealing to Ezek. xxxviii., claim the figurative as the received explanation of our passage, but only suppose in the passage not the *resurrectio futuræ ævæ*, but on the contrary a merely particular, and not the general resurrection.

6. Thus the dogma of the resurrection of the dead, as well as the announcement of a "first resurrection" of Israel, or of his slain, literally understood, must be dismissed from our chapter. So also the parabolical application of that dogma is not the sense of the text. If the view is put forward that the whole is figurative, then a mere poetical figure excogitated by Ezekiel cannot certainly be harmonized with the express character of vers. 1-10; comp. on ver. 1. We have before us a divine vision, which the Lord in express revelation gave His prophet to behold. Hence there must be more to find in this vision than the clothing of an idea, "well conceived and carried out with dramatic effect" (PHILIPPS.). The objection raised by Hävernicks against the view of only outward liberation of the people and the flourishing of the State anew already under Zerubbabel (GROTIUS, VATABLUS, AMMON'S *Bibl. Theol.*), and also against Ewald's deeper penetration into the matter, the objection, namely, that it is not permissible to repeat this idea from ch. xxxvi., cannot be maintained. But we have first to deal with the form, and then we will have to remember that the conformation of the thought as contained in the vision cannot be suggested by what is known and suitable for restoration of any kind, as is coming to life again out of a state of death, but on the contrary will have to be accounted for on other grounds. The vision—and this is the reason why it proceeds in the form before us—is intended to afford to Israel a strong ground for what is already prophesied to him, a specially strong encouragement against his hopelessness. The ground on which what is promised to the people is based is the creative power of God (comp. on vers. 5 and 8). "God Himself appears to the prophet as the quickener of the bones," as Hävernicks justly observes. "A thoroughly real relation is treated of, namely, the relation of God to death." Then, as regards the encouragement to Israel on this ground, it must speak so much the more powerfully to their hearts, when, taking them at their word, it borrows from their despairing words the answer against all doubts. The vision (vers. 1-10) is such a thorough answer in a matter-of-fact form, because He who answers, the Promiser, is the Almighty God of Israel, who "speaks and does," ver. 14. Comp. how very near Calvin (*Inst.* ii. 10) came to this understanding. Only because Kliefoth is so confused in the exposition of our chapter does it appear that he could gather nothing from Hävernicks's remarks, which so often hit the sense, and who refers with far better right than the expositors of the literal resurrection of the dead to Deut. xxxii. 39; 1 Sam. ii. 6; Hos. xiii. 14, etc.

7. The vision of Ezekiel in our chapter takes, as has been said, the discouraged of the Israelites at their word. Already in ver. 3, where the question put to the prophet tends in this direction, the way is opened up for the after interpretation. At the very outset in ver. 2, where the bones filling the valley (ver. 1), which are very many, are described as "very dry," the whole house of Israel lies before us, namely, those who say, "Our bones were dried," as the interpretation (ver. 11) puts beyond all doubt. By their speaking thus—since their "perished hope" was Jerusalem and the people in the land of Judah—the exiles in their despondency compare them-

selves to those who had perished in their native land; and this explains the designation "slain" given in the vision, which takes them for what they give themselves out to be, as, on the other hand, from the close interweaving of vers. 1-10 and vers. 11-14, the interpretation speaks of their places of residence in exile as their "graves." At the same time, by the bones which He places before the prophet in the valley, the judgment formerly (comp. ch. vi.) threatened by Jehovah is conceded to have taken place. Since this judgment was executed as killing,¹ to which death what of Israel still exists has given itself up (ver. 11) with full sympathy, if there is still prospect of salvation after the judgment and arising out of the judgment, this salvation can only be life, God's act of salvation, and consequently nothing but re-quickening.² And because the slain, to whom Israel in exile compare themselves, are to be snupposed in Canaan, the bringing back of Israel to their own land is connected repeatedly (ver. 12 sq.) with the re-quickening of the nation. Thus the salvation to be prophesied is externally restoration of the nation—Israel is again in his own land. There is one element which the vision could not set forth (unless, perhaps, it is hinted at by the expression: "and stood upon their feet," ver. 10), but which the interpretation brings in felicitously through the dead bones of the vision, by the bringing of them "out of the graves." The vision has chiefly in view the inward side, namely, the quickening by the Spirit, in general the national life as such, although, as is clear from the interpretation (ver. 14), not without spiritual reference back to ch. xxxvi.; comp. the exposition.

8. "The faith of Israel in his redemption was to rest not so much on the belief in a resurrection of the dead, as on belief in God the Creator, who brings being out of nothing, who awakens life out of death, even in its most fearful form, the annihilation of all existence" (HÄVERN.). It may be said more generally regarding the significance of hope for faith, that hope demonstrates the blessedness of faith, yet is not the ground of its knowledge or certainty, but as certainly as I believe, so certainly shall I also behold—the future, which hope expectantly anticipates.

9. As has been above remarked, Rev. xx. was early introduced into the discussion. Kliefoth recently, while making "the resurrection of the dead generally, limited, however, to a single definitely bounded field of dead" (קצת), be-

¹ "It is from the beginning a fundamental law for all human development, that death is decreed for the transgression of the divine commandment; holding good for the first instance for the individual life, but also for the national domain, where the law lays hold of Jehovah's Israel as an individual personality, and sets in view before it life and death, particularly the latter, for the decision of the nation from the beginning onward takes always more plainly the similitude of Adam's decision. Captivity, or the separation of Israel from their land, announced as the last and worst punishment, is, according to the law, to be conceived of as the death of the nation. This the Old Testament consciousness looks upon as death, for the individual is related to his body as the nation to its land, and the land separated from the nation is subjected to the most fearful desolation and devastation (ch. xxxi.), like the human body bereft of the soul. Or, as death dissolves into dust, so the captivity of Israel is its dissolution into the primal elements out of which it was at first formed, etc."—BAUMGART.

² Hofmann rightly observes, that what is illustrated in Ezekiel is "not so much the newness of the life into which, as rather the completeness of the state of death out of which Israel is to be restored."

shown to the prophet (vers. 1-10), "because it is afterwards to be referred to the appointed resurrection of the people of God," borrows from Rev. xx. a very peculiar confirmation of this exposition of his. The ἀναστασις ἡ πρώτη in ver. 5 there, namely, is based on our passage, and the proof of this he makes to be that the souls of the πιστευουσάντων there (who are the **יְהוֹנָדָה** here)

are seen, and that both here and there Gog and Magog follow on the resurrection. He who is constrained to recognise in the first section of our chapter the re-quickening of Israel as a nation, will not be thereby hindered from conceding that it will be followed by the re-quickening of all Israel, that is, as Paul expresses it in 1 Cor. xv. 23, of οἱ χριστοὶ ἐν τῇ παρουσίᾳ αὐτοῦ. If this ζωοποιήσις is likewise meant in Rev. xx. 4 (ἰζήσαν), then the reference of our passage to it can as little be denied as that the βασιλείου μιᾶς χριστοῦ may be prefigured in ver. 23 sq., the repeated **ἰζήσῃ** here can be interpreted by **χίλις** **ἰστη** there, the **ἰσὶ μὴ πλάνησιν τὰ ἰσθῆ ἰσθῆ** in Rev. xx. 3 compared with ver. 28 here, and that the **πρῶτα**, Rev. xx. 4, refers to ch. xxxviii. But the beheaded witnesses of the Apocalypse of John by no means harmonize with the slain of Ezekiel; and although Gog and Magog make their appearance in Rev. xx. 8 sq., as here in ch. xxxviii., yet already Rev. xix. 17 sq. makes reference to ch. xxxix. and xxxviii. in Ezekiel. Moreover, Rev. xx. 6 also can be compared to the so often used **ἰζήσῃ** of our chapter.

10. "Since God as the self-existent life in itself is Spirit, all life in its various grades and forms originates and subsists only through the Spirit, which proceeds from God; the possession of spirit forms the universal ground of life, connecting the whole creation with God" (BECK.).

11. We have here **ἰγῆραι** and **ζωοποιῶν** together, the full and entire conception of the sovereignty of the Father and of the working of the Son in the Holy Ghost; comp. John v. 21 sq.

12. In regard to the religious spirit which animated the returned exiles, reference has been rightly made to the prophecies of Haggai and Zechariah, and also to the psalms belonging to this period.

13. The truth of the section vers. 1-14 is not so well expressed by saying with Ewald, "that the individual or the nation that does not despair of the Divine Spirit is never in any situation forsaken by that Spirit, but is always borne onward to new life," as by saying that it has its expression in the eternity of the Church of God. "We need not," says Hengstenberg, "extend our prophecy to the unbelieving Jewish people and their future conversion. As expressly stated in vers. 12, 13, it applies only to Israel as the people of God, and the dispensation of grace grows out of this relation."

14. "It is doubtless the power of his people which the prophet sees in this vision rising up to new life; it is the sons of Israel, held in captivity and scattered, who are destined to return to the soil of their beloved heritage. But on the ground of the deep word of typical representation we read the joyous announcement: I live, and ye shall live also" (UMBREIT).

15. The reunion of Israel and Judah has, in

consequence of the pronounced heathenizing character (still continuing in the Samaritans) of the former (Doct. Refec. 4 on ch. xx.), a co-reference to the heathen; and this is more to be thought of than "the separation between believers and unbelievers," which Hengstenberg makes ensue "after the coming of Christ," as "a still worse" separation. Yea, the less Israel-Judah has become one in the Messiah, who is Christ, the more has the heathen world come into consideration for the fulfilling of the prophesied union, Rom. xi. 26: **κ. οὕτω πᾶς Ἰσραὴλ**.

16. As the exile of the Jews ceases in Christ, so the alienship of the heathen ends in Christ, Eph. ii.

17. "A continued separate existence of the ten tribes in some unknown region is a fable" (HENGST.).

18. Why could not the Jews, like other nations of the sinking world-dominion of Rome, preserve their nationality in a distinct state? Think of the Maccabees. Not only their exclusive national habits, but still more the Messianic hope in the heart of the nation, fitted the Jews for this above other nations. From within and from without everything was here conjoined for building up a strong and important nationality among the fluctuating nations and gods of the Old World. In both respects there was given with the return from exile a new tone to their history. (On the characteristic peculiarities of Israel, their particular national disposition, comp. the Doct. Refec. on ch. xxxiv.) Their greater zeal for the law of Jehovah, the more decided antithesis of the national life to the heathen world-form after the exile, has been often remarked on; and also that a more definite expectation of the Messiah is clear consciousness of the pious of the land, and not of the prophetic circle alone. The Jewish people have, in the great part of them scattered through all nations, served to prepare the heathen for Christianity. Consider the importance of Jewish Hellenism; think of the net of the proselytism "of the gate" drawn through the heathen world; and do not overlook the Septuagint. How much might their gathering together in Christ into a Christian people and state have contributed to the ingathering of the heathen! When the kingdom of priests which Israel should have been became contracted to the number twelve of the apostles (Matt. xix. 28), still the effect of this mission into the world is the fulness of the Gentiles. What the emphasizing of Judah (ver. 19) already signifies, is expressly uttered in a Messianic sense by the repeated naming of the "one king" (ver. 22) as David the servant of Jehovah (vers. 24, 25). Our promise can relate only to Christian Israel, for the Jewish nation either completed itself in the Messiah by receiving Christ, or deprived itself of Him, as may be read in John xix. 15. Then with the perishing of its spirit, its flesh also perished; what still remained in form of Israel was therefore broken up by the false Messiahs, the Romans, etc. It is a fundamental mistake still to seek at the present day to see in the Jews a nation, especially when the remains of nationality—the offspring of pride—which still manifested themselves in the Middle Ages in the individual members of the race, are being ever more and more spiritualized, or even materialized, by the spirit of indifference, into cosmopolitanism.

Because they are "My people" (vers. 12, 13), J-hovah makes the leading out of exile and the return to Canaan to be prophesied to them. In view of the Messiah, He promises them a united nationality (ver. 21 sq.), and the inhabiting of Canaan for ever, the peaceable possession of the land. The promise here has nothing to do with "individuals," and what Hengstenberg says of its conditionality in this respect is superfluous. After the people of Israel relinquished their claim to nationality in presence of the manifested Messiah, there can be no further talk of their conversion as a nation to Christ (KEIL); and so much the less as the kingdom of God over Israel as a nation has passed over for fulfilment to the idea of humanity given in Israel. In this last and at the same time highest respect, the unity and eternity, kingly and priestly, under the one shepherd, here prophesied, have in Christianity—alike as regards the kingship and as regards the sanctuary (ver. 26 sq.)—their universal and also their progressive realization (John x. 16; Rev. i. 6, xxi. 3, 22 sq., xxii. 3 sq.).

19. The literally verbal interpretation of our prophet has been repeatedly spoken against. For in whatever way the prophets may prophesy the glorious future of Israel, the popular form of their discourse, expressed in accordance with the times, must not keep out of view the eternal hope of Israel, the Spirit-anointed One. Since the beginning and the end of God's march in history through the world is man, is humanity, it must seem childish to believe that the "millennial kingdom" will be centralized at Jerusalem, that this will be its capital under the Jews brought back to Palestine, that the Lord will at His coming again dwell in a real temple, and that the law of Moses, and even the ceremonial and the civil law of Moses, will be the law of the kingdom, etc. This is "realistic" exposition indeed; and while people cross and bless themselves with it against "spiritualism," the thought never troubles them that they are borne along by the materialistic current of the age. The New Testament has not thus understood, not thus expounded the Old. Comp. moreover, the penetrating and partially conclusive arguments of Keil *in loc.* against the Chiliasm of the modern Apocalyptic. From God's covenant with Abraham onward, the development of Israel moves in the direction of the formation of a nation and the possession of a land, the land of Canaan. The prophets would have been unintelligible to Israel had they prophesied to it a future without regard to these two particulars. How far that which after the judgment of the exile was prophesied, as restitution of people, land, and cultus, had to serve the purpose of affording the historical nexus and point of departure for the Messiah—to what extent what was prophesied on these points would have political earthly reality, could be discerned from the very character of the coming Messianic kingdom. A kingdom which, according to the confession before Pilate, is not of this world, could not fail to show that the apparent sensuousness of the prophecies portraying the future of the people and land of Israel is in reality spiritual allegory. In the history of the nation, in its institutions, etc., the vessels were sufficiently well placed for types and symbols, in order in due time to change the water in them into the wine of Christ.

[See additional note above, at the close of the Exegetical Remarks.—W. F.]

20. "The New Testament," says Hengstenberg, "knows nothing of a future possession of the land of Canaan." "If the fulfilment is sought in this, then the interruption of two thousand years is inconceivable, since a constant possession is here placed in prospect. With respect to the perpetual possession, we must rather look to Matt. xxiii. 37," etc. "For supplementing Ezekiel we have Zechariah, one of his immediate successors, who soon after the return from the exile predicts (ch. xi.) a desolation of the land in consequence of the rejection of the Good Shepherd."

21. The two powers which in the second section of our chapter (ver. 15 sq.) are destined to realize the idea of the symbolized unity of the nation, are the royal power (ver. 22) and the sanctuary (ver. 26). As these express that which from the commencement Israel was appointed to be (Ex. xix. 6), Israel's destiny as a nation, they are the two pillars of its unity. When the kingdom was divided, and the sanctuary was no longer the one sanctuary for all, then there came an end, first to Israel, and then to Judah. As without the raising up again of the kingdom of David, and without the restoration of the sanctuary of Jehovah, there can be no re-quickening, so there can be no reunion of Israel. That which the last destruction of the temple, on the one hand, gives to the Jews to ponder to this very hour, Pilate on the other, by his question (John xix. 15), laid on the consciences of their national representatives of that time, and in such a manner that we feel reminded of verses like ver. 22 and others here.

22. In relation to ch. xi. 16 it has to be observed, 1st, that where מֶלֶךְ occurs there we find here מְלִיכָה—in contrast to the temporary the completion appears in a permanent form; 2d, that where we have there מְלִיכָה לָהֶם, וְאֵיךְ לָהֶם מְלִיכָה; hence, instead of the "I, the temple" of the exile, which also appeared in Christ (John ii.), the perfect and also the final will be (Rev. xxi. 22)—as Paul says—"the temple of God are ye." As the latter will be an enduring, an eternal one, inasmuch as it forms the other side of the final tabernacle (Rev. xxi. 3), so it is explained in ver. 27 by this, that the presence of the Eternal, formerly represented by the angel of the covenant in the cloud, will now as our flesh be exalted to heaven, in consequence of which Christ "by His Holy Spirit pours out the heavenly gifts into us, His members, as He also protects and preserves us by His power against all enemies" (HEIDELB. CAT. Question 51).

HOMILETIC HINTS.

Ver. 1 sq. "The hope of the Israelites lay quite prostrate; but the hope of the people of God shall never cease, because God will assuredly reveal and glorify His grace on us. Therefore God by His word always furnishes fresh courage in every affliction," etc. (DIEDRICH).—"This valley is found indeed everywhere. In other words, is there not plenty of dead bones? The best thing is, that God still cares even for such"

(BERL. BIB.).—Ver. 2. "When our state seems to us so extremely miserable that none of God's promises will apply to it, then we should remember these bones" (STARCK).—The Church of Christ, too, may at times look like such a field of the dead.—"What else are we, too, through our corrupt nature, than dry bones, empty and alienated from the life of God and from the righteousness of Jesus Christ, until the Lord gives us His Spirit of life?" (BERL. BIB.).—"It is the Lord who makes the dead to live, who visits His people in grace and raises them again from the dust, who redeems us by His Spirit from spiritual bondage, yea, who will also in the last days awaken the dead," etc. (TÜB. BIB.).—Ver. 3. "God asks counsel of us, that we may learn to acknowledge our ignorance, John vi. 6, 7" (CR.).—"Would that all theologians had thus confessed their ignorance, and not sought to cover it with a semblance of knowledge!" (SCHMIEDER.).—"It is God Himself who gives in us the first presentiments of regeneration and resurrection" (DIEDRICH).—Not only, however, in that which is impossible with men, but in all things should we look to God.—The recourse of faith when assailed to the divine omnipotence.—"Since God is omniscient and omnipotent, the resurrection of the dead is possible; but since He has also promised it, and cannot break His word, it is also certain, John v. 25" (STARCK).—Vers. 1-3. Faith in the field of the dead world and of the dead church; what it sees (death, and with men the impossibility of life); on what it trusts (on the Lord alone).

Ver. 4 sq. "As God here addresses the bones by the prophet, so He also by the gospel speaks to the dead in sin. He says, namely, that He can quicken from death in sin; and commands the dead to hear, and to arise from the dead, or to repent, that is, to believe that they are dead in sins, and in want of divine illumination and sanctification, and to lift up their eyes to the truth which is in Christ," etc.; Rom. iv. 17; John v. 28, 29; Eph. v. 14 (COCO.).—"Even the dead must hear the word of God from the lips of men; the man of God speaks to them" (DIEDRICH).—We are in our whole life and in death directed above all to the word of the Lord—entirely to the Lord who is the Word, John i.—"The wretched state of sin dominant in a man cannot be more forcibly typified than by the state of the dead, 1 Tim. v. 6" (LANGE).—"From this we may draw an important lesson both for ourselves and others, namely, that however worn out, however unconscious and dead to our condition we may be, yet God is able to redeem us from it, and to impart a life so much the greater the less hope of life there is apparent. This makes the soul still hope against all hope, Rom. iv. 18. The worse and the more hopeless the prospect around the soul, the more is it aware that it is well with it, and that God is able of stones to raise up children to Abraham, Matt. iii. 9. Although the soul esteems all as lost, yet it troubles not itself about that, and does not say, I am lost and shall never come back, which is the language of self-love," etc. (BERL. BIB.).—"Without God there is only death, whether natural or spiritual, whereas God's Spirit is able to quicken all and everything" (STARCK).—"We have, however, chiefly to see to it that we ourselves are alive, and so, above all, may have part

in the first resurrection. For blessed and holy," etc. (BERL. BIB.).—Vers. 4, 5. The word of God over the dead bones, how it is spirit, and *promises* life.—Ver. 6. In the resurrection of the dead it will not, however, be as the hymn says: "Then shall this very skin, as I believe, surround me."—"As this spiritual resurrection here is a gradual process, so also in conversion and renewal, the man proceeds from glory to glory, until he stands fast in the Lord, and in the power of His might, in order to walk henceforth in the ways of the Lord" (STARCK).—Ver. 7 sq.: When it is prophesied according to God's word, there are still always voices, noise, movement, and things that belong to one another come together.—"If the voice of the Holy Ghost is heard in the heart, then there is a movement of the heart, and blessed is he who obeys the impulse" (STARCK).—The wonderful experiences on the field of the dead in the churches.—But what do bones, sinews, flesh, and skin, all brought together and fitted to one another, avail without the spirit? This remark applies not so much to the confessions of the churches, as to the attempts at revival through constitutions and liturgies. Certainly the coming together of members of each body—if the passage is made to apply to "reunion" (as by Richter)—is God's work; but not when the bodies, taken from different bodies, are as a matter of compulsion bound together promiscuously. The spirit, and not the uniform, is that which truly unifies; and the consciences of men are not to be dealt with as the regimental tailor deals with soldiers. The fact that an "army" is spoken of, ver. 10, cannot certainly give the tone to our view of the Church of Christ.—Pure doctrine is not skin and bones, flesh and sinews, but spirit, which has and brings life. But those who teach their own wisdom and holiness still seek life where it cannot be found.—Ver. 9. Thou mayest prophesy to the wind, provided thou prophesiest only God's word: "Thus saith the Lord," and not: Thus must ye do.—Ver. 10. Richter suggests of this "very great army," that, consisting of those drawn "from restored Israel," it "will serve for the spiritual conquest of all the Gentile nations, and especially for the gaining over of the Mohammedans to the kingdom of Christ."—"All (!) Scripture announces that the children of Israel, once converted, will be full of zeal to subject to the gentle rule of Jesus Christ and His grace those nations which will not be extirpated as anti-Christian (!) by divine justice. These dry bones, still scattered at present upon the earth, shall be changed into preachers and apostles," etc. (Where is it said that the "army" has to conquer the world!)—"One needs no power or army when there is nothing to fight with and conquer, and no enemy to overcome. But this conversion of the world will first take place in the kingdom of the Lord when, Rev. xx., the devil shall be bound in the bottomless pit, etc. The spirit of grace and of supplication will, however, make them invincible; and the blood of the New Covenant, which their fathers shed with blind fury, will so inspire them, that they would, if necessary, drink even the cup which their Saviour drank (Matt. xx. 22). By the confession of their sin, above all, will they work to procure entrance for His name and His mysteries into the remotest lands, etc. In this the natural ability, warmth, and activity of this

people will be exceedingly useful, especially, however, through the Spirit of God, Zech. ix. 15, 13, 14.—The Berleburg Bible subjoins to ver. 9 sq. the prayer: "Would that it might also please our great prophet Jesus Christ to prophesy with power, and by His intercession and mission compel the Spirit to come! Oh, what a great army will then come forth to do battle against the beast and the whore!"

Ver. 11 sq. These bones are, that is, *signify*, *sq.*, and yet: "this bread is my body," etc., is held *not* to signify!—"We see the foolishness of our flesh when we are pressed by afflictions which go quite contrary to our expectations; we then either forget the divine promises, or accord to them scarcely a half faith" (LUTHER).—The language of unbelief makes the calamity great, and God's power to help little.—Ver. 12 sq. "But He opens the graves of despair, and makes the light of a better state arise to the house of Israel, to which all the elect belong. As the spirit of life is given to the bones from all the four corners of the world, so must the true Israelites be brought together by the same spirit out of the four corners of the world, from all places, to the unity of the faith, and these obtain the inheritance that passeth not away" (HEIM-HOFFMANN).—Ver. 14. Only let us not forget that heaven is our fatherland, and that we should delight to be with Christ.—"The Lord has always shown Himself such a God in His people. His people remain for ever, and have already often experienced resurrection" (DIEDRICH).

Ver. 15 sq. "How often does God repeat His promises! how many seals does He append to

them! Is it not wonderful that men doubt not withstanding? Isa. xi. 12; Hos. i. 11" (STARKE).—(We may mention here the wooden alphabets of the ancient Britons, *e.g.* the runes written or engraved upon wood.)—Ver. 19 sq. "That was a type of the union of all believers in the whole world, Jews and Gentiles, through one spirit and faith, under one Head, King, and Saviour, the promised Messiah" (TOSSANUS).—"Thus the kingdom of Israel was to cease entirely, and not to rise up again" (STARKE).—"Unity is a mark of the Spirit" (HEIM-HOFFMANN).—Vers. 22, 23. The union which is not merely two sticks in one hand (above all in a secular hand): (1) That which is preceded by separation from the State, it is a purely ecclesiastical, and *e.g.* not a military one; (2) Where the unifying Head in everything is seen ever more and more to be Christ, and not the king, as bishop of the country; (3) Where the essential thing is: to be God's people, and not so much a German Established Church.—"The separation arose from the worship of idols, and the earthly-minded never ask after unity and purity of doctrine" (DIEDRICH).—Ver. 24. Comp. on ch. xxxiv.—The royal dominion of the Anointed One as the fulfilment of God's promises, as the pledge rich in promise of eternity.—"Of the kingdom of Christ there shall be no end" (STARCK).—Ver. 26 sq. "Jesus is the temple of the Godhead, through which we obtain what we ask" (HEIM-HOFFMANN).—The covenant of peace, an everlasting covenant and a holy covenant.—The everlasting priestly kingdom of the Messiah (Ps. cx. 4), the revelation for the heathen.

4. AGAINST GOG AND MAGOG FOR THE GLORIFICATION OF JEHOVAH IN THE WORLD
(CH. XXXVIII. AND XXXIX.).

CHAP. XXXVIII. 1, 2. And the word of Jehovah came to me, saying, Son of man, set thy face towards [against] Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophecy concerning him. And say, Thus saith the Lord Jehovah, Behold, I am against thee, Gog, prince of Rosh, Meshech, and Tubal. 3 And I lead thee back, and give rings in thy jaws, and bring thee forth, and thy whole army, horses and riders, all of them perfectly clothed, a numerous assemblage, with long shield and short shield, all handling swords: Persia, Cush, and 4 Phut with them, all of them with shield and helmet: Gomer and all his squadrons; the house of Togarmah, the farthest north, and all his squadrons; many 5 nations with thee. Be prepared and hold prepared for thyself, thou and all thy 6 assemblages which assemble around thee, and be a guard unto them. After many days thou art visited; at the end of the years thou shalt come to a land recovered from the sword, gathered from many nations, upon the mountains of Israel, which were perpetually for devastation; and it was brought forth out 7 of the nations, and all of them dwell securely. And thou ascendest, as a tempest shalt thou come, like a cloud to cover the land shalt thou be, thou and all 8 thy squadrons, and many nations with thee. Thus saith the Lord Jehovah: And it comes to pass on that day, words shall ascend upon thy heart, and 9 thou devisest an evil device; And sayest, I will go up to a plain country, I will come upon those who are at rest [quiet], who dwell securely, all of them dwelling 10 where there is no wall, and they have no bars and gates. To take spoil and to seize prey, to draw back thy hand over (re-) inhabited ruins, and to a people gathered from the heathen, who acquire cattle and goods, dwelling upon 11 the navel of the earth. Sheba and Dedan, and the merchants of Tarshish, and all his [her] young lions, will say to thee, Comest thou to take spoil? hast thou

assembled thy assemblages to seize prey? to lift silver and gold? to take cattle
 14 and goods? to take great spoil?—Therefore prophesy, son of man, and say to
 Gog: Thus saith the Lord Jehovah, In that day when My people Israel dwell
 15 securely, shalt thou not know [experience] it? And [yet] thou comest out of thy
 place, from the farthest north, thou and many nations with thee; all of them
 16 riding upon horses, a great assemblage [community], and a numerous army; And
 goest up upon My people Israel, like a cloud to cover the land; in the end
 of the days it shall be, and [yet] I make thee come upon My land, that the
 heathen may know Me when I sanctify Myself on thee before their eyes, O Gog.
 17 Thus saith the Lord Jehovah: Art thou he of whom I spoke in former
 days by the hand of My servants, the prophets of Israel, who in those days
 18 prophesied for years that I would bring thee upon them? And it comes to
 pass on that day, on the day of the coming of Gog upon the land of Israel—
 19 sentence of the Lord Jehovah—My fury shall come up in My nose. And in
 My jealousy, in the fire of My wrath, do I speak, if there shall not be on that
 20 day a great shaking over the land of Israel! And the fishes of the sea, and
 the fowl of heaven, and the beast of the field, and every creeping thing that
 creepeth upon the ground, and every man that is on the face of the earth shall
 tremble before My face; and the mountains are thrown down, and the cliffs
 21 fall, and every wall shall fall to the earth. And I call the sword upon him at
 all My mountains—sentence of the Lord Jehovah—the sword of every one
 22 shall be against his brother. And I carry on My plea with him in pestilence
 and in blood; and overflowing [gushing] rain and hailstones, fire and brimstone,
 will I rain upon him and upon his squadrons, and upon the many nations that
 23 are with him. And I show Myself great, and sanctify Myself, and make My-
 self known before the eyes of many heathen nations, and they know that I am
 Jehovah.

Ver. 2. Sept.: . . . α. την γην τ. M. Vulg.: *terram M., principem capitis . . . de eo.* (Another read.: 'על.)

Ver. 3. . . . Γωγ και άρχοντα.

Ver. 4. K. περιεστρεψι ει . . . α. συναξω ει . . . ιδεδυμινους θυρακας παντας σιλται α. περιεφθαλμαι α. μαχαίρας.
 Vulg.: *Et circumdaxat te—*

Ver. 6. Another read.: תורן נכח.

Ver. 7. Sept.: . . . α. ίση μοι εις προφολασην. Vulg.: . . . *eis in praeciptum.*

Ver. 8. Ιταμμεθονται . . . ισι τ. γην τ. 'Ιερ.

Ver. 11. Sept.: . . . ισι γην άπειρμιστην.—

Ver. 12. . . . τω πιστεριφαι την χιρην μου . . . πιστηνητος πιστους.—

Ver. 13. . . . α. οι μακροι Εαρχηδονιοι α. πασαι αι κοιμαι αυτων—

Ver. 14. . . . Ιξγηρθησθ—

Ver. 16. . . . παντα τ. ιδη— נל is omitted, or they transfer it to following verse. *

Ver. 19. . . . σεισμος— Vulg.: . . . *commotio—*

Ver. 20. . . . α. βαλυνονται τ. έρη α. σπενονται αι θαλασσαι— Vulg.: . . . *et cadent sepes et.*

Ver. 21. . . . ιδ' αυτε και θαβον μαχαίρας—

Ver. 22. K. πριν αυτον—

Ver. 24. Sept. . . . α. ιδεξασθηναι—

EXEGETICAL REMARKS.

Ver. 2. See ch. vi. 2. **Magog** is known from Gen. x. 2 (1 Chron. i. 5); he is one of the Japhetites. The article pointing to what is known, **הַמָּגוֹג**, shows that he, or rather the people de-

noted by him, is meant. Already Josephus, and doubtless in accordance with generally received tradition, recognises in them the Scythians. Comp. Háv. p. 599 sq., and also Gesen. *Lex.* When **אֶרֶץ** is expressly added, it is not neces-

land of Magog;” but **אֶרֶץ הַמָּגוֹג** is a brief expression for: *in or of the land of Magog.* As he is immediately entitled **אֶרֶץ**, it lies on the surface to see in **הַמָּגוֹג** the king of the land of the people of Magog. A Reubenite “Gog” is named in 1 Chron. v. 4.—It appears that we have before us rather an official than a personal name. A comparison of the word (in full **הַמָּגוֹג**, like the Arab. “yagug”) with **גָּג**, “roof,” the “top” of the altar, would countenance this, if the latter is to be derived from **גָּג**, **גָּג**, “to be high;” hence: the high, sublime, supreme. The Tartaric and Turkish “kak,” “chakan,” “khan,” has been thought of (a traveller calls a Tartar chief of the 13th century “Gog Khan”). [Coco.: “Gog

denotes him who sets himself like the roof in the midst between heaven and earth, between God and men" (ch. xxviii. 14, 16).] The very probable formation of the name from "Magog" would confirm the interpretation and derivation which it implies, since the national character (for this people is to be conceived of as on the Caucasus, which Herodotus calls the greatest mountain range of the earth), and thus their nature and residence in the high north, might be very suitably outlined in the official name of their leader and representative. In form it would be as if we said, instead of the Chinese Emperor: the Chin of China. Rev. xx. 8 takes "Gog and Magog" from Ezekiel as title for "the nations which are in the four corners of the earth." That Gog represents Magog is the less surprising, because Magog on its side represents a whole complex of nations: *Roah, Meahech, and Tubal*. For the two latter see on ch. xxvii. 13, xxxii. 26; the former between the sources of the Phasis and Cyrus, below Colchia, the latter on the coast of the Euxine, west of Trapezus. It is not exactly said that "they dwelt in the neighbourhood of Magog" (KEIL), but that they are in a state of subjection, as vassals, to Gog; and this Hengstenberg, like Ewald, and ancient translators and expositors before them, find expressed by *רש"י ראש*, which they render:

"chief prince" (king of kings)—a combination which would be allowable (*מלך ראש* on coins) if it were meant to be the translation of *מל*, whence also it might be repeated unabbreviated in ver. 3; ch. xxxix. 1. (It cannot be translated appositionally: "the prince, the head of Meahech and Tubal.") But some who are of this opinion appeal more to the non-occurrence elsewhere (in Scripture or in Josephus) of a people *Roah*; while on the other side, reference has been made to the Byzantines of the tenth century, who mention *α' Ρα*, a barbarous people about the north of Taurus. An Arabian writer of the same age knew of the heathen nation "Rus," on the Volga itself. (Whether the inhabitants of "Rass," Koran xxv. 59, are to be cited, is very questionable.) Gesenius observes that it can scarcely be doubtful that the first trace of the Russians is here given. Comp. Hävernicks, p. 604. It is curious that Hengstenberg cannot bear to see the "poor Russians" ranged among the enemies of the kingdom of God. Hitzig points out that also in Gen. x. there is subjoined to Meahech and Tubal a third nation, *Tiras*, which von Hammer brings into connection with *Roah*, conjecturing their original abode to have been on the Araxes. The name (*Ross*, horse) seems to indicate an equestrian people, like the Scythians, under which name the Greeks very early comprehended all the nations of the north; especially as living from mare's milk, they are described (*Ibad*, xiii. 6, 6) as "mare-milkers." In the name Roxolani (Roxalani), whom Bochart combines, "*ala*" means the same as horse (HITZIG).—Ver. 3. Comp. xxvi. 3, xxviii. 22, xxix. 3, 10.

Ver. 4. Hitzig translates the Pilel *שׁוֹכֵר*, "allure," just as the Targ.: "decoy." [KEIL: in the sense of: to a dangerous undertaking. HÄVERN.: with force, as a will-less beast out of his land, away from his former path, and on to

the way of destruction.] HITZIG: "The Scythian is in the outset thought of as a wild beast, which rushes aside from the path, and must first be brought back." But *שׁוֹכֵר* means properly: to

cause one to return (a repeating and strengthening form), a meaning which Hengstenberg justly retains as the simplest and most natural. He interprets thus: in Gog, the earlier enemies of God's people, namely, the Chaldeans, reappear. For the signification of the word adopted by him he appeals to ver. 8 and ch. xxxix. 27, and compares also ver. 12, remarking at the same time, that in the appearance of Gog, ver. 17 and ch. xxxix. 8, the fulfilment of earlier prophecies is recognised in which Gog is not expressly contemplated. The giving of special prominence to the Chaldeans is not in accordance with Ezekiel's manner (see *Introd.* to ch. xxv.—xxxii., and on ch. xxi. 28 sq.). It is at all events more obvious, and permits us to retain exactly the proper signification of *שׁוֹכֵר*, to assume a reference to the inroad of the Scythians (B.C. 633) related by Herodotus (I. 103-6), the news of which induced Cyaxares to raise the siege of Nineveh. This effect, and still more the fact that the Scythians were a powerful army (as Herodotus says), which under the command of their king Madyas defeated the Medes, who thereby lost the dominion over Asia, of which the Scythians took entire possession, fitted these latter to be a serviceable form for our prophecy. It was a kind of collision of nations, like the later barbarian migrations. The polemic of Delitzsch (comp. Strauss on Zephaniah) against the "Scythian hypothesis," which Winer also calls most uncertain, is well founded as regards Zephaniah, Jeremiah, and Habakkuk. But if the Scythians, whose equestrian hordes, marching south through Syria in B.C. 626, overran Judea, neither plundered nor laid waste Palestine, etc. (Delitzsch, *Habakkuk*, p. xviii.), but "quietly went up again along the coast of the Mediterranean as they had come down as far as Philistia" (?), at any rate left behind them pre-eminently the impression of a quite sudden (that is the Apocalyptic feature, comp. Luke xvii. 24) and unexpected irruption, and not that of a definite judgment of God on Israel, like the Assyrians and Babylonians,—then the silence of the sacred record regarding this inroad of the Scythians, who (according to Herodotus) let themselves be turned away from Egypt by Psammetichus through means of presents and entreaties, is comprehensible, the question of ver. 17 made intelligible, and the compulsory bringing back in our verse explained. As they disappeared after they had shown themselves, to people's great surprise, so would they also have remained out of sight; but Jehovah will bring them back, according to His purpose and by His power, otherwise than they came the first time, and in a still different manner of appearing. For Kliefoth's observation regarding nations hitherto unhistoric, more properly nations not yet come into consideration for the kingdom of God, is applicable to the matter in hand. The prophecy points, as we shall see, far beyond the immediate historic present and its nations; and a complex of nations coming thus from the far north, such as the generic name "Scythians" (for: uncultivated barbarians) suggested, after the above-men-

tioned inroad into Media, etc., was excellently adapted for that purpose. Moreover, what is here said in order to give due prominence to the divine direction, and above all to the higher intention and guidance: **And give, etc., and bring these forth**, is accounted for in ver. 10 sq. from the natural will of the people in these respects. Their wild ungovernableness is evident from the figurative expression: **give rings in thy jaws** (for which comp. ch. xxix. 4), coming between **שִׁנַּיִם וּפְתָיִם** and **הוֹצֵאתִי**, and explaining

both; even to the shambles (EWALD). The force which makes Gog return takes him from his own land.—**סִבְכִּים וּפְתָיִם**, comp. ch. xxvii. 14.

Here, at all events, **horses and riders** is a decidedly Scythian trait, for the richness in horses of these hordes, mostly equestrian tribes, was already known to Herodotus; while with the expression: **all of them perfectly clothed** (see ch. xxiii. 12), an Assyrian element is introduced, thus the figure of Gog is enlarged.—**קָהָל רֶב־**

(ch. xvii. 17) resumes **בְּלִיָּהוּ**, in order by the

description of the armour (comp. ch. xxiii. 24) to suggest doubtless the Chaldeans. Hitzig rightly considers the large shield as respecting only an army of cavalry. We may suppose infantry, but it is better to suppose a description embracing all and sundry kinds (**handling swords, etc.**), for the Scythians are only the nucleus (**צֶנָה נִכְנָה**, loosely combined). To

such a description correspond also—Ver. 5—**Persia** (ch. xxvii. 10), representing the far East, **Cush** (ch. xxx. 4 sq.), the remote south, and **Phut** (ch. xxx. 5, xxvii. 10), the south-west; thus, especially as the **farthest north** is expressly added in ver. 6, altogether (like Rev. xx. 8) **שָׁמַיָּה וְאֶרֶץ מִצְרַיִם וְכָל־אֲרָצוֹת מִצְרַיִם**—(**Shield and helmet**, as in ch. xxvii. 10).—**Gomer**, Gen. x. 2 (1 Chron. i. 5), the Cimmerians, already mentioned by Homer (*Odyss.* xi. 14 sq.), dwelling at the end of the earth and Okeanos, where the entrance to the lower world is,—wretched men, enveloped in cloud, darkness, and night, and never shone upon by Helios; afterwards placed on the west coast of Lower Italy, near Cumæ, and still later supposed to be on the northern shores of the Euxine, so that the entrance into the Palus Mæotis was called the Cimmerian Bosphorus; after this they were removed to the Rhipæan Mountains, into the neighbourhood of the Hyperboreans, and finally became identified with the German Cimbri and the Celtic Cymry. "The old sound of their name is still retained in the mouth of the inhabitants of Wales, who call themselves Cumri or Cymry, and their land Cymru" (DELITZSCH). May not the name be derived from **χρυσός**, corresponding to the cloudy, wintry nature of their territory? (Hesychius interprets **χρυσός ἀχλὺς ἁμυγρὰ**.) See DUNCKER, *Gench. d. Alterth.* i. p. 739 sq.—On **וְכָל־אֲנָפִיָּה**,

comp. on ch. xii. 14.—**The house of Togarmah** (ch. xxvii. 14), as Knobel thinks, including the Phrygians; just as the Armenians still to this day call themselves "house of Torgom" (Torkomatsi)—on Assyrian monuments "Tarkheler," from "Tagoma."—A pictorial and manifestly symbolical grouping of nations.

Ver. 7 announces from the decree concerning Gog the demand made upon him. **רֶבֶן**, *inf. abs.*

Niph. pro imperativo, very energetic, and the more so as *imperat.* *Hiph.* **וְהָיָה** (ch. vii. 14)

follows: he himself is to be ready, and to make everything ready for leading out; or, the former referring to **וְהָיָה** and the latter to **וְכָל־קְהָלֵךְ**,

recapitulated and combined by **לְהָם לְמִשְׁכֶּר**.

abstract for concrete, that is, he who takes care of them. [HENGST.: Thou art authority to them—they are obedient to thee. HÄVERN.: And thou art a law to them, as leader and commander-in-chief. EWALD: And thou servest as ensign to them. HITZIG (SEPT.): And thou shalt be to Me a reserve, which I hold in readiness for the coming day (ver. 8), etc., or: and stand thou at My order.] Half ironical, for it will be seen immediately how the matter turns out.—Ver. 8. The time when and the direction in which this preparation and equipment shall take place. **מִיָּמִים רַבִּים**, comp.

Isa. xxiv. 22, according to which parallel, **תִּפְקֹד**

seems to signify: to "visit," and that in wrath, as the word (according to Delitzsch) does not occur in the sense of gracious visitation. Hitzig replies that it is not yet time to speak in the connection here of the infliction of punishment, and denies that **תִּפְקֹד** with *accus.* of the person signifies to

visit in a bad sense. But the ambiguous expression only says even here that the judgment upon Gog will begin to be prepared, hence it is not immediate infliction of punishment; the sallying forth from his land, to which he will be moved, is his visitation referred to in the connection—**תִּפְקֹד**

equivalent to **שִׁנַּיִם וּפְתָיִם**, ver. 4. The radical

signification of the word in the Hebrew is: to seek = to examine, to inspect, to survey, from which "to visit" easily follows; hardly, however, as HITZIG: "thou shalt receive command," or as HÄVERN.: "thou art missed," that is, considered as a nation that has disappeared and perished; "then, however, thou burstest forth unexpectedly with so much the more formidable forces into the land of promise." Hävern. according to this takes **בְּאַחֲרֵית הַשָּׁנִים** as antithetical

to **מִיָּמִים רַבִּים**, whereas the expiration of a long

time is expressly supposed to be in the last time, which is the consummation not only of the kingdom of God, but of the world generally. **Days** and **years** interchange harmoniously; that which appears in the single event as **many days** is, for the Apocalyptic eye, which ranges over the whole, the summation for that which is still outstanding, that is, still in arrears, in **years** or time generally. Of the future in general, and hence of an indefinite time, nothing is accordingly said. HENGST.: the catastrophe belongs to a quite new order of things; both phrases denote the Messianic epoch. (But as to its final terminus, Rev. xx. 7 sq.—That now the land comes to view is for the purpose of joining on to ch. xxxvii., as the mountains of Israel point to ch. xxxvi. What is said of the land, **שִׁנַּיִם וּפְתָיִם** (*part. p. Pil.*, comp. **שִׁנַּיִם וּפְתָיִם**, ver. 4), "made to return from the sword," that

is, after war had raged over it (ch. vi. 5), applies in substance to the people of the land, as also 'מִקְצֵצֵת' (*Pa. pass.*)—comp. ch. xi. 17, xx. 34, 41, xxxvi. 24, xxxvii. 21—shows, and still more clearly 'הָשָׁבָה' as conclusion. [HITZIG: the turned

away from the sword, not in the sense of: which has desisted from war, but: which expects no war, in careless security.] Keil connects 'הָרִי' with 'הָרָבָה'. Comp. ch. xxxvii. 22. The closer designa-

tion of them as perpetually, that is, continuing a long time for devastation (ch. v. 14), rather connects the mountains of Israel with the people assembled upon them, who possess and inhabit them. The time referred to during which they were laid waste is to be considered as previous to what was prophesied in ch. xxxvi. xxxvii.; moreover, the phrase: from many nations, does not necessarily point beyond the Babylonian exile, although the spiritual sense: that "the Son of God gathers, protects, and upholds for Himself an elect church, etc., out of the whole human race," readily results from it. Comp. on לְבָנָה, ch. xxviii. 26, xxxiv. 25, 27.—Ver. 9. וְעִלִּית, not

a mere *vox militaris* (Isa. vii. 1; comp. Rev. xx. 9), but coloured by מְשֹׁאֵה, which signifies "subversion," destruction, as well the state (waste, desolation), as the cause which produces it; storm, as it may also denote the moment of devastation, the crash (שָׂאָה, שָׂאָה, "to come smashing down"). The continuation of the comparison by כְּעֵקֶן (ch. xxx. 18) makes the translation

given too obvious for its needing to be interpreted, with Hengstenberg, "like ruin." ("Gog is, as it were, desolation incarnate.") ["The cavalry of the Tanjou frequently consisted of two or three hundred thousand men, formidable by the matchless dexterity with which they managed their bows and their horses, by their hardy patience in supporting the inclemency of the weather: unchecked by torrents or by precipices, by the deepest rivers or by the most lofty mountains, they spread themselves over the face of the country, and overthrew all who opposed them."—GIBBON.]—But that, notwithstanding this, only the "covering" is held up to view, limits essentially the evil significance of this expedition; it is in the first instance merely threatening.

Ver. 10 completes, through means of subjective morality, the representation given theocratically in principle from the divine purpose in ver. 4. For although a host not only so numerous, but also so tumultuous, wild, and disorderly, is a temptation, yet Gog too is put in the position with respect to the people and land of peace on the mountains of Israel, to settle down in this peace with his nations and participate in it, as the salvation from the Jews is announced to all the world, even to its remotest corners and ends. If, therefore, Gog's impetuosity and urgency to depart from his abodes is not thence explained, then behind the thoughts of his heart we will have to assume in addition (Rev. xx. 7 sq.) ἡ ἐκστασις and his ἀλλανταὶ καὶ ἰδρυαὶ, and to conceive of the relation to ver. 4 as of that of 1 Chron. xxi. 1 to 2 Sam. xxiv. 1, and generally to direct our view to the

world of nations, which has remained unresponsive, notwithstanding that the gospel has been preached in the whole world *εὐαγγέλιον*. On the expression: on that day, comp. ch. xxix. 21.—וְעִלִּית illustrates וְעִלִּית in ver. 9.—רְבָרִים are not:

"things," but (as and sayest, ver. 11, immediately proves) in the first instance: words, which ascend upon the heart, after they were thoughts in the heart (and so proceed out of the heart, Mark vii. 21). וְהִשָּׁב, to settle something inwardly, to con-

ceive in thought, to devise, especially in a bad sense, denotes the inward process which precedes and accompanies.—Ver. 11. The evil purpose is well characterized by the contrast to פְּחוֹת, אֶרֶץ פְּחוֹת, a plain country, which has no mountain fortresses, no walled cities; whereby is intended, not so much: which lies open on all sides (HITZIG), as: which offers no incentive for conquest; comp. Esth. ix. 19; Zech. ii. 4. In accordance with this, בְּצִירָתָהּ, in

ch. xxxvi. 35, is to be understood of a high secure position. The whole description, and particularly what follows, is an idyl, which, rather than matter for dogmatism, has a symbolic character, and is especially designed to bring out the guilt of Gog through his device against such peace of God. Comp. in addition, Judg. xviii. 7; Jer. xlix. 31; Micah v. 10 sq.

Ver. 12. As such an attack is an evil device, so also is the intention of plundering. [Hengst. makes "the community of God to be depicted in its want of earthly defence or help, in this its disadvantage against the world, while God has reserved to Himself to be its defence." It is not, however, "the perception of this defenceless state which presents the occasion for the undertaking of the enemy;" this proceeds rather from the wanton self-sufficiency of carnal power and might.] וְהִשָּׁב, a fresh instance of what the heathen

had done before, connects itself with the "and sayest" in ver. 11. In מְקִנָּה (see GEN. Lec.)

here, while in other passages the sense of the word is otherwise defined (Gen. xxi. 18, xxxvi. 6, xxxiv. 23), the possession of flocks by the patriarchs is referred to, and the synonym קִנְיָן is to

be defined in accordance therewith; comp. on ver. 13. "Very beautifully does the Archaic expression delineate the revival of the patriarchal state, the resemblance which the future bears to the past" (HÄVERN.). [HITZIG: "attending to productive labour and commerce." EWALD: "who possess land and goods." Both translations obliterate the idyllic character of the description.] As מְבָרָךְ can be said of any height,

curved elevation (Mount Tabor!), so it here signifies the same as τὰ ὕψηλα τῆς γῆς (Rev. xx. 9), the symbolical elevated plateau of the earth, in contradistinction to the four corners of the earth,—a position thus of prominent centrality (see HITZIG)—"the highlands of the Spirit," as Lange expresses it. Comp. on ch. v. 5. "The designation applies so much the more closely, because the land itself lies high, and, sloping both to the east and the west, exposes a navel to view" (HITZIG). Israel's peacefulness and significance—the Israel of the fulfilment in Christ—are meant to be

counter-types to the restless and the essentially mean, to the rapacious, materialistic disposition of the Christless heathen world. גִּיגִי and בֶּן

show what alone Gog wants with the Lord's people. Hävernick rightly remarks that "the inward significance" of the conflict is meant to be portrayed. "The heathen power has assembled its forces, as if about to fight with one of the greatest world-kings. According to mere human opinion, and in view of such disparity of outward power, the evil appears here to march to certain victory." Ought we not also to be able to infer from the representation given, that the community of God has at the time ceased to appear in "dominant churches," and has also dispensed with the support of the temporal arm in the way of state churches? It looks here quite like το μικρον κοσμου, Luke xii. 32, which possesses nothing except the αδελφου of the Father and the δυναμι του βασιλειου. Hävernick mentions in this connection the "true destination of the theocracy, as it is already set before us in the law," and then adds: "Israel was not intended to stand out among other nations as a politically great people in the outward sense; its weapons and honour were, in direct contrast to the powers of this world, to belong to an incomparably higher sphere." He nevertheless makes "the theocracy be an object of allurements for covetousness and plunder," in that he makes "the new nation rich in flocks and possessions," as already the Chaldee Paraphrast does,—an idea, however, which the text does not express, and which is not contained in קִטְוֹ. In that case one

could not but choose to hear in Ver. 13 the "similar interest of avarice," the "participation in joy over such a robbing expedition;" against which Hitzig: "but why are traders named, and not rather arch-enemies, like Edom and Moab!" Sheba; see ch. xxvii. 22, 23. Dedan; ch. xxvii. 15, 20. The merchants of Tarshish; ch. xxvii. 21, 36, 12, 25. First of all, traffic which crosses sea and land presents a contrast to the settled system and peaceful procedure, vers. 11, 12. Then further, those named by means of the clause: וְכָל-כְּפִירָה (Hitzig: "its,"

the land of Tarshish's, "authorities;" KEIL: "the rapacious rulers of these commercial nations;" GROTIUS: "sea pirates"),—comp. ch. xix. 2, 3 (ch. xxxii. 2),—are placed alongside of the greedy and rapacious Gog. ("The magnates of Tarshish are designated as fierce lions on account of the heartless cruelty which goes hand in hand with the spirit of trade," HENGST.) The meaning, however, is not: "where there is spoil the traders gather," so that "the question, in the case of affirmation, implies a prospect of joyful participation" (HENGST.), for finally they figure as *connoisseurs*, as men skilled in robbery and plunder; and this not merely "for bringing out the evident desire of Gog's hordes" (KEIL)—for if it is "evident," what need is there of the "bringing out"?—but rather to place an almost ironical point of interrogation after the greed and rapacity of Gog in respect to the patriarchal possessions and goods mentioned in ver. 12; somewhat thus: what wilt thou get then? as if even for them who delight to rob and plunder for their living, the greatness of the attack bore

no proportion to the smallness of the object! Moreover, what is put into their mouth is in keeping with this. In the first place, they simply take up Gog's intention (ver. 12), asking in his own words, Comest thou with this intention? are thine assemblages for this? Then, however, very characteristically, the merchants, the *connoisseurs*, immediately speak of "silver and gold" as that above all which should reward such an expedition as Gog's. This, however, is not mentioned in the description in ver. 12, so that the naming again of the מִקְנֵה וְקִנְיָן looks

antithetical, and this the more as the questioners conclude: to take great spoil. To take cattle and goods of that kind must recommend itself poorly to hordes which have come from such a distance.

After those skilled in pillage have given their dictum by their question, Jehovah now says, Ver. 14, that Gog will find it just as those of kindred spirit to him have already said.—Therefore, because in fact it is as those say, the prophet also shall, on God's part, confirm it (הַנְּבִיאָה). The interrogatory: And say to Gog,

Thus saith the Lord Jehovah, In that day . . . shalt thou not know it? is parallel to the interrogating speakers in ver. 13 (יֹאמְרוּ לָךְ). It is so, and therefore will also be so when Gog shall be in a position to know it. [הָרָעָה has

been most commonly, as already by the Chaldee Paraphrast, understood of knowing through punishment. Hävernick regards at least "the whole foregoing leading forth," as that "of the truth" of which "Gog shall have living experience."

Ewald and Hitzig read הָרָעָה (SEPT.): "wilt thou set thyself in motion?"—On that day, ver. 10.—Ver. 11.—Ver. 15. Although thou comest to this knowledge, nevertheless thou comest, etc., because (ver. 16) I make thee come according to My intention.—Comp. vers. 8, 6, 9.—Hiding horses, etc., comp. ch. xxiii. 6. It is related of the Scythians that they eat, drink, and sleep in the saddle. Dunccker remarks on Herodotus' expedition of the Scythians: "Only on the west shore of the Caspian Sea, only through the pass of Denbend was it possible that the numerous bands of cavalry (he supposes the Sarmatian tribes, which pressed forward towards the Caucasus, and that neighbouring hordes of the Scolots, from the Tanais (Don) to the Tyras (Dniester), joined in this movement) could take and open up for themselves the way to the south. It led into the heart of the Median territory."—Ch. xxvi. 7.—Ver. 16. Comp. ver. 9.—בְּאֶחָדָהּ

בְּאֶחָדָהּ combining the two designations of ver. 8.—לְמַעַן, the divine purpose at ver. 4, in distinction to Gog's purposes, ver. 12. That which

was meant to end in a plundering expedition issues in the knowledge of Jehovah; while by the expression: when I sanctify Myself on thee, Gog is exhibited as a parallel and at the same time an antithesis to Israel,—a parallel as Jehovah has sanctified Himself in judgment, an antithesis as He has sanctified Himself in mercy in His

people. ["Known as the Holy One, whose honour and estate no one is permitted to touch, even in His weak *protegee*," SCHMIEDER.] Comp. ch. xx. 41, xxviii. 22, xxxvi. 23.

The vocative **הַאֲמִתִּי**, ver. 16, prepares for **הַאֲמִתִּי**, Ver. 17. The interrogative form is

not so much intended to make a stronger affirmation, as to call special attention to the former prophetic announcement. The affirmation to the question also does not lie in the last clause of the verse (**כֵּייל**), for this clause rather expresses the immediate contents of the earlier prophecy referred to,—what will come upon the community of God as end and consummation. That the prophets of Israel had already named Gog is directly excluded by the interrogation. If they mentioned names, these were rather other national forms, but behind all these there remained a point of interrogation; and for this reason, that especially accompanying all the prospects of grace for Israel, there remained in prospect a final judgment over his and God's enemies, over the world that withstands the kingdom of God (over the heathen world). This interrogative realizes itself here in Ezekiel by this Gog. Hence it is not only difficult to point out distinct sayings of the older prophets (EWALD: Isa. x. 6, xvii. 14; HENGST.: Joel iii. 3 [ii. 30] sq.; Isa. xxiv.-xxvii., xxxiv.; Deut. xxxii.; KEIL: Joel iii. 2, 11 sq.; Isa. xxv. 5, 10 sq., xxvi. 21; Jer. xxx. 23, 25), but also superfluous to do so, and above all to imagine "lost" passages (EWALD). The judgment of the world shall, according to the word of the prophets of Israel, be the transforming of the Church militant into the Church triumphant. ["The predictions of the earlier prophets are in so far alluded to as the victory of the kingdom of God over the heathen world, and the judgment of the Lord on it, are announced in them. It is only thus that the reference to the prophecies accords with the other contents of the section. The special announcements regarding the invasion and overthrow of Assyria and Babylon may also be included," HENGST.]—**קִרְבָּנִים**, what in relation to the speaker,

or some one else referred to, belongs to ancient times.—**בְּיָמֵי**, Dan. ix. 10.—**בְּיָמֵי** reproduces **בְּיָמֵי קִרְבָּנִים**, in order to designate by the accusative of duration, **שָׁנִים**, "during years,"

the prophecy as one "going through the whole course of the times" (HENGST.). [Others, e.g. Hävernick, take it as an asyndeton. EWALD: "who prophesied in those days of years."]

Ver. 18 is, according to Hitzig, a quotation from the former prophecy, of which we do not see the necessity. Our verse brings to actual fulfilment what was prophesied by: that I would bring thee upon them (ver. 17).—On that day, more definitely: on the day of the coming of Gog, etc., upon the land of Israel, explains upon them (ver. 17).—Comp. moreover, Ps. xviii. 9, 16 (8, 15). **בְּאַפִּי**, not: "in my wrath," but

the short breathing of the nose, anthropopathically as the gesture indicative of an angry man, or poetically, as in general also of the horse, lion, crocodile, etc. (**אָפָה**, from **אָפָה**, i.e. to breathe

through the nose, to puff, **נָפַח**, **נָפַח**, through the mouth). Comp. ch. xxiv. 8.—Ver. 19. (Ch. v. 18, xxxvi. 6.) Comp. ch. xxi. 31, xxii. 21.—**דִּבְרָתִי**, prophetic perfect, not, as

Hitzig, = **דִּבְרָתִי** in ver. 17, as repetition before introducing the expression left out in ver. 18, so that ver. 18 continues itself with ver. 19b.

Forced and artificial.—By **אֶם-לֹא**, **דִּבְרָתִי** becomes an oath: surely. The "shaking" is not merely a shaking of the earth, because the land of Israel is immediately mentioned. For this reference is made obvious by the locality of the judgment, and besides, **רָעַשׁ** takes place over (**עַל**) the ground and soil of Israel, just as Hupf.

on Ps. xviii. directs attention to the shaking of the earth by thunder, and the violence of Eastern tempests. What is meant by **רָעַשׁ** is explained in Ver. 20; and at the same time the "greatness" of the shaking: **וְרָעַשׁוּ כְּפָנֵי**. That the mountains, etc., are thrown down (ch. xxx. 4), is only one element in the whole, which, as a whole, is described as a cosmic catastrophe, sympathized in by every *menschen* (comp. Zeph. i. 3; Jer. iv. 25; Gen. vii. 21), like a world's overthrow. **הַמִּדְבָּרוֹת**, according to Gesenius, particularly:

"stair-like rocks" (like **מַגְלָס**), from **דָּרַג**, from which Meier deduces the signification: rift, fissure. Proceeding from the Arabic, **מִדְרָגָה** might denote something to be ascended, a height.—Every wall that is to fall includes natural walls, as well as those made by man.

Ver. 21. **עָלָיו**, because the judgment of the fury and jealousy of Jehovah is aimed at Gog and his bands.—The sword, thus his own weapon (ver.

4).—**לְכָל**, etc., HITZIG distributive: on all, sq.;

KEIL: towards all, sq., indicating the direction. This, which is certainly not "forced into the connection" (HITZIG), is explained from ver. 9 (16) from the cloud covering the land. Gog's bands are in all directions, therefore also the sword is in all directions (ch. xxxix. 4).—My mountains, the Lord says, casting a glance at His people there (ver. 8). [Hitzig grounds it on Zech. xiv. 4 sq. (?)]. For what purpose the sword is called for is indeed self-evident; but here one assails the other therewith in discord (contrast to the assembling at first, ver. 7), probably as usual at the dividing of the booty made. Comp. Zech. xiv. 13. Previous types, Judg. vii. 22; 2 Chron. xx. 23. In the first instance Jehovah merely "calls."—Ver. 22. He grasps it still more personally as a judge: **נִשְׁפָּטְתִּי**, ch. xvii. 20. The colouring for the

farther description reminds us of the plagues of Egypt, whence Hengstenberg makes them be "partly taken, and from the destruction of Sodom and Gomorrah," Gen. xix. 24. Comp. also ch. xxviii. 23, and on ch. xiii. 11, 13 (Josh. x. 11). Ver. 23 proves that it is an intervention of Jehovah Himself, His fighting for His people, who are

small compared with the greatness of Gog (ver. 15). — הַתְּהוֹמֹתַי is to be understood from the contrast to the greatness of Gog. Comp. on ch. xxxvi. 23. On הַתְּהוֹמֹתַי , comp. on ver. 16. — וְהַגּוֹיִם , comp. ch. xxxv. 11 (ch. xxxix. 7, xx. 5, 9). — The many heathen nations, corresponding antithetically to the repeatedly-mentioned "many nations" (according to ver. 22). — Comp. ver. 16.

CHAPTER XXXIX.

- 1 And thou, Son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah, Behold, I am against thee, Gog, prince of Rosh, Meshech, and
- 2 Tubal; And I lead thee back, and drive thee on, and make thee come up from
- 3 the farthest north, and make thee come to the mountains of Israel. And I dash thy bow out of thy left hand, and will make thy arrows fall out of thy right hand.
- 4 On the mountains of Israel shalt thou fall, thou and all thy squadrons, and the nations that are with thee; to birds of prey of every kind, and to the beasts
- 5 of the field I give thee for food. Upon the face [*face*] of the field shalt thou
- 6 fall, for I have spoken it: sentence of the Lord Jehovah.—And I send fire into Magog and into [among] those that dwell securely in the isles, and they
- 7 know that I am Jehovah. And the name of My holiness will I make known in the midst of My people Israel, and I will not let the name of My holiness
- 8 be profaned any more; and the heathen nations know that I am Jehovah, holy in Israel. Behold it came and was done,—sentence of the Lord Jehovah,
- 9 —this is the day of which I spoke. And the inhabitants of the cities of Israel go out and set on fire and burn the armour, short shield and long
- 10 shield, the bow and the arrows, and the hand-cane and the spear, and they keep a fire burning with them seven years. And they shall not carry [re-*ch*]
- 11 wood from the field, nor cut it out of the forests, for they shall keep a fire burning with the armour; and they spoil their spoilers and plunder their
- 12 plunderers: sentence of the Lord Jehovah. And it comes to pass on that day, that I will give to Gog a place of burial in Israel, the valley of the
- 13 passers-through east of the sea, and it stops the passers-through; and there they bury Gog and all his tumult, and they call it the valley of the tumult of
- 14 Gog. And the house of Israel are seven months burying them, in order to cleanse the land. And the whole people of the land bury them, and it is to
- 15 them for a name, on the day of My glorifying Myself: sentence of the Lord Jehovah.—And they shall sever out [appoint] set men, who pass through in the
- 16 land, who bury with the passers-through those that remain on the face of the land, to cleanse it; after the end of seven months they shall hold a search.
- 17 And the passers-through in the land pass through, and he [one of them] sees a human skeleton, and sets up by it a mark, until the buriers bury it [the
- 18 skeleton] in the valley of the tumult of Gog. And also the name of a city [is, shall be] "Hamonah" [tumult]. And they cleanse the land. And thou, Son
- 19 of man, thus saith the Lord Jehovah, Say to birds of every kind, and to every beast of the field, Assemble and come, gather around over My sacrifice which I kill for you, a great sacrifice on the mountains of Israel, and ye
- 20 eat flesh and drink blood! Flesh of mighty men [heroes] shall ye eat, and blood of princes of the earth shall ye drink; rams, lambs, and he-goats, bul-
- 21 locks, fatlings of Bashan all of them. And ye eat fat to the full, and drink blood to drunkenness from My sacrifice which I have killed for you. And ye become full at My table, with horse and chariot, mighty man and every
- 22 kind of soldier: sentence of the Lord Jehovah. And I give My glory [honour] among the heathen, and all the heathen see My judgment [justice] which I have executed, and My hand which I have laid upon them. And the house
- 23 of Israel know that I am Jehovah, their God, from this day and henceforth. And the heathen know that the house of Israel wandered out [were carried away
- 24 captive] for their iniquity, because they were unfaithful to Me; and I hid My face from them, and gave them into the hand of their oppressors, and they all fell by the sword. According to their uncleanness and according to their

- 25 transgressions have I done unto them, and I hid My face from them. Therefore thus saith the Lord Jehovah, Now will I turn the calamity of Jacob, and I have mercy on the whole house of Israel, and I am jealous for the name
26 of My holiness. And they bear their reproach, and all their unfaithfulness which they have unfaithfully done towards Me, when they dwell securely
27 upon their land, and there is none that makes them afraid; When I bring them back from the nations, and gather them out of the lands of their enemies, and sanctify Myself on them before the eyes of many heathen.
28 And they know that I, Jehovah, am their God, in that I led them captive to the heathen, and have gathered [gather] them to their own land, and I will
29 leave no more of them there; And I will no more hide My face from them, because I poured out My Spirit upon the house of Israel: sentence of the Lord Jehovah.

Ver. 2. Sept.: K. *συναξας σε κ. καθολικησ κ. αναβιβασας σε . . . κ. συναξας σε ιερο*—Vulg.: *Et circumagam te et aduicam*— (Another reading: *יְהִי לְךָ*.)

Ver. 3 K. ἀνάλα . . . π . . . τῆς δεικνῆς κ. καταβαλὼς σι (4) εἰς τὰ ἔρη . . . K. πισθ . . . εἰς πληθὴ ὄρνιθων Παντ.
 πτωχῶν κ. πεισθ τ. θυρισ— Vulg.: *Feris avibus omniūque volatili.* (Another reading: *ובכל חית העמים רבים*.)

Ver. 6. Sept.: . . . κ. κατακλιθεῖσθαι αὐτῇσιν ἐν ἑσπέρῃ.

Ver. 7. παύσα τ. ἰδὴν—

Ver. 8. . . . π. γνώση ἐστὶ ἰσχύς —

Ver. 11. . . . τοκεν ὁμοκατοι, μημιον . . . το πολυαδριον των ἰκελθοντα προς τ. θαλασσαν κ. περιποδεμενησιν το περιστομας της φαρυγγος κ. πατερεισιν: κη . . . κ. κληθησεται το Γαί το πολυαδριον των Γαυ. Vulg.: . . . vallem viatorum
 . . . omnia ostendere faciet praeterea: —

Ver. 13. Sept.: . . . με δρομακτον.

Ver. 14. πασιν τ. γην, θαψαι τ. καταλειμμενους ισι . . . καθαρισαι . . . μετα την ισταμην— Vulg. *pro sepeliendi ei requirant*—

Ver. 15. . . . K. ἵσταται, καὶ ὁ διαπορευόμενος παῖσαν τ. γῆν κ. ἰδὼν—

Ver. 16. . . . της παλαιᾶς Πελευκονδριον. Vulg.: Αποστα.

Ver. 18. . . πρὸς κ. μασχῶς κ. τραγῶς οἱ μασχοὶ ἰσχυατομένοι πάντες. Vulg.: . . . et allitum et pinguium seminum.

Ver. 21. . . . is *ἐμὴ*—

Ver. 23. Sept.: . . . ജനുവരി 10.

Ver. 25. . . . π. ἔλθω τ. εἶπον Ι.

Ver. 26. Vulg. : . . . *neminem formidantes*. (Another reading: **אֵין יִירָאוּ**.)

Ver. 17. Sept.: . . . in r. zomv r iðer—

Ver. 28. . . . ἐν τῷ ἐπισκεπτομένῳ αὐτοῖς ἐν τ. ἰδύσιν. (Another reading: **ἦν** **ἐν**, etc.)

Ver. 29. . . . ἰσχία τοῦ θυμοῦ μου.

EXEGETICAL REMARKS.

The further execution of the divine judgment, already announced at the close of ch. xxxviii., begins in ver. 1 with a repetition from ch. xxxviii., 2, 3, of the most formal address to Gog.—Ver. 2, comp. on ch. xxxviii. 4. If הַעֲלִיתִי, etc., did not immediately follow,—and it could not follow after the execution of the judgment on Gog,—and if הַעֲלִיתִי did not stand between מִבְּרִיחַ and הַעֲלִיתִי, whereby a signification not so very far removed from this connection is suggested, then we might listen to Hengstenberg's translation (J. KIMCHI): “and I six thee,”—by which he understands the infliction on Gog of the six plagues of ch. xxxviii. 22. Others, too, appealing to ch. xlv. 13 (שֵׁשֶׁתִּים), have interpreted from שֵׁשֶׁת: I leave a sixth part of thee. But the position of the word (which is Ezekiel's own) here assigns to it most fittingly an intensifying sense, such as: drive, or the like (see Häyörn. in loc.). Meier holds the Piel שִׁשַׁתִּי to be an abbreviated form = שֵׁשֶׁתִּים. Gesenius (שִׁשַׁתִּי) translates: “and lead

thee forth." It is said that the signification: "to walk along," "to march," is admissible from the Ethiopic, hence here conjugated only transitively. Following the Chaldee ("I lead thee astray"), Ewald renders it: "and entice thee away and keep thee in leading-strings," which Hitzig finds good (!). RASHI: "deceive thee."—Ch. xxxviii. 9, 16.—Ch. xxxviii. 6, 15.—Ch. xxxviii. 16, 8.—Ver. 3. The left hand holds the bow, the right bends it and fits on the arrow. It does not even come to an attack, because, ch. xxxviii. 21 sq., a sword, etc. consumes Gog.—Ver. 4. אֶפְרַיִם of ver. 3 leads to תְּפֹל here.—On עַל הָרִי, comp. ch. xxxviii. 6, 9, 22.—עֵיטִי is: "animal of prey," therefore more exactly described here by צֶפֶר, "bird generally."—Comp. ch. xvii. 23. HENGST.: "as many as have wings."—Ch. xxix. 5.—Ver. 5. On account of the previous "beast of the field," the "mountains of Israel" are changed for the face of the field.—Ch. xlii. 34, xli. 5.

Ver. 6. If we are not to extend the judgment "also over the land of Gog and all (?) the heathen who dwell securely" (KEIL, which, however, is plainly expressed both by בְּמִנוֹחַ and by וּבְרָשָׁבִי

לְכָתֹב, then we must, with Hensgt., take הָאִיִּים for "states and countries in general," "islands in the sea of the world," and understand the "security" to be such as "induces them to the expedition against the people of God" (!!); or we must, with Rosenm. at נְבִלְשָׁנִי, etc., think

of ch. xxxviii. 13. But the fire does not necessarily compel us to agree with either of these, for it does not stand here as in ch. xxxviii. 22, but apart by itself, so that we have to compare here, e.g. ch. v. 4, and the many similar passages in which it occurs as a symbol of the divine vengeance. Our chapter, while it carries into further detail, also supplements the picture given in ch. xxxviii. Thus the judgment extends from the

mountains of Israel, as also עֲלֵהֶם expresses, "to Magog," the people concerned, in among them at home; while their collective character (comp. ch. xxxviii. 2) is then again depicted by the expression: **those that dwell securely in the isles.** Gog's expedition is made by land, but has its sympathisers in islands and coast lands as well as at home—in fact, over sea and land (לְכָתֹב appears

to be retaliation, with a reference to ch. xxxviii. 8, 11, 14). The return to the point of departure of this extension of judgment, as indicated in ver. 7, by the expression: **in the midst of my people Israel,** forms no argument against the so plain contents of ver. 6; for not only has the proposed knowledge of Jehovah (ver. 6) to be more closely defined, but preparation has also to be made for the execution, ver. 9 sq.—Comp. on ch. xxxvi. 20 sq. (ch. xxxviii. 23). Hengst. translates thus: "and I will not any more profane,"

etc. אֶחָל is Hiphil. The revelation of holiness in Israel precludes further profanation of Jehovah in reference to Israel among the heathen; comp. in addition, ch. xxxvii. 28.

Ver. 8. The fulfilment is assured to the prophet with as much certainty as if it were already an accomplished fact. That which **came and was done** is made abundantly plain by the day, etc., for which comp. ch. xxxviii. 18, 19 (not ver. 17). —Ver. 9. Israel, for whom the Lord has put an end to the fearful assault in a manner still more fearful, now takes a walk, as it were, out to the place of judgment. Everything by which the enemy could terrify,—in general: **armour**, properly: what is joined together (נִשְׁקָה), as distinguished

from specialties which follow—wooden helmet and breastplate, probably covered with leather; then (comp. ch. xxxviii. 4) **short shield**, etc., and

מַקֵּל, of uncertain derivation, "twig," "cane," "staff"—with יָד certainly not: "handstaff," or

"cudgel" (Num. xxii. 27), or "baton of the commander," but the riding-switch so suitable for bands of riders as here,—all these have so lost their terrors, that they now come into consideration only as firewood—for useful appliance, in direct contrast to the terror and injury they were meant to produce. For the weapons of the enemy are not here, as often elsewhere, burnt at once after the battle; and with this Hävernicks connects

Isa. ix. 4, and recognises in the destruction of the most diverse kinds of weapons, and the cleansing of the land in this (?) respect, the character of the Messianic times; while Hitzig brings out simply the thought that Israel under his protecting God, who has just now fought for His people, needs no weapons, but the inhabitants of the cities of Israel (יִשְׁבֵי עָרֵי, etc., antithetic to יִשְׁבֵי הָאִיִּים).

ver. 6) make fires of and burn the wood in question **seven years** long. Hitzig makes בָּעֵרָו

inchoative ("to set on fire"), and הָעֵרָו "to make a fire." The undoubtedly symbolic character of the number seven (symbol of the divine covenant) illustrates at the same time the very dramatic character of the whole of the rest of the account. HENGST.: "the word on which faith has to live puts on, as it were, flesh and blood, to gain an influence over the fancy, in which frightful forms so readily take their seat. It would be against the evidence to attribute a real import to the specialties, which are so obviously only means of representation." "He who has seen the battle of nations at Leipzig," observes Schmieder, "has a weak copy of Ezekiel's sublime description of the days after the battle."—Ver. 10 strengthens what has been said positively by a corresponding negative description, and subjoins שָׁלֹו and בָּרָו—**not,**

however, in order to make the riches now, as the heaps of wood formerly, to fall into the hands of Israel, but simply to make manifest the retaliation (comp. ch. xxxviii. 12), and perhaps also to bring to remembrance the question (ch. xxxviii. 13), but how differently now over the dead bodies. For what the weapons as firewood for Israel, as well as the spoiling and robbing, declare is this, which consequently is meant as preparation for ver. 11, namely, that Gog and his bands are all dead corpses (Isa. xxxvii. 36); comp. besides, Jer. xxx. 16.

Ver. 11. What Jehovah gives to Gog in Israel, how different from that which he intended to take to himself in Israel! קָבֵר, **not so much:**

"a spot where he may be buried in Israel" (HITZIG), as: "a place where there is a grave in Israel," to wit, nothing else is for him in Israel; HÄVERNICK: "namely, a quite special one, like no other in Israel." Thus will God settle accounts with the predatory and rapacious גֹּג. [The Sept. doubtless read יָם הָעֵקְבִים—] Hitzig

translates: "the valley of the opposite heights," formed by mountains standing over against one another (1 Sam. xvii. 3); he reads יַרְהֵקִים, and makes a very far-fetched reference to Zech. xiv. 4, 5! According to Hävernicks, the passage reminds of Joel iii. (the valley of Jehoshaphat), but the name belongs purely to the idea, to which it entirely corresponds, for a "valley of the passers-through" is not found elsewhere in the Old Testament; but the prophet himself gives a threefold explanation of the name—in ver. 11, as an annoyance, an object of horror for the passers-by; in ver. 14 reminding of the men that pass through the land to cleanse it; and thirdly, of the hostile bands that formerly passed through here. Only the latter reference can come into consideration if the traditional punctuation is to be retained,

and the appellation: "valley of the passers-through," is, like the "valley of the multitude of Gog," to be considered as given as a memorial of what had taken place. The text, however, seems rather to suppose a valley which can be designated as that "of the passers-through," and, because it can be a valley for the passers-through, is fitted to be a burial-place for Gog and his followers; moreover, גִּי, "low ground," may remind us of

עֵלָה, etc. in ch. xxxviii. 10, אֶעֱלֶה in ver. 11, etc., as a contrast thereto. Gog and his bands can be beheld in their Scythian prototypes (as described by Herodotus), as well as with reference to "passing through" (passing by), because their whole appearance was to be merely that of a passing thunder-cloud (ch. xxxviii. 9, 16); nothing was abiding except their grave. That which Jehovah will give to Gog as מְקוֹם־שֵׁם קָבֵר, is more exactly described by גִּי הָעֲבָרִים and "the valley of the

passers-through," again, is the one fitted to be "the valley of the tumult of Gog." The situation of this is more exactly fixed, and consequently conceived of as an actual locality, by הָיָם הַקְרִימָה, which (קְרִימָה, *stat. constr.* prefixed as a preposi-

tion) can yield no other meaning than: east of the sea. But the context tells nothing about what sea is spoken of, although in other instances it always fixes the particular sea, and indicates when it does not expressly mention the nearest. Hence, and so also with גִּי הָעֲבָרִים, we are

referred to the idea which upholds and animates the whole with its symbolic character. בְּיַרְאֵל

excludes only the Red Sea. Ewald translates thus: "as a place where a grave in Israel is possible (!), the valley of the devourers opposite the sea, and which confines the breath of travellers;" and he understands thereby "the frightful, unhealthy valley opposite the Dead Sea (ch. xlvii. 8), which covers the proud of old, the Sodomites, and still has its name from them, and the smell of which, even far off, stops up the nose of travellers (Rev. xx. 10; comp. with ch. xiv. 10)." There can be no doubt that when expositors understand here the Dead Sea, its designation as הָיָם הַקְרִימָה is floating in their

mind. Hitzig's objection, that the valley did not as yet, and never did, generally bear the name, is of no weight, when the only thing that comes into consideration is, whether Jehovah in the prophet can say of it עֲבָרִים. The introduc-

tion of "proud" is far-fetched, unfounded. Keil, who makes the valley to be "without a doubt the valley of the Jordan above the Dead Sea" (so also SCHMIEDER: "the valley of salt, on the extreme border of the land of Israel, near Mount Seir (comp. ch. xxxv. 2), reminds us of a defeat of the Edomites (comp. Ps. lx., David's psalm of victory), and of Chedorlaomer, Lot, and Abraham (Gen. xiv.); and the adjacent Dead Sea is the abiding type of all divine judgments"!), denies, under appeal to Gen. ii. 14, that קְרִימָה

הָיָם can (!) mean "east of the sea," and translates thus: "facing the sea." But the Medi-

terranean Sea is by no means excluded by the fact that "the whole land of Israel lay east of the Mediterranean," for קְרִימָה הָיָם can very well be made parallel with בְּיַרְאֵל, just to

qualify the description, especially if we would reflect on the apocalyptic signification of the sea as the fluctuating life of nations! Keil's exposition of the הָעֲבָרִים, as referring to the "travel-

lers (?) who pass through the land, or more particularly those who pass over from Peræa to Canaan," has no significance for the explanation from the type of the Scythians, or from Ezekiel's description of Gog's expedition (see above), and also very little significance in itself, as it is supported by no other passage of the Old Testament. What is affirmed by the expression regarding the valley: הָחֻסְמָת, etc., is made quite clear by the

following phrase: וְקָבְרוּ שָׁם, etc., whether we

assume a reference to ver. 14 sq., or infer from ver. 12 sq. who are the buriers as also the callers (וְקָבְרוּ), or simply render it: they bury and they call it. The עֲבָרִים are of course the same as

those alluded to in גִּי הָעֲבָרִים. By the valley in question they (Gog and his bands) are hemmed, shut up, enclosed, bridled in, which is the meaning of חָסָם (Deut. xxv. 4); it is, as it

were, their muzzle (מַחְסוֹם, Ps. xxxix. 2 [1]),

after all their "words" which rose up, ch. xxxviii. 10. It cannot be a "blocking up of the way" that is spoken of, when it is plainly said: "the passers-through." Their grave in the valley is the stopping and finishing of them and their going up. A blocking up of the way for travellers can hardly be thought of, since—and perhaps not without significance, as we shall see—the following representation in ver. 14 sq. supposes an unhindered passing through in the land. [The Sept. dreamt of a walling round of the unclean place. Hitzig, indeed, does the same.] Hengstenberg, too, removes the valley, on account of its name, to "the great commercial and military road,"—the one, namely, "between Egypt and the Euphrates,"—and seeks to show from HERGT (*Palästina*, p. 77) that it is the valley of Megiddo, famed as a battlefield; the expression: "east of the sea," implies that "a well-known and celebrated valley pretty near the sea" must be meant, such as Megiddo, a narrow pass or region abounding in ravines, which hinder the passers-through. Such passes, he observes, are found there. In this "dangerous locality the prophet makes Gog be overtaken by the divine judgment." But where is that said in the text which simply makes Gog be buried there? In all probability, says Hengstenberg, Lejun (Legio), the later name of Megiddo, is derived from our passage, corresponding to the multitude here (tumult); and this is the more probable, as in ver. 16 the adjacent city also will receive the name "great multitude." Since the prophecy regarding Gog (he goes on to say) was during the Roman rule certainly applied pre-eminently to it, men eagerly anticipated the time when the great heathen grave at Megiddo should receive the Roman legions. Hengstenberg

further observes: "From הַמֶּן (ver. 11) is formed the *Kuamun* of Judith vii. 3, to which the camp of Holofernes extends; and so also *Kaumuna* is, according to the *Onom.* of Eusebius, six Roman miles from Legio." Rashi, following the Chaldee paraphrase, places the valley to the east of the Sea of Tiberias (Lake of Gennesaret), and *Basban* (בִּית שָׁבַן, "house of rest"), as

named by the Greeks *Σουδαίος*, has been said to favour this. This latter name is certainly inconceivable from "Succothpolis" (as Grimm on 1 Macc. v. 52 still maintains), yet it requires no settlement of Scythians in the seventh century B.C.; but from the population, in great part heathen, which settled there during the Babylonian exile, the name may have become current in the post-Maccabean age, while the exposition or application of our prophecy, particularly ver. 16, may also have had some influence in the matter (see Häv. p. 599 sq.). Comp. besides, ch. xxxi. 18, xxxii. 31; on הַמֶּן, ch. xxxii. 42. A

kind of pendant to this, ch. xxvi. 13!

Ver. 12. Since קֶבֶר בְּיִשְׂרָאֵל (ver. 11) is the main element in the description, this קֶבֶר is repeated immediately, and again in Ver. 13. First, the house of Israel is mentioned, and then the whole people of the land; neither of these have needed to fight. Their enemies fell by Jehovah, who has left nothing for them to do but to bury. —According to this parallelism of the two verses, the clause: in order to cleanse the land (the number seven, as in ver. 9), will have to be illustrated by the statement: and it is to them for a name; hence, that the cleansing of the land from the dead bodies, and the zeal displayed therein (ver. 14 sq.), will cause the people of the land to be named, to wit, a holy people, or will thereby make them a name. [Häv.: "As the people thoroughly separated from heathenism." HENGST.: "That the house of Israel should bury the foe, not the reverse, serves them for fame; which, however, has its root not in themselves, but in their God, who can deliver from death, and send destruction on their enemies."] Comp. moreover, ch. xxxiv. 29. As there: blessing instead of reproach, so here: holiness instead of the former uncleannesses of Israel. Those now cleanse the land with all diligence who formerly defiled it with all manner of abominations, etc. Perhaps there is also an allusion to the name Israel

(בֵּית יִשְׂרָאֵל, ver. 12), intimating that this people wrestles with God, and therefore prevails! יוֹם, on the day, accusative of the time of Jehovah's glorification of Himself by the overthrow of Gog, and, finally, by his grave in Israel.

Ver. 14. To be understood in the sacred interest of the cleansing of the land. — "Men of constant continuance" (תָּמִיד) are appointed to the

office permanently, or at least for a lengthened period. There are two kinds of them: "the passers-through in the land" (antithetical to Gog's "passing through"), and those who bury with the "passers-through," i.e. as ver. 15 explains, with their help, and following the marks they set up.—הַנִּפְתָּרִים (Niphal particip. from יָתַר) are

those who, notwithstanding the seven months' burying, still remain on the face of the land, forgotten, neglected corpses or skeletons. Therefore, after the expiration of the seven months, the appointed men that have been spoken of enter on their office.—Ver. 15. It can hardly be without intention that the קֶבֶר is thus repeated, and so strongly emphasized: וְעָבְרוּ הַעֹבְרִים. These

"passers-through" for the purpose of burying are set in characteristic contrast to the "passers-through" who passed through the land.—וְהָאֵהָ, etc. explains, by way of example, the task of the "passers-through." After seven months it must indeed be עָצֵם יָצִיק—עָצֵם is a guide-post of stone—

here as a mark for the buriers proper. But all comes finally into the one great grave of Gog.—Ver. 16. The great burying still perpetuates itself in the name of a city: הַמֶּנָּה, an echo of הַמֶּן.

Thus what has taken place lives on with posterity. Comp. besides on ver. 11. [SCHMIEDER: "There could not be an inhabited city in this valley of the dead; it must be a city which consists not of houses but of graves."] The cleansing of the land, however, remains the chief thing; hence it is again added by way of conclusion.

Ver. 17, linking on to ver. 4, does not bring forward a parallel to the burying of Gog and his bands. We have rather to think of something that came in immediately after Gog's fall on the mountains of Israel. A further carrying out of the statement: "to birds of prey," etc. in ver. 4. But Gog's grave in Israel is the divine monument, the actual token, that Jehovah is the Holy One in Israel (ver. 7); and this result, this old truth, Israel at the same time proves on his part with all zeal, through the repeated and finally emphasized burying in order to cleanse the land. Now, as the skeletons are buried in that valley, so, on the other hand, the flesh of them is immediately devoured on the mountains of Israel by the birds and beasts of prey. Not only is Israel to prove itself a holy nation, a nation of priests, but Jehovah will forthwith, on the fall of Gog, make known His holiness in the land, in the midst of Israel (ch. xxxvii. 26 sq.); and נִבְחִי, etc., the likewise repeatedly-mentioned "sacrifice," will have to be taken in connection with this. It has been commonly observed that Ezekiel had in view only Jer. xvi. 10; Isa. xxxiv. 6; but comp. also Zeph. i. 7. Jehovah as Sacrificer. That "the Lord takes for Himself the sacrifice refused to Him," whereby the idea of the *cherem*, the contrast of the sacrifice, is introduced, has been dragged into the text by Hengstenberg. The sacrifice (זֶבַח) is, however, expressly declared to

be the "sacrifice which I have killed for you" (ver. 19). In this way the idea of sacrifice is essentially resolved into that of the sacrificial feast connected with the זֶבַח (ch. xxix. 5, xxxi.

13, xxxii. 4 sq.; Rev. xix. 17). Jehovah as Host, who sends forth the invitation by the prophets. There is no want of food or of drink. Ver. 18 makes prominent, in this respect, נְבוֹרִים (ch. xxxii. 12, 27), captains, and נְיָאֵי הָאָרֶץ (princes of the earth); comp. Rev. xix. 18; and also

in the following figurative expression: פָּרִים (bulls), strengthened by מִרְאֵי בָשָׁן בָּלֶם (fatlings of Bashan all of them).

(since Bashan, renowned for its fat meadows, is often applied in the prophets to proud, despotic, wanton enemies of God and His people; comp. also Ps. xxii. 13 [12]), enlarges upon those set forth at the beginning. There is, besides, a comparison with the small cattle fit for sacrifice, on which Schmieder observes: "for food to the beasts, as the flesh of the sacrificial animals for the priests."—Ver. 19 (ch. xvi. 28, xxiii. 33) describes a lavish sacrificial banquet. לֶשְׁכָּנָה, continued still more

definitely by וְלִשְׁכָּנָה, etc., in Ver. 20.—

Jehovah's table is the battlefield.—If רֶכֶב along-side of כוֹס is "chariot," then, of course, the fighters in chariots are meant. Hitzig will not admit the supposition of chariots of war in respect to the Scythians. Hence others think of "cavalry" (GESEN.) or "cart-horses."—בָּבוֹר,

from ver. 18, whoever has proved himself brave, like the captains, as distinguished from whom מִלְחָמָה, the equipped and practised men of war individually.

Ver. 21. On בָּבוֹרִי (My glory), comp. pp. 40, 52. Even until the final judgment over the world—yea, how significantly here!—does the leading thought of Ezekiel's prophecy sound forth perceptibly; in respect to the heathen, explained by the clause: and all the heathen see, etc., it lies before their eyes (ch. xxxviii. 23); comp. Rev. xvi. 7. יָדִי is inferred from עֵינֵיהֶם.—Ver.

22. The converse relation, to wit, to Israel. In this relation the text notes the knowledge of Jehovah as Israel's God, the God of them who belong to Israel (אֱלֹהֵיהֶם, וְיָדְעוּ), and that by

His having manifested Himself as such in the final judgment and thenceforth; hence an abiding relation that can no more be disturbed. The יָדְעוּ (ver. 22) now leads over in Ver. 23 to a corresponding knowledge, in addition to the יָדְעוּ,

ver. 21, on the part of the heathen also. From the end Jehovah directs their regard back to their oppression of Israel, by carrying them away captive. The heathen now know that their power over Israel was Israel's guilt, defined more particularly as מַעַל, etc. (comp. on ch. xiv. 13),

their unfaithfulness to Jehovah, in consequence of which Jehovah hid His face from them (Deut. xxxi. 17), and abandoned them (comp. ch. xvi. 27). בָּלֶם, in general, *exceptis excipiendis*.—Ver.

24 (ch. xxxvi. 17 sq., xiv. 11). Comp. ch. vii. 27.

Hengstenberg sees in vers. 25-29 a "close of the whole system of prophecies of a predominantly comforting character, from ch. xxxiii. 21 (?) onward, as the prophet had already closed complete sections with a like finale." After the heathen are pointed back to the past, the application is

made with לָכֵן, therefore (because Jehovah has dealt with them as in ver. 24), to the present (עַתָּה) of Israel.—Comp. on ch. xvi. 53.—Jacob

corresponding as much to "misery" as Israel to "pity;" a significant alternation. Comp. ch. xxxvi. 5, 6, 21 sq.; comp. first on ver. 7.—Ver. 26. וְנָשָׂו, etc. [HENGST.: "they take upon them, sq."] is to be read: נִשְׂאוּ. Comp. ch. xvi. 54.

Jehovah's jealousy for His holy name (ver. 25) shows itself among Israel subjectively in, as well as objectively on them. Because their guilt against Jehovah (ver. 23 sq.) shall be known, as by the heathen so by themselves, and fully only by themselves, they bear their misery as their reproach (בְּלִמְחָם); hence to reproach is added

unfaithfulness, etc. (ver. 23). Only they appear miserable (ver. 21); only Jehovah appears glorious. Where deserved punishment comes over them, righteousness appears before Jehovah: they exhibit themselves as worthy of reproach, obliged to reproach themselves because of their faithlessness; Jehovah manifests Himself as holy, but, at the same time, as their God (ver. 22), faithful in pity as in judgment, who will turn aside their misery (ver. 25). Their reproach and all their unfaithfulness must burden them so much the more from the very fact that they dwell securely, etc. Comp. on ch. xxviii. 25, 26, xxxiv. 28. This humbling grace is the objective practical proof of Jehovah's jealousy over them, which Ver. 27, stretching back beyond ver. 26, and casting a glance at their desire during the present state of exile, follows out farther. [Hitzig, who reads וְנָשָׂו, translates: "and they shall forget their reproach," which they have hitherto borne. It has also been proposed to translate: they shall "take away," i.e. expiate, etc. Ewald would admit the rendering: "they bear," if we were to read מִכָּל for כָּל; and so he too translates: "that they may forget their shame," etc., and assumes a play of words, because "in fact the whole is a play of words upon the Chaldeans."—בְּשִׁבְתָּם has been understood by others, e.g. Grotius: "when they dwell."]

For the rest, comp. as to ver. 27, ch. xxxviii. 8, xxxvii. 21, xxxvi. 23 sq., xx. 41.—Ver. 28 (ver. 22).—Ewald wrests בְּהִנְלֹתִי, etc. into its direct opposite, for, reading מִן instead of מֵ, he now finds the sense to be: "in that I caused them to return from among the heathen." The context certainly does not compel him to this. On the contrary, it suggests the significant parallel: אֵל, אֵל.—Ch. xxii. 21.—אֲחִיר, comp. ch. vi. 8,

xii. 16. Hengstenberg observes on this: "after the fall of the Chaldean monarchy, access to their native land was free to all Israel, and those who voluntarily remained yet had in Canaan their home, and in the temple at Jerusalem their spiritual dwelling-place."—Ver. 29. Comp. vers. 23, 24. A promise of never-failing grace on account of (מֵאֵשׁ, "because") God's having poured out His Spirit, where formerly His "fury," e.g.

ch. xiv. 19, xxii. 22; comp. on ch. xxxvi. 27; but here more significant, as perhaps **הָיָה** indicates. Ewald remarks on the "ebullient language," although he expounds the outpouring of the Spirit to this effect: that Israel, "just because including in it from of old the Divine Spirit, is the indefeasible foundation of the true Church." Comp. Isa. xxxii. 15, 16, xlv. 3; Joel ii. 28 (ch. iii. 1 sq.). SCHMIEDER: "Spoken in anticipation of the time which the Lord promises. And the Lord, through Jesus after His glorification, actually poured out the Spirit in Jerusalem, according to His promise. But the house of Israel would not; and is the spiritual Israel of Christendom more thankful to God?"

ADDITIONAL NOTE ON CH. XXXVIII., XXXIX.

[Ezekiel's object in the chapters before us was, "through the Spirit, to present a picture of what might be expected in the last scenes of the world's history; and according to the native bent and constitution of his mind, the picture must be lifelike. Not only must it be formed of the materials of existing relations, but it must be formed into a perspective with manifold and intricate details; yet so constructed and arranged, that while nothing but the most superficial eye could look for a literal realization, the great truths and prospects embodied in it should be patent to the view of all. What, then, are these? Let it be remembered at what point it is in Ezekiel's prospective exhibitions that this prophecy is brought in. He has already represented the covenant-people as recovered from all their existing troubles, and made victorious over all their surrounding enemies. The best in the past has again revived in their experience, freed even from its former imperfections, and secured against its ever-recurring evils. For the new David, the all-perfect and continually-abiding Shepherd, presides over them, and at once prevents the outbreaking of internal disorders, and shields them from the attacks of hostile neighbours. All around, therefore, is peace and quietness; the old enemies vanish from the field; Israel dwells securely in his habitation. But let it not be supposed that the conflict is over, and that the victory is finally won. It is a world-wide dominion which this David is destined to wield, and the kingdom of righteousness and peace established at the centre must expand and grow till it embrace the entire circumference of the globe. But will Satan yield his empire without a struggle? Will he not rather, when he sees the kingdom of God taking firmer root and rising to a higher elevation, seek to effect its dismemberment or its downfall, by stirring up in hostile array against it the multitudinous and gigantic forces that lie scattered in the extremities of the earth? Assuredly he will do so; and God also will direct events into this channel, in order to break effectually the power of the adversary, and secure the diffusion of Jehovah's truth and the glory of His name to the remotest regions. A conflict, therefore, must ensue between the embattled forces of heathenism, gathered out of their far-distant territories, and the nation that holds the truth of God. But the issue is certain. For God's people being now holiness to Him, He cannot but fight with them and give success to

their endeavours. So that the arm of heathenism shall be completely broken. Its mightiest efforts only end in the more signal display of its own weakness, as compared with the truth and cause of God; and the name of God as the Holy One of Israel is magnified and feared to the utmost bounds of the earth.

"Such is the general course and issue of things as marked out in this prophecy, under the form and aspect of what belonged to the Old Covenant, and its relation to the world as then existing. But stripping the vision of this merely temporary and imperfect exterior, since now the higher objects and relations of the New Covenant have come, we find in the prophecy the following series of important and salutary truths. 1. In the first place, while the appearance of the new David to take the rule and presidency over God's heritage would have the effect of setting His people free from the old troubles and dangers which had hitherto assailed them, and laying sure and broad the foundations of their peace, it should be very far from securing them against all future conflicts with evil. It would rather tend to call up other adversaries, and enlarge the field of conflict, so as to make it embrace the most distant and barbarous regions of the earth. For the whole earth is Christ's heritage, and sooner or later it must come to an issue between the adherents of His cause and the children of error and corruption. Though the latter might have no thought of interfering with the affairs of Christ's kingdom, and would rather wish to pursue their own courses undisturbed (see on xxxviii. 4), yet the Lord will not permit them to do so. He must bring the light of heaven into contact with their darkness; so as to necessitate a trial of strength between the powers of evil working in them, and the truth and grace of God as displayed in the kingdom of Christ. 2. From the very nature of the case, this trial would fall to be made on a very large scale, and with most gigantic resources; for the battlefield now is the world to its farthest extremities, and the question to be practically determined is, whether God's truth or man's sin is to have possession of the field. So that all preceding contests should appear small, and vanish out of sight, in comparison of this last great struggle, in which the world's destiny was to be decided for good or evil. Hence it seemed, in the distance, as if not thousands, as formerly, but myriads upon myriads, numbers without number, were to stand here in battle array. 3. Though the odds in this conflict could not but appear beforehand very great against the people and cause of Christ, yet the result should be entirely on their side; and simply because with them is the truth and the might of Jehovah. Had it been only carnal resources that were to be brought into play on either side, victory must inevitably have been with those whose numbers were so overwhelmingly great. But these being only flesh, and not spirit, they must fall before the omnipotent energy of the living God, who can make His people more than conquerors over all that is against them. And so in this mighty conflict, in which all that the powers of darkness could muster from the world was to stand, as it were, front to front with the people of God, there were to be found remaining only, on the part of the adversaries, the signs of defeat and ruin. 4.

Lastly, as all originated in the claim of Messiah and His truth to the entire possession of the world, so the whole is represented as ending in the complete establishment of the claim. The kingdom through every region of the earth becomes the Lord's. He is now universally known and sanctified as the God of truth and holiness. It is understood at last, that it was His zeal for the interests of righteousness which led Him to chastise in former times His own professing people; and that the same now has induced Him to render them triumphant over every form and agency of evil. And now, all counter rule and authority being put down, all disturbing elements finally hushed to rest, the prospect stretches out before the Church of eternal peace and blessedness, in what have at length become the new heavens and the new earth, wherein dwelleth righteousness.

"It may still, perhaps, seem strange to some, if this be the real meaning and import of the vision, that the prophet should have presented it under the aspect of a single individual gathering immense forces from particular regions, and at the head of these fighting in single conflict, and falling on the land of Israel. They may feel it difficult to believe that a form so concrete and fully developed should have been adopted, if nothing more local and specific had been intended. But let such persons look back to other portions of this book, especially to what is written of the king of Tyre in ch. xxviii. (which in form, perhaps, most nearly resembles the prophecy before us), and judge from the shape and aspect there given to the past, whether it is not in perfect accordance with the ascertained characteristics of Ezekiel's style to find him giving here such a detailed and fleshly appearance to the future. There Tyre is not only viewed as personified in her political head, but that head is represented as passing through all the experiences of the best and highest of humanity. It is, as we showed, a *historical* parable, in which every feature is admirably chosen, and pregnant with meaning, but all of an ideal and not a literal or prosaic kind. And what is the present vision, as now explained, but a *prophetic* parable, in which, again, every trait in the delineation is full of important meaning, only couched in the language of a symbolical representation? Surely we must concede to the prophet, what we would never think of withholding from a mere literary author, that he has a right to employ his own method; and that the surest way of ascertaining this is to compare one part of his writings with another, so as to make the better known reflect light upon the less known—the delineations of the past upon the visions of the future.

"At the same time, let us not be understood as declaring for certain that the delineation in this prophecy must have nothing to do with any particular crisis or decisive moment in the Church's history. It is perfectly possible that in this case, as in most others, there may be a culminating point, at which the spiritual controversy is to rise to a gigantic magnitude, and virtually range on either side all that is good and all that is evil in the world. It may be so; I see nothing against such a supposition in the nature of the prophecy; but I must add, I see nothing conclusively for it. For when we look back to the other prophecy just referred to, we find the work of judgment

represented as taking effect upon Tyre, precisely as if it were one individual that was concerned, and one brief period of his history; while still we know blow after blow was required, and even age after age, to carry forward and consummate the process. Perfectly similar, too, was the case of Babylon, as described in the thirteenth and fourteenth chapters of Isaiah; it seems as if almost one act were to do the whole, yet how many instruments had a hand in it, and over how many centuries was the work of destruction spread! We see no necessity in the form of the representation, or in the nature of things, why it should be otherwise here; none, at least, why a different mode of reaching the result should be expected as certain. We believe that as the judgment of Tyre began when the first breach was made in the walls by Nebuchadnezzar, and as the judgment of Babylon began when the Medes and Persians entered her two-leaved gates, so the controversy with Gog and his heathenish forces has been proceeding since Christ, the new David, came to lay the everlasting foundations of His kingdom, and asserted His claim to the dominion of the earth as His purchased possession. Every stroke that has been dealt since against the idolatry and corruption of the world is a part of that great conflict which the prophet in vision saw collected as into a single locality, and accomplished in a moment of time. He would thus more clearly assure us of the certainty of the result. And though, from the vast extent of the field, and the many imperfections that still cleave to the Church, there may be much delay and many partial reverses experienced in the process; though there may, too, at particular times, be more desperate struggles than usual between the powers of evil in the world and the confessors of the truth, when the controversy assumes a gigantic aspect, yet the prophecy is at all times proceeding onwards in its accomplishment. Let the Church therefore do her part, and be faithful to her calling. Let her grasp with a firm hand the banner of truth, and in all lands display it in the name of her risen Lord. And whichever way He may choose to finish and consummate the process,—whether by giving fresh impulses to the hearts of His people, and more signally blessing the work of their hands, or by shining forth in visible manifestations of His power and glory, such as may at once and for ever shame into confusion the adversaries of His cause and kingdom,—leaving this to Himself, to whom it properly belongs, let the blessed hope of a triumphant issue animate every Christian bosom, and nerve every Christian arm to maintain the conflict, and do all that zeal and love can accomplish to hasten forward the final result."—FAIRBAIRN'S *Ezekiel*, pp. 425-430.—W. F.]

DOCTRINAL REFLECTIONS.

1. With our two chapters the prophecy of Ezekiel passes over to the apocalyptic (comp. *Introd.* pp. 19, 20. Comp. in general what is said by Lange in the introduction to the Revelation of St. John, p. 2 sq.). Characteristic apocalyptic features as to form and contents are perceptible, just as the very circumstance that the New Testament Apocalypse begins with the transition of ch. xxxvii. to ch. xxxviii., to borrow important (eschatological) elements for its closing

visions, must suggest something apocalyptic. The prophetic element, the element of doctrine and of application, still pervades ch. xxxviii., xxxix., but this element will subside, ch. xl. sq.; and our chapters, too, present to us and delineate a tableau of unity,—the impressive picture of a national expedition, a migration of nations, a battle of nations, and still more of God. Although contained in the word of prophecy ("Thus saith the Lord"), yet the description of the march of the army (ch. xxxviii.), and of its fearful overthrow in Israel (ch. xxxix.), assumes, as elsewhere, the appearance of a vision. Scene succeeds scene. The style is typical to such a degree, that what of historical from the past or present may here form the basis, assumes at once the form of pure symbols, whose idea stretches far beyond the Old Testament theocracy, and on to the end of time. The consummation of Israel shows itself as the consummation of the world. The contrast of the world to Israel is in our chapters not so much the traditional one of the heathen as opposed to the people of God, as course callousness, resembling insensibility, in relation to the peace in which the royal priesthood, the people of the possession of an eternal covenant of Jehovah (ch. xxxvii. 26), delight themselves. Compare the impressions and utterances of Balaam in Num. xxiii. 9, 10, so very different from ch. xxxviii. 11 sq.! On the other hand, the impelling force to the savage irruption into the quietness of such a people in the land is appropriately conceived, viz. on the one part, as divine compulsion of the Judge overruling to the end in view, it is high as heaven (but comp. ch. xxxviii. 4 with xxxviii. 10 sq.); on the other part, as demoniac selfishness and worldly-mindedness, it is deep as hell. Considering the apocalyptic character of our two chapters, with which the remainder of the book of Ezekiel announces itself, the suddenness of Gog's appearance on the scene and also of his overthrow is worthy of observation, reminding us of the *ἡ ἔκστασις* (Luke xviii. 8), and of the oft-repeated *ἡ ἔκστασις* of the Revelation of St. John, and also of the final completeness of the judgment and its execution.

2. Hengstenberg has very justly observed: "We have here a good preparation for the exposition of the vision of the new temple." But what he pronounces a specialty of Ezekiel,—how "wide a space" is given by him to "painting," how "attentive" he is "to fill the imagination with holy figures,"—depends rather on the apocalyptic character of the prophecy regarding Gog. Moreover, to confront the imagination of timidity with the imagination of faith, to pour forth light and comfort in opposition to thoughts despairing of the future, is precisely a mark of all apocalypse proper. Lange says beautifully and strikingly of apocalypses in this respect: "As they have proceeded from the divine quieting and comforting of a longing of the hearts of elect prophets, which flamed aloft in times of great oppression of the kingdom of God, so they are also designed to direct and guide, to comfort and calm, in the first place, the servants of God, and through them the Church, in times of similar and fresh oppression in the future—nay, even to change for them all tokens of terror into tokens of hope and promise."

3. In Hengstenberg's interpretation, at all events, not only does the "so-called biblical

realism" entirely disappear, to which, as he says, it so often happens to take the garb for the man, but, as the exposition has already incidentally indicated, the nations named in ch. xxxviii., although in themselves historical, appear in the connection here as elements of an idea which is summed up in the symbolic Gog of the land of Magog, namely, as the last outbreak of enmity against the kingdom of God. This symbolized idea is at all events also historical—nay, even world-historical in the highest sense, or pertaining to the universal judgment. The world's history is theocratically determined by it, determined by the kingdom of God finally developing itself into the consummation of humanity and the world. But Magog, Gomer, Meshech, Tubal, Sheba, Dedan, and Phut are as such no longer historically to be found. Of Cush Hengstenberg asserts: that it is "a Christian people, and such a one as, according to recent experience, will scarcely again attain to world-wide influence."

4. As Grotius and others, e.g. Jahn (Introd. ii.), interpret of the days of the Maccabees and Antiochus Epiphanes, so Luther found in our chapters the Turk, who, even in the hymns and prayers of the Church, was for a long time firmly held to be, together with the Pope, the chief enemy of German Christianity. While individual Jewish expositors apply what is said sometimes to Rome, and sometimes interpret it of the Crusades, yet we find also in Shabb. cxviii. 1; Berach. vii. 2; the Jerusalem Targum on Num. xi. 25; Deut. xxxiv. 2, Gog shifted into the times previous to the Messiah, and the battle, in which the Messiah annihilates Gog, discoursed of. Likewise, in reference to the Messianic kingdom, the Sibylline books speak of Gog and Magog, placing him in the farthest south of Egypt (see Hävernick, p. 602). In the notices which the Koran makes of *Dzu-Ikarnayn*, i.e. Alexander the Great and his adventurous warlike expeditions (*Sur.* 18 and 21), Yagug and Magug are designated as mischief-makers on earth, and enclosed by an iron wall; which, however, will be at last turned to dust, whereupon Gog and Magog break forth, and the universal judgment ensues. (SPRENGER: *Das Leben und die Lehre des Mohammed*, ii. p. 474 sq.) "The fear of these northern nations," says W. Menzel, "is very ancient, and has been justified by the Scythian, and afterwards by the Hunnish-Mongolian warlike expeditions, which have already often overrun both Europe and Asia; and this Oriental popular tradition coincides (!) with the widespread German tradition of the armies of Charlemagne or Barbarossa sleeping in the mountain, which will burst forth at the end of the world, and conquer a new golden age."

5. Hävernick adduces the following reasons for the interpretation of the time as the time of the completion of the kingdom of God. (1.) The names, which do not so much indicate single nations then existing, as that we have to do with a "view of future new relations only starting from the present." "Whatever far remote, more or less known, national names can be named, the prophet collects here; and specially important is the free formation of the name Gog." (2.) The connection with ch. xxxvi., xxxvii. represents the way prepared for the glorification and completion of the theocracy; the judgment over Edom (ch. xxxv.) is regarded as having taken place, in which old hereditary enemy, the enemies hitherto

of the covenant-people appear judged in their immediate neighbourhood. It still remains, however, "to marshal the entire (?) world-power in its sinful insurrection against God (?), and thus to perfect the salvation," just as this idea lies at the foundation of the fourth, the Roman empire, prophesied by Daniel, the contemporary of Ezekiel (EUSEB. *Demonstr. Ev.* ix. 3). (3.) The prophetic denunciation of heathen nations always regards them as representatives and supporters of definite ideas,—in Edom the hitherto antitheocratic tendency, in our prophecy the idea of future enmity as experienced by Israel in the completion of its salvation. (4.) The fulfilment is, in ch. xxxviii. 8, 16, expressly placed in the latter days. (5.) The announcements of former prophets, referred to in ch. xxxviii. 17, point to the judgment of the last day, just as also the prophet's picture is made to conform with those models. (6.) Lastly, the resumption of the subject in Rev. xx.—It tells particularly for the apocalyptic character of the representation given by Gog, that it is pervaded not only by reminiscences of Assyrians and Chaldeans—of Edom only locally, indeed ("on the mountains of Israel," comp. on this point ch. xxxv. with ch. xxxvi.)—but also by presentiments of much later heathen powers. For it is quite in the apocalyptic way and manner always to present to us types stamped anew from history as it gravitates towards the end of the world.

6. In the Introduction, p. 19, the importance of Ezekiel's position in the midst of the Babylonian world, and with that his acquaintance with foreign nations and their relations, have been adverted to. In Babylon, if anywhere, there was a standing-place for surveying the rolling waves of the sea of nations. The prediction regarding Gog, peculiar to our prophet, will have to be conceived of as to its human side from his peculiar abode on such a watch-tower in the midst of the heathen. Philippon justly observes: "We must remember that Ezekiel was placed in the midst of the inner-Asiatic world, and hence had opportunity of observing the great movements therein. Here, in the bosom of the national movements of Asia, it must have been clear to the prophet that these movements were far from having reached their end, that the dynasties would still change often, and that these concussions could not fail to affect also the countries on the Mediterranean." At all events, although our prophecy is not the result of the incidental observations, the far-sighted political reflections, etc., of a gifted man, yet, as the magnificent architecture of Nebuchadnezzar might furnish Ezekiel with views for ch. xl. sq., so the fluctuating sea of nations, which he saw and heard of in Babylonia, may perhaps have furnished him with the colours in which he paints the figure of Gog and his bands.

7. Our prophecy has been explained from the very natural question after ch. xxxvii.—will this peace of Israel continue always undisturbed? will the relations of the rest of the world take such a shape that Israel can remain in peace? So Philippon. "The dogmatic idea of the prophecy," says Hengstenberg, "is very simple: the community of God, renewed by His grace, will victoriously resist all the assaults of the world. This idea the prophet has here clothed with flesh and blood," etc. The prophecy, then, is more or less a parable. We come back to this. "The

starting-point," continues Hengstenberg, "is the fear which penetrates the sick heart. What avails it, is the question that met the prophet, even if we recover, according to thy announcement, from the present catastrophe? The predominance of the heathen still remains. Soon shall we sink under another attack into permanent ruin. Against such desponding thoughts the prophet here offers comfort. He unites all the battles which the restored community has in future still to endure into one great battle, and makes this be decided by one glorious victory of the Lord and His people." The latter is as arbitrary as what has been said regarding the idea of the prophecy is general and superficial. Hävernick, connecting with ch. xxxvii., says: "How powerful that protection is which the Lord accords to the new glorified theocracy, is shown by its new relation to the heathen world and its power. The holy people are truly an unassailable, inviolable possession of their God. As such, Israel in its glory is the grandest, the most thorough victory over the heathen world. Hence the future of Israel stands in the most striking contrast to its present. While heathendom is now an instrument in the hand of Jehovah for the chastisement and purification of Israel, then comes the time when Israel's destiny is fulfilled, namely, to execute the final judgment on heathendom. In it is then revealed the completion of the victory of the kingdom of God over the heathen world-power." However much of what has been said is right and proper, yet the reason assigned by Hävernick for "this fundamental idea" is not quite satisfactory as he puts it, namely, that "God Himself occasions the battle (the last rallying of the power of heathendom to annihilate the kingdom of God), that His judgment may in it be revealed." God, however, will judge only that which, whether in self-righteousness (Pharisaism), or in worldliness (Sadducism), has, by the rejection of His counsel of salvation in Christ, shown itself ripe for judgment. In connection with this subjective ripeness for judgment, we are reminded of the deceiving by Satan, Rev. xx. World, or heathendom without further qualification, is not the idea of this so individual prophecy regarding Gog. Lange is entirely in the right when he doubts (*Poe. Dogm.* p. 1280) whether Gog and Magog represent generally all the future enemies of the kingdom of God; and he gives the hint to the understanding of the chapters before us when he declares: "We must, however, think chiefly of the obscure residue of nations which has not come under the full operation of the kingdom of Christ, of barbarous and haughty tribes."

[On the whole of this 7th section, compare the above Additional Note at the close of the Exegetical Remarks.—W. F.]

8. For the explanation of the prophecy before us we have not to search after questions of this or that kind put by Israel, which the prophet was bound to answer, as, indeed, nothing like this is intimated in the text (comp. in opposition on ch. xxxvii.); but Jehovah, in ch. xxxviii. and xxxix., simply sets the end clearly and truly before His people, at that time in Israel, and in this sense we have here ἀποκαλύψις before us. If we want an inscription on the double picture in Ezekiel, ch. xxxviii. and xxxix., there is no more appropriate one than the saying of Christ in Matt. xvi. 18: καὶ πάλαι ἔδωκ' ἐν κατασκευαῖσιν αὐτοῦ—

saying not understood in its apocalyptic significance. If we have to understand ch. xxxvii. in Christ, how much more free from doubt will the proper understanding be when the subject is again referred to in such a manner at the end of ch. xxxix. And so Gog, etc. cannot mean heathenism, or heathenism in the last effects which it may produce, but must mean the obdurate world as opposed to Christianity, the world which has remained farthest away from the spirit and frame of Christianity as we find it described in Ezekiel; the most remote north as opposed to the central in this world (ch. xxxviii. 6, 15; comp. on ver. 12). That which has been maintained regarding the final stiffening down of our planet into ice, has its apocalyptic truth rather in respect of the definitive position of the human heart to Christianity, as possibly our Lord also intimates when He says, Matt. xxiv. 12: *δια το σκληρύνειν τινος ἀνθρώπου ψυχὴν γίνεται ἡ ἀνάστα των πολλών*. To a finally developed egoism and worldliness, to a materialism ripe for judgment which can no longer think of anything except plunder and robbery, the *μαμωνας της ἀδικίας*, as opposed to the ideal powers which go to make up Christianity (righteousness, peace, and joy in the Holy Ghost, Rom. xiv. 17), the community of God, the Lord's people, appear—and this Ezekiel plainly pictures out (comp. ch. xxxviii. 12 with ver. 11)—in its meaning and essence a high-flown ideal, which men, after having at least ceased to persecute it, partly because they purely ignore it, and partly because they expect with scientific certitude its collapse, its death, after the manner of the old heathen religions (the *πυλαι ἄδου*), will have to take down from its height and simply crush with force. This, according to ch. xxxviii., is the position of the world in the time of Gog. If the "millennial kingdom" is to approximate to the picture with which ch. xxxvii. closes, the conception of it will necessarily be very different from what the imagination of many apocalypticists, still adhering to the old Jewish sensuous tradition, dreams it to be. But even in the *locus classicus* of the millennium, Rev. xx., the putting of Satan in chains is mentioned as the main point for the symbolical thousand years. The binding of him is the necessary preliminary of the millennial kingdom. If he is not to deceive the nations during this time, but after this does so again, then it is clear, even from that to which he afterwards deceives them, that his confinement is above all the cessation of war with violence, of violent combating of the community of God, just as also the immediately following vision of the witnesses unto blood (Rev. xx. 4) seems particularly to point in the same direction. Regarding the "fair reality of the kingdom in its glorious manifestation," the *ἰζηνα*, certainly distinct from the *ἀνιζηνα* (ver. 5), only tells us forcibly thus much in relation to a certain number, that they, given over, indeed, to death by the world, are in reality alive (comp. also John xi. 25 sq. with Rev. xx. 6); the "thrones," however, and the "judgment," already express virtually the "reigning as kings," which is only more exactly defined by the expression: "with Christ," and that as a reigning in heaven without any express reference to earth, to which the only reference mentioned is the binding of Satan. But this heavenly vision (ver. 4 sq.) is assuredly meant for comfort, as is the certainty of final victory (comp. moreover, *μικρον χρόνον*, ver.

3), when Gog and Magog (Rev. xx. 8) march to battle upon the centre of the earth (ver. 9).

9. The misconceptions of the traditional exegesis in respect of the chapters before us, and the corresponding passages in the Revelation of John, thus relate on the one hand to the appearance of Gog, and on the other to the position and state of the true Israel, the Church of Christ, in the last days. With respect to the latter, we have remarked on the idyllic picture in ch. xxxviii.; comp. also the exposition. Rev. xx. 9, by means of *το πλάτος της γης* (ch. xxxviii. 12) belonging here, points with *παριμβολη των ἁγίων* and *σελις ἡ ἀγαπημένη* rather to ch. xl.-xlviii. (at least more to them than to Zech. xiii. 7, 8), if these two Old Testament theocratic designations of Israel are not meant simply to denote the Church, the people of God, without any special reference. Yet, considering the reciprocal action between the unseen world and the seen, especially in the last days, when the transformation of the world is at hand and everything is prepared for it, any reflex whatever of the Church triumphant in heaven will unquestionably affect its earthly compeer, the Church on earth, during the thousand years. If it holds true for this time also that *ἄμυν γὰρ το σολιτῆμα ἐν οὐρανῷ ὑπαρχει*, *ἐξ οὗ sq.*, according to Phil. iii. 20 sq., then something corresponding in the Church on earth of the last days must run parallel to the life, the enthronement, the reigning with Christ of them who have overcome,—a "time of great peace and festivity," as Lange expresses it, an ideality of life, shining so much the more brightly as the rest of mankind are under the sway of materialism, have become the slaves of enjoyment, and serve Mammon; and if the judgment on the world will be realized in presence of the latter-day community, yet on the other hand a time of final, and perhaps "most successful activity" previous to that may be reckoned upon; comp. in our prophet ch. xxxvii. 28, xxxvi. 36. As the Chaldean world-power of Ezekiel's time, with its "many nations" (*ἔθνη*), out of which, in the first place,

Israel is gathered, ch. xxxviii. 38 (ver. 12, *ἔθνη*), is reproduced as *Βαβυλων* (Rev. xiv. 8, xvii. 5, xviii. 2), so also, as in Ezekiel from the passages cited, not only will "many nations" (Ezek. xxxviii. 16, 23) besides Gog and Magog have to be supposed in the Revelation of John, but the binding also of Satan, "that he should deceive the nations no more" (Rev. xx. 3), suggests the operation of the community of God upon them to bring them to the knowledge of Him. Nay, since Gog, brought up by Jehovah, like Balaam formerly, is in a position to view the people of peace assembled and encamped upon their hills—this view, which can scarcely entice a nation supposed to be rude and barbarous but still simple, may symbolize to us a virtual mission, the latest missionary activity which the community of God on earth, as such, puts forth; so that, alongside of the temptation which leads to being deceived by Satan through the besetting sin of Gog (ch. xxxviii. 10 sq.), who is perfectly conscious of what his heart purposes and expresses in vers. 11, 12, we not only hear the ironical incitements of ver. 13, but above all the aspect of the community of God, virtually giving testimony everywhere of salvation and peace upon this earth, as it lives securely solely by faith in its King, without worldly protection or power, is to be looked upon as a last

dispensation and expression of God's long-suffering and grace in relation to Gog, which he in his ripeness for judgment despises (comp. the exposition). That Gog's purpose and expedition are to be aimed directly against God is a feature at least foreign to Gog as drawn by Ezekiel, and has to be inferred even in Rev. xx. 9; for the final attack is rather directly against the people of the Lord, and only indirectly against Himself, who, however, manifests Himself from heaven in behalf of His people.

10. Although the Reformation regained the knowledge of the truth, both as respects the supreme authority, the word of God, and the foundation laid, namely, Christ, yet church life as church life was not reformed, but only the Cæsar Pope succeeded to the Pope Pope. The episcopal power was given over to the hands of the State, and thereby the Church only sank into a new servitude, which was a purely secular one. This may well be called the "Babylonish captivity" of the community of God. Pietism, however much it emphasized life in opposition to creed, furnished the theory for this, since its method is solely to influence and form the individual. Thus the Reformation made no breach with Byzantinism—it may be said that that was not the antithesis of the Reformers; but they left it possible for the State also to become evangelical. As since the Reformation—i.e. the attempt of ecclesiastical reconstruction upon the foundation of the apostles and prophets, in which Christ is the corner-stone—the modern sovereign-powers have come forward politically, as Ranke says, so since then, under the title of the gospel, a State-churchism has been more and more developed, which, when compared with the fundamental declaration of Christ regarding His kingdom (John xviii. 36), is no less a caricature of the holy than is the Church-state. If the whore become wife (Rev. xvii.), who formerly rode upon the beast, is finally to be destroyed by the beast, perhaps we are near to this point of time. The complete apocalyptic history of Antichristianism, however (Rev. xiii.), sets also in prospect the case that the spirit of a fallen Christianity, the false prophet, can be active, in the service of the political world-power, to bring about something of the form of a universal world-church, with legally social exclusiveness. The judgment of Antichristianism, as of pseudo-Christianity (Rev. xix. 17 sq.), appears in relation to their adherents as a spiritual, moral destruction, namely, by the sword of Him who sits upon the white horse, and which goes out from His mouth; so that the Antichristian world, slain as with a sword by the word of Christ, which should have reacted them to life, now affords room for the enjoyment of peace and dominion to the quiet community of the latter days. If the description of the closing battle against Christ in the Apocalypse of John, borrowed from Ezek. xxxix. sq., consciously conforms itself to the description given there, that will intimate that it has an affinity with Gog's final war against the Christian Church, that what begins with the Head has to be completed with the members, but that the victory of the King with His army contains in it the assurance of victory for His people to the end. But does not the very fact that rude force like that of Gog and his bands will bring about the conclusion of the development of Christian salvation for this world, also imply the corresponding recom-

pense for the being sunk in materialism, in the common mock-reality of earthly things? And how, then, accordingly do the first heavens and the first earth pass away? It may farther be worth observing, for the social form of the world during the time previous to Gog's making his appearance, that after the judgment in Rev. xix. 17 sq. no "kings of the earth" figure any more, that the Revelation of John significantly renews "Gog and Magog" solely as national titles. The "social democracy" threatened for the future discuss only materialistic themes, just as the science destitute of philosophy labours in a similar sphere. But the victory of Christianity, the absolutely religious truth, will always be on this earth only a spiritual victory. The victory that overcame the world is our faith, 1 John v. 4. Comp. besides, John xviii. 36, which is called, in 1 Tim. vi. 13, the *παλι ἡμετέρας τῆς αἰτίας* (ver. 12). The idea of a preliminary transformation of the world, even when put into a more real shape, as a mediating transition-period, conformable to the laws of life and to the development of life, remains, however, affected with a certain show, a mere display, the necessity of which is so much the more difficult to see, as Gog, notwithstanding, again comes up over it; and it would be much more in accordance with the moralo-theocratic law of the ripening of mankind for final judgment, that this ripening for judgment should fill up its measure on the quiet community of God, which presents in opposition to the materialistic world and its spirit of the times nothing but its unique ideality in Christ and with Christ—this indeed in a purity and sanctity unsullied by any secularity and worldliness. Comp. ch. xxxvi. 38, xxxvii. 28, and the burying of Gog's dead recorded afterwards, ch. xxxix., in a way that tells for such a character. The church-idyl of Ezekiel in the chapters before us may be compared with the apostolic church of primitive Christianity. The first period and the last, when thus laid together, form a circle.

11. "Neither as to letter or spirit was this prophecy-fulfilled under the Old Covenant, and, moreover, many single passages of it are incapable of being understood in the literal sense. For example, when at the end of ch. xxxix. the Israelites are to be brought back from the lands of their enemies without a single one of them remaining behind, and that God poured out His Spirit on the house of Israel. As the kingdom promised in ch. xxxvi. is in this world, indeed, but not of this world, so the resurrection of the dead in ch. xxxvii. places itself under the saying of Christ, John v. 25," etc. (COCCEIUS).

12. "The enemies of the Old Covenant were curbed; and those of the New, who will once more rise up against the kingdom of the Messiah, are, to the terror of the world, overthrown on the day of judgment, and the New Covenant solemnizes its final victory" (UMBRIT).

13. The appearance of Gog shall be liable to no contingency, and its necessity for the consummation of things is apparent, ch. xxxviii. 4, 8, 16, etc. That even evil intent only serves the cause of God's kingdom is a fundamental view of Holy Scripture.

14. From the symbolical style and character which pervades the chapters before us, a geographical inquiry respecting the burial-place of Gog (ch. xxxix.) will be of little use. All the more

however, may such thoughts suggest themselves as the contrast generally of the low ground, where Gog's lofty purpose makes a grave for himself, with his going up on the mountains of Israel, and then also the contrast of these heights with their security and his grave, which secures against him, confines him. Gog's grave in Israel, lying east of the sea, makes significant allusion to the sea, the apocalyptic term for the birthplace and cradle of the heathen nations; who, moreover, ought not to have found downfall and destruction in Israel, but, on the contrary, sunrise, to which they are described as coming virtually out of darkness and the shadow of death, from the farthest north. That Gog finds his grave in Israel is so much the more striking as Israel himself comes out of his grave in ch. xxxvii.

15. But still more significant is the closing verse of ch. xxxix., which refers back to ch. xxxvii. and xxxvi. What Israel is to be or to signify according to his idea, he becomes only through divine sanctification in the Spirit, whose final and full impartation, in contradistinction to all occasional and partial givings, is made plain, as pouring out upon the house of Israel. "As the outpouring of the Spirit, according to the earlier announcements of the prophet himself and his predecessors, bears an essentially Messianic character, and is connected with the coming of the Good Shepherd of David's line, on whom (Isa. xi. 1) the whole fulness of the Spirit rests" (HENGST.), so the predictions of the chapters before us point to the course in the world of the Christian Church, which was founded by the outpouring of the Divine Spirit, and may live in the certainty that not one soul destined to be gathered into it shall remain behind in the world, as its faith, its confession, is to rely with confidence on a grace which is eternal.

HOMILETIC HINTS

'On Ch. xxxviii.

Ver. 1 sq. "The prophet evidently speaks of the last times. A good part of his sayings are riddles, which the fulfilment alone must solve and explain" (BERL. BIB.).—"The enemies of the Church are great, strong, and many; but however great their strength may be, it can effect nothing against the community of the Lord, for the Lord is its protection, 2 Chron. xxxii. 7, 8" (TÜB. BIB.).—"The Christian Church never remains unmolested, but is always persecuted by internal and external enemies, or otherwise plagued with crosses, tribulations, and adversities of all kinds, 2 Tim. iii. 12; 1 Cor. xi. 19" (W.).—"The adversity which befalls the Church of God does not befall her accidentally, but according to the divine counsel and will, Rev. ii. 9, 10" (STARKE).—"Gog is so briefly mentioned in Rev. xx. according to the economy of Holy Scripture, because here so fully" (RICHTER).—"Gog is not the Antichrist (the beast), nor yet the pseudo-Christ (the false prophet), but the anti-Israel of the latter days. The last attack on the community of God, in contempt of its mission of peace and salvation, from self-confidence and worldliness.—Ver. 3. "He will, however, be of kindred disposition with Antichrist, a circumstance which is to be observed, and which at the same time explains why the Lord is so angry at him" (BERL. BIB.).

—Ver. 4. "He means to march against Jehovah, but in reality Jehovah has him in tow: he must march whither He wills to his own destruction, as Pharaoh of old did not set aside the purposes of the God of Israel when he refused to let His people go, but acted so because Jehovah Himself had hardened his heart in order to hurl him to destruction" (HENGST.).—Ver. 5 sq. "It is, however, of little moment to know whether the present nations and which of them are to be understood under those designations; for those ancient nations no longer exist separately, and the Holy Spirit intended to designate under this name generally only such peoples and nations as in the latter days lie outside of the sphere of the civilisation of the Church of Christ" (HEIM-HOFFMANN).—Ver. 7. The equipment even of His enemies is subject to God's word.—"The ungodly are bound with and to one another by the cord of malice" (STARCK).—Ver. 8. A glance into the latter days of the Church of God and of the world.—"Gog meant to visit the people of God, but in reality he is himself visited. It is very consolatory to the Church, that God not merely conquers her enemies, but that even their hostile undertaking is under His guidance, that they move neither hand nor foot except at His command" (HENGST.).—"Thus God visits in grace and also in wrath" (STARCK).—"The Church is thus described: from her persecutions, according to her calling, as the fulfilment of Israel, from her devastation by Antichrist, because of her separation from the world, according to her rest in God" (COCO.).—Ver. 9. In the world we have anguish to the end; before we expect it, a tempest arises, and heaven and earth appear to be hid from our eyes. Our security is peace with God: Christians wish, indeed, peace with all men, but the world keeps no peace with them. Such is its turbulence that it has no rest, such its darkness that it would like to shut out all light; even God is not to be our lamp.—"If great armies resemble clouds, how soon can a wind disperse them! 2 Kings xix. 35" (STARCK).

Ver. 10. "Thus God is a heart-searcher, He knows the evil purpose in the man himself"—(STARCK).—Ver. 11. What a confession from the mouth of an enemy! for the Church and against himself.—Ver. 12. How good it is to possess the goods which cannot be stolen,—the joy, for example, which no one shall take from us!—To the end the world seeks only the temporal, the earthly.—Ver. 14. It is bad when we observe only when it is too late.—Ver. 15 sq. That is already the victory when God says, It is My people that ye seek to injure.—"Yea, all things revolve around the community of God on earth; hell must assail it, and yet suffer shipwreck on the faith of the true confessors. Therefore we ought simply to keep God's word pure, and not to care about the great multitude" (DIEDRICH).—Ver. 17. Everything has been told before; they who hold to the word have to fear no surprises.—Ver. 18 sq. "Fury is the glow which bursts forth in the breathing of wrath. The wrath of God is the holy jealousy with which He, for the protection of His kingdom, the kingdom of peace, dashes down the wicked; and this wrath of eternal protecting love is fearful" (SCHMIEDER).

*Quantus tremor est futurus,
Quando Juxta est venturus,
Cuncta stricte discussurus.*

"Even the saints will tremble, but with adoration and hope. Comp. Pa. xlvii." (SCHMIEDER).—Ver. 21. Even the sword is the Lord's servant, which He needs only to call for and it comes at His word.—How one may become the sword of another!—"When God determines to inflict His judgments, the best friends must become the worst enemies, that one may receive from the other the merited reward, Judg. vii. 22" (STARKE).—Ver. 23. The conclusion is, that the result of everything is to magnify and sanctify God. We ought, therefore, to begin all our affairs with God.

On Ch. xxxix.

Ver. 1 sq. God does not mislay the address of His enemies. As Jerusalem, so also Gog and his company stand always before Him.—Him whom God makes to go up, He is also able in due time to make come down.—Ver. 4 sq. "By the mountains of Israel, where Gog is to be slain, we must not understand the mountains near Jerusalem, but the Christian churches in various lands; he shall fall under the Christians" (HEIM-HOFF.).—Ver. 6. The fire of God upon sympathies with evil.—The far-reaching effect of divine judgment.—Ver. 9 sq. "We are from this that outward force, whether rude or refined, does not furnish the measure for great and little with regard to religion" (LUTHER).—God prepares a way of escape for His own people from even the most terrible terrors.—All things must serve the God of love.—The fire of Christianity at last comes over all the weapons of this world. They then warn instead of injuring.—"These weapons are an appropriate figure of earthly things, of which the enemies of the kingdom of God boast as of their weapons" (STARKE).—If God is our shield, then it is seen what becomes of all the shields of men, long and short. Let not yourself be covered and screened by the world! Happy is he who enjoys and confides in the protection of God.—See there what is the value of human armour, what trust is to be put in it, what fear we are to have or rather not to have for it.—The world with its pomp and power after all exists only to furnish fuel for the children of God.—Thus the godly man finally gains the upper hand, however long and strongly the ungodly have behaved proudly.—Ver. 11. Like Gog, many a one finds his grave where he least expected it.—Gog thought of obtaining prey, but by no means a grave.—The grave, a quiet answer to so many loud questions, the echo to so many and various forms of: I will!—Here the proudest and most foaming waves will subside.—Masters cease at the brink of the grave; the continuation follows—that is to say, rottenness, horror, judgment of survivors on the dead, to say nothing of the judgment of God, who has from the beginning had the same decision regarding them.

Ver. 12 sq. The burial of the world, daily to carry out denial of self and the world.—"Men often take great pains to put away bodily uncleanness: would that they were equally careful to purge themselves from all pollution of spirit! 2 Cor. v. 17, 18" (STARKE).—"Teacher and

point out what sin and uncleanness is to be found in a church and in every individual member of it. Oh that so many would not so much forget their office! Isa. lviii. 1" (STARKE).—Ver. 16 sq. The world, the city of the dead, Hamonah.—What a stillness of death after the bustle of so many departing things and departed men!—"The enemies of the Church leave after their death a shameful name behind them, Acts xii." (O.)

Ver. 17 sq. "A communion; the communicants are here the wild beasts and birds" (HENGST.).—The fearful irony of the service of the sanctuary on every worldly interest, even the highest.—What an end, after such a beginning! The beginning was, Israel should fall a prey to Gog; now the end is, that Gog lies there a prey to the very beasts of the field.—Ver. 21. "Let us not be blind and stupid spectators of the acts of God, but let us lift up our hearts, and celebrate the goodness and power of God" (STARKE).—The punishing hand of God on others is, in a certain sense, laid on us also; He takes hold of us when He crushes others.—Ver. 22. God for us and with us, God our God! the blessed knowledge in Israel henceforth and for ever, Ps. cxlv. 15.—The doxology of the Lord's Prayer.—Ver. 23 sq. Our transgressions, the key to our frequently so dark experience on earth.—Our acts of unfaithfulness bring us into manifold miseries, but God is faithful.—By the punishment of God's people the world shall know the misery of sin as well as the righteousness—so much the more threatening for it—of the Holy One of Israel.—"The beginning is made with the house of God, the end with the world" (HÄV.).—The apostasy in Christendom makes the world apparently so powerful.—Ver. 25 sq. "After chastisement, believers again find grace—not, however, because of their goodness, but for the sake of Christ, Ps. cvi. 47" (W.).—The jealousy of God in His compassion.—"When sin is rightly acknowledged, it brings men to shame and repentance, Luke xviii. 13" (STARKE).—The knowledge of sin makes heavy-laden sinners; but grace experienced humbles still more than punishment can do.—The security of the humbled; the security of those who think that they stand; the security of the children of this world.—We men are well able to bring ourselves into distress and sorrow of heart, but only God's love is able to bring us out again.—"There is, however, no sorrow which God could not prevent" (STARKE).—The salvation of Israel, a sermon to the heathen of God's compassion and holiness alike. Hallowed be Thy name, and Thy kingdom come, stand side by side in the Lord's Prayer.—Ver. 28. Not one of the elect shall remain behind in the world.—Ver. 29. Grace as eternal grace and grace for me is the seal of the Holy Spirit.—Thus believers are kept by the power of God to a salvation which is ready to be revealed in the last time, 1 Pet. i. 5.—Israel, the true, the people of the Spirit.—The outpouring of the Spirit of Jehovah is the end of all the ways which He has gone with Israel in anger and compassion, and the consummation of Israel in the Christian Church.

5. THE CLOSING VISION : OF THE GLORY OF JEHOVAH'S KINGDOM (Ch. xl.-xlviii.).

(1.) *The Temple and its Service* (Ch. xl.-xlv.).

CHAP. XL. 1. In the five and twentieth year of our captivity, in the beginning of the year, on the tenth of the month, in the fourteenth year after the city was smitten, in the selfsame day, the hand of Jehovah was upon me [came over me],

2 and He brought me thither : In visions of God brought He me to the land of Israel, and made me rest [set me down] beside [on] a very high mountain, and

3 on [over] it [was, rise up] a city-like building to the south. And He brought me thither, and, behold, a man whose appearance was as the appearance of brass, and a line of flax in his hand, and a measuring rod ; and he stood in the gate.

4 And the man said to me, Son of man, behold with thine eyes, and hear with thine ears, and apply thine heart to all that I show thee, for in order to let thee see it wert [art] thou brought hither ; declare all that thou seest to the

5 house of Israel. And behold a wall outside the house round about, and in the man's hand the measuring rod of six cubits by [measured by] the cubit and an handbreadth ; and he measured the breadth of the building one rod, and the

6 height one rod. And he came to the gate which looketh towards the east, and went up on its steps, and measured the threshold of the gate—one rod

7 broad, even one threshold one rod broad : And the chamber [the guardroom] one rod long and one rod broad ; and between the chambers five cubits ; and

8 the threshold of the gate beside the porch of the gate within, one rod. And

9 he measured the porch of the gate within, one rod. And he measured the porch of the gate, eight cubits ; and its pillars [literally, its pillar, i.e. one by one], two

10 cubits ; and the porch of the gate [was, or, thus was the porch of the gate] within. And the chambers of the gate towards the east [literally, the way of the east] were three

11 on this side, and three on that ; the three of them of one measure ; and the pillars on this side and on that were of one measure. And he measured the

12 breadth of the opening of the gate, ten cubits ; the length [height] of the gate, thirteen cubits. And a barrier was before the chambers [guardrooms], one cubit

13 [on this side], and one cubit the barrier on that side ; and the chamber six cubits on this side, and six cubits on that. And he measured the gate from the roof

14 of the chamber to its roof, the breadth five and twenty cubits, opening against opening [door against door]. And he made the pillars (ver. 9) sixty cubits, and at

15 the pillars [literally, at the pillar] was the court round and round the gate. And from the front of the entrance-gate to the front of the porch of the inner gate,

16 fifty cubits. And closed windows were in the chambers [guardrooms] and in their pillars within the gate round and round, and likewise in the wall-projections, and there were windows round and round inward ; and on the pillars [literally, the pillar],

17 palms. And he brought me to the outer court, and behold apartments [cells] and a stone pavement [Mosaic], made for the court round about ; thirty apart-

18 ments by the pavement. And the pavement was by the side of the gates,

19 exactly the length of the gates, [namely] the lower pavement. And he measured the breadth from the front of the gate of the lower [pavement] to the front

20 of the inner court from without, a hundred cubits ; the east and the north. And the gate which was towards the north on the outer court he measured

21 in its length and its breadth. And its chambers [guardrooms], three on this side and three on that, and its pillars and its wall-projections ; it was after the measure of the first [former] gate, fifty cubits its length, and the breadth five

22 and twenty cubits. And its windows and its wall-projections and its palms were after the measure of the gate that is towards the east, and they shall ascend [one goes up on them] by seven steps, and its wall-projections are before them.

23 And [there was] a gate to the inner court opposite that to the north and to the

24 east ; and he measured from gate to gate a hundred cubits. And he brought me towards the south, and behold a gate towards the south, and he measured

25 its pillars and its wall-projections by those measures. And there were win-

dows to it and to its wall-projections round about, like those windows ; fifty
 26 cubits the length, and the breadth five and twenty cubits. And its ascent
 had seven steps, and its wall-projections before them ; and there were palms
 27 to it, one on this side and one on that at its pillars. And there was a gate to
 the inner court towards the south, and he measured from that gate to the gate
 28 towards the south, a hundred cubits. And he brought me to the inner court
 into the south gate [through the south gate], and he measured the south gate after
 29 those measures ; And its chambers and its pillars and its wall-projections
 after those measures. And its windows [were] to it and to its wall-projections
 30 round about ; fifty cubits the length, and the breadth five and twenty cubits.
 And wall-projections round about, the length five and twenty cubits, and the
 31 breadth five cubits. And its wall-projections were towards the outer court ;
 32 and palms on its pillars, and eight steps [were] its steps. And he brought me
 to the inner court towards the east, and measured the gate after those mea-
 33 sures ; And its chambers and its pillars and its wall-projections after those
 measures. And [there were] windows to it and to its wall-projections round
 34 about ; fifty cubits the length, and the breadth five and twenty cubits. And
 its wall-projections [were] towards the outer court, and palms on its pillars on
 35 this side and on that, and its steps eight steps. And he brought me to the
 36 north gate, and measured after those measures ; Its chambers, its pillars,
 and its wall-projections and windows [were] round about, fifty cubits the length,
 37 and the breadth five and twenty cubits. And its pillars were towards the
 outer court, and palms on its pillars on this side and on that, and its steps
 38 eight steps. And a cell and its opening was by the pillars at the gates ; there
 39 shall they wash the burnt-offering. And in the porch of the gate were two
 tables on this side and two tables on that side, to slay in relation to them
 [or, on them] the burnt-offering and the sin-offering and the trespass-offering.
 40 And at the side without for him that goeth up, at the extreme of the gate
 towards the north, were two tables ; and at the other side, which [belongeth] to
 41 the porch of the gate, two tables. Four tables on this side and four tables
 on that, by the side of the gate ; eight tables, on them will they slaughter.
 42 And four tables at the ascent [for the burnt-offering] of hewn stone, the length a
 cubit and a half, and the breadth a cubit and a half, and the height one cubit ;
 on them will they lay the instruments with which they will slay the burnt-
 43 offering and the slain-offering. And the double staples of a handbreadth were
 fastened on the house round and round [on the walls around the temple] ; and on the
 44 tables is the flesh of the offering. And outside at the inner gate were cells for
 the singers in the inner court which was at the side of the north gate, and their
 45 front towards the south ; a part at the side of the east gate, fronting towards
 the north. And he said to me, This cell, whose front is towards the south, is
 46 for the priests that wait upon the charge [service] of the house ; And the cell
 whose front is towards the north, for the priests that wait upon the charge of
 the altars ; these are the sons of Zadok, who of the sons of Levi draw near to
 47 Jehovah to minister to Him. And he measured the court ; the length a hun-
 dred cubits and the breadth a hundred cubits, forming a square ; and the altar
 48 was before the house. And he brought me to the porch of the house, and
 measured the pillar of the porch, five cubits on this side and five cubits on
 that ; and the breadth of the gate, three cubits on this side and three cubits
 49 on that. The length of the porch was twenty cubits, and the breadth eleven
 cubits, and [that] at the steps by which they will go up to it ; and there were
 posts by the pillars, one on this side and one on that.

Ver. 1. Sept. : K. *igeneto* . . . *is* τ. *πρωτη μωρι omittunt* מִן הַיָּמִין et v. 2 יִבְנֶינָהּ.

Ver. 2. *is* ἐνταῦθα θ. . . ἀπὸ παντός.

Ver. 3. . . . χαλκῶν στιλβόντων . . . σπαρτίων αἰσθημένων κ.— Sept., Vulg. : *leg. bis* ἐν τῇ χειρὶ αὐτοῦ.

Ver. 4. Sept. : *interrogatō* ἰσχυρῶς οὐ ; δι. . . κ. ταῦτα εἰς τ. καρδίαν σ. πάντα . . . καὶ διέβηεν πάντα—

Ver. 5. . . . περιβαλὼς . . . διμετρήσας τὸ προτείχιον— Vulg. : . . . *per cubitum et palmo—*

Ver. 6. . . . ἐσθλὸν εἰς . . . ἐν ταῖς ἀναβαθμαῖς . . . διμετρήσας δις ἐξ ἑνὸς κ. ἐξ ἑνὸς κ. τὸ αἶμα τ. πυλῆς ἴσον τῷ κλάμῳ.

Ver. 7. . . . σ. τὸ αἶμα ἀπὸ μέρους τοῦ θεοῦ πύχυν ἐξ κ. τὸ δις τὸ δυνάμει ἴσον τ. κλάμῳ τὸ πύχυν σ. ἴσον τ. κλάμῳ

ἡσυχας ; π. το αἶλμα σπῆλαι πῶτε π. τ. θεῖ τ. τρίτου ἴσου τ. παλαμῶ τ. μῆκος π. ἴσου τ. πάλ. τ. πλάτος, π. τ. αἶμα τ. πάλος (8) πῆλσον του αἵλαμ τ. πύλης ἰσθμῖν ἴσου τ. παλαμῶ. Vulg.: . . . *portis iuxta vestibulum*.

Ver. 8. Vulg.: *portis intrinsecus calamo uno*. (The verse is wanting in the Sept., in the Vulg., in the Syriac version, and in many manuscripts.)

Ver. 9. . . . K. το αἶμα . . . π. τ. αἵλαμ τ. πύλης ἰσθμῖν, Vulg.: . . . *et frontem ejus duobus cubitis, vestibulum extra portam erat intrinsecus*.

Ver. 10. . . . θῆς πατεῖναι . . . π. μετρον ἐς ἐς τ. αἵλαμ ἰσθμῖν π. ἰσθμῖν. Vulg.: . . . *mensura una frontem et usque parte*.

Ver. 12. K. σπῆλαι ἰσιναυτομενος κατὰ πρῶτον τ. θυμῷ σπῆλαι ἴσου π. σπῆ. ἴσου, ἴσμιν ἰσθμῖν π. ἰσθμῖν. — Vulg.: . . . *et parietem ante . . . cubiti unius, et cubitus unius finis intrinsecus*—

Ver. 14. π. το αἶσθμῖν του αἵλαμ τ. πύλης ἰσθμῖν σπῆλαι ἰσθμῖν π. το θυμῷ τ. πύλης κυκλῶ. Vulg.: . . . *fecit frontem . . . et ad frontem atque portam undique per circuitum*.

Ver. 15. K. το αἶσθμῖν τ. πύλης ἰσθμῖν ἐς τ. αἶσθμῖν του αἵλαμ τ. πύλης ἰσθμῖν. — Vulg.: *et ante faciem portae quae pertingebat usque ad faciem vestibuli portae interioris*—

Ver. 16. Sept.: K. θυρίδες πρῶται ἐστὶν τα θυμῷ π. ἐστὶν τα αἵλαμ ἰσθμῖν τῆς αἵλης . . . π. ἰσθμῖν τῆς αἵλης θυρίδες fenestras obliquas in thalamis et in frontibus eorum, quae erant intra portam undique per circuitum . . . et in vestibulo—

Ver. 17. . . . ὠθηγῶν . . . ἐς . . . σπαστοφῶν π. τιμωτῶν. — Vulg.: . . . *gausphyllacia . . . in circuitu parietum*.

Ver. 18. K. αἱ σπῆλαι— in fronte portarum secundum—

Ver. 19. . . . ἰσθμῖν ἐστὶν τ. αἶσθμῖν τ. πύλης βλαστῶντες ἴσμι, σπῆ. ἰσθμῖν τ. βλαστῶντες κατ' ἀνωταλῶ. K. ὠθηγῶν με ἐς βορρῶν (20) π. ἰσθμῖν πύλης βλαστῶντες πρὸς βορρῶν—

Ver. 22. . . . π. τα αἵλαμ ἰσθμῖν.

Ver. 24. . . . π. τα θεῖ π. τα αἵλαμ π. τα αἵλαμ ἰσθμῖν—

Ver. 25. . . . πῶτος αἱ θυρίδες του αἵλαμ—

Ver. 26. . . . αἵλαμ ἰσθμῖν—

Ver. 27. . . . π. το εἶρος πρὸς ἰσθμῖν σπῆλαι ὠκισοί πῶτε.

Ver. 32. . . . με ἐς τ. πύλην . . . αὐτῇ—

Ver. 33. Vulg.: *thalamus ejus et frontem ej. et vestibulum ejus*—

Ver. 36. . . . θυρίδες αὐτῶν κυκλῶ, π. τα αἵλαμ ἰσθμῖν αὐτῶν κυκλῶ, σπῆλαι—

Ver. 38. Τα πρῶτα αὐτῆς π. τα θυμῷ αὐτῆς π. τα αἵλαμ ἰσθμῖν αὐτῆς ἐστὶν τ. πύλης τ. θυμῷ ἰσθμῖν ἰσθμῖν ἰσθμῖν—

Vulg.: *Et per singula gausphyllacia ostium in frontibus portarum; ibi—*

Ver. 40. Sept.: K. κατὰ ἰσθμῖν του θυμῷ π. ἰσθμῖν αὐτῶν τ. θυμῷ βλαστῶντες πρὸς . . . πρὸς ἀνωταλῶ κατὰ ἰσθμῖν τ. θυμῷ π. το αἵλαμ . . . π. ἰσθμῖν τρῶσαι κατ' ἀνωταλῶ. Vulg.: . . . *latius . . . quod ascendit . . . portae, quae ante vestibulum portae*

Ver. 41. . . . ἐς αὐτῶν . . . τα θυμῷ, πατεῖναι του ἰσθμῖν τρῶσαι του θυμῷ. Vulg.: . . . *per latera portae octo mensura erat*—

Ver. 42. . . . του ἰσθμῖν αὐτῶν λιθῶν, λιλῶνται—

Ver. 43. . . . K. καλῶνται ἰσθμῖν γῆρας λιλῶνται ἰσθμῖν κυκλῶ, π. ἰσθμῖν ἰσθμῖν σπῆλαι του πῶτος ἰσθμῖν ἐστὶν του ἰσθμῖν π. ἰσθμῖν τῆς θυμῷ. Vulg.: *Et labia earum . . . restant intrinsecus per circuitum*—

Ver. 44. K. ὠθηγῶν με ἐς τ. αἵλαμ τ. ἰσθμῖν π. ἰσθμῖν ἰσθμῖν π. αἵλαμ τ. ἰσθμῖν, με κατὰ ἰσθμῖν τ. ἰσθμῖν τ. βλαστῶντες πρὸς βορρῶν ὠκισοί πρὸς ἰσθμῖν, π. με κατὰ ἰσθμῖν τ. πύλης τῆς πρὸς ἰσθμῖν, βλαστῶντες ἐς πρὸς βορρῶν. Vulg.: . . . *una ex latera portae orientalis*—

Ver. 48. . . . πῶτε το πλάτος ἰσθμῖν π. . . . πῶτε ἰσθμῖν, π. το εἶρος . . . σπῆλαι δεικνύσασθαι, π. ἰσθμῖν τ. θυμῷ του αἵλαμ σπῆλαι ἰσθμῖν— Vulg.: . . . *mensura est vestibulum quinquaginta*—

Ver. 49. . . . το εἶρος σπῆλαι δεικνύσασθαι, π. ἰσθμῖν ἀναβαθμῶν. Vulg.: . . . *et octo gradibus ascendebatur . . . erat in frontibus, una hinc*—

EXEGETICAL REMARKS.

LITERATURE.—In addition to Böttcher's treatise, already mentioned in the Introduction, p. 30, we have to mention: THENIUS, *Proben alt. Schrifterkl. nach wissenschaft. Sprachforschung*, Leipzig 1833; BALMER-RINCK, *Des Propheten Ezechiel Ansicht vom Tempel*, Ludwigsburg 1858. Of the older authors: VITRINGA, *Aanleydinge tot het rechte Verstant*, etc., and his defence against Cocceius, the son (*Naeder Ondersoek van het rechte Verstant van den Tempel Ezechiels*); STURM, *Sciagraphia Templi*, etc., Leipzig 1694; and a little earlier: VILLALPANDUS (p. 29); and, in a ponderous monograph, MATTH. HAFENREFFER, *Templ. Ez.*, Tübing. 1613.—Great diligence and acute combination distinguish KLIEFORTH, whose second part treats entirely of the following chapters in 390 pages.—OEDER, in his *Freye Untersuch. über einige BB. des Alten Testaments*, Halle 1771, and L. VOGEL, the editor of this treatise, and CORRODI also in the anonymous treatise, *Beleuchtung d. jüd. und chr. Bibelkunons*, have criticised away the following nine chapters from our prophet, and capriciously attributed them to a Samaritan or a very late returned Jew; for what they have adduced upon

"grounds" has been already refuted by J. D. MICHAELIS, EICHORN, BERTHOLDT, and JAHN.

Vers. 1-4. Exordium—Introductory.

As in ch. i., with which the divine mission of our prophet opens, so also in ch. xl. here, an exordium, stating the point of time, the condition of Ezekiel, the locality, as well as the first and immediate view which he got, introduces us to what follows.

Ver. 1. By the first date given: in the five and twentieth year of our (Introd. § 3) captivity, the reference back to ch. i. (comp. ver. 2) is still more express. According to Bunsen and Duncker, 573 B.C. According to Schmieder, 574. According to Hitzig, 575. As to sense and meaning, this reference back to ch. i. implies on the one hand, that the glory of Jehovah solemnizes its consummation in the glory of His kingdom (Introd. § 5), and on the other, that the divine mission of Ezekiel has now come to the close which befits its commencement. Ezekiel's prophecy, ch. xxix. 17 sq., is chronologically his last (comp. on it). "The prophet has introduced it as an appendix to an earlier prophecy, in order to conclude with

this great vision of restoration, in contrast to the great opening vision of destruction" (HENGST.). According to J. H. Michaelis, we have to remember in regard to the twenty-fifth year in Ezekiel here, that the Babylonish captivity of the Jews began in the fourth year of Jehoiakim, when Daniel and his companions were carried away, so that there were in all thirty-two years of exile to take into account. — Hitzig interprets רֵאשׁ הַחֹדֶשׁ

הַחֹדֶשׁ in the sense of "new year," and regards

the phrase: on the tenth of the month, as explanatory, since he (as also Jewish tradition) takes it to be a year of jubilee (Lev. xxv. 9). The previous year must have been a sabbatic year; such a year ended in the autumn of 575, and may have been a 49th year. The significant element in this coincidence (on a day of atonement commencing a year of jubilee) would, moreover, still continue even if we should not be able, like Kliefoth, to speak of an "absolutely eschatological vision." Rüdke observes: "God let the prophet see the temple and the future freedom of Israel on the day of jubilee, because then servants become free, and on the day of atonement, because then the sins of Israel are forgiven." If what is intended is the beginning of the civil year and the month Tisri, then, in order to that, this much later alteration of the beginning of the Hebrew year—the old Mosaic reckoning constantly prevails still in the post-exile Old Testament writings—must be proved to have been already in practice in Ezekiel's time; to say nothing of the fact that such a departure from the law in our prophet, with his specially priestly and other peculiarities of mind and spirit, is scarcely suitable, at least without more definite indication, even to the character of our chapter. For this reason Hävernick, with the majority of expositors, holds to the commencement of the ecclesiastical year, and thus to the month Nisan, making the phrase: רֵאשׁ הַחֹדֶשׁ.

not found elsewhere in the Old Testament, look back to Ex. xii. 2 as a brief mode of expression for the full form there, and connecting the mention of the tenth day directly with Ex. xii. 3 (on which day the lambs for the passover were set apart, SCHMIEDER). "It is the period when the preparation begins for the solemnization of the feast of the passover. To the prophet, inspired by the Spirit of God, the future shapes itself as the consummated glorification of the past, of the first history of development of the people of God" (HÄV.). "The month did not need to be stated more exactly; from the words: In the beginning of the year, it was self-evident that the first month only could be intended. That the day is significant for the thing is confirmed by the emphatic form: On the selfsame day. On the day when of old the passover was instituted in Egypt, and the people were brought as it were into the sacred precincts of the approaching redemption, the day on which the coming sealing afresh of God's redeeming grace had thus for centuries been solemnly announced, along with the increased pain just on account of the cessation of these festivals, hope also must have arisen more strongly than at any other time, since God had given in the redemption of the olden time a pledge to His people. The day occurs elsewhere also as significant, e.g. the leading across Jordan, Josh. iv. 19, etc. On the same day was the

entrance of Christ into Jerusalem, the inauguration of His kingdom. The day was thus as significant here as the day of His resurrection in Rev. i. 10. How even in later times the popular hope of deliverance was connected with the passover appears from the release at the feast of a prisoner, who, in the eyes of the Jews, represented the people enslaved by the Romans" (HENGST.). Next to the captivity, the circumstance that the city was smitten, which points back to ch. xxxiii. 21, forms the second element in fixing the date. It is a verbal reference to prepare us for understanding how the renewed divine mission of the prophet, in view of that accomplished act of judgment, would now, for the first time, fully open his mouth for the prophecy of God's compassions on His people. At all events, the capture of Jerusalem was the consummation of the misery of the Old Testament covenant-people, but with it was presented also the exactly corresponding background for the consummation of Jehovah's glory in His kingdom in the world. And so, in this respect also, Ezekiel cannot, in conformity with his continuous mission as prophet of Jehovah's glory in the exile, withdraw more fully from the theatre of his activity. What the prophet had been obliged to announce regarding the wrath and judgment of God on Israel throughout ch. ii.-xxiv., has been all fulfilled.—God has made a *tabula rasa*; but the strictly fulfilled threatening presents itself also as guarantee for the realization of the promise already wrapt up in it, which, in the transition portion of our book (ch. xxv.-xxxii., see Introd. § 5), prepared for itself a background in the kingdoms of this world, in order with ch. xxxiii. to set forth in prospect with increasing clearness and energy the purification, sanctification, restoration, and final victory of the new Israel, the Israel after the Spirit, over the world. What had been there prophesied in isolated instances of the future salvation becomes now collected into a united whole, so that to all appearance, as if a separate book by itself began with ch. xl., our opening verses only confirm more expressly that which already results from a reconsideration of the previous chapters. "Even in the first prophecy, in the rainbow which surrounds the appearance of the offended Deity," says Hengstenberg, "lies the germ of this last prophecy;" and Hitzig says: "Not only ch. xxxiii.-xxxix., the previous section" (to which specially our prophecy forms the conclusion), "but Ezekiel's prophecy in general, advances here also to internal completion."—In the selfsame day; comp. ch. xxiv. 2.—Comp. ch. i. 3, xxxiii. 22, xxxvii. 1. "Not merely a divine word, but he shall experience something" (KLIEF.).—Not directly, but certainly indirectly, there is also a reference to ch. viii. sq.; for although thither is explained from what precedes as the site of the smitten city, yet Jerusalem comes immediately—just as in ch. viii. sq.—into consideration principally as regards the temple. [Hävernick finds in the thither the direction of the longing expressed.]—Ver. 2. In visions of God; comp. on ch. i. 1. The state of Ezekiel.—Ch. xxxvii. 1.—Now comes the *locality* of the vision,—in general: the land of Israel, and then, in what follows, the first and immediate view in particular. Against Kliefoth's observation, correct in itself, that וְהָיָה and וְהָיָה stand for each other in Ezekiel, we re-

mark that here, however, occurring as they do close together, they can hardly be otherwise than distinct. Ezekiel is, in the Spirit, set down at all events at the foot or the side of a mountain, which to him, looking up in vision, appears **very high**. Had Ezekiel been "upon" it, he could have spoken more fitly of its size or breadth than of its height. First of all, the **mountain**, since it has to be taken in contrast with the smitten city, refers neither to Moriah nor Zion in particular, but symbolizes generally the loftily situated Jerusalem (comp. ch. xvii. 22, 23); but that it appears **very high** points, above all, to a glorious restoration, and indicates spiritual elevation, for which comp. Isa. ii. 2 (where the exaltation is immediately explained from the consciousness, the religious movement of the nations, and as no merely outward one); Zech. xiv. 9, 10, 16; Mic. iv. 1 (Rev. xxi. 10). This establishes in the outset the ideality of the further views vouchsafed to Ezekiel. Where the first vision (ch. i.) "exhibits in prospect anger and judgment," the last exhibits in prospect "the healing of the wounds." There the prophet went against the dream of a God gracious to (self-righteous) sinners, and an immediately approaching future of salvation; here at the end, after that announcement has been made, he deals a last powerful blow against the second dangerous enemy of God's people, that has now come into the foreground,—the despair, which as effectually as the former false security leads away from treading the God-ordained path of repentance" (HENGST.). That, however, which is made prominent for Jerusalem in general, and described as a **city-like building**, is, according to what follows, the temple. [Hävernicks makes the prophet see from the mount of the temple, as the building in the south, the New Jerusalem (Heb. xii. 22), situated south of the mountain where the prophet stood, and consequently makes sanctuary and city to be at once announced as the two (†) main parts of the vision. According to Abarbanel, Ezekiel saw even the builders in the south building the city. Hengstenberg finds in מִצָּד the substitute for the

smitten city (ver. 1), and the temple here, as also in Heb. xii., included in the city in the wider sense. The reverse is the correct view, as even Hengstenberg himself goes on to call the temple "the proper essence of the city," "the spiritual dwelling-place of the whole people." His reference to ch. viii. concerning the central position of the temple is good.] Apart from the fact, observed also by Keil against Kliefoth, that the city is not thus described in ch. xlv. 6, xlviii. 15 sq., 30 sq., everything is made clear by the distinction between מִצָּד and מִצָּד; to the prophet

set down at the mountain, from Babylon, and hence coming from the north, the building on the mountain appears מִצָּד, that is, looking from the south (as in ch. xxi. 2 sq., Judea in general), which the אֲרָמִית of the Sept. (אַרְמִי) renders quite correctly.

Ver. 3. **And He brought**, etc. Resumption from ver. 1, after that the parenthesis ver. 2 has treated of the locality in general, and the first immediate view in particular. Now comes the vision proper: **And behold**. The description: **a man**, the less excludes the angel of the Lord,

the known mediator of divine revelations, whom even Hitzig accepts here, "since He is called 'Jehovah' in ch. xlii. 2, 5," as the comparison of his appearance: **as the appearance of brass** (see on ch. i. 5), seems to point to ch. i. (ver. 7), and the line of flax to ch. ix. 2. Comp. generally what has been said on ch. ix. 2; also Zech. ii. 1 sq. (Matt. xvi. 18; Heb. xi. 16). The brass suggests to Hengstenberg: "solidity, durability, power of resistance," which is so comforting to the Church of God, because its earthly representatives rather resemble soft wax. Hitzig, like the Sept., makes it denote a "brilliant appearance;" Kliefoth: "an ordinary angelus interpres" (Rev. xxi. 9). The brass not only removes the appearance from the human sphere, but also gives in the outset an idea of firmness, hence certainty, for everything which it will determine. For that the man has to measure is shown by his equipment, as that in its completeness denotes, according to Hengstenberg: "building activity in general, in contrast to the instruments of destruction (ch. ix. 1);" according to Hävernicks (BÖTTCHER), that it is: "for the greater and the lesser measurements,—the line of flax more for the site; the measuring rod more for the masonry;" according to KLEF.: "that he has much to measure of various descriptions." HENGST., referring to Rev. xxi. 15, calls attention to the measuring rod as distinguished from a line of flax.—He stood in the (at the) gate. HITZIG, correctly: "waiting for the new-comer." Which gate, namely, of that which looked as a city-like building (ver. 2), therefore which temple-gate it was, is not particularized here. But as Ezekiel comes from the north, the first that met him was probably the north gate, from which the man escorts him to the east gate (ver. 6).—Ver. 4. The supposition is (ver. 2), that the building is already erected; hence: **behold with thine eyes**. That he should "hear with his ears" gives promise of oral explanation also, as, for example, ver. 45 sq. But because the expression of the building as to its proportions will be made known to the prophet specially by measuring, Ezekiel has "to apply his heart to all" that he will in this way obtain a sight of (all that I show thee), for through him Israel is to obtain knowledge of it (comp. Ex. xxv. 9).

Ver. 5. *The Enclosing Wall.*

As חֹמֶת ("checking," "keeping off"), the wall is a barrier against what might come from without (מִחוּץ). It runs right round the house, and will thus in relation to it, that is, to the temple generally, symbolize the warding off of the profane, the unclean, the false; and not so much protection. Comp. ch. xlii. 20, and Pa. xv. The height, at least, to be mentioned immediately, is nothing particular in the way of protection. [HÄV.: "In the former sanctuary such an enclosing wall appeared more arbitrary, a construction called forth by external circumstances. Here the wall is an essential constituent part. The Babylonian temples, too, had their surrounding walls, but here is certainly a contrast to the colossal structures of the Babylonians. The wall on the east side in the later temple, begun by Solomon, was 300 cubits high at the lowest parts."] [The wall "bears the

square form, as broad as it is high; but this being only twelve feet at the utmost, it was manifestly not designed to present, by its altitude, an imposing aspect, or by its strength to constitute a bulwark of safety. In these respects it could not for a moment be compared with many of the moral erections which existed in antiquity. But as the boundary-line between the sacred and the profane, which, being drawn by the hand of God, must therefore remain free from all interference on the part of man, it is precisely such as might have been expected."—FAIRBAIRN'S *Ezekiel*.—W. F.] But the measuring begins with it, and so the measuring rod is here fixed at 6 cubits—the cubit, however, with the addition of a handbreadth (ch. xliii. 13), hence 6 cubits and 6 handbreadths = 1 rod. The measure is accordingly greater than that of the usual rod of 6 cubits. Comp. 2 Chron. iii. 3, and Deut. iii. 11. A cubit measure found in the ruins of Memphis shows both measures, one of 6 and one of 7 handbreadths. See a lengthened disquisition on Jewish measurement by J. D. Michaelis on our passage, p. 112 sq. [HENGST.: In the case of Solomon's temple the former cubit, because then current, was the measure, hence it was the more needful to give the relation of the one to the other here. The greater cubit, which meets us first in Ezekiel, was probably borrowed in the exile from the Chaldeans. Keil assumes a shortening of the common cubit from the old Mosaic sacred cubit, which, he says, still formed the measure for Solomon's temple, and will do so for the new temple likewise.] From this statement of a greater measure, we may presume that what is to be measured is uncommon, magnificent, surpassing that which actually exists.—Inasmuch as by measuring the dimension is made known as distinguished from the mere mass, we may say with Bähr that law and proportion, hence order, consequently the spiritual, the divine ideality, are displayed. This is what is expressed generally in the numbers occurring here. But the very preponderance of the number six, in itself non-significant, forbids us to attach to them special significance. In this respect, also, Hengstenberg's observation, that in order to get the significant number seven, it is necessary to revert to the cubit, which after the prophet's explanation no longer comes into consideration, tells against Kliefoth. Moreover, מִדָּה comes from "extending," and serves here

rather to elucidate in detail to the prophet that which he beholds as already completed work.— הַחֲזֵק is the mason-work of the wall, the equality of which in breadth and height corresponds strikingly to the purpose assigned to it—to separate.

Vers. 6-16. The East Gate.

After the wall now follows in Ver. 6 the most noteworthy part of it, the gates, of which, as being "the chief," as Hengstenberg supposes ("because of the rising sun"), the east gate is described. It lay opposite the entrance into the sanctuary, and hence was the one among the gates which could first come into consideration with reference to the house in the narrower sense, in respect to which it is also several times expressly defined in what follows. On the signifi-

cance of the gates of Ezekiel's temple, comp. the Doctrinal Reflections on ch. xl.-xli. The steps, seven in number, according to vers. 22, 26 (SEPT.), are the first thing observed about the gate. Since the man arrives at it by them, they can hardly be conceived of otherwise than as before, and not running into the gate; they show, moreover, that the court to which the east gate leads lies higher by these seven steps. Thus the ascent, an exaltation (Col. iii.), is conjoined with the separating character of the wall.— פֶּתַח is a border or panel on the ground at the

entrance, thus threshold; nothing can be made of "projecting lower cornice" (HITZIG). As the threshold enters into the gate a rod-breadth, which is the breadth of the wall, it fills up exactly the opening made by the gate in the wall.— אֶת הַפֶּתַח explains the threshold measured as "one" (HÄV.: only one, because so broad), that is, for the present, for a second follows in addition, ver. 7; hence אֶת הַפֶּתַח , in the sense of "first."

Ver. 7. וְהָיָה הַפֶּתַח placed here, at the entrance into the gate, so simply as to explain itself, is the chamber which is wont to be in this place, the guardroom for the gate-watch (ch. xli. 11). "An arrangement dating from David and Solomon; a sacred temple-guard was appointed to surround it" (HÄV.). [FAIRBAIRN: "Furnished, as the gates were, so amply with guard-chambers for those who should be charged with maintaining the sanctity of the house (ch. xli. 11, 14), they were formed more especially with a view to the holiness, which must be the all-pervading characteristic of the place. It was imprinting on the architecture of this portion of the buildings the solemn truth, 'that there shall in no wise enter into it anything that defileth, neither worketh abomination, or maketh a lie' (Rev. xxi. 27).—a truth which, in past times, partly from defective arrangements, partly from the wilful disregard of such as existed, had been most grievously suffered to fall into abeyance. But henceforth it must be made known to all that holiness becometh God's house, and that they only who possess this shall be allowed to come and minister before Him."—W. F.] Since the gate extends from the wall into the court, and Ezekiel has first to pass through to the end, the first thing determined is as to the guardroom, of which, moreover, there were several (וְהָיָה הַפֶּתַח),—the "length" (from east to west),

and with that also the breadth, and in this way the form, that of a square.—It is to be understood that the intervening spaces also (the distances from chamber to chamber) were measured as they went onward, and thus made clear to the prophet.—The conclusion is formed by the threshold of the gate, which, in distinction from the entrance one (ver. 6) of the same dimension, is named from the porch (מִן הַפֶּתַח or מִן הַמִּשְׁכָּה is vestibule or portico, often with pillars), into which the whole gate-building runs out, as the porch and thereby this threshold is fixed with מִן הַפֶּתַח to the temple, that is, westward. וְהָיָה הַפֶּתַח indicates that this threshold lay close to the porch, ad-

joined it.—Ver. 8. The porch, because it opens the way to the court, is a principal part of the gate, hence its lengthened description. The Sept. and Hitzig erase this verse on account of the dimension being different from that given in Ver. 9. Kliefoth finds given in ver. 8 the size of the porch in the light, the width of its inner space from east to west, namely, 6 cubits of Ezekiel's measure (ver. 5). The width was naturally the same as that of the gate. Consequently the measurement given in ver. 9 would be that of the porch in the wider sense, including the projecting side-walls upon it (2 cubits) and the אַלִּים fronting each other (ver. 10), and each 2 cubits thick. אַלִּים , mostly plural, signifies

that which is "firm," "strong," which can be a prop, can afford support. The signification of the verb אַל , "to be in front," accepted by Kliefoth, is the derived one. The "Elim" (אַלִּים) undoubtedly project, as observed, but in

reality they are pillar-like props attached to the walls, to form sides and supports for doors and windows. And the porch, etc., forming a conclusion; in connection with which Kliefoth directs attention to the מַחֲבֵלֹת , repeated for the

third time, as marking the difference from the gates of the inner court (vers. 31, 34, 37).

Ver. 10. A return to the "guardrooms of the east gate" (ver. 7). They are six in number, three on one side fronting three on the other, and all of the same size. [KLIEFOTH: 2×3 watches at each of the three outer gates, and the same at the three inner gates, in all 3×12 ; "for God Himself will be the proper Guardian and Protector of this sanctuary of His people."]

—The one measure spoken of the אַלִּים on this

occasion seems to refer to those mentioned in ver. 9. KLIEF.: "the gate-pillars of the porch." [Hengstenberg supposes "pillars" one cubit thick, as in ver. 9 (?), standing in front of the walls at both sides of the guardrooms; others otherwise.]—Ver. 11. The opening of the gate is its entire width, and along with the statement of its breadth there is given at the same time the still undetermined length of the two thresholds and the steps.—In distinction from the width, רָשָׁעַר (from רָשַׁעַר , to make fast, to close, and

so meaning literally: "closed place" [*Schloß*]—cognate to סָחָר) as such signifies the ward,

wherefore the gate too is very suitably treated of here in the midst of the more exact description of the guardrooms (vers. 10, 12). (Comp. ch. xliv. 1 sq.) Viewed with respect to its opening, it opens the way to the court; as a gate it is a silent but steadfast guardian (comp. on ver. 48).—As every other interpretation hitherto attempted leads only to quite uncertain suppositions not contained in the text (roofed and open spaces, courtyards, and the like), the length of 13 cubits here must mean the height. In itself, רָשָׁעַר signifies: what is extended in time and

space, hence: what is long. When the breadth has been given already, the extension of the gate-barricade proper (the door) can scarcely be

conceived of otherwise than in height (comp. on ver. 15), and the guardrooms supply all that is requisite to fix the length here. Length, therefore, does not in general stand for height; neither does the special application need to be explained from the circumstance that the door was lying when measured. ["To the last number of perfection, ten (עָשָׂר), implying that it takes into it the other numbers), is added the first number of perfection, three," HENGST.]—Ver. 12. In unison with the shutting character of the gate, the idea of the guardrooms is completed by the barrier (בָּרִיָּה) of one cubit in breadth before each of

them. As is evident from what follows, a בָּרִיָּה has to be supplied between אַחֶרֶת and אַחֶרֶת . [KLIEF.: "And the barrier on

this side was a cubit, but the guardroom was 6 cubits on this side and 6 cubits on that," that is to say: the guardroom formed a square of 6 cubits each side; but the barrier-space formed an oblong of 6 cubits in length before the guardroom, and 1 cubit in breadth; and the barrier-space was not taken from the space of the guardroom, which on the contrary remained a square of 6 cubits, but joined on before the guardroom.] The statement that that which was guardroom (הַחֲמִשָּׁה , collective, generic) occupied 6 cubits on

either side, is here understood of the length, and hence is neither formally nor virtually (as KEIL) a repetition of ver. 7, but is made expressly for giving a clear notion of the barriers, namely, how they ran along the entire length of each guardroom. From this it follows that these guardrooms are niche-like cells, opening into the gate, and hence closed in by the barriers, and that when one cubit on each side is taken from the 10 cubits (ver. 11), the passage leading through is limited to 8 cubits. The barrier is hardly constructed in order that the watchman "stepping out may look around right and left, and while doing so be protected against the too near approach of the people, and hindrance by them" (HITZIG); it lessens the available space in the thoroughfare, and thereby facilitates the control on both sides, and it protects the guardroom, which without it would stand entirely open, from those who wished to press into the court in this way through the doors to be mentioned immediately. [HENGST.: "The arrangement supposes that there are impudent people among the entrants who wished to force an entrance not allowed to them; comp. Luke xiii. 24."]

Ver. 13. The entire breadth of the gate-buildings: 25 cubits, measured from the guardroom (הַחֲמִשָּׁה , as ver. 12), as this is what has just been

spoken of, and the guardrooms represent the greatest breadth. Thus guardroom opposite guardroom, from roof to roof, from north to south, or *vice versa*, so that the whole breadth comes out. The explanation: $\text{פֶּתַח בְּנֵי פֶתַח}$,

indicates an opening of the guardrooms out towards the court, for the barriers close them up towards the interior of the gate. This at the same time explains to us the measuring; for since there is only a barrier closing up on either side, there is a free view on both sides into the respec-

five guardrooms to their openings (under the end of each roof) into the court, so the man needs not go out (as KLIFF.) to determine the measure; moreover, **And he measured** will immediately (Ver. 14) pass over into: **And he made!** Accordingly, ver. 7 gave only the dimensions of the interior of the guardrooms in the light, whereas now the space of the outside walls (1½ cubits each, according to ver. 42) is included. [HITZIG: **גג** is not the cover of a chamber, but its ridge = **גג**.] The barriers may be imagined

as situated in the gateway, but also as in the guardrooms, of course without lessening their space. The object of the barriers recommends the first view.—In order to give the entire extension of the gate-buildings in this direction, we have in ver. 14 the statement of the height of the **מזלות**, the two wall-pillars (ver. 9) adjoining

the porch. From their height as stated, Kliefoth explains the change of expression. [HENGST.: "The usual height of the gate-building might be gathered from the height of the gate-door, ver. 11."] That it is the length (height) of the gate-structure which is meant to be determined is shown by the description of these pillars. "They are as it were the head of the whole, that which the steeples are in our churches, towering up towards and pointing to heaven" (HENGST.). Kliefoth excellently observes: "They are 60 cubits high. If one had reflected that our church towers also have grown out of gate-pillars, that one can see not only by Egyptian obelisks and Turkish minarets, but also by our factory chimneys, which, moreover, are hollow, how pillars 60 cubits high can be erected on a base of 4 cubits square, and that finally the thing spoken of is a colossal building seen in vision, one would have felt no critical anxieties at this statement of height." On: **he made**, Hengstenberg says: "The prophet goes back to the time when he who here explains the building to him prepared it. In reality the meaning is: he had made."—

מזלות collectively, and this the rather because the pillars are the highest parts of the gate-structure. It is quite clear from the description in ver. 9 that the court (**חצר**) was immediately adjoining; an inner court is out of the question. Accordingly, **השער** must be accusative; in relation to the gate, as to the gate,—**ל** with **מזלות**, in which the gate terminates in the court, precedes,—hence: the outer court of the temple surrounded the gate-structure round about, this structure was built in the court. When the relation to the court into which the gate extended has been thus considered, the entire length of the gate-structure can now—Ver. 15—be noted. For this purpose the gate on the side from which the measuring begins, that is, from the ascending steps of ver. 6, is designated as **האיתון**, which word is only here in the Qeri (Kethibh: **האיתון**). Either adjective or substantive, it is derived from **אתה**, "to come," and designates, as the point of departure, the en-

trance-gate to which one comes when one wishes to go to the temple. As the opposite standpoint, towards the court, **פְּתִיחַת־הַשְּׁעָר**, has been mentioned in ver. 11, the special designation of the gate was so much the more in place.—Although for fixing the *terminus ad quem*, **עַל** will have to

be taken as *versus*, "towards," yet when, as here, it stands in conjunction with **לְפָנָי**, it has not its full force. There lies in it something like: "upon," "above," which seeks to assert itself; for in ver. 11 the height of the gate, and in ver. 13 the roofing of the gate-chambers, and in ver. 14 the summit of the entire gate-structure, came into consideration. ["From" and "to" are omitted, says Hengstenberg, because the relation is clear in itself.] The porch is known from ver. 7 sq., and thereby, as from the contrast to **הַמִּזְבֵּחַ**, the "inner" gate, the gate lead-

ing into the court, and hence to the interior of the temple; especially when the east gate is *vis à vis* the sanctuary proper.—For this the man needs only step forward on the seventh step, look up, and, passing through the gate-buildings, calculate his starting-point: first threshold, 6 cubits; three guardrooms with two intervening spaces, 28 cubits; second threshold, 6 cubits; porch, 6 cubits; projection of the side and gate-pillars, 4 cubits = 50 cubits. This length is the double of the breadth. ["When the Psalmist calls upon the gates of the temple or of the holy city to lift themselves up, to widen themselves, at the entering in of the ark of the covenant (Ps. xxiv.), the idea which underlies this song is here symbolically embodied and expressed."]

Ver. 16 appropriately closes the description with an explanation of the way in which the gate-structure was lighted; for it needs light for the inspection of the watchmen especially. Hence there were windows; first of all, in the guardrooms, namely, in their wall-pillars, by which they are distinguished from the **מזלות** in ver. 10 (**מזלות**, written defectively). Pillars projecting

from the wall enclosed the windows of the guardrooms. That these windows were closed (1 Kings vi. 4) certainly does not mean that they were not to let the light pass through, but that they were only for light, and not to be opened for any other purpose; that they were windows meant "for a sacred purpose" (HIV.), and "not so much for looking through" (HITZIG). The being closed explains itself fully when we once consider that they, as also the doors of these chambers, led into the court, into which, therefore, no one was to press forward, either through the doors or by means of these windows, and then consider that their relation to the gateway given as *within* must put them on the same line with the other windows to be mentioned immediately, which came directly into the gateway, and had to be made "so" (**כֵּן**).

Although the windows of the guardrooms are for the use of the gate, yet the word *within* shows that the gate gets the light first of all from the guardrooms, which indeed are also open inward up to the barrier. But since the guardrooms on both sides of the gate come forward to the court,

it can be said of their windows that they were round and round the gate, as was said of the court (ver. 14) in relation to the gate. [KLIEF.: "In the inside of the gate-structure round about" (?).] For the purpose, however, of giving more light to the gate-structure, there were such windows לְמִנְיָהוּ. Since nothing is nearer to the

guardrooms than their partition-walls (ver. 7), we will have to think, in the first place, of them. מִנְיָהוּ is etymologically connected with מִנְיָהוּ and with מִנְיָהוּ, but is, however, as Klief. has satisfac-

torily shown, distinct from both. The signification: "projecting part," which Keil gives to the word, that is, what is on a solid wall for architectural ornament or necessity,—as for the windows in question, moulding, frieze, frame, and such like,—suits perfectly to the partition-walls with their windows, for these walls are, according to ver. 30, to be taken here too as 5 cubits broad, and thus were a projection on the gate-structure. [Klief. translates: "porch walls."] If, then, they projected likewise into the court on both sides, the "round and round" is as apposite and illustrative in respect to them as in respect to the guardrooms formerly. The carrying out of the parallel thus, the windows round and round, and the concluding expressly (inwards) with the lighting of the gateway, shows that that has been sufficiently cared for. [What Hengst. quotes from BALMER-RINCK about the pillars, by which "the windows are as it were latticed," would have been more suitable had it been said that the Elim were on the windows, and not the reverse, as here.] —Kliefoth, however, understands by the "Elammoth" or "Elammim" not only "the parapets and walls filling up the spaces between the guardrooms, but also the sides of the porch and the sides adjoining the second threshold" as pierced through with windows. The observation also is perhaps correct, as the measuring (ver. 13) from roof to roof of the guardrooms possibly shows already, that when the gate-structure thus has windows all over, it was roofed and covered.

Since מִנְיָהוּ in a collective sense may possibly include the just now mentioned "Elim" of the guardrooms, while in vers. 9 and 14, on the other hand, mention is specially made of the two high pillars at the porch, it will be a question whether we have, with Kliefoth, to imagine the whole of the "Elim" decorated with palm-leaf work. Hengst. (who insists on its "inseparable connection with the cherubim," of which we may remark there is here no mention) makes the palms "indicate that the gate leads to a building consecrated to the Lord of creation; it corresponds to the merely introductory character of the gate that the creation is here represented not by the animal kingdom, but by the lower region of the vegetable kingdom, of which the palm is king." HÄV.: "By this symbol nothing else is meant to be impressed upon the temple than the stamp of the noblest and grandest prosperity." More fully BÄHR (see *der Salom. Tempel*, p. 120 sq.): "Since all fulness, riches, and glory of vegetable life is comprehended in the palm, it above all is adapted for the habitation of Jehovah, which is called a habitation of glory; it stands, therefore, parallel to the cherub, nothing vegetable can so announce

the glory of the Creator. By it the habitation of Jehovah is indicated as a perpetually flourishing habitation, abiding in vigorous strength, concealing in itself the fulness of life; it becomes the place of salvation, life, peace, and joy, a paradise of God. But since the sanctification of Israel is the end and aim of Jehovah's dwelling among them, these ideas are of an ethical character (Ps. i. 8, lii. 10 [8]; Jer. xvii. 8; Prov. xi. 28, 30; Ezek. xlvii. 12; Rev. xxii. 2; particularly Ps. xcii. 13 [12] sq.). The fact that the temple was adorned with these figures, while the tabernacle was destitute of them, has its ground in the Promised Land. Palestine is the native land of the palm, hence these armorial bearings and badges of the land and people of Israel on the coins of the age of the Maccabees, and on Phœnician coins, while on those of Titus we have a palm tree with *Judea capta*. In Solomon's temple, on the other hand, *Judea victrix* had been represented, for the temple was at once the monument of Israel's victory over its enemies and of Jehovah's covenant faithfulness, and a pledge of the firm possession of the land (comp. ch. xxxvii.). The palm, already pointing in this way to salvation, peace, joy, and rest, was very specially a symbol of that which had dawned for Israel with the period of the 'house' and its builder, the Prince of Peace. Thus there is a relation of Jehovah's habitation to the land, and of the land to the sanctuary; both relations are bound up with each other in the palm. The place of Jehovah's residence and revelation is a place of palms, thus the land of palms is a land of Jehovah's residence and revelation, a heavenly land." [KLIEF.: "The palm branches stand in close relation to the feast of tabernacles, and it is the eschatological signification of that feast which is designed to be stamped by this adorning with palms upon the edifice of the sanctuary" (?).] Comp. however, here, for the entrance into the temple of the New Jerusalem, the entry of the Messiah through the midst of palms, Matt. xxi. 8; Mark xi. 8.

[FAIRBAIRN: "Here also nothing was left to men's caprice or corrupt fancies, as had been the case of old" in the outer court of Solomon's temple. "A more perfect state of things was to be brought in; and even all in the outer court was to be regulated by God's hand, and bear the impress of His holiness. This, too, must be hallowed ground, fashioned and ruled in all its parts after the perfect measure of the divine mind and the just requirements of His service; therefore such was evidently the practical result aimed at,—let not the ungodly and profane any longer presume to tread such courts (Isa. i. 12), or desecrate them by the introduction of their own unwarranted inventions. Let all feel that in coming here they have to do with a God of purer eyes than to behold iniquity."—W. F.]

Vers. 17-19. *The Outer Court.*

It is necessary to pass over it to come to the other gates. Comp. ch. x. 5.—מִנְיָהוּ is properly: "appendage," and so: annexed building or side-room; specially used for small chambers at the sides, which served for keeping utensils and provisions, for the residence of the priests, and also for sacrificial feasts (1 Sam. ix. 22). Comp. Jer. xxxv

2. Hengst. describes well the use of the "*Leashachoth*:" a refuge from storm and rain, as the pavement preserved the feet from mud, but principally for rejoicing before the Lord, for the eating and drinking before Him (Deut. xii.; Luke xiii. 26), in which the necessitous also participated, the *agapes* of the Old Covenant. — רָצֵחָה, a stone-covered floor, literally: what is "made firm," pavement, stone-cover, like *pavimentum*, from *pavire* (פָּוִי), to ram tight. — שָׁלַף is particip.

masc. sing., referring, according to Hengst., to the chambers and the stone pavement as a whole in a neuter sense; according to Kliefoth, only to the stone pavement, which is feminine; but, as Keil justly observes, his grounds for this are not cogent. That both the chambers and the pavement were made for the court round about, brings them near to the wall, and makes them run along it round about the court, except its west side. Thirty such chambers are easily divided into ten in each of the three possible directions, although in ver. 18 only the stone pavement is expressly placed in relation to the three gates; for the "*Leashachoth*" are described as "beside" (not "upon") the stone pavement; according to Hengst.: opening on it, meaning probably that they bounded the pavement. Since these chambers may be supposed spacious, each like an annexe by itself, — whence also it may be seen how they presented themselves singly to the eye for numbering, — they might, reaching, as they did, nearly from gate to gate, have been like a connection between these. — Ver. 18. As the chambers were אֶל-הַדְּרָגָה, so the stone pavement was אֶל-בִּתְּחָה, by the "shoulder," that is, side of the gates, for the gates of the outer court are already looked on collectively; and this אֶל-בִּתְּחָה is more

exactly explained by לְמַעַן אֶתְּחַבֵּר הַשְּׁעָרִים, meaning that the length of the gates fixed the breadth of the stone pavement. As the lower, it is to be distinguished from that situated higher, that is, the upper, inner court. — Ver. 19 measures the breadth of the outer court, starting from the east gate, the gate hitherto spoken of, and that, doubtless, from the front of its porch. — הַחֲתוּמָה refers neither to שַׁעַר nor to an omitted הַדְּרָגָה, but simply to the stone pavement of the outer court, called in ver. 18 הַחֲתוּמָה. — To the front, etc., this *terminus ad quem* is indicated by מִהֵנָּה in

respect to the gates of the inner court, as they advance 50 cubits into the outer court; and here, in respect to the east gate of the inner court, to the front of the porch of this gate, where, accordingly, one stepped from without on to the inner court (vera. 23, 27). The man neither measured into the inner court nor yet up to its wall. The מִדָּה also, doubtless, belongs to the starting-point

of the measuring, — 100 cubits + 2 gate lengths of 50 = 200 cubits. The breviloquent expression: "the east and the north," which latter points to what follows, would, when resolved, run as follows: Thus with respect to the east side, and the same with respect to the north side.

Vers. 20-23. The North Gate.

The length and breadth, only mentioned as measured in Ver. 20, are in Ver. 21 determined after the measure of the gate. הָיָה refers, according to Keil, to the north gate (ver. 20), but may be referred more exactly to the collectives רָחֵק, אֵלָיו, and אֵלָיו: all that was, etc. In citing particulars, the porch and thresholds are omitted. The number of the guardrooms is again given with more exactitude. — בְּאַמָּה, strictly: measured "by the cubit." — While brevity thus characterizes the repetition, with which the use of collectives harmonizes, Ver. 22 subjoins the number of the steps, applicable to the east gate also. In addition to the windows, the "*Elammim*" and the palms are again expressly mentioned, and what the אֵלֵי-הַמִּיִּם are is made plainer by their being indicated as before those who go up. הָיָה לְפָנֵיהֶם refers, not to מַעְלֵה, but to יָרֵד. The mention of the "*Elammim*" here, for the third time, is in order to supplement the description of the east gate, in which only those between the guardrooms had been thought of. Thus the entrance threshold, too, had "*Elammim*"; these, of course, being without windows, because filling the breadth of the wall (ver. 8), but furnished with projecting cornices. It lay *vis à vis* level with the last step. — Ver. 23. Now that the parts opposite have been spoken of, the not hitherto observed relation of the gate (of the inner court) to the gate (of the outer court) is given with reference to the two gates described northward and eastward.

Vers. 24-27. The South Gate.

Ver. 24. בְּמִדּוֹת הָאֵלֶּה, by those measures which were observed on the east and north gates; and also of which the dimension had not been stated in definite numbers, but yet had its measured definite magnitude. — The guardrooms are not mentioned here. — Ver. 25. That the windows here are described as: like those windows, shows how the בְּמִדּוֹת regarding them in ver. 22 is to be understood. — לָהֶן, referring to the gate-structure, is prefixed in order to be able to give as briefly as is done the length and breadth of the gate. — Ver. 26. לְפָנֵיהֶם, to be understood from ver. 22. — אֵלֵי-הָאֵלָיו refers to the two pillars at the porch.

Comp. on ver. 16. Hengst. supposes that by every pillar stood two artificial palms, which put it between them (!). — Ver. 27 to be understood from ver. 23. — Kliefoth calculates the entire extent of the temple building as a square of 500 cubits.

Vers. 28-37. The Gates of the Inner Court.

We already know that the inner court has, opposite the three gates of the outer court, likewise three gates. The measuring reached in ver. 27 to the south gate, which is therefore spoken of

first in Ver. 28. **וַיֵּצֵא**: so that I found myself in the south gate; others translate: through, etc. The general statement retains the same dimensions as in the outer gates.—Ver. 29, befitting the brevity, almost entirely collectives.—Ver. 30 tells how many cubits the “Elammoth” claimed from the gates in length and, because round about, in breadth, thus advancing into the court. Twenty-five cubits’ length makes the half of the whole length of the gate. Keil accordingly includes in this latter: 10 cubits of the two partition-walls of the guardrooms, 12 for two threshold walls, and 2 cubits for the porch walls; the missing cubit forms mouldings. Hengst. does not allow the side walls of the porch to extend to the space before the terminating pillars, and deducts from the $10+12+6=28$ cubits, the special side walls of the guardrooms, 3 cubits thick on the whole, which, however, are to be reckoned into the 5 cubits of the space between the guardrooms, and into the 6 cubits of the threshold. So Kliefoth previously.—The 5 cubits’ breadth, which is likewise included in the entire breadth of 25 cubits, gives Hengst. occasion to remark that, since a bulwark of 5 cubits would have been useless, we may suppose two walls with a dark space within, the breadth of the guardrooms projecting $1\frac{1}{2}$ or $2\frac{1}{2}$ cubits before the side parapets. The statement in Ver. 31 that the side walls in the length and breadth men-

tioned, collectively **וַיֵּצֵא**, were directed towards the outer court, makes this inner gate, like the outer gates, seem built in the outer court, and, as its **לֵא** (ver. 9) is spoken of immediately, with the two gate pillars (ver. 37), hence towards the side of the porch, and thus in reverse relation to the outer gates, and consequently so that the one porch faced the other. So Kliefoth, who then places the steps here before the porch. But how can he (and Keil after him) say of the inner gates, that the “second threshold lay between the surrounding walls of the inner court, and the gate-structure extended thence into the outer court,” and yet maintain that the gate of the inner court lay “with its whole length” within the outer court? Reckoned from the “second threshold” that cannot be said; the porch only with the gate pillars was there. Hengst., on the other hand, makes the terminating point towards the inner court be the pillars with their palmas, between which one went forth into the inner court; and the commencement of the gateway which reached farthest into the outer court he makes to be the

stair.—**מַעְלֵה** (HITZIG: singular; KEIL: plural of **מַעְלֵה**, “ascent”) instead of **עֲלֹת** in ver. 26, the “ascending steps which form the stair” (HITZIG). On the steps being eight, a number elsewhere without import, Hengst. says: “It is here to be regarded merely as an advance on the number at the outer court, a hint at the superior dignity of the inner court, which, with its altar of burnt-offering, rises still higher above the outer court than this does above the profane exterior.” [KLIEF.: “Eight is the number of the new beginning, and so the signature of the New Covenant, and of the *res novissima* in general; those who ascend to this priests’ court will be a new priestly race,

when God has established a new beginning. The number eight does not occur in John’s vision of the New Jerusalem, because the new beginning is already given.”]

Ver. 32. The inner east gate.—Ver. 33 as ver. 29.—Ver. 34. Comp. ver. 31.—Ver. 35. The inner north gate.—Ver. 36. More abbreviated than ver. 33.—Ver. 37. **וַיֵּצֵא** instead of **וַיֵּצֵא**

in ver. 34. “To this” (the north gate), says Hengst., “the prophet is brought last, because to it alone (!) belonged the noteworthy things of the inner court, to be described in the following section,—the arrangements for the slaughter of the victims, and the preparation of their flesh.”

Vers. 38–47. *The Inner Court in respect of certain Arrangements for the Temple Service.*

The temple and its service is the theme of these closing chapters of our prophet. Hence it is easy to understand that what follows of the description of the inner court, which has hitherto been occupied with the consideration of the three gates, merely can be given in orderly connection. [FAIRBAIRN: “Everything connected even with the killing and preparing of victims must now be regulated by the word of God. Even *there*, all is to have an impress of sacredness, such as has not hitherto been found, in consequence of the higher elevation to which the divine kingdom was to attain.”—W. F.] —The opening of the annexe, the side-chamber

(ver. 17), is **בְּמַיִלִים**, that is, beside the two pillars of the court. Hengstenberg limits the plural **הַשְּׁעָרִים** (= “at the gates”), as a generic

designation in distinction from the pillars in the interior, to the north gate. Böttcher likewise supposes two of such cells at the entrance to and two at the exit from this gate-structure, all of them on the side walls close by the thresholds. Keil finds with reason that **הַשְּׁעָרִים** indicates a cell with a door to each of the three interior gates, a view supported by the intended use: *there shall they wash the burnt-offering* (a thing belonging to the priests’ court). **וַיִּרְחֹץ**, Hiphil

from **רָחַץ**, to “thrust out,” to “cast away,” the filth, hence: to wash. “The Old Testament and the Talmud recognise only the washing of the entrails and the legs of the victims for the burnt-offering (Lev. i. 9; 2 Chron. iv. 6)” (KEIL). This, however, does not hinder us from taking **וַיִּרְחֹץ** here in its character of fulness, which

makes it the first in the list of offerings in ver. 39, not so much *per synecdoche* for the bloody offerings in general, as (like ver. 43, **וַיִּקְרֹב** more

externally) bringing to view the idea of offering from its inmost and most fundamental conception. One cell at each gate is sufficient for the purpose (it is the last stage for the victim’s flesh before it is laid on the altar); but that there is such a cell at each gate is evident from the idea itself, which KLIEF. (who places the washing-cells in pairs, one on each side of each gate porch) thus expresses: “The alaying took place at the gate beside the porch, and no longer at the side

of the altar of burnt-offering, as laid down in the law (Lev. i. 11); in the new temple the service will be so much more regular, zealous, and frequent; thither shall prince and people flow to bring their offerings; they will slay and (as there shall then be clean offerings) still more wash before all the gates." Hengstenberg, on the other hand, insists upon the direction in Lev. i. 11: "northward."—Passing over to the slaying, Ver. 39 speaks, according to HENGST., of the north gate (vers. 35, 40, 44) alone; but הַשְּׁעָרִים may comprehend collectively הַשְּׁעָרִים of the

former verse, or (comp. on ver. 40) may mean a definite gate at which what holds good of all the gates is to be exemplified.—The four tables, two and two opposite on opposite sides, are in the porch, as the cells for washing beside the gate pillars are there also. שָׁחַט, "to slay," is either

to be taken in a wider sense, comprehending the whole preparation of the flesh for the sacrifice, particularly the laying (comp. ver. 43) of the pieces of flesh on the tables, which, however, would be strangely expressed by שָׁחַט, or

אֲלֵיהֶם only simply indicates that the slaying of the victim took place without, in the direction towards these tables, in relation to them.—In the enumeration of the offerings the expiatory sacrifices are fully represented, namely, by the sin-offering and the trespass-offering,—a hint for the understanding of Ezekiel's temple, for the idea of the expiatory sacrifice has in view the restoration of the state of grace, or reception into that state. Although the burnt-offering stands first, as hitherto it has been treated of as *instar omnium*, and hence the relation in the state of grace must come principally into consideration, yet we are not to imagine an absolute purity of the people from sin in the time of this temple.—Ver. 40 adds two pairs of tables to these inner tables. The first pair, as they are said to be placed at the side, in contrast to the porch, so in contrast to the interior of the gate-structure they are described as without; and this is so much the more expressive, as reference is to be made immediately to him that goeth up (לְעוֹלָה).

particip.). The figurative expression: אֶל-הַכֶּתֶף, which Kliefoth here and in ver. 18 presses far too much and unnecessarily, demands even as such a closer and proper definition, as here כְּחוּצָה (KEIL: "outside"). But the phrase: "him that goeth up," clearly shows that the steps (מַעְלֹת), and, since they lie before, with them הַשְּׁעָרִים (comp. ver. 11), are to be understood as belonging to the porch; and הַצִּפּוֹנָה (thus correctly Keil) clearly explains the כְּתֵף to be the north side of the gate; whence Kliefoth infers that הַשְּׁעָרִים in question is, just as in the case of the outer gates, the east gate. [Kliefoth, as others also, translates: "for him that goeth up to the gate-opening towards the north." HENGST.: "to the door of the north gate."]

HIRTIG: northward, that is, to the right hand. Böttcher takes לְעוֹלָה to mean: "at the stair."—

The two other tables (in confirmation of the exposition given) were at the "following" ("other") side, הַאֲחֵרָה, which designation forms

a brief contrast to the הַצִּפּוֹנָה, as in like manner אֲחֵרָה comprises in brief the rest that has been said.—Ver. 41. A summing up to the number eight of the tables designated as within and without in vers. 39 and 40: because the latter four are tables set apart for slaying, אֲלֵיהֶם may

be rendered: "on," or: "at them." Ver. 42 shows that the summing up with such indication of what is distinctive in the two latter pairs is made because there is still a third set of four tables to be mentioned. In accordance with the foregoing, one would expect here too a fixing of where they stood; hence עוֹלָה can hardly mean:

"burnt-offering," which is spoken of at the close, and much more completely.—They are stone tables (בְּזֵית), the "cutting" of the stones),

formed of square blocks, as are also the stair steps. Hence those previously mentioned were doubtless of wood, particularly the second set, named as specially appointed for slaying, while this third set had to support heavy instruments. Finally, in addition and parallel to the burnt-offering, comes the *alain-offering*, which includes the sin-offering, trespass-offering, and thank-offering. [HENGST.: "There are twelve tables in all, according to the number of the tribes of Israel, Ezra vi. 17, viii. 35."—Ver. 43. הַשִּׁפְתִּים must be something definite, something

well known, and at the same time (from the dual) double or biform. Gesen. has given up the meaning: *stabula*, "cattle-stalls," held by Hupf. on Ps. lxxviii. 14 [13], for that of "stakes" or "staples" standing out on the wall and bifurcated, to which they bound the beasts about to be slain. Meier, again, who rejects the idea of a fundamental signification: "to place," accepts the meaning: "to draw together," to separate, to make fast as such, and imagines: "enclosures of wicker-work for the cattle, of two rows, between which the herdsman used to rest." But what purpose do these serve here? KEIL therefore: "double staples," on which the slaughtered animals were hung for skinning. The article may denote the kind (of staple). (Others: "drinking troughs," or: conduits for conveying away the fluids.) But how does בְּבֵית harmonize? It only remains

to make it a slip of the pen for בִּנְיָן, as the wall is called in ver. 5, or an abbreviation, or, like Keil, to think of בֵּינָה ("house" = building).

מִכְבֵּי is particip. Hoph. from כָּבַח. The description: round and round, would, moreover, answer well for the wall of the inner court, which surrounded the temple edifice on three sides; and the sacrificial victims may well be conceived of as bound to this wall. [KEIL: "On the three outskirts of the porch building."] Kliefoth (and so Hengstenberg) understands raised ledges

(border enclosures), with which the tables for laying the sacrificial flesh on were surrounded at the edge round about, so that the flesh lay securely between the ledges as between hurdles, and did not fall off; the ledges were opposite one another in pairs, hence the dual, a handbreadth high. But even with such an interpretation, כַּתְּמִית still causes a difficulty, for according to this, "in the house" must be taken as = in the interior of the porch (בְּתֵּיכָם, ver. 39), and that

in distinction from the tables in vers. 40 and 42, or, as already סָבִיב סָבִיב of the tables ("round

about the table-tops," KLIEF.), be taken as a figurative expression for "within" the tables (how does round and round harmonize with this?), and thus either the porch or a table must be taken as a house! Only the transition to the last clause would be easy, and this doubtless has given occasion to this interpretation; but, on the other hand, the new element would be wanting which the double staples give in this so exact representation. The ellipsis: *And on the tables*, etc., states the purpose for which the tables in ver. 39 was intended, in distinction from that of the tables in vers. 40 and 42. Keil makes the statement refer to all the tables in vers. 39-42.—וְקִרְבָּן

("approaching," "presenting"), like "offering," from *offerre*, is the most general and comprehensive name for offerings. Mark vii. 11: *Kapfen & levi's Opfer*. Hengstenberg observes in addition: "The very going into details apparently so minute showed how clearly and sharply the prophet in faith beheld the non-existent as existent, and was well fitted to draw away the minds of the people from the fixed look at the smitten city. We must indeed always keep in view the object of the prophet, to set up an interim temple for the imagination (!), in which it might expatiate as long as the real temple, and with it the kingdom of God, actually lay in ruins."

Hitherto we have had arrangements for slaying and preparing the sacrificial victims (vers. 38-43) in reference to the inner court. With Ver. 44 we come to the *personelle* of the service.—Since we have been in the foregoing at the side of the porch of the inner gate, hence properly in the outer court, and only in relation to the inner court, the more exact description of: *outside at the inner gate*, by: *in the inner court*, is only correct. On the other hand, the cells for the singers at once present an insuperable difficulty for those who, like Keil, still draw sharply, and apply here, the Old Testament distinction "between the Levitical singers and the Aaronites who administer the priesthood" (against this sharp distinction comp. ver. 46). That Ezekiel selected certain descendants of Aaron—who, by the way, is not named in ver. 46, although Levi is—for the service of this sanctuary, is no reason why these should not come into consideration here primarily as *singers*, especially when we consider the idea thereby expressed, and so made impressive. Hengstenberg says excellently: "That the singers are here so prominent is explained by this, that in the state of exaltation of the community of God, more ample material will be given to them for new songs, so that in the worship of the new temple the singing must play a chief part, as, indeed, the multiplica-

tion of the singers and musicians under David stood in connection with the advance which, under him, the people of God had made. According to Ps. lxxxvii., when the future of salvation has come, the singers with the dancers say: All my springs are in Thee. The second part of Isaiah, and its lyric echo, Ps. xvi.-c., are full of the thought, that in the time of salvation all things shall sing and play. Even in the times soon after the return from the exile, singing revived in a degree that had not been since David. In a long series of psalms, from Ps. cvii. onward, the people thank God for the blessing of restoration. Hallelujah was the watchword." The difficulties connected with the locality of these cells for the singer-priests, which have induced even Keil to enter on the slippery path of text-revision, guided by the Septuagint,—of which, however, we must first have some authentic text, if, on its authority, anything is to be altered in the Masoretic text,—are sufficiently solved by Kliefoth. He observes on כַּתְּמִית, that, consequently, they "were not

constructed in or on the gate building itself, like the cells in ver. 38." He rightly makes וְקִרְבָּן

refer to that part and space of the inner court which is contiguous to the side of the north gate, and hence not contiguous to the east gate. The description of the locality of the cells becomes perfect by this, that their front is stated to be towards the south, that is, nearer to the temple edifice than to the altar of burnt-offering, while the definition: "toward the north," approaches nearer to the altar of burnt-offering. KLIEFOTH: "The entrance of the temple lay to the south-west from the north gate; from it the priests had the temple in their view." HENGST.: "The chambers of the singers generally faced the south, where they (1 Chron. xvi. 37) chiefly had to perform."—As the number is indefinite at the beginning, and it is simply said in the plural, just as the priests, afterwards distinguished, are here comprehended in the *singers*, so the limitation in the second part of the verse, before the pendant in question fronting the north, is applicable also to that fronting the south, so that we really have to suppose likewise, in the first part of the verse, if not only one cell, yet only one range of cells (with several chambers). The masculine וְקִרְבָּן

can be understood of a part of the cells, and so the better corresponds to the previous plural, and especially to the וְקִרְבָּן. That it cannot mean

"another" range of cells is self-evident, against Kliefoth. Situated at the side of the east gate signifies: if one steps out of the east gate into the inner court, as the following shows, with the front towards the north. HENGST.: "There, in the court, stood the altar of burnt-offering, where the singers had to perform at the offering of the great national sacrifices, 1 Chron. xvi. 41." [KLIEF: On account of the "superintendence over the altar" (ver. 46), and the "overseeing of the east gate.""] Keil translates ver. 44: "And outside of the inner gate were two cells in the inner court, one at the shoulder of the north gate, with its front to the south, and one at the shoulder of the south gate, with the front to the north."

Vers. 45, 46. Explanation of the purpose for which the two ranges of cells were intended with respect to the persons performing service.—Ver.

45. Therefore שָׁמַר מְשָׁמְרָתוֹ—יִדְבֵּר אֵלָי means:

the waiting upon a business, to take care of an office, to attend to it. To make prominent the significance of temple and altar, the priestly service in respect to the house is kept separate from that with respect to the altar in ver. 46, yet so that the significant general character of those ministering according to ver. 44 is not thereby abolished.—The sons of Zadok are selected not as Aaronites in particular, but from among the sons of Levi (see the fuller treatment of this point on ch. xlv. 15).—הַקִּרְבָּיִם is the general expression

for the priestly function in general, as is also שָׁמַר (Heb. vii. 19; James iv. 8).

Ver. 47. A finishing off with the inner court by stating its length and breadth as 100 cubits each, forming a square, at the same time already making mention of its proper furniture, namely, the altar before the house, the altar of burnt-offering. On this comp. on ch. xliii. 13 sq.

Vers. 48, 49. The Porch of the Temple.

The description is surprisingly short in comparison with that of the parts previously delineated, and likewise when we compare it with the description of Solomon's temple, in which reversely the courts are briefly treated of. Hengst. explains this latter circumstance from the familiarity of the people with the courts, while this had to be compensated for by a copious description of the part of the sanctuary inaccessible to them; and makes Ezekiel refer back to this description, and only in the case of the courts to enter more into detail in consideration of the people, and especially those of them to whom the courts might be wholly unknown.—Ver. 48 describes the porch before the holy place (1 Kings vi. 3), by giving the measurement of its two pillars, and the breadth of the gate. The expressions: on this side, and: on that, easily explain themselves as regards the corner pillar on each side, but not sufficiently in respect to the breadth of the gate. What is meant there by כָּפוֹ כָּפוֹ?

This statement cannot be occasioned merely by the pillar on this side and on that, but must have its cause in the construction of the gate, which then (comp. on ch. xl. 11) would be represented as a barricade with two halves, which had their hinges on the respectively contiguous corner pillars, so that from this construction the measure of each half of the gate is given by itself; so here and so there. The measurement of the gate given in the text comes out still more plainly if each half of the gate (probably lattice-work) shut up only a part, its own part, of the breadth of the porch; and since this made up only three cubits on either side, a breadth of five cubits remained open in the middle for looking in and walking in. This view of Kliefoth's (also Hengstenberg's) harmonizes exactly with the measurements which immediately follow; whereas Keil, with an entire breadth of sixteen cubits, has only six cubits left for the breadth of the gate. For Ver. 49, which

measures twenty cubits for the length of the porch of the temple, that is, from east to west (comp. 1 Kings vi. 3), gives its breadth, hence from north to south, or vice versa, at eleven cubits, both measurements being taken in the light, and hence excluding the thickness of the walls. This interior breadth of the porch is shown to belong also to the outside by the statement: and that (also) at the steps, sq.; namely, the breadth was eleven cubits. The stair extended in equal breadth before the porch. In this way, as Kliefoth observes, the porch was wider by half a cubit on either side than the door leading from the porch into the holy place (ch. xli. 2), which door was thereby rendered as visible as its character of fixing the length of the porch demanded. [Hengst., referring to the ten cubits' breadth of the porch in Solomon's temple, supposes the eleventh cubit here to be occupied by the posts of the door on both sides.] From the height (six cubits), ch. xli. 8, Hengst. estimates the number of the steps, which is not given, to be "probably fourteen." Kliefoth and Hengstenberg compute the entire breadth of the portal, inclusive of the two corner pillars (5 + 5), to be twenty-one cubits. For enclosing the porch from the pillars to the east wall of the temple, we have to suppose, as with the gates of the court, side-walls ("Elammoth"), which Keil puts down at two and a half cubits each, so that the five cubits broad pillars would have only half their breadth on the inside of the porch. [Hengst., in opposition to most expositions of Solomon's temple, holds that the length of the porch of the temple given here "corresponds to that of the porch in Solomon's temple in 1 Kings vi. 3."] The height of the two corner pillars of the porch, which also is wanting in Ezekiel's vision, is supplied by Hengst., from 2 Chron. iii. 4 (JOSEPHUS, *Arch.* viii. 3. 2), as 5 cubits thick and 120 cubits high. The עַמֻּדִים,

two in number, are set down as "at" or "beside" the corner pillars (the "Elim"), which remind us of "Jachin" and "Boaz" in Solomon's temple (1 Kings vii. 15 sq.), and, doubtless, for that very reason their position is not given more exactly. Kliefoth and Hitzig place them one at each side of the steps; and the same is done by Hengst., who says, regarding their import: taken away by the Chaldeans, Jer. lvi. 20 sq., they were "as it were the programme of the temple and of the kingdom of God represented by it; they represented what the people of God have in their God: Jachin ('He establishes me') and Boaz ('in Him strong'); made of brass, very thick, uniform to the top, they are a figure of the unchangeable stability and strength which was only in appearance practically disproved by the Chaldeans, etc.—The Septuagint is all confused in these verses; for example, its statement that the steps were ten rests on this, that it has transformed יָמֵן into

the similar עֶזְרָה. Böttcher, Hitzig, and Maurer ground thereon their treatment of the text, and Hävernick is simply at a loss what to make of it.

CHAPTER XLI.

- 1 And he brought me to the temple, and measured the wall-pillars, six cubits broad on this side, and six cubits broad on that, the breadth of the tent [was that]. And the breadth of the entrance [the door] was ten cubits, and the sides of the entrance five cubits on this side and five cubits on that; and he measured its [the temple's] length, forty cubits, and the breadth, twenty cubits. And he went inward, and measured the wall-pillar of the entrance, two cubits; and the entrance, six cubits; and the breadth of the entrance, seven cubits.
- 4 And he measured its [the interior's] length, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.
- 5 And he measured the wall of the house, six cubits; and the breadth of the side building, four cubits round and round about the house [all around]. And of the side chambers [there were], chamber on chamber, three, and that thirty times; and they came into [on] the wall, which was to the house at the side chambers round and round, so that they are held fast, and [yet] they are not held fast in the wall of the house. And it became broader, and changed [and in so far it changed] still upwards in the case of the side chambers; for all the changing in the house [went on] still upwards round and round on the house; therefore was the breadth to the house upwards, and so the lower [story] will ascend to the upper by the middle. And I saw on the house a height round and round; the foundations of the side chambers were the full rod, six cubits according to that to the wrist. The breadth of the wall, which was for the side building without, was five cubits, and [five cubits] the place that was left free [with respect to] the house of the side chambers, which was annexed to the house. And between the chambers was a breadth of twenty cubits round about the house. And the opening of the side building was towards the free place, one opening towards the north, and one opening towards the south; and the breadth of the place [the space] left free was five cubits round and round.
- 12 And the building which was before the gizrah [off place] on the side towards the west [literally: towards the sea] had a breadth of seventy cubits; and the wall of the building was five cubits broad round and round, and its length was ninety cubits. And he measured the house, a hundred cubits long; and the gizrah, and the building, and its walls, a hundred cubits long. And the breadth of the front of the house, and of the gizrah towards the east, a hundred cubits.
- 15 And he measured [so measured he] the length of the building which was in front of the gizrah [namely] on its back part, and [that was] its galleries on this side and on that, a hundred cubits, and the inner temple and the porches of the court; The thresholds, and the closed windows, and the galleries round about on all three,—over against the threshold [was] a boarding of wood round and round,—and the ground up to the windows [measured he, or: had measures], and the windows [were] covered; Up above the opening and [that] to the inner house and outside, and on the whole wall round and round within and without [were] measures. And [there were] made cherubim and palms, [so that] a palm was between a cherub and a cherub, and on the cherub two faces. And the face of a man was towards the palm on this side, and the face of a lion towards the palm on that side; it was made on the whole house round and round. From the ground to above the opening were the cherubim and the palms made, and [this on the; or: so much of the, etc.; or: this is] the wall of the temple.
- 21 The post of the temple was square, and the front of the sanctuary; the view [was] as the view [had the same view]. The altar of wood was three cubits high, and its length two cubits; and it had its corners; and its length and its walls were of wood: and he said unto me, This is the table that is before Jehovah.
- 23, 24 And two doors were to the temple and to the sanctuary. And there were two leaves to the doors, two turning leaves, two to the one door, and two leaves to the other. And on them, on the doors of the temple, were made

cherubim and palms, as they were made on the walls; and a wooden pediment was on the front of the porch without. And closed windows and palms were on this side and on that, on the sides of the porch; thus [as respects] the side chambers of the house, thus [as regards] the pediments.

- Ver. 1. Sept.: . . . ἐστῆσαν μοι εἰς . . . το αἶλαμ . . . το πλατος ἰδοὺ κ. . . το εἶρος του αἶλαμ ἰδοὺ. Vulg.: . . . et sex cubitos inde, latitudinem—
 Ver. 2. . . . του πυλῶος . . . κ. ἰσχυμὶς τ. πυλῶος—
 Ver. 3. . . . εἰς τ. αἶλην την ἰσχυραν . . . κ. τας ἰσχυμὰς του θυρωματος σχῆμα ἴστα ἰδοὺ κ. σχῆ. ἴστα ἰδοὺ.
 Ver. 4. . . . το μήκος των θυρωματων σχῆ. τισσαρακντα κ. εἶρος—
 Ver. 6. . . . Κ. τα πλευρα . . . τριακντα κ. τρις δις κ. διαστημα ἐν τ. ταχῶ του οἴκου ἐν τ. πλευραις τ. οἴκου πυλῶν το οἶκος τοις ἐπιλαμθαιμενοις ἴραμ, ὅτως το παρακατω μη ἀφῃνται των ταχῶν— Vulg.: . . . bis trīginta tria, et erant eminentia, quæ ingrederentur per parietem domus in lateribus per circuitum, ut continerent et non attingerent parietem templi.
 Ver. 7. Κ. το εἶρος της ἀνωταρας των πλευρων πατα το προσθῆμα ἐν του οἴκου, προς την ἀνωταραν πυλῶν του οἴκου, ὅτως διαπλατυνεται ἀνωθεν, κ. ἐκ των καταθῆ ἀναβαινουν ἰσι τα ἰσχυρα κ. ἐκ των μεσων ἰσι τα τριμερα. Vulg.: Et platea erat in rotundum ascendens eorum per cochleam, et in canaliculum templi deferbat per gyrum, idcirco latus erat templum in superioribus. Et sic de inferioribus ascendebatur ad superiora in medium.
 Ver. 8. Sept.: Κ. το θυραι τ. οἴκου ὅφως πυλῶν διαστημα των πλευρων ἴσιν το παλαμν σχῆμα ἴξ. Διαστηματα (9.) κ. οἶρος τ. ταχῶ . . . κ. τα ἀπάλισα ἀνα μεσων τ. πλευρας τ. οἴκου (10.) κ. ἀνα μεσων των ἰξιδων. Vulg.: . . . iunctata latera —(9.) et latitudinem per parietem lateris. . . . Et erat interior domus in lateribus domus.
 Ver. 11. . . . ἰσι το ἀπάλισον της θυρας τ. μεσ τῆς προς βορρῆν, κ. ἡ θυρα . . . κ. το εἶρος του φανος . . . πλατος πυλῶθεν.
 Vulg.: ad orationem.
 Ver. 12. . . . το διοριζον πατα προσωπον του ἀπάλισου ὡς προς . . . πλατος . . . του διοριζοντος . . . εἶρος πυλῶθεν κ. μήκος αὐτου— Vulg.: præfixum quod erat separatum—
 Ver. 13. . . . κατινατι του οἴκου . . . κ. τα ἀπάλισα κ. τα διοριζοντα—
 Ver. 14. . . . κατινατι—
 Ver. 15. . . . κ. τα ἀπάλισα ἰδοὺ . . . Κ. ὁ οἶκος κ. αἱ γωνιαι κ. το αἶλαμ το ἑξωτερου σφραγμασμα. Vulg.: . . . continerent . . . ethecas ex utraque—
 Ver. 16. Κ. αἱ θυραις δικνυνται, ὑποφαινεις πυλῶν . . . ὥστε δικνυνται. Κ. ὁ οἶκος κ. τα πληθειν ἑξυλαμενα πυλῶν, κ. το ἰδαφος κ. ἐκ των ἰδαφους ἰως τ. θυριδων, κ. αἱ θυριδες ἀναπυσσονται τρισος εἰς το διακνυνται.
 Ver. 17. Κ. ἰως πληθειν της ἰσχυρας κ. ἰως της ἑξωτερης— Vulg.: et usque ad domum—
 Ver. 18. . . . γυγλυμμενα.
 Ver. 19. . . . ἰδοὺ κ. ἰδοὺ . . . ἰδοὺ κ. ἰδοὺ. Διαγυγλυμμενος ὅλος ὁ οἶκος . . . (20.) ἐκ των ἰδαφους ἰως του φανωματος . . . διαγυγλυμμενος. Vulg.: . . . in pariete templi.
 Κ. το ἄγιον (21.) κ. ὁ οἶκος ἀναπυσσονται τετραγωνται, . . . ὁρκεισι ὡς ἐφ' (22.) θυσιαστηριον . . . κ. το εἶρος σχῆμα δυς κ. κντατα οἶχιν, κ. ἡ βασις αὐτου— Vulg.: . . . aspectus contra aspectum.
 Ver. 25. Sept.: Κ. γυλφον . . . κ. ἰσι . . . πατα τ. γυλφον των ἁγίων, κ. σπυδαλια ἑξλα πατα προσωπον— Vulg.: . . . quæ ob rem et gratiora erunt ligna in vestibuli fronte—
 Ver. 26. κ. θυριδες πρυσται Κ. διμετρων ἰδοὺ κ. ἰδοὺ, εἰς τα ὁρφαματα του αἶλαμ, κ. τα πλευρα τ. οἴκου. Ὑψωμενα.
 Vulg.: Super quæ fenestras . . . secundum latera domus latitudinemque parietum.

EXEGETICAL REMARKS.

Vers. 1-4. The Temple.

The edifice of the temple proper is now described in continuation of ch. xl. 48, 49. We proceed from the temple porch to the "house," as it is called there; to הֵיכָל, as it is named in Ver. 1. The idea of greatness, height, like הָיָה, "to be able," "to have the power of" (HUPF.: "to seize," be capable), lying at the root of this word, suggests a large and spacious edifice, in short, a palace, such as, doubtless, David had in his mind (2 Sam. vii. 2), and in agreement also with the character of Solomon's temple, as a palace of Jehovah (e.g. 1 Kings vii. 12). הֵיכָל does not need to be understood in the narrower sense of the holy place, any more than does הֹדֶשֶׁת, which designation, embracing both the holy and the most holy place (without the porch), simply subjoins the Mosaic element to the Solomonic.—The "Elim" (see ch. xl. 9) are two wall-pillars, one on each side, six cubits broad, so that by this statement of the breadth of the pillars, the breadth of the whole sanctuary is given as to its bounding points, extending from the extremity of the one to the extremity of the other. For—Ver. 2—there was

still between them a door ten cubits broad, and on each side, literally: "shoulders," five cubits broad, making thus the inside breadth twenty cubits, the half of the length.—In Ver. 3 it is said that he went; not: he brought me, etc. For, as ver. 4 shows, the place in question was the most holy place, which the mere priest was not permitted to enter. Of the collective door-pillars, one is on the right and one on the left, on the wall between the two divisions of the sanctuary. On account of the following breadth of seven cubits, the six cubits have been taken to be the height of the door, or an additional cubit has been understood as the breadth of the door-posts.—Ver. 4. The measuring of the length leads into the interior, to its extreme point; hence the breadth is again in front, where the temple appears as a whole, as the palace of holiness.

Vers. 5-11. The Side Building.

In Ver. 5 the measuring turns to the outside. As the wall and the side building are spoken of, it is now said the house. The wall is the wall that begins with the pillars (ver. 1).—The thrice-repeated סָבִיב undoubtedly refers to the three sides, which come into consideration, the two lengthwise and the one at the back.—According to Ver. 6, the side building was a complex of

ninety chambers or rooms in three stories, sacristies for the priests, and for the custody of the manifold sacred objects, clothes, utensils, etc. (הַצִּלְעוֹת, in ver. 5 collective, like יִצְעָק in 1 Kings vi. From צָלַע, "to turn," "to bend," it signifies: turning, bending, and thence: side, rib, etc. The הַצִּלְעוֹת in ver. 6 are single chambers which compose the צִלְעָא as a whole.) **Chamber** "on" chamber; לָ here = עַל, as is evident

from what follows, and still more so from Solomon's temple, through which that becomes clear which otherwise might remain dark. The eye first looks upward, and in this direction there was chamber rising on chamber. (KEIL: on the north and south walls, twelve each; on the shorter west wall, six.)—As to the fastening of their floor-beams, these side chambers came "into the wall (the proper temple wall which ran around them inside);" the immediately following explanation shows that the בָּ implies such a connection with the wall in question that "into" rather implies: "on," or: "upon"; they were indeed caught and held fast (אָחֲזוּ) there, but not

in the temple wall itself, for ledges ran round about the temple, upon but not into which the ends of the beams were put. (Comp. 1 Kings vi. 6, 10.)—Ver. 7 speaks impersonally (it), although, according to what precedes and what immediately follows, it is the house that will be thought of under reference to the side building.

The widening as it went upwards (לְמַעְלָה) related to the side chambers (לְצִלְעוֹת).

Its explanation is already given in ver. 6, namely, where the ledges let us suppose a gradual narrowing of the temple wall adapted to the three stories. As now said in ver. 7, it was still upwards and round about the house, thus not on the outer wall of the side building, so that this wall rose perpendicular without any ledges. Accordingly, the width of the side building and relatively of the side chambers necessarily increased as the temple wall grew narrower from story to story. This is the מִסְכַּב־רִבִּית (from

סִבָּב, Niph.: וְנִסְבָּב); this widening was the changing, which could be said of the temple house (HENGST.: "and altered itself," "the alteration of the house"), יֵי expressing the

וְנִסְבָּב with so much the better reason as the מִסְכַּב was round and round on the house, and

therefore רִבִּית־לִבִּית (עַל־בָּן), that is, this "width" increasing "with the ascent," this "changing" pertained in fact only to the house, with which the side building of three stories was connected on every possible side. [Keil translates: "and was surrounded," "the surrounding of the house," and understands by that very simply the side building; while Kliefoth understands a gallery-like "corridor" running round the house, by which one could get to the chambers of the upper story, and derives the

widening above not from the temple wall, but from the corridors of the second and third stories; comp. the convincing refutation in Keil.]

—If the most generally accepted translation: "and so one ascends from the lower story to the upper by the middle," is held to say something not quite clear in itself, one must with Hengstenberg supply from 1 Kings vi. 8 the winding stair, for which room was got by the breadth increasing upwards; we do not need with Keil to suppose the stair on the outside, and to contend against its leading from the lower into the upper, and thence (!) into the middle story; it was self-evidently in the interior of the side building;—or by this translation of the close of the verse one can find the thought expressed that the priests did not step from the temple into the side chambers, but within the widening upwards which the house had through the side buildings. KEIL: "proportionately to the middle story"; the difference of gender decides nothing against הַתַּחְתּוֹנָה as subject to יַעֲלֶה, and וְכֵן indicates that the ascent took place in the way stated of the widening.

What Ezekiel sees—Ver. 8—was on the house, and hence still relates to the side building, without its being taken as = "house." [HENGST.: "the height round about," namely, of the side building, may be given.] What we may take as meant by the height (KEIL: = elevation) is probably told by מִסְכּוֹת (Qeri: מִסְכָּרוֹת). According to Keil, particip. dual of יָסַד; according to Gesenius, a substantive, signifying: the foundations of the side chambers, the basement of which, accordingly, a full rod high, reached to the house; and this harmonizes with the steps leading to the porch of the temple (ch. xl.

49); and so הָקִנָּה מֶלֶךְ (only here, elsewhere מֶלֶךְ, מֶלֶךְ) will hardly be added, "because the elevation above the ground might easily be supposed less" (HENGST.). On the contrary, the six cubits אַחֲזֵיהֶם has quite the appearance of a closer

definition of that which Ezekiel calls the full rod, although whether from the elbow to the wrist, where hand and arm meet, or how, cannot be determined. J. D. Michaelis supposes short cubits. Such a more exact definition of the measure would be the more in place were it different from that of ch. xl. 5. [Hengstenberg and Kliefoth understand אַחֲזֵיהֶם of each of the three

stories: "the foundations one full rod, six cubits its story." Irrespective of whether אַחֲזֵיהֶם can mean that, ו is wanting.]—In Ver. 9, besides the five cubits' breadth of the outer wall of the side building, the same extent (וְאֶחָדָה) is set apart for מִנְחָה (particip. Hoph. of נָחַ, left "over," "free," "empty"), that is, for the space not built upon (ver. 11). KLEIF.: par terre round about the first story of the side building, still to be distinguished from the wider unbuilt-on space which surrounded the temple in a width of twenty cubits.—בֵּית־הַיְיָ regards the

side building connected with the temple in this relation separately as a "house," while the clause: **אֲשֶׁר לְבֵית**, still retains the fact that the house after all is the temple.—Ver. 10. "The cells" are described in ch. xlii. The breadth of twenty cubits bounds the three sides of the temple, north, south, and west. The brevilouquent expression: **בֵּין**, etc., Hengstenberg takes to mean: between the outer wall of the side building and the cells. **כֵּיל**: between the free space and the cells.—Ver. 11 shows that the side building opened with two doors towards the free space (HENGST.: "between the wall of the side building and the surrounding wall"). The five cubits round and round (in distinction from the two door-sides) are those already indicated in ver. 9.

Vers. 12-14. *The Off-place.*

Ver. 12. Now the side building which stands in connection with the house has been treated of, and its relation to the outside too shown, a building (as the wall was called in ch. xl. 5) comes to be spoken of which is said to be before the **gizrah**, from which appellation accordingly we have to find its situation and explanation. Since it is not spoken of so incidentally and epenthetically, as Kliefoth supposes, but next to the side building which belongs to the house its measurements also being given, it must be supposed to stand in some relation or another to the temple. And so it is called **הַחֲדָרָה**, by which is

indicated something known, self-intelligible. **חָרַץ** means: "to separate," "to cut," and is here said of a space; and thus the **gizrah** is an off-place. The goat bears (Lev. xvi. 22) "upon him all their iniquities," **אֶל-אֶרֶץ חֲדָרָה**. HENGST.: "The place and the building thereon serve negatively the same purpose which the temple serves positively. If this is to retain its dignity and sanctity, a place must be assigned to which all uncleanness is removed. Already in Deut. xxiii. 13 sq. we find the order for setting apart such a place outside the camp, which corresponded to the temple (?) with its courts; and also the injunction that this place is to be kept clean, which is laid down as a religious duty." With this has been compared in Solomon's temple 2 Kings xxiii. 11; 1 Chron. xxvi. 16, 18 (the "refuse-gate"). See Lange on Kings, p. 262 sq. Nothing whatever is told us expressly regarding the purpose for which this place, situated behind the temple at the west, was intended, perhaps just because the name itself was quite enough. Where bloody sacrifices were brought, sacrificial feasts held, places for preparing them stood, and a numerous body of persons kept moving about, an off-place for the great quantity of all kinds of refuse was a self-evident necessity.—**פָּתָח** means

the same thing, whether it be taken as defining more closely **אֲשֶׁר-לְבֵית**, or **הַחֲדָרָה**, for since the build-

ing stood with its east front towards the temple, the side towards the west can only denote its position in some other respect; that is, the position of the place generally. Keil's translation is not clear: "And the building in front of the separate place was on the side towards the

west seventy cubits broad."—By the wall . . . round and round, the breadth of which is particularly noticed, is to be understood with Kliefoth the wall of the building. Thus "it extended westward to the outer enclosing wall of the court, and had (HENGST.) by a gate built in this its egress into the city." In Ver. 13 the length of the **gizrah** (inclusive of all) is placed parallel to the length of the temple, as in Ver. 14 the breadth by which the relation, although antithetical, of the **gizrah** to the temple becomes very clear. Deducting accordingly the $70 + 2 \times 5 = 80$ cubits (ver. 12), there remains of the 100 cubits a free space 20 cubits broad, doubtless 10 on the north and 10 on the south, for approaches to the **gizrah** building, whose length ran along the whole extent.

Vers. 15-26. *Supplementary.*

Ver. 15, summing up in accordance with ver. 12: $90 + 2 \times 5 = 100$, just like ver. 13, thus being a recapitulation, intimates by this the character of the notices that still follow, as supplementary additions to the preceding.—The measuring of this length proceeds in such a way that the measurer measured the building situated before the **gizrah** (according to ver. 12) in the direction towards the back part of the place. This is the meaning of the definition: **אֲשֶׁר-עַל-אַחֲרֶיהָ**, the

feminine suffix referring to **הַחֲדָרָה**, the back part being the natural antithesis to **אֶל-פָּנֵי**; so that

אֲשֶׁר may either signify "which," or it may also be referred to the length, which extended in front over the back part of the **gizrah**, if it is not with Keil to be referred to **הַבִּנְיָן**. This definition is

intended, namely, to form the transition to supplementary statements as to the not yet mentioned **אַחֲרֵיהָ** (**Qeri**: **אַחֲרֵיהָ**). MEIER:

אַחֲרֵיהָ, from **אָחַר**, allied to **אָחַז**, "to go through" = **עָרָה**, whence **אַחֲרֵיהָ**, "walk," as gallery is properly derived from the German *wallen* = *quellen* (to issue forth). GESEN.: properly: "landing place," then a short piazza, from **נָחַץ**, "to break

off." The signification: walks, galleries, for the word—occurring only here and in ch. xlii.—is certainly demanded by the latter passage. The analogy to the temple retained throughout speaks in favour of this, as does also the fact that the free space of ten cubits on each side (ver. 14, see exposition) is in this way satisfactorily disposed of. Keil makes the suffix look back to **הַבִּנְיָן** in

ver. 13. The repeated statement of the hundred cubits' length is intended to show that the galleries were as long as the building.—Since now the inner temple, i.e. that which stood in the inner court (KEIL), or because it is so called in distinction from the **gizrah** building and the courts (HENGST.), and finally the porches of the court, that is, the projections of the gates into the court generally or into the court in question, are mentioned, all that was hitherto measured is summarily repeated; in which manner Ver. 16 continues, to which Hengst. supplies: "and he measured" (ver. 15), while Keil takes them as

nominatives absolute, and finds the predicate in מְרוֹת, ver. 17.—הַפְּסָיִם, mentioned in ch. xl. 6, 7,

according to Kliefoth: window sills (!).—The closed windows, see ch. xl. 16.—The galleries, see ver. 15. The definition: round about on all three (the gizrah, the temple, and the porches of the court, ver. 15), is either to be understood with respect to the description given in the foregoing of the parts designated by the article as known, and hence to be understood under limitation, or we must, for example, suppose galleries to the temple also, and likewise to the porches of the court; for which Hengst. cites John x. 23, and Josephus, *Arch.* xx. 9. 7. The recapitulatory character of these verses—meant, as they are, for a supplement—speaks in favour of the first view, that of Keil. But that which is to be supplied is in respect of the thresholds or sills (הַפְּסָיִם) collec-

tively) over against them; and, taken strictly, it denotes the upper moulding of the door, or the door-case generally, on both sides (כְּכִיבֵי סָבִיב).

[HENGST.: the ground floor when one looked over the threshold; KEIL: the wooden case of the window openings.] שָׁחָק is: "to make thin,"

whence שָׁחָקִי, "thin, fine" wood. Hengst. dis-

covers such wooden boarding also in the words: "and also from the ground to the windows," and places the windows up in the roof, as in the ark (Gen. vi. 16), for one reason, because of the adjoining house, which was probably as high as the temple. Kliefoth, on the other hand, places the windows immediately on the ground floor, and makes the earth of the foundation rise up to the windows (!). As what has been just said had respect to the thresholds, so what follows with הַמִּזְבֵּחַ is supplementary to the second thing

mentioned, the windows; beginning with this, that even the ground up to them, this distance, was a measured distance (ver. 17), which had not yet been said, after which the more intelligible expression: מִכְסוֹת (particip. Pual of פָּסַח), illustrates the above-mentioned הַמִּזְבֵּחַ. Finally,

with respect to the walks which ran along the doors, and the wall rounding off the whole, Ver. 17 accordingly adds, that each and all was according to measure; the space above the door (collective), even into the inner house,—the temple in its entirety is spoken of as to its principal parts,—and outside, and the whole wall round about within and without were so. [HENGST.: "a house worthy of the God who has wisely arranged all things in His creation (Ps. civ. 24), and left nothing to caprice and chance."]

The expression: made, in Ver. 18, which is resumed in ver. 19, refers to sculpture or carved work; but comp. Lange on Kings, p. 67. On the cherubim, see the same work, p. 66, and in this Commentary on ch. i. 4-14, and Doct. Reflec. 10 on ch. ix.; on the palms, see on ch. xl. 16. HENGST.: "There are the carved works in the temple, the destruction of which by the Chaldeans is lamented in Ps. lxxiv. 6; and now they are there again." Comp. as to the significance of the grouping, Lange on Kings, p. 74 sq. Hengst. brings out the reference that the house is dedi-

cated to the Lord of the whole terrestrial creation.—The arrangement was that a cherub and a palm, and again a cherub, always followed in order.—It is further observed, in distinction from chap. i., that the cherub had two faces, as expositors generally say, because only two could be visible, inasmuch as figures were treated of which could present only one side. On this Bähr observes: "But certainly the wings of the eagle and the feet of the bullock were not wanting." Two, however, is specially the number of creation (heaven and earth), of the creaturely contrast, which therefore everything made will have in itself, harmonized here by the palm as the third between cherub and cherub into the number of the divine life.—Ver. 19. The two faces were that of man and of the lion, which most aptly represents the wild animal named by way of eminence חֵיהָ (לֵוִי). The cherub turned the one face to

the palm on this side, and the other to the palm on that, whereby the union of the two with the palm to form three was made very manifest.—Ver. 20 illustrates what ver. 19 intends by: on the whole house round and round; that it was from the ground or floor to the wall-work above the door, that is, to the roof, and this on the temple within to which the door led, of which, therefore, mention is made.—וְקִירֵי, local accusative or concluding formula.

But with Ver. 21 comes an additional supplement in relation to the door-post work on the temple, namely, that each pair of door-posts had the significant square form already met with in Solomon's temple, and first fully carried out in Ezekiel (see Lange on Kings, p. 73). In this way the revelation of Jehovah, the God of the world, in the world, in its cosmic relations, comes into prominence; KLIEF.: the number four is "the signature of the coming universality;" it will extend itself into all the world, and to it they shall enter in from all the world. (According to Klief. מִזְבֵּחַ is not *stat. constr.*, but an unusual form for

מִזְבֵּחַ, רִבְעָה, an adjective, literally: "post of the square." Keil remarks on the breviloquence.)—The sanctuary (הַמִּקְדָּשׁ) is the most holy place (ver.

23). The front, which it presented to the priest-prophet treading the holy place, had the view as the view just described, that is, the quadriform view of the door-posts. [HENGST.: "at the front was," etc., since the new view is compared with a former one which the prophet himself had had (ch. xliii. 3). KLIEF.: "And the superficies of the whole sanctuary was likewise square." The Targum and Rashi suppose a reference to the vision by the Chebar.]

Ver. 22 describes with similar brevity of diction the wooden altar of incense, in distinction from the brazen altar of burnt-offerings. The abrupt יָיִן forms also a contrast to the coating of gold in Solomon's temple ("just as there is a deep silence throughout in Ezekiel concerning gold, which plays so great a part in Solomon's temple," HENGST.). While observing that, "in the case of the floor also and the walls mention is made only of the wooden boarding," Hengst. refers to the "troublesome times in which temple and city should be built again," and compares Dan. ix. 25; Zech. iv. 10 (comp. Doct. Reflec. 8).—The height and

length (which, considering its square form, gives at the same time its breadth)—not given in the case of Solomon's altar—may, however, be here borrowed from it (HENGST.). Keil includes in its corners the four horns found on Solomon's altar. But in what follows: **and its length**, etc., he sees in אֶרְצוֹ a mistake for אֶרְצוֹ, "its pedestal;" while

Hengst. can find in it only the top of the altar. But why should we not suppose it to say plainly, because it came in the way here, that the altar in all its length and round and round was wood? Ezekiel says nothing of the candlestick, and the table for the shew-bread, and indeed nothing of a furnishing of the most holy place. Keil therefore interprets the explanation: **this is the table**, etc., from the Pentateuch designation of the offerings "as the bread of God." HENGST.: "because that which is set upon this altar—the incense denoting the prayers of the saints (Ps. cxli. 2; Rev. v. 8, viii. 3)—is regarded as a spiritual food which the people present to their Heavenly King. The altar appears as the table of the Lord also in ch. xlv. 16; the offering as food of God in Mal. i. 7. The loaves laid on the table of shew-bread denoted good works;" to which Hengst. compares Matt. xxi. 18 sq., the fruit of the fig-tree, that is, of the Jewish people, after which Jesus hungered. Compare also Bähr's (*der Salom. Tempel*, p. 185 sq.) objections to the view of Hengstenberg and Keil. After all, the express declaration: **This is the table** *that*, etc., has in it something surprising, which is rather strengthened than explained by ch. xlv. 16. Böttcher thinks that "the altar-table was meant to combine in one the old table of shew-bread and the altar of incense" (see Doct. Reflec. 8). For the rest, the expression: **before Jehovah**, is explained from the place where the altar of incense stood, immediately before the ark of the covenant, which was separated from it by the veil of the most holy place.

In Ver. 23 supplementary mention is made of

two doors (1 Kings vi. 32, 33), to be explained, without doubt, by the altar of incense standing at the separating point of the two divisions of the temple, that is, one door belonging to the holy place, and one to the most holy place, both which—Ver. 24—had two leaves each. These two-leaved doors are, however, still more closely described by the following phrase: **two turning leaves**, so that each leaf had two parts which could be opened and shut,—a very suitable arrangement, considering the breadth of these doors. According to Ver. 25, the ornaments on these temple doors are the same as those mentioned in ver. 18 sq.—On the front of the porch (of the temple) without there was a wooden עֵבֶר. GESEN.: probably a

threshold which formed a kind of pediment as stepping-place to a colonnade or temple. How is that to be conceived of? It was evidently made of wood. A threshold-like approach, a person!—As the beholder's look returns again and again to the ample materials presented to it, something additional is always to be observed. Thus Ver. 26: **closed windows** and **simple palms** on the two shoulders, that is, side-walls, right and left. Either not mentioned hitherto, or at least now more exactly.—The brief concluding clause: וְהָעֵבֶר

וְהָעֵבֶר, probably simply intimates, that as there were closed windows and palms on the two sides of the porch, so there were windows of the kind on the side chambers, and palms on the wooden pediments. KLIEF.: On the side buildings (?) of the porch and of the side stories were windows and palms, and so also the עֵבֶר. Hengst. thinks that the words: "and the steps" [pediments] (= "and besides, the steps also are to be noticed in the porch," ver. 25), "place the extreme end to the east over against the extreme end to the west of the gizrah, with which the section began in ver. 15."

CHAPTER XLII.

- 1 And he led me forth to the outer court, the way northwards, and brought me to the chamber [that is, *what there was of chambers*] which is over against the gizrah, and [in fact] which is over against the building, toward the north.
- 2 Before the length [in front of the length] of a hundred cubits, the opening toward
- 3 the north, and the breadth fifty cubits. Over against the twenty of the inner court, and over against the pavement of the outer court; gallery [was] before
- 4 gallery in the third (that is, galleries). And before the chambers was a walk ten cubits broad, to the inner [court] way of one cubit, and their openings to
- 5 the north. And the upper chambers were shortened, for the galleries consume [take away] from them, from the [the space of the] lower and also from the
- 6 [the space of the] middle as respects the building. For they were three-storied and had no pillars as the pillars of the courts: therefore [space was] taken
- 7 away from the lowest and the middle, from the ground. And a dividing-wall which is outside, close by the chambers, toward the outer court, in front
- 8 of the chambers, its length was fifty cubits. For the length of the chambers which are to the outer court was fifty cubits; and [yet] 10, before the temple
- 9 a hundred cubits. And from under it [the dividing-wall] were these chambers:
- 10 the entrance was on the east in coming to them from the outer court. In the breadth of the dividing-wall of the court, toward the east, fronting the gizrah,
- 11 and fronting the building, were chambers. And a way before them; as the look

of the chambers which were towards the north, as their length so their breadth
 12 and all their outgoings, and as their arrangements, and as their openings. So
 also the openings of the chambers which were toward the south, an opening
 was at the head of the way, the way in face of the dividing-wall turned to it
 toward the east in coming [thence] to them [or: eastwards when one came to them (the
 13 chambers)]. And he said to me, The chambers of the north, the chambers of
 the south, which are in front of the gizrah, these are chambers of holi-
 ness, where the priests who approach Jehovah shall eat the most holy things;
 there shall they set down the most holy things, and [that] the meat-offe-
 14 ing, and the sin-offering, and the guilt-offering, for the place is holy. The
 priests when entering shall not go out of the holy place to the outer court,
 and [but] there they shall lay down their garments wherein they shall minister;
 for they are holiness; they shall put on other garments, and [-o] approach to
 15 that which [belonged] to the people. And he finished the measures of the inner
 house, and led me out the way of the gate whose face is toward the east, and
 16 measured it [the house] round and round. He measured the east side on [-o]
 the measuring-rod five hundred [cubits?] rods [measured by rods] on the measuring-
 17 rod around. He measured the north side, "five hundred" in rods with the
 18 measuring-rod. He measured the south side, "five hundred" in rods with the
 19 measuring-rod. He turned to the west side; he measured "five hundred" in
 20 rods with the measuring-rod. Toward the four winds measured he it; a wall
 was to it round and round, the length "five hundred," and the breadth "five
 hundred," to separate between the holy and the profane.

Ver. 1. Sept.: . . . κατὰ ἀνατολάς κατὰναντι τ. πυλῶς τ. πρὸς βορρᾶν κ. ἐσχηματίσθη με κ. ἰδοὺ ἐξῆλθαι δευκαπέντε, ἰσχυρὸν
 τοῦ ἀπαιλοῦν κ. ἰσχυρὸν τοῦ διερχόμενου πρὸς βορρᾶν. Vulg.: . . . et contra orientem vergentem ad "quiescentem."

Ver. 2. . . ἵκανον μήκος πρὸς βορρᾶν— Vulg.: . . . in facie . . . corit aequalis et latitudinis

Ver. 3. διατεταγμέναις ἐν τρισὶν αἱ πυλῶς τ. αἰλῶς τ. ἱερωτέραι, κ. ἐν τρισὶν τα σιριστοὶ τ. αἰλῶς τ. ἱερωτέραι
 ἰσχυρῶνται, ἀντιστοιχοῦναι στοι τρισίν. Vulg.: . . . ubi erat porticus juncta porticus triplici.

Ver. 4. . . ἵτοι σχυρὸς ἵκανον τοῦ μήκος, κ. τα— Vulg.: . . . ad interiora respiciens via cubiti unius. Et . . . (B)
 ubi erant . . . humiliora, quia supportabant porticus, quae ex illis eminebant de inferioribus et de mediis aedificiis. (Another
 reading: [יְהוָה] fem.)

Ver. 5. κ. αἱ σιριστοὶ αἱ ἱερωτέραι ὡσανύον· ἐπὶ ἐξῆλθον το σιριστοὶ ἐξ αὐτῶν, ἐκ τοῦ ἵκανοῦ σιριστοὶ, κ. το ἱερωτέραι
 αὐτῶν σιριστοὶ κ. διαστήματα, κ. αὐτῶν στοι.

Ver. 6. διότι . . . στυλοὶ τῶν ἱερωτέρων δια ταῦτα ἐξῆλθον τῶν . . . ἀπὸ τ. γῆς. Vulg.: . . . Tristitia . . . propter
 eminebant de . . . u terra cubitis quinquaginta.

Ver. 7. Κ. φῶς ἱερωτῶν, ἐν τρισὶν κ. αἱ ἐξῆλθον . . . τῆς ἱερωτέρας αἱ βλίσσανται ἀπὸ τῆς τ. ἐξῆλθον τῶν πρὸς βορρᾶν— Vulg.
 Et peribolus exterior ascendunt—

Ver. 8. . . τῶν βλίσσανται εἰς τ. αἶλῶν . . . κ. αὐτῶν ἵτοι ἀντιστοιχοῦναι ταῦταις, το σῶν—

Ver. 9. Sept.: κ. αἱ θυραὶ τ. ἐξῆλθον τῶν τῶν ἀνατολάς . . . δι' αὐτῶν— Vulg.: Et erat subter pass
 phylacia hanc introitus ab oriente ingredientium in ea— (Qeri: מִן הַיָּמִין הַיְּמִינִי and מִן הַיָּמִין).

Ver. 10. κατὰ το φῶς τοῦ ἐν ἄρχῃ τοῦ σιριστοῦ κ. τα πρὸς ἵτοι κατὰ προσῶπον τοῦ διερχόμενου κ. αἱ ἐξῆλθον—

Ver. 11. κ. ὁ σιριστοὶ κατὰ προσῶπον αὐτῶν, κατὰ τα μετὰ τ. ἐξῆλθον . . . κ. κατὰ πᾶσαν τῆς ἱερωτέρας αὐτῶν κ.
 κατὰ τα φῶς αὐτῶν κ. κατὰ τα θυρῶν αὐτῶν. Vulg.: . . . et omnia introitus eorum et similitudines et omnia eorum.

Ver. 12 τῶν ἐξῆλθον . . . κ. κατὰ τα θυρῶν αὐτῶν ἀπ' ἄρχῃ τοῦ σιριστοῦ ὡς ἵτοι φῶς διαστημάτων πάλαν, κ. πρὶ
 ἀνατολάς τοῦ ἱερωτέρου δι' αὐτῶν Vulg.: Secundum . . . quae via erat ante vestibulum separatum per viam orientalem
 ingredientibus.

Ver. 13. . . κατὰ προσῶπον τῶν διαστημάτων, . . . αἱ ἐξῆλθον τοῦ ἵκανον . . . αἱ οἱ βαλίσσανται— Vulg.: . . . ante aedifi-
 cium separatum . . . per phylacia sancta . . . ad dominum in sancta consectorum.

Ver. 14. Οὗς ἐξῆλθονται ἵτοι παρὶς τοῦ ἵκανον κ. οὗς ἐξῆλθονται . . . ὡς διαστημάτων ἵτοι ὡς αἱ προσῶπον κ. πρὶ
 ἀνατολάς τοῦ στυλοῦ αὐτῶν . . . ἐν αὐτῶν, διότι ἵτοι ἵτοι . . . ὡς ἀνατολάς τοῦ λαοῦ. (Another reading: [בְּנֵי], κατ.
 Qeri: מִן הַיָּמִין).

Ver. 15. . . συντελεσθῇ ἡ διαμετρησις . . . ἵκανον . . . διαμετρησις τοῦ ἵκανον κ. αὐτῶν . . . ἐν ἵκανον.

Ver. 16. Κ. ἵτοι κατὰ ἵτοι τ. πυλῶς τ. βλίσσανται πρὶ ἀνατολάς κ. διαμετρησις πνταπλοῦς ἐν τ. πάλαν τ. ἵτοι
 Vulg.: . . . contra ventum . . . calamo mēnunt— (many codd. and all translations read ΠΥΛΩΝ) in stead of
 ΠΥΛΩΝ.)

Ver. 17. Κ. ἵτοι πρὶ πρὸς . . . κ. διαμετρησις τοῦ κατὰ προσῶπον τοῦ βορρᾶ σχυρὸς πνταπλοῦς ἐν τ. πάλαν—

Ver. 18. Κ. ἵτοι πρὶ πρὸς θαλάσσης κ. διαμετρησις τοῦ κατὰ προσῶπον τ. θαλάσσης, πνταπλοῦς. Vulg.: . . . quinquaginta
 calamos . . . per circuitum.

Ver. 19. Κ. ἵτοι πρὶ πρὸς κ. διμε κατὰ προσῶπον τ. ἵτοι, πνταπλοῦς ἐν— Vulg.: Et ad ventum occidentalem.

Ver. 20. εἰς τα τῶν μαρτῶν μετὰ τοῦ αὐτῶν μετῶν. Κ. διαμετρησις αὐτῶν κ. πνταπλοῦς αὐτῶν πάλαν, πνταπλοῦς αὐτῶν ἀνατολάς
 πνταπλοῦς αὐτῶν ἐν τῶν, τοῦ διαμετρησις ἀπὸ μετῶν τοῦ ἵκανον κ. ἀπὸ μετῶν τοῦ πνταπλοῦς αὐτῶν ἐν τῶν
 Vulg.: . . . pncipis eis pncipis ejus undique . . . cubitorum . . . cubitorum, discedentem inter—

EXEGETICAL REMARKS.

Vers. 1-14. *The Chambers of Holiness.*

The leading forth of Ver. 1 is easy to be understood, both from ch. xli. and from the outer court, where the structure of cells for the priests about to be described is situated, for הַלְקָחָהּ suggests to us such a structure. Comp. moreover, ch. xl. 17 sq. and xl. 44 sq. The outer court here harmonizes with the first passage, while its purpose does not; the one there was designed for the people. It would harmonize with the second passage that there too the purpose was for the priests; on the other hand, the inner court does not harmonize.—That it is added: and brought me, etc., is quite in the copious style of Ezekiel, as the immediately following will likewise show. The general statement: the way northwards, is made more precise by the closer fixing of the locality, in which the expression: over against the gizrah, repeats itself in: over against the building (situated there, ch. xli. 12 sq.), just as the northern direction mentioned in the outset does by: towards the north. Hengst. expresses the opinion that, considering the object of the gizrah-building, an adjacent building on either side withdrawing it from view was very appropriate, and that the description is designed to point to that.—In Ver. 2, מִלְּפָנֶיךָ can hardly (as HENGST.)

mean: "before the length" (determined for the gizrah from east to west), for the repeated לְ is merely a continuation. It was the front-length of the cell building to which Ezekiel sees himself brought, as also the opening toward the north shows that the doors of the building opened northwards.—The hundred cubits of length agree with ch. xli. 18, so that both buildings simply cover each other as to length; whereas the sacrificial kitchens (ch. xli. 19) embarrass Keil, who needs for them still forty cubits of length westwards behind the cell building; while Hengstenberg claims for them no separate building, but, as is usually the case with kitchens, places them below in the cell building. According to Keil, the cell building would stretch along still before the temple.—By the description in Ver. 3: over against the twenty, etc., the breadth of fifty cubits is put in relation to the twenty cubits' breadth of free space belonging to the inner court (ch. xli. 10), and at the same time more closely stated to be in a southern direction towards the temple (HENGST.: eastward), as the following: over against the pavement (ch. xl. 17), on its part points out clearly the northern direction; or a reference to what is farthest out, the outer court, is added to the reference made by the first לְ to what is inmost.—By the statement that

gallery ran before gallery in the third, Hengst. understands: that one looked down from the walk before the chambers of the third story to another walk that was before the chambers of the second story (?). KEIL: one gallery in front of the other or towards it (?). Kliefoth takes לְ = עַל ("on,"

"over"), but what would מִלְּפָנֶיךָ mean? Also, מִלְּפָנֶיךָ does not mean, as he supposes with

Böttcher: "into the threefold." As ch. xli. 10 can refer only to our verse, we shall in the case of

מִלְּפָנֶיךָ have to think of the first-mentioned galleries of the gizrah house, ch. xli. 15 sq.; and this so much the more as the description of the cell structure was determined immediately (ver. 1) after this building. Thus the galleries of the two buildings ran front to front; and this is said only of the third, namely, the two third galleries, for the first mention of the middle ones is in ver. 5; the highest also caught the eye first, and with them at the same time the height of the building could be given as of three stories.

The walk—Ver. 4—before the chambers, which was ten cubits broad, can only be supposed as extending from west to east before the northern long side of the building. To the inner court (ch. viii. 8, 16, x. 3) was a way of one cubit in breadth; this denotes the narrow approach to the inner court, on which the wider passage round the east wall of the building abutted; and according to this account, returning to the walk, it is said of the doors of the chambers or of the galleries, that they opened on the passage to the north. Hengstenberg makes the walk to be the "approach to the chambers," from which one had access to the interior of the chambers, and this interior to be "one cubit from the street, which was the thickness of the walls" (!). Keil, who can extract no suitable sense from the text, reads with the Sept.: מִלְּפָנֶיךָ, thus making a

way of a hundred cubits long lead through the north gate into the inner court (!).—Ver. 5 harmonizes the galleries with the chambers, speaking first of the upper as ver. 3 had spoken of the third galleries. These chambers are said to be shortened, and indeed they were the narrowest; and therefore it is remarked of them alone in the first place, for (the details will become clear in ver. 6) the galleries took away from their breadth (יִזְכְּלוּ only here, instead of יִזְכְּלוּ).

They were shorter, it is said, than the lower above all, but also than the middle. So Keil understands the second and third כִּן in a comparative sense. If it is to be taken as the first, that in כִּן, then that one must be understood

of the chambers in general, and the more exact definition must be given with the two following כִּן, as Hengstenberg says: "in the case of the

middle ones, the half of the space which in relation to the lower was cut off by the galleries from the upper." He makes כִּן to be "build-

ing space—space which otherwise might have been built upon." The mode of expression indicates that the prophet means to say: the structure, which had lower, middle, and upper chambers (for they were three-storied, ver. 6), was shortened in the upper chambers, since the galleries there in particular occupied part of the breadth which the under chambers had entire, and which even the middle chambers had; the reason is, they had no pillars to support the upper galleries to the three stories of chambers, and so the upper chambers were necessarily contracted, and consequently had to lose in breadth, since the galleries which ran along the outer walls had

to seek support in rests which were taken from the chambers. The explanatory expression: *from the ground*, throws light upon the *בָּנֵן* of the

previous verse; hence the building there comes into consideration as to the ground-space which it could afford on its lower floor for the under and the middle chambers, which thus, especially the first, were broader than the upper, although self-evidently the middle chambers too must have been shortened by their gallery in comparison with the under. As the building became higher, the chambers became shorter.—We have to notice the reference to the pillars of the courts, of which nothing has been said hitherto, and we shall have to suppose them where they are wanting here, namely, in ch. xl. 17 sq. and 44 sq. The chambers there, too, may have had stories.—The whole description of the galleries, and the way in which this description is kept in connection with the building on the *gizrah*, is hardly intended merely to make plain the possibility of access to the chambers of the second and third stories, but is designed to give us the impression, that from the galleries, so easily accessible from the chambers, an equally prompt supervision over this hinder and interior part of the environs of the sanctuary was made possible, as by the guardrooms in the case of the gates; if the chambers here correspond to these guardrooms, then the galleries here correspond to the barriers there.

Ver. 7. *נֶרֶךְ*, that which “fences off,” is a dividing-wall, a boundary-fence, which is measured fifty cubits long, and consequently is to be sought for opposite the breadth of the building and on the east side, where the narrow way (ver. 4) led to the inner court, in distinction from which the further description will have respect to the outer court. In the first place, however, it is said to be outside, for if this wall ran along the chambers, its position is made plainer by the phrase: *towards the outer court* (where *הָרֶךְ* may remind us of *הָרֶךְ*, ver. 4); as also: *in front of the*

chambers, illustrates still better the phrase: *close by* (running equally with) *the chambers*. If this wall concealed the narrow access to the inner court, still more so did it the under chambers on the east towards the outer court, and what had to be performed in these chambers, for—Ver. 8—the length of the wall corresponded to the length of the chambers which are to the outer court, that is, which here come into consideration for this court, as the eye fell on them in looking from the east. The proper length of a hundred cubits on the north side—before the temple, because the temple rose behind in its length as point of view and boundary—is very perceptibly distinguished by *וְהָיָה* from the above-mentioned so-

called length (the breadth of fifty cubits). The reason why there is no mention of a dividing-wall in the case of the chambers of this northern long side perhaps is, that their windows and galleries (comp. on ver. 8) lay towards the *gizrah*, and only the doors opened towards the north (ver. 4). Ver. 9. So the east side chambers rose up from under the dividing-wall, which concealed them only below, but did not cover them so as to cut off the light from them.—The observation regarding the entrance, that it was on the east, which

is still further described by: *in coming to them from the outer court*, may indeed be understood in distinction from the narrow way which led along there to the inner court (vera. 7, 4), but is rather to be taken as a corroboration, that whereas people for the most part got at these chambers from the east, a fence was requisite on this side also of the outer court. Hengstenberg converts the

הַפֶּתַח, sufficiently intelligible by the clause: *in coming, etc.*, into a door which the “fence-wall” must have had.

Ver. 10 makes the transition to a parallel building on the other side, by first repeating the last described, in such a manner, however, that no misunderstanding is possible; hence *breadth* is said, and not “length,” as in ver. 7. The chambers were in the breadth of the dividing-wall, for they were situated in this breadth. The court to this wall is the just now mentioned (ver. 9) outer court, and the expression: *toward the east*, likewise borrowed from ver. 9, is a closer description of the position of the dividing-wall and consequently of the chambers, so that *הַפֶּתַח*

is not to be changed into *הָרֶךְ*, which defini-

tion comes afterward in ver. 12. The description: *fronting the gizrah*, and (as ver. 1): *fronting the building* (upon it), which occupied the whole length, signifies exactly the same as: “in front of the length of a hundred cubits,” in ver. 2; hence the chambers were concealed on this side also by the *gizrah* building. That which in ver. 4 is called *מִחְלָה*, is in ver. 11 by way of variety called *דֶּרֶךְ*, but any misunderstanding is guarded

against by the observation: *as the look, etc.* (that the chambers had the same look as those toward the north). The comprehensive: *as the look, etc.*, said on the occasion of mentioning the way, is specialized by what follows. We would express it thus: As in relation to their length, so in relation to their breadth and in relation to all their, etc. The arrangements are what concerns the way and manner of the whole, and the particulars. Finally, the openings, although already comprehended in the outgoings, are, on account of an appendage to be immediately given to the north chambers, once more specially mentioned.

—Ver. 12, in the first place, shows that the chambers spoken of are to be conceived of as toward the south, in the same way as their patterns were “toward the north” (ver. 11); it then proceeds to mention “a door-opening,” which, while only supposed in vers. 4, 7, is now described in detail. Leading into the inner court, it was situated where the way began, or had its head at the wall of the court; hence it was constructed in this wall, wherefore it is added that the way proceeded *בְּפָנָי*, in face of the dividing-

wall, that is, so that this wall had it as it were before its eyes. *הָרֶךְ* is perhaps so often repeated

because the narrower walk in question (ver. 4) is distinguished as *הָרֶךְ* from the longer and broader

“walks.” *הַדֶּרֶךְ* is collective, because said at

the same time for the north side. *הַיְנִיָּה* occurs only here; it is derived from *הָנָה*, which Meier

interprets by: "to bend off," "to bend," "to incline," translating the adjective here: "bending," "turning," or "stretching" towards, which would be quite suitable to בָּתָּן, but would still

more vividly express the thought: the dividing-wall inclined itself to the way passing before its eyes. Gesenius, taking for guide the rabbinical הָנָן, which means: "noble," "graceful," but also:

"insignificant," renders הָנָן by: "convenient,"

"suitable," which Keil transforms into this, that it denotes the wall corresponding to the cells, and running the same distance with them before the east narrow side of the building. In the remainder, similar to ver. 9.—The interpretation given of ver. 10 sq., almost the same as that of Keil, supposes only two cell buildings, whereas Kliefoth and Hengstenberg reckon three, adding an eastern "priests' court." Keil places the building here "at or on the broad-side (!) of the court-wall over against the separate place."

In Ver. 13 (as ch. xl. 45 sq.) his guide tells the prophet the purpose for which the north and south chambers were intended (only these two kinds of chambers are mentioned, completely refuting the idea of more than two buildings of the kind)—Which are in front, etc., since they ran along in front of the long side (hence also simply *gishrah*) of the off-place.—הָנָן, not *abstr. pro*

concr., but as throughout, holiness, corresponding to the holiness of Jehovah, which is no single divine attribute (comp. ch. xx. 39 sq., and on ch. xxxvi. p. 343, etc.), but the expression of the entire relation of God to Israel (BÄHR, *der Salom. Tempel*, p. 56 sq.). This relation is once more strongly pronounced in קָדֵשׁ הַקִּדְשִׁים, by which

are designated the priests' portions of the offerings, that is, of the offerings named (meat-offering, sin-offering, and guilt-offering), which had to be eaten by the priests alone, to the exclusion of their families (Lev. ii. 3, 10, vi. 9 sq., 19 sq., vii. 6, x. 12); hence the detailed account of their status (HENGST.: "who are near the Lord") and official character. In the case of the heave-offering or wave-offering, the priests' portion was partaken of even by the female members of the priests' families (Lev. x. 14). Comp. BÄHR, *Symb. des Mos. Kultus*; KURTZ, *Der Alttestamentliche Opferkultus*. On the distinction between "eating" and "setting down" Keil says: "Because neither the meal mingled with oil of the meat-offering, nor the flesh of the sin and guilt-offerings, could be eaten by the priests immediately after the presentation of the offering, but first the one had to be baked and the other cooked, they were, until this preparation, allowed to be set aside, but not in any place one pleased."—The different designation: קָדֵשׁ הַמִּקְדָּשׁ, by which

shows the distinction from the previous קָדֵשׁ.—

Ver. 14 still adds, with similar emphasizing of the priests, that after performing their functions (בְּבָאִם, as the context shows, is not: when they come to the service) in the holy place, that is, the inner room, they are not to repair without ceremony to the outer court (as Keil supposes, had they "been obliged to pass out through the inner gate in order to get to the sacred cells"), but—and

for this the door, ver. 12, is excellently adapted—the official garments in which they (שָׂרֵת, "to

order well," "to administer," in the Piel of respectful services before kings and princes, especially of service before Jehovah) performed the sacred service are to be put aside, laid down in the chambers mentioned, and exchanged for common garments.—הָנָן, namely: the priestly garments.—In יִקְרְבוּ we are instinctively reminded

of אֶל-אֲשֶׁר לָעֵם.—אֶל-הַחֲצִיטָה, that the people come into consideration there. Not until the service of God is completed are the priests allowed to come into converse with them.

Vers. 15-20.—The Circumference of the whole.

Ver. 15. What was begun in ch. xl. 3 sq. was now finished. The antithesis of the measures of the inner house is: and he measured it round and round. The prophet therefore is led out,—יָצָא הַיָּמִינִי, which may mean the way to the gate, but also the way through it. The return to the east gate (comp. ch. xl. 6) depicts to us Ezekiel's re-entrance into the outer court; and thus the expression: round and round, will the more readily point to the wall (ch. xl. 5) from which he then (hence now from the opposite direction) came to the east gate. The inner house comprehends the whole interior up to the wall, of which it is said, ch. xl. 5, that it was מִחוּץ לְבֵית סָבִיב

סָבִיב. Keil disputes, without due grounds, the reference of the suffix in וּמִדָּרֶךְ to הַבַּיִת, although

we must concede to him that some indefiniteness may adhere to the suffix; at all events, round and round is not the wall as wall, which would have also its inner side, but as that which surrounded the house from without, and denoted the outside in reference to the house, so that we are pointed to the outside of the wall-girt sanctuary. Meanwhile, however, if nothing more definite follows, this only says that, after finishing all the measurements in the interior, a total measurement of the whole was taken outside on the circumference of the sanctuary.

Ver. 16. The measuring begins with the east gate; and hence on the east, רֹחַ, in the signification it has in the common expression: to the four winds, meaning the four directions whence the wind principally comes, is here said of the east side, as in the following of the north, south, and west sides.—Hengst. takes אַמּוֹת as a blend-

ing of אַמּוֹת and מַאֲוֹת, and translates: "five hundred cubits, measured in rods with the measuring-rod." That הַמִּשְׁאָמּוֹת cannot mean "five hundred" is clear, but what is the meaning of "five cubits"? Hence the Qeri: מַאֲוֹת. Then,

however, we get by what follows: "five hundred rods," or we must say with Hengst. that by rods on the measuring-rod around, is intended to be observed that the measure would be

obtained by measuring not in cubits, but in rods, with the measuring-rod described at the commencement. At all events, ch. xl. 5 favours this view, as also the square of five hundred cubits for the whole of the sanctuary, already, on ch. xl. 27, observed to be correct, has to be harmonized with the detailed statements. The blending, too, of "a hundred" and "cubits" would agree well with the brevity of similar statements; only, such brevity and obscurity in the case of a summing up, a general survey of the spatial relations of the sanctuary, as Hengst. supposes, is difficult to conceive and hard to accept. On the other hand, the abbreviation: **five hundred** (thus read with the Qeri), measured by rods, is easy of acceptance, when it is so very clear, not only from the definition of the "rod" given in ch. xl. 5, but from a presupposed after-reckoning of all the statements of measuring hitherto coming into consideration, that only cubits can be meant; even in ver. 20, where otherwise it might be expected, all mention of rods is omitted. Ewald, too, and Böttcher and Hitzig have decided in favour of cubits. That Ezekiel "gives elsewhere all the greater measures in cubits and not in rods," as Hengst. insists on, has, however, no significance when the prophet had to refer to a wider space, a space separating the sanctuary from the rest of the land, a space independent of all that had gone before, and which therefore might have been measured by rods, as Klief. and Keil hold. Comp. however, ch. xiv. 2.—Ver. 17. **Five hundred**, and the same in Ver. 18 and Ver. 19, merely the number; and this Hengst. explains by saying that, in the case of the other sides, the mere number suffices, so that the number given is self-evidently of cubits, according to ver. 16.—Is the question decided in Ver. 20? But **toward the four winds**, that is, in the direction of the four cardinal points (it is said קִבְּב in ver. 19, by which, however, at

the same time, may be indicated the going round and round), is a mere *résumé* of what has been described singly in vers. 16-19. Accordingly, the suffix also in מִדְּרֵי is to be understood exactly as

in ver. 15, that is, as referring to the house.—What now is to be understood by the wall which was to the house (לָהּ)? It is called חֹמֶה, as in ch. xl. 5, and, exactly as there, it is said that it was קִבְּב קִבְּב. It is not, indeed, said, as

Hengst. expresses himself: "he measured it, namely, the wall, round about;" but the observation here, that the house had a wall, gives no further information than that the measuring will have had respect to this compass of the house! Keil, indeed, refuses to understand the קִבְּב in

vers. 16 and 17 of a square five hundred rods in length and breadth on these two sides, yet he gets in ver. 20 a space which measured five hundred rods towards each of the cardinal points, that is, a surrounding wall five hundred rods in length on each side; in whole, an area of two hundred and fifty thousand square rods, while the temple, with its courts, claims only two hundred and fifty thousand square cubits. Hengstenberg, at the mention of this in fact so much more considerable space than that of the sanctuary, but neither further defined nor filled up, is reminded

of the Hungarian who, looking at a bare expanse, said: "Nothing but space," and finds a mere vacuum on each of the four sides "intolerable." But when he finds nothing corresponding in Solomon's temple, the form of which, however, is perpetually before the prophet's eyes, and in reply to what he otherwise expresses regarding the "enormous extent" of "useless space," Kliefoth, in giving the purpose intended: to *separate*, etc., says: "In the case of the tabernacle and Solomon's temple the outer court served for this purpose, whereas, in the case of Ezekiel's temple, the outer court also still belongs to the sanctuary, and is itself holy; and the purpose of separating the sanctuary from the common ground must be effected by this surrounding space, which, in this respect, takes the place in regard to Ezekiel's temple which the outer court took in the case of that of Solomon." Keil disputes the latter statement, and says that "the tabernacle had no outer court, and in Solomon's temple the outer court already formed a part of the sanctuary." He continues: "Only in the case of the latter temple, the outer court bordered immediately on the common soil of the city and of the land, so that the pollution of the land produced by the sin of the people could press without obstacle even into the sacred space of the courts. To this a limit shall be set in the sanctuary of the future, by this environing space set apart for separating the holy from the profane." That the extent of the temple, with its courts, is not rendered insignificant by the twenty-five times' greater size of the space in question, Keil proves from the circumstance that it "is not covered with buildings," and hence comes into consideration merely as so significant a separation from the profane, by which "strongly marked separation peculiar to Ezekiel's temple," the "inviolable holiness of this sanctuary" is, on the contrary, illustrated in an enhanced measure. That the surface of Mount Moriah affords no room for this is certainly no proof against the above-mentioned view of Keil and Kliefoth, for ch. xl. 2 speaks only of a very high mountain.

[Throughout vers. 16-20 Dr. Fairbairn abides by the rendering of the English version: "rods" or "rods," not "cubits," and adds: "We regard the immense extent of the sacred area as a symbol of the vast enlargement that was to be given to the kingdom of God in the times of Messiah. It was immeasurably to surpass the old in the extent of its territory, and in the number of its adherents, as well as in the purity of its worship. The wall that surrounded the sacred buildings is expressly said, in ver. 20, to have been for separating between the holy and profane; not, therefore, as in Rev. xxi. 12, and very common elsewhere, for defence and safety; as, indeed, its comparative want of elevation might seem to render it unfit for such a purpose. But its square form, and the square appearance of the entire buildings (as in John's city, Rev. xxi. 16), betokened the strength and solidity of the whole, along with a vast increase in extent and number. A perfect cube, it was the emblem of a kingdom that could not be shaken or removed. And thus every way it exhibited, to the eye of faith, the true ideal of that pure and glorious temple, which, resting on the foundation of the Eternal Son, and girt round by all the perfections of Godhead, shall shine forth the best and noblest workmanship of Heaven."—FAIRBAIRN'S *Ezekiel*, p. 470.—W. F.]

CHAPTER XLIII.

- 1, 2 And he led me to the gate, the gate that looks toward the east: And, behold, the glory of the God of Israel came from the east, and its [his] voice
 3 was as the voice of many waters, and the earth shone with His glory. And as the appearance [was] the appearance which I saw, as the appearance which I saw when I came to destroy the city, and [there were] sights like the appearance which I saw by the river Chebar; and I fell upon my face. And the glory of Jehovah came to the house by the way of the gate whose face [front] is toward the east. And the Spirit lifted me up, and brought me to the
 6 inner court, and, behold, the glory of Jehovah filled the house. And I heard one speaking to me from the house, and a man was standing beside me.
 7 And He said to me: Son of man, [behold] the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the sons [children] of Israel for ever, and the house of Israel shall no more defile the name of My holiness, they and their kings, by their whoredom and by the corpses of
 8 their kings, their high places; When they gave their threshold beside My threshold and their post beside My post, and [only] the wall [was] between Me and them, and they defiled [so defiled they] the name of My holiness by their abominations which they did, and I consumed them in My anger [breath of
 9 anger]. Now shall they put away their whoredom, and the corpses of their
 10 kings from Me, and I dwell in their midst for ever. Thou, son of man, show to the house of Israel the [this] house, that they may be ashamed because of their iniquities, and they measure [so they measure] the harmony of proportion.
 11 And if they be ashamed because of all that they did, make them know the conformation of the house, and its arrangement, and its out-goings, and its in-comings, and all its forms, and what relates to all its ordinances, and all its forms, and all its precepts [laws]; and write before their eyes, that they may
 12 keep its whole conformation and all its ordinances, and they do them. This is the law [the Torah] of the house; on the head [top] of the mountain all its border round and round is most holy! Behold, this is the law of the house.
 13 And these are the measures of the altar [altar of burnt-offering] in cubits; the cubit a cubit and a hand-breadth, and [indeed] the [a] bosom (the girth) had the cubit, and [i.e.] one cubit broad [thick], and its border at its lip [its edge] round
 14 about was a span, and this is the elevation of the altar; And [namely] from the bosom [at] the ground to the lower rest were two cubits, and a breadth of one cubit; and from the lesser rest to the greater rest, four cubits and a
 15 breadth of one cubit. And the mountain of God four cubits; and from the
 16 hearth of God and upwards were the four horns. And the hearth of God
 17 twelve in length by twelve in breadth, square in all its four sides. And the rest fourteen in length by fourteen in breadth in its four sides, and the border round about it was half a cubit, and its bosom [girth was] a cubit round about,
 18 and its [the altar's] steps toward the east. And He said unto me, Son of man, thus saith the Lord Jehovah: These are the ordinances of the altar on the day when it is made, to cause burnt-offerings to ascend upon it, and to sprinkle
 19 blood upon it. And thou givest to the priests, the Levites, those who are of the seed of Zadok, who draw near to Me,—sentence of the Lord Jehovah,—
 20 to minister to Me, a bullock, a young steer, for a sin-offering. And thou takest of its blood, and givest it upon its [the altar's] four horns, and on the four corners of the rest, and on the border round about, and thou dost cleanse and
 21 expiate it. And thou takest the bullock of the sin-offering, and one burns it
 22 in the assigned [appointed] place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering, and they cleanse the altar as they cleansed with the bullock. When thou hast completed the cleansing, thou shalt offer a bullock, a young steer
 24 without blemish, and a ram of the flock without blemish. And thou offerest

them before Jehovah, and the priests cast salt upon them, and make
 25 them ascend as a burnt-offering [olah] to Jehovah. Seven days shalt thou
 prepare a kid for a sin-offering daily, and they shall prepare a bullock, a
 26 young steer, and a ram of the flock without blemish. Seven days do they
 27 expiate the altar, and purify it, and fill its hand. And they shall have
 completed the [these] days; thus it comes to pass on the eighth day and
 onwards, that the priests shall make upon the altar your burnt-offerings,
 and your peace-offerings; and I receive you graciously,—sentence of the
 Lord Jehovah.

Ver. 2. Sept.: . . . πατα τ. ἰδοι της σιλης τ. βλισιουης προς . . . ρων της παρεμβολης ὡς ρων διπλασιαζοντες τολω
 . . . ὡς φηγος ἀπο τ. δεξης κυριου κυκλοθεν.

Ver. 3. K. ἡ ἱερασις ἡ ἰδοι πατα τ. ἱερασις ἡ ἰδοι δις εἰσπερευσηται του χρυσι τ. σιλης ἡ ἡρασις του ἁμαρτιος εἰ ἰδοι.—
 Vulg.: Et vidit visionem secundum speciem, quam videram quando venit ut disperderet . . . et speciem secundum aspectum
 quem videram— (Another reading: וַיֵּדֶן, i. e. cum venit dominus)

Ver. 4. . . . ingressa est templum—

Ver. 6. K. ἰσταν ἡ ἰδοι φων ἰσ . . . εἰσταν ἰσχυμονος μου,

Ver. 7. . . . Ἐσραμης, ὡς . . . του ἰσχυου του ποδου . . . ἰσ . . . το ἵσχυον μου ἰσ μου του εἰσταν ἰσρ. . . . ἡ ἰ
 τοις φωνις του ἡγουμην ἰσ μου αὐτου, (8.) ἰσ τὸ εἶναι αὐτου το προθυρον μου ἰσ τ. προθυρου αὐτου ἡ τας ὅλας μαζικας
 του φλυου αὐτου, ἡ ἰδοι τ. τοιχου μου ὡς συνιχυμην ἰσ μου ἡ αὐτου, ἡ . . . ἡ ἰσχυρις αὐτου ἰσ θυμου μου ἡ ἰσρ
 Vulg.: . . . vestigiorum pedum meorum, ubi habito . . . et in ruinis regum suorum et in ecclesie, (8.) qui fabricati sunt . . .
 propter quod consumpei eos— (Another reading: וַיִּמְוֶהוּ, in moris corum.)

Ver. 9. . . . τ. φωνις— Vulg.: . . . ruinas regum . . . compor

Ver. 10. Another reading: וְאֵת תְּבִינָהּ—pro תְּבִינָהּ.

Ver. 10. . . . διξεν τὸ . . . ἡ κατασκευὴν ἀπο τῆς ἁμαρτίας . . . ἡ τῆς ἱερασις αὐτου ἡ τῆς διαταξῆς αὐτου (11.) ἡ
 αὐτοι ληφονται της καλσις αὐτου σιρι παντος . . . K. διαγραφης τ. αἰου . . . ἡ τῆς ἱερασις αὐτου ἡ τῆς τ. προθυρου
 αὐτου ἡ παντα τὰ νομματα αὐτου γινωρις αὐτου . . . ἡ φυλασσονται παντα τὰ διακαιματα μου ἡ παντα τ. προθυρου μου—
 Vulg.: . . . ostende . . . templum . . . et metantur fabricam (11.) et erubescant . . . Figuram domus et fabrica . . . et
 omnem descriptionem . . . praecepta . . . cunctumque ordinem . . . ostende eis . . . omnes descriptionem— (Damm in
 nonnullis codd: וְאֵת וְכָל חֻקֵּיהֶם וְאֵת וְכָל צִוְּיֹתָיו, or only וְכָל צִוְּיֹתָיו. In fine versus legitur plur.: וְכָל צִוְּיֹתָיו.)

Ver. 12. K. τὸν διαγραφὴν τ. αἰου ἰσ της παρυφης του ἱου. Παντα τὰ ἱου— Vulg.: . . . domus in iustitiae
 montis.

Ver. 13. . . . Το πολυμυμα βαθος σιχης ἰσ σιχης, ἡ σιχης το εἶρος ἡ γινωρις ἰσ του χιλου αὐτου κυκλοθεν, σιδαμ.
 K. τωτο το ἱου— Vulg.: . . . In sinu eius erat cubitus . . . hanc quoque erat fons altaris.

Ver. 14. Sept.: ἰσ βαθος τ. ἁρχης του πολυμματος . . . προς το ἱερασις το μεγα το ἱερασις . . . ἡ αὐ το
 ἱερασις τ. μικρο ἰσ τ. ἱερασις το μεγα— Vulg.: . . . usque ad crepidinem novissimam . . . a crepidine minore—

Ver. 15. K. το ἁμυλ . . . ἀπο του ἁμυλ . . . τῶν περὶ τὸν σιχης. (Another reading: וְאֵת הַמִּנְיָהּ, montis dei. Syr.:

Adel.—וְאֵת הַמִּנְיָהּ, litteris transpositis.)

Ver. 16. K. το ἁμυλ (eodem codicum varietas).

Ver. 17. K. το ἱερασις . . . το εἶρος τισταμην ἰσ τα τισταμ . . . ἡ το γινωρις αὐτου κυκλοθεν πολυμμου αὐτου—
 Vulg.: Et crepido . . . et corona in circuitu ejus—

Ver. 19. . . . ἡ οἶος του ἁμυλ . . . ἡ οἶος ἰσ βασι σιρι ἁμαρτίας— Vulg.: . . . titulum de armento pro peccato.

Ver. 20. K. ληφονται . . . ἡ ἰσχυρις . . . του ἱερασις ἡ ἰσ τ. βασι πυλου, ἡ πειραται ἰσ αὐτο ἡ ἱερασις
 αὐτου. Vulg.: . . . angulus crepidinis et super coronam . . . et mundabit illud et exprobabit.

Ver. 21. K. ληφονται . . . ἡ κατασκευηται ἰσ τ. κατασκευηται του—

Ver. 22. . . . ληφονται ἰσχυρις δυο ἀπο αἰων ἁμαρτίας—

Ver. 23. . . . προσεουσιν— Vulg.: . . . de armento et . . . de grege—

Ver. 24. ἡ προσεουσιν—

Ver. 25. . . . προσεουσιν (26) ἰσ τὰ ἁμαρτίας, ἡ.—

Ver. 26. Qeri: וְאֵת הַמִּנְיָהּ. Idem legitur quam plurimi codices.

Ver. 27. . . . ἡ προσεουσιν ἱμας— Vulg.: . . . et placatus ero vobis—

EXEGETICAL REMARKS.

Vers. 1-12. *The Entrance of the Glory of Jehovah.*

The measuring is over, the house is in this respect finished as an actual house (ch. xlii. 15), that is, its measurements are completed. But heaven and earth are said to be finished (Gen. ii.) only when the Eternal rested. And so the prophet's guide leads him back—Ver. 1—to the gate (וְאֵת הַמִּנְיָהּ), to the one that principally comes

into consideration (comp. what has been remarked in the foregoing chapters regarding the significance of this gate, and also the Doctrinal

Reflections), to the east gate,—we will have to imagine Ezekiel standing before this gate,—that after al. the measuring he—Ver. 2—may see the glory, sq. (see pp. 38 sq., 52), coming to its rest. HENGST.: a parallel to Ex. xi. 34 sq., and 1 Kings viii. 10 sq., and the counterpart to ch. xi. of our prophet (comp. ch. x. 19, xi. 1, 23). The gate of exit then is the gate of re-entrance now.—וְאֵת הַמִּנְיָהּ. comp. on ch. i. 24. The voice might refer more to the manifestation of the glory; comp. however. Rev. i. 15: His glory is at all events the glory of the God of Israel (Luk. ii. 9; Rev. xviii. 1). The significant addition and the earth, etc., is not sufficiently explained

by a brilliant light cast upon the ground; but as the land of Canaan is hardly meant here, by this burst of light extending far beyond Israel is meant to be symbolized an enlightenment also of the face of the whole earth, that is, of the entire region of humanity, thus shown to have been in itself and hitherto dark, Isa. vi. 3, lx. 1 sq. It is like sunrise (אֶרֶב) in the Hiphil, to "make" or "give" "light," Gen. i. 15, 17) for the world through Israel's temple-gate, and in so far is certainly something additional which was not in the tabernacle or Solomon's temple; just as in general the temple of Ezekiel is a symbol of the future. — Ver. 3 in no way contradicts this. וַיִּבְרָא הַמָּרְאֶה אֵלַי may be translated:

"and as the appearance of the appearance which, etc., as the appearance (closer definition) which I saw when," etc., that is, quite as conspicuous as that was, was the appearance of glory this time also. KEIL: "And the appearance which I saw was to look upon just like the appearance which I saw when I," etc. כִּי is

evidently a resumption of כִּי. The former appearance (וַיִּבְרָא) comes first before the prophet's mind when he wishes to describe what he saw, and seeks therefore for an appearance with which he can compare it; and then he characterizes more closely this appearance (וַיִּבְרָא),

with which he compares that now seen. Keil's observation against Hitzig does not meet the point, but neither is Hitzig's alteration of the text necessary. In the first place, by means of this comparison the re-entrance of the divine glory is attested in the strongest way, and therefore so circumstantially. It was the same glory then as now. For all this, the prophet does not intend to deny the anger in the execution of judgment then, for he expressly defines more closely לְשַׁחַת, בְּבֹאֵי, which alone is the correct

text, since the Lord did not come, but rather went, giving over the city to destruction, and in reality Ezekiel was the person coming—of course in the vision of God, the subject to be spoken of immediately. The prophet did not come in order to see the destruction of the city, but his coming was a seeing which had for its aim and issue his announcement of the overthrow; and then this ideal destruction on the part of the prophet was also realized by the judgment of God fulfilling it. Ezekiel first, Nebuchadnezzar afterwards (ch. xxx. 11), but by both certainly Jehovah. In the second place, the prophet, as he had already done in ch. x. 15, 20, compares the last visions (comp. ch. xl. 2), hence the coming of the glory with its individual manifestations, with the appearance which the manifestation had had on the Chebar (ch. i.).—On his falling down Hengstenberg observes: "In ch. i. 28 it was before the majesty of the angry God; here before the majesty of God appearing in His grace (Rev. i. 17)." Comp. also on ch. iii. 23.—Ver. 4. A continuation of ver. 2; there: whence the glory of the God of Israel came; here: whither the glory of Jehovah came; there: from the east; here: to the house through the east gate, to its dwelling, to its rest.

Ver. 5. Comp. on ch. iii. 12. There is still less

need of the "wind" here; to arrive at the inner court, the prophet needed only to go, as hitherto, in vision. But Ezekiel needs taking up by the Spirit, not only because the impression of ver. 2 has cast him to the ground (HENGST.), but also in order to be able to follow, so far as was permitted to him as priest, the fresh revelation of the glory of Jehovah filling the temple. For the form of manifestation, 1 Kings viii. 10 sq. might be compared, and so much the more as that becomes quite plain there, which indeed is already indicated in Ex. xl. 35 sq., that the cloud is as significant in the manner of manifestation as the glory is in the actual fact, according as the cloud is one of fire or of light (Matt. xvii. 5).—Ver. 6.

Evidently, however, the מְדַבֵּר אֵלַי [Häv. under-

stands the Hithpael of a conversation in the interior of the sanctuary (?), of a command to the angel to communicate to the seer the revelation of God], that is, the one speaking to him from the house whom Ezekiel hears first, is meant to be represented as visible by וַיֵּאֱמַר ה', so that

the man is the medium between Jehovah and the prophet, and so must certainly be conceived of in analogy with ch. xl. 3 (which comp.), as Keil: ὁ λαλῶν, John i. Hengst. supposes: "the man has entered the door to speak to him." וַיֵּאֱמַר

in Ver. 7 is certainly the אֵלַי of ver. 6.—אֶת-

מִקּוֹם denotes an accusative, and requires a "behold" to be supplied. What the man says identifies him entirely with Jehovah, wherefore the reference by the article back to the man in ch. xl. 3 is intentionally omitted. We no longer walk with the prophet through the courts of the sanctuary to the measurements of his guide, but the vision is interpreted to Ezekiel, and through him to us, from the most holy place. The man's speech, legitimating itself as word of Jehovah, shows him to be essentially the glory of the God of Israel, so that we now know why nothing farther was said regarding the way and manner in which the glory of Jehovah filled the house (ver. 5), and the form of its manifestation. "Between the statement," rightly remarks Hengst., "that one spake, and the speech that was spoken, stands the account of the person of the speaker, to which the prophet has his attention first directed by the speech; the seeing was first occasioned by the hearing." We have before us in the man the essential revelation of Jehovah's glory. Comp. on ch. i. 26, pp. 55, 56; Rev. i. 10 sq. The Messianic-christological interpretation is the only explanation corresponding to the connection, so much the more significantly, as there is no mention in Ezekiel of the ark of the covenant, with which elsewhere the dwelling of Jehovah in the midst of Israel is wont to be connected; and hence also the לְעוֹלָם here, and in ver. 9, is to be

taken as unconditionally literal (ch. xxxvii. 26, 28). Neither in the tabernacle nor in the temple of Solomon had Jehovah dwelt for ever, although these might be called the "place of His throne," that is, of the ark of the covenant (1 Sam. iv. 4; Ex. xxv. 22); see Bähr, *Symb. der Mos. Kult.* i. p. 387 sq., and parallel therewith מִקּוֹם כְּבוֹד

רָגְלִי, by which the lower part of the throne, more exactly the ground whereon it stands, is particularized. Comp. for the latter mode of expression, Isa. lx. 13. According to ch. lxvi. 1: place of the soles of My feet, hence the same footstool (the earth) as here, perhaps alludes to the most holy place of the temple, where the ark stood, while the ark which was set up upon the floor of the most holy place is to be compared to heaven, Isa. lxvi. 1; Ps. xcix. 5, cxxxii. 7. Reference is also made hereby to the ark of the covenant (1 Chron. xxviii. 2). Both modes of expression symbolize the temple in the traditional legal manner as the dwelling-place of Jehovah (אֱלֹהֵינוּ אֵשֶׁתְּנוּ),—the first referring chiefly to

the ark, and the second chiefly to the most holy place (for which see ver. 12). Bähr says: "What the dwelling is in a larger sense and generally, the ark of the covenant is in a narrower sense and in particular; in it the dwelling of Jehovah is concentrated in a single point," etc.—In conformity with his theory of the conditionality of certain promises, Hengst. finds in the statement: shall no more, etc., reference to a condition, whereas it simply repeats negatively what the dwelling of Jehovah for ever has already said positively (ch. xxxvii. 23 sq., xxxix. 24, 29; comp. John x. 28).—On: the name of My holiness, comp. ou ch. xxxvi. 20 sq. Ch. xvi., xx.—פָּנָךְ is something "fallen down," "flaccid,"

a corpse. It cannot be proved that the burial-places of kings were in the neighbourhood of the temple. It will not do to take the corpses for dead idols, even although it should be a quotation from Lev. xxvi. 30, for that passage speaks of demolished idols, whereas flourishing idols are treated of here. Moreover, a closer definition could hardly be omitted (Jer. xvi. 18), which Keil, indeed, finds here in the context. Häv. insists on finding the idols in the kings (Amos v. 26; Zeph. i. 5), holding it to be a contemptuous expression for: the lifeless idols. On the other hand, Keil and Hengstenberg remind us of kings like Manasseh and Amon, who took to do with dead bodies, which according to the law were to be avoided as unclean and polluting, had built for them altars or high places in the courts of the temple (2 Kings xxi. 4, 5, 7), and patronized the worship of idols. As whoredom designates idolatry in general, so what is meant to be said by the corpses of their kings applies to the worship of kings, the forgotten subjection to Jehovah under them, who, if kings, yet are perpetuated only as corpses; one might be allowed to call to mind Schubert's poem: "The Princes' Vault." To this the appositional, loosely strung בְּמוֹתָם

the more fittingly attaches itself, as in בְּמוֹת the thought of the kings as also high points, points of worship in social life, easily connects itself with the worship on the high places, which was specially popular in the time of the kings, and tolerated even by the better kings; the worship of the king, and the worship favoured by the kings, would border on one another. As idolatry in general constitutes the defilement of the name of Jehovah, the doings on the part alike of the house of Israel in general, and of their kings in particular, so the figurative and literal worship-

ping on high places forms, with special reference to the kings, a contrast to the enthronement of the King Jehovah, and to His dwelling in the literal sense in the midst of Israel. [In the interest of the different explanation of בְּמוֹתָם

בְּמוֹתָם, it has been proposed to read בְּמוֹתָם, "in their death," as the Chaldee paraphrase already interprets. Zunz makes בְּמוֹתָם dependent on יָמָאָה, but the בְּ wanting before בְּמוֹתָם can be easily supplied from the preceding בְּזִנְתָּם and בְּפָנָי.—Ver. 8. The subject in בְּתָחָם is not

the kings (HENGST.), but what was subject in ver. 7, the house of Israel and their kings. The suffix in תָּחָם means, if any particular persons,

the kings, but better, Israel in general. What is then said refers neither to the temples of the high places, which had been placed so close beside the temple of God (KEIL), for their threshold cannot refer to their high places, nor to idol-chambers there (comp. for this ch. viii.), and idol-altars in the courts of the temple, which the kings of Judah built (such things would require to be expressed more plainly); nor is this disparaging expression meant to condemn the building of royal palaces like that of Solomon (1 Kings vii.); but if kings are specially aimed at, then the figurative mode of expression, as given by the temple of Jehovah, will pronounce sentence on the conduct of the kings who assumed an equality with Jehovah (1 Kings xii. 28, 32), by their idolatrous appointments and arrangements with respect to religion and worship. It is better, however, to hold that the defilement of the name of the holiness of Jehovah by the people and the kings consisted in this, that the consciousness of the distance between Jehovah and Israel had entirely disappeared from the life of the latter, the dwelling of Jehovah was as if it were not present in Israel, Israel performed his domestic and secret worship of idols as his worship of Jehovah, so that only the temple wall (הַקִּיר) still protested,

and preserved, or at least marked to Israel the boundary between the Holy One and His people. [Keil understands הַקִּיר of the temple wall, which

was "the only thing between Jehovah and the corpee-gods."—וְאֵבֶל, from בָּלָה imperf. apoc.

Piel (Ex. xxxii. 10, xxx. 3!), signifies: to make the measure full, to finish sin by death (Jas. i. 15).—בְּאֵפֵי, comp. ou ch. xxxviii. 18.—Ver.

9 resumes, in conclusion, the subject of ver. 7, as also to the same purpose; "the eternal duration of the new and perfect revelation of God as distinguished from the Old Testament merely temporary one, which is at this time passing over into complete fulfilment and glorification" (Häv.), is repeatedly set forth.—יִרְחֶקֶן

(Piel: "to put far away") סִמְנֵי corroborates with respect to the corpses of kings the interpretation proposed (ver. 7) of idolatrous adulation and adoration of them and their edicts regarding worship.

Ver. 10. **וְהָיָה**, ch. xl. 4.—*The Aim of the Announcement of the Temple-vision, and consequently of the Vision itself as regards Israel.*

It is not said that Israel is again to build a temple of the kind; but neither is it said that he is to build up his phantasy on this architectonic interim phantasy. But with the perception that Jehovah still, and now first in the proper sense, desires to dwell in the midst of Israel,—a perception which will be brought about by the announcement of this house to the house of Israel,—shame shall come over them through the knowledge of their iniquities, from a comparison of these iniquities with the mercy and grace of God (ch. xxxvi. 31, 32), so that the goodness of God leads them to repentance (Rom. ii. 4). This moral-prophetic tendency is thoroughly in accordance with the Messianic acceptance of the temple-vision.—**תְּבִנֶיהָ** (comp. ch. xxviii. 12), not so

much: "plan," model (HENGST.), but ("proportionality," says FÜRST): the harmony of the proportions, the regular character of the edifice. KEIL: "the well-apportioned edifice." Hengst. observes on this measuring: "not as architects, but as Abraham went through the length and breadth of the Promised Land (Gen. xiii. 17) with the interest of the family belonging to the house, in a meditating and loving and thankful spirit, following the measures shown," etc.

Ver. 11. And the announcement for this purpose is not, if they are ashamed of themselves, to be confined to the harmony of the whole, but will enter into particulars, which, being enumerated at the beginning, and in a profusion of words, are well fitted to produce from the outset the impression of something important. **צִוְיָהָ**, from **צָו**, "to form" (Ps xlix. 15 [14]), is the shape, the form, hence primarily the outside, with which is joined **תְּבִנֶיהָ**, which Gesenius would derive from **תָּבַן**, and compares with **תְּבִנֵּית**. The word is derived from **בָּנָה**, and signifies the inside planishing of a dwelling-place, as also the dwelling-place itself (Job xxiii. 3), for which its out-goings and its in-comings, taking into account both the exterior and the interior, come above all into consideration. **כָּל-צִוְיָהָ** is everything that **צִוְיָהָ** is in

the particular, the individual forms; **כָּל-הַתְּבִנִּי** the regulations in regard to the particulars of the arrangement; according to KEIL: "regarding what Israel has to observe, the ordinances of worship." [HENGST.: All here has a practical import (2 Tim. iii. 16). The high mountain, for example, on which the house is situated proclaims: "Hearts upward." The wall which surrounded the whole (ch. xlii. 20) proclaims: "Ye shall be holy, for I am holy." The guardrooms of the gates embody the word: "Without are dogs, whoremongers, murderers, idolaters." The chambers for the people in the outer court preached: "Rejoice before the Lord always," and: "Be ye thankful." The arrangements for the priests reminded of sin, and demanded that one should consecrate himself to God in the burnt-offering, present to Him always the thank-offering and the meat-offering of good works. The altar of incense proclaimed to all: "Pray without ceasing."] That the dwelling of the Holy One among His people has as its

aim their sanctification in repentance and faith as to every part of them, is clear from the accompanying **כָּל-הַתְּבִנִּי**, which is, moreover, repeated by a parallel expression, and so strengthened (**וְכָל-תְּבִנֵּיהָ**), that is, all instructions and directions, what has thereby been given in doctrine according to which a man should live. And thus the symbolical view of the section (see Doct. Reflec.) has no need to seek elsewhere for farther justification. By the command: write, etc., the: make them know, passes over from oral annunciation into a more abiding form, into the written outline we have before us of the new temple, into the description given of the vision.—The: do, corresponding to the preceding: all that they did, certainly does not mean that they are to build such a temple, and just as little that they were to console themselves therewith. They are to repent, for the kingdom of heaven is at hand. The "doing" intended is a spiritual, ethical doing.

Ver. 12. The mention of the **תְּבִנֵּיהָ** leads to the summary of all doctrine and precepts in respect to this temple, which is significantly—in contrast with the law of Moses which Israel has not kept—one might indeed say: as the law of Christ—laid down repeatedly (ver. 13) as the *Thorah of the house*. For all is summed up in this, that what has been represented on the (going back to ch. xl. 2) top of the mountain ("head" of the mountain and head article of the doctrine), the whole boundary marked out for the house round and round, is most holy (ch. xlv. 3). The summary thought which underlies the whole, the holiness of Jehovah, the sanctification of Israel, is in a way set forth by this, that even the courts appear in the light of the most peculiar abode of Jehovah, so that the perfection of a new temple as the completion of the old is here proclaimed as a close to the temple-vision proper. Hengst. quite uselessly takes pains to tone down the **קֹדֶשׁ קֹדֶשׁ** into

"eminently holy." For if it is conceded to him that "ideally" (as he says) such (a holy place) was already extant in the tabernacle and the temple of Solomon, and all behoved in view of it to strive to be holy in their whole conversation (for which he appeals to 1 Pet. i. 15), then he will have to concede that this "ideal" is set down here as a real, as the fulfilled law, since its ideality was nothing else than the idea or the future, the promised fulfilment in Christ. Num. xviii. 10 rather proves this advance than furnishes ground for contending against it, with Hengstenberg; for what is said in that passage of the court of the tabernacle is expressly limited to the priestly families representing the people, and, moreover, to the male portion of them. The Old Testament form, indeed, still obtains on the top of the mountain here, but yet the *novum quod in vetere latet* is distinctly apparent. The question is not concerning the "world surrounding" the sanctuary, but when the vision here finishes with the temple, the mutual relation of its parts must be viewed—a view rendered possible just by this, that the most holy place still remains, as the prophet has shown. Certainly the point of view is a "practical" one; but when Hengst. says: "the passage serves as the foundation for the confident expectation expressed

in vers. 7 and 9, that the people will in future lay aside all unholy dispositions," then this looks forward to a future which points far beyond the immediately post-exile period, namely, that God (to speak with Hengstenberg) "holds in prospect to the children of Israel a help against themselves, whereby they may succeed in conquering the enemy that makes the dwelling of God among them impossible," this help being, of course, the Spirit of the Anointed One, of the fulfilling of the law, somewhat as in the passage cited by Hengst., 1 Pet. i. 3 sq. Comp. 1 Cor. i. 30: *ἐς ἡμεῖς καὶ ὑμεῖς* (2 Thess. ii. 13 sq.; Eph. iv. 20 sq., and similar passages). COCCÆIUS: "And the least on this mountain, within this wall of God, is greater than the high priest in the temple of Solomon, Matt. xi. 11; Rev. i. 6, v. 10; 1 Pet. ii. 9; comp. also Zech. xiv. 20, 21."

ADDITIONAL NOTE ON VERS. 1-12.

["In this striking passage we are first of all to note the character in which the Lord now appears to dwell and manifest Himself among His people. It is as their divine King, occupying that house as the throne of His kingdom. God had always claimed this position, and had at first resisted their desires to have an earthly sovereign, because this virtually implied a rejection of Him as the proper head of the State. Even when He consented to their request, it was with a solemn and earnest protest against the person chosen ruling in his own name, and for selfish purposes, or in any other way than as the Lord's vicegerent. The protest, however, was soon forgotten. The king looked upon himself, and the people also looked upon him, as possessing an absolute title to the throne, and the earthly head came very much to occupy, in men's eyes, the place of the true and proper King. But in the new and more perfect order of things now unfolded in vision to the prophet, this flagrant perversion of the past must be rectified; God must be known and honoured as alone properly 'King in Jeshurun.' And hence, not only here does He declare that He had come to occupy His throne in the house, but, as mentioned in the note on ver. 7, the earthly head, when spoken of in a subsequent chapter, is simply called 'the prince.' The supremacy and glory of Jehovah were henceforth to appear in their full splendour. We have farther to notice in the preceding passage the essentially moral character of all that was here displayed in vision respecting the future things of God's kingdom. It was not a pattern which God was going to carry out anyhow, and accomplish as by a simple fiat of Omnipotence. It depended upon the condition of the people, and only if they agreed to put away sin from among them, and give God the supreme place in their hearts, could He manifest Himself toward them in the manner described. And finally, while the whole scheme was fraught with lessons of instruction, and inlaid with principles of holiness, the grand and distinguishing peculiarity of this pattern of the future, as compared with the past, we are expressly informed, was to be a general and all-pervading sanctity. The law of the house—what was pre-eminent entitled to be called the law—consisted in the whole region of the temple-mount being most holy. Not, as hitherto, was this characteristic to be confined to a single apartment of

the temple; it was to embrace the entire circumference occupied by the symbolical institutions of the kingdom,—the chambers allotted to the priest, and even the courts trodden by the people, as well as the immediate dwelling-place of Jehovah. All were to have one character of sacredness, because all connected with them were to occupy a like position of felt nearness to God, and equally to enjoy the privilege of access to Him. So that the pattern delineated is that of a true theocracy, having God himself for king, with the community in all its members for true denizens of the kingdom, and acceptable ministers of righteousness before the Lord."—FAIRBAIRN'S *Ezekiel*, pp. 473, 474.—W. F.]

Vers. 13-27. *The Altar of Burnt-offering* (vers. 13-17), and its *Consecration* (vers. 18-27).

["The remaining verses of this chapter (vers. 13-27), which contain a description of the altar of burnt-offering, and of the necessary rites of consecration connected with it, seem at first view somewhat out of place. But there is an historical reason for such a description being given here. Now that the Lord has taken possession of the house, the prophet goes on to show how the work of fellowship and communion with Him is to proceed on the part of the people. It must, as it were, commence anew, and of course be conducted after the old manner; for no other could here come into contemplation. But in ancient times the grand medium of divine intercourse was the altar, at which all gifts and sacrifices were to be presented for the divine favour and blessing. And therefore, the prophet here, to show that the way was open, and that the people might have free access to the fellowship of God, after having briefly sketched the dimensions of the altar, gives instructions for its consecration, and the consecration of the priesthood, which was all that was needed to complete the arrangements.

... The seven days' purification services for the altar have respect to the original directions of Moses for the same purpose, in Ex. xxix. 37, and are simply a preparation for the great end aimed at—that God might accept the sacrifices of the people, and be gracious to them (ver. 27). This indispensably required that there should first be a consecrated way of access—a holy altar, and a holy priesthood to minister at it."—FAIRBAIRN'S *Ezekiel*, pp. 474, 475.—W. F.]

Ver. 13, with which the vision already turns more expressly to the second particular, the service in the temple of Jehovah, has been prepared for by occasional references, such as ch. xl. 38 sq., xlii. 13 sq., but is introduced in particular by the "ordinances" and "precepts" commanded to be made known in ver. 11 of our chapter. We remark, as regards the predominating evangelical tone of the vision, that the statement that Jehovah's sanctuary, as well as Jehovah Himself, will dwell among His people, precedes any commandment or ordinance in regard to it. So the time of the wandering patriarchs was likewise before the time of the law, which simply came in between promise and fulfilment.—And these are the measures, the idea is symbolized in the "measure."—הַמִּזְבֵּחַ is the altar of burnt-offering (ch. xl. 47, ix. 2; Ex. xxx. 28 sq.). Both on account of its significance

in regard to the people in their relation to Jehovah,—since it is for the court what the ark which is wanting in Ezekiel is for the most holy place, and the altar of incense for the holy place (comp. Ezra iii. 1),—and also because a fresh section of the vision announces itself here, the more exact statement of the measures is repeated in accordance with ch. xl. 5.—חֵיק, from

חָק, “to surround,” is the so-called *bosom*.—GESENIUS: the hallowed part of the altar, where the fire burnt; KEIL: its base; HENGST.: the same as its back (?), namely, the enclosure, which was of brass,—as being on the outside; “back,” because it formed the periphery of the altar; “bosom,” because it embraces and grasps the heart, since חֵיק properly means something that

grasps. Evidently the whole circumference of the altar will be first given. Keil translates: “a bottom-frame one cubit high and one cubit broad” (?). In the case of that which encloses the earth and stone, the kernel of the altar, the

breadth is the thickness.—נִבְלָה (the feminine suffix here and in נִלְפָּתָה, referring to חֵיק, has been explained from the transferred relation), more closely defined by אֶל־נִלְפָּתָה קָבִיר, is, since

anything else can scarcely be understood from the foregoing, the one span, that is, half cubit broad edging projecting over the circumference. —הָאָחֹר, as noun: a span of unity, of the one = one span. Keil, who interprets from below upwards, places here a moulding a half cubit high.—חָהּ נָב הַמִּנְחָה is commonly translated: the

“back,” which נָב must as little signify as it can

denote the “sole” of the altar, the bottom-frame with its moulding. According to the fundamental idea of the root-word, to be “drawn together,” “heaped up,” נָב may at least quite

as well denote something elevated or high, which is so easily expressed by this object (*altare*), as what is bowed or bent, especially when circumference and edging have preceded, and when in this way the configuration in height was not yet touched on.—Ver. 14 would describe this from the bottom upwards; hence מִחֵיק הָאָרֶץ = from

the circumference (starting from that with which the description began in ver. 13), where it rose above the earth, apparently as belonging to it and raising itself out of it. (And for this reason Hävernick already in ver. 13 makes the *bosom* mean: the lowest part of the altar, the part immediately on the earth, the support of the whole. Keil understands חֵיק of the filling up of the

חֵיק with earth (!).—הָעֵקֶרָה, HENGST.: “closing;” KEIL: “walling round.” The Aramaicized word, which is derived as a softened form from עָצָר, denotes in 2 Chron. iv. 9, vi. 13, the court (חֲצֵר, the “enclosure”). If derived from עָזַר,

“to hold off” (hence, “to protect,” “to help”), the word would indicate a rest or landing-place,

as the courts formed such ascending landing-places or terraces. It can hardly be a third designation for the wall of the altar (HENGST.: “especially the external wall of the two cubits thick enclosure”). When, as here, the height of the altar is treated of, two rests are to be understood, one above the other,—first a lower one, because only two cubits high, and therefore called the *lesser*, in relation to the *greater* of four cubits high, the next and higher one. The repeatedly stated breadth of one cubit makes the detailed description of the more general description in ver. 13 more intelligible. We make by addition the height six cubits; Keil, seven cubits, but where is his half cubit נִבְלָה?

Ver. 15. הָהָרָאֵל, “the mountain of God,” four cubits high, denotes after the two court-like rests, in the priestly mode of expression, the altar proper, as it were the sanctuary upon the very high mountain (ch. xl. 2). The height of the altar which is being described suggested the expression; and accordingly the entire temple edifice, as it has been designated after the temple proper, “house” or “palace,” concentrates itself in the altar with its rests, designated as it is after its upper part: mountain of God. From this, however, the genuine priestly term, הָהָרָאֵל, is still to be distinguished. The Qeri reads:

אֶרְאֵל, adopting which Keil interprets, in conformity with Isa. xlix. 1, not: “lion of God,” but, from אָרָה, “to burn” (*ara Dei*): “hearth of God.” Hengst. holds for the reading in the text: אֶרֶי, “lion,” and takes אֵל, the *י* being elided by the Masoretes, as “ram,” while he thinks it possible that the original form was אֶרְאֵל, instead of אֶרְאֵל, so that a double sense

had been intended. Lion of God and ram-lion, the lion that consumes the rams for God! At all events, what is meant is the upper surface, that is, in reality the fire-hearth of the altar from the four corners of which the four horns extended, and these, according to Jewish tradition, belonged to the essential requisites of the altar, and indicate the insignia of kingly dominion, hence the revelation of divine power and glory, etc. (BÄHR, *Symb.* i. p. 473); with these our description is completed as regards extent upwards. The altar has, like that of Solomon, a height of ten cubits.—Ver. 16. The account of the height is followed by that of the length and breadth, measured at the highest point of the altar, and given for the whole four sides from the ground up.—Ver. 17. Setting out now from that which is not a part of the altar proper (הָעֵקֶרָה, collective, comp. ver.

14), the lower ledge, in contrast and as complement to הָהָרָאֵל (ver. 16), the top surface, ver.

17, measures fourteen instead of twelve cubits square, since it adds from vers. 13, 14 the thickness of the “bosom,” a cubit on each side, to the length and the breadth; this is referred to in what follows: and the border round about it. etc. = “and its border at its lip round about” (ver. 13), although for the sake of variety we have half a

cubit here, instead of a span there.—And its bosom, etc. (ver. 13); this explains the difference in the measurement here from that of ver. 16. The mention of the bosom and the border reverts to the beginning of the description of the altar (ver. 13), so that only **בָּרֶכֶת** there still needs to be

mentioned, and this is now done by naming the steps, in distinction from Ex. xx. 26, indicating the elevation of the altar of burnt-offering. [Bähr carries an inclined plane round the altar for a similar purpose as the two rests here.]—**תָּוֹרֵךְ**, infinitive = when one turns, equivalent to:

toward; according to others, a noun, read by Hitzig as participle **תָּוֹרֵךְ**.

Ver. 18 leads to the consecration of the altar of burnt-offering, forming an introduction to its ritual for the purpose stated, and to its service. In other words, as the entire temple-edifice was referred to the underlying idea by means of the measuring, that is, was set forth as to its symbolical signification, so, in accordance with its intention as respects the people, in whom the idea is to be realized, the altar of burnt-offering has been purposely described at such length; but this intention will be effected only by this means, that, strictly parallel with the entrance of the glory into the sanctuary, a formal act of sacrificial consecration in respect of the altar of burnt-offering is provided for beforehand. The clothing of the idea is a kind of dramatic transaction between Ezekiel and the priests of the new temple, an act of the future with which we can compare from the past Lev. viii. (Ex. xxix. 10 sq.); 1 Kings viii. 62 sq.; 2 Chron. viii. 4 sq.—By the words: on the day when it is made, the ordinances of the altar are more closely defined as ordinances which are fulfilled (as to their idea) as soon as the whole temple, including this altar, will be in actual existence. A "being made" is also spoken of in the sense of the reference throughout to the people, just as the whole consecration points to men, who as such can do nothing pure or holy. Comp. Ex. xx. 22; Lev. xvi. 16. But the consecration of the altar, the ritual of which is told to the prophet in the Old Testament mode of expression, particularly by the solemn: "thus saith the Lord," etc., holds out the prospect of a consecration of the people by Jehovah.—By the avowed purpose of the altar, "to cause ascendings" (as the burnt-offerings meant to be wholly burnt, specially fulfilling the view, are called) "to ascend upon it" (with reference to the altar, the raising up of the gift), and to sprinkle blood upon it (which precisely in these offerings was done merely on the altar round about), is therefore signified in the first instance, and corresponding at the same time to the act of consecration here, the consecration of the people to Jehovah, their entire surrender and presentation of themselves to Him. The burnt-offerings usher in the class of offerings which obtains in the state of grace. The justified man lives henceforth not to himself; the service of the Lord which is ministered in the Church is symbolized by this purpose of the altar of burnt-offering; hence there is no act of worship without burnt-offering. Its expiatory significance comes out only in a secondary way in referring to the altar, just as the sprinkling with blood in the case of the burnt-offering takes place in the most

general form. But since, in the time before the law, the burnt-offerings were at the same time the sin-offerings,—just as their atoning nature reminds of the sin which continually adheres to us, although the awakened conscience is again hushed,—so likewise the history of sacrifice is represented to us by this oldest of all sacrifices; thus the self-surrendering reliance on grace continues to be taken into account, as in the past, so for the future, and so the burnt-offering may be called the perpetual offering of the Church of God.

Ver. 19 passes over from the altar as to its purpose to the priests and the appropriate victims. The former are simply presupposed as a body of priests descended from Levi, belonging through the tribe to the whole people as their natural and official representatives, and that without consecration, which took place at the tabernacle; nevertheless, instead of consecration the elective appointment is repeated (comp. ch. xl. 46), so that only the race of Zadok who draw near to Jehovah (ch. xlii. 13) are qualified for the service (comp. on ch. xlii. 15 sq.). As to the second element, the victim, **בֶּרֶךְ בָּקָר**, a young bul-

lock was fixed on. The male was the fitting victim for the burnt-offering, and the bullock was the most distinguished among the animals coming into consideration for a sin-offering; and so the high priest, as priestly head and representative of the community, offered for his cleansing a bullock still in the full flower of his strength (Lev. iv. 3 sq., comp. 13 sq.).—Ver. 20. Comp. ver. 15; vers. 14, 17; ver. 18. The sprinkling of the blood is the sprinkling in detail of the particular parts characteristic of the sin-offering. The cleansing and expiation of the altar have a reflex influence on the people that made it, and that, at the word of God (in Lev. xvii. 11 the altar is a place of God), raise themselves up there to God. That which the two words employed express (cleanse, and expiate), that which the procedure above and below and around the extremities symbolizes, will be a complete sanctification of the people. With such a strong representation of the cleansing, an anointing of the altar, etc. (Lev. viii. 11) was not necessary in order to give expression to the idea.—Ver. 21. **וְהָיָה הַזֶּה לְהִזְבֵּחַ**, the article before the stat. constr.

It is quite as unwarranted simply to suppose everything omitted, as from what is not said to make the prophet be in contradiction with the Mosaic ceremonial. The statements in this vision are mainly determined by the idea to be set forth, and which shows itself everywhere. Thus there was no need of saying anything about the blood which was not consumed, and which elsewhere was poured out at the foot of the altar of burnt-offering to prevent its being profaned, since the sanctification is so strongly expressed in that no mention is once made of the fat upon the inwards which came upon the altar, but it is so spoken as if the fire consumed the whole animal (comp. besides in Lev. iv. 12, viii. 17, the manner of expression) without the sanctuary; comp. Lev. iv. 21, vi. 23. Thus not within the house, and if in a place that may be supposed related to it, certainly (comp. what was remarked in speaking of the gizar, ch. xlii.) in the "off-place," hardly ch. xlii. 19 sq.

Ver. 22. The goat is the atonement for a prince (Lev. iv. 23), but also the characteristic offering for the people on the great day of atonement (Lev. xvi.). Thus the people might be looked upon as perfectly represented at the altar of the court, ver. 19 sq. ecclesiastically, and here civilly, by their two heads the high priest and the prince (comp. ch. xlv. 3 sq.), with reference at the same time to the great yearly atonement. At any rate, only the second day is marked at the beginning which is made with the bullock as sin-offering; the following days up to the seventh are, as respects sin-offering, introduced and indicated by the second. — **קָדִישׁ**, *integer*, which had

to be the quality of every victim, but clearly more noteworthy here when the civil side is treated of. — **קָדִישׁ**, the priests, or: one, etc.,

while at the same time ver. 21 sq. is illustrated in this respect by **קָדִישׁ**. The prophet does it

by instructing the priests to do it. — After what has been stated regarding these two days, that the bullock cleanses the altar, etc. (ver. 20), to which reference is expressly made in speaking of the goat of the second day (ver. 22), then

בְּכֹלֵהוּ in ver. 23 can be understood only

of the completion of the two sin-offerings, to which the subordinate purpose of the altar, the mention of the sprinkling of blood (ver. 18), had led the prophet, so that he now comes to what is spoken of as the principal purpose, to the burnt-offering, which, in the indefiniteness as regards time with which the bullock and ram of which it consists are spoken of, can be quite as easily assigned to the first day as it is expressly assigned in ver. 25 to seven days. — Ver. 24. What remained still indefinite in ver. 22 now becomes quite clear by the mention of the priests. — Very significant, however, and exceedingly telling for the setting forth of the idea of sanctification already remarked in Ezekiel, is the casting of salt by the priests, which in the law is expressly demanded for the meat-offering, and appears here connected in a similar manner (**שָׁלַח**) with the

burnt-offering, although salt (Lev. ii. 13) was to be put on every oblation. Salt (especially in contrast with leaven and honey), by its seasoning and antiseptic power, with its hidden cleansing fire which consumes everything unclean, is meant to bring out the signification of the powerful truth which keeps off impurity and hypocritical legal sanctity, viz. the surrender to the service of the Lord symbolized in the burnt-offering. Perhaps its character as salt of the covenant of God, with reference to the eternity thereof (Num. xviii. 19; 2 Chron. xiii. 5), comes additionally into consideration for the act of consecration. The quality of human nature, observes Hengst., is unsalted, and may not enter into relation with God.

Ver. 25. The seven days can be neither nine nor eight days, i.e. excluding the first two days, or at least the first day, for they are expressly seven; as also it is said again in ver. 26, **שִׁבְעָה**.

(**שִׁבְעָה**), with evident allusion to **שִׁבְעָה** in ver. 20. Moreover, apart from the significance of the number seven as the number of the cove-

nant, consecration, sanctification, etc., it is the basis of all solemnities in Israel, as Keil observes: prescribed in the law without exception for every act of consecration continuing over one day. Comp. particularly Ex. xix. 37; 2 Chron. vii. 9. The one kid for a sin-offering daily cannot possibly be held to run counter to this, for it expresses what relates to the majority of these days, six days; and in respect of the first day, the bullock (ver. 19 sq.) stood clearly defined from the outset. The two victims appointed for burnt-offering (ver. 23 sq.) are also distinguished from the kid by the change from **תִּשְׁלַח** to **תִּשְׁלַח**. And

not without significance could the cleansing sin-offering, in distinction from the burnt-offering, be ascribed—although only formally—to the prophet; in this keeping separate he represents the sanctifying grace of God, and the priests the community sanctifying themselves to God. — As ver. 23 sq. is supplemented by the **שִׁבְעָה**

placed at the beginning of ver. 25, and qualifying the whole verse, the burnt-offering in question is to be offered daily during the seven days after the daily completion of the cleansing. — Ver. 26, concluding the act of consecration, — hence couched in general terms, — confirms both the merely seven days' duration of the consecration of the altar (for nothing else is meant by **שִׁבְעָה**),

and also, in virtue of the entire consecration above mentioned, its perfect purification, on the ground and in consequence of the expiation (**כִּפּוּר**) of the altar, which according to ver. 20 is its cleansing. We might translate: a pronouncing clean for the present use, treated of in ver. 27. It is certainly also in harmony with this when, in making over to the altar thereby represented as entering personally on its functions, the peculiar phrase: fill its hand, is used. After the use previously in the description of the altar of the words "bosom" and "lip" in reference to it, its hand (**יָד**, plur., is a needless gloss) can

cause no surprise, especially in Ezekiel, who delights in bold symbols. The altar representing the people in the priests, even of itself, easily becomes a person, and still more readily if the idea of it is to be made prominent. But to "fill the hand" is the expression used in Lev. viii. on occasion of the offering for consecrating the priests, inasmuch as those parts of the offering, which otherwise were heaved and waved in the thank-offering, were laid, along with the loaves and cakes, into the hands of the priests. With exception of the breast and shoulder, all this was laid on the altar as a sacrifice of consecration (**מִלֵּא**). The expression: **מִלֵּא יָד**, occurs simi-

larly in Ex. xxxii. 29; 1 Chron. xxix. 5; 2 Chron. xxix. 31 (**יָדֵיהֶם**), in reference to Jehovah, so that the application to the priests in general denotes the giving of a present to them, which, although by the people, is yet as from Jehovah. It indicates in particular, however, their official right to their ministry, and the obligation of this ministry to offer to Jehovah in the fire of the altar. Since the expression, different from the consecration proper of priests, implies the conferring of the priestly office, the formal installation into it, — the making of it over to the altar here, corre-

sponding to its purification, is designed to represent the making over of the altar of burnt-offering for the service assigned to it, as ver. 27 farther describes. The use for which this altar will have to be employed henceforth, after the completion of what has to be completed in regard to it in the seven days, as, moreover, it is expressly said: on the eighth day and onwards, is intimated by the burnt-offering and the *Shelamim*, which, however, appear not exactly as the principal and most frequent offerings, *instar omnium* (KEIL, HENGST.), but to make prominent the idea of a people of God in the state of grace, as the kinds of offering befitting such a relation to Jehovah. Hence also the *Shelamim* are not called here זֶבַח, "slain offerings," in order to give a general designation for offerings, or to mark the distinction from the burnt-offering, which falls entirely to Jehovah, but שְׁלָמִים, that is, salvation-offerings (peace-offerings), a designation well fitted to place them on a level with the "whole offering" (קָלִיל), as the burnt-offering is also called: full surrender is met by full grace, salvation perfect in respect

to the past and for the future, and the individual's enjoyment of peace resting on and flowing from it (in which perhaps the more private character of this species of offering compared with the more official character of the burnt-offering should be noticed). The burnt-offerings mentioned first give the key-note, just as they are also strengthened through the bullock in the seven days' consecration. As supplicatory offerings, the *Shelamim*, therefore, are also rather thank-offerings, because the praying Church knows on whom she believes (as John xi. 41). Finally, the *Shelamim* were in the Old Covenant the oldest flesh-offerings after the burnt-offerings. Comp. also Ex. x. 25, xviii. 12 (in reference to the delivering of Israel out of Egypt), and Gen. xli. 1.—וְזָבַח, thus only here, elsewhere רָצַח

(ch. xx. 40, 41), refers to: "restraining," so that the guilt presupposed in having recourse to the sacrifice is confessed; hence Niphal in Isa. xl. 2 (Lev. xxvi. 41, 43: וְרָצַח) of guilt being recompensed, here: to receive as unrestrained by guilt (the idea of justification is perceptible in the word), equivalent to: to receive graciously.

CHAPTER XLIV.

- 1 And he led me back the way of the outer gate of the sanctuary that
- 2 looks to the east; and it was shut. And Jehovah said to me: This gate shall be shut, it shall not be opened, and no man shall go in through it;
- 3 because Jehovah, the God of Israel, went in through it; thus it is shut. As to the prince, he [is] prince, he shall sit in it, to eat bread [food] before Jehovah; from the way of the [to the] porch of the gate shall he go in, and
- 4 from its way shall he go out. And he brought me the way of the north gate before the house, and I looked, and behold, the glory of Jehovah filled
- 5 the house of Jehovah; and I fell upon my face. And Jehovah said to me: Son of man, set thy heart, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of Jehovah, and all its laws [or: its whole law]; and thou settest [shalt set] thy heart to the approach of the house in [conjunction with] all the out-goings of the
- 6 sanctuary. And thou sayest to the contumacy, to the house of Israel, Thus saith the Lord Jehovah: Cease at last from all your abominations, O house
- 7 of Israel, When ye brought sons of the outland, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary, to desecrate it, even My house; when ye offered My bread [My food] (through them), fat and blood, and they
- 8 broke My covenant in addition to all your abominations. And [yea] ye have not kept the charge of My holy things, and [but] ye set [such, those] to keep My
- 9 charge for you in My sanctuary. Thus saith the Lord Jehovah: A son of the outland, uncircumcised in heart and uncircumcised in flesh, shall not come to My sanctuary; in respect of every son of the outland [shall it be said] that is
- 10 in the midst of the children of Israel. Nay, but the Levites who went far from Me when Israel went astray, who went astray from Me after their
- 11 detestable idols, they bear their guilt; And they are servants in My sanctuary, sentinels at the gates of the house and servants of the house; they shall slay the burnt-offering and the slain-offering for the people, and they
- 12 shall stand before them to serve them. Because they used to serve them before their detestable idols, and were to the house of Israel a stumbling-block of guilt, therefore have I lifted My hand over them,—sentence of the
- 13 Lord Jehovah,—and they bear their guilt. And they shall not draw near to Me, to minister as priests to Me, and to draw near over all My holy things

to the most holy place, and [but] they bear their reproach and their abominations which they did. And I have given them to be keepers of the charge of the house, for all its service and for all that is to be done in it. And [but] the priests the [these] Levites, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and stand before Me to offer unto Me fat and blood,—sentence of the Lord Jehovah. They shall come to My sanctuary, and they shall draw near to My table to minister unto Me, and to keep My charge. And it comes to pass, when they go to the gates of the inner court, they shall put on linen garments, and wool shall not come upon them when they minister in the gates of the inner court and at the house. Linen turbans shall be upon their heads, and linen breeches upon their loins; they shall not gird themselves in sweat. And on their going out to the outer court, to the outer court to the people, they shall put off their garments in which they minister [ministered], and lay them away [down] in the cells of holiness, and put on other garments; and they shall not sanctify the people in [with] their garments. And their head they shall not shave, nor suffer their locks to grow long; polling they shall poll their heads. And no priest shall drink wine when they go to the inner court. And a widow and a divorced woman shall they not take to themselves for wives; but maidens of the seed of the house of Israel, and the widow who was widow of a priest they may take. And they shall teach My people; what [the difference is] between the holy and the common, and between the unclean and the clean, they shall make them know. And over [matters of] strife shall they stand to judge in My judgments, and judge them [so]; and My laws and Mine ordinances on all My festivals shall they keep; and My Sabbaths shall they hallow. And to a dead body of a man shall he not go to be defiled; but for father, and for mother, and for son, and for daughter, for brother, and for sister who had no husband, they may defile themselves. And after his cleansing they shall count to him seven days. And on the day of his coming to the sanctuary to the inner court, to minister in the sanctuary, he shall offer his sin-offering,—sentence of the Lord Jehovah. And it is to them for an inheritance [namely], I am their inheritance; and a possession shall ye not give them in Israel, I am their possession. The meat-offering, and the sin-offering, and the guilt-offering, they shall eat it; and every devoted thing in Israel shall be theirs. And the first of all the firstlings of everything, and every oblation of all, out of all your oblations, shall be to the priests, and the first of your [ground] corn shall ye give to the priest, to bring down a blessing upon thy house. Whatever is carrion, or torn, whether of fowl or of beast, the priests shall not eat.

Ver. 2. Sept.: . . . ὅτι πυρὸς . . . ἐκείνου . . . π. ἵσταναι κακώματα. Vulg.: . . . aritque clausa (2.) principi. *Principes ipse . . . per viam portæ vestibuli ingreditur et per viam ejus—*

Ver. 3. Διοτι ὁ ἡγούμενος αὐτοῦ . . . πάντα τ. ἔδον αἵματι—

Ver. 4. K. ἐσκαργίζε με . . . πληρὸς δόξης ὁ αἰσας— (Another reading: עֲלֵךְ עֲלֵךְ)

Ver. 5. . . . ταῖς ὕς τ. καρδίας . . . πάντα πάντα . . . ἐν παντί τοῖς ἔργοις. Vulg.: . . . de universis ceremoniis . . . in omni tempore per omnes exitus—

Ver. 7. . . . π. παραβάντες τ. διαθήκην μου ἐν καρδίᾳ— (Another reading: תְּעִבְתִּיהֶם וְאָמַן כָּל)

Ver. 8. . . . π. διατάξεις τοῦ φυλάσσει φυλάκας— Vulg.: et non servastis præcepta . . . et posuistis custodes observatorum meorum in . . . testimentis ipsa.

Ver. 10. ἀλλ' ἢ αἰ— Vulg.: Sed et . . . qui longe recesserunt—

Ver. 11. Vulg.: . . . editus et janitores portarum—

Ver. 12. . . . καὶ ἴγνισεν τὸ αἶμα—

Ver. 13. . . . αἶμα τοῦ προσαργισμοῦ πρὸς τὰ ἔργα νύκτ' Ἰερ' αἶμα πρὸς τ. ἔργα τ. ἔργου μου . . . τ. ἀτίμας αὐτὸν ἐν τῇ πλάνῃ ἢ ἱεραρχίᾳ. Vulg.: . . . fusa sancta sanctorum (Another reading: כָּל)

Ver. 14. K. ταῖς αὐτοῖς . . . ὅσα ἂν ποιήσω. (Another reading: לו.)

Ver. 15. . . . τοῦ προεργίμου μοι θυσιᾶς, στήθε—

Ver. 17. Sept.: . . . ἅπα τὰς σούλης . . . π. ἰσά.

Ver. 18. βία.

Ver. 19. The words repeated are wanting in several manuscripts, and in the Sept., Syr., Vulg., Arab., and Chaldeo.

Ver. 20. . . . π. τὰς πομας αὐτὸν οὐ μὴ ψιλλήσωσιν, καλυπτόντες καλυψάναι τὰς κεφαλὰς αὐτοῦ. Vulg.: . . . pœsus animi nutrien, sed londes alioquent capilla sua.

Ver. 23. . . . *κ. ἂν μισὸν καθάρῃ κ. ἂν μισὸν ἀκαθάρτῃ—*

Ver. 24. K. *ἐν κρίσει αἵματος . . . τὰ δικαιώματα μου δικαιώσουσιν, κ. τὰ κρίματα μου κρίνουσιν, κ. τὰ κρίμα—*

Vulg.: . . . controversia, stabunt in iudiciis meis et iudicabunt:— (Another reading: *מִשְׁפָּטִים*.)

Ver. 25. K. *ἐν ψυχῇ ἀνθρώπου οὐκ ἐπιλωπύσεται—* *Vulg.: . . . ad mortuum hominem . . . quis alterius virum non habuerit,—*

Ver. 26. Another reading: *לְבָבִי*.

Ver. 27. . . . *ἐπιστρέψουσιν εἰς τ. αὐτὴν . . . προσκυνήσουσιν ἰλασμο—* *Vulg.: . . . ut ministret mihi—*

Ver. 28. *κ. ἵνα αὐτὸς . . . ἔγωγ . . . καί—* *Vulg.: Non erit autem eis—*

Ver. 29. K. *τὰς θυσίας—*

Ver. 30. K. *ἀπαρχαὶ πάντων κ. τὰ πρωτόγενα πάντων κ. τὰ ἀφαιρήματα πάντα ὅμην ἐν πάντων τ. ἀπαρχῶν . . . κ. τὰ πρωτόγενα ὅμην—* *Vulg.: El primitiva omnium primogenitorum et omnia idamenta ex omnibus quae offeruntur . . . et primitiva ciborum vestrorum . . . ut reponat—*

Ver. 31. . . . *θησιμαίον κ. θαυμαστόν—*

EXEGETICAL REMARKS.

Vers. 1-3. *The Prince in the East Gate.*

[As the preceding chapter had disclosed the purpose of God to re-occupy, and that for ever, this new temple, and had described the necessary means and rites of consecration in order to its being a source of blessing to His people, so the present chapter lays down regulations for preventing any new desecration of the house, such as might again compel God to withdraw His gracious presence. These regulations refer successively to the prince and the priesthood—the two classes through whom directly the former pollutions had been introduced into the house of God.—FAIRBAIRN.—W. F.]

The prophet observed in the priests' court (ch. xliii. 5) all that relates to the altar of burnt-offering. He is thence brought back, as we shall have to suppose, through the inner north or south gate the way to the outer east gate. It is not without significance that the east gate of the outer court (comp. ch. xliii. 12) is designated as "gate of the sanctuary, the outer one which," etc. Looking into it from the court (not as Hitzig and Hengstenberg: from before the outer east gate, as ch. xliii. 1), Ezekiel perceived that it was shut (comp. ch. xl. 11); and this must the more astonish him, as this entrance to the sanctuary had been described to him in ch. xl. as forming the rule for all the other gates of the temple. The fact, then, of its being closed demands an explanation, which also Jehovah (comp. on ch. xliii. 6, 7) gives him in Ver. 2. Since the whole vision points to the future, it is said first of all in reference thereto: **This gate shall be shut** (יִתְּחַל). Hence the

closing shall continue for all futurity, as is again expressly confirmed by the statement: **It shall not be opened**, and strengthened by this other declaration: **And no man** (whoever he may be) **shall go in through it**,—in other words, by the exclusion of every one. When it is thereafter said: **Because Jehovah**, etc., the כִּי explains certainly the immediate present (יָדְעָה), the present closing of the gate, which, as we see in ver. 1, is the first thing treated of; but we shall have to draw upon it for the explanation for the future likewise, for this future has been announced as the continuance of the closing in the present. The way which the glory of Jehovah went (ch. xliii. 4) is thus a unique way, and will remain such, no man shall tread it henceforth; and this, when we look upon the

fulfilment in Christ of all that had been written aforetime, reads like a Messianic prophecy, without its being necessary for us to suppose with the Church Fathers a direct reference to the virginity of Mary (*sic porta Christi pervia, referta, plena gratia, transiitque rex et permanet clausa ut fuit per secula*). [The Rabbins have interpreted the closing of the gate to this effect: that the Shechinah shall no longer be able to come out, an idea which Lightfoot has transformed into the ever-during dwelling of the glory of God in the Christian Church; while Hengst. expresses it thus: that the glory of the impending revelation of the Lord "embodies" itself in the door's remaining shut.]—When, after this quite universal explanation in respect to future and present of the shut east gate, Ver. 3, by its very commenc-

ing with the absolute construction *וְהָיָה*, directs attention to the prince, and, besides, gives as reason for what is to be said of him in reference to the east gate, *וְהָיָה*, that is as

much as to say: *quia* prince it belongs to him; then an exception from the rule just laid down, that is, an exceptional entering of the prince through this gate at certain times and for certain contingencies, is not to be supposed, especially as what is announced regarding him is not: *יָבֹא* בוֹ, but simply: *יִשְׁבֶּנּוּ* בּוֹ, that he shall sit in this

gate, namely (comp. for the expression: to eat bread before God, Ex. xviii. 12; Luke xiii. 26), to enjoy the sacrificial banquets. Of this place of the prince in the east gate, Hengst. exclaims: "How glorious must the entering Lord be, when the prince cannot be more highly honoured than by a place in the gate by which He entered!" Now, since according to vers. 1, 2 the entrance through the east gate was closed to him, the way by which the prince arrived at his place of honour will necessarily have to be given, as is accordingly done; and this account is not to be interpreted, with Keil, of the outside stair over the threshold at the guardroom, and onward to the gate-porch at the inner end of the gate-structure. For such a way surely *וְהָיָה אֵלָם* would be a

strange mode of expression! On the contrary, this mode of expression is quite conceivable when we consider the way of the prophet (ver. 1), who had been brought from the north or south to the east gate, and finds himself there on the side of the court west of the gate, and hence has the porch right before him, so that he will the more readily define from it the way of the prince into

the gate (from its way he shall also go out), as the entering from the way of the porch of the gate forms self-evidently the contrast to an entering from the way of the gate without. Consequently, the prince has (as Hitzig rightly understands) to come through the outer north or south gate into the outer court, and to cross the same, in order to arrive at the place where he will sit, etc. Whether the gate-porch which thus lay on this side (toward the court) of the gate-barrier is meant to be given as the place for the banquets of the prince may be questioned; Hengstenberg recommends, as "specially" adapted for them, "the inner threshold immediately adjacent to the porch." According to all this, the exception of the prince symbolizes merely, in its own way, the holiness of the sanctuary, the solemnity of drawing near to Jehovah and appearing before Him. It will no longer be as in the former temple, that any one (שָׂרָא) will march straight

to the sanctuary through the east gate; but the saints of God, His people sanctified for ever, will know how to honour the holiness of Him who sanctified them. ("In the case of the tabernacle and its court there was only one entrance, from the east, through which all had to go," KLEF.) But it is significant that the civil head of the people (comp. on ch. xliii. 22), the prince, sits and eats in the east gate closed for every one, on the way which the glory of Jehovah went to fill the house (ver. 4), and there enjoys the fruit of that which has been provided. For the significance of the banquets has regard to the communion and friendly relation in which the participants stand to one another, and with the provider of the feast, who in the last resort is Jehovah—at least He participates therein in the sense of Rev. iii. 20; just as also the gladness and joy before the Lord, and even the joys of the kingdom of heaven, appear under the figure of a feast (Ps. xxiii. 5, xxxvi. 9 [8]; Matt. viii. 11; Luke xiv. 15; Rev. xix. 9). We have in this the genuine gospel feature, which excels in glory the face of the law. So much the more, however, as regards the prince—who, as has been said, is rather a reflex of the people (comp. ch. xlv. 10), just as to them also the entrance to the temple has been opened by the setting in operation of the altar of burnt-offering (ch. xliii. 26)—must we avoid the interpretation which accentuates in him the David of Messianic times (ch. xxxiv. 23 sq., xxxvii. 24). On this comp. also ch. xlv. 22, xlv. 2, 16. It would be better to insist with Hengst. on his "cheering" form, as opposed to the ceasing of the magisterial office in the exile, especially when his presence is so incidentally "presupposed." But this principship, which makes orderly civil relations again obtain in Israel, had its post-exile appearance in Zerubbabel, for instance (Zech. iv.), and has at all events been perfected in the Messianic kingdom, even as to the side applicable here, which Isa. liiii. 10 expresses thus: "The pleasure of Jehovah shall prosper through his hand;" while in ver. 11 he is said: "to see," "to be refreshed;" and similarly ver. 12.

[“In regard to the prince, it is impossible for us to think of any one but the royal head, as he is throughout spoken of as an individual, and in the next chapter is directed ‘to prepare for himself, and for all the people of the land,’ a sin-offering (ch. xlv. 22). So that the idea of Häver-

nick, that the word is used collectively for the rulers and presidents generally of the people, is quite untenable. And not less so is the opinion, that by the expression is simply to be understood the Messiah; for this is utterly irreconcilable with all the prescriptions given, and in particular with those requiring the presentation of sacrifices and sin-offerings for the prince. It is to be explained precisely as the whole delineation here, and in the preceding visions (ch. xxxiv.—xxxix.), by viewing it as part of an ideal description of coming realities under the form and aspect of the old relations. And no more than we expect other parts of the vision to find their accomplishment under the gospel by a restoration of the carnal sacrifices and institutions of Judaism, should we look here for an actual prince to follow the regulations prescribed. Standing on the position he did, the prophet *must* speak of the future under the image of the past; and as it was by means of the earthly head of the Jewish state that many of the former corruptions had been introduced, he now shows how a repetition of such evils is to be guarded against in the future. Whether the kingly power should ever again be concentrated in one person, or should be shared by many, is of no moment as regards the substance of the truth here unfolded.” As for the connection between the prince and the east gate (vers. 1–3), “what could this import, but that the prince should feel he now occupied a place of peculiar nearness to God? As God’s vicegerent and deputy among the people, it became him to be the most distinguished representative in public life of God’s holiness, to tread the higher walks of spiritual communion and fellowship with Heaven, and stand pre-eminent in his zeal for the interests of truth and righteousness. Far now from usurping the authority that belonged to God, and abusing to selfish ends and purposes the power which was given by Him for higher ends, all authority and power in Israel should be exercised—if this divine ideal were reduced to practice—in a solemn feeling of subordination to God’s majesty, and with an unfeigned desire for His glory.”—FAIRBAIRN’S *Ezekiel*, pp. 477, 478.—W. F.]

Vers. 4–16. The Priests.

Ver. 4. The outer north gate cannot be the one spoken of, for the prophet stands in the outer court before the porch of the east gate. He is brought אֶל־פְּנֵי הַבַּיִת, and so דֶּרֶךְ־שַׁעֲרֵה־הַצִּפּוֹן must be the way to the inner north gate, as this was also the way by which to get near to the temple-house.—Comp. for the rest on ch. xliii. 5 and 3. As there the filling of the house with the glory of Jehovah introduced the Thorah of the temple, especially the consecration of the altar of burnt-offering, which certainly forms also the transition to the temple-service, so here by a similar introduction, in which Ver. 5 refers so far back as to ch. xl. 4, the service before Jehovah is now introduced, and that with attentive regard to the *personae*. Thus the two parts of the section, ch. xl.—xlv., are even formally separated.—Jehovah, as in ver. 2.—The threefold demand upon the prophet, of which the first, which as the most inward strikes the key for the seeing and hearing, has its ground not exactly in the glory just now seen (HENGST.), but rather in

what Jehovah will say to him, and in the abominations committed by Israel, to which it has reference.—What concerns the ordinances and laws of the house (comp. ch. xliii. 11, 12) is certainly limited here by *לְמִקְדָּשׁ* to the temple

building proper, as is also indicated by the designation: house of Jehovah, repeated from ver. 4, so that the approach of the house with all the out-goings is to be understood in reference to the priests.—Ver. 6. That the house of Israel is to be addressed (ch. ii. 7) shows the more plainly how it had been represented by the priesthood of the past.—*רַבְלֵכֶם מִבֵּל*, literally: there is

much to you from all your abominations, sufficient, enough for you, so that you may at last abstain (1 Pet. iv. 3). Like priest, like people; but also, like people, like priest (Hos. iv. 9).

Ver. 7, in this connection, in which the temple-house accessible to the priests alone is treated of, and priestly ministration is had regard to, can hardly refer to heathens or foreigners living amongst Israel (comp. for this Lev. xvii. 10, 12; Num. xv. 13 sq.; Ex. xii. 43, 44; 1 Kings viii. 41 sq.), foreign merchants as sellers of sacrificial victims, etc., nor heathenized Israelites in general, but must be understood as referring to the introduction of priests, who, as the children of Israel were called "heathens" (*גֵּוֹיִם*)

in ch. ii. 8, were *בְּנֵי נֹכֶךְ*, instead of being sons of Jehovah's house. In what sense the term employed is to be taken is shown by the next clause: *uncircumcised in heart*, which, if said of genuine born heathens, would be nonsense; whereas, said of Israelites, of the priests here, and conjoined with the following clause: *and uncircumcised in flesh*, it expresses exactly the same as Rom. ii. 25, when the *ἀποστολικὴ ἀκαρτερία* is meant,—when the direct opposite of the idea of the symbol realizes itself (comp. besides, Deut. xxx. 6), the distinction also which the symbol denotes will disappear, the Jew has become heathen. Comp. also ch. xvi. 8; Zech. xiv. 21 (Phil. iii. 3). The expression: *to be in My sanctuary*, which more closely defines the *בְּהִיבְאֵכֶם* as the bringing in to the priestly ministration, is still farther illustrated by the clause: *to desecrate it, My house*. When it is farther

said: *when ye offered לַחֲמִי* (in a manner, the daily bread of Jehovah, which is immediately explained to mean the sacrificial food as to its elements: *fat and blood*, for which comp. Num. xxviii. 2; Lev. iii. 11, xxi. 6, 8, etc.), this parallel phrase to: *when ye brought to be in My sanctuary*, etc., confirms the view that priests are meant who formed the pure contrast to the Israelitish priesthood according to its idea, and this the more plainly as *וְיִזְכְּרוּ* (ch. xvi. 59,

xvii. 18, 19) can scarcely be said of heathens as such, who were outside of the covenant; but when understood of such priests, it looks straight into the inmost relation, from which are derived the sanctuary, the service in it, and the sanctification of Israel. The interchange of *ye* and *they* is farther shown to be intentional by the next clause: in addition to *all your abominations*, inasmuch as not even the priests were correct, with

whose holiness the people so frequently think they may venture to dispense with their own. Ver. 8 accordingly goes on to reprimand such shameful priestly representation of the people in respect to the holy things (ch. xxii. 8) of Jehovah (comp. ch. xl. 45, 46). Of this Keil gives a superficial view, when he says that "the people, by unlawfully admitting ungodly heathen into the temple, had not only forgotten the reverence due to the holy things of God (!), but had also made for themselves these heathen, so to say (!), ministers of God in His sanctuary." How can "permission to tread the temple" be "put on the same level," even only "spiritually," with "placing in the temple for superintending the worship"? What is meant flows, moreover, from the general statement, impossible to be understood except in its constant sense: *And ye set* (namely, such parties) . . . *for you in My sanctuary*. *לְכֶם* implies also the representation of

the people by such keepers of the charge, which the sanctuary and the covenant of Jehovah with them bound Israel to keep. (Comp. 1 Kings xii. 31.) *HÄV.*: "Not to serve God, but to serve your own sinful inclination."

[FAIRBAIN: "The children of Israel are spoken of as doing all this, because the corrupt priesthood was inseparably connected with the sins of the people—the one continually acting and reacting on the other. And the corruption in the priesthood, it will be observed, is expressed as if persons had been put into the office who were not of the tribe of Levi, or even of the seed of Israel, but uncircumcised heathen. Not that literally persons of this description had been admitted into the priestly office; that did not take place, not even in the kingdom of Israel, where still the Israelites were employed, though not of the family of Aaron. But the prophet is viewing all in a spiritual light; he is reading forth the import of the outward transactions, as they appeared to the eye of God; and as in that respect the officiating priesthood had been no better than uncircumcised strangers, so he speaks of them as having actually been such."—W. F.]

Ver. 9. We have now, in condemnation of such profanation, Jehovah's solemn declaration regarding the *personelle* of His service in future. In the first place, a simple negating of what has been, that shall no longer be; hence *כִּלְבֵּן נֹכֶךְ*,

to be understood in the same sense as in ver. 7; also the phrase: *shall not come to*, etc., corresponding to what has been previously said, is to be understood of priests, as: *My sanctuary*, proves beyond a doubt. But the summary winding up (*לֵכֶם*; EWALD, *Gram.* § 310a): *that is in the*

midst of, etc., precludes, by the explanation it gives, every thought of genuine foreigners, or even of the *גֵּוֹיִם*, strangers, ch. xlvii. 22 sq.

"Jewish heathen," as Hengstenberg designates them, are most expressly excluded by this canon of church discipline, which begins at the house of God. To be a "son of Israel" is the first qualification which Jehovah demands for His priesthood, and this taken strictly explains likewise as antithesis thereto the *son of the outland*. Ver. 10. *כִּי אֵם* (a strong "but," EWALD, *Gram.* p. 856), after the ample negating (ver. 9), in-

introduces the position which makes everything perfectly clear that the discourse is to be concerning the tribe of Levi. This designation is given in the outset, because there will still take place a *choix sur choix*, a narrower election in respect of the Aaronites, the peculiarly priestly family, and a degradation of priests to be servants and assistants, like the Levites given as such to Aaron and his lineage (Num. iii.). — **רָחַק** (ch. xi.

6, viii. 15), "to be away," to depart from, Jer. ii. 5, 8. — **תַּעֲזָה** is: "to stagger" (Isa. xxviii. 7), in

the wider signification: to go astray (Isa. liii. 6). — **אָשֶׁר** can explain "Israel's going astray" (ch.

vi. 4), and then it is still people and priest taken together as formerly; and this is especially clear when **אָשֶׁר תַּעֲזָה**, corresponding to the **אָשֶׁר**

רָחַק, makes it conformable to "Israel's going astray." — **וְנִשְׁאָו**, ch. xiv. 10, xvi. 52, 58

(HENGST.: "they shall take their iniquity upon them"), the guilt to be borne will be made clear by the immediately following punishment. This idolatrous staggering had at different times seized hold of priest and people, sometimes more, sometimes less. Instead of allowing themselves to be dragged along by the people to active or even passive participation in the service of idols, they ought, from their office, to have restrained the people, Jer. ii. 8. Comp. moreover, Ps. xvi. 4. [Hävernick thinks here of "even the old misdeeds of Levi, which will make themselves observable."]—Ver. 11. They shall not be excluded from all service in the sanctuary, but degraded from the functions of priests to those of simple Levites; as Rashi expresses it: "to do what strangers and servants and women can perform." — **שָׂרֵת** is used also of priestly service; it

is only **פִּקְדָה** (the function for those discharging it) that with the words expressly added points to the gates of the house, although the word in itself is equivalent to **מִשְׁמֶרֶת**, **מִשְׁמָרֶת**. It is still

in respectful terms that these degraded priests are spoken of (it is not said: **לְעֹבְדֵי אֱתֵיבָרֶת**, as is said of the Levites specifically, Num. xvi. 9). They are porters and house-servants, yet in this at least they still represent the people, that they relieve them of the slaving of the victims; it is only with their "standing before them to serve them" that their being degraded to Levites becomes more marked (comp. Num. xvi. 9), because now the punishment corresponding to the guilt is — Ver. 12—to be mentioned; the guilt which they shall bear is characterized by the punishment for it in this way: what they were accustomed to do in the apostasy at the will of the people—and thus as a **stumbling-block** which caused to fall into guilt—is now officially imposed upon them.—Comp. on ch. xx. 5, 6, 15, 23, xxxvi. 7. —Ver. 13 hereupon expressly cuts them off from being priests as hitherto. **בְּהֵן**, the fuller stem

of **בָּן**, signifies: those who establish anything as it should be according to the divine ordinance, the people continuing always in their functions; according to others: those bending themselves,

namely, doing homage to the Eternal; Num. xvi. 10 of the priesthood, as distinguished from mere Levite service. — Is therefore antithesis to

לְשִׁרְתָּם, ver. 11. Further details are given in what follows. By the appositional **אֶל־קִרְבִּי**

הַקִּדְשִׁים, the expression: to draw near over all

My holy things, is—as itself suggests, and the plural **קִדְשֵׁי** (comp. Num. iv. 19) confirms—in-

terpreted as referring to the eating of the most holy things (comp. on ch. xlii. 13), appertaining to the priests alone. For the rest, comp. ch. xvi. 52.—Ver. 14 recapitulates and sums up the reproach and guilt to be borne, with respectful reference to their former priestly calling; hence **שְׁמֵרֵי מִן־**, which mode of expression, however,

receives its levitical limitation through **לְכָל**

עֲבֹדָתוֹ (comp. Num. xvi. 9, ch. iii.).

Ver. 15. Those likewise are called **Levites** who in contrast to the punishment of the former priests are all the more exalted as priests.—**צִדְקָה**, the son of Ahitub (1 Chron. v. 34 [vi. 8]),

of the line of Eleazar (1 Chron. xxiv. 1 sq.), was co-high priest with Abiathar of the line of Ithamar, in consequence of the twofold service of worship in David's time, that at Jerusalem and that at Gibeon (1 Chron. xvi. [xvii.] 39). After Abiathar had like Joab repeatedly attached himself to Adonijah, the pretender to the crown, and had brought about his own fall and banishment to Anathoth (1 Kings ii.), Zadok was appointed by Solomon sole high priest, and with him the line of Eleazar again became the alone high-priestly one. We are not to go along with Hengstenberg when he, in order to interpret the sons of Zadok, goes back even to the relation of fatherhood in the Decalogue, and drags in the pope too as a holy father, simply to get a father-priest, after whom all priests (since 1 Kings ii.) are to be designated as his sons, "even the unfaithful," says Hengstenberg, "who were excluded in the foregoing passage" (!). He hazards this contradiction to the connection in order to get the faithful priests first in ch. xlviii. 11, and because he finds in ch. xliii. 19, instead of "sons of Zadok" (as in ch. xl. 46), "that are of the seed of Zadok," "the heads (!) of the high-priesthood, those who are of the high priest's kindred (Acts iv. 6), officiating at the consecration of the altar of burnt-offering" (that is, it is incorrect to say that in the whole vision the high priest never meets us!). In Zadok we might indeed be reminded of Melchizedek, had not the very name Zadok ("righteous"), and still more what is historically known of him, symbolized him as a type of the true priestly character. The faithful position which he had taken towards David he did not forsake towards Solomon, as Abiathar did (1 Kings i. 7, 8, 25, 26, ii. 22); he even anointed Solomon king over Israel. Consequently, in the theocratic (Messianic) signification of the kingdom of David and Solomon, Zadok kept himself precisely in the relation which is so significant for our vision (see Doct. Reflec.). Comp. also 1 Sam. ii. 35.—[FAIRBAIRN: "The promise of a priest-hood of the house of Zadok

entirely corresponded to the promise of a shepherd with the name of David. It simply indicated a race of faithful and devoted servants, in whom the outward and the inward, the name and the idea, should properly coincide,—a priesthood serving God in newness of spirit, not in the oldness of the letter, as the people whom they represented should also have become true Israelites, themselves a royal priesthood offering up spiritual sacrifices to the Lord. In truth, it is the raising up of a people who should be such a priesthood that is meant by the description, and the sons of Zadok came into notice only because in connection with them there was an historical ground for taking them as representatives of a right-hearted spiritual community."—W. F.]—But as not all the children of Abraham are of his faith, so here the sons of Zadok are only those who kept, etc., who have kept and will keep themselves faithful to Me. Not until after this essential personal qualification for priest, is the formal and official service described: in general, the "drawing near," etc. (ch. xl. 46, xliii. 19), in particular, the "standing before Me (in contrast to 'before them,' ver. 11) to offer unto Me (comp. ver. 7) fat," etc., part of the service at the altar of burnt-offering.—Then in Ver. 16 comes the treading of the dwelling in the holy place, especially the drawing near to the altar of incense (ch. xli. 22), for which the name **table** is significantly retained. Finally, **לְשֹׁמְרוֹ**

אֶת-מִשְׁמֶרְתִּי reverts to the starting-point in ver.

15, **אֲשֶׁר שָׁמְרוּ**.

Vers. 17-31. Priestly Duties and Privileges.

Ver. 17 begins with the most external, the clothing; the duty in this respect will make the symbolized inward obligation the more apparent. The coming to the inner gates implies the intention of service at or in the sanctuary, and thereby involves the duty of putting on (**בְּשִׁטָּה**, "flax")

linen garments, and this makes **לְשֹׁמְרוֹ**, as already ordained by Moses, perfectly clear (comp. Ex. xxxix. 28, xxviii. 39 sq.; Lev. vi. 3 [10], xvi. 4, 23). The express prohibition of wool (**צֶמֶר**),

what is "drawn together," hanging together like *vellus*, (*lpos, iapos*) gives additional emphasis to the linen, and makes the ministering in the gates of the inner court, that is, within them, and at the house, said of functions discharged within the house, the former in relation to the altar of burnt-offering, and the latter in relation to the altar of incense, still more distinctly prominent.—Ver. 18, like ver. 17, refers to the priest's garments; **פָּאֵר** is properly: "adornment," diadem, which

might suggest the special high-priestly **מִצְנֶפֶת**; the word, however, occurs rather in connection with **מִנְבְּעֹת**, Ex. xxxix. 28 ("goodly bonnets"),

and we have no warrant for supposing it is a special head-covering for priests in general. It is rather meant to be remarked that they are adorned (**פָּאֵר** is suggestive of floral ornaments), although with linen.—The covering for the loins

(**מִכְנָסִי**, plural or dual), reaching from high above the loins down to about the thigh (comp. Ex. xxviii. 42), forms the third of the four articles, as Bähr says, designed for the official dress of the priests (in accordance with "the symbolical place of Jehovah's testimony and revelation"); while the injunction about "girding," which, moreover, explains the sense and spirit of the whole linen dress, subjoins the **אַבְנֵי**, that is, girdle of

the priests, as the fourth article. This was worn higher up toward the breast, as would then be confirmed by the added defining clause: not in sweat; which certainly will not bear the meaning: while they sweat, but according to Bähr is meant to imply: where they sweat. But **בִּיָּעַ** (**יָעַ**),

found only here, elsewhere **נָעַר**, from **נָעַר**: what

is forced out by pressure or anguish) certainly means nothing but what has been said already: that no wool shall come upon them; for as the white linen makes the cleanness apparent, so sweat, so readily produced by woollen stuff, especially when forming a girdle and thus confining the body, is meant to be guarded against as uncleanness, and on the whole accordingly the holiness of the priests for the sanctification of the people to be signified. [Did the Septuagint mean too tight girding, or girding in violent haste?]

Ver. 19. The repetition: to the outer court, is meant to strengthen the prohibition, which is particularly strong in our verse; to call attention to the distinction between the outer court and the inner, while both, however, are still only courts; and to the altar in the inner court, where the sanctification of the people willed by Jehovah has to take place. After this (comp. ch. xlii. 14) comes the laying aside of the priest's official dress, and the laying of it down at the place suitable to the "holiness of Jehovah" (ch. xlii. 13), and the putting on of other garments, for the purpose of guarding against the thought of another sanctification than the God-ordained one by the way of sacrifice. Not in their garments, that is, it is not they, although they are priests, who are to sanctify the people (comp. John xvii. 19!). Consequently, the going out to the people is to be understood in reference to sanctification, and shows moreover that this outer court was for the people. Expositors generally refer here to Lev. vi. 11, 20 (**יִקְרָשׁ**); Ex.

xxix. 37, xxx. 29; comp. besides, Ex. xxviii. 43; Lev. vi. 4 [11], xvi. 23. [That contact with the people defiles the priests when in their official dress, as Keil referring to Lev. xxi. supposes, is not said here.]

Ver. 20 forbids, as already Lev. xix. 27, xxi. 5, the shaving of the head smooth, as heathenish; censuring the Creator (!), says Hengst.; according to Bähr, as mourning, a sign of fellowship with the dead, inasmuch as the hair is a proof of life and vigour of body. The Egyptian priests kept the head always close shaved. On the contrary, the priests of Israel are to bear their head high, as the mediators of an eternal life in holiness through grace. — **פָּרַעַ** implies

"breaking forth," "being on the top;" hence, the hair on the head. The covering for the head is treated of next to the garments for

the body. Keil cites for שָׁלַח ("to let loose"), as "to let grow freely," Lev. x. 6 and Num. vi. 5. But the first passage must not be so understood, and we need not suppose here, in accordance with the second, a prohibition of Nazaritism, but, as the markedly positive clause shows, the hair is simply to be kept short, to be polled. Comp. 1 Cor. xi. 14 sq. (Rev. ix. 8). (שָׂמַם is found only

here.) On this Hengstenberg observes: "That which is the sign of a wild, disorderly man, who lets nature take its free course, might indeed be permitted to the Nazarite, in consequence of a vow undertaken for a time, in order thereby to typify his separation from the world; but not to the priest, whose duty it was to hold converse with the world, and adapt himself to society, to enter which with shorn hair was the custom even in Joseph's time. The priest should be no separated person." If flowing locks and the growth of hair generally is the sign of vigorous natural life, as the forbidden shaving also on its part symbolizes, then by forbidding the priest as representative of a holy people to let his locks grow long, the false positive, in addition to the false negative, is forbidden; the maxim that: every one is his own law (as every one his own devil), unbounded naturalism is forbidden. Neither annihilation nor yet glorification of nature, neither askesis unto death nor honouring of the flesh, but simply law, divine order, is the watchword for the servant of Jehovah. The sanctification treated of is neither heathenishly self-chosen, one's own fabrication, self-sanctification, nor is it a natural holiness of one's own, which needs not a sanctification in Jehovah's way.—Ver. 21. Although abstinence from wine is demanded, yet our passage has nothing to do with the Nazarite proper. His was a vow regulated by law; but always a free-will dedication *pro tempore*, where the man thus devoted himself to God with all his naturalism, just as he had grown up. That the priests are not to drink wine (Lev. x. 9) is grounded on no temporary, formal separation from the world, is no drastic consecration, as in the case of the Nazarite, but is simply an emblem of what is seemly, of sobriety of soul, of the true spirit of a servant of God, who goes into the inner court,—the reason assigned for the prohibition.

Ver. 22. From their manner of life in respect to drinking, and no doubt generally (Rom. xiii. 14), the obligation of the priests turns to their married life. The injunction not to marry a widow (Lev. xxi. 14, 13) is extended here from the high priest to the whole body of priests, who in this respect then appear high-priestly, just as in ch. xliii. 12 everything upon the mountain round about was most holy. The ordinary priest also is not allowed to marry (Lev. xxi. 7) אִשָּׁה זָרָה, a woman put away by her husband, of course with reason, because of guilt; one of this kind is classified as a factitious widow with those who are really widows. The permission to take a priest's widow forms a pendant to the judgment pronounced on the daughter of a priest in Lev. xxi. 9. For the rest, the verse relates to the priests' being holy with reference to the holiness of Jehovah. [The Jewish Talmudic view limits the first part to the high priest, understanding בִּזְרֵיךָ of the other priests: "Yet the widow who is (really)

a widow, those who occupy the position of ordinary priests may take."

Ver. 23 defines the official duties of the priests. יָרָה (Hiph.), "to spread out," the hand, for ex-

ample, to point to something, to teach, here the people, of whom Jehovah says: My people (Deut. xvii. 10 sq., xxxiii. 10; Lev. x. 10); and above all to teach them the difference between, etc., for which comp. ch. xxii. 26. The priestly service, then, is to comprehend worship and doctrine, representation of the people before God, and representation of God before the people. (Comp. Mal. ii. 7.) But above all, everything with an eye to sanctification.—Ver. 24 gives in addition to this the court of judicature which they form in disputed cases (Deut. xvii. 8 sq., xix. 17): עֲלֵי-רֵב,

they are to stand over the confused and complicated points raised by the parties, and because they have the power to stand over them as judges, since they have to judge in My judgments, they will always find in the law of Jehovah what is right in every case. Qeri: לְמִשְׁפָּחַת, and Qeri:

לְמִשְׁפָּחַת, are both equally unnecessary. What this administration of justice is in civil life—it too being a sanctification of the people through the judgment of God—has its counterpart in church life, in the observance of all the laws and ordinances, on all the festivals of Jehovah, the key-note for which is given with the hallowing of the Sabbaths (comp. for the reverse, ch. xxii. 26), while at the same time we are told what is always the main matter in priestly ministration.

Ver. 25 therefore shows how the priests have to keep themselves from defilement.—לֹא יִבֹּא, individualizes, to speak exactly.—The exception (כִּי אִם) affects the same blood-relations as Lev.

xxi. The exception of the high priest (Lev. xxi. 10 sq.) is not noticed, just as there is no notice of the high priest in the whole book. Ver. 26 is, according to Keil, the command to purify from uncleanness by the dead sharpened, inasmuch as he believes the seven days are appointed over and above the space of seven days prescribed by the law (Num. xix. 11 sq.), and finds this indicated in כֹּהֲרֵתוֹ, in which he thinks he sees a compensation for the previously permitted coming of the priests to the dead, which in the law had been forbidden to the high priest even in the case of father or mother. Rather perhaps the number seven simply points the more strongly to holiness and sanctification. Hengstenberg, on the other hand, insists on the distinction between: having been cleansed, and: "cleansing," which, he says, began with the beginning of the seven days (Num. xix.), seven days being the longest period which any uncleanness lasts. At all events it cannot be denied that Ver. 27 still demands the offering of a sin-offering when the priest enters again on his ministry.

After the duties come now the privileges of the priests, what is to accrue to them for their service.—In Ver. 28 we have, first of all, the fundamental condition known from the law (comp. Num. xviii. 20; Deut. x. 9, xviii. 1), expressed first positively, then negatively, and finally once more positively; which the Israelite priestly consciousness received and retained in living and in

dying. For, since the priests of Israel are no foreigners, no dominant race, but of Israel, like all their brethren, it would be natural, when Canaan was promised by God as נַחֲלָה to the

people to whom they belonged, that to them also there should be a definite tribal territory for inheritance and possession (אֲרָצָה, something which

one grasps and retains). But they represent Israel not as to the flesh but as to the spirit, as to the idea which from the outset makes of this people God's peculiar possession, and thereby God their peculiar possession: "My" people, and I am Jehovah, "thy God." Now, as the Lord already (Gen. xv. 1) says to Abraham, the father of all believers: I am thy very great reward, so this is to the priests for an inheritance, that I am their inheritance (נַחֲלָה), as Jehovah says. They

are thereby in such a position that nothing more is to be given to them (לֹא-תִתֶּנּוּ לָהֶם), at least

by their fellow-countrymen, to whom on the contrary they give an earnest of the ideality of their nationality, of the eternal inheritance, of the possession of Canaan in truth, in that they as matter of fact teach Israel its better self, its true aspiration, its eternal future. [Ver. 28 does not, as Keil supposes, treat of cities to dwell in, with the houses and pasture-grounds belonging thereto, which in the Mosaic economy Jehovah assigns to the Levites and priests from His own peculiar possession in land; comp. ch. xlv.]

Ver. 29. On the contrary, they have their livelihood from the offerings, and in so far live from Jehovah's hand. On the meat, sin, and guilt-offerings here mentioned, comp. in the law Lev. ii. 1-10; 1 Cor. ix. 13.—חָרַם ("separating")

is what is devoted to Jehovah without possibility of redemption; for this comp. Lev. xxvii. 21, 28.—Ver. 30. בְּכֹרִים are the first-fruits of tree-fruit and of corn (from בָּכַר, "to break forth").

Comp. Ex. xxiii. 19, xxxiv. 26; Num. xviii. 13; Deut. xviii. 4.—תְּרֻמָּה is said of parts of

the offerings with reference to the ceremonial of heaving and waving, which likewise signified consecration to Jehovah. The Rabbins explain the word of the gift "separated" for the Lord; for thus it took place with all the first-fruits, sheaves as well as loaves. At all events, the heave-offering is in general whatever is according to precept or of free will lifted up for Jehovah as a consecrated gift to the sanctuary, indirectly to its ministers (Ex. xxv. 2 sq., xxx. 13 sq.; Num. xv. 19 sq., xviii. 27 sq.). Comp. ch. xx. 40.—עֲרִיקָה, used only in the plural, is supposed to be

"groats," or "peeled grain" (Gesenius), with which רֶאֱשִׁית does not well harmonize; hence

Meier supposes grain-corn. Comp. Num. xv. 20 sq.—Everything mentioned in ver. 29 tends to sanctification; the heaving and waving in particular involved the thought, that in consequence of such gifts to the priest the blessing of God is brought down on the individual house. Hengstenberg translates: "and that thou mayest make blessing rest in thy house," and cites Matt. xv. 4, 5. Comp. Mal. iii. 10.—Ver. 31 brings to a close what refers to the sustenance of the priests, mentioning the things to be excluded therefrom.

נֶבֶלָה, a dead body, what lies stretched out of men and beasts, *cadaver*. טָרֵף, "something

torn off," torn by wild beasts. Comp. ch. iv. 14; Ex. xxii. 30 [31]; Lev. xxii. 8. Lev. xvii. 15 marks this as defiling for any man, how much more so for the priests of Jehovah; so that by this the idea of holiness is exemplified. "Only what Jehovah gives to them and His sanctuary in offerings and dues, which, however, must never be unclean, shall accrue to them; and this at the same time forms the best transition to the awards which follow" (Ewald).

CHAPTER XLV.

- 1 And when ye allot [divide] the land as inheritance, ye shall make an oblation to Jehovah, a holiness from the land; the length five and twenty thousand and the breadth ten thousand; holiness [is] it in all its border round
- 2 about. Of this shall be [come, belong] to the sanctuary five hundred by five hundred, a square round about; and fifty cubits of environs for it round
- 3 about. And from [according to] this measure shalt thou measure a length of five and twenty thousand and a breadth of ten thousand, and in it shall be
- 4 the sanctuary, the most holy place. Holiness from the land is this; for the priests, the ministers of the sanctuary shall it be, who draw near to minister to Jehovah; and it is to them a place for houses, and a holy place for the
- 5 sanctuary. And five and twenty thousand in length and ten thousand in breadth shall be [belong] to the Levites, the ministers of the house, to them
- 6 for a possession, twenty chambers. And as a possession of the city ye shall give five thousand in breadth, and in length five and twenty thousand, beside [running along] the oblation of holiness; it shall be for the whole house of Israel.
- 7 And for the prince: adjoining the oblation of holiness on both sides and the possession of the city, before the oblation of holiness and before the possession of the city, on the west side westward, and on the east side eastward, and

the length, beside [running along] one of the [tribal] portions from the west border to the east border. It shall be land to him for a possession in Israel; and My princes shall no more oppress My people; and [but] the land shall they give to the house of Israel according to their tribes. Thus saith the Lord Jehovah: Enough for you, O princes of Israel; remove [put away] violence and rapine, and do judgment and justice, take away your expulsions from My people,—sentence of the Lord Jehovah. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure; that the bath may contain [amount to] the tenth of the homer, and the ephah a tenth of the homer; its measure shall be after the homer. And the shekel [shall be] twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. This is the oblation which ye shall make: the sixth of the ephah from the homer of wheat, and ye shall six the ephah from the homer of barley. And the ordinance of the oil: the bath of oil [what is to be offered as bath from the oil shall be] the tenth of the bath out of the cor, [which is] ten baths, a homer; for ten baths are a homer. And one sheep [or goat] out of the flock, from two hundred from the watered [land] of Israel, for the meat-offering, and for the burnt-offering, and for peace-offerings, to atone for [to cover] them,—sentence of the Lord Jehovah. All the people of the land, they shall be [held] to this oblation for the prince in Israel. And upon the prince shall be the burnt-offerings, and the meat-offering, and the drink-offering, on the feasts, and on the new moons, and on the Sabbaths, in all the festal seasons of the house of Israel; he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to atone for [to cover] the house of Israel. Thus saith the Lord Jehovah: In the first [month], on the first of the month, thou shalt take a bullock, a young steer, without blemish, and cleanse the sanctuary: And the priest takes of the blood of the sin-offering, and puts it upon the posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court. And so shalt thou do on the seventh of the month for the erring man and for the fool, and ye atone for the house. In the first [month], on the fourteenth day of the month, shall the passover be to you, a feast of seven days; unleavened bread shall be eaten [one shall eat manna]. And the prince brings on this day for himself and for the whole people of the land a bullock as a sin-offering. And the seven days of the feast he shall bring as a burnt-offering to Jehovah seven bullocks and seven rams without blemish, daily the seven days; and as a sin-offering a kid of the goats for the day [daily]. And as a meat-offering he shall offer an ephah for a bullock, and an ephah for a ram, and of oil an hin for the ephah. In the seventh [month], on the fifteenth day of the month, in the feast he shall bring just such [offerings] seven days, as the sin-offering, as the burnt-offering, and as the meat-offering, and as the oil.

Ver. 1. Sept.: . . . ἀπαρχῇ . . . π. εἰς τοὺς αἰῶνες χιλιῶδες— (The second or the first תר"ח is omitted in the various manuscripts.)

Ver. 2. . . εἰς ἄγιασμα . . . διασπημα αὐτου— Vulg.: *Et erit ex omni parte sanctificatum . . . in suburbano quo*—

Ver. 2. . . διαμετρησῶς . . . το ἄγιασμα τοῦ ἁγίου. Vulg.: . . . *templum sanctuarique sanctiorum.*

Ver. 4. . . εἰς οἶκους ἀφαιρημένους το ἄγιασμα αὐτου.

Ver. 5. . . αὐτοὶ εἰς κατασχισιν πάλιν τοῦ πατακίου.

Ver. 6. . . ὁ πρῶτος καὶ ἡ ἀπαρχὴ τοῦ ἁγίου σάντι οἶκῳ ἱερ. ἴσονται.

Ver. 7. . . εἰς τὰς ἀπαρχὰς τ. ἁγίου, εἰς κατασχισιν τ. πάλιν, κατὰ πρόσωπον τοῦ ἀπαρχῶν . . . τὰ πρὸς θαλάσσαν π. ἀπὸ τοῦ πρὸς θαλάσσαν τὰ πρὸς ἀντολάς: π. το μήκος εἰς μίαν τὴν μερίδα ἀπὸ τοῦ ὀριος τοῦ πρὸς θαλάσσαν, π. το μήκος ἐπὶ τὰ ὅρια τὰ πρὸς ἀντολάς (8) τῆς γῆς. K. ἴστω αὐτῶν . . . οἰκεῖν οἱ ἀφαιρημένοι τοῦ ἱερ. . . π. τὴν γῆν κατακληρονομήσουσι οἶκος ἱερ.—Vulg.: . . . *et non depopulabuntur*— (Another reading: תר"ח.)

Ver. 9. Ἰτανοσθὺ ὕμιν . . . π. ταλασσομαν . . . π. ἰξάρων καταδυναστυαν— Vulg.: . . . *Iniquitatem et rapinas . . . separatis confusio vestra a populo tuo*—

Ver. 10. . . π. μετρον δικαιοῦ π. χοιτῆ δικαιοῦ ἵσται ὕμιν τοῦ μετρον.

Ver. 11. . . K. ἡ χοιτῆ ὕμιν μίαν ἵσται τοῦ λαμβανειν, το δικαιοῦ τοῦ γομορ ἡ χοιτῆ, π. το δικαιοῦ τοῦ γομορ το μετρον πρὸς το γομορ ἵσται ἴστω. Vulg.: . . . *aequalitas et iustis mensura . . . partem eorū . . . iusta mensuram eorū erit aequa iudicio eorum.*

- Ver. 12. K. τὰ σταθμά ἐκασὶ ἔβηλοι, οἱ πάντες σιλαὶ εἴναι κ. οἱ δὲκα σιλαὶ δέκα κ. στήνουνται σιλαὶ ἡ μὲν ἵσται ἡμν.
- Vulg.: . . . oboles . . . Porro viginti stili et . . . et . . . unam faciunt. (Another reading: שְׁקָלִים.)
- Ver. 13. . . . ἕκτοι τοῦ ματροῦ . . . κ. τοῖς ἑκτοῦ τοῦ εἰσι— Vulg.: . . . primitiis.
- Ver. 14. Sept.: . . . πεντὰν ἰλαίου ἀπο τὸν δέκα πεντὰν, ἐπὶ οἱ δέκα πεντὰν εἰσα γαρ. Vulg.: . . . batus oled, decima pars cori est; et decem bati corum faciunt, quia decim bati implent corum.
- Ver. 15. K. πρῶτον ἐν ἑκτο τ. δέκα πρῶτον ἀφαιρέμα ἐκ πέντων τὸν πατριὰ τ. Ἰερ.— Vulg.: Et arilem unum de grege ducentorum, de his quæ nutriunt Israel—
- Ver. 17. K. διὰ τοῦ ἀφαιρέματου ἵσται— (Other readings: וּבְכָל מַעְרֵי הָעוֹלָה)
- Ver. 18. . . . ληψέσθι—
- Ver. 19. Another reading: כְּחֹמֶת.
- Ver. 20. . . . ἐν τ. μὴν τὸν ἰβδωμῶν μὴ τοῦ μηνὸς ληψὲ παρ' ἱσκατου ἀγγουόντος κ. ἀπο νεπίου, Vulg.: . . . qui ignoravit et errore deceptus est—
- Ver. 22. . . . ὑπὲρ αὐτῶν κ. ὑπὲρ τ. οἴκου κ. ὑπὲρ πάντος τ. λαοῦ τ. γῆς—
- Ver. 23. . . . κ. θυσιᾶς. (24.) K. πένυμα τοῦ μοσχῶ—
- Ver. 24. Vulg.: Et sacrificium ephē per vitulum—
- Ver. 25. . . . θυσιᾶς κατὰ τὰ αὐτὰ . . . κ. καθὼς τὸ μαῖνα— Vulg.: . . . sicut supra dicta sunt—

EXEGETICAL REMARKS.

Vers. 1-9. *The Oblation of Holiness, the Land of the Levites, the Possession of the City, and the Portion of the Prince.*

That Jehovah is the inheritance and possession of His priests (ch. xlv. 28) is a reality even for this world, as godliness in like manner has the promise "of the life that now is." In order to give form to this truth, Ver. 1 connects what follows with the preceding.—הָפִיל, from נָפַל, signifies:

"to make to fall," and is used peculiarly of the lot (ch. xxiv. 6); but when nothing suggests this, and when לֹ is not prefixed to the word, it is to be taken in its general sense, and בְּנִחְלָה, cum ב essentialis, is to be understood as meaning:

to divide in general. Comp. Ps. xvi. 6. (The reference to the time immediately after the Babylonian servitude, hitherto maintained by Hengstenberg, must now, as we may well conceive, be abandoned; and so then he makes the prophet travel to Utopia, etc.)—תְּרִימוֹ תְּרוֹסָה (Hiphil

of רָם, referring to what was done in the case of the peace or thank-offerings with the shoulder of the victim—the waving with the breast) has here the more general signification, although not that of: "to present a present," nor that of: "to offer an offering," but that of: to consecrate, to hallow to the Lord (לַיהוָה), which, moreover,

was the meaning of the ceremony of heaving on high as well as of the heaving up upon the altar. Comp. also on ch. xlv. 30. For details see on ch. xlviii.—Holiness (corresponding to Jehovah) from the land, and thus separated, "partly for sacred and partly at least for higher, more general purposes" (BUNSEN); but see the intended use in what follows.—The word length is repeated, perhaps on account of the significant number mentioned for the first time, or because the natural length of the land is not to be regarded, but by length reference is meant to be made to that which is forthwith so called in the vision, the extension from east to west, and so the repetition is not exactly pleonastic. Whether rods (JEROME, RASHI, HÄV.) or cubits (EWALD, HITZIG, HENGST.) are meant, is not said. The supporters of both interpretations appeal to ch. xlii. 16 sq.; hence compare what is said there.—

The express mention, too, of cubits in ver. 2 is pressed into the service of both parties. Those who hold for rods say: Thus rods are always meant in what goes before, because here cubits are excepted; those who contend for cubits reply: Thus in what goes before, too, as everywhere in the case of all the large measurements, cubits are to be understood, otherwise rods would need to be expressly named. That cubits are mentioned first in ver. 2, Hengstenberg explains from "the unexpectedly small measure there, so that one might easily think of a larger scale." Böttcher, moreover, adduces against the measurement by rod which he calculates would give 40 German [about 900 English] square miles (?), i.e. almost the tenth of the whole land, the colossal disproportion to the statements elsewhere, especially as to the temple, which measures only 500 cubits square. Keil, on the other hand, maintains that ch. xlviii. with its proportions corresponds throughout to the τιμῆς of 25,000 rods in length and 10,000 rods in breadth. Comp. therefore ch. xlviii.—The breadth trends from north to south (ch. xlviii. 10).—Keil finds אֶלֶף עֶשְׂרֵה for 10,000

surprising, for which, he observes, עֶשְׂרֵה אֲלָפִים is constantly used in vers. 3, 5, and in ch. xlviii. He therefore prefers the 20,000 of the Sept., giving as additional reasons for this, that the part mentioned in ver. 3 is to be measured off from what was measured in ver. 1; also that the Levites of ver. 5 are to be considered, whose possession is likewise "Terumah of holiness" (ch. xlviii. 14 sq.), as is plain from other passages of our chapter; ver. 1 comprehends the land of the priests and of the Levites [25,000 and 20,000], which vers. 2 and 3 divide into two districts.—Finally, the character of the oblation, because to Jehovah, is again insisted on, and that in respect of all its border round about.

Ver. 2, after this general statement, marks off from the above-mentioned (מִן) the sanctuary described and measured in ch. xl., that is, the 500 cubits square forming the temple edifice, or, as Keil, in accordance with his view of ch. xlii. 15 sq.: the 500 square rods pertaining to the sacred enclosures of the temple. But as he adds: "there is still to be around this enclosure, which separates between the sacred and the common, a free space of fifty cubits on each side to keep the priests' dwellings from being built too near to the sacred square of the temple buildings," how,

we ask, does he leave this latter entirely out of account!!—מִנְיָה, comp. on ch. xxvii. 28. "A

free space of 50 cubits to a sanctuary of 500 rods would be much too small. It was evidently intended to be an interspace between the house of God and the houses of the priests" (HENGST.).—

Ver. 3. מִן הַמִּדְבָּרָה הָאֵלֶּה is not the same as מִנְיָה in

ver. 2; for if so, this distinct and different mode of expression would not have been chosen, which, as it refers to the measuring of the sanctuary, so it designates as the sanctuary the temple building, and not the "sacred enclosure of the temple." Keil needs 10,000 rods more in ver. 1, because he makes מִן הַמִּדְבָּרָה here = "this measured piece of land." מִן, as modified by הַמִּדְבָּרָה, which

has had always hitherto to be translated "measure," denotes that from which the prophet has to take the measure, and is therefore entrusted with the "measuring" (מִמְדָּר, as it is expressly

said); it had, indeed, been measured before him in ch. xl. The temple building, just referred to in ver. 2 as the principal part, is normal for the whole oblation, which as such is again referred to in Ver. 3, where also the centrality of the temple, already indicated by the phrase: and in it shall be the sanctuary, is distinctly denoted by the epithet: most holy, pointing to ch. xliii. 12. After that the holiness, the separation from the land for the holy purpose (for Jehovah, for His sanctuary) of the land of which the oblation-consists (הָאֵלֶּה), with (ver. 3) the sanctuary in it (inclusive of the courts), has been again insisted on. Ver. 4 treats now of the area in question in its relation to the priests, who, as hitherto (ch. xl. 46, xlii. 13, xlv. 15)—here, however, with a view to the sanctuary and its central position—are described, both as respects their official functions and their dwelling-places. Since they are such, since this is their official calling, it is befitting to assign to them the holiness from the land as a place for houses, explained in the clause following to be: a holy place for the sanctuary, so that this latter defines the priests' houses to be a dependency of the sanctuary, just as similarly in ch. xliii. 12 the whole was even called most holy (ver. 3 here). The last clause of the verse is commonly taken as indicating a second use for the area of the oblation, namely, for the temple, a superfluous repetition. The mention of houses is in harmony with the law, in which the thirteen cities for the priests (Josh. xxi.) likewise come into consideration simply as regards the houses in them. From that which is His own through the oblation Jehovah gives to the priests as His ministers, and as ministers of the sanctuary in the neighbourhood, the space necessary for dwellings (just as in ch. xlv. the necessities of life). This is an arrangement which doubtless is to be taken in connection with the entire division of the land, but differs from that laid down in Num. xxxv., so that it will have to be understood from the idea meant to be illustrated (Doct. Reflec. 19).

Still more surprising is the new arrangement in Ver. 5, where an area equal to that occupied by the sanctuary and priests' houses is assigned to the Levites as ministers of the house (ch. xlv. 11 sq.), without any farther description, while the priests were described (ver. 4) as ministers of

the sanctuary, making thus a marked difference between them; and this distinction of the Levites is also marked by the phrase: to them for a possession; for the next verse goes on to speak likewise of a possession of the city, although this latter is "given" (comp. on the other hand ch.

xliv. 28, לָאֵלֶּה), and does not simply belong (יהיה), and לָאֵלֶּה stands evidently opposed

to the מִמְדָּר of ver. 4. But this area

will be different from the one demanded in general in ver. 1, although the Levites too belong to the ministers of the Lord, and the twenty chambers correspond very little to a special landed possession of the extent mentioned. Keil includes the land of the Levites in ver. 1; but indeed with his 20,000 rods in breadth there, of which 10,000 fall to the priests and the sanctuary, he has still a breadth of 10,000 rods left for the Levites. Hengst. on the other hand says: "Along with the priests the Levites receive a portion of land of like extent; then follows the district of the holy city with the same length, and a breadth of 5000 cubits; so that the whole portion marked off in advance for priests, Levites, and city is in breadth as in length 25,000 cubits."—Instead of יְהִי, the Qeri reads: יְהִי. —The words עָשְׂרִים לְשָׁבֳתָה formed a

difficulty to the LXX., who perhaps imagined the text to be עָשְׂרִים לְשָׁבֳתָה. The chambers, instead

of the thirty-five Levitical cities of Moses with pasturage, form, as regards the expression, no difficulty; they are very suitable diminutives of the "houses" of the priests. The priests have houses, the Levites as inferiors only chambers, which possibly may mean ranges of cells (ROSEN M.) or courts, with one-twentieth of the pasturage for each. Keil, who cannot understand the Masoretic text, and holds עָשְׂרִים to be a corruption of עָשְׂרִים, reads:

לְשָׁבֳתָה, by which, however, he obtains only "gates (!) as dwellings" for the Levites, understanding indeed the "gates" as equivalent in meaning to cities. Hengst. calls them the barracks of the Levites; the departure from the ordinance of Moses, according to which the Levites dwelt scattered through the whole land, is so much the more surprising.

Ver. 6. The land of the Levites could be properly oblation only if it were the same portion of land as that of the priests and the sanctuary, or if the reading in ver. 1 be 20,000 rods in breadth. Hence Hengst. limits the oblation to the sanctuary and the priests' portion. Only "in the wider sense" does he make it include also the portion of the Levites and the circuit of the city; it may include even the portion of the prince (he says), "since the prince acts as the minister of God." The structure of the clause in ver. 5 speaks in favour of a special area of 10,000 in breadth as Levites' land; and so does the consideration that by such a possession in land the so much greater number of cities than of priests' cities, which according to the ordinance of Moses belonged to them, is perhaps given expression to. Comp. besides on ch. xlviii. 20. But however much the definition in ver. 5: to them for a possession, indicates a special pec-

tion of Levites' land outside of the *Terumah* ("oblation") demanded in ver. 1, yet the possession of the city lies still farther outside, as likewise *הַתְּחִינִי* seems to separate it even from the

land of the Levites. The city is the capital of the land. Its area has the same length as that hitherto given (25,000), but differs in breadth, which therefore is mentioned first; we have in this respect $10,000 + 10,000 + 5000 = 25,000$. The possession of the city "is to be distinguished from the city itself, which (ch. xlviii. 16) is square, the length being equal to the breadth" (HENGST.). The length of this possession runs along the oblation of holiness, by which designation is meant specially the land of the priests and the sanctuary. Its destined purpose, for the whole house of Israel, shows that it is to belong to no single tribe merely. Comp. ch. xlviii.

The transition to *לְיִשְׂרָאֵל* in Ver. 7 is mediated by the whole house of Israel in ver. 6, of which the prince is the civil head and representative.—Either a kind of protasis to which Ver. 8 forms the apodosis, or we may supply: "ye shall give," from ver. 6: *כִּי־הוּא־עָלֶיךָ* = on both sides, so that

the oblation of holiness, which certainly may here include the land of the Levites, and the possession of the city lie between, running before these from north to south, so that seen from the west side what is westward as far as the Mediterranean Sea, seen from the east side what lies east as far as the Jordan is to belong to the prince; just as *וְהָיָה*

explains that as to the length, that is from west to east, the territory shall run the same length with one, i.e. any one of the portions of the tribes, shall neither go beyond nor fall short of any single tribal portion. Jerome remarks that the prince received for himself a whole tribal portion, with the exclusion, however, of the land of the sanctuary, the priests, the Levites, and the city; but in return he has not only the duty of protecting the square in question, but also the honour of possessing on his territory whatever is holy pertaining to the nation.—Ver. 8. *לְיִשְׂרָאֵל*,

more exactly defined by *לְאֶרֶץ־יִשְׂרָאֵל*: the land described in ver. 7 shall be the land assigned to him for a possession in Israel. The reason for this arrangement follows: *לְאֶרֶץ*. The former state of

things, in which no landed possession, no crown estate, was allotted to them *qua* princes, had tempted them to misuse of their power, to acquire for themselves possessions.—My princes corresponds to My people; hence those who will in future have princely power over the people. This My applied to both parties contains at the same time the divine sentence on the former princes, who may be considered persons as little conscious of their high and responsible position as of the significance of Israel. Instead of taking to themselves, they are rather to give to the house of Israel, that is, to leave in possession, and also, if need be, to restore. The phrase: according to their tribes, shows what land is meant. [FAIRBAIRN: "That the whole ground for the priesthood, the prince, and the people of the city was to form together a square, betokened the per-

fect harmony and agreement which should subsist between these different classes, as well as the settled order and stability which should distinguish the sacred commonwealth, in which they held the highest place. That the priest's food were to occupy what was emphatically holy ground, was a symbol of the singular degree of holiness which should characterize those who stood in their official position the nearest to the Lord. And that the prince was to have a separate possession assigned him was to cut off all occasion for his lawlessly interfering with the possessions of the people, and to exhibit the friendly bearing and upright administration which was to be expected of him (ver. 8). And not only must he personally abstain from all oppressive behaviour, but as the divinely constituted head of a righteous commonwealth, he must take effective measures for establishing justice and judgment throughout the whole. Particular examples are given of this in regard to the using of just weights and measures in the transactions of business (vers. 9-12)."

—W. F.]—Ver. 9 concludes what specially regards the princes, by whose conduct in good and in bad a mirror and example was held up to the people, while at the same time it solemnly introduces the more general regulations which follow in regard to judgment and justice in trade and commerce.—The subject in ch. xlv. 6 was the people with reference to the priesthood, here it is the prince in reference to the people; as there holiness and sanctification, so here judgment and justice. (Jerome interprets *רַב*: let this tribe-

like possession suffice you!) What has already taken place far too often is now so much the more enough, as all natural temptation has been taken away by the assigning of domains (ver. 7 sq.).—*שָׁרֵן* (*שָׁרֵן*) is virtually the same as *הָקָם*, a violent

mode of acting, misuse of power, only stronger, because the consequence thereof: "devastation," is implied in the word, as in the corresponding justice the exercise of judgment is manifested. Hengstenberg thinks: the direct address shows that representatives or descendants of the princes who had formerly committed injustice were also in exile.—*וְהָיָה* is expulsion of the

lawful possessor from his property, as in 1 Kings xxi.—The burden which this was to the community, the pressure which thereby was inflicted on Israel, is depicted in the words: *הָרִיבֵם מֵעַל*.

"The political parties especially," observes Hengstenberg, "gave occasion for the confiscations." Comp. besides, 1 Sam. viii. 14.

Vers. 10-12. Justice in Common Life.

The transition which is made by Ver. 10 shows what an example for the community the conduct of the prince may be in evil and ought to be in good.—("Princes have in all times attempted to take advantage of their subjects by alteration of coinage and weights," PHILIPSON.)—*מִאֲזַיִם*, dual, denotes the two scales of the balance, from *אָזַן*, "to make ready," "to fix;" in reference to the way this can be done, "to weigh," to determine the weight.—*מִיָּדָה* (*מִיָּדָה*), according to Josephus' statement in Greek, a measure about the same as

a Berlin bushel [about $1\frac{1}{2}$ bushels English]; see Geseu. *Lexicon*. In the same way as the ephah for dry goods, the בַּת was used for liquids, as

Delitzsch observes on Isa. v. 10. This measure occurs first in the days of the kings, and from Josephus' calculation it might contain somewhat more than 33 Berlin quarts [about 7 gallons English].—Ver. 11 now begins to discuss what is right as to measure (מִזְכָּר , *pensum*, Ex. v. 18),

that which the ephah and bath are to represent, in order clearly to set forth exactness in trade and commerce as the divine characteristic of the people, as their holiness in ordinary life. Ver. 10 is expounded and illustrated by examples.—

לִבְרִית Rashi explains by לִבְרִית , "to bear" = to hold, to contain. The חֶמֶר (a heap collected

together) shall be the measure, the norm, for ephah and bath, as the greatest dry goods measure, commonly called "cor" from the time of the kings, and (from Josephus) estimated at a little more than 15 Berlin pecks [about 600 English pints].—Ver. 12 proceeds to speak of the standard for money, the shekel. An exactly weighed and hence definite (small) pound of silver, called by the Rabbins "rock" in distinction from the *gerah*, which they called "little stone," is the oldest biblical standard of value, originally, in barter a weight, afterwards a coin, like the *drachma* among the Greeks and the *as* among the Romans. The value doubtless affixed by common agreement of the dealers to the ordinary shekel before the time of Moses cannot now be determined; but originating probably in Babylon, and coming through the Phenicians, the word meets us also in Greek (*σικλος*, *σικλος*).— גֶּרָה is

what is "made small," hence grain as a small piece, like "grain" (a weight), from *gratum*; Gesenius supposes it to be the carob bean (*καραύος*), which the Greeks, Romans, and Arabians used as the smallest weight, in the same way as barley and pepper-corns have been so used,—the smallest biblical silver coin.—After the value of the shekel has been thus defined from the parts it contains (comp. Ex. xxx. 13; Lev. xxvii. 25; Num. iii. 47), there may perhaps, as Cocceius and J. D. Michaelis think, be three different kinds of shekel given, a larger, an intermediate, and a smaller. Hengstenberg better: "the maneh, probably of foreign origin, which explains its rare and late occurrence, is stated at a threefold value," according to its different worth in the several countries from which it came. The normal maneh = 20 shekels, corresponding to the 20 *gerahs*, stands first.— מָנֶה (1 Kings x. 17; Ezra ii. 69; Neh. vii. 71,

72), from a comparison of the first passage—in which Hengstenberg, indeed, prefers to read מָנֶה instead of מָנֶה —with 2 Chron. ix. 16, it

appears that a maneh is equal to 100 shekels, a result usually reconciled with our passage by saying that civil shekels, that is, Mosaic half-shekels, are intended to be meant in 2 Chron. ix., since the בֶּקֶק in the course of time became as shekel

the widest spread large silver piece. But still 100 such shekels, or 50 Mosaic ones, by which

Ezekiel reckons, would not be $20 + 25 + 15$, the numbers given here, added together = 60 shekels; and besides, the three divisions and the putting of the 20 first remain unexplained! Hence Keil infers a very ancient corruption of the text. Hitzig, accepting like Hengstenberg three manehs, the only reasonable interpretation of the present text, supposes computation in gold, silver, and copper; that is, a gold, a silver, and a copper maneh. The Chaldee paraphrast, on the other hand, took the 60 shekels as the extraordinary value of the happy

Messianic age ($\text{וּמְנֵי רַבָּא קוֹדְשָׁא יְהִי לְכֵן}$). The interpretation of the LXX., accepted by Boeckh (*Metrol. Untera.*) and Bertheau (*Gesch. der Isrl.*), gives the following very insignificant proposition: The 5-shekel weight shall be to you 5 shekels, and the 10-shekel weight 10, and 50 shekels shall be a maneh.

Vers. 13-17. The Oblation of the People.

As formerly it was from the prince to the people, so now it is what the people have to render to the prince. The foregoing fixing of measures forms the transition, and the designation הַתְּרִמָּה in Ver. 13, taken from ver. 1 sq., is

also an intermediate link. The oblation is offered to Jehovah as being set apart for purposes of worship. It is to be the sixtieth part of wheat and barley. שֵׁשְׁטִים , to divide into six parts, hence

here: to take off the sixth part.—Ver. 14. חֹק הַשֶּׁכֶל is the ordinance of the oil, what the

law of the oblation is to be in respect to the oil; namely, as explained by the apposition: הַבֵּית

הַשֶּׁכֶל , which Hengstenberg makes a parenthesis,

and paraphrases thus: "the bath is the measure for the oil,"—the quantity taken from the bath of oil shall be the tenth part of it. The cor (1 Kings v. 2 [iv. 22]; 2 Chron. ii. 9 [10], xvii. 5), for dry goods and liquids, a post-Mosaic name of a measure; and hence it is not only added that the cor is ten baths, but also that it is the same as the homer, for ten baths (ver. 11) make a homer. [HENGST.: homer without doubt the native name; cor introduced from the Aramaic during or after the exile.] Thus the tenth of the bath is as regards the oil the hundredth part of the harvest.—Wine (specifically for the drink-offering) is not mentioned; small cattle however are—

Ver. 15—(the "oblation" in their case is to be one out of two hundred, and that one to come from fat pastures, to be well fed), but not oxen. The enumeration, says Keil, is not complete, but contains only the norm for levying the contributions; as Hengstenberg expresses himself: to serve as proof that the regulations here "do not bear the character of an actual tax," but are only by way of example and outline. Philippson remarks: "This impost appears intended to serve as substitute for the tithes prescribed by Moses, which are not mentioned here."— מִשְׁקָה is "a watered

district," like Gen. xiii. 10; a significant allusion: Israel after their return to their own land will be as richly blessed as ever the valley of Jordan was before its devastation.

Ver. 16 consigns this oblation to the princes.—

יָרִי, they are to see to it that they render it.

The prince is hereby on the one hand enabled to provide for the service of worship, as on the other his representation of the people is made manifest. Hengstenberg holds the amount of this oblation to be too great, and barley moreover was not used in worship, unless we understand that "the other expenses for the general good" were to be included.—Ver. 17. Instead of לֶחֶם, which ap-

plies to all the people, we have now עֵל, that which concerns the prince only; on him it shall be incumbent. First, the things incumbent upon him are enumerated, and then is added what he has to do (הָרָאָה), namely, as is obvious

from his very position, that he shall defray the material expenses of worship, and in so far perform it. He is indeed "governor of the feast," but not "officiator in presenting the atoning sacrifice on the feast days," with a priestly dignity, such as Umbreit attributes to him. יָרִי may simply be: cause to be done (ch. xlii.

2). Hävernick again well observes: "Thus there arises a beautiful contrast to the former state of matters. Instead of violent exactions, harsh oppression, infamous tyranny, and mutual injustice and disloyalty, comes a settled order of things, conscientious gifts of the people which are holy gifts. The prince appears as the theocratic head, who truly cares for the weal and safety of Israel, who supports in the liveliest and demands in the strongest manner the close communion of the people with their God; not only administering justice, but also caring for the most sacred interests of the people," etc.

Vers. 18-20. The Sin-offering in the First Month.

A solemn introduction: Thus saith, etc.—("Taking occasion from the thought in ver. 17, the prophet now portrays, as a new, solemn cycle of feasts begins in Israel, what also the prophets elsewhere announce regarding the sacred festivals in the Messianic period, e.g. Isa. lxvi. 23; Zech. xiv. 16," HÄV.) The whole mode of expression in Ver. 18, as well as the comparison of ch. xliii. 18 sq. (of the difference between that and this), and the connection with what follows,—all this compels us to reject the view given by Hengstenberg, that corresponding to the consecration of the altar of burnt-offerings, we have to regard the consecration of the sanctuary as a solemnity occurring only once. Hengstenberg compares the seven days' solemnity in the case of Solomon's temple (2 Chron. vii. 8), and the fresh consecration of the temple under Hezekiah (2 Chron. xxix. 18 sq.), but especially the consecration of the tabernacle on the first day of the first month in Ex. xl. Besides what we have said already, the following consideration tells against this view. Surely we may suppose a difference between these sanctuaries built by men, like the altar of burnt-offerings (בְּיָמֵינוּ הַנִּשְׁלֹשָׁה),

and the divine temple beheld by Ezekiel, when its consecration in this sense had already taken place by the coming in of the divine glory (ch. xliii. 2 sq.). The solemnity here ordained on the first

and seventh days of the month (Nisan, ver. 21) is a yearly returning one, as is shown also by the reference in ver. 20 to continual recurrence. Num. xxviii. 11 sq. shows that the beginning of every month is to be solemnized, and Num. xxix. that there is to be additionally a special solemnity on the first day of the seventh month. On this comp. Ezek. xlii.—The cleansing of the sanctuary is effected here through a young bullock, instead of the goat prescribed by Moses for the new moon,—an augmentation of the sin-offering as to the victim, just as in Ver. 19 through the process which accomplishes the cleansing. The posts of the house (ch. xli. 21) refer to the sanctuary (ver. 18), without distinction in respect to its two divisions, the altar of burnt-offerings and the gate (doubtless collective for all the three gates, for if only the east gate were meant, specific mention of it would hardly be omitted) of the inner court.—Ver. 20, however, explains in direct terms that this cleansing of the sanctuary on the first and seventh days of the first month takes place from the ground (כֶּן), the cause which, in view

of the holiness of the house, may be found in אִשָּׁה שָׁגָה, that is: the erring, frail man, and פְּתִי, either: folly, or, *abstr. pro concreto*: the fool (properly, the man open to every impression, easily led astray). The two designations are distinguished as *actus* and *potentia*, the occasional act and the natural disposition; but it has been rightly remarked that both denote sins of weakness. [Keil wrongly interprets כֶּן: "from,

away from," setting him free from his sin; for this neither agrees with the immediately following וְכִפְּרָתָם אֶת־הַבַּיִת, nor can it be found in the וְכִן תִּקְשָׁה, which refers back to ver. 19.] "Thus

shall the year, newly consecrated by such a beginning, most truly present the appearance of a holy year. At the same time this is the preparation for the feast of the passover in ver. 21" (HÄV.). Since the great day of atonement (Lev. xvi. 16 sq.) had the same end in view as the very expressive and augmented solemnity ordained here on the first day of the month, the single yearly day of atonement is otherwise quite passed over, and thus there is ground for the opinion that the solemnity here is meant to express the idea of the day of atonement for the worship of the future.

Vers. 21-25. The Passover and the Feast of Tabernacles.

Ver. 21. The chief fundamental feast of Israel, the beginning of the feast-cycle, as afterwards its close, so that with the passover and the feast of tabernacles the whole circle of feasts in the narrower sense is either embraced (HÄV.), or decreed as the annual feasts of the future (KEIL). Comp. the original institution of the feast of the passover in Ex. xii.—חַג שִׁבְעֹת, to which is here added

יָמִים, is: feast of seven days, because it always lasted seven days (comp. Num. xxviii. 17), so that the "continuous" feast is denoted, but not, as HENGST.: "in contrast to the feast of consecration," but rather implying that in this con-

nction recurring feasts are spoken of. The old translations render the designation simply: "a feast of seven days"; the addition: ימים, will at least distinguish it as seven-dayed from the "feast of weeks" (חַג שָׁבֻעוֹת), celebrated later at

the close of harvest. Kliefoth, on the other hand, supposes that in future the passover will be held as a feast of seven weeks, which lasts seven weeks; and so not merely the seven days of unleavened bread, but the whole seven weeks will be passover—the feast of weeks shall be one with the passover. The ordinance regarding the מצות

relates (he holds) to the whole seven weeks up to the feast of first-fruits. See the refutation of this in Keil on the passage. The seven days of the feast in ver. 23 also tell very plainly what is meant. Comp. on Dent. xvi.—Ver. 22 exhibits the prince in the charge imposed upon him (הַיּוֹם הַזֶּה, here הַיּוֹם הַזֶּה) — הַיּוֹם הַזֶּה is the

above-mentioned fourteenth day of the first month, the feast-day proper (הַפֶּסַח), on the evening of which the paschal lamb was slain and eaten.—The sin-offering precedes, whereas in Num. xxviii. it follows after. In this way the idea of the day of atonement pervades also the passover of the future (for himself and for the whole people of the land). The victim, too, of the sin-offering on the first feast-day proper is not a goat, but a bullock! For the seven following days of the mazzoth there are ordained—Ver. 23—as a burnt-offering, instead of the two bullocks of Moses, seven bullocks, and instead of the one ram in the law, here seven rams, all without blemish, זָכוֹת, "for the day," each of the seven

days; and only the one goat as daily sin-offering is retained from the law of Moses. This enhancement of the feast-offerings, 49 bullocks and 49 rams as burnt-offering, is additional proof of an element which has already repeatedly shown itself, to wit, Israel's state of grace for the future. In reference to the passover Hengstenberg observes: "That precisely the grace of redemption sealed by this festival was to receive so rich an accession by the events of the future." The seven lambs of the first year ordained in the law are omitted by Ezekiel; we might say, because the Lamb of God, who is the fulfilment of this feast, will be sufficient in the Messianic times. But, as only befits the symbolized idea meant to be made prominent, the meat-offering—Ver. 24—accompanying the burnt-offering surpasses even the measure of the latter. In the law there are to each bullock only three-tenths of an ephah of flour mingled with oil, two-tenths to the ram, and only one-tenth to each of the seven lambs; here a whole ephah, namely of flour, is appointed for each bullock and each ram, finally of oil one קָה (ch. iv. 11).

Ver. 25 describes the feast of tabernacles, the feast (חַג) falling on the 15th day of the 7th

month, so designated because not expressed by name. Keil and Kliefoth assign as the reason for its not being named: "without doubt because the dwelling in tabernacles will for the future be discontinued." What the prince has to perform in this feast is, as to time (seven days) and kinds

of offering, the same as in the passover. Hengstenberg excepts from this similarity the number of victims. Comp. Num. xxix. 13 sq. But the definition: as meat-offering, leaves us to suppose for the rest also nothing but a matter relative to number and measure, and Hengstenberg's solicitude about the passover as "the root of all feasts," seems in the case of such a comparison as is made here to overlook the fact that the number of victims, which indeed daily decreased, was far more signal and greater in the Mosaic feast of tabernacles; moreover, the eighth day, as concluding feast with its special offerings, is, as Keil observes, wanting here. Hävernick farther observes: "The sacred number seven dominates here both in the passover and in the offerings of the feast of tabernacles. The gradual decrease of the number of victims in the latter, explained by Bähr as a gradual decrease of the festal character of the seven feast-days, receives a fresh confirmation. Here, namely, an equal number of victims is appointed for every day. The distinction between the feasts themselves thereby almost disappears. Each day comes forth in its proper and symmetrical holiness. The sacred number seven pervades the whole cycle of feasts. The defective and imperfect character of the ancient mode gives place to a higher and more perfect form."

ADDITIONAL NOTE ON VERS. 18-25.

["As it was more especially in connection with the stated and yearly festivals that the prince had to represent the people in the public service of God, so the prophet takes a rapid glance of these, and refers particularly to the first and the last. But he first mentions a consecration service with which the year was always to begin, and of which no mention whatever was made in the law (vers. 18-20). On the first and again on the seventh day of the first month, the sanctuary was always to be cleansed, that the year might be commenced in sacredness, and that all might be in preparation for the feast of the passover on the fourteenth day of the month. As the prophet has introduced a new solemnity before the passover, so for the passover itself he appoints quite different sacrifices from those named by Moses; instead of one ram and seven lambs for the daily burnt-offering, he has seven bullocks and seven rams; and the meat-offerings also vary. And while there were quite peculiar offerings prescribed in the law for the feast of tabernacles, constantly diminishing as the days of the feast proceeded; here, on the other hand, the prophet appoints the same as in the case of the passover. This shows how free a use was made by the prophet of the Old Testament ritual, and how he only employed it as a cover for the great spiritual truths he sought to unfold. They were not permanently fixed and immutable things, he virtually said, those external services of Judaism, as if they had an absolute and independent value of their own, so that precisely those and no other should be thought of; they were all symbolical of the spiritual and eternal truths of God's kingdom, and may be variously adjusted, as is now done, in order to make them more distinctly expressive of the greater degree of holiness and purity that is in future times to distinguish the people and service of God over all that has been in the past."—FAIRBAIRN'S *Ezekiel*, pp. 485, 486.—W. F.]

CHAPTER XLVI.

1 Thus saith the Lord Jehovah: The gate of the inner court that looketh
 toward the east shall be shut the six working days; and on the Sabbath day
 2 it shall be opened, and on the day of the new moon it shall be opened. And
 the prince cometh the way of [to] the porch of the gate from without, and
 will stand at the post of the gate; and the priests offer up his burnt-offering
 and his peace-offerings; and he worships at the threshold of the gate, and
 3 will go out; and the gate shall not be shut until the evening. And the
 people of the land worship at the door of this gate in the Sabbaths and in
 4 the new moons before Jehovah. And the burnt-offering which the prince
 shall offer to Jehovah on the Sabbath day is six lambs without blemish, and
 5 a ram without blemish. And the meat-offering [shall be] an ephah for the
 ram, and for the lambs the meat-offering [shall be] what his hand gives, and
 6 oil a hin to the ephah. And on the day of the new moon without blemish
 a bullock—a young steer, and six lambs and a ram; without blemish shall
 7 they be. And an ephah for the bullock and an ephah for the ram shall he
 make the meat-offering, and for the lambs so much as his hand will attain
 8 to, and oil a hin to the ephah. And when the prince cometh he shall come
 the way of the porch of the gate, and by the same way shall he go out.
 9 And when the people of the land come before Jehovah in the set times, he
 that cometh the way of the north gate to worship shall go out the way of
 the south gate, and he that cometh the way of the south gate shall go out
 the way of the north gate; he shall not return the way of the gate by which
 10 he came, but they shall go out each straight before him. And the prince
 shall come in their midst; when they come and when they go out, they shall
 11 go out [together]. And in the feasts and in the set times the meat-offering
 shall be an ephah for the bullock and an ephah for the ram, and for the
 12 lambs what his hand gives, and oil a hin to the ephah. And when the
 prince shall offer a free-will offering, burnt-offering, or peace-offering, as a
 free-will offering to Jehovah, then one opens to him the gate that looketh
 toward the east, and he offers his burnt-offering and his peace-offering, as he
 will do on the Sabbath day; and he goeth out, and one shuts the door after
 13 his going out. And a lamb a year old without blemish shalt thou daily
 14 offer as a burnt-offering to Jehovah; every morning shalt thou offer it. And
 a meat-offering shalt thou offer with it every morning, the sixth of an ephah,
 and oil the third of a hin, to moisten the fine flour,—a meat-offering to
 15 Jehovah, ordinances perpetual, continual. And they offer the lamb and the
 meat-offering and the oil every morning, as a continual burnt-offering.
 16 Thus saith the Lord Jehovah: When the prince shall give a gift to one of
 his sons, it [is] his inheritance, to his sons shall it be [become], their possession
 17 as an inheritance. And when he shall give a gift from his inheritance to one
 of his servants, then it is his until the year of freedom, when it returns to
 18 the prince; only his inheritance of his sons shall belong to them. And the
 prince shall not take of the people's inheritance to thrust them out of their
 possession; from his own possession he may endow his sons, that My people
 19 be not scattered every man from his possession. And he brought me, in the
 entry which was at the side of the gate, to the chambers of holiness, to the
 priests, that look toward the north; and, behold, there was a place on the
 20 hinder side westward. And he said to me, This is the place where the
 priests shall boil the guilt-offering and the sin-offering, where they shall bake
 the meat-offering, so as not to bring it forth to the outer court, to sanctify
 21 the people. And he brought me forth to the outer court, and made me pass
 on to the four corners of the court, and, behold, in each corner of the court
 22 was a court. In the four corners of the court were smoking courts, forty
 [cubits] long and thirty [cubits] broad; one measure was to them to the four

23 corner-rooms. And a range was round about in them, round about the four
24 of them, and cooking-places were made under the ranges round about. And
he said to me: These are the house of the cooks, where the ministers of the
house shall boil the slain-offering of the people

Ver. 2. Sept.: . . . της πυλῆς της ἱερᾶς . . . ἵσι τα προθυρα— Vulg.: . . . *stabilis in hmine*—

Ver. 3. . . . κατὰ τα προθυρα—

Ver. 4. K. το ἀλαουτωμα προθυρα—

Ver. 6. Another reading: פֶּרֶךְ הָרֶחַל and פֶּרֶךְ הָרֶחַל; all the old translations read singular as the latter.

Ver. 9. . . . ἀλλ' ἢ παρ' αὐτῆς ἐξέλυσται. Vulg.: . . . *sed a regione illius egrediatur*. (Another reading:

K³, also ver. 10.)

Ver. 10. . . . ἐξέλυσται μετ' αὐτῶν, κ. ἐν τῷ . . . ἐξέλυσται μετ' αὐτῶν.

Ver. 11. . . . καὶ ἐν ταῖς παρυφῇσι—

Ver. 12. . . . ὁμολογίαι ἀλαουτωμα συστηρι το κυρια κ. ἀνοίξει—

Ver. 13. . . . παρῶν . . . παρῶν— (Another reading: פֶּרֶךְ הָרֶחַל, also ver. 14.)

Ver. 14. Sept.: . . . προστάγμα αἰώνιος διαπαντός (15.) ποιήσει τὸν ἄμων κ. . . . ποιήσει— Vulg.: . . . *cata mane*
. . . *sacrificium domino legitimum, iuge atque perpetuum*.

Ver. 15. *Paciet* . . . *cata mane mane*— (Qeri: פֶּרֶךְ הָרֶחַל.)

Ver. 16. . . . υἱὸν αὐτῶν τοῦ ἐν τ. κληρονομίας αὐτῶν, ταυτο—

Ver. 17. . . . κ. ἀποδοῦναι . . . πλὴν τ. κληρονομίας τ. υἱὸν αὐτῶν— Vulg.: . . . *hereditas autem ejus filio ejus erit*.

Ver. 18. Vulg.: . . . *per violentiam et de possessione eorum*,

Ver. 19. . . . ἐκ τούτων πεχυρωμένους.

Ver. 20. . . . ἵσι τα τίσσαρα μαρη τ. αὐλῆς: . . . αὐλὴ κατὰ τα πλὴν τ. αὐλῆς, αὐλὴ κατὰ το πλὴν, αὐλὴ (22.) ἵσι τα
τὸν πλὴν τ. αὐλῆς, αὐλὴ μαρη μαρκῶν— Vulg.: . . . *in angulo atrii, atriola singula per angulos atrii*.

Ver. 22. Vulg.: . . . *atriola disposita*—

Ver. 23. K. ἱερὰς . . . ἐν αὐταῖς, . . . κ. μαγυρια γίγνεται ὡσπερ τὸν ἱερὰν— Vulg.: *Et partes per circuitum*
ambitus quatuor atriola . . . subter porticus—

Ver. 24. . . . αἱ οἶκοι τῶν μαγυριῶν— Vulg.: . . . *domus culinatum*—

EXEGETICAL REMARKS.

Ver. 1-12. The Prince and People at Sacrifice.

Ch. xlv. 1 sq. treated of the outer east gate, while here the inner east gate comes into consideration. There the prince appears as sitting feasting upon the offerings; here he is viewed as standing, in accordance with his duty of offering. Both passages accord to him precedence of the people. In Keil's view the two passages supplement each other in this way, that we have here the exceptions to the rule there. But ch. xlv. permits no exception in regard to the shutting of the gate (comp. on ch. xliii. 5, also xlvii. 2); and besides, it is the outer gate that is spoken of there, whereas here it is the inner. If one is to call it a case of supplementing, he can say: whereas ch. xlv. shuts the outer east gate always, the inner east gate also, according to our passage, should as a rule be shut; the Sabbath day and the day of the new moon are to form the exceptions.—Ver. 2. We are told in ch. xlv. how the prince arrives at the outer gate, namely, by the way of the porch of the gate (פֶּרֶךְ הָרֶחַל); that same way, only in respect to the inner east gate,—which, however, as we have seen on ch. xl. 31, has its porch likewise turned to the outer court,—the prince comes here also, so that פֶּרֶךְ הָרֶחַל means just the same as פֶּרֶךְ הָרֶחַל (ch. xlv. 3): from the outer court, into which he entered by the north or south gate. פֶּרֶךְ הָרֶחַל only makes the gate intended, but not expressly named in ver. 2, more plain as the inner gate, the gate that leads into the inner court. Hengst. takes it as: “without,” “beyond”; he makes the prince proceed through the opened door of the inner east gate as far as its threshold and post; not pass through the porch, but remain standing on this side of it,

beyond the gate-opening, but close by it, on the threshold between the gate-opening and the porch. Keil, again, understands פֶּרֶךְ הָרֶחַל as meaning from outside of the temple through the outer east gate. Ewald makes as correction in ver. 1 the gate of the “outer” court.] The mention again of the east gate repeats, in reference to the prince, the distinction conferred upon him in ch. xlv. It is, however, rather a distinction from the people, or a distinction of the people in his person, than a distinguishing approximation of the prince to the priests. Compare with what is here said Solomon's probably pulpit-like brazen scaffold, on which he knelt, and which thus was situated before the altar of burnt-offering in the inner court (2 Chron. vi. 13); likewise 2 Kings xi. 14, xxiii. 3; 2 Chron. xxiii. 13, xxxiv. 31. According to the passage before us, the position even of the prince inside of the environs of the temple suffers a noteworthy modification. A definite, fixed, elevated standing place, a *suggestus* for the bearer of princely power at the entrance into the inner court, as occupied since Solomon by the pre-exile kings, is no longer spoken of. The king of the future is the Messiah; the princedom shines in His light (Doct. Reflec. 14), in the brightness of the glory that entered through the east gate, which in view thereof is shut for ever toward the outside, and it (namely, the east gate) is temporarily opened only toward the interior, to be shut again at even. The Messianic idea dominates the modification of the prerogative of the possession derived from the pre-exile kingdom within the architectonic symbolism of the theocracy. Hengst. says: “What is treated of here is not merely a subordination of the prince to God; there is also as regards worship a sharp line drawn between prince and priest.” Hävernick observes: “As on the one hand the prince is unreservedly

acknowledged in his special exaltation, so on the other his rights appear in due limitation, in reference to encroachment of any kind on the priestly prerogatives. With regard to this, a position is assigned to him at the post of the gate leading to the inner court, on the threshold of the gate, hence at the head of the people, yet not in the priests' court proper." While he stands, the priests "do" what the prince cannot do, but must cause to be done by them. **וְהָיָה** (שָׁחָה) **וְהָיָה** (שָׁחָה),

"to bow"), Hithp. with **הָ** as reduplication of the third radical, reflexive.—And will go out by the way that he came (ch. xlv. 3). As what has been said invests the prince with privileges only above the people, Ver. 3 fixes the people's place at worship. **בְּתָרָה** [HENGST.: "opposite the

opened door, through which they catch a glimpse of the altar of burnt-offering, which the prince—this is the only difference (? he enters the inner east gate, however)—sees from a nearer point"] is, according to Klief., equivalent to: through the opening of the gate, inasmuch as the people before the outer east gate have to look at the temple through it, and also through the inner gate (comp. ver. 9). The arrangement intimates that the people shall worship outside of the threshold of the inner east gate, the gate spoken of (**הַבָּיְתָה**).

Ps. xcv. 6.

Ver. 4. The Sabbath-offerings to be brought and offered by the prince are instead of: two lambs of the first year without blemish for a burnt-offering, and two-tenth deals of flour and oil for a meat-offering and drink-offering (Num. xxviii. 9); in future: three times as many lambs and a ram besides.—Ver. 5. This increase of offerings extends also to the meat-offering: an ephah for the ram (ch. xlv. 24). This may, and doubtless does, imply a proportionate increase with respect to the lambs likewise; **כִּמְתֵּן יָדָיו**, however,

which does not necessarily mean the same as the formula in ver. 7, expresses free-willingness as the other element in the ordinance. A range of freedom along with the obligation, as HENGST., is not, however, so much the thought here, as, on the one hand, greater richness and splendour, which on the other presupposes a liberal and munificent disposition in the individual. "The disposition has become changed; with the greater blessings, demands higher than hitherto present themselves. But the more the amount to be spent is left to the free will of the individual, the more of zeal and faithfulness is presupposed" (HÄV.).—Ver. 6. The new-moon offerings, on the contrary, show a decrease; namely, instead of: two bullocks, one ram, seven lambs (Num. xxviii. 11 sq.), we have here only: one bullock, one ram, six lambs. Hengst., indeed, disputes this; the number of bullocks, he says, "is left to the free judgment, only it may not fall short of the two required by the law." In support of this view he takes **כָּל** as collective

(an "ideal unity"), and appeals to the plural **תִּמְחִים**, which certainly cannot be interpreted as referring to the frequent recurrence of the feast. (According to Keil, it is a "blunder of the transcriber" for **תִּמְחִים**.) Not only one bullock and one ram, however, but also the goat for the sin-offering (Num. xxviii. 15) is wanting here.—

Ver. 7. The increase appears to be retained only through the meat-offering (comp. ch. xlv. 24), and to be expressed by the formula: **כְּמִשְׁכֵּן יָדָיו**, which takes as measure, not the free

will, like ver. 5, but ability (Lev. xiv. 30).

In order to pass over from Sabbaths and new moons to other seasons of worship, Ver. 8 first repeats what has been said in ver. 2. **בְּדִרְכּוֹ** = by the same way.—Ver. 9. Keil notices as a distinction from ver. 3, that there the people were spoken of "only incidentally" ("provided some of them came"), since they were "not bound to come on Sabbaths and new moons." Such a distinction, however, would require to be more definitely noted. In reality, Ezekiel as much supposes the people coming in ver. 3 as here, where the coming and going of individuals (**הַבָּיְתָה**) is ex-

pressly mentioned. Something similar to Deut. xvi. 16 is not exactly expressed here. The most that can be said is, that **בְּמִקְוֵי** (this is what makes the distinction from ver. 3)—**כֹּוֹנֵן** (**יָעַן**) the set

time and assembling of the community—the coming and going of the people, might make more of a through, so that here the relative rank of people and prince, expressed in ver. 3, is not so much regarded, but care is taken for due order in the temple; and while in vers. 2, 3 the prince was distinguished from the people, here he and they are taken together. [FAIRBAIRN: "At the great festivals the prince was to depart from the state of isolation which it was proper for him to observe at other times, and at the head of the people join in the great throng of worshippers that were to pass through the temple courts from one side to another. It reminds us of David, who in this was doubtless the exemplar in the eye of the prophet: 'I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.' A beautiful picture of a religious people: the highest in rank freely mingling with the mass of worshippers, and inspiring their devotions by the elevating influence of his presence and example."—W. F.] ("The reason of the regulation in ver. 9 can only be a theological one, that each should go out of the sanctuary another man than he came in (Phil. iii. 13); to avoid a throng, all must have been obliged to go in by the same gate, and out by the opposite one."—HENGST.) Hengst. renders **בְּמִקְוֵי** here: "in the feast seasons;"

in ver. 11: "on the feast days;" in order to assure himself of the continuance of the great day of atonement; and hence he renders **בְּתִנִּים**: "on the joyous feasts." Keil makes **מִקְוֵי** comprehend

"Sabbaths, new moons, and the day of atonement, all the seasons and days sanctified to the Lord." This in itself cannot be disputed, but in the connection here in Ezekiel may be very questionable. Keil at all events overthrows by this his own distinction of vers. 9 and 10 from ver. 3, which rests on the ground that vers. 9 and 10 speak of the high feasts, at which every one has to appear. **בְּמִקְוֵי** in ver. 9 points rather to the

two days appointed for the first month, ch. xlv. 18, 20.—Since mention is made of two ways of coming,

the singular Qeri (קֵרִי) must be rejected.—Ver.

10, very suitably for the two days of the first month, views the prince and people together. Here, too, the Qeri is to be rejected; קֵרִי are

prince and people. Hengstenberg rightly compares Ps. xlii. 5 [4].—Ver. 11 introduces the "feasts" strictly so called (see ch. xlv. 21 and 25) in addition to the "set seasons" (ch. xlv. 18, 20); but, as the statement of the meat-offering shows, the מִנְחָה are chiefly meant, for as to the feasts

comp. the meat-offering ordained in ch. xlv. 24 sq., while the lambs are explained from ver. 6 of our chapter, which tells of those for the new moon. Hence what is there mentioned for burnt-offering must hold good also in ch. xlv. 18-20, and likewise the meat-offering here, for which comp. ver. 7 of our chapter. While the formula there measures according to ability, the one here expresses also that which corresponds to free-will, and this the more appropriately as free-will offerings are treated of in what follows.—Ver. 12. נִדְּכָה (Ps. cx. 3), from נָדַךְ, "to impel," is the

peculiar inward impulse, the joyful readiness for good and for all sacrifices which comes from the Spirit of God (Ps. li. 14 [12]). The expression is used, as of the impulse originally, so of that to which one feels himself impelled, of the gift, and especially of the sacrifice to which a man was bound by no vow (Lev. xxii. 23). The repetition in our verse of this element makes it specially prominent. [FAIRBAIRN: "To show that his worship was not merely of a public and official nature, that it should spring from a heart truly alive to divine things, and itself delighting in fellowship with God, the prophet passes from those holiday services to the voluntary offerings and the daily morning sacrifice, which the prince was also to present to the Lord. In a word, the proper head of a religious people, he was to surpass them all, and be an example to them all, in the multitude and variety of his acts of homage and adoration."—W. F.] Keil observes on the modified regulation in regard to opening and shutting the gate, as compared with ver. 2, that the free-will offering could be brought on any day of the week; Hengst. points to the distinction that "in the free-will offering the prince appears as an individual, in the Sabbath-offering as the representative of the people."

Vers. 13-15. The Daily Sacrifice.

Ver. 13. The address to the people (תְּהִלָּה), where hitherto we have had to do with the prince, and the comparison of what was imposed on him in ch. xlv. 17, make it probable that the daily sacrifice is to be "an affair of the community," which "the priests have to provide" (KEIL). "Yet," observes Hengstenberg, "the conclusion is not certain; the transition from the prince to the people is an easy one, since in the foregoing passage also the prince represents the people. Ch. xlv. 18-20 likewise began with the address to the people, and undoubtedly the close here corresponds to the beginning there; the prince is encompassed on both sides by the people." According to Num. xxviii. 8 sq., two such lambs were to be offered daily for a burnt-offering, namely,

one in the morning and the other in the evening. The more exact statement here: בֶּבֶקֶר בֶּבֶקֶר, that

it shall be done every morning, either abolishes the evening burnt-offering (KEIL), or silently supposes it (HENGST.). The aim is, corresponding to ch. xlv. 18 sq., a similar sanctification of the commencement of the day as of that of the month and year; hence the sanctification of the whole of time in all its divisions, in distinction, perhaps, from the significance of the evening for Israel (Ex. xii. 6). If the evening sacrifice is to be discontinued, the increase of the meat-offering every morning in Ver. 14 (compared with Num. xxviii. 5, one-tenth of an ephah and one-fourth of a hin) perhaps comes into consideration for the deficit. לָרֶם, from רָסַם, "to rend," to scatter,

to sprinkle. HENGST. and KEIL: to moisten.—סָלַח, probably from סָלַח (but of doubtful signification; MEIER: to split, to widen; GESEN.: to lift up, to oscillate), is the finest wheat meal. The plural חֲקִיתָ refers both to the burnt-offering

in ver. 13, and the meat-offering here. The significance of such a solemnity every morning is emphasized by the תְּהִלָּה strengthening the עֹלֶם, for which, with Hitzig, Lev. xxiii. 14, 21, 31 is to be compared.—Ver. 15. Keil takes תְּהִלָּה as imperative; it is preterite with *yav*.

The Qeri reads the imperfect.—Again the emphatic תְּהִלָּה. ("That which is to be done daily

forms a contrast to the festivities; it is to be acknowledged and honoured in due dignity and significance as a perpetual burnt-offering," HÄV.) HENGST.: "We move here entirely on the realm of Old Testament worship, and there is not the slightest (?) indication that, by the sacrifice of bulls, lambs, and goats, other forms of worship are here denoted. Even if the details were only colouring and means of representation, yet an intimation in regard to the whole should not be wanting" (neither is it wanting, it is manifest throughout the whole and in every part!) "if the announcement were to extend to a time when, by the offered sacrifice of Christ, a total revolution in the worship was produced. This is certainly correct; although the prophecy refers primarily to the restoration of the Old Testament worship, and in this respect has long ago found its fulfilment, and indeed a fulfilment that has long disappeared again,—the disappearance was proclaimed by the word of Christ: Behold, your house is left unto you desolate;—yet at the same time it conceals in the details the kernel of a general truth,—the imperishability of the worship in the community of God on earth, which is demonstrated among other things also by this, that as the worship here predicted had to perish by the Roman destruction, the worship in the Christian Church rose again gloriously." Any misunderstanding, as if Ezekiel should have predicted the Roman or Greek-Catholic worship, or a new evangelical worship of kindred form, might have been obviated by the consideration, that in everything here relative to the service of the temple of the future, the object aimed at is to give to the idea an expression as distinct as pos-

sible, although in terms of the Old Testament, and so in a symbolizing prophetic form, here specially to the idea, that whereas the Church Militant is a teaching church, the Church Triumphant of eternity (עולם תמיד) will on the contrary be a liturgic one; as also the so much debated question of constitution will be overcome, because solved.

Vers. 16-24. *Appendices*:—Vers. 16-18. *The Right of the Prince as regards the Disposal of his Property*.—Vers. 19-24. *The Sacrificial Kitchens*.

Just as supplementary matter to the temple building is appended in ch. xli. 15 sq. in the transition to the service of the temple, so we have here a supplementary statement in reference to the prince and the priests,—the former as the procurer and defrayer of the material of worship, the latter as the persons formally celebrating it, after the order of worship was finished in the foregoing.

Vers. 16-18. *The Prince and his Possession*.

Ver. 16. 'זה-אמר expressly introduces what follows as a divine ordinance, and not the fancy of the prophet; and this connects itself with that which was assigned to the prince in ch. xlv. 8 as his "possession in Israel." As we know from that passage, reference is made here too to the former despotic regime. When Hengstenberg says that "the prophet does not set himself up as a lawgiver, but only seeks to give a representation of the thought that the princes of the future are to be no despots, are to beware of the unjust absolutism of the princes of the past," it is clear, and Hengstenberg cannot deny it, that an ideal future is kept in view. But the ideality of the whole Old Testament is the future of the Messiah. Hengstenberg, indeed, observes quite correctly: "The prince cannot be Christ. He is one who may have several sons of his own body; who in the prospect of his death disposes of his property; who does not stand beyond the region of sin, else he should not need to be warned against it." The concession in respect of one of his sons preserves the character of the princely possession; it becomes an inheritance, but it remains in the princely family. Hengstenberg connects נחלתו with the principal clause, and makes the suffix refer to the prince: "this shall become his inheritance (surely: his possession, which in this case he bequeaths) to his sons." It is more natural to connect it with מנכני, and to make the suffix refer to the prince's son in question: the inheritance shall be his, bequeathed to him by his father (comp. on ver. 18); and this is confirmed by the immediately following clause, which does not generalize, so that, with Keil, the suffix in לנכני should now revert to the prince; but his sons are the sons of the just-mentioned prince's son, and the idea of the נחלתו is only farther carried out: it shall be their possession,

so that it can be bequeathed (נחלה) to their sons also.—Ver. 17. The idea of "inheritance" remains the key-note as formerly, so that the farther concession in respect of a meritorious or favourite, servant of the prince does not indeed forbid a present to the servant in land from that which the prince possesses as hereditary property, but yet alienation and so lessening of the crown estates is guarded against by the limitation: until the year of freedom. דרור (from דרר), which

denotes free outflowing (Ex. xxx. 23), is free motion in general, freedom, as the year of jubilee is consequently named in Lev. xxv. 10, 13. The reversion is the same as in the case of an Israelitish heritable landed possession, when it passes by sale to another.—The meaning of the phrase: only his inheritance of his sons, is clear from the foregoing: only what the prince has presented to his sons from his inheritance shall remain to them. [KEIL: "only his inheritance is it (!); as regards his sons, to them it shall belong."—Ver. 18. That which is to be preserved in the case of the prince, is also to be preserved for the people: inheritance in their case as in his. ינה, "to

oppress," in general, hence: to exercise violence, to treat one with violence (ch. xviii. 7 sq., xlv. 8), here with כן.—On פני, comp. ch. xxxiv. (1 Sam. viii. 14, xxii. 7).

Vers. 19-24. *The Sacrificial Kitchens for Priests and People*.

Ewald inserts this section after ch. xlii. 13, 14, as he does the preceding ch. xlv. between vers. 8 and 9. The prophet, who has not changed his standing-place since ch. xlv. 4 sq., is brought to the חֲסִינֹת described in ch. xlii. 1 sq. (which comp.).—On מַבְחֹת, comp. on ch. xlii. 9.—As

the chambers in question are the priests', Hengst. explains the appositional phrase: to the priests, as in Roman Catholic countries one may say, for example: "to the Carmelites," etc.—The description: that look toward the north, refers of course to chambers. The gate, accordingly, is the north inner gate; according to Hengst., the entry leads "from the inner court gate on the west to the east entrance gate of the fence-wall of the priests' cells."—שם, KEIL: "At the cells on the extreme hinder side toward the west;" HENGST.: "Thus the kitchens are in the cell building, not by and outside of it."—The Qeri has בִּירְכָתִים (HENGST.: יִרְכָתִים, "on their west side;" singular, as in Gen. xlix. 13; the suffix refers in fact to the chambers, in form to the priests, including under them the chambers"). Gesenius derives the dual from the original signification: limb.—Ver. 20. Here the guilt-offering comes first, whereas in ch. xl. 39, xlii. 13, xlv. 29, it always comes after the sin-offering, as it did in the law also, and hence appeared as a subordinate kind of sin offering, ordained merely for certain cases; in accordance with the leading thought that the sinner should not only desire atonement of his sin before God by a sin-offering, but likewise endeavour as far as possible to pay what was owing, make good the damage, make restitution for the crime com-

mitted.—בָּשֵׁל, “to swell;” hence, naturally: “to ripen;” artificially: “to cook” (Piel).—אָפֶה, properly: to draw together, is: “to bake.” Comp. moreover, ch. xlii. 13.—לְבַלְתִּי, to be understood as in ch. xliv. 19, which comp.; הוֹצִיאָה,

namely: out of the kitchens, which were situated in the corners of the outer court, like those which follow, where the priests had to pass through the crowd in order to get to their cells. To the outer court, mentioned to prepare for what follows, forms the transition to ver. 21.—The repetition: הָיָה, repeats in words what was repeatedly

seen: “a court in the corner of the court, and again a court in the corner of the court” (as HENGST.), so that ver. 22 first gives the exact number of four.—The being brought forth to the outer court is explained by its distinction from the inner, the priests’ court, against whose wall the cells and kitchens rested, as belonging to the sanctuary. Comp. ver. 19.—Ver. 22. These kitchens for the people are distinguished by the detailed description given from those formerly mentioned for the priests. Hengst. considers them: “as off-rooms of the chambers of the people in the sides of the court,” and translates חֲצֵרוֹת

קָטָר: “smoking courts,” saying that the ascending smoke is the characteristic mark of these “buildings,” and asserting that the verb קָטַר, with all its derivatives, signifies in Hebrew

only: to exhale, to smoke, etc. Gesenius assumes another root, קָטַר, “to bind,” “to close,” and understands: closed (*partic. pass.*) with walls and doors. This latter description would express as little as the other meanings, which Keil rightly rejects, and which the expression cannot have, such as: “uncovered” (KLIEF.), “firm” (HÄV.), “pressed over” (HITZIG.), and the like. The description from the smoke has, on the other hand, something pictorial and emblematic, in so far as it might point to this, that in these kitchens meat to cook will never be wanting.—מִקְצוֹעַ,

plur. יָם.—and חֵזֶק, is: corner, from קָצַע, to “cut off.”—The Sept. and Vulgate omit מִחֲקָעוֹת,

the last word of the verse, and the Masoretes, by points placed over it, mark it as suspicious. Hengst. holds it to be “a kind of priestly proper name for those rooms (HÄV.: a peculiar technical term for: placed in the corner), which Ezekiel here brings forward as a fond reminiscence.” It is part. Hophal, and signifies: “cornered,” “a corner room,” as Hengstenberg says; according to Keil: “cornered off,” “cut off in corners” (apposition to the suffix in לְאִרְבַּעָתָם).

Hävernich observes that the word still depends upon חֲצֵרוֹת.—Ver. 23. מָגֵר is something on which one walks round. Keil translates: “a row of standing places was in it round about.” [KLIEF.: “a framework was in it round about.”]

Evidently the range of cooking-places (מִבְשָׁלוֹת), literally: “which cause to cook,” *partic. Piel*),

running below the court-walls (מִיָּדָה) and along them, is meant to be described. [KEIL: a tier of wall-work had several single tiers, under which the cooking-hearths were constructed. HÄV.: “the surrounding boundary-wall rises so high above the kitchens, that these are constructed below the wall.”]—Ver. 24. בֵּית הַמִּבְשָׁלִים is in

fact: the “kitchen-house,” but formally: the house where the cooks cook.—The ministers of the house, as formerly, are the mere Levites, in contradistinction from the priests.—“Not without reason is only the slain-offerings mentioned (the name bearing reference to the form; earlier the name denoted the essence: *Shelamim*), in distinction from the sin and guilt-offerings to be prepared in the kitchens of the priests. Only with the slain-offerings, such offerings as are akin to common slaughtering, was a communion connected. The greater part fell to the offerers, and was consumed in the sacrificial meals. But the slain-offering was not allowed to be prepared by the people themselves” (HENGST.).

DOCTRINAL REFLECTIONS ON CH. XL.-XLVI.

1. Hävernich rightly finds “the nervous and lofty unity” in the prophecies of Ezekiel “manifested in this section also.” “The visions of the prophet find here their fairest completion and perfect rounding off.” Already in the exposition (on ver. 1 sq.) the harmony with the former part of Ezekiel’s prophecy has been remarked. Ch. xliii. 3 expressly refers back to ch. i. and viii. The free conformity in expression between our chapters and the whole closing portion generally, and the earlier chapters, has been often proved (comp. Philipsson, p. 1294). The proof is the more striking when we consider the complete difference of the subject. That we have a vision here too harmonizes not only with ch. i. and viii., but in general with the prophetic character of Ezekiel, ch. viii., xv., xvii. The prophet has repeatedly hinted at this close of his book. Thus ch. xi. 16, xx. 40, xxxvi. 38, xxxvii. 26 sq. The last passage in particular might be regarded as the text for ch. xl. sq. The eighth and following chapters required by the necessity of the idea our conclusion of the book.

2. In regard to analogies in the other prophets, Ezekiel’s contemporaries, as we may well conceive, will chiefly come into consideration. Hence, above all, Ezekiel’s fellow-labourer Jeremiah. Jeremiah represents the restoration and renewal of Israel as a rebuilding of Jerusalem, ch. xxxi. 38 sq. (with this comp. in our prophet, ch. xlvii. 13 sq., ch. xlviii.). Jer. xxxiii. 18 is similar to Ezek. xlv. 9 sq. Hag. ii. 7 sq. follows entirely the thought here of a new temple, insisting on its glory in view of a meagre present. But still more analogous are the night-visions of Zechariah (ch. ii. 5 [1] sq., ch. iv., ch. vi. 13 sq., ch. xiv.).

3. The parallel between Isaiah and Ezekiel, as it stands in relation to the vision in ch. i. (p. 41), is not completed by citing Isa. lx. as corresponding to the close of our book; but we shall have to seek the culminating point of Isaiah’s prophecy for the culmination of Ezekiel’s, in accordance with the office of this prophet to be the prophet of Jehovah’s holiness to obdurate Israel,

—just as for the commencement Isa. vi. is covered by Ezek. i.—not so much in the close as in ch. liii. The corresponding pendant to our closing chapters is the life-like description given there of the Messiah and His sacrifice of Himself. It is this self-sanctification of Jehovah through His servant Israel which in Isaiah corresponds to the self-glorification of Jehovah in Ezekiel (ch. xl. sq.) by means of the new sanctuary and the new nationality; and this, again, accords with Ezekiel's office, to behold the glory of Jehovah in the misery of the exile. In this respect Ezekiel stands to Isaiah somewhat as Easter and Pentecost do to Good Friday.

4. The different views, especially regarding the vision of the temple, may be distinguished generally as subjective and objective. 1. The views which derive the explanation of ch. xl. sq. solely or chiefly from Ezekiel's subjectivity: (1) Already Villalpandus saw everywhere here only reminiscences of Solomon's temple and of Solomon's era, and consequently a similar line of thought to that in Ezra iii. 12. Similarly Grotius, only that he reconciled the differences between Ezekiel's temple and that of Solomon by ascribing them to the temple at the time of its destruction, just as Bunsen refers in this connection to 2 Kings xvi. According to both these expositors, Ezekiel traced out from reminiscences a pattern for the future restoration. Thus, according to Ewald, Ezekiel becomes "a prophetic lawgiver." "Such an undertaking, quite unusual in the case of earlier prophets," is explained from the "predominating thoughts and aspirations of the better class of those days for the restoration of the subverted kingdom." "Ezekiel probably meditated long, with passionate longing and lively remembrance, on the institutions of the demolished temple, etc.; what appeared to him great and glorious became impressed upon his mind as a pattern, with which he compared the Messianic expectations and demands, etc., until at length the outline of the whole arrangement which he here writes down pressed itself upon him!" "Above all, he sketches the holy objects, temple and altar, with the utmost exactness and vividness, as if a spirit (!) impelled him, now when they were destroyed, at least to catch up their image in a faithful and worthy form for the redemption that will one day certainly come; so that he must have diligently instructed himself in these matters from the best written and oral sources" (!). "Thus it is quite in keeping with Ezekiel's way of prophesying, that he introduces everything as if he had been borne in spirit into the restored and completed temple, accompanied throughout by a heavenly guide, and had learned exactly from him all the single parts of this unique building as to their nature and use." The paragraph ch. xlvii. 1-12 is, in Ewald's opinion, "from its great, all-embracing sense, quite adapted to bring to a close briefly and pithily all these presentiments!" "Yet when precepts more moral are to be given, or the perfected kingdom has to be described in its extent, reaching even beyond the temple, this assumed form (!) easily passes over into the simple prophetic discourse." (2) While the foregoing view looks to realization, Hitzig, for example, entirely rejects the idea that Ezekiel "considered such things (as our chapters contain) possible, feasible, or probable, and relatively commanded and pre-

scribed them." "One does not or did not reflect that the prophet's calling was to express the demands of the idea, indifferent in the first instance about their realization." All is pure fancy, a mere castle-in-the-air, a kind of "Platonic sketch," as Herder expresses himself. The self-criticism of this view of our chapters can hardly be more suitably given than when Hitzig continues: "Inasmuch as this or that could be set in order otherwise than he imagines, he would not in regard to plans and proposals have resisted obstinately, but would have known how to distinguish the unessential of the execution from the essential of the thing itself. He sketches the future in the form he must wish it to take, in which it really would have the fairest appearance. If the reality falls short of the image, then the idea is defectively realized; but the fault lies in the reality, not in the idea, and Ezekiel is not responsible for it." This, moreover, is merely what already Doederlein and others have held with respect to the closing portion of our book. Similarly Herder: "Ezekiel's manner is to paint an image entire and at length; his mode of conception appears to demand great visions, figures written over on all sides, even tiresome, difficult, symbolical acts, of which his whole book is full. Israel in his wandering upon the mountains of his dispersal, among other tongues and peoples, had need of a prophet such as this one was, etc. So also as regards this temple. Another would have sketched it with soaring figures in lofty utterances; he does so in definite measurements. And not only the temple, but also appurtenances, tribes, administration, land, etc. How far has Israel always, so far as depended on his own efforts, remained below the commands, counsels, and promises of God!" (3) Böttcher has attempted to combine both views, and after him Philippon, who expresses himself to the following effect: "Ezekiel the prophet, sunk in himself, brooding over matters in the distance and in solitude, had not, like Jeremiah, upon whom the immediate reality pressed, viewed the occurrences simply as punishment of defection and degeneracy, but was conscious also of their inward signification, which came to him in the appearance of a vision. Hence he represented the destruction of the temple as a suspension of the relation of revelation between God and Israel; and so much the more necessary was it to represent the restoration of that same relation as the return of God into the restored sanctuary. Now, from the peculiar character of Ezekiel, this necessarily had to assume a form at once ideal and real,—ideal in its entirety as something future, real as individual and special, matter of fact in its appearance." As the "indubitable motive of the prophet," the following is given: "to keep alive in the exiles in the midst of Babylonian idolatry the idea of the one temple, and the priestly institute consecrated to it, as the centre of the religion of the one God; and at the return into Palestine to confirm the life of the people in their calling, by the removal of all elements of strife, and by approximation to the Mosaic state of things." Hengstenberg's view is surprisingly near the above one; he says: "With the exception of the Messianic section in ch. xlvii. 1-12, the fulfilment of all (!) the rest of the prophecy belongs to the times immediately after the return from the Chaldean exile. So must every one of its first hearers and readers have under-

stood it. Jeremiah, whom Ezekiel follows throughout, had prophesied the restoration of the city and temple 70 years after the beginning of the Chaldean servitude, falling in the fourth year of Jehoiakim. Thirty-two years had already elapsed. Forty years after the devastation of Egypt (ch. xix. 13), the nations visited by the Chaldeans shall get back to their former state. According to ch. xi. 16, the restoration is to follow in a brief space after the destruction of the temple. We have before us a prophecy for which it is essential (!) to give truth and poetry (!!), which contains a kernel of real thoughts, yet does not present them naked, but clothed with flesh and blood, that they may be a counterpoise to the sad reality, because they fill the fancy, that fruitful workshop of despair, with bright (!) images, and thus make it an easier task to live in the word at a time when all that is visible cries aloud, Where is now thy God? The incongruity between the prophecy of Ezekiel and the state of things after the exile, vanishes at once by distinguishing between the thoughts and their clothing, and if we can rightly figure to ourselves the wounds for which the healing plaster is here presented, and at the same time the mental world of the priest (Ezekiel), and the materials given in the circumstances surrounding him, for clothing the higher verities which he had to announce to the people." II. The views which above all look to and keep hold of the objectivity of the divine inspiration of Ezekiel. The very regard which must, in one way or other, be paid to the circumstances under which the people for whom, and the Babylonian exile in which, Ezekiel prophesied, objectivizes in some measure his subjectivity, so that not all the views hitherto cited of our chapters and the ones that follow are to be designated as purely subjective; the properly objective, however, will be, that "the hand of Jehovah was upon him," that he was brought "in visions of God" to the land of Israel. Here the distinction is drawn by his own hand between the prophet of Israel and the fanciful Jewish priest; and not only this, but the unavoidable and irreconcilable alternative presents itself: either Ezekiel was a man of God, or a deceiver, for whom the fact that he had deceived himself also with assumed divine objectivity were no excuse, but would only be his self-condemnation. The case of Ezekiel, for the sake of truth, is too solemn for thinking of "poetic clothing" in the case before us. The subjective for the form before us, is to keep in mind when considering it what that form is. It has pleased God to speak to us through men. If we take full account of the national peculiarity of Israel in general during the whole old covenant, and of the peculiar personality in the case of our vision here, that is, that Ezekiel is the priest-prophet, that he above all other prophets is, as Umbreit says, a "born symbolist" ("in the temple which he erects he makes known his greatness as a symbolist, as well by what he says as by what he passes over in silence"),—if we concede to Umbreit the "surprising skill in popularizing instruction" which he observes in Ezekiel, we shall have to accept as the ultimate ground why Israel was the mediator of the world's salvation, and Ezekiel was chosen to behold the temple of the future, divine wisdom and its purpose for the world, that is, the objective *αὐτὸ ἵσχυον* above everything subjective. In accordance with this principle, we have to judge

of (1) the view objectivized in this sense of a model for the rebuilding of the temple after the return from the exile, the supporters of which assume a building-plan "issued under divine authority," given by Jehovah through the prophet. Although there is a resemblance between Ex. xxv. 9, 40 and Ezek. xl. 4, yet it is not said to Ezekiel regarding Israel: "according to all that I show thee, the pattern of the dwelling, etc., even so shall ye make it;" the prophet is only to "convey," announce (נָתַן) all that he sees

to the house of Israel. From this circumstance, and not because the reality fell short of the idea (HITZIG, HERDER), or, as Philipsson adduces here, "the similar fate of so many Mosaic precepts," the fact is explained that the post-exile temple was built without any regard to our vision. Only the fundamental reference to Solomon's temple, which in general obtains in Ezekiel also, meets us in Ezra iii. 12. This fact, the more remarkable considering the nearness of time, shows that ch. xl. 4, soon after it was written, and when fully known, was not regarded as a divine building-specification. We do not need, therefore, to express, as Hengst., "the obvious impossibility of erecting a building according to the specifications here given." The circumstance that the building materials are not given has at least not prevented the temple of Ezekiel from being, with more or less success, constructed and fashioned after his statements. Bunsen says that "the temple here forms a very easily realized, congruous whole, of which an exact outline may be made, as the prophet also has evidently done." Umbreit, too, holds this latter view. And although we have to do not with an architect but with a prophet, yet nothing stands in the way of our believing that the subjectivity of Ezekiel was pre-eminently qualified for this vision, from the fact that he possessed architectural capacity" (Introd. § 7). (2) The symbolical view. It corresponds generally to the character of Holy Writ. (Comp. Lange, Rev. Introd. p. 11.) In particular it pays due regard to the law of Moses, to the part of it relating to worship, the subject here. Especially when the whole worship of Israel is concentrated in the temple, a symbolical view respecting a vision thereof will be quite in place. Thereby only its due right is given to this objective, to the divine idea, in the shape which it has above all assumed in Israelitish worship. The symbolical character, moreover, is especially appropriate for the prophetic writings. As has already been often said and pointed out, the symbolical predominates in Ezekiel; and as to these concluding chapters, Hävernick adduces, as indicating their general character, the description of the circuit of the new temple (ch. xlii. 15 sq.), the representation of the entrance, etc. of the divine glory (ch. xliii. 1 sq.), the river (ch. xlvii. 1 sq. etc.), and observes that "it is just such passages that form the conclusion to the previous description, and hence cast a light on it." Comp. on ch. xliii. 10 sq. But everything architectonic is not a symbol, although everything of that nature will indeed primarily relate to the building to be erected, and will thereby at the same time in some way serve the idea of the whole. This character comes out clearly even in individual statements of number, yet all such measurements are not therefore to be

interpreted symbolically. Nay, as the exposition shows, there are here bare numbers, resisting every attempt to trace them back to the idea. It is sufficient in respect to the numbers, that (comp. Umbreit, p. 269 sq.) 4, as "signature not only of regularity but also of the revelation of God in space," e.g. in the quadrangle of the temple; 3, "the signature of the divine," e.g. in the sets of three gates; 10, "perfection complete in itself," occurring often; likewise the "sacred number" 7; and the number 12 in the tables for preparing the offerings (ch. xl.), represent symbolism. (On the symbolism of numbers, comp. Lange on Rev. Introd. p. 14.) Umbreit rightly maintains: "It is a symbolical temple, notwithstanding the arid and dry description, in which only exact specifications of the number of cubits and the apparently most insignificant calculations and measurements occur;" as he says, "quite in keeping with the poverty of the immediately succeeding age and the dignity of the most significant inwardness." (3) The Messianic view (for which comp. Lange on Kings, p. 60 sq.) is only the taking full advantage of and applying the symbolic view in general. Symbol and type, emblem and pattern, must mutually interpenetrate one another in a law like that of Israel. What separates Israel from the heathen is its law; what qualifies Israel for the whole world is its promise. But now, because of sin, the law has come in between the promise and the fulfilment; that sin becoming the more powerful as transgression may make manifest for faith the grace which alone is still more powerful, and that consequently the necessity of the promise should be the more apparent; that is, the pedagogy of the law (and especially of its ethical part) to Christ. Thus the law of Israel is the theocratic expression of Israel, the servant of God, as he ought to be, and hence prefigures the servant of Jehovah who is the fulfilling of the law, as He is the personal fulfilling of Israel, inasmuch as in Him who was delivered for our transgressions, and raised again for our δικαιωσις, Israel after the Spirit is represented; so that here out of the law relating to worship rise up, as on the one hand sacrifice and the priesthood, so on the other the concentration of the whole of worship in the temple, this parable of the future, with reference to which Christ, John ii., gives the σημεῖον: Destroy (λυσάτω) this temple, and in three days I will raise it up (ἵσταναι), saying this of the temple of His body; as also the disciples remembered when He had risen from the dead, and as the accusation against Him ran (Matt. xxvi. 61). Accordingly the law, and especially the temple and its service, is σκῆμα ἵχνης τοῦ μέλλοντος; the future σκῆμα is given in the σκῆμα τοῦ Χριστοῦ (σκῆμα δι' αὐτοῦ, Heb. x.). "This reference to the future," says Ziegler (in his thoughtful little work on the "historical development of divine revelation"), "is the most dynamical among all the references of the law; its significance for its own time is so weak and unimportant, that it seems to exist solely for the sake of the future, although its office is the opposite of the office of the New Testament, which is formed and abiding in the hearts of men (δικαιωσις τῆς δικαιοσύνης, τοῦ πνεύματος); still it was a sensible type, a strongly marked and distinctly stamped shadow of the coming substances, and yet, moreover, a veil which concealed it." What has been said shows the

typical signification of the vision of Ezekiel, in which the symbolical view of it is completed, and the pedagogic and providential necessity of that form borrowed from the legal worship in which it is enshrined. Here is more than what (as Hengstenberg can say) "suffices to employ the fancy." For the anointed one is τὸς τοῦ πνεύματος. But as the Messianic view of our chapters is thus justified by the symbolical view, when we have taken into account the law, particularly the law of worship in Israel, so likewise the already (Doct. Reflec. 1) noted connection of ch. xl. sq. with the previous chapters, especially with ch. xxxvii. 26 sq. (p. 351), yields the same result, as also the position after ch. xxxviii. and xxxix. and the relation to this prophecy will have to be taken into consideration. What holds good of ch. xxxvii. 26 sq. will also be a hint for our chapters. But even the Talmudists saw themselves compelled (principally because of the treatment of the law of Moses, to be spoken of presently) to acknowledge "that the exposition of this portion would be first given in Messianic times," as the "best" (according to Philippeon) Jewish expositors recognised here "the type of a third temple." The saying of Jesus in John ii. possibly alluded to the exegetical tradition of the Jews. Hävernick accommodates as follows: "The shattered old theocratic forms rather than new ones were above all cognate to the priestly mind of Ezekiel;" so "he sees nothing perish of that which Jehovah has founded for eternity; those forms beam before him revived, animated with fresh breath, and lit up in the splendour of true glory; he recognises their full realization as coming in first in Messianic times." As errors are still committed, e.g. by Schmieder, in the symbolizing of particulars, so the Messianic typology of a Cocecius has deserved, although only in part, the anathema on "mystical allegories," which above all modern criticism utters; for our defect in understanding in respect of many particulars will always have to be conceded. The Christian idea, however, the Old Testament typical symbolizing of which we have here to expound, is not only the idea of Christ, but also the idea of the Christian Church, the kingdom of God in Christ. If the resurrection of the Anointed One comes into consideration in the first respect, so in the latter does the consummation of the kingdom of grace, after its last affliction, into the kingdom of glory; comp. Rev. xxi. 22. The one is as eschatological in the wider, that is, christological in the narrower sense, as the other is eschatological in the narrower, or christological in the wider sense. By the translating of our passage into the higher key of John's Apocalypse, the relation of ch. xl. sq. to ch. xxxviii. xxxix. must be so much the more evident. Comp. Doct. Reflec. on xxxviii. and xxxix. We refer, finally, to what has been said in the Introduction, § 7, that Jehovah's building in Ezekiel here (still more in its already actual reality for the seer, so that what already existed had only to be measured to him) forms the architectonic antithesis to the buildings of Nebuchadnezzar. As the figure of Gog with his people may have presented itself to our prophet through means of Babylon (comp. Doct. Reflec. on ch. xxxviii. xxxix., p. 375), so from that same quarter may have been derived the representation given of the kingdom of God in its victorious

opposition to the world. Hitzig, too (as we now first see when treating of the closing chapters), supposes that there probably "flitted before the eyes of the author living in Chaldaea, when describing his quadrangle, the capital of the country and the temple of Belus,—the former, like the latter, forming a square, with streets intersecting one another at right angles." Umbreit says of the vision of Ezekiel as a whole: "It is a great thought, which presents itself unadorned to our view in the prophetic-symbolic temple: God henceforth dwells in perfect peace, revealing Himself in the unbounded fulness of His glory, which is returning to Jerusalem, in the purest and most blissful unison with His sanctified people, making Himself known in the living word of progressive, saving, and sanctifying redemption. Everything is placed upon the ample circuit of the temple, whose extended courts receive all people, and through whose high and open gates the King of Glory is to enter in (Pa. xxiv. 7, 9), and then upon the order and harmony of the divine habitation, the well-proportioned building (ch. xlii. 10); and the revelations of the holiest are stored up in the pure, deep water of His word, which in life-giving streams issues from the temple. The stone tables of the law are consumed (!), and the fresh and free fountain of eternal truth streams forth from the temple of the Spirit, quickening and vivifying in land and sea, awakening by its creative and fructifying power a new and mighty race on earth. And thus hast thou, much misjudged yet lofty seer, in the unconscious depth of thy mysteriously flowing language, set up upon the great, undistinguishing (comp. Jer. xxxi. 34), well-proportioned, and beautifully compacted building, a type of the simple yet lofty temple of Christ, from which flows the spiritual fountain of life!" From this Messianic view of the section we have to reject (4) the chiliastic-literal view, according to which Ezekiel describes what may be called either the Jewish temple of the future, or the Jewish future of the Christian Church. It is interesting to observe what kind of spirits meet together here in the flesh; e.g. Baumgarten and Auberlen, Hofmann and Volek (who acts as champion for him, and that partly with striking power of demonstration against Kliefoth), are combined here only in general because they make the community of God at our Lord's *Parousia* to be an Israelite one. Comp. moreover, p. 357 and § 10 of the Introduction. Auberlen (*Daniel and the Revelation of John*, p. 348 sq., Clark's tr.) expresses the apocalyptic phantasm as follows: "Israel brought back to his own land becomes the people of God in a far higher and more inward sense than before, etc.; a new period of revelation begins, the Spirit of God is richly poured forth, and a fulness of gracious gifts is conferred, such as the apostolic Church possessed typically" (!). (One can hardly go farther in the delusion of "deeper" knowledge of Scripture than to make primitive and original Christianity a type of Judaism!) "But this rich spirit-imparted life finds its completed representation in a priestly as well as in a kingly manner. That which in the ages of the Old Covenant obtained only outwardly in the letter, and that which conversely in the age of the Church withdrew itself into inward, hidden spirituality, will then in a pneumatic (!) manner assume also an

outward appearance and form. In the Old Covenant the whole national life of Israel in its various manifestations—household and state, labour and art, literature and culture—was determined by religion, but only in an external legal manner; the Church, again, has to insist above all on a renewal of the heart, and must leave those outward forms of life free, enjoining it on the conscience of each individual to glorify Christ in these relations also; but in the millennial kingdom all these spheres of life will be truly Christianized from within outwardly. Thus looked at, it will no longer be offensive (?) to say that the Mosaic ceremonial law corresponds to the priesthood of Israel, and the civil law to its kingship. The Gentile Church could adopt only the moral law; so certainly the sole means of influence assigned to her is that which works inwardly,—the preaching of the word, the exercise of the prophetic office."

(The Romish Church, however, has known how to serve itself heir *saties superque* to the Jewish ceremonial law!) "But when once the priesthood and the kingship arise again, then also—without prejudice to the principles laid down in the Epistle to the Hebrews (?)—the ceremonial and civil law of Moses will unfold its spiritual depths in the cultus and the constitution of the millennial kingdom (Matt. v. 17–19). The present is still the time of preaching, but then the time of the liturgy shall have come, which presupposes a congregation consisting solely of converted people," etc. etc. When Hengstenberg calls such interpretation "altogether unhappy," that is the least that one can say about it; but even that could not have been said if Ezekiel's descriptions really had the "Utopian character" which Hengstenberg attributes to them. He, however, justly adverts upon the incongruity of expecting the restoration of the temple, the Old Testament festivals, the bloody sacrifices (!), and the priesthood of the sons of Zadok, within the bounds of the New Covenant. Comp. Keil, p. 500 sq., who, both from the prophetic parts of the Old Testament and from the New, refutes at length the notion of a transformation of Canaan before the last judgment, and a kingdom of glory at Jerusalem before the end of the world. (Auberlen, who looks on the "first resurrection" as a "bodily coming forth of the whole community of believers from their hitherto invisibility with Christ in heaven," makes the now "transformed Church again return thither with Christ, and the saints rule from heaven over the earth;" and from this he concludes that "the intercourse between the world above and the world below will then be more active and free," etc. Hofmann's transference of the glorified Church to earth, and his further connecting therewith the national regeneration of Israel, Auberlen declares to be "incompatible with the whole of Old Testament prophecy, to say nothing of its internal improbability.")

ADDITIONAL NOTE ON CH. XL—XLVI.

[Dr. Fairbairn's classification of the views which have been held of Ezekiel's closing vision generally, and in particular of the description contained in it respecting the temple, is as follows: 1. The *historico-literal* view, "which takes all as a prosaic description of what had existed in the times immediately before the captivity, in con-

nection with the temple which is usually called Solomon's." 2. The *historico-ideal* view, that "the pattern exhibited to Ezekiel differed materially from anything that previously existed, and presented for the first time what *should have been* after the return from the captivity, though, from the remissness and corruption of the people, it never was properly realized." 3. The *Jewish-carnal* view, held by certain Jewish writers, who maintain that Ezekiel's description was actually followed, although in a necessarily imperfect manner, by the children of the captivity, and afterwards by Herod; but that "it waits to be properly accomplished by the Messiah, who, when He appears, shall cause the temple to be reared precisely as here described, and carry out all the other subordinate arrangements,"—a view which, strangely enough, is in substance held also by certain parties in the Christian Church, who "expect the vision to receive a complete and literal fulfilment at the period of Christ's second coming." 4. The *Christian-spiritual* or typical view, "according to which the whole representation was not intended to find either in Jewish or Christian times an express and formal realization, but was a grand, complicated symbol of the good God had in reserve for His Church, especially under the coming dispensation of the gospel. From the Fathers downwards this has been the prevailing view in the Christian Church. The greater part have held it, to the exclusion of every other; in particular, among the Reformers and their successors, Luther, Calvin, Capellus, Cocceius, Pfeiffer, followed by the majority of evangelical divines of our own country."

To this fourth and last view Dr. Fairbairn himself strenuously adheres, expounding, illustrating, and defending it at considerable length, and with marked ability and success. We give his remarks in a somewhat condensed form.

"1. First of all, it is to be borne in mind that the description purports to be a vision,—a scheme of things exhibited to the mental eye of the prophet 'in the visions of God.' This alone marks it to be of an ideal character, as contradistinguished from anything that ever had been, or ever was to be found in actual existence after the precise form given to it in the description. Such we have uniformly seen to be the character of the earlier visions imparted to the prophet. The things described in chap. i.-iii. and viii.-xi., which were seen by him 'in the visions of God,' were all of this nature. They presented a vivid picture of what either then actually existed or was soon to take place, but in a form quite different from the external reality. Not the very image or the formal appearance of things was given, but rather a compressed delineation of their inward being and substance. And such, too, was found to be the case with other portions, which are of an entirely similar nature, though not expressly designated visions; such, for example, as ch. iv., xii., xxi., all containing delineations and precepts, as if speaking of what was to be done and transacted in real life, and yet it is necessary to understand them as ideal representations, exhibiting the character, but not the precise form and lineaments, of the coming transactions. . . . Never at any period of His Church has God given laws and ordinances to it simply by vision; and when Moses was commissioned to give such in the wilderness, his autho-

riety to do so was formally based on the ground of his office being different from the ordinarily prophetic, and of his instructions being communicated otherwise than by vision (Num. xii. 6). So that to speak by way of vision, and at the same time in the form of precept, as if enjoining laws and ordinances materially differing from those of Moses, was itself a palpable and incontrovertible proof of the ideal character of the revelation. It was a distinct testimony that Ezekiel was no new lawgiver coming to modify or supplant what had been written by him with whom God spake face to face upon the mount.

"2. What has been said respecting the *form* of the prophet's communication, is confirmed by the *substance* of it—as there is much in this that seems obviously designed to force on us the conviction of its ideal character. There are things in the description which, taken literally, are in the highest degree improbable, and even involve natural impossibilities." Thus, for example, "according to the most exact modes of computation, the prophet's measurements give for the outer wall of the temple a square of an English mile and about a seventh on each side, and for the whole city [i.e. including the oblation of holy ground for the prince, the priests, and the Levites] a space of between three and four thousand square miles. Now there is no reason to suppose that the boundaries of the ancient city exceeded two miles and a half in circumference (see Robinson's *Researches*, vol. i.), while here the circumference of the wall of the temple is nearly twice as much." And then, taking the land of Canaan at the largest, as including all that Israel ever possessed on both sides of the Jordan, it amounted only to somewhere between ten and eleven thousand square miles. Surely "the allotment of a portion nearly equal to one-half of the whole for the prince, the priests, and Levites is a manifest proof of the ideal character of the representation; the more especially, when we consider that that sacred portion is laid off in a regular square, with the temple on Mount Zion in the centre. . . . The measurements of the prophet were made to involve a literal incongruity, as did also the literal extravagances of the vision in chap. xxxviii. xxxix., that men might be forced to look for something else than a literal accomplishment. . . .

"3. Some, perhaps, may be disposed to imagine that, as they expect certain physical changes to be effected upon the land before the prophecy can be carried into fulfilment, these may be adjusted in such a manner as to admit of the prophet's measurements being literally applied. It is impossible, however, to admit such a supposition. For the boundaries of the land itself are given, not new boundaries of the prophet's own, but those originally laid down by Moses. And as the measurements of the temple and city are out of all proportion to these, no alterations can be made on the physical condition of the country that could bring the one into proper agreement with the other. Then there are other things in the description, which, if they could not of themselves so conclusively prove the impossibility of a literal sense as the consideration arising from the measurements, lend great force to this consideration, and, on any other supposition than their being parts of an ideal representation, must wear an improbable and fanciful aspect. Of this kind is the distribution of the remainder of the land in

equal portions among the twelve tribes, in parallel sections, running straight across from east to west, without any respect to the particular circumstances of each, or their relative numbers. More especially, the assignment of five of these parallel sections to the south of the city, which, after making allowance for the sacred portion, would leave at the farthest a breadth of only three or four miles a-piece! Of the same kind also is the supposed separate existence of the twelve tribes, which now, at least, can scarcely be regarded otherwise than a natural impossibility, since it is an ascertained fact that such separate tribeships no longer exist; the course of Providence has been ordered so as to destroy them; and once destroyed, they cannot possibly be reproduced. . . . Of the same kind, farther, is 'the very high mountain' on which the vision of the temple was presented to the eye of the prophet; for as this unquestionably refers to the old site of the temple, the little eminence on which it stood could only be designated thus in a moral or ideal, and not in a literal sense. Finally, of the same kind is the account given of the stream issuing from the eastern threshold of the temple, and flowing into the Dead Sea, which, both for the rapidity of its increase and for the quality of its waters, is unlike anything that ever was known in Judea, or in any other region of the world. Putting all together, it seems as if the prophet had taken every possible precaution, by the general character of the delineation, to debar the expectation of a literal fulfilment; and I should despair of being able in any case to draw the line of demarcation between the ideal and the literal, if the circumstances now mentioned did not warrant us in looking for something else than a fulfilment according to the letter of the vision.

"4. Yet there is the farther consideration to be mentioned, viz. that the vision of the prophet, as it must, if understood literally, imply the ultimate restoration of the ceremonials of Judaism, so it inevitably places the prophet in direct contradiction to the writers of the New Testament. The entire and total cessation of the peculiarities of Jewish worship is as plainly taught by our Lord and His apostles as language could do it, and on grounds which are not of temporary, but of permanent validity and force. The word of Christ to the woman of Samaria: 'Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father,' is alone conclusive of the matter; for if it means anything worthy of so solemn an asseveration, it indicates that Jerusalem was presently to lose its distinctive character, and a mode of worship to be introduced capable of being celebrated in any other place as well as there. But when we find the apostles afterwards contending for the cessation of the Jewish ritual, because suited only to a church 'in bondage to the elements of the world,' and consisting of what were comparatively but 'weak and beggarly elements'; and when, in the Epistle to the Hebrews, we also find the disannulling of the Old Covenant, with its Aaronic priesthood and carnal ordinances, argued at length, and especially 'because of the weakness and unprofitableness thereof,' that is, its own inherent imperfections, we must certainly hold, either that the shadowy services of Judaism are finally and for ever gone, or that these sacred writers very much misrepresented their Master's

mind regarding them. No intelligent and sincere Christian can adopt the latter alternative; he ought, therefore, to rest in the former. And he will do so, in the rational persuasion, that as in the wise administration of God there must ever be a conformity in the condition of men to the laws and ordinances under which they are placed, so the carnal institutions, which were adapted to the Church's pupilage, can never, in the nature of things, be in proper correspondence with her state of manhood, perfection, and millennial glory. To regard the prophet here as exhibiting a prospect founded on such an unnatural conjunction, is to ascribe to him the foolish part of seeking to have the new wine of the kingdom put back into the old bottles again, and while occupying himself with the highest hopes of the Church, treating her only to a showy spectacle of carnal superficialities. We have far too high ideas of the spiritual insight and calling of an Old Testament prophet, to believe that it was possible for him to act so unseemly a part, or contemplate a state of things so utterly anomalous. And we are perfectly justified by the explicit statement of Scripture in saying, that 'a temple with sacrifices now would be the most daring denial of the all-sufficiency of the sacrifice of Christ, and of the efficacy of the blood of His atonement. He who sacrificed before, confessed the Messiah; he who should sacrifice now, would most solemnly and sacrilegiously deny Him.'¹

"5. Holding the description, then, in this last vision to be conclusively of an ideal character, we advance a step farther, and affirm that the idealism here is precisely of the same kind as that which appeared in some of the earlier visions,—visions that must necessarily have already passed into fulfilment, and which therefore may justly be regarded as furnishing a key to the right understanding of the one before us. The leading characteristic of those earlier visions, which coincide in nature with this, we have found to be the historical cast of their idealism. The representation of things to come is thrown into the mould of something similar in the past, and presented as simply a reproduction of the old, or a returning back again of what is past, only with such diversities as might be necessary to adapt it to the altered circumstances contemplated; while still the thing meant was, not that the outward form, but that the essential nature of the past should revive." In this connection, Dr. Fairbairn refers to the vision of the iniquity-bearing in ch. iv.; to the sojourn in the wilderness spoken of in ch. xx.; to the ideal representation given of the king of Tyre in ch. xxviii. 11-19; and to the prediction of Egypt's humiliation in ch. xxix. 1-16. "Now in all these cases," he goes on to remark, "of an apparent, we should entirely err if we looked for an actual repetition of the past. It is the nature of the transactions and events, not their precise form or external conditions, that is unfolded to our view. The representation is of an ideal kind, and the history of the past merely supplies the mould into which it is cast. The spiritual eye of the prophet discerned the old, as to its real character, becoming alive again in the new. He saw substantially the same procedure followed again, and the unchangeable Jehovah must display the uniformity of His character and dealings by visiting it with substantially

¹ Douglas' *Structure of Prophecy*, p. 71.

the same treatment. If, now, we bring the light furnished by those earlier revelations of the prophet, in respect to which we can compare the prediction with the fulfilment, so as to read by its help, and according to its instruction, the vision before us, we shall only be giving the prophet the benefit of the common rule, of interpreting a writer by a special respect to his own peculiar method, and explaining the more obscure by the more intelligible parts of his writings. In all the other cases referred to, where his representation takes the form of a revival of the past, we see it is the spirit and not the letter of the representation that is mainly to be regarded; and why should we expect it to be otherwise here? In this remarkable vision we have the old produced again, in respect to what was most excellent and glorious in Israel's past condition,—its temple, with every necessary accompaniment of sacredness and attraction—the symbol of the divine presence within—the ministrations and ordinances proceeding in due order without—the prince and the priesthood—everything, in short, required to constitute the beau-ideal of a sacred commonwealth according to the ancient patterns of things. But, at the same time, there are such changes and alterations superinduced upon the old as sufficiently indicate that something far greater and better than the past was concealed under this antiquated form. Not the coming realities, in their exact nature and glorious fullness—not even the very image of these things, could the prophet as yet distinctly unfold. While the old dispensation lasted, they must be thrown into the narrow and imperfect shell of its earthly relations. But those who lived under that dispensation might get the liveliest idea they were able to obtain of the brighter future, by simply letting their minds rest on the past, as here modified and shaped anew by the prophet; just as now, the highest notions we can form to ourselves of the state of glory is by conceiving the best of the Church's present condition refined and elevated to heavenly perfection. Exhibited at the time the vision was, and constructed as it is, one should no more expect to see a visible temple realizing the conditions, and a reoccupied Canaan, after the regular squares and parallelograms of the prophet, than in the case of Tyre to find her monarch literally dwelling in Eden, and, as a cherub, occupying the immediate presence of God, or to behold Israel sent back again to make trial of Egyptian bondage and the troubles of the desert. Whatever might be granted in providence of an outward conformity to the plan of the vision, it should only be regarded as a pledge of the far greater good really contemplated, and a help to faith in waiting for its proper accomplishment.

"6. But still, looking to the manifold and minute particulars given in the description, some may be disposed to think it highly improbable that anything short of an exact and literal fulfilment should have been intended. Had it been only a general sketch of a city and temple, as in the 60th chapter of Isaiah, and other portions of prophecy, they could more easily enter into the ideal character of the description, and understand how it might chiefly point to the better things of the gospel dispensation. But with so many exact measurements before them, and such an infinite variety of particulars of all sorts, they cannot

conceive how there can be a proper fulfilment without corresponding objective realities. It is precisely here, however, that we are met by another very marked characteristic of our prophet. Above all the prophetic writers, he is distinguished, as we have seen, for his numberless particularisms. What Isaiah depicts in a few bold and graphic strokes, as in the case of Tyre, for example, Ezekiel spreads over a series of chapters, filling up the picture with all manner of details,—not only telling us of her singular greatness, but also of every element, far and near, that contributed to produce it, and not only predicting her downfall, but coupling it with every conceivable circumstance that might add to its mortification and completeness. We have seen the same features strikingly exhibited in the prophecy on Egypt, in the description of Jerusalem's condition and punishment under the images of the boiling caldron (ch. xxiv.) and the exposed infant (ch. xvi.), in the vision of the iniquity-bearing (ch. iv.), in the typical representation of going into exile (ch. xiii.), and indeed in all the more important delineations of the prophet, which, even when descriptive of ideal scenes, are characterized by such minute and varied details as to give them the appearance of a most definitely shaped and lifelike reality.

"... Considering his peculiar manner, it was no more than might have been expected, that when going to present a grand outline of the good in store for God's Church and people, the picture should be drawn with the fullest detail. If he has done so on similar, but less important occasions, he could not fail to do it here, when rising to the very top and climax of all his revelations. For it is pre-eminently by means of the minuteness and completeness of his descriptions that he seeks to impress our minds with a feeling of the divine certainty of the truth disclosed in them, and to give, as it were, weight and body to our apprehensions.

"7. In farther support of the view we have given, it may also be asked, whether the feeling against a spiritual understanding of the vision, and a demand for outward scenes and objects literally corresponding to it, does not spring, to a large extent, from false notions regarding the ancient temple and its ministrations and ordinances of worship, as if these possessed an independent value apart from the spiritual truths they symbolically expressed? On the contrary the temple, with all that belonged to it, was an embodied representation of divine realities. It presented to the eye of the worshippers a manifold and varied instruction respecting the things of God's kingdom. And it was by what they saw embodied in those visible forms and external transactions that the people were to learn how they should think of God, and act toward Him in the different relations and scenes of life—when they were absent from the temple, as well as when they were near and around it. It was an image and emblem of the kingdom of God itself, whether viewed in respect to the temporary dispensation then present, or to the grander development everything was to receive at the advent of Christ. And it was one of the capital errors of the Jews, in all periods of their history, to pay too exclusive a regard to the mere externals of the temple and its worship, without discerning the spiritual truths and principles that lay concealed

under them. But such being the case, the necessity for an outward and literal realization of Ezekiel's plan obviously falls to the ground. For if all connected with it was ordered and arranged chiefly for its symbolical value at any rate, why might not the description itself be given forth for the edification and comfort of the Church, on account of what it contained of symbolical instruction? Even if the plan had been fitted and designed for being actually reduced to practice, it would still have been principally with a view to its being a mirror in which to see reflected the mind and purposes of God. But if so, why might not the delineation itself be made to serve for such a mirror? In other words, why might not God have spoken to His Church of good things to come by the wise adjustment of a symbolical plan? . . . Let the same rules be applied to the interpretation of Ezekiel's visionary temple which, on the express warrant of Scripture, we apply to Solomon's literal one, and it will be impossible to show why, so far as the ends of instruction are concerned, the same great purposes might not be served by the simple delineation of the one, as by the actual construction of the other.¹

"It is also not to be overlooked, in support of this line of reflection, that in other and earlier communications Ezekiel makes much account of the symbolical character of the temple and the things belonging to it. It is as a priest he gives us to understand at the outset, and for the purpose of doing priest-like service for the covenant-people, that he received his prophetic calling, and had visions of God displayed to him (see on ch. i. 1-3). In the series of visions contained in ch. viii.-xi., the guilt of the people was represented as concentrating itself there, and determining God's procedure in regard to it. By the divine glory being seen to leave the temple was symbolized the withdrawing of God's gracious presence from Jerusalem; and by His promising to become for a little a sanctuary to the pious remnant in Chaldea, it was virtually said that the temple, as to its spiritual reality, was going to be transferred thither. This closing vision comes now as the happy counterpart of those earlier ones, giving promise of a complete rectification of preceding evils and disorders. It assured the Church that all should yet be set right again; nay, that greater and better things should be found in the future than had ever been known in the past,—things too great and good to be presented merely under the old symbolical forms; these must be modelled and adjusted anew to adapt them to the higher objects in prospect. Nor is Ezekiel at all singular in this. The other prophets represent the coming future with a reference to the symbolical places and ordinances of the past, adjusting and modifying these to suit their immediate design. Thus Jeremiah says, in ch. xxxi. 38-40: 'Behold, the days come, saith the Lord, that the city shall be built to the Lord from the gate of Hananeel to the corner gate. And the measuring line shall go forth opposite to it still farther over the hill Gareb (the hill of the leprous), and shall compass about to Goath (the place of execution). And the whole valley of the dead bodies, and of the ashes, and all the fields

to the brook Kedron, unto the corner of the horse-gate toward the east, shall be holy to the Lord.' That is, there shall be a rebuilt Jerusalem in token of the revival of God's cause, in consequence of which even the places formerly unclean shall become holiness to the Lord: not only shall the loss be recovered, but also the evil inherent in the past purged out, and the cause of righteousness made completely triumphant. The sublime passage in Isa. lx. is entirely parallel as to its general import. And in the two last chapters of Revelation we have a quite similar vision to the one before us, employed to set forth the ultimate condition of the redeemed Church. There are differences in the one as compared with the other, precisely as in the vision of Ezekiel there are differences as compared with anything that existed under the Old Covenant. In particular, while the temple forms the very heart and centre of Ezekiel's plan, in John's no temple whatever was to be seen. But in the two descriptions the same truth is symbolized, though in the last it appears in a state of more perfect development than in the other. The temple in Ezekiel, with God's glory returned to it, bespoke God's presence among His people to sanctify and bless them; the no-temple in John indicated that such a select spot was no longer needed, that the gracious presence of God was everywhere seen and felt. It is the same truth in both, only in the latter represented, in accordance with the genius of the new dispensation, as less connected with the circumstantialities of place and form.

"8. It only remains to be stated, that in the interpretation of the vision we must keep carefully in mind the circumstances in which it was given, and look at it, not as from a New, but as from an Old Testament point of view. We must throw ourselves back as far as possible into the position of the prophet himself. We must think of him as having just seen the divine fabric which had been reared in the sacred and civil constitution of Israel dashed in pieces, and apparently become a hopeless wreck. But in strong faith in Jehovah's word, and with divine insight into His future purposes, he sees that that never can perish which carries in its bosom the element of God's unchangeableness; that the hand of the Spirit will assuredly be applied to raise up the old anew; and not only that, but also that it shall be inspired with fresh life and vigour, enabling it to burst the former limits, and rise into a greatness and perfection and majesty never known or conceived of in the past. He speaks, therefore, chiefly of gospel times, but as one still dwelling under the veil, and uttering the language of legal times. And of the substance of his communication, both as to its general correspondence with the past and its difference in particular parts, we submit the following summary, as given by Hävernick:—'1. In the gospel times there is to be on the part of Jehovah a solemn occupation anew of His sanctuary, in which the entire fulness of the divine glory shall dwell and manifest itself. At the last there is to rise a new temple, diverse from the old, to be made every way suitable to that grand and lofty intention, and worthy of it; in particular, of vast compass for the new community, and with a holiness stretching over the entire extent of the temple, so that in this respect there should no longer be any distinction between the different parts. Throughout, every-

¹ See the *Typology of Scripture*, vol. i. ch. i. and ii., for the establishment of the principles referred to regarding the tabernacle; and vol. ii. part iii., for the application of them to particular parts.

thing is subjected to the most exact and particular appointments; individual parts, and especially such as had formerly remained indeterminate, obtain now an immediate divine sanction; so that every idea of any kind of arbitrariness must be altogether excluded from this temple. Accordingly, this sanctuary is the thoroughly sufficient, perfect manifestation of God for the salvation of His people (ch. xl.-xliii. 12). 2. From this sanctuary, as from the new centre of all religious life, there gushes forth an unbounded fulness of blessings upon the people, who in consequence attain to a new condition. There come also into being a new glorious worship, a truly acceptable priesthood and theocratical ruler, and equity and righteousness reign among the entire community, who, being purified from all stains, rise indeed to possess the life that is in God (ch. xliii. 13-xlvii. 12). 3. To the people who have become renewed by such blessings, the Lord gives the land of promise; Canaan is a second time divided among them, where, in perfect harmony and blessed fellowship, they serve the living God, who abides and manifests Himself among them¹ (ch. xlvii. 13-xlviii.)."—FAIRBAIRN'S *Ezekiel*, pp. 436-450.—W. F.]

5. In connection with the wall with which the description begins, mention is forthwith made (ch. xl. 5) of the "house." This makes clear in the outset what is the principal building, to which all else is subordinate, although the wall is called a "building." However large, then, that which the wall comprehends may appear to be, —and it is said in ver. 2 to be "a city-like building,"—the "house" is still the kernel. Comp. the measuring from it in ver. 7 sq. Hence the symbolized idea is the dwelling of Jehovah as a permanent one, especially when we compare ch. xxxvii. 26 sq. As type, the realization of the idea is to be found in the Word become flesh (John i. 14), as also the *ναὶ ὁ ἱεὺς* (John iv. 23) farther shows that the worship in spirit and in truth, and thereby the fulfilling of the worship at Jerusalem, has come with Christ. Salvation (*ἡ σωτηρία*) is of the Jews, as our vision also sets forth in an architectonic form; they worship what they know. But as the law was given by Moses, so grace and truth came by Jesus Christ. The original influence of the sanctuary on the first constituting of Israel as a people through the making of a divine covenant is still held by in ch. xxxvii. 26 sq. (Yes, Israel is Jehovah's family, His house, *οἶκος τοῦ κυρίου*, John i. 11; Jehovah's covenant with Israel is a marriage-covenant, Ezek. xvi.) The visibility of Jehovah's dwelling, even in the vision here, although spiritual, must be looked on as a pledge of the entire relation of Jehovah to Israel, and especially of the promise of the Messiah. This is the sacramental character of Ezekiel's vision of the temple specially insisted on by Hengstenberg. But the temple as the abode of Jehovah is a place of farther revelation, for Jehovah is the Self-revealing One. The very name Jehovah contains a pledge for the whole future of the kingdom of God, the Church of the future. Now this name, as is well known, coincides most essentially and intimately with the destination of this "house;" Ezekiel repeatedly emphasizes the fact that it is the name of His holiness, just as in connection therewith the sanctification of Israel is again and again expressed. Now, as this expresses also the ulti-

mate aim of all Jehovah's revelation in Israel, we must have got before us in the sanctuary the perspective to the end of God's way with Israel and mankind in general, the vision of Israel fulfilling its destiny of being God's tabernacle with men, and the consummation of the world in glory, Rev. xxi. xxii. But the holiness of Jehovah, the sanctification of Israel, is signified forthwith by the wall "round about the house."

6. The significance of the wall, however, comes first into consideration in respect to the court of the people, so that in special the sanctification of Israel as the end and object of Jehovah's dwelling in their midst is before all thus symbolically expressed. If the "house" is the central point of the whole, still the court completes the idea of the house; as we have the temple in its entirety, as it was meant to be, only when it has the two courts conjoined with it. The reference to the city, and farther to the whole land, which undoubtedly was always contained in the idea of the court, is moreover expressly given shape to in Ezekiel (comp. ch. xlviii.). The court here represents the Israel in the widest extent that appears before Jehovah, as it lives in the light of His countenance and of intercourse with Him; that is to say, it refers to the idea proper of a holy people. When, accordingly, the visionary-prophetic description in Ezekiel exhibits a striking difference from the brevity, incompleteness, and indefiniteness of the historical account in the books of Kings and Chronicles, this indicates, as respects the idea, another Israel than the people had hitherto been. Hävernick remarks on "the wide compass, in order to contain the new community," and "the sanctuary extending itself on all sides of the temple indiscriminately," "that which was formerly undefined is now," as he says, "to receive a higher, a divine sanction." Bähr, speaking of Solomon's temple, says that the "almost total indefiniteness" of its court is owing to its "human character" in contrast to the idea and purpose of the house, and that even the court of the tabernacle, although measured and defined more exactly than that of the temple, shows numbers and measurements which indicate "imperfection and incompleteness." This latter statement might possibly give a hint as to Ezekiel's description of the courts of the temple, which is, on the contrary, so exact and detailed, and would at least be plainer than what Bähr says of the human as "not divine," etc., while yet he must concede to the court a mediate divineness. Israel in the wilderness might, as Jehovah's host, as the people under His most special guidance, still in some measure stamp this relation on the court of the tabernacle. In Solomon's temple, on the contrary, the self-development, left more to the freedom of the people, especially as they now had kings like other nations, and when their position under Solomon was so influential, would be expressed in the characteristic indefiniteness of the people's part in the sanctuary. But the Israel of the future, Ezekiel in fine would say, will be exactly and distinctly Jehovah's possession. Hävernick (and Bähr too) cites for the conformation of the court, "shaping itself according to the need of the people and the times," its well-known division by Solomon into two courts. After referring to 2 Chron. xx. 5, and the various annexes, the cells, and the frequent defilement of this locality (2 Kings xxiii. 11, 12), he concludes

¹ Hävernick, *Comm.* p. 632.

thus: "The treading of the courts (Isa. i. 12) has now come to an end; the repentant people are ashamed of their sins, and draw near to their God in a new spirit, Ezek. xlii. 10. The new condition of the courts is a figure, an expression of the new condition of the community. (Comp. Zech. iii. 7; Rev. xi. 2.) Thus in Ezekiel's symbolism the new garnishing of the courts comes to view as the quickening anew, the glorious restoration of the community of Israel." [Comp. additional note on p. 388.—W. F.]

7. But the description in our vision begins with the gates, dwelling specially on the east gate. For the copiousness with which the gates are described, comp. ch. xliii. 11, xlviii. 31 sq. Hävernicks, against Röttcher, dwells on their significance (p. 641 sq.); makes them since Solomon have acquired under his successors the "disturbing character of the incidental;" remarks that the law says nothing definitely regarding them; points out the profane use to which they were put (Jer. xx. 2); and maintains that, on the contrary, "the prophet assigns to them a definite relation to the whole of the building, so that they are thoroughly in conformity with the idea of the building." But the contrast to ch. viii. and those that follow is to be very specially observed. "Brought to the gates of the temple, the prophet had been witness of the idol-worship prevalent there. And he had seen the Shechinah departing out of the east gate. To this we have now a beautiful and complete contrast. Henceforth Jehovah will no longer see the holy passages in and out so contemptuously desecrated and defiled (ch. xliii. 7 sq.); on the contrary, the holy bands that keep the feast and offer sacrifice shall go in and out with the prince of the people in their midst (ch. xlv. 3 sq.; comp. Rev. xxi. 25 sq.). But above all, the glory of Jehovah shall enter in by the east gate (ch. xliii. 1 sq.). Hence this gate is the pattern for all the others," etc.

8. From the relation on the whole to the temple of Solomon, Bunsen thinks that "in general the old temple was the model;" only, on the one hand, the disposition of the parts was "simpler and less showy," and on the other, "an effort was exhibited to attain to symmetry in the proportions and regularity in general." While Tholuck and others remark on "the colossal size" in different respects, as indicating the pre-eminence of the future community, Hengstenberg finds throughout "always very moderate dimensions." Unmistakeably there is a reference throughout to the temple which Ezekiel had seen with his own eyes; this explains the brevity and incompleteness partially attaching to the description, although in respect to the sanctuary proper this peculiarity of Ezekiel, who is otherwise so pictorial, demands some farther explanation. That the knowledge of the temple, whenever it could be supposed, is supposed in our vision (comp. on ch. xli.), especially when what was seen presented itself, as it were, in short-hand to the prophet, is only what we should naturally expect. But it corresponded also to the typology of Solomon and the glorious age of Solomon, which had entered so deeply into the consciousness of Israel, and was so popular, when Solomon's temple forms the foil for the still future revelation of glory and the form it assumes. Ezekiel's vision presupposes, indeed, that which it passes over in silence, but certainly not always that which it suppresses, as having to be supplied

from the days of Solomon. A supposition of this kind is least of all permissible for the metallic ornaments, of which nothing whatever is said in passages in which, on the contrary, e.g. ch. xli. 22, what is made "of wood" is particularly mentioned, or when explanations are made, such, for example, as: "This is the table which is before Jehovah." The old is presupposed, and also something new and different is inserted in the old when not put in its place. What Hävernicks observes generally regarding the use made of the sacred symbols of the Old Testament and the allusions to the law by our prophet, may be applied to the way in which reference is made to Solomon's temple and the knowledge of it supposed: "He lives therein with his whole soul, but by the Spirit of God he is led beyond the merely legal consciousness, he rises superior to the legal symbolism," etc. In the prophetic description in the chapters before us, we can perceive a struggle as of a dawning day with the clouds of morning; and if something testifies to the derivation of our vision from a higher source than a fancy, however pious, would be, we may take that something to be the sudden advent of peculiar and quite unexpected lights, which have in them at least something strange and surprising in the case of Ezekiel, who was not only familiar with ancestral tenets and priestly tradition, but strongly attached to both. One might sometimes say a less than Solomon is here (Matt. xii. 42), and yet not be satisfied with Hengstenberg's reference to the troublous times in which temple and city were to be rebuilt, but (as Umbreit beautifully says) will feel constrained to take still more into consideration the "worth of the most significant inwardness" for "the poverty of the immediately succeeding times," in view of "the new temple for the new covenant," so that whatever of "apparently meagre simplicity" attaches to our temple-vision may have to be read according to the rule given in Matt. vi. 29. Umbreit aptly says: "In the interior of the abode of the Holy One of Israel, quite a different appearance indeed is presented from that in Solomon's temple, and the splendour of gold and brilliant hues is in vain sought for therein; no special mention is made of the sacred vessels, and only the altar of incense is changed into a table of the Lord, which, instead of all other symbols, simply suggests the purely spiritual impartation of the divine life. The ark of the covenant was destroyed by the fire of God, and our prophet no more than Jeremiah cared to know about a new one being made, as also, indeed, it was actually wanting in the so-called second temple. It is enough that the cherubim resume their place in the sanctuary, and, entering through the open doors, now fill the whole empty house, in which the distinctions of the old temple are very significantly left out; for we no longer see the veils, and the whole temple has become a holy of holies." In the same strain Hävernicks says: "If Jehovah wills to dwell among a new people, He must do so in a new manner, although in one analogous to the former. It is the same temple, but its precincts have become different, in order to contain a much more numerous people; and all the arrangements and adjustments here testify to the faithfulness and zeal with which the Lord is sought and served. The whole sacred temple area has become a holy of holies: in this temple there is no place for the ark of the cove-

nant (Jer. iii. 16), instead of which comes the full revelation of the Shechinah." On the one hand, the legal form of worship is retained in every iota, or tacitly supposed; on the other, a new element, as with ch. xli. 22, almost exactly what Christendom calls "the Lord's table," sheds its light over everything previously existing. On the one hand, the numbers and proportions express a magnitude and beauty, a majestic harmony, surpassing both the "tent" and the "temple" (ch. xli. 1); on the other, there are unmistakable indications, as respects the *μορφή του*, in the simplicity and plainness of the whole and the parts, of an *ἰσχυρὰ ἀνθρώπων γυνώσκουσα*, a *κρίσις*, and *κατακρίσις*, and here and there even a hint is perceptible of the outward poverty of the Church in the last times. Moreover, as the temple of Ezekiel consolingly presented to those who returned from the exile, approaching the more closely to them as respects its human character, its divinity and spirituality in their temple building, so again it contained a sacred criticism in the splendid edifice erected by Herod 500 years later (of the *immensa opulentia* of which the Roman Tacitus speaks),—a criticism which He who walked in this last temple of Israel, and who was Himself the fulfilling of the temple, completed *ἀπὸ πύλου*, and *ἀπὸ πύλου*, *πύλου*.

9. The treatment of the side-building (ch. xli. 5 sq.), especially in its connection with the temple-house, and the detailed description, kept now first in due correspondence with the sanctuary, of the building on the *gizrah* (ch. xli. 12 sq.), are worthy of observation, although not so important as Hävernick makes them. With a touch of human nature, Hengstenberg connects the side-chambers with Ezekiel's dearest youthful reminiscences, reminding us at the same time of Samuel, who, as well as Eli, had even his bedroom in such a side-chamber of the tabernacle. According to Hävernick, Ezekiel's description is meant to keep the *annexe* in fairest proportion to the sanctuary itself, etc.; it is the perfect building, instead of the still defective and imperfect one described in 1 Kings vi. The side-building and the *gizrah* are evidently distinguished in relation to the temple as addition and contrast. The description, too, given of both, suggests a still farther realization of the temple-idea, as regards priestly service and other modes of showing reverence to God, and also of the "in spirit and in truth" for this future worship.

10. As to the temple of Ezekiel's vision considered æsthetically, Bähr's thoughtful analysis (*Der sal. Tempel*, pp. 7 sq., 269 sq.) is so much the more applicable, as this visionary temple is still more animated and dominated by the religious idea of Israel, which in its futurity is the Messianic idea. The temple before us is in the highest sense of the word music of the future, although only a variation of an old theme. The import of this old theme, Solomon's temple and the original tabernacle, will first find full expression in Ezekiel's temple, whether its measures and numbers are the old ones or different. We must not employ here the classical criterion of the beautiful; sensuous beauty of form is not to be found here. The adornment of the edifice is limited to cherubim and palms, either together or separate; and of the cherubim it must be granted that, æsthetically considered, they are figures the reverse of beautiful. We meet, how-

ever, with nothing tasteless or repulsive, like the dog or bird-headed human forms, the green and blue faces of the Egyptian gods, or the many-armed idols of the Indian cultus. But what a difference is there between the temple of Ezekiel's vision and the fancy edifice, for example, the description of which is to be found in the younger Titrel (strophe 311-415, edited by Hahn; comp. Sulp. Boisseree on the description of the temple of the Holy Grail, Munich 1834),—the wondrous sanctuary on Mont Salvage, in which the ideal German architecture consecrates its poetic expression under the influence of reminiscences of Rev. xxi. 11 sq.! (The chapel of the Holy Cross at Castle Karlstein, near Prague, presents to this day a partial imitation, and on a reduced scale, of the temple of the Grail.) A large fortress with walls and innumerable towers surrounds the temple of the Grail, like an extensive and dense forest of ebony trees, cypresses, and cedars. Instead of the guard-rooms (ch. xli.) and the express charge of the house (ch. xliiv.) of Ezekiel, are the guardians and protectors of the Grail,—the templars, a band of spiritual knights of the noblest kind, humble, pure, faithful, chaste men. And whatever of precious stones, imagery, gold, and pearls the poetic fancy was able to imagine, is collected around the shrine of the Holy Grail. In the heathen temple, with its attempts to represent the divine, and especially in the Greek temple, conformably to the innate artistic taste of the Greeks, with such beautiful natural scenery cherishing and demanding this taste, where sky, earth, and sea on every side suggest the divine as also the beautiful, the execution, form, and shape, distribution and arrangement of the parts, as well as all its decorations, correspond to the demands of æsthetics; but already in Solomon's temple the ethical-religious principle of the covenant, and consequently of the theocratic presence of Jehovah among His people, penetrates and pervades everything else. Thus the tabernacle, and also the whole temple building, culminates in the holy of holies, which contains the ark of the covenant with the tables of the law, and in which the atonement *par excellence* is completed. A relation like this, then, is served by any form which rather fulfils its office than strives after artistic configuration, and the form has answered its purpose, provided it only is a religiously significant form. "Solomon's temple," says Bähr, "cannot stand as a great work of art before the forum of the æsthetic." Human art in general goes along with nature, hence its mainly heathenish, its cosmic (*κοσμος*, "decoration") character. Jehovah, on the contrary, is holiness, and no necessity of nature of any kind, no nationality as such, no deification of nature, no magic consecration binds Him to Israel, but the freest covenant grace, which has as its aim the sanctification of Israel as His people, with a view to all mankind. That Phœnician artists executed the building of Solomon's temple (comp. for this the exhaustive critique of Bähr in the work quoted above, p. 250 sq.)—although (KRAUSE, *die drei ältesten Kunstkunden der Freimaurer-brüderschaft*, Dresden 1819) freemasonry makes grand masters after Solomon, who is held to represent the Father (omnipotence), King Hiram as Son (wisdom), and Hiram Abif as Spirit (harmony, beauty)—concerns chiefly the technical working in wood and metal. If the artistic execution, thus

limited, of the temple decoration bore on it a Phœnician character, and the employment of table work coated with silver showed signs of Hither Asia in general, yet the Phœnician element, this mundane configuration, would not amount to much more than what the Greek language was, in which the gospel of the New Covenant, as well as that of the Old, came before the world. But a specifically Christian element, the really fundamental element in the first and oldest Christian church architecture, namely, that what is also called (it is true) "God's house" is simply an enclosure of the congregation (*oikos*: *ἐκκλησία*, *τὸν ἐκκλησίαν οἶκος*, *domus ecclesie*), is an approximation to the extension of the outer court in Ezekiel, which extension is quite in unison with the Christological method of our prophet, with the peculiar regard he pays to the people of the Messiah (Introd. § 9). Comp. 2 Cor. vi. 16; Eph. ii. 20 sq.; 1 Pet. ii. 4. The Christian community forms in future the house of God, the temple; as also its development, externally and internally, is in the New Testament called edification, building. Voltaire has declared that he could remember in all antiquity no public building, no national temple, so small as Solomon's; and J. D. Michaelis held that his house in Göttingen was larger; whereas Hengstenberg ascribes to Solomon's temple, "inclusive of the courts, an imposing size." The prominence given in Ezekiel to the east gate of the new temple, although the holy of holies still lies towards the west, may remind us of the projecting eastward of Christian church buildings from the earliest age, and especially of the Concha closing them on the east. As the glory of the God of Israel comes from the east (ch. xliii.), so in the east is the Dayspring from on high (Luke i. 78; the Sun of Righteousness, Mal. iii. 20 [iv. 2]), the Light of the world (John viii. 12; Isa. ix.), which has brought a new day, the precursor and pledge of the future new morning and day of eternal glory (Rom. xiii. 12; 2 Tim. iv. 8). If the light-concealing stained windows of the Middle Ages are not to be traced back to the parts shut up and covered in Ezekiel's temple, still the powerful tendency to elevation upwards, so appropriate to the Gothic style, has at least some support in the pillars (ch. xl. 14), and even suggests an *ἀνά τοῦ ναοῦ* (Phil. iii. 20; Col. iii. 1 sq.).

11. The designation of the temple in ch. xliii. as the place of Jehovah's throne, etc., might make us suppose the existence of the ark of the covenant, unless its significance as (to borrow Bähr's words) "centre, heart, root, and soul of the whole edifice" necessarily demanded an express mention, when, for example, we have in Ezekiel most exact accounts of the altars; comp. on ch. xli. 22. Solomon's temple (1 Kings viii.) first became what it was meant to be from the fact that the ark of the covenant came into it. But the post-exile temple had an empty holy of holies, as Tacitus (*Hist.* v. 9) relates of Pompey, that "he by his right as conqueror entered the temple, from which time it became known that no divine image was in it, but only an empty abode, and that there was nothing in the mystery of the Jews." (Comp. Josephus, *Bell. Jud.* v. 5. 5.) The most probable supposition is, that the ark of the covenant disappeared at the destruction of Solomon's temple, that it was consumed by fire. For the traditions of what became of it are mere

myths; e.g. in 2 Macc. ii., that Jeremiah, among other things, by divine command hid the ark in a cave in Mount Nebo, but when they who had gone with him could not again find the place, he rebuked them, and pointed to the future, when the Lord would again be gracious to His people and reveal it to them, and the glory of the Lord and the cloud would appear as formerly. [The Mishna makes it be hid in a cave under the temple, a statement which the Rabbins endeavour to confirm from 2 Chron. xxxv. 3. Carpzov supposes the ark included in 2 Chron. xxxvi. 10, and holds that it was restored by Cyrus, Ezra i. 7; a statement which Winer rightly cannot find in that passage, but rather the reverse; while at the same time he is unable to agree with Hitzig, who concludes from Jer. iii. 16 that the ark of the covenant was no longer in existence even in the days of this prophet. According to the Mishna (Joma v. 2), there had been put in its place an altar-stone rising three fingers above the ground, on which the high priest on the great day of atonement set the censor.] That the symbolical designation of the temple expressed in Ezekiel with reference to the ark of the covenant is simply a legal technical term may be the more readily believed, as in certain respects in contrast thereto, at least in distinction therefrom (although this is strangely denied by Hengst.), the whole precincts of the temple, in consequence of the re-entrance of the glory of Jehovah, became a holy of holies in accordance with the law of this house; comp. on ch. xliii. 12. W. Neumann expounds Jer. iii. 16 of the new birth of Israel, when Jehovah will be glorified in the midst of His saints, that these shall no longer celebrate the ark of the covenant. He rejects the opinion of Abendana, who, from ver. 17 of the same chapter, inferred that the whole of Jerusalem is to be a holy dwelling-place, and holds to Rashi's view, that the entire community will be holy, and that Jehovah will dwell in its midst as if it were the ark of the covenant. "For the ark of the covenant as such is a symbolical vessel. As it contains within it the law, which testifies to the covenant (Deut. iv. 13, xxvi. 17 sq.), so the covenant-people are represented in it, the bearers of the law through worldly life, until the days when it shall be written on the hearts of the saints (Jer. xxxi. 31 sq.). The Capporeth represents the transformation of the creature transformed by Israel's perfection in the Lord (?), the new heavens and the new earth wherein dwelleth righteousness, Isa. lxvi. 22, 23. If this is the thought which lies at the root of the symbolism, then when the ark of the covenant is no longer kept in commemoration, the shadows of the Old Covenant have passed away, all has become new, and the redeemed are the holy seed (Isa. vi. 13), to whom Jehovah's law has become the law of their life." The eloquent silence in our prophet regarding the ark of the covenant will, moreover, be understood in respect to the man who speaks as Jehovah (comp. on ch. xliii. 7), that is, in a Messianic-christological sense, notwithstanding that Ezekiel's Christology (Introd. § 9) has the Messianic people principally in view.

12. Ezekiel's vision rests throughout on the law of Moses. Were it otherwise in our chapters, Ezekiel could have been no prophet of Israel, nor the Mosaic law the law of God. This legal character was, moreover, well adapted to put an arrest

on a mere fancy portraiture, if not to make it altogether impossible. As to the departure from the law of Moses, which, however, he must concede, Philipsson maintains that it is "not great," and "is limited to the number of victims" (!?). Hengstenberg denies any difference, calling it merely "alleged." On the other hand, Hävernicks, with whom many agree, speaks of Ezekiel's "many differences and definitions going beyond the law of the Old Covenant," while at the same time he rejects the idea that the prophet forms the transition to the farther improved system of the Pentateuch (VATKE), and affirms against J. D. Michaelis the unchangeable character of the law of Moses. Hävernicks says: "These discrepancies rather show with so much the more stringent necessity, that a new condition of things is spoken of in the prophet, in which the old law will continue in glorious transformation, not abrogated, but fulfilled and to be fulfilled, coming into full truth and reality." Bunsen speaks to this effect: "Ezekiel's design was to make the ritual more spiritual, and to break the tyranny of the high-priesthood. For mention is nowhere made of a high priest, whereas a high-priestly obligation, although slightly relaxed, is laid upon the priests (ch. xlv. 22). The daily evening sacrifice falls away, and among the yearly feasts we miss Pentecost and the Great Day of Atonement, all which accords with the absence of the high priest and the ark of the covenant; instead of these comes an additional feast of atonement at the beginning of the year (ch. xlv. 18 sq.), and the amount of the morning sacrifice and the festal sacrifices is enhanced. There is, indeed, much reference to the original law throughout, and it is anew set forth with respect to transgressions and abuses that had crept in, special weight being laid on the precepts concerning clean and unclean (ch. xlv. 17 sq.; comp. ch. xxii. 26); but still more does Ezekiel go beyond the law, and gives additional force to its precepts." We must call to mind the position generally of prophecy to the law of Moses. As prophecy is provided for in the law in the proper place (comp. our Comment on Deut. p. 134), namely, when Moses' departure demanded it, so its foundation is traced back in Deut. xviii. 16 sq. to Sinai, and thus it is thenceforth comprehended historically in the legislation. But although it thus stands and falls with the law, having by its own account, like all the institutions of Israel, its norm in the law, yet it rejoices in its extraordinary fellowship with God, its divine endowment and inspiration. And this not in order, like the priesthood, to teach after the letter, and to serve in the ceremonial; but the provision made and charge given already on Mount Sinai, as they make the official duty of prophecy to be the representation of God's holy will against every other will, so they give to it the character of a legitimate as well as legitimized officiality, which, like Moses, has to serve as the chosen means of intermediation in relation to the will of the Most High Lawgiver revealing itself; the calling is ordained in Israel for the continuity of the divine legislation. This latter qualification of the prophets of Jehovah in Israel afforded a foundation for their deepening of the legal worship, as opposed to hypocrisy and torpid formality, for their spiritual interpretation of the ceremonial; as, in view of their position towards the future, a consideration of the ecclesi-

astical and civil law in their bearing on the future followed as a matter of course. The idea which for this end dominates Ezekiel's closing vision is the holiness of Jehovah, and the corresponding sanctification of Israel, their separation to Jehovah as a possession. It is the root idea which the law expresses and symbolizes in all its forms, whether of morality, worship, or polity. And as it is said already in Ex. xix.: "Ye shall be unto me a kingdom of priests," so it is also said in 1 Pet. ii. of the Christian community, that they who are lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ (comp. ver. 9). Peter thus makes a New Testament use of the same mode of expression regarding worship, which, carried out in Old Testament form, is Ezekiel's representation of Jehovah's service of the future, when Jehovah shall dwell for ever in His people. Comp. ch. xx. 40. Ezekiel's position, therefore, to the law of Moses is not that of freedom from legal restraints,—a position which might be subjective and arbitrary,—but what he applies from the law for the illustration of the future, and the way in which he does so, passing by some things, more strongly emphasizing others, or putting them into new shapes, derives its legal justification from the idea of the law as it shall be realized in a true Israel, that is, the Messianic Israel. That the Messiah, who says in John xvii.: "And for them I sanctify myself, that they also may be sanctified in truth," remains as a person in the background, is quite in correspondence with Ezekiel's Christology (Introd. § 9), which, as already said, characterizes the times and the salvation of the Messiah through the Messianic people.

13. "The proper significance of the new temple lies in the full revelation of Jehovah in His sanctuary, in the new and living fellowship into which God enters with His people by this His dwelling among them" (Häv.). As being a return, which it is in relation to ch. xi., the entrance of the glory of the Eternal has, although with a New Testament application, corresponding to the: *ἐγὼ μὲν ἔμωον παρὰς τὰς ἡμέρας τὰς τὴν συντάξιαν τοῦ αἰῶνος* (Matt. xxviii. 20), also its Apocalyptic significance, as John says before the close of his Revelation (ch. xxii.): *ἐγὼ ἔρχομαι, κομίζω Ἴησοῦν*.

14. If the idea of the court is unquestionably that of the people, whose Messianic perfection as Israel Ezekiel is to behold, then, since everything on the mountain of the vision here is "most holy" (ch. xliii. 12), the immediately following detailed description of the altar of burnt-offering and its consecration can only point to the future manifestation of Jehovah's holiness and the sanctification of His peculiar people (1 Pet. ii. 9). "What holds good of the altar refers also to the whole court; the blessing of the altar includes in it that of the community. By means of the expiation of the altar, the purpose of the divine love, to see a holy people assembled, is effected. The first act, consequently, in which the significance of the new sanctuary is expressed, is the complete expiation of the people, and its efficacy in this respect far surpasses in extent and glory that of the old sanctuary" (Häv.). Accordingly, if they who are sanctified are perfected *εἰς τὸ θεῖον* by the *προσφορά μύα* (Heb. x. 14), the full and complete offering on Golgotha, then the idea also of this altar of burnt-offering upon the very high

mountain must be fulfilled. But as the offering which fulfils is the most personal priestly offering, so the sanctification of the people in Ezekiel's typical temple takes place on the altar of burnt-offering in the priests' court, which therefore still remains separated from the court of the people, as in Solomon's temple, whereas in the tabernacle there was only one court. The symbolical representation of the dominant idea of the sanctification of the people was, from their being represented by the priests, rightly localized in a priests' court, which gives it due prominence here, where everything hinges on locality and arrangement. Thus also, as Bahr observes, in the camp of Israel the priestly family in its four main branches encamped close around the sanctuary on its four sides. [Comp. with this section the Additional Note on ch. xliii. 13-27, p. 410.—W. F.]

15. As the shutting of the east gate (ch. xliv.) for the future puts the key of Ezekiel's temple into the hand of Him who, according to the typology of the law and the prediction of the prophets, is the Coming One of Israel, so the prince's sitting and eating in the east gate must be taken as throwing light on the Messianic future of the people of the promise. It is very evident that by the "prince" is not to be understood the high priest of Israel. This interpretation, which was a Maccabean prolepsis, has now been abandoned. Kliefoth, Keil, and Hitzig justly dispute the indefinite sense which Hävernicks gives to the *נָשִׂיא*,

yet they do not sufficiently attend to what may be said in defence of Hävernicks' indefiniteness, and which certainly tells against those who make the future theocratic ruler to be one with the King David of ch. xxxiv. and xxxvii., because he too is called *נָשִׂיא*, as indeed he is also called *מֶלֶךְ*. They must own, however, that there is a difference between: "My servant David shall be king over them," between the "one shepherd" who is "prince for ever," and the *נָשִׂיא* here, who comes into consideration *quod* *נָשִׂיא*. Now if this

must be granted, then it is only with justice that Hävernicks observes that the designation *נָשִׂיא* sets before us the original, or, as he calls it, "the purely natural constitution of the Israelites" (Ex. xxii. 27 [28]), although not so much because "the time of the exile had again limited the people to this original constitution, or left them only a poor remainder of it," as because, looking, as in our vision we always should do, at the Messiah and His times, the discrepancy between theocracy and kingly power, which showed itself at the rise of the latter under Samuel, is to be adjusted on the original ground of the peculiarity of Israel. The *נָשִׂיא* is the prince of the tribe,

as the tribal constitution of Israel put the juridical power and the executive into the hands of the natural superiors, the heads of families and tribes. And even when in time of need, as in the days of the judges, a dictatorship, the power of one over all others, is had recourse to, it is *potestas delegata*, and is on both sides considered as nothing else. With a tribal constitution such as the natural constitution of Israel was, the want of an outward *centrum unitatis* might in itself be painfully felt, and the instituting of one be looked on as a political necessity; but that for Israel the necessity

of the time as such should have demanded a permanent institution of the kind, is strikingly refuted by the days of the judges, for the present aid of Jehovah answered to the momentary distress, and raised up the competent helper from out of the tribes of Israel,—“then when they entreated and wept, the faithfulness of God helped them, and sooner than they supposed all distress was over,”—just as the former examples of Moses and Joshua showed that in the Israelitish theocracy the right men were not wanting at the right time. Jehovah alone, as on another side the fundamental canon of the priesthood still held up before the people, claimed as His due to be Israel's king in political respects also. Originally there could be beside Him no other political sovereign, but merely the institution, in subordination to Him, of the princes of the tribes, and a sort of hegemony of a single tribe. The unity of the religious sentiment, which made the twelve externally separate tribes internally one community, had in earlier times made up for the want of an external *centrum unitatis*, and the free authority of certain individual representatives of this sentiment was quite in harmony therewith. Hence Jehovah says in 1 Sam. viii.: “They have not rejected thee, but they have rejected Me, that I should not reign over them.” Thus the demand of the people requesting a king must, having regard to Samuel, who occupied in Israel a position similar to that of Moses, be looked on as a symptom of disease, although the disease was one of development. We may concede to the elders of Israel who come before Samuel, Samuel's age, which they urge; and still more, as the occasion of their demand, the evil walk of his sons. We can point to the picture exhibited in the later period of the judges, when everything, even the temporary alliance of individual tribes, appears to be in a state of dissolution; we can along therewith take into account the pride of Ephraim, in whose midst the sanctuary stood, and to whose claims of superiority, even over Judah, all the tribes were more or less compelled to bow. Nay, even in the law (Deut. xvii. 14 sq.), where it refers to the future taking possession of Canaan, the future development of an Israelitish kingdom is taken into view by Jehovah Himself, and the very form foreseen in which the demand came to Samuel: “I will set a king over me, like all the nations that are about me.” But although this possible desire of the people, because tolerated, is not expressly blamed, yet neither the self-derived resolution there: “when thou sayest: I will,” etc., nor the pattern: “like all the nations that are about me,” is spoken of approvingly; nor can there be behind the emphatic command: “thou shalt in any wise set him to be king over thee whom Jehovah thy God shall choose,” anything but a presupposed conflict with the kingly authority of Jehovah, against which provision must be made in the very outset. Accordingly, when Jehovah Himself takes into view the earthly kingship for Israel, He does so in a way not very different from what Christ says in Matt. xix. regarding the Mosaic permission of divorce because of Israel's hard-heartedness: *ἀπὸ ἀρχῆς διὰ τὴν σκληροκαρδίαν αὐτῶν*. But Jehovah is the Physician of Israel, who (Num. xxi.) made Moses set the brazen serpent on a pole, as a remedy against the bite of the fiery serpents. That which expresses to the full the sentiment of the people under Samuel is

also the undisguised: "like all the nations;" with this their request before Samuel closes emphatically as its culminating point. Although to Samuel the thing that personally concerned him: "that he may judge us," which they gave as their object in the case of the king to be appointed, was displeasing, was in his eyes the bad element in the request, Jehovah first set the matter before him in the light that in His eyes the request for the "king" (מֶלֶךְ) was rather a rejection of

His reigning over them, and explained to him the: "like all the nations," in the mouth of the elders of the people, by their hereditary disposition: "they forsook Me, and served other gods." Kingly power, such as the heathen nations have from early times, is a necessary self-defence of polytheism against its own divisive and centrifugal elements in the realm of politics; it is a socialistic attempt to arrange a life in community, and that is to unite, both to make the internal unity and order strong and powerful externally, and to keep them so. For מֶלֶךְ, from מָלַךְ, is

derived from: "judging," as still attested by the Syriac signification: "to advise," and also by the fact that the kingly power in Israel arose from that of the judges: the ruler is he who stands over the opposing parties, over the strife, he who unites; very different from whom is מַשְׁלֵט, the tyrant, מָרַךְ, the coming to power by the right

of the strongest. Thus kingly power is from the first peculiar to heathenism; and because the boundary between the human and the divine is to the heathen consciousness a fluctuating one, kingship, especially in connection with the idolatrous worship thereof which grew up among the heathen nations, comes to be regarded as the contrast to the theocratic relations of the monotheistic people of Israel. Accordingly, when the people of Jehovah ask a king such as all the nations have (comp. 1 Sam. viii. 20), this indicates that the theocratic consciousness is darkened and weakened in them; and thus a visible king appears necessary to them, because the invisible Ruler has, as it were, disappeared from their view. In times of religious and moral insensibility, inquiries are always directed to the political constitution; not to the state of society, but to the civil arrangements. And when Israel, forgetting the divine national prerogative they had enjoyed since leaving Egypt, placed themselves on a level with the heathen, then they must have looked on themselves with eyes like those of the heathen; it could not but occur to them, that in comparison with heathen monarchy they were, as Ziegler says, "a people poorly and weakly organized, visibly only republican, and therefore easy to be overcome by the heathen, whose power was concentrated in monarchy." Thus Israel's disease in desiring a monarchy "like the nations" was, that they had become infected by the political miasma of the polytheistic spirit of the age. For while the first king of Israel, Saul, very soon entered on the path of the heathen, the monarchy which is in accordance with the law of Israel first assumes shape with David, and then chiefly internally, and with Solomon, and then almost entirely externally. This, too, explains the significance of these two types of kings for the Mes-

sianic idea. Ziegler calls David: "the king among kings." "He comprehended thoroughly the office of a king in a theocracy; he was the best mediator between the people and Jehovah. Because he was the servant of Jehovah, he was also the lawful king. Through him the kingdom became the very best means for attaining to the divine purposes." Comp. Doct. Reflec. 14, etc. on ch. xxxiv., and Doct. Reflec. 21 on ch. xxxvii. But already with David—so that Solomon's sinking down from the greatest external kingly glory into the surrounding polytheism, and the after-division of the royal power through its being broken into two kingdoms, only furnish the foil to it—the wider and higher future of Israel was founded in spirit, namely, as this future should be realized in the Messiah. According to the flesh, the Coming One of Israel is the son of David; according to the spirit of Messianic prophecy, David is the historico-personal basis, its personal foundation, a thoroughly prophetic personality; as Ziegler says: "Partly inasmuch as he is manifestly a *τύπος του μελλόντος* in many phases of his character and life, even in the minute particulars,—that, like Christ, he began his official career in his thirtieth year, and that he went weeping over the Kedron, and ascended the Mount of Olives with covered head; but also partly because in his psalms he manifests himself a prophet in the narrower sense of the word, a prophet who by his psalms really adds new elements of revelation to the old, his prophecies entering into the most minute details, his Son is the Spirit of his poetry. If the people were comprehended in Moses as the *κράτος* as to the law, we may say of David that they are gathered together in him as to the theocratic kingdom." Hence these are far-seeing divine thoughts, and bearing special reference to the Messianic salvation which in 1 Sam. viii. Jehovah repeatedly urged upon Samuel, viz. to listen to the voice of the people, although the people will not at all listen to Samuel's voice. Not that Israel had, as Ziegler supposes, to be set by the monarchy on a level with heathenism in order to be preserved in the world,—for it was just the monarchy that destroyed its national existence, by drawing it into the politics of the great world,—but (and this is the sole object in view in the law regarding the king in Deut. xvii.) the possible conflict with Jehovah's royal dominion over Israel was guarded against by this, that in the Israelitish monarchy, especially as represented by David personally and by Solomon regally, Jehovah made His "Anointed" for eternity assume a preparatory shape, that is, filled the heathen-political form of government, which might be and still more might become such a contrast to the true, the theocratic Israel, with that which is the final purpose of God's dominion over Israel (just as already to the patriarchs kings were promised as their descendants). Accordingly in Deuteronomy also, as the Israelitish kingship rises up as on the foundation of the judgeship, so, parallel therewith, and in connection with the priestly office, the prophetic office rises up as a continuation of the revelation by Moses (מֹשֶׁה or מֹשִׁיחַ, Deut. xviii.), in whom, according to Peter, was the *πρωτοπρεσβυτερος*. And not less significantly does "the prince" in Ezekiel sit and eat in the gate, through which the glory of Jehovah had entered, and which it has Messianically sanc-

tified. With him Israel appears again as what it was, just as the elders of Israel asked from Samuel a king like the nations, to be chief representative of Israel according to its tribal constitution; he who can be styled directly *מֶלֶךְ*,¹ will be so in

Messianic consecration and sanctification, so that Christian kingship might be symbolized. Umbreit observes: "Whereas at first every particular tribe had its *Nasi*, they now are all reunited under a single one. Thus an old name, and yet again new in its signification." From this Umbreit infers a prince "clothed with great splendour" (?), like another Melchizedek, who may combine well the rights of the state and of the Church in one spirit," etc. etc. Yet surely Hävernicks is right in finding indicated here the "true and complete harmony of civil and ecclesiastical order in the days of the Messiah." "Christ has no vicar; to no one but Himself shall the kingdoms of the world belong; but to pious princes (to princes as they ought to be), to lawful magistrates and lords, pertains a prerogative over the faithful, which again is a duty and a service" (Cocc.). Comp. what is said on this point in the exposition of ch. xlv. 2. [See also Additional Note on p. 417.]

16. In regard to the priests of Ezekiel's temple, Hengstenberg thinks the prophet "wishes to draw away the view from the dreary present,—the priests without prospect of office, the ruins of the priesthood,—and, on the contrary, presents to the eye priests in office and honour, in whom the Mosaic ordinances are again in full exercise and authority; and next he wishes to labour for the regeneration of the priesthood." It is only surprising, when in accordance with Hengstenberg's general view of our chapters the fancy is worked on here too by ideas of Mosaic priests, that the idea of the high priest is wanting, that this most powerful impression is disregarded. But as regards the removal of the degradation of the pre-exile priesthood, the mention of Zadok sets forth too prominently for this end just the age of David and Solomon. Ezekiel's priests certainly are Mosaic priests, but the Mosaic priests had a people to represent of whom it is said in Ex. xix. 6: "Ye shall be unto Me a kingdom of priests, and an holy nation" (at the passover the whole people acted as priests); so that it is certainly Mosaic, although according to the inmost idea of the Mosaic law, when the people of the future are in Ezekiel specially represented by the priests. But it is quite peculiar to Ezekiel, that, in order duly to set forth the sanctification of the people by the lofty holiness of their priests, the high priest appears in certain respects absorbed into the priests, and these are represented in a high-priestly aspect. As the people are dealt with in ch. xlv. 6 sq. for the bad priests set to keep the charge of Jehovah's holy things (ver. 8), so the exemplification of priestly instruction of the people given in ver. 23 is that of the true priests' teaching to discern the difference between the holy and the profane, the unclean and the clean:

¹ It will each time be a more definite person, but that does not determine who it will be: only this perhaps is implied, that each nation may retain what is natural to it, what accords with its special character and historic development. The Bible declares neither a church constitution nor a state constitution; but in Ezekiel there is symbolized what in every constitution, in itself human, ought to be the shining, the higher: the humanly highest one (*מֶלֶךְ*) sits and eats in the east gate of the Highest, of Jehovah.

the high-priestly sanctity of the priests is to serve for a high-priestly sanctification of the people; the high-priestly idea is to become a national reality, just as the aggregate of these Old Testament letters (for which comp. Zech. vi.) is the fulfilling word of the "body of Christ" as the Church. For the figure of Zadok, the typical high priest, taken from the very specially Messianically-typical age of David and Solomon, corresponds to only such a Messianic prospect. Zadok's sons are called the true priests of the people, just as the true Shepherd of the people (ch. xxxiv. and xxxvii.) is a descendant of David. And here we have a parallel exactly similar to that of Jer. xxxiii., where the continuance of the Levitical priesthood is guaranteed in like manner as the continuance of the race of David, and similarly as to the increase of both,—in which respect there shall, according to Isa. lxi., be taken of the Gentiles for priests and for Levites; and so in this way the position of priests among the Gentiles, promised to Israel in Isa. lxi., fulfils itself as a universal priestly position. Hävernicks makes a "special" blessing for the priesthood be connected with the "general blessing of the theocracy," inasmuch as "not its hitherto meagre (?) form," but the priestly office, "as a faithful expression of the idea inherent in it, will be established in perpetuity;" and he compares Mal. iii. 8: "A new priesthood, made anew by the power of the Lord, arises on the soil of the Old Testament priesthood in the new theocracy;" just as Ezekiel's main concern is "the priestly office in general," so also the idea "of a really spiritual priesthood" comes to light in his writings, etc. When Hengstenberg compares Pa. xxiv. for the reformation of the priesthood, we observe that the "demands on His people," spoken of there "from the coming of the Lord of glory," are no specially priestly demands, but are addressed to the whole house of Israel; and the same is really the case with Isa. xl., which he also cites. The Messianic references of the priesthood of the sons of Zadok, whereby (neither by Zadok personally, nor by Samuel) the prophetic word spoken to Eli (1 Sam. ii. 27 sq.) is fulfilled, is not only maintained by the Fathers, but also by Keil;¹ comp. on 1 Sam. ii. 35 sq. The Berleburg Bible observes: "As in the person of Solomon the Spirit of prophecy pointed to the true and anointed Solomon, so also in this priest it points to the great High Priest, Jesus Christ." Hengst. remains "quite on the ordinary priestly ground; the prospect into the New Testament relations remains completely closed." According to him, the prophet has to do only with what is "to be accomplished after brief delay," etc. On the other hand, Umbreit says: "The priesthood is quite in accordance with the transformation of the house of God. The old class of mediators between Jehovah and His people, consecrated by descent, has disappeared, and we no more find the high priest than we find the ark of the covenant. Instead of the Levites, who, together with the people, have to bear the guilt of the profanation of the covenant, there have come now only the inwardly worthy, the sons of Zadok, who should fulfil their significant name by main-

¹ "The final fulfilment comes with Christ and His kingdom; accordingly, the Lord's Anointed, before whom the approved priest shall always walk, is not Solomon, but David and David's Son, whose kingdom shall endure for ever" (Keil).

taining fidelity in this ideal sense; and the supreme enhanced law of the new priesthood is the maintaining of inward purity from every outward stain, etc. Their outward support is the holy gift of Jehovah, so that they can say with the godly man in Ps. xvi.: 'Jehovah is my portion and my cup; my lot has fallen to me in pleasant places' (ver. 5 sq.)." [Comp. Additional Note at pp. 419, 420.]

17. The temple building, with its sacred architecture on the basis of the first tabernacle, as Solomon's temple most richly displays it, symbolizes essentially the same as that which in the priesthood of the temple of Ezekiel's vision is illustrated liturgically by the ministrations in this temple. For the accomplished dwelling of the Holy One in Israel proclaims His people to be a sanctified, and therefore a holy people. These are the worshippers that the Father desires (John iv.), a kingdom of priests, or a royal priesthood (1 Pet. ii.); just as the "prince," representing the people civilly and politically, fulfils his idea in King-Messiah; while the priests, the "sons of Zadok," represent them ecclesiastically and spiritually. This is the purpose and constitution of Israel, the people of God. What the temple is "in spirit," the representation by the priesthood of the new temple gives "in truth," that is, in faithfulness and truthness of life. In the former, everything is most holy; in the latter, all are high-priestly. But in Christ the idea to be represented is realized in so much the more priestly a manner, because we have here the community of the Lord, the *קהילה*, where, in the case of Israel, was the congregation of the people, the *עדה*, the *קהל*. We might, moreover, find

some difficulty in reconciling the omissions, and also the occasional so pregnant additions and stricter definitions taken from the idea of the law, in the ordinances regarding the priesthood, with what Hengst. maintains, namely, that the aim is, "by a few well-chosen strokes, to bring out the thought of the restoration of the Mosaic priesthood in its customs and its rights," while it has been so easy for the exposition (which comp.) to show the prominence given throughout to the priestliness and sanctity of the priests' office and the priestly order with reference to the people to be represented. As, moreover, the prince is, in ch. xlv., advanced to a privileged relation to the sanctuary (comp. ch. xlv. 13 sq.), so along with teaching, instruction, especially in holiness (*בין קדש לחל*) and sanctification

(*בין קדש לחל*, ch. xlv. 23), the settlement of disputes by the judgment of God, the establishing of righteousness (as is perhaps indicated in the name "Zadok"), is specified in ver. 24 among the official duties of the priests. The prince eats in the east gate in the enjoyment of peace; the priests have always to restore peace.

18. As, on the one hand, the burnt-offering is the predominant note in this temple-system of the future, so, on the other, in ch. xlv. "oblation" is said in reference to the whole land. It is the same idea of devotion to Jehovah which is expressed by both,—the national life consecrated to the Lord in fellowship with Him (comp. the sacrificial feasts, in the east gate, of the prince

of this people), Israel's state of grace. The disquisition on the oblation of holiness, etc., preliminary to ch. xlvii. and xlviii., and for which ch. xlv. 28 sq. furnishes the occasion, is significant from the very fact of being thus occasioned. For where priests and Levites are taken account of expressly according to their ministry in relation to Jehovah (ch. xlv.), there the whole house of Israel (ver. 6), and the prince in particular, with their portions of land, appear in the light of sacred property belonging to Jehovah, and also as His servants, who, while His more peculiar servants, the priests, are to see to holiness and sanctification, have to endeavour after judgment and righteousness. In this way the new nationality dedicated to the Lord (chiefly by the burnt-offering, and symbolized by the "oblation") has to exhibit itself in civil, social, and secular life. It is actually a new nationality in relation to land and people; but, considered by itself, and apart from ch. xlv. 28 sq., it appears to mean the division of the land, and especially the "oblation." Spring has come, yea, the fields are now already white for the harvest (John iv.). The "oblation of holiness" announces itself as the commencement of the future harvest. EWALD: "The holy portion, which is previously taken from the rest of the land (like the tithes from the fruits of the field), and set apart for its own special purpose, is here very expressively mentioned in the outset, and with manifest reference to the now completed description of the temple (ver. 2; comp. ch. xlii. 20); while the prophet evidently hastens more quickly over the portions connected therewith of the common Levites and the city of Jerusalem, in order to come to the portion and duties of the prince," etc.

19. Hävernick says on ch. xlv.: "After the description of a so newly reviving order of things in church matters, it appears as a matter of course that the land itself must be treated as a new land, and stand in need of a new special division. This division stands in a converse relation to that under Joshua. While at that time the people before all, each particular tribe, receive their portion, and not until afterwards was a fixed seat in the land assigned to Jehovah, here Jehovah first of all receives a holy gift, which is presented to Him. A portion of land is separated for the sanctuary and the priests, and one of equal size for the Levites. The new temple is moreover kept separate by a kind of suburb, in order to point out its special holiness."

20. The design of the Mosaic regulation, according to which priests and Levites, especially the latter, were to dwell dispersed among all the tribes, whereby the curse formerly uttered with respect to Levi by Jacob in his blessing of the patriarchs (Gen. xlix.) became fulfilled as a blessing for Levi and for all Israel, was to settle the tribe among Israel in accordance with its calling. Bähr says: "If the Levites were to preserve the law and word of God, and thereby spread religious knowledge, promote religious life, pronounce judicial decisions in accordance therewith, etc., then it was not only suitable, but necessary, that they should not all dwell in one place, in one district. Their dwelling dispersed reminded them to spread the light of the fear of God and piety among the whole people, to give preference to no tribe, and to neglect none." On this we observe, that it is certainly not to be looked on as an abolition of

the Mosaic ordinance that in Ezekiel priests and Levites are all concentrated in one place,—the negation of the former would necessarily have to be formally announced,—but the fulfilment simply comes in place of the former arrangement, inasmuch as the end proposed by that arrangement and regulation is present with and in the future Church. Hengst. thinks the relation of the priests and Levites to the sanctuary is meant to be made clear by their concentration in its neighbourhood. But already before this the cities of the priests at least were to be found in those tribal districts which lay nearest to the place of worship. The idea from which the grouping of the priests and Levites around the sanctuary has to be understood is rather what Jeremiah predicts: that they shall no more teach every man his brother, etc., that from the least to the greatest they all shall know Jehovah (ch. xxxi. 34). The aim of dividing Levi among all the tribes, viz. to care for, preserve, and spread abroad everywhere the law and the testimony, is thus attained. The people of the future will be such that their liturgical representation and the dwelling of their priests and Levites in the neighbourhood of the temple suffice; and besides, this significantly brings out the thought that Levi, this election from the elect people, is a "people of God in the people of God" (BÄHR). For, what was designed by the appointed cities, in which we already see them collected while they were dispersed among all the tribes, is fully accomplished in the land of the priests and the Levites (ch. xlv.); and if Bähr's interpretation of the number of the 48 cities of the priests and Levites as referring to the sanctuary (*Symb. d. moe. Kul.* ii. p. 51) needed confirmation, it might have it here, where what this interpretation makes of Levi's dwelling in the midst of Israel is expressly stated of the dwelling-place of the priestly Levites: "a holy place for the sanctuary" (ver. 4). Accordingly it is with this diversity as respects the Mosaic law, which Philippon calls "the real" diversity, exactly as Christ says in Matt. v.: "I am come not to destroy (*καταλυναι*), but to fulfil," and that: "not one jot or one tittle shall pass from the law till all be fulfilled."

21. The sanctuary, the land of the priests and Levites, and the prince's portion, form almost the centre of the land. The city does not include the sanctuary, but is situated beside it, also in the midst of the land. "No jealousy about the possession of them can any longer separate the tribes" (HAY.). "This whole district," says Bunsen, "is not to lie in the territory of a single tribe, which might thereby appear privileged, but, as accords with its sanctity, is separated from the tribal territories. In other words, the union-authority of the confederacy is to have a special seat for manifesting its activity. No wiser political idea could be devised. Hence Jerusalem still remains Jerusalem, but it no longer belongs to Benjamin." The central sanctuary is that which unifies also the tribes of Israel, just as the priesthood, royalty, and public property grouped around it give local expression to the unity and oneness of the whole. Instead of the "violence-inflicting and heaven-assailing tower of Babel" (NETELER), "the tabernacle of Shem" has become "a divine sanctuary," which then no longer symbolizes solely Jehovah's dwelling in Israel, but is at the same time a type for mankind in general of His tabernacle with men (Rev.

xxi. 3), and of their being united to and under Him. Comp. the Doct. Reflec. on ch. xlvii., xlviii.

22. Chiliasm—and this is conceivable of the Jewish Chiliasm, whereas such a final Judaism cannot but prove injurious to modern Christian Chiliasm (Gal. iii. 3)—forgets, while studying these closing chapters of our prophet, the beginning of his prophecy, the cosmic character of ch. i., which relates to creation generally, and on which the whole book is based. But indeed if *πας Ἰσραὴλ* in Rom. xi. is the people, i.e. Israel after the flesh, then it is only logically consistent to interpret the quickening in ch. xxxvii. as a bodily resurrection of all dead Jews. Those who are raised become by this fact, or as at one stroke, converted to Christ; those who are alive are Christians already, or will become so in consequence of this; and this whole Israel returns to Palestine, and forms in a transformed state, as it is already marked out for being by this awakening, the focus of the "millennial kingdom" for fresh salvation to all nations. It is illogical to wish to pick out one piece here, and to understand another merely spiritually; but he who here says A must also say B. Whether the converted Jews are to live in their own land, "under kings of the house of David, as a people who are to be preserved and finally also converted," as Kliefoth allows to be the doctrine of Scripture, or whether King David will then return and rule over Israel in glory, is rather an antiquarian than a theological question. Scripture teaches none of these fancies; nor does it speak of a kingdom of glory in the earthly Jerusalem, in which the Gentile Church is to be joined to Israel under the dominion of the then reappeared Christ-Messiah (as Baumgarten). According to the Scriptures of the Old and New Testaments, it has been the destination of Israel, as the people separated from all nations from the time of their first fathers, to be a blessing to mankind. And the more its national theocracy expanded itself to universal Christocracy, which comprehended also the Gentiles under the blessing of the Messiah, the more evidently there becomes exhibited in Israel, with its ecclesiastical and political forms, the preformation of an Israel which wholly is what Israel exhibits only in type,—a people of God that comprehends the redeemed, the saints of all mankind; in which accordingly, as to its worship, and as to its nationality in general, traced back to its original idea, and also viewed with respect to its future realization, the whole and (what is specially emphasized) every part always exhibits holiness and sanctification, the service of the holy God in spirit and in truth (Ps. xxii. 28 [27] sq., xlvii. 10 [9], cii. 16 [15] sq.; Isa. xxvi. 2, li. ix.; Luke i. 17; Rom. ix. 24 sq.; 2 Cor. vi. 16; Tit. ii. 14; 1 Pet. ii. 5 sq., 9, 10, etc.). Nation and nationality are historical and hence perishable colourings of the idea of mankind, which have entirely faded since the eternal idea of Israel has been fulfilled in Christ, in whom there is neither Jew nor Greek (Gal. iii.), but man, the new man (Eph. ii.) *ἡ δικαιοσύνη καὶ ἡ βασιτεία τοῦ ἀληθοῦς*. What could be fulfilled according to the letter—which, however, is the expression borne by the spirit of fulfilment—has been fulfilled in the people of Israel by their rising and revival from the graves of the exile, by their return thenceforth to Canaan under Judah as "Jews," by the period of the Maccabees, certainly in historical

prelude only to the ideal, the entire, true fulfilment of the spirit-letter in the kingdom of God through Christ; according to which fulfilment the elect people are the people of the elect from all mankind, and the Jewish people now neither exist as a people, nor have a future such as Klicfoth would assign to them, namely, to be "holy in the same way that every Christianized nation (!) now is," for *ἵδιαις ἰσ' αὐτοὺς ἡ ἔργη τις τοῦτος* (1 Thess. ii. 16). For the Church of God in Christ, so far as it belongs to this world, the representation of its spiritual life in a service of atoning sacrifices and cleansings, as here in Ezekiel, can be no antithesis; for still, according to Heb. xii., the *ὑπερισπαστος ἀμαρτία* has to be laid aside, and (James iii. 2) *πολλὰ πταίσματα ἄνθρωποις* (comp. Ezek. xlv. 20). But to Ezekiel no other representation of the future could be given than in types of the sacred past of Israel—as of its law, so of the Davidic royalty and of Canaan as the land of promise. "But however prominent," observes Keil, "is the Old Testament clothing of the Messianic prophecy in Ezekiel, yet even in this guise lineaments are found by which we recognise that the Israelitish-theocratic guise is only the drapery in which is concealed the New Testament form of the kingdom of God;" and he very justly refers to 1 Pet. i. 10 sq., while he farther says: "Even although the prophets, in their uninspired meditations on what they had prophesied as moved by the Holy Ghost, may not have known the typical signification of their own utterances, yet we who live in the times of fulfilment, and know not only the beginning in the appearing of our Lord, etc., but a considerable course of the fulfilment too in the eighteen hundred years' spread of the kingdom of heaven on earth, have not so much to inquire after what the Old Testament prophets thought in their searching into the prophecies with which they were inspired by the Holy Ghost,—if these thoughts of theirs could be in any way ascertained,—but we have to inquire, in the light of the present measure of fulfilment (comp. 2 Pet. i. 19), what the Spirit of Christ, which enabled the prophets to behold and prophesy the future of His kingdom in figures of the Old Testament kingdom of God, has announced and revealed to us by these figures." Apart from the occasional references of Ezekiel's representation to paradise, to the first creation (comp. on ch. xxxvi. 35, xvi. 53), to which there is a return in Christ through God's new creation, the whole handling of the Mosaic law in Ezekiel, of its forms of worship as hieroglyphs of the future to be prophesied of the true Israel, can be understood only from the point of view of a transmutation of the law into its fulfilment.

HOMILETIC HINTS

On Ch. xl.

Ver. 1 sq. Jerome, despairing of the possibility, and especially of his own ability, to expound these chapters of Ezekiel, wished to break off and finish his commentary here. Only the urgency and importunity of friends urged him to continue; but every instant he acknowledges his inability, etc.—"The commencement and close, the cherubim and the new temple, are what every one first thinks of when Ezekiel's name is mentioned" (HENGST.).—The vision of the temple, as regards the date given, a trilogy of

thoughts: from judgment to mercy, from prison to freedom, from the world to Christ and into the community of God.—"Under the material promises of God are concealed spiritual ones; take that to heart in these chapters too, therefore, *sursum corda*" (STARCK).—"God raises up His own in their misery by His comfort, and keeps them through the hope of things to come in faith and patience. When there is no prospect of deliverance, when no help, no refuge appears, then the Lord is present with His comfort" (HAFENREFFER).—"When it seems that all will be over with the Church of God, then God thinks of its maintenance and amelioration" (STARCK).—"To human eyes Canaan was lost for Israel, to human eyes Jerusalem lay in the dust; but the prophet sees it again far more glorious. Such seeing again is, however, truly given by God in the Spirit. Land and city and temple had been lost through the sins of the people; yet Israel must remain and fulfil its eternal purpose for the glory of God. God makes it even already in this prophet and in all like-minded bloom forth only the more gloriously, so that neither the sins of the people nor the power of its enemies can put an end to Israel. A fairer and loftier Jerusalem and temple must be still in store for Israel, which the prophet represents entirely by figures taken from the old land, the old royal seat, and the old temple. Yet he does not merely make the old be renewed; everything becomes quite different, in order to indicate that the kingdom of God will, in its completion, present a quite different figure" (DIEDRICH).—"The word of God, too, counts the years and months and days of our distress, to make us understand that it is not unknown to God how long we have borne the yoke of the cross and the oppression of tyrants" (STARCK).—"Ezekiel was already five and twenty years in a foreign land. We must be prepared and purified in many ways by God's Spirit before we can rightly understand the consolations of God; and one grows in God when one learns, under present sufferings, to see more and more of the eternal comfort" (DIEDRICH).—"It is manifest that this vision ought to have comforted the Israelites,—that they who neither had nor saw a temple were meanwhile to busy themselves with considering this temple, and to study what such a vision might denote" (COCC.).—"In the selfsame day the hand of Jehovah was upon me: in this is verified anew the name of the prophet. God is strong; for in Him as in all others flesh and blood cry out: Gone is gone, lost is lost" (HENGST.).

Ver. 2. "Give me eyes to see the glorious grace of Thy kingdom; give me strength to go even into the sanctuary!" (LAMPE).—"The prophet's visions are not deceptive dreams, but true, divine inspirations, Jer. xxvi. 12" (CR.).—"The land of Israel is the hieroglyph of the inheritance which God will give to His people from the whole world, which in contrast thereto is called the sea or the wilderness" (COCC.).—"The Church of God is the city set upon a hill, Matt. v. 14" (TUB. BIA.).—How different was it in Matt. iv., when the tempter took Jesus to an exceeding high mountain, and showed Him all the kingdoms of the world and the glory of them!—"Through Christ we come even here in the kingdom of grace to the mount of God, to the heavenly Jerusalem, but the true entrance still

awaits us in the kingdom of glory, Heb. xii. 22" (STARKE).—In the world, and yet high above the world; yea, the kingdom of the Anointed One is not of this world, and our citizenship is in heaven (Phil. iii. 20); and they who live by faith of the Son of God seek the things that are above (Col. iii.). The very high mountain points to the highest height.—On Mount Zion stands (Rev. xiv.) the Lamb, with His hundred and forty and four thousand.—"The high mountain is Christ, on whom the Church is founded" (GREGORY).—"The very high mountain is Mount Zion; not, however, in its present form, the state of humiliation, but in glorious exaltation. The high place already existed in the days before the destruction of the temple, Ps. xlviii. 3 [2], lxxviii. 17 [16]. It now returns. The new exaltation took its beginning in the return from the exile, and found its completion in the coming of Christ (ch. xvii. 22, 23)" (HENGST.).—This is indeed a place to sit down in and meditate. Jerusalem in the Old Covenant, the Jerusalem which is the Christian Church, and the Jerusalem above,—what a theme for contemplation throughout time and eternity!—The repose in the contemplation of human and divine things.—Jerusalem a Sabbath place in the working days of the world's history.—Ver. 3. "Christ is indeed the foundation and corner-stone of His Church; but He is also the Builder, who has laid the foundation and brings the building erected thereon always more and more to perfection, Matt. xvi. 18" (STARKE).—"The brass signifies holiness and purity, also life and permanent strength" (COCC.).—"He gives the holy and eternal temple, in which will be unchangeable repose" (ECOLAMPADIUS).—"He is the strong and invincible Hero" (STARCK).—"The serpent in the wilderness, too, was brazen; and Christ is the same yesterday, to-day, and for ever" (LUTHER).—"In the Church everything must be ordered and judged by the rule of the divine word, Acts xvii. 11" (STARKE).—"The harmony of the kingdom of God.—"In the Church everything should be done decently and in order (1 Cor. xiv. 40); in it there is to be no confused teaching or dissolute life" (STARCK).—"Let every man examine himself by this measuring-rod, how far he has advanced" (GREGORY).—"Here applies what Plato wrote on his school: Let no one enter who is ignorant of geometry" (HAFENREFFER).—"Every believer ought to measure the temple of God and its magnitude, towers and palaces, and distinguish it from that which is not God's house, Ps. xlviii. 13, 14 [12, 13]" (COCC.).—"Elsewhere also Christ stands at the door and calls, invites in, shows the way, and opens the entrance to the temple and into the inner sanctuary" (BERL. BR.).

Ver. 4. "Christ by His Spirit speaks with us as man with man" (COCC.).—"There has been a difference of opinion among teachers regarding the signification of this temple, altar, city, and territory. But the opinion to be rejected above all is that of the Jews and men like them, who think that it is to be the third temple, which must be built by their coming Messiah, and in their vain and foolish hope boast much of its great glory, and do not see, blinded and dull people that they are, that the text will not bear such dreams as theirs. Therefore this building of Ezekiel's is not to be understood of a new

material building, but, like the chariot at the beginning, and also the building at the end, is nothing else than the kingdom of Christ, the holy Church of Christendom here on earth even to the last day. But how all the parts are to be properly interpreted and placed, that we will defer until that life in which we shall see the whole building prepared and ready. Now, while it is still in process of building, and much stone and wood belonging thereto are not yet born, not to speak of their being squared, we cannot see it all; it is enough for us to know that it is God's house and His own building wherein we all are" (LUTHER).—"The thing is to see and hear exactly and lay to heart what serves for our peace; and this Israel has not done (Luke xix. 42).—"But all Israel must know its eternal calling; and if God gives special revelation to particular prophets, that revelation must accrue to the good of all" (DIEDRICH).—"Although it is a mystery, it ought not to remain a mystery.—But what Israel was contemplated in this? Certainly not that which is called Israel after the flesh, but the spiritual, true Israel. The former built not after the pattern; the latter still continues to build itself in this temple.

Ver. 5. "To learn to understand the arrangement, the holy building, begin with the most distant things. We must not despise even those who stand employed at the threshold. The will, not the ability, is pleasing to God. Beware, therefore, of despising those who are still engaged in laying the foundations, and give only distant hope of life," etc. (ECOL.).—"The boundary of the wall had a twofold signification. To the community it was a warning not to approach the sanctuary with unrenewed hearts (Ps. xv.). With respect to God, it was a pledge that He would eventually separate His Church from the world. Because the people of God had neglected the admonition contained in the boundary, the boundary was as a righteous punishment destroyed also in the latter respect. Desecration as punishment followed desecration as guilt. In the broken-down wall of the smitten city was typified the abandoning of the people of God to the world. That this relation will in the future take another shape, that God will again raise up His reformed people to be an independent power, is typified by the erection of the new wall, which is in this respect an embodiment of God's protection and grace, that are to be imparted to the covenant-people renewed in spirit" (HENGST.).—"The Church has a triple wall: God as protection, the angels as guardians, and believers, in other words their prayers" (L. LAPIDE).—"God has indeed broken down by the death of Christ the wall of separation which was in the Old Testament between Jew and Gentile, yet He makes in the New Testament an invariable distinction between believers and unbelievers, Eph. ii. 14" (STARKE).—"If even among men the king's measure is larger than the ordinary one, not so much because kings require a more abundant measure, as because kings should replenish their subjects with all munificence, why should not God's measure overflow with grace, truth, and power?" (COCC.).—"The larger measure of the sanctuary: (1) from the love wherewith God loves us; (2) according to the love wherewith we ought in return to love God in the brethren.—"One should be more liberal

for the advancement of God's service than for other and worldly things, Gal. vi. 9" (O.).—"The breadth of the Church points to love, for nothing is broader; the height embraces the contemplation and knowledge, which alway ascend higher" (GREGORY).

Ver. 6. "How beautifully is everything measured and arranged in the community of the Lord by the eternal counsel of God! This is done by the wisdom of the great Founder and Master-builder (Eph. iii. 10, 11, iv. 12); which prepares by the measuring-rod of the gospel (Gal. vi. 16; Phil. iii. 16) living stones for the building of the Church, that it may become a habitation of God in the Spirit (1 Pet. ii. 5)" (TUB. BIB.).—"When believers enter, they have (1) a Guide with them into all truth; (2) without Him they can do nothing; (3) progress is made toward full knowledge of God and Christ," etc. (COCC.).—"We ought to increase and grow, as in age, so in wisdom and grace, Luke ii. 52" (STARCK).—"Christ is the dayspring from on high, who for us has opened the way for the rising of the light" (GREGORY).—"The east gate as model and pattern gate in its homiletic significance; every sermon ought to lead to the Father through Christ.—"In order to educate us by His Spirit, Christ undertook freely in our name this labour here, in that He became man for us, and ascended to the Father through suffering. Those also ascend these steps who will not, staying outside, give themselves up to lusts, but, wiser than the foolish multitude, attach themselves to God's people" (ECOL.).—"One must not so thoughtlessly imagine that only a single leap is required to come into heaven, but constant ascent is requisite and necessary in order to seek after the things that are above, Col. iii." (BERL. BIB.).—Ver. 7. "In the Lord's house are many mansions, according to the distinction of offices and gifts; each mansion, however, serves to ornament the house, John xiv. 2" (TUB. BIB.).—"Since there are many mansions in the Lord's temple, there is certainly still room there. Let no one wantonly exclude himself therefrom, Acts xiii. 46" (STARCK).—"The manifold positions and ministrations, and hence the manifold occupations in the kingdom of God.—"The thresholds show that entrance and exit are alike; as the beginning, so the end: he who begins well shall and will end well" (STARCK).—Ver. 8 sq. Behold, a wall round about; thou shalt not dream of overleaping it, or esteem it as non-existent; those whom God chose for Himself went out from the world, and are not of the world. There are also gates through which we have to enter in; but the way for mankind to God is through the one door, which is and continues to be Christ. Finally, the charge of the house for goings in and out is committed to the Spirit of Truth. No one shall enter in through the gate by lying and hypocrisy, and without the seal of the Spirit no one shall go out of the sanctuary into the world or pass over to eternity.—We first ascend the mountain on which the sanctuary is situated; next we must go up through the gate; and then we have before us the most holy place, namely, the manifestly revealed heart of the Father, with its blessed thoughts of peace.—"As he who no longer remains without is sheltered from the storms which rage there, so the Christian is not driven about by any wind.

The porch reminds us of the peace and repose connected with the consciousness of the grace of God" (ECOL.).—"Truly, they who are preparing for the holy office of the ministry are measured in many ways, and they should still farther test themselves by the measure of the sanctuary" (STARCK).—"O soul, when so many depths, breadths, and heights of knowledge come before thee in the commencement of thy Christian course, let not that discourage thee! Christ gives thee the Holy Spirit, who will by degrees teach thee all things, John xiv. 26" (STARCK).—Ver. 12. Ministers of the Church should be protected against being too much pressed upon, for they are still but men. There is, however, a professedly pious impertinence, which addresses them as if their bones were iron and brass; e.g., "The Lord is able to strengthen you," and the like. The Lord has in Ezekiel set a fence around the chambers of the keepers of the gate.—"We ought to avoid a brother who walks disorderly" (STARCK).—Ver. 13 sq. "Thus those who are in this way are walled around, covered, and protected on all sides; so that nothing can befall them in Him who is the Door and the Way, but everything leads forward to the sanctuary when we walk in Christ Jesus" (COCC.).—Ver. 16. "In the Church of God darkness has no place, but the light of truth and faith shines everywhere; yea, believers themselves are a light in the Lord, whose works shine before men, Matt. v." (STARCK).—"Teachers and preachers ought to have a fuller knowledge of the divine mysteries than others, 1 Tim. iii. 9" (O.).—"They who walk in the ways of the Lord have the true, cheerful, and clear light; while the natural soul is a gateway without windows" (STARCK).—"What is signified by the palms is already fulfilled in the essential nature of believers, and will be so in particular in Christ's glorious kingdom (Pa. xcii. 13 [12] sq.), when they shall sing of victory in the tabernacles of the righteous (Pa. cxviii.), with palms in their hands, Rev. vii. 9" (BERL. BIB.).

Ver. 17 sq. "In the Church of God provision is also made for satisfying the need of spiritual fellowship on the part of those who are like-minded, and no one requires for this reason to wander about outside the wall in this or that sect, hole-and-corner conventicle, or society for any object whatever. Notice the 'apartments' here, and how Christ hallows them (Matt. xviii. 20), and comp. Zech. iii. 10" (COCC.).—"Those who are employed in God's house ought to keep even their feet clean, for holiness is the ornament of His house" (STARCK).—Ver. 20 sq. "By the diversity of the gates you may recognise the diversity of those who enter" (ECOL.).—"The way to the sanctuary has been opened to the nations of the north also" (STARCK).—"As in our cathedrals every part tells something to the deeper-seeing connoisseur, so this is still more the case in Ezekiel's temple" (RICHTER).—"Everything here is in harmony and mutual correspondence, like the Old and the New Testaments, Moses and Christ, the prophets and the apostles" (STARCK).—Ver. 28 sq. "The courts are separated, for the covenant of Abraham is one thing, the covenant of Moses another, and the covenant of Christ still another. Yet they only mutually confirm one another. For are not the contents of the covenant the promises of God,

who graciously forgives sin? One court, however, is nearer than another to the sanctuary. Walkest thou unhindered in the court of the priests, busied with spiritual sacrifices; then thank the Lord and extend meanwhile the hand to others, that by thy support they may overcome difficulties" (COOL.).—"The inward and the outward measure must correspond perfectly in Christians" (STARKE).—Ver. 31. "So 2 Pet. i. 5-7 enumerates eight virtues" (BERL. BIS.).—Ver. 38 sq. "This signifies that our heart may remain unclean, even when we give our bodies to be burned for the glory of God. The constant mortification of the flesh must ground itself on Christ, otherwise we will lose courage," etc. (COOL.).—"The believing soul presents its heart, as one sets a table, on which Christ as sacrifice is beheld, for faith lays hold of this alone" (STARCK).—Ver. 44 sq. "A place in the house of God is justly due to them who sing the praise of God in spiritual and heavenly songs, which contribute so powerfully to spiritual edification" (TÜB. BIS.).—"The spiritual songs of them who rejoice in the Lord, because they have been enabled to come to the altar and stand before God, form part of the spiritual sacrifice" (COOL.).—"In these corrupt days music is used more for sin and vanity than for the praise of God. When will it be free from this service to vanity? Ps. cxvii. 1; Isa. xli. 1" (STARKE).—"He who draws near to God sings to Him also in his heart; they, however, sing best who in the midst of troubles are full of joy. They incite others to sing," etc. (COCC.).—Ver. 46. "Since 'sons of Zadok' is in our language equivalent to: sons of righteousness, this implies that only those duly keep the charge who are justified by faith and born of God, whom Jesus Christ has begotten and upholds by the word of His power" (COOL.).—Ver. 47 sq. "The true temple is the body of Christ as He took it out of the grave on the third day, for it surpasses all figures and is pure life. The prophet here prophesies of it; but he does so in slipping words, and for the sake of his contemporaries his understanding of Christ in these chapters, where he speaks of Christ's kingdom and sanctuary, is still, as it were, in swaddling clothes" (DIEDRICH).

On Ch. xli.

Ver. 1 sq. "We ought to go forward under God's guidance in the ways of the Lord from glory to glory, but not to go backward or stand still except in meditation" (STARCK).—"The temple a figure of the Church of Christ; as the former was gloriously built, so also the spiritual form of the Church of Christ is glorious, Ps. xlv. 14 [13]" (TÜB. BIS.).—"The Good Spirit leads men to the Church, there to listen devoutly to the word of God; the evil spirit keeps them back from it, 1 John iv. 6" (STARKE).—"That that can be entitled a palace which is at the same time called a tabernacle, shows how the King had resolved to become a pilgrim, just as He who is enthroned in the sanctuary on high walks with pilgrims, and is at home in the tabernacles of those who are humble and contrite in heart.—Ver. 4 sq. "The most holy place is set before us as the goal, and we understand thereby a heavenly state on earth, namely, the Church of the New Testament. Accordingly, in ch. xliii. the entire circuit of the

mountain is called most holy, from which it is evident that no one is truly inside of this temple, or even in its courts, who is devoid of the New Testament perfection," etc. (COCC.).—Heavenly glory or eternal bliss is no doubt the only complete holy of holies; yet he who has entered the kingdom of grace has come to a glory which eye hath not seen, nor ear heard, neither hath entered into the heart of any man, to praise and glorify God for ever.—"When we meet together, God is present in the temple (Matt. xviii.); for our heart is the dwelling-place of the Father and the Son in the Holy Ghost" (STARCK).—Ver. 5 sq. That the chambers are connected denotes the brotherly relation in the sanctuary, Ps. cxxxiii.; 1 John iii. 1 sq.—God provides for His servants covert and shelter in this world.—The chambers are not all of the same size, but they are all connected with the sanctuary; the same is the case with the progress and growth of the members of the body of which Christ is the Head.—The saints of God are also measured round and round; no heavier task is laid upon them, no greater temptation befalls them, than what is their Father's will.—Indefiniteness in spiritual endeavours is a token of disease, a want of sobriety and obedience of faith.—Ver. 6. Leaning upon God, upheld by Him, but not mixed up with Him in our affairs.—Of ourselves we cannot stand a single moment.—Ver. 7. "In God's house we must go upward by growth in grace, that the mind may be always the more firmly directed heavenward" (BERL. BIS.).—The breadth in the top part.—"Christians ought not to contract, but to expand as they grow older" (STARCK).—Higher grace gives expansion in width and breadth. The narrower points of view with which we ascend gradually disappear.—The broader heart on the height of the Christian life in theory and practice.—Prayer an ascending stair.—But let us not forget that which lies in the middle! In the middle is the means, the way of mediation.—Ver. 8. The secret of the height depends on the foundation.—Ver. 12 sq. The history of dogmas is in many respects the off-place in Ezekiel's temple.—Ver. 15 sq. God knows and determines the magnitude of the Church on earth.—Ver. 17. "Enlightenment is from above; only thus do we obtain a conception of heavenly things" (STARKE).—Faith is a window, and, as compared with vision, a narrow one.—"Through His wounds we see into the heart of Christ as through a window" (A LAPIDE).—Ver. 18 sq. "The ever-flourishing palm is the righteous one who has overcome sin and is in the eternal habitations. And so also we are genuine men, in God's strength, with the heart of a lion" (HEIM-HOFF.).—The palm a sign of victory, of life, of eternal glory.—The view of the palm which is promised to the victor.—"Teachers ought to be men, especially to humbled consciences, but also to be lions against enemies" (O.).—Ver. 21. The New Testament presents no other view than the Old.—Ver. 22. "This altar is at the same time a table, as Christ is to our souls in the Holy Supper" (STARCK).—Wood: the humanity, too, of Jesus was like us in all things except sin.—Ver. 23 sq. Doors let in and shut out; so also does the Church.—Ornament is here combined with solemnness. We have not here the joyous worldly beauty of Greece, but neither have we the solemnness dark as death, as in Egypt. The world opens its doors half to frivolity and half to

despondency.—“The sanctuary of the heart also must be shut, and not with one door only. Our treasure is incomparable, and ought to be preserved with much watchfulness and strong exhortation” (HEIM-HOFF.).—“There is no mention of a veil before the holy of holies, because it was rent at the death of Christ, and must not reappear. This the Lord knew, who showed Ezekiel everything, and Himself rent the veil. Christ is the fulfilment and substitute for everything in the former temple that is wanting in the latter” (RICHTER).—Here on earth, however, are only windows; face to face will be first in heaven.

On Ch. xlii.

Ver. 1 sq.: “As this temple was provided with many chambers, but each had its own purpose, so believing Christians must be sanctified chambers for the glory of God,—one for this use and another for that, 2 Tim. ii. 21” (STARCK).—Ver. 5 sq. While in the previous chapter the breadth increased with the elevation, it here becomes narrower. The progressive growth in grace is a wider consciousness of Christ, but a constantly narrowing self-consciousness (1 Cor. xv. 9).—So is the service in the gospel, when with increasing years our view into eternity expands, and similarly contracts in temporal matters; the nearer the day of reckoning is, our responsibility becomes the clearer to us, and the more clearly do we see our many mistakes and disloyalties.—“There are three stages of life: youth, manhood, and old age, and the last is the narrowest of all” (STARCK).—Ver. 7 sq. God is able to set walls around those who desire to keep themselves pure from the stains of the flesh, and to protect them in the hour of trial and temptation.—“True believers are protected, no one can injure them, John x. 27 sq.” (STARCK).—The protection which is in an evangelically-understood official and priestly dignity.—“If God’s servants have no place under heaven, yet they have one in heaven” (STARCK).—“By these buildings connected with the temple, and pertaining to its outward economy, we should be reminded that the Lord bestows upon the pious the other necessities of life also. In Him they find their entire satisfaction; but they use food, drink, intercourse with men, and this whole world, as if they did not use all this. Thus, to the pure all things are pure that they do with pure and upright heart. The word of God makes us strong when it is with us, and blesses also outward things. David never saw a righteous man forsaken (Ps. xxxvii.). So also has the Lord ordained that they who preach the gospel should live of the gospel, 1 Cor. ix. 13, 14” (ECOL.).—“Oh, how sweet it is to cling to the temple like Anna! Luke ii. 37” (STARCK).—Ver. 13 sq. “If we have to understand by the priests the early Christians, or those brought up from childhood in the faith of Christ and walking in this way, then in these verses is figured their fellowship with one another in particular, their united inquiry into the word and meditation thereon and on the mystery of Christ for growth of knowledge and increase of joy, so that they are prepared and adorned in one and the same faith, alway to return to and worship at the altar, which is Christ” (COCC.).—“In word, in work, in everything, be Jesus read, and He alone” (TESS-

TEGEN).—Glory and holiness in their connection; how this connection is stamped on this temple and its arrangements and purposes, even to the most minute particulars.—His office secures enjoyment, too, to the minister of the gospel, but enjoyment from the holy; the Lord wills to be enjoyment to His own.—Profane ministers profane the sanctuary.—These two verses form a fitting text for introduction and ordination sermons.—That which is seemly for every Christian is, however, special duty for the priests. One should be able to discover in a preacher of the gospel, above all else, above all science, knowledge, culture, etc., that he is in the enjoyment of the sacrifice of Jesus Christ for the sins of the world.—“So also we ought not to approach the holy table of the Lord with worldly, impenitent hearts” (CALOV.).—From ver. 14 much pastoral wisdom may be learned.—“But the lesson is not that a pastor may for a time lay aside his clerical robes or hang them on a nail to make merry with the world” (BERL. BIB.).—A true minister of the gospel does not want to be called a clergyman in distinction from the laity,—a Pharisaic title, which the church regulations of our fathers do not know, and which modern State bureaucracy ought to abolish,—but as he is so in the spirit of the gospel in contrast to the world, even to the so-called world of culture.—The wrong and dangerous sociability of a minister of the word. The clerical coat does not make the clergyman, yet it is a defence and an admonition. The best clerical garment, and one which we may always put on and wear everywhere, is our sanctification in Christ.—It is as great a mistake to carry about the clerical coat everywhere, like a monk, as to leave it at home from unclerical frivolity or worldly-mindedness.—Paul became all things to all men (1 Cor. ix. 19, 22), but not at the expense of his ministerial office.—“When we sinners come in contact with Christ by faith, we are made clean, and become a holy, reasonable sacrifice, acceptable to God. But when once we are consecrated to God, we have to be on our guard that we on no occasion defile ourselves” (ECOL.).—Ver. 15 sq. “God gathers His Church from all the four quarters of the world, Isa. xlix. 12” (STARCK).—“So wide and spacious will the New Testament Church be, in distinction from the Old Testament Church. A greater than Solomon in all his pomp and glory is here; for Jesus is the Light of all nations, Isa. xlii. 6, xlix. 6; Luke ii. 32” (STARCK).—“All believers in the whole world belong to this temple. The true Church is the collection of the scattered believers that are in the world” (STARCK).—“Observe, only after he had learned exactly the internal magnitude did the prophet learn the external. It is labour in vain to labour in investigating nature until we have first laid a good foundation in godliness. Without this we continue too much devoted to the contemplation of visible things, and make them our idols, so that they become a stumbling-block and a snare to ourselves and other inexperienced persons. But when thou hast come to know the inner meaning of spiritual things, and hast tasted the length, height, and depth of the love of God, then thou mayest busy thyself with all visible things. Thou wilt everywhere pause, and, contemplating things with the spiritual eye, say: O Lord our God, how excellent is Thy name in all the earth!

Thou who hast made the heavens, declare Thy glory, etc. For by the contemplation of outward things thou wilt be borne along to the praise of the divine glory and the overflowing love of the heavenly Father toward His people, for whose sake He has made also this whole artistically-compacted framework of visible things" (HEIM-HOFF.).—"The prophet has now depicted everything so fully and clearly, in order to preach to his contemporaries, as babes in understanding, in a way intelligible to them, the consoling truth that God's Church is eternal through His grace, and that He will always rebuild His house among us, provided we only desire to be His. Whatever is lost must truly be restored more glorious than ever to them who love God; and where God's word finds lovers, His kingdom, too, increasingly assumes shape. But in Christ all has assumed such a shape, that through Him the sanctuary now always continues present in humanity; and the true altar of burnt-offering, Golgotha, is always before the eyes of the Most Holy Father, in order, for the sake of the sacrifice thereon offered, to love, sanctify, and protect us all. We thank thee, O most gracious eternal God and Father, who hast set up an eternal sanctuary for us sinners, never to depart from us, and hast sanctified us by the blood of Thy Son, and now givest unto us the four ends of the earth to embrace by Thy gospel; grant unto us to remain faithful in contemplation of Thee, and, ever fuller and fuller of Thy Spirit, to praise Thee through Jesus Christ. Amen" (DIEDRICH).

On Ch. xliii.

Ver. 1. "Jerusalem, how gladly would our foot stand in thy gates!" (Ps. cxxii.).—"Open to me the pearl gates, Thou who art the Ornament of heaven's city, Light from Light, chosen as the Light before the world began," etc. (DESSLER.).—"To come to Christ is really to find out the bearings of this world."—"The entrance took place after the measuring of the temple and consideration of its adornment. So did Christ show His disciples, represented in the person of the prophet, the whole heavenly edifice by word and work (John xvii. 6); and everything pertaining to the building of this spiritual temple was finished on the cross. The entrance of the glory from the east for lighting the temple took place when the apostles, on the day of Pentecost, were endued with power from on high," etc. (ECOL.).—"When Jesus comes there is light; darkness must disappear, and all is pure joy and comfort, Ps. xlvii. 11" (CR.).—"Ver. 2 sq. "The gracious advent of Jehovah indicates the visitation of grace in the forgiveness of all sins, in light, salvation, and blessedness" (STARCK.).—"The voice is that of Ps. xix., the voice of the gospel, which resounds through the whole world" (STARCK.).—"Where the gospel is preached, the waters of life make a noise not only of themselves, but also from the stones which men cast in, and from the rocky banks of worldly hearts which make resistance; but the glory of eternity shines upon earth."—"The loud noise of the glory is the voice of them who praise the Lord with one heart and one voice, here on earth as there in heaven, Rev. xiv. 1" (HEIM-HOFF.).—"We have here the hymn of praise and the triumphant joy of the saints as they cheer and encourage one another; the con-

tradiction, confutation, and blasphemy of the wicked at the confessions of believers; the cries of the spectators expressing their various opinions, and the songs of the witnesses unto blood at the stake; just as in a triumphal procession the victors shout with joy, the vanquished howl. There is no more glorious victory than that of faith" (COCC.).—"The creature has its voice only from the Creator; and therefore His voice must sound louder than its, however loud it is, Ps. xciii. 3, 4 (Dan. x. 6; Rev. i. 15). He who said: 'Let there be light,' Himself shines forth at His appearing in the clearest light, as He who dwelleth in light that is inaccessible, 1 Tim. vi. 16; James i. 17 [Ps. l. 2; Deut. xxxiii. 2; Rev. xviii. 1]" (HENGST.).—"The justice and wisdom of God, kept secret since the world began, are set before the eyes of all. There was no corner in which the truth was not heard, whether it met with approval or contradiction. Thus no one perishes unless he is an enemy to the light. Christ is altar, priest, and sacrifice; hence they who are near the altar cannot but have a sight of His glory" (COCC.).—"Let us pray God to enlighten the dark earth of our heart with that holy light of His glory!" (ECOL.).—"Ver. 3. The terror of the prophet on account of the past and in the present; what will be the future terrors of the wicked!—"The thought of the perdition of the lost always causes pain and alarm to the true prophets" (STARCK.).—"The knowledge of God never causes pride, but humility, because it at the same time discovers the corruption of the heart. The more modest a man is, and the less he trusts to himself, the more is he endowed with the knowledge of God. The bowed down are, however, revived by the Lord and led by the Spirit to the place where the majesty of the God of glory shines" (HEIM-HOFF.).—"Ver. 4 sq. Whom the Spirit has cast down, the Spirit raises up again.—This is life in dying, rising up in falling.—"Yea, thus shall God's temple be, full of divine spirit and life; but then it must consist of other materials than brick or stone" (DIEDRICH.).—"What hinders this glory from filling also thy heart, provided it is not full of other things, and needs first to become empty, that thy hunger and desire may by the breath of the Spirit seek and find satisfaction in its fullness?" (BERL. BR.).

Ver. 6 sq. "God does not relinquish mankind; He continually creates anew His Israel for Himself" (DIEDRICH.).—"That Jesus aimed at the preservation of the temple is shown by His cleansing of the temple at the commencement of His ministry, whereby He intimated His intention to effect a wholesome reformation. Not until after this reformation was decisively rejected did He, at the close of His ministry, effect the second cleansing of the temple, which is the symbolical announcement of its destruction: Ye would not have reformation, therefore ye must have revolution. The sentence: 'Behold, your house is left unto you desolate' (Matt. xxiii.), immediately follows the saying: 'How often would I have gathered thy children,' etc. Had they let themselves be gathered, their house would not have been destroyed; it would have become 'a house of prayer for all people' (Isa. lvi. 7). Jesus speaks first in view of His passion in Matt. xxiv. 2, when the stiff-necked obduracy of the people had been completely revealed. Had the Jews listened to Him, had they

not imposed silence on His disciples, the stones of the temple would not have cried out (Luke xix. 40; comp. Hab. ii. 11). Not until they had stopped up the mouths of the true witnesses did the preaching of the stones sound forth. But while the abolition of the form was brought on by the mass of the people, who once more, and in the most culpable manner, thrust away from them their Creator, and lightly esteemed the Rock of their salvation (Deut. xxxii. 15), the election, far from being deprived of the blessing pertaining to them, found a glorious compensation for the loss of the temple in the Church of Christ, the legitimate continuation of the temple, John ii. 19" (HENGST.).—"It is man in whom, as in a temple chosen for Himself, He sets the throne of His glory. This is a New Testament word of promise; for what else does it imply than that sins are forgiven, our heart renewed, confirmed, and made obedient to the truth?" (HEIM-HOFF.).—" (1) This temple shall be the true temple; (2) this temple is different from the former temple. Into it nations and kings bring indeed their glory, but the kings and people of Israel no longer their abominations" (COCC.).—"False doctrine brings the threshold of God and the threshold of men close to each other.—"Where the government of the Church is conducted by and according to the spirit of the State" (BERL. BIB.).—"In this way the divine becomes human, and the human looks as if divine; and this is the devil's union-work.—Therefore the sanctuary of the king is still not Jehovah's sanctuary.—"A table at once the Lord's and the devil's, Paul has expelled from the Church" (STARCK.).—"Ver. 9. "God now first returns to the apostates; but His grace is designed to work repentance, and then He will never more depart from them" (DIEDRICH.).—"Ver. 10 sq. "Solomon's temple left the people in their disobedience and worship of idols; but this house belongs to a higher order. He who lays it to heart will cease sinning, and duly examine the temple and its measurements. For the measuring of the temple, which is not visibly present, must be done in the Spirit, 'which temple, however, are ye' (1 Cor. iii.). And therefore each one should examine with abasement his heart and conscience, and be displeased with himself because he has lived so long in ingratitude toward God," etc. (ECOL.).—"The shame of the poor sinner finds in the temple, which is Christ, exactly the right measure.—The understanding of Ezekiel's temple-vision from the self-knowledge of the heart.—The turning to repentance through the promises of the gospel.—"The contemplation of the goodness and the works of God ought to bring shame into our hearts" (STARCK.).—"The form of the divine economy of grace is, in outline, here described" (BERL. BIB.).—"Ver. 11 sq. "They who repent of their sins are capable of knowing the temple and its arrangements, while those who wantonly pursue fleshly desires receive not the Spirit of wisdom, and are incapable of knowing the law of the Lord (2 Tim. ii. 19; 1 John iii. 3). For the law of the house is God's law, that everything be most holy" (HEIM-HOFF.).—"That the temple stood on the top of the mountain lets the whole land have it continually before its eyes in its midst, and not now and then only on occasional visits" (DIEDRICH.).

Ver. 13 sq. "Christ is the true altar (Heb. xiii. 10); for He is the propitiation for our sins (1 John ii. 2; Rom. iii. 25), and He has sanctified Himself for us, John xvii. 19" (CR.).—"No one could go into the temple without passing by the altar, and so no one can go into heaven without the sacrifice of the death of Christ, Acts iv. 12" (STARCK.).—"Golgotha the true altar of burnt-offering: "here hangs the antitype of all the sacrifices" (LAMPE).—"Ver. 18 sq. "Thus God comes first and gives grace; His grace makes ashamed, chastises, sanctifies, reconciles, and produces intimate eternal fellowship. This is always God's way with us men, provided only we recognise it aright in these days of ours, when now it is set in the most glorious light; Christ and the apostles have given additional clearness to Ezekiel" (DIEDRICH.).—"In the New Testament we no longer offer material, but spiritual sacrifices through Jesus Christ, etc., 1 Pet. ii. 5" (TÜB. BIB.).—"He who would bring an offering pleasing to God must be of the race of Zadok, Isa. i. 15 sq." (STARCK.).—"The prayer of a righteous man availeth much, because it is effectual, Jas. v. 16.—"All true believers are priests who can draw near to God, for access to the throne of grace has been opened to us through Christ" (STARCK.).—"The ministers of a king are glorious; how much more so are they who minister before the King of all kings!—Ver. 21. Comp. Heb. xiii. 11 sq.—"All this only illustrates more clearly the sacrifice of Christ" (RICHTER).—"Ver. 22. Golgotha the place of purification of all altars.—Ver. 23 sq. "A man can offer himself as a burnt-sacrifice to the Lord, when he fully, entirely, and unreservedly devotes himself to Him in faith and love. The end of our creation, redemption, and sanctification, involves this" (BERL. BIB.).—"V. r. 25 sq. Christ finishes His work in His people too.—"It is not enough to begin well in what is good; we must also stand fast in the Lord, and continue steadfast unto the end, 2 Thes. iii. 13; Heb. iii. 14; Rev. ii. 10, iii. 11" (CR.).—"But those who are sanctified to the Lord by the sacrifice of Christ ought to praise God's benefits, and especially to remember them at the Holy Supper, according to the saying: This do in remembrance of Me, and: Show the Lord's death till He come" (HEIM-HOFF.).—"Ver. 27. "They who were in Christ before others ought in this to serve as priests to the younger believers" (BERL. BIB.).

On Ch. xliv.

Ver. 1 sq. "Blessed are they who walk under God's guidance, whom He brings back as here to the principal gate toward the east" (STARCK.).—"God's connection with mankind remains a secret" (DIEDRICH.).—"The shut gate is the book sealed with seven seals, which only the victorious Lion of the tribe of Judah opens, and no one shuts (Rev. v. 5). When we draw near to Him who is the Door of the sheepfold, He, because He is the only-begotten of the Father, will open unto us and show us the Father" (ECOL.).—"Christ needs no successor to figure as His vicar in the Church" (BERL. BIB.).—"But certainly in what follows a prerogative is indicated which pious princes, magistrates, and lords may have" (COCC.).—"Our heart, too, should be shut to the world and the devil, when once the Holy God has entered into it, and His glory has swallowed up

sin and misery in us" (STARKE).—"Alas, if the door of heaven should be shut!" (STARCK).—Ver. 3. The position of the prince in the sanctuary of the Lord.—Even the highest civil power has nothing to complete here, but only enjoys the fruits of the completed, perfect sacrifice of Christ.—Princedom and power in the light of the glory of Christ.—The Christian ruler and the rule of Christ.—Privileges and the corresponding responsibility.—"The nearer we are to the sanctuary, the more holy and godly ought we to be" (STARCK).—The Christian ruler ought to be the Christian pattern to his people.—He is not to preach, just as it is not his office to offer sacrifice; but he is to nourish and protect the Church and avow its faith.—"Christ is the gate, the only gate; through Him the glory of God has entered into the Church. It also belongs to Him alone to speak the word of God. Hence even the prince is not allowed to enter the Church for the purpose of making his own discourses be heard there. For in the Church is the throne of Christ alone, and of no one else. What is said of the prince is rather this, that he ought to have a good conscience and joy before the Lord because of his princely office, which does not merely consist in this, that we live in peace and quiet under his sceptre, but also that the people may hear the word of God, and without fear offer to Him the sacrifices of their worship" (COCC.). (Interpreting the prince as the Messiah: "No one knoweth the Father but the Son, who is from God, because He says: My meat is to do the will of Him that sent me" (John iv. 34), COOL.)—Ver. 4. "If the prophet here again falls to the ground before the glory of the Lord, have we not humbly to acknowledge and confess our frailty and weakness in presence of the divine mysteries! No plummet of the understanding sounds the abysses of the mysteries of God. Let us be content with what revelation presents to us" (after JEROME).—"God reveals His glory to His servants, especially when He calls on them to make known His will to the people, Acts xviii. 9, xxiii. 11" (TUB. BIB.).—"Consider, O Christian, whether thou art what thou art called; whether thou hast God or some one else dwelling in thy heart; whether thou art full of glory or of worldliness, sensuality, and carnality!" (STARKE).—Ver. 5 sq. Divine things are not to be drowsily listened to, or drowsily engaged in.—In everything there must be heart—in seeing, in hearing, in doing.—*Pectus theologicum facit*, not *pathos*.—The goings in and out of the sanctuary, a solemn consideration for every one, but especially for those who keep the charge of the sanctuary, whatever their rank in the service.—"The sin which still adheres to believers makes them often inattentive in the most necessary things; hence they need many a stirring up and putting in remembrance, 2 Pet. i. 13" (STARCK).—Ver. 6. Sinners make light of their doings; but God suddenly says: *Enough*.—"He who seeks to be saved out of this lost world must once for all have enough of it" (STARCK).—The feeling of final surfeit of the world must, however, include aversion; for repentance is conversion, not so weariness of the world, disgust with the world, or such like.—There is a difference between the Israel after the flesh and the Israel after the Spirit.—Ver. 7. "The false Israel gives the sacraments to the heathen, and elects heretics to office" (DIEDRICH).—I know thy works, saith

the Lord, but of thy faithfulness I know nothing. Quite enough to remove the candlestick, although baptizing, marrying, and dispensing the Lord's Supper still go on.—The so-called liberal clergy.—The voice of the people, the choice of the people, is not God's voice, God's choice, but frequently God's judgment to the full.—Strange doctrine indicates an uncircumcised heart; and where that is, in spite of ordination and consistorial confirmation, and whatever else pertains to circumcision, there is nothing but the foreskin of a hireling, a thief, and a murderer of the sheep.—"Self-chosen divine service is an abomination to the Lord" (STARCK).—The responsibility in the election of a pastor.—The outward discharge of the ministerial office, however exact, does not make a minister such as he should be according to God's word.—A person baptized in due form may yet be no Christian after the Spirit.—Ver. 8. The false teachers, who please the spirit of the age and have the applause of the world.—What general can employ a soldier who is everything else, but no soldier! And the general superintendents [bishops, presbyteries] ordain year by year men who have got through their examinations and are of canonical age, but who are fitter for anything else than for being pastors.—Ver. 9. "It is accordingly a token of the greatest decline of the Church when the wicked and manifest hypocrites are not only not expelled, but go freely in and out, and even have the ruling power" (BERL. BIB.).—The Church of the future of Jesus Christ, a pure church.—Ver. 10 sq. The judgment on the priests of the sanctuary, already begun inwardly, is their evil conscience, that cripples all energy in presence of the world, and degrades them to the position of paid domestics; and outwardly too, for even men of the world have no respect for them, although they do not revile them as fanatics.—The false righteousness, which is not God's righteousness, is also a detestable idol, behind which so many preachers commit adultery.—"Where there are ungodly teachers there is no want of ungodly hearers, Jer. v. 31" (STARCK).—The lower service in the sanctuary a question of conscience reaching into many a pastor's life.—Degraded priests a mirror for pastors.—Ver. 11. But even in the performance of subordinate service, where one originally stood higher, the grace of God may be with us, provided we let God's humbling of us issue in conversion of heart, and look upon the punishment as a righteous recompense. It is not at all necessary that we should, as the world calls it, make a successful career in the clerical profession.—It is not natural gifts, but heartfelt piety, which decides as to the testimonials which the Lord grants, and as to capacity for office in His eyes.—Ver. 12. Least of all should a preacher be a stumbling-block and cause of destruction to others. Yet the grace of God will still raise up from their fall even those who caused others to fall. Grace and always grace. Let us not despise the offer, let us not neglect the day of grace.—But there is no grace without self-judgment and self-condemnation.—The sins of the preacher in their consequences as regards the life of the community.—"A minister of the Church ought to be a pattern to the flock in doctrine and life, 1 Tim. iv. 12; 2 Tim. i. 13; Tit. ii. 7" (STARCK).—The servant who knows his lord's will and does it not shall receive a double amount of stripes.—

Vers. 13, 14. The ignominy of failure in ministerial life: personal access to God is hindered, and the office becomes a torment.—“Wherein can they who have cause to be ashamed before others of their former doings, and have given much offence to others, complain of God that the first have become last, when God still finally receives and takes hold of them, although they do not attain to such a high position as otherwise they might have attained to, and which others have attained to? Should they not rather extol God's exceeding great and undeserved mercy to them?” (BERL. BIB.)

Vers. 15, 16. The sons of Zadok are those who have neither received the mark of the beast in their hand nor in their forehead (Rev. xiii.).—“Faithful servants of God are highly esteemed in His sight, Ps. cv. 15” (CR.).—Ver. 16 sq. Blessed are the pure in heart, for they shall see God (Matt. v.).—“Sheep they ought to be, but neither to keep the sheep for the sake of the fleece, nor to enter in in sheep's clothing” (BERL. BIB.).—“Let him who desires to be found at last among them that are clothed in white robes, be diligent to have a conscience void of offence, Acts xxiv. 15 sq.” (STARKE).—The precepts according to the law should remind us that preachers particularly run within lists, as Paul writes of the Christians. What is fitting for any one else may yet be far from seemly in a preacher.—But it is just those who take things easy that speak most of their severe toil and the heavy labour they have to undergo.—Ver. 19 sq. “Let them manifest their intimate fellowship with God and the glorious privileges over which their soul rejoices in a becoming walk and conversation. They are not to conform to the world, but to shine as lights among men (Phil. ii. 15); while at the same time they are not to make a show of their inward life, lest the people from hypocrisy should imitate that to which their mind is a stranger” (HEIM-HOFF.).—“They certainly should go among the people, but not seek to exalt themselves over the people because of their prerogatives, but to hold converse with them as brethren with brethren” (COCO.). (Comp. on ch. xlii. 14.)—He who ministers at the sanctuary must never seem profane, nor a fop in his attire, nor comic in his speech, nor a man of the world in his transactions. He may seem ridiculous to the world, only never conformed to the world.—But the pretended sanctification through holy priests is also of the devil, for of God Christ is made to us sanctification, etc., and there is no other mediator than He, the only Mediator between God and men.—Ver. 20 sq. Seemly, but not remarkable either in defect or excess.—Men of extremes are unfit for the holy ministry.—“The spirit of believers is a spirit of power, and of love, and of a sound mind, 2 Tim. i. 7” (BERL. BIB.).—Ver. 22. Ministers' widows an exception among widows.—But this neither bids ministers marry, nor forbids their remaining unmarried, only the marriage ought to be a priestly one.—The spiritual side of the married state.—Ver. 23. As their life, so above all their teaching ought to preserve the people from defilement, and train them to purity.—Ver. 24. God's word is God's judgment, the righteous Judge, right law and upright judgment.—The servant of God as umpire in disputes. He must not be a party man, but stands over the parties.—The Sabbath in the pastor's house also

a subject for reflection.—Ver. 25 sq. They who are the messengers, heralds, and representatives of an eternal life shall neither have their serenity disturbed by the death of believers, which is no death, nor their pure walk defiled by the life of the spiritually dead, which is no life.—“Have no fellowship with those who love dead works but hate the life of God” (BERL. BIB.).—We too are allowed to wipe our eyes, as God wipes away every tear from the eyes of His saints.—At Jehovah's altar is peace and joy in the Holy Ghost (Ps. cxxxii. 9, 16).—Ver. 28. “Why dost thou, O teacher, strive for a larger stipend and greater income? Knowest thou not that the Lord Himself will be thine inheritance and thy exceeding great reward, or wishest thou not that He should be so?” (TÜB. BIB.).—“All who have first the kingdom of God for their possession, are also truly priests. God feeds them wholly on what is hallowed, and he who will have a blessing in his house must evince love to them” (DIEDRICH).—What greater inheritance can there be than God, the Lord of all; and what greater possession than He who made, who sustains, and rules heaven and earth?—“So Christians ought not to endeavour after filthy lucre; they are not to have their portion in this world, but to have their home in heaven” (ECOL.).—Ver. 31. “In God's service there is no filthy lucre. The Lord purifies everything for them who eat with Him” (DIEDRICH).

On Ch. xlv.

Ver. 1 sq. “Here in particular I acknowledge the weakness of my knowledge. I silently revere the mysteries of this passage. Neither will any mortal explain them completely, because that which God has prepared for them that love Him does not come into the heart of man. This indeed I see, that he speaks of the possession of the land of the living, as also the Revelation of John has borrowed much from this passage.” Thus Ecolampadius expresses himself.—“God promises believers an inheritance, and will also give it them in due time, but that is in heaven” (STARKE).—“God the Lord needs indeed no land for Himself, yet it is for His honour when real estates are bequeathed to churches and schools, that those who labour in them may receive their support from them, Gen. xlvii. 22” (STARKE).—“They who live from God's hand are content with His measure, even when it turns out small and modest” (STARKE).—“It ought to be our joy to be near God, to be associated with Him” (STARKE).—Ver. 2. “There is nothing twisted and crooked with God; with Him everything is straight” (STARKE).—“The paths are often crooked and yet straight on which Thou makest Thy children come to Thee,” etc. (ARNOLD).—Ver. 3. The sanctuary was situated in the centre of all; so ought religion to be the central point of all life, and Christ the centre of true religion.—Religion, faith, Christianity ought not, either in the life of nations or of individuals, to be placed in a corner merely as a tolerated piece of antiquity.—Ver. 4. “If those who labour in the church and the school have no official houses, still they must have houses to dwell in. Therefore it is fitting that the community should build such, and keep them in a habitable condition” (STARKE).—“When ministers' houses are near the church, they can the

better attend to their office, 1 Chron. ix. 27" (O.).—"The Lord's faithful priests shall dwell beside Him, and be with Christ, for refreshment and revival from the strife and disquiet of men among whom they are scattered" (COCC.).—Ver. 5 sq. "Although a lesser service in the Church appears to be incumbent on church officers and school-masters, yet care must be taken to provide them with food and lodging," etc. (STARCK.).—"Hence offices and ranks which are not mutually destructive ought to continue; only let each in his place belong to the Lord" (TOSSANI).—"The sanctuary is not included in the city or state as formerly, for God will not permit His kingdom to be confounded with the temporal power; this, however, does not mean that God cannot rule in the state, but only that God's kingdom and human kingdoms are different. For human authority is not to interfere in the kingdom of God, but the divine authority does interfere in the kingdoms of men, and God makes subjects obey their princes, servants their masters, and children their parents; and all obedience, if of the right kind, is paid to Him as the Lord, and to men as brethren and fellow-servants whom the common Lord has placed in authority for the Lord's sake. But we do not obey God for the sake of a man, nor can any man by his power make us obedient to God," etc. (COCC.).—"Hence when this prophecy places the sanctuary outside of the city, and yet annexes the sanctuary to the city, that indicates that in the kingdom of Christ states and governments will belong to the people of God; in which, however, the kingdom of God will not be absorbed nor confined" (COCC.).—"The magisterial office is holy, and has also part in the holy, Num. vii. 1 sq." (CR.).—"For princes to have their domains is not unjust, but they should not seek to draw everything into these domains," etc. (STARCK.).—Ver. 8 sq. "To protect, but not to fleece.—"Governments ought to give good heed to weights, measures, and coinage, and allow no inequalities to creep in" (TÜB. BIB.).—"Christians ought to be upright in their dealings, 1 Thess. iv. 6" (O.).—"Knowingly to pass spurious coin is intentional deceit, and so is the clipping of coins in order to lessen their weight" (STARCK.).—"Unjust gain does not profit the third generation. Lightly come, lightly gone" (HAFENREFFER).—Ver. 13 sq. "Even the small gifts of the poor, when given in true love, are an acceptable offering, Heb. xiii. 16" (COCC.).—"It is reasonable that a man set apart a considerable portion of his income for the glory of God and the support of the true worship, Rom. xv. 16" (TÜB. BIB.).—"The revenue for spiritual objects is most defrauded" (STARCK.).—"There are liberals and liberals; the liberals of former days built churches, the liberals of to-day would like to tear them down; to the former, church endowment was an aim, to the latter an eyesore.—"Almsgiving in private is a fruit of faith; but not less so is liberality in endowments for churches and schools" (COCC.).—"The Christian munificence of our fathers was a very different thing from the duty of subscribing to associations imposed on their children, and from the whole ordinary system of collecting as it is carried on to raise supplies for the kingdom of God.—Ver. 15. "The antitype of the lambs, the Lamb that bore the sin of the world" (STARCK.).—"The sacrifices considered in Christ.—Christian sacrifices are

spiritual sacrifices.—The fulfilling of the sacrifices in the Spirit of Christ.—Ver. 17. "When Christ on the cross consecrated the new temple, He cancelled our sins" (HEIM-HOFF.).—Ver. 18 sq. The new year of grace.—"At the beginning of the new year of grace, and with the newly rising light, the temple was again raised up or opened, and the true justification and sanctification through the sacrifice of Christ recognised and proclaimed" (BERL. BIB.).—"Without cleansing there is no sanctuary for man, nor sanctification of him: "Let him who desires to be clean cleanse himself in the blood of Christ, 1 John i. 7" (STARCK.).—Ver. 20. Sin as error and seduction, and error and seduction as sin.—"We ought to attend divine service from beginning to end" (CR.).—Ver. 21 sq. The ever-renewed remembrance of redemption in every participation of the Lord's Supper, and also in the experience of believers.—Every solemnization of the Lord's Supper a fulfilled paschal solemnity.—But our passover is Christ, 1 Cor. v.—How wearisome are church festivals to the men of our time!—"This prophetic representation contains a beautiful pattern for many a land; yet the main matter is this, that the Holy Ghost teaches us here how firmly and fixedly God with His grace has settled down among us men, and how priesthood and royalty are upheld in Christendom from His fulness. But they must keep close to the sanctuary, and the magistracy must protect the confessors of the truth on the right and on the left. The deepest ground, however, is this: Christ's disciples are all of them priests, and they themselves are also the royalty; they themselves offer sacrifice and also protect themselves, for God Himself is their strength through Christ. He who has the Spirit of Christ will easily understand the whole of this figure," etc. (DIEDRICH).—"It behoves us to celebrate the feast of tabernacles in spirit and in truth so much more than the Jews the nearer we approach eternity. For the nearer we come thereto, the less ought we to hold by this world, but on the contrary ought to withdraw our thoughts from the earth, from houses, cities, and lands, and allow scarcely a thought to arise in us that we still have a portion on earth and in the world; but, since we only dwell in tabernacles, let us have our loins girded, as those who are ready to depart, that they may be with the Lord" (BERL. BIB.).—"Our home is above, to which we draw nearer every moment" (HEIM-HOFF.).—"Tabernacles ought to be as passover; that is, we ought to pursue our pilgrimage on the ground of eternal redemption.

On Ch. xlii.

Ver. 1. "There is a time for prayer and a time for work. On work-days we are not to rest, as on the Sabbath. He who does not work ought not to eat, whatever his pretences are. The door to the Father, the Source of all grace, opens itself to us when the gracious light of the love of God again shines forth, as it often does after great darkness. The way to the Father, on which Christ preceded us when He prayed for us, now stands always open to us, for the Sabbath is eternal, and we see the door to the inner sanctuary of the temple: only in a figure through a glass do we see the glory of the Lord" (HEIM-HOFF.).—"At the door, but not at the altar.—

The temporal power, moreover, ought, in reverence for what is sacred,—which is and ought to remain sacred to its subjects,—not to overstep the privileged position assigned to it, not to command or forbid when it has no authority for the one or the other.—“Princes and lords should abide in their calling” (CR.).—“But the temporal power and teachers and preachers ought also to live in harmony with one another, and to assist one another in furthering the glory of God, 2 Chron. xix. 11” (W.).—Ver. 8 sq. Prayer and diligent attendance on divine service are becoming alike for people and prince.—In the Old Covenant it is said: before the Lord; in the New Covenant: in the Lord.—Ver. 8 sq. Every one has his assigned path under God’s guidance, and on it he should abide.—“God’s guidance demands quiet; where the foot itself makes a noise, the will of the eternal Father is exchanged for our own choice” (ZINZENDORF).—“But many shall come from the north and from the south to worship in the Lord’s house, Matt. viii. 11” (STARCK).—“The influence of love shall extend into the whole world from the south to the north, so that they from the north and they from the south shall go to meet one another, in order to receive and embrace one another as brethren” (BERL. BIB.).—“He that will serve God must never go backward, but always forward, growing in grace, 2 Pet. iii. 18” (STARCK).—“No one should go out of the church as he came into it; he should always take home with him something for his edification, Eccles. iv. 17 [v. 1]; Acts xvi. 14” (STARCK).—The prince has to go in the midst of his people, that his prerogative be not perverted into injustice; for the people do not exist for the sake of the prince, but the prince for the sake of the people.—“When magistrates and authorities give a good example to subjects and subordinates, that is a stronger motive than much teaching and exhortation, 2 Sam. vi. 15” (STARCK).—Ver. 11 sq. Grace makes the heart free, and so also willing. Voluntariness is a measure of grace, as mercifulness is a sign that we ourselves shall obtain mercy.—“He who confines his prayers and devotions to Sundays and festivals does not yet know what it is to serve God, what it is always to pray (Luke xviii. 1) and to worship God in spirit and in truth. Daily ought we to exhort and arouse ourselves, that we fall not again into sin; daily ought the praise of God to be heard from our mouth, Heb. iii. 13” (STARCK).—In every gift God looks on the giver’s heart: My son, give me thine heart.—A people that shall be pure willingness, the prospect held out in Ps. cx.—As God’s grace is new every morning, so also ought our devotion to Him

to be renewed every morning.—The whole life of man ought to be a life consecrated to God.—“Our whole life should be a sacrifice, from morning to night, and next morning again” (BERL. BIB.).—The consecration of time.—Since Christ’s appearance the night has disappeared, and the day has come; there are now only morning sacrifices.—Watchman, what of the night? was a question of pre-Christian longing. Is there not yet light towards Hebron? was the daily question of the priest in the old temple.—“The whole section is of the deepest importance for us, inasmuch as it instructs us to live in the word, when God’s grace does not make itself known to us in the visible” (HENGST.).—Ver. 16 sq. If the prince is understood to be the Messiah, then according to that view Christ’s gifts here to the children are different from those to servants, which are only temporary, and taken from them again!—“The year of freedom shall be ‘the day of revelation of righteous judgment,’ which is already exercised in secret. The hypocrites, who are condemned by the silent judgment of their heart, shall one day be manifest also to the world” (HEIM-HOFF.).—“Rulers ought not to invade the rights of their subjects, 1 Kings xxi. 2 sq.” (TÜB. BIB.).—“He who is profuse in giving is (easily) compelled to take from others what belongs to them” (HENGST.).—“The kingdom of Christ is very different from an earthly one, for He supports His subjects, not His subjects Him, John x. 11” (STARCK).—In Christ’s kingdom injustice has no formula, either socially or judicially.—“Spiritual things ought to be left in the spiritual order, and temporal in the temporal; confusion in this particular confuses the position of the people in other particulars also” (HEIM-HOFF.).—Ver. 19 sq. In the kingdom of God, as in the kingdom of nature, and in the full sense of the expression, everything has its own place. Only the things of men are in disorder, because they are sinners, and sin is disorder in every respect.—Servants of the Church should have the gift of distinguishing times and places, and above all, of discerning the spirits.—Consideration for the people, an important part of pastoral prudence.—To cook is to bring to a proper condition, so that the food tastes well and is agreeable; so ought also the truth to be prepared.—Is not homiletics a kind of sacred cookery?—“When teachers have rightly experienced wholesome truths in their heart, then they understand also how to set them rightly before others, Matt. xiii. 52” (STARCK).—“The same kind of food does not do for the simple and children and for grown men” (BERL. BIB.).

(2.) *The Holy Land and the Holy City* (ch. xlvii., xlviii.).

CH. XLVII. 1. And he brought me back to the opening of the house, and, behold, waters issued from below the threshold of the house eastward: for the front [the face] of the house is toward the east, and the waters came down
2 from under, from the right side of the house, south of the altar. And he brought me forth the way of the north gate, and made me go round the way without to the outer gate, the way of the eastward-looking [gate]; and, behold,
3 waters came purling out from the right side. When the man went forth to the east, there was a measuring-line in his hand. And he measured a thousand cubits, and made me pass through in the water—waters to the ankles.

- 4 And he measured a thousand, and made me pass through in the water—waters to the knees [they reached]. And he measured a thousand, and made me pass through—waters to the loins. And he measured a thousand—a river [was it then] which I could not pass through, because the waters rose up, waters of swimming, a river that could not be waded. And he said unto me, Hast thou seen, son of man? And he led me, and brought me back to the bank of the river. When I returned, behold, on the bank of the river very many trees, on this side and on that. And he said unto me, These waters, going out as they do to the east boundary, then flow down over the steppe, and come to the sea, brought forth [they come] to the sea, and the waters are healed.
- 9 And it cometh to pass that every living thing which shall creep, whithersoever the double stream shall come, shall live; and very many fish are there, for these waters come thither, and they shall be healed; and everything liveth to which the river cometh. And it cometh to pass that fishers shall stand on it [shall place themselves over it], from En-gedi even unto En-eglaim there shall be a spreading-place for nets; as to their kind, their fishes shall be as the fishes of the great sea, very many. Its mire [its swamps] and its pools [holes], these shall not be healed; they are given to salt. And [yet] on the river there shall rise up, on its bank, on this side and on that, every kind of tree for food; its leaf [foliage] shall not fade, nor its fruit cease; according to its months it bears first-fruits, for its waters flow forth from the sanctuary; and its fruit is for food and its leaf [foliage] for healing. Thus saith the Lord Jehovah: The territory itself, the land which ye shall take to you for an inheritance, [shall be] for the twelve tribes of Israel; for Joseph [two] portions. And ye inherit it, every one as his brother, which I lifted up My hand to give to your fathers; and [so] this land falleth to you for inheritance. And this is the border of the land on the north side, from the great sea on the way to Hethlon, to come to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar the middle, which is on the border of Hauran. And the border from the sea is from Hazar-Enon, the border of Damascus, and [in the] north northward there is the border of Hamath; and [this] as the north side. And as to the east side, from between Hauran, and Damascus, and Gilead, and the land of Israel, is the Jordan; from the border ye shall measure to the east sea; and [this] as the east side. And as to the south side, to the right; from Tamar to the waters of Meriboth-Kadesh is the inheritance [to the river] to the great sea; and [this] as the side to the right southward. And with respect to the west side, the great sea from the border to over against the way to Hamath; this is the west side. And ye divide this land for you according to the tribes of Israel.
- 22 And it cometh to pass that ye shall allot [divide] it as an inheritance to you and to the strangers sojourning in your midst, who have begotten children in your midst; and they are to you as the native among the children of Israel; with you shall they share in the inheritance among the tribes of Israel. And it cometh to pass, that in the tribe with which the stranger sojourns, there shall ye give him his inheritance. Sentence of the Lord Jehovah.

Ver. 1. Sept.: K. ἀνταγωνίσει με ἐν τοῖς ποταμοῖς . . . ὡς τοῦ κλίτους τοῦ διέξω ὅσοι ποταμοὶ ἐν τοῖς ποταμοῖς.

Ver. 2. . . . τοῦ ὕδατος κατεφύγετο— Vulg.: . . . aquam redundantibus—

Ver. 2. καὶ οὗτοι ἔξωθεν ὕδατος ἐξήσαντο. K. ποταμοὶ . . . π. διήλθον ἐν . . . ὕδατος ἀφ' ὧν. Vulg.: . . . et transiit eis per aquam—

Ver. 4. . . . π. διήλθον . . . ὕδατος ἐκ τοῦ ποταμοῦ . . . ἐκ τοῦ ποταμοῦ—

Ver. 5. . . . χυμαίβους, π. οὗτοι ἔξωθεν . . . ἐξήσαντο . . . ὕδατος ἐκ τοῦ ποταμοῦ ὅς ἐστιν ἀναβαίνοντες. Another reading:

כִּנְיָ K, Syr., Araba.)

Ver. 6. Sept.: . . . ἐν τοῖς ποταμοῖς τοῦ ποταμοῦ (7.) ἐν τῇ ἐπιστροφῇ μου.

Ver. 8. . . . ἐν τῇ Γαλιλαίᾳ τῇ πρὸς Ἀνατολὴν . . . ἐν τῇ Ἀραβίᾳ . . . βαλάντιον ἐν τοῖς ὕδατος ἐξήσαντο— Vulg.: . . . quæ effunduntur ad fontales sabbæ orientalis . . . ad pluma deserti, inundantibus mare et aridum— (Another

reading: מִן הַיַּרְדֵּי, Syr., Chald., Araba, in desertis Origenes.)

Ver. 9. . . . πᾶσα ψυχὴ τῶν ζώων τῶν ἐκείνων . . . ὁ ποταμός . . . ἐξήσαντο π. ζῶνται πᾶν . . . ἐκ ζῶνται.

Ver. 10. . . . ψυχῶν σαρκῶν ἰσχυρῶν, πᾶν ἄνθρωπος ἰσχυρὸς π. ἐκ αὐτοῦ— Vulg.: . . . plurimas species erunt plectum eius, etiam— (Another reading: מִן הַיַּרְדֵּי.)

- Ver. 11. . . . ἐν τῇ διεσφάλῃ αὐτῶν κ. ἐν τ. ἐπιστροφῇ αὐτῶν κ. ἐν τ. ὑπερστροφῇ αὐτῶν— Vulg.: *In illoribus autem . . . in salinis dabantur.* (Another reading: *וְעַל הַכִּנּוֹת*, et in redditibus suis. Sept., Syr.)
- Ver. 12. . . . πᾶσι ἔθλες βρωσιμῶν οὐ μὲν παλαιότης ἐστὶν αὐτῶν, οὐδὲ μὴ ἰαλυσὴ ὁ παρὸς αὐτῶν τῆς κακότητος αὐτῶν πρωταβλήτου . . . κ. ἡ ἀνορθωσις αὐτῶν ἐν ὕμνῳ. Vulg.: . . . *afferet primitiis*—
- Ver. 13. . . . Ταῦτα τὰ ἔργα κατακληρονομήσεις τῆς γῆς, ταῖς δώδεκα . . . πρὸς τοὺς σχασιωτάτους. Vulg.: *Hic est terminus in quo possidebitis terram in . . . quia Joseph duplitem funiculum habet.* (Another reading: *וְעַל הַכִּנּוֹת*.)
- Ver. 16. . . . τῆς μεγάλης τ. καταβαίνουσας κ. περιεχούσης, τῆς εἰσοδοῦ Ἡμαθιδάμ. Vulg.: . . . *et confinium. Emath, domus Tichon quæ est*—
- Ver. 17. . . . ἀπο τ. αὐλῆς τοῦ Αἵθως. (Another reading: *וְעַל הַכִּנּוֹת*.)
- Ver. 18. . . . ἀνα μισοῖ τῆς Περσικίδος . . . ὁ Ἰερδάνης διορίζῃ ἐπὶ τ. θαλάσσης τ. πρὸς ἀνατολὰς Φοινίκων— Vulg.: . . . *de medio Auran . . . Jordanis determinans ad mare orientale; metiemini etiam plagam*— (Another reading: *וְעַל הַכִּנּוֹת*.)
- Ver. 19. . . . πρὸς νοτὸν κ. λιβα ἀπὸ Θαιμῶν κ. Φοινίκων ἰὼς ὕδατος Μαριμαθ Καδὲς, παρεκτείνον ἐπὶ— Vulg.: *Plaga autem australis meridiana . . . aquas contradictionis Cades, et torrens usque*— (Another reading: *וְעַל הַכִּנּוֹת*, Vulg., Syr., Chald.)
- Ver. 20. Ταῦτο το μερὸς νοτὸς κ. λψ, ταῦτο το μερὸς τῆς θαλάσσης τ. μεγάλης διορίζῃ, ἰὼς κατεκτείνον τῆς εἰσοδοῦ Ἡμαθ, ἰὼς εἰσοδοῦ αὐτῶν— Vulg.: . . . *a confinio per directum, donec venias*— (Another reading: *וְעַל הַכִּנּוֹת*.)
- Ver. 22. Sept.: Βαλὺς αὐτῇ ἐν κληρῷ . . . προσηλύτους . . . μαθ' ὅσον φαγονται ἐν πληρονομίᾳ— Vulg.: . . . *vobis cum dividit possessionem*—
- Ver. 23. . . . ἐν φυλῇ προσηλύτων ἐν τῇς προσηλύταις μαθ' αὐτῶν. Ἐξὺ δώσετε . . . αὐτοῖς—

EXEGETICAL REMARKS.

As the entrance of the glory of the God of Israel (ch. xliii. and xlv.) forms the centre for the first section of this closing vision of the glory of Jehovah's kingdom, namely, for the temple and its service, so the waters of life from the temple give the key-note for the second section,—the holy land and the holy city,—and at the same time furnish the interpretation of the second and thereby of the first section.

Vers. 1-12. *The Waters of Life.*¹

ADDITIONAL NOTE.

[“It is necessary to take the first part of this chapter apart from the second, which relates to a different subject, the new division of the land, and which ought to have formed part of ch. xlviii. The vision contained in the first twelve verses of this chapter is a thing by itself, although it stands in close connection with what precedes, and springs naturally out of it. The prophet has been exhibiting, by means of a variety of detailed representations, the blessed results to the Lord's people of His re-occupying His temple. The way now stands open to them for a free and elevating communion with the Lord; and the work proceeds, on their part, by the regular employment of all spiritual privileges and the faithful discharge of holy ministrations. God is duly glorified in His people, and His people are blessed in the enjoyment of His gracious presence and the benefit of His fatherly administration. But what is to be the nature of the kingdom in this new form, in respect to the world without? Is it to be of a restrictive or expansive character? Is the good it discloses and provides for a regenerated people to be confined, as of old, to a select spot, or is it to spread forth and communicate itself abroad for the salvation of the world at large? In an earlier prophecy (ch. xvii.), when speaking of the future Head of the divine kingdom under the image of a little twig, plucked from the top of a cedar in Lebanon, and planted

upon a lofty mountain in Israel, the prophet had represented this not only as growing and taking root there, but as winning the regard of all the trees of the field, and gathering under its ample foliage beasts of every kind and birds of every wing. The kingdom of God, as thus exhibited, seemed to carry a benign and diffusive aspect toward the entire world. And should it be otherwise now, when presented under the different but more detailed and variegated form of a spiritual house, with the living God Himself for the glorious Inhabitant, and a royal priesthood for its ministering servants? No; it is for humanity, mankind as a whole, that God was thus seen dwelling with men; and though everything presents itself, according to the relations then existing, as connected with a local habitation and circumscribed bounds, yet the good in store was to be confined within no such narrow limits; it was to flow forth with healthful and restorative energy, even upon the waste and dead places of the earth, and invest them with the freshness of life and beauty.

“This fine idea is presented by the prophet under a pleasing natural image. He is brought back by the angel from the outer court, where he was standing, to the door of the temple on the east; and there he sees a stream of water gushing from beneath the threshold, and running in the direction of south-east, so as to pass the altar on the south. He is then brought outside by the north gate, and carried round to where the waters appeared beyond the temple-grounds, that he might witness the measurements that were to be made of them, and the genial effects they produced.”—FAIRBAIRN'S *Ezekiel*, pp. 489-491.—W. F.]

The bringing back of the prophet in Ver. 1 is explained from the circumstance that he had tarried (ch. xlv. 21) in the outer court; latterly, at the sacrificial kitchens for the people. The opening of the house is the temple gate, where the entrance into the holy place of the temple opens.—חֲזָקָה stands first by itself, both times

¹ W. NEUMANN: *The Waters of Life. An Exegetical Dissertation on Ezekiel xlv. 1-12.* Berlin, 1848. Somewhat hyperbolic, but written with intelligent and hearty appreciation, in the spirit of the language and faith of the prophets of Israel.

parallel to each other, to describe the very first impression, namely, that the waters (Häv.: “in particular, living spring water is often in Scripture a symbol of the divine blessings, Isa. xli. 17 sq., xlv. 3”) came forth from below, and so

did not pour down from the heavens, but issued from the depth of the sacred foundation upon the mountain; and this is without doubt to be thought of in connection with the filling of the house with the glory of Jehovah (ch. xliii., xliv.). What Tacitus observes (*Hist.* v. 12) about "a never-drying fountain, whole mountains hollowed out below the surface, and ponds and cisterns for keeping the rain water;" or when Robinson does not doubt that there is in the rock "an artificial well at a depth of some 80 feet below the Haram,"—all this serves for understanding the prophet only by way of contrast;—he means and intends to describe nothing of the kind. [W. Kraft (*Topographie von Jerusalem*) thinks that the prophetic contrast refers to the spring known only to the priests as hidden, and whose water served only for the outward cleansing of the people.]—The *מִתְחַת הַבַּיִת* that follows

subjoins the more exact definition of the first *מִתְחַת*, as: below the threshold of the door of the temple, *מִתְחַת* without a *ל*, so that we have

to seek the fountain-head not at this threshold, but farther in in the house.—The reason for saying eastward is the "eastern" position of the temple front; the waters which issued from below the house flowed toward the place where the glory of the Eternal had entered the house. Even Hitzig's dictum, which makes *קִרְיָמָה* to mean:

"in the east," does not destroy the very expressive causal nexus of the two sections of these concluding chapters of Ezekiel; but W. Neumann acutely observes: "The circumstance that the water flows east appears significant to the seer, and yet again, on the other hand, natural; for, says he, the front of the house is toward the east. According to ver. 12, the spring is the bearer of the mysteries of the sanctuary, and consequently the means of bearing along its ideal substance; and to this the *פָּנִים* [properly: 'the

constantly changing multifarious aspects or manifestations of the soul through the exterior, the complex unity of which we call the countenance,' *STRIE*] corresponds; because the soul of the temple looks to the east, the gushing stream flows in the same direction."—This already indicates the farther course of the water as to its direction immediately after its gushing forth under the threshold of the door of the temple. But before treating of this direction, mention is again made of this so characteristic gushing forth. While, however, after the first *מִתְחַת*, to avoid

repeating the *מ* before *מִתְחַת*, it is merely said:

מִתְחַת מִתְחַת הַבַּיִת, there now follows after the second *מִתְחַת* the more exact statement: *מִתְחַת הַבַּיִת*, from the "shoulder" of the house, i.e.

the right one. *מִתְחַת* means here neither: in the south = beneath (Judg. vii. 8), which is sufficiently expressed by *מִנְּבֶה*, nor: downwards (*HITZIG*), which is sufficiently expressed by *יָרֵד*. What is meant to be described is a stream of water flowing from the temple, not one conducted into the temple; hence the brook

Etham cannot be supposed, from which Lightfoot brings the water by means of subterranean channels for washing the victims and cleansing the house. (Comp. also the combination of Judah Leo in Lundius, *die alten jüd. Heiligh.*) Dereser infers from *יָרֵד*, that the fountain "fell into the

earth on the south side of the altar of burnt-offering in the court of the priests, and flowed on under it until it reappeared outside of the courts of the temple." *יָרֵד* is employed to accord both

with ver. 8, and also in general with the view current in Israel, according to which that which tends towards the abode of the Highest ascends, and hence that which comes out from it will descend. *KEIL*: "because the temple lay higher than the inner court." *הִימְנִית*. After the re-

peatedly marked eastern direction, there can be no doubt which right side is meant; a person looking to the east has the south on his right, as also *מִנְּבֶה* plainly indicates. This *מִנְּבֶה* has its signification in reference to the altar of burnt-offering, which stood before the porch of the temple (ch. xl. 47): *לְמִנְּבֶה*, the right (south)

side of the house, the south part of the east side. The fact that the water issued "from the south end of the threshold," Hengst. explains from the circumstance that "the altar of burnt-offering lay immediately before the east door of the sanctuary; the water must therefore issue not from the middle of the threshold, if it was not to meet with an immediate hindrance; it must first come forth where the altar no longer stood in the way." This is quite natural. Neumann speaks of "the prominence given to the right side as the side of good fortune and power." He says: "If even in the feasts of the Bedouins the cup-bearer must hand the cup to the drinker from the right, to prevent complaint of want of respect, how could that which was here commanded by a heavenly hand for healing (ver. 8) come from another quarter?" [*KLIER*: "But the temple had two thresholds, one before the flight of steps at the door of the fore-porch, and one at the west end of the porch, before the temple gate. If, then, ver. 1 speaks in the outset of the door of the temple, that shows us that we have to understand the latter threshold. If the temple is the body, and its fore-porch the head, then its right shoulder is in the angle which the south wall of the temple porch forms with the east wall of the temple. The threshold of the door of the temple abutted with its south end on this corner, and thence under the threshold the fountain gushed out and ran down into the inner court."] "The water," says *HÄV.*, "comes from the sanctuary;" that is to say, "it is the fulness of blessing which is poured out over the community from the new manifestation of God. Without this going before, the people cannot serve the Lord in the new manner; and the service of God, again, is itself a grace and a gift from Him. If the fountain proceeding from God is simply a testimony to His revelation of Himself, then it cannot be a mere material fountain."

Ver. 2. In the court, surrounded with buildings and walls, Ezekiel cannot descry the farther course of the waters. For this he is brought forth through the north gate, for the outer east gate is

always shut, and to go out through the south gate the prophet would be obliged to cross over the waters. [Neumann infers, from comparing ch. xl. 35, xlv. 4, that the guide had a preference for the north gate (but see ch. xlv. 9), and seeks the reason in the significance of the north in the prophecies.] He proceeds on the outside along the wall of the outer court, the way to the east gate, as the outer gate is more exactly designated. [Neumann erroneously, because against the prophet's uniform mode of expression, refers the epithet eastward-looking to the way.] The thrice repeated **וַיֵּרָא** thus emphasizes and depicts

the circuit which Ezekiel had to take, because the aim of the prophet's going—the regaining a view of the waters—is the main matter. Whether the waters flowed forth *over* or *under* the courts is not expressly stated; at all events they ran under the surrounding walls, and doubtless under the stone pavement of the outer court.—**וַיֵּרָא** resumes verbally, when the waters were seen again, the **וַיֵּרָא** of ver. 1, so that

the **וַיֵּרָא** without the article occasions no difficulty whatever; no other waters can be imagined than those which the prophet had seen before.—**מִפְּתֵיחַ** (Piel particip. of **פָּתַח**) only in this

passage, thus a unique and not less pictorial expression. Ges.: “to trickle;” and Umbreit adduces its affinity with **פָּתַח**, so that he gets

“weeping” waters, which would portray such an “insignificant commencement of the issue” as does not harmonize with ver. 1. How can that be thought of as trickling here which has already flowed through the courts? The affinity of the expression with **פָּתַח**, “to pour out,” likewise

observed by Gesenius, would lead to a signification such as: to gush out. Hitzig goes back to **פָּתַח**, a word which does not exist; and Meier to **פָּתַח**, “to burst forth” (!). Hengst. thinks of **פָּתַח**, “a bottle,” and supposes a “gurgling,” like

the “sound which the emptying bottle makes,” which, however, does not correspond to the “character of fulness and livingness” which, according to him, the waters in themselves must have; he translates, indeed: “gushed out.” Neumann assumes a radical signification: “to break up,” “to set free;” hence: **פָּתַח**, “to break

forth.” To translate it with Keil: “to purl,” very probably comes nearest the figure.—**מִן־הַיָּמִין**

הַיָּמִין; Hitzig: “not the south side of the whole temple-circuit, but: the southern half of the east front;” NEUM.: “on the beholder's right hand, when he has come out here from the north;” HENGST.: “the right side is here also the south-east, the south side of the east gate, where the water comes forth only because it has taken its rise on the south-east side of the temple;” KLIEF.: “the angle which the eastern outer gate formed with the wall of the outer court is meant.” At all events this is meant to be expressed, that the waters which Ezekiel here saw again were the waters which came from the sanctuary.

Ver. 3. Hengstenberg translates: “When the man went forth to the east with the measuring-line in his hand, he measured a thousand cubits,” etc. Ezekiel's guide is, in distinction from ver. 2 (**וַיֵּרָא**), now considered by himself

(**בְּצִמְתוֹ הָאֵשׁ**). He had **קָו** (ch. xl. 3: **פָּתַח**)—from **קָו**, according to Gesenius: “to twist;”

according to Meier: “to bring together”—in his hand, which is remarked because of what follows, where not merely the farther course of the waters, but still more their peculiarities during the course, are set forth. Following the waters in an eastern direction, the man measured a thousand cubits.—**וַיֵּרָא** gives the experi-

ence of the prophet, whom the man makes to wade in the water from one bank to the other; hence it is not appositional to **וַיֵּרָא**, but an in-

dependent clause, the meaning of which many attempts have been made to distort, when yet it must contain a statement corresponding to the following increments. Kimchi, making use of Gen. xlvii. 15, interprets it: “water of vanishing” = little water. The dual form: **וַיֵּרָא**, cer-

tainly does not refer to an abstraction, but, as uniformly, denotes things paired naturally or artificially; in the connection here, without doubt, a corporeal duality, but not, as Gesenius: “foot-soles” (“shallow water which only wets the soles”); against which Hitzig justly observes that the water reached to the foot-soles in the very beginning. **וַיֵּרָא** is not exactly the same as **וַיֵּרָא**,

that is, “extension,” flat of the hand, and hence also flat of the foot, foot-sole, but **וַיֵּרָא** rather suggests **וַיֵּרָא**, a garment extended so as

to reach to the ankles. [Neumann thinks that “waters of the foot-soles” probably were waters of only the depth of the sandals, which the prophet had put off (!) in the court of the priests, and again put on; and that, in conformity with the phrase: **וַיֵּרָא**, we have to think of the

two ends, the two lower extremities of the body, that is, the feet: waters of the extremities were waters which scarcely covered the feet.]—**וַיֵּרָא**,

measured by the measure, which was a cubit-measure.

Ver. 4. After the second measuring of a thousand cubits, i.e. of distance along the course of the waters, the result of the waters becoming always deeper is **וַיֵּרָא**; **וַיֵּרָא**; an ungrammatical form, so much

the more striking, as we have the *stat. constr.* **וַיֵּרָא** before and after. See Hitzig's explanation,

which, however, is a mere conjecture, while the supposition of a separate clause (waters, to the knee they reach) is easier, and at the same time more emphatic. After a third measuring, we have waters to the loins. But after the fourth measuring of another thousand cubits, i.e. in all, at a distance of four thousand cubits, it is

—Ver. 5—a river! **וַיֵּרָא** looks like an exclamation of Ezekiel's surprise on seeing what reminds him of the impetuous rush of a mountain torrent. The going through, hitherto possible, is

no longer so, for the waters נָחַל, "swelled," "grew in height" (Job viii. 11, x. 16; comp. also Ex. xv. 1) to נִשְׁחָזַק, in which swimming

was possible, yea, necessary, if one were to cross from bank to bank—to a river which cannot be waded. The prophet describes the increasing volume of water by the two parallel clauses: "waters of swimming," "a river that could not be waded."

The question in Ver. 6 indicates the halting-place in the vision, whereby what had been already seen, that is, the out-flow and on-flow of the waters in gradually increasing strength, is, in passing over to what follows, marked off as a thing apart by itself. Yet it is specially the continuous increase of the waters to which the prophet's attention is called. KEIL: "A natural brook cannot in so short distances have increased so mightily, unless brooks fell into it on all sides, which was not the case here." HENGST.: "The Messianic salvation *crecit eundo*, while the streams of worldly enterprise dry up after a brief course—are streams whose waters lie (Isa. lviii. 11; Job vi. 15 sq.). Comp. the supplement through the person of the Mediator of salvation in Ezek. xvii. 22, 23; and in the New Testament, the parables of the mustard seed and the leaven. The same progress which is exhibited in its efficacy among the nations shows itself also in the life of individuals, making them become great out of small, fathers in God out of children." NEUM. calls attention to the Messianic element in the designation: *son of man*, and observes that "the seer was thereby reminded that his vision was for mankind, that this swelling stream flowed on to the days of the completion of the human race." The נִשְׁחָזַק taken by itself

may be a mere recording here of what had taken place before,—“a wading in to the neck” (Isa. viii. 8), as Hengst. expresses it,—in order to get the knowledge indicated in ver. 5; or, according to others, it is to be taken in conjunction with נִשְׁחָזַק, as defining it more exactly: he brought

me back to come up again out of the water.—נָחַל לְבָנִי, to the bank (up to the bank), etc.

NEUMANN, Kliefoth, and Keil understand it thus: And he made me go, namely, away from the last-mentioned place, and brought me back to the bank of the river (Ewald, too, in his last edition: "and made me go and return on the bank of the stream"). According to this, the prophet was led on the bank, in order to learn the depth of the waters,—but he was rather led through three times, and hence the fourth time probably just in and out again!—and brought back to the bank, to see that it was covered with trees. It seems, however, to agree better with the end intended, to understand לְבָנִי as stating the purpose; for,

as Hengst. says, the attention is now to be turned to the bank, to observe it, and not as hitherto the waters in their bed. [Hitzig makes the guide measure at a distance from the water, and the prophet, after his last vain attempt, come to the guide; whereupon the latter put his question to the prophet, and returned with him to the bank of the river, and during the time that Ezekiel's

back was turned to the river, its bank became adorned with trees. HÄV.: "from the end, from the point where the river flows into the Dead Sea (!), the prophet returned once more to its bank."—Ver. 7. נִשְׁחָזַק, literally: "when

I turned myself back." Hitzig disputes the transitive signification of the verb, but indisputably the objective suffix נִי is attached to the infinitive; whereas Hitzig takes the suffix as genitive of possession: "when he came back with me."

On the return of the prophet (נִשְׁחָזַק seems to comprehend the נִשְׁחָזַק וְלָבִי of ver. 6)—who

would probably have followed the course of the water still farther had it depended on him, but is obliged to return to the edge of the bank, just because he has to notice the bank of the river, and that (as ver. 8 shows) as far back as the sanctuary—that is realized which was intended with a נִשְׁחָזַק, as in vers. 1 and 2; it is the third

stage in the vision. How much the matter treated of refers to the brink of the river, the repeated mention of it shows. But the fact that "so long as the beholder followed the measurer, he saw nothing of the trees on the bank," arises from the nature of the process in the vision. The looking forward gave Ezekiel the knowledge of the progressive fullness and depth of the waters; not until he looks back does he come to know—with a view to what follows—the fertilizing, enlivening effect of these waters. נִי, as the words:

very many, show, is collective (Gen. i. 11 sq., ii. 9), and in accordance with ver. 12 is to be understood of fruit-bearing trees. (The phrase: on the brink of the river, indicates the cause. It has been said that Ezekiel interchanges לְבָנִי and לְבָנִי; but when the bringing of the prophet out of the water and on to the bank was referred to, לְבָנִי was employed in ver. 6; here, where the reference is to the trees growing on and overshadowing the bank, we have simply לְבָנִי.) But it confuses

the meaning of the waters when Hengst. finds here "the need of salvation denoted by hungering as well as by thirsting." Nothing has been said of this in connection with the waters. It is not the case that "life or salvation is here represented in the shape of the fruit-tree, as before by the water" (for which Hengst. compares Isa. lv. 1 sq.).—It cannot with strictness be said that "the trees have here no independent import, but come into account only for their fruit," for there is not the slightest mention here of their fruit. It would be better, with Hitzig, to call to mind ch. xxxvi. 35, and to think of the restoration, cultivation, and fertilization of the land in general, as a blessed dwelling-place for Israel. The trees are not very "great," but very "many,"—not one tree, as in ch. xvii. 22 sq.; Dan. iv. 7 [10] sq. "That this stream here depends on the four streams watering the garden of Eden (Gen. ii.), and this forest on the tree of life, is a gratuitous assertion. Nothing is said of the immortality-giving power of the trees, and the waters no more bear fish of paradise on their waves than do the rivers in Ps. i. 3" (NEUM.).

Ver. 8. Corresponding to the twofold direction of the prophet's observation, the interpretation, which now begins, tells us regarding the course of the waters and the effects they shall produce. Had the prophet desired to follow the water farther, this desire would have been met by the saying: "these waters go out;" in other words, as they come out from the sanctuary, vers. 1, 2 (יֵצְאוּ, ver. 1), i.e. take their departure thence, so their progress is directed out "toward," "to" (אֶל), etc.—The statement: הַנְּחִלָּה הַקְּדוֹמֹנָה, is

no such "general" determination of the region in which the waters are to prove themselves effectual as Hengstenberg supposes. At any rate, what is thereby designated is not—as the exegesis of the Fathers, following the Sept., delighted to maintain, in view of Jesus' residence there—הַנְּחִלָּה of Josh.

xx. 7; the גְּלִיל הַנְּחִלָּה of Isa. viii. 23 [ix. 1]; the northern district in the tribe of Naphtali, called הַנְּחִלָּה in 2 Kings xv. 29—the later Galilee. On the contrary, הַקְּדוֹמֹנָה expressly distinguishes it from that Galilee. The very word נְחִלָּה, the feminine formation from נָחַל, evidently denotes with the article a definite district; there were several 'נְחִלֹת, Josh. xiii. 2 (Joel iv. 4 [iii. 9]), xxii. 10 sq. Derived as it is from נָחַל, "to break off,"

"to roll off," a "section," something "bounded off," is to be understood; and because it is here in the east, the border-land there, lying opposite the centre of the land, would be meant, as distinguished from every other border district.—

After the statement of the direction (יֵצְאוּ אֶל), there follows the account of the course of the waters, as also it is said in the outset in ver. 1 (יֵרְדוּ) that the waters, namely, came down (יֵרְדוּ), "flowed down," עָל, that is, over.—

הַעֲרֵבָה, defined by the article, is to be interpreted by the context. From the intransitive עָרַב, to

be "contracted," hence to be "arid," "dry," heath, wilderness, steppe is meant.—Geographically, the Arabah is the whole valley of the Jordan, extending even beyond the Dead Sea; comp. our Comment. on Deut. i.; but in accordance with the previous definition, we find ourselves in that part of the Ghor which lies above the Dead Sea.—After יֵצְאוּ and יֵרְדוּ, we have now בֹּאוּ, the

coming to the goal. How much stress is laid upon this goal, as that which is to be defined in respect to the course of the waters, is shown by the repetition of הַיָּמָה אֶל-הַיָּמָה after הַיָּמָה. As the

Dead Sea is called in Deut. iii. 17, iv. 49, יַם הַעֲרֵבָה, so in ver. 18 of our chapter it is designated the "east sea;" and thus we cannot with other expositors understand here the western, the Mediterranean Sea, which, moreover, is distinguished in ver. 10 as "the great sea." If the

Arabah, the *μυγα πρὸς* of Josephus, which he names *ἑρμηνα*, is an unhealthy plain "full of salt clay," then this is only the fitting introduction to the Dead Sea, with its well-known peculiarity.—הַיָּמָה (particip. Hoph.) הַיָּמָה has,

following the Sept., been translated: "into the sea of the mouths," inasmuch as the Jordan falls into it, and, according to Gadow (in the *Journal of the German Oriental Society*, 1848, i. p. 61), forms "a slimy delta." [EWALD: "into the sea, into the sea of the muddy waters;" מְרִיחָה,

"muddy," "foul"!]. The comparison of Zech. xiv. 8 and the dual form in ver. 9 have led others to suppose a dividing of the waters, so that נְחִלָּה

refers one time to the east, but afterwards also to the west. "The prophet," says Umbreit, "sets out first and specially from the Dead Sea; he does not, however, confine himself to it, but makes the waters flow also into the great west and world sea. For the sea of the wilderness appears, indeed, as the most fitting symbol of the death of sin ('the Lord hath no pleasure in the death of the sinner, but that he should turn and live'); but until now there is no water altogether healthy, and for this very reason there is a flowing forth of the fountain of life still farther into the world of sin and of death." [According to the Midrashim, the river divides itself into twelve waters, which flow to the twelve tribes; it is even said to flow on so far as to Calabria and into Barbary.] It only remains that, in accordance with the stress laid upon the issuing forth of the waters in question in vers. 1 and 2, and again in ver. 12, we understand the expression: brought forth, used of the waters on their way to the sea, as an emphasizing again of the fact that they proceeded from the temple, and that this is done just here in order to pass on to the purpose effected by them when they have reached their goal. (HENGST.: reference "to the higher hand, which executes, according to deliberate counsel, the plan of salvation." NEUM.: "waters that well forth from the threshold of the temple, that come to the Dead Sea. Not only that, but, moreover, having arrived at the Dead Sea, they are brought forth; thus the sanctuary of the blessing expressly connects itself with the doomed domain of the curse.")—The waters of which it is said that they are healed are self-evidently (2 Kings ii. 22) the waters of the Dead Sea, as is shown also by what follows. The spiritual signification of the waters is now told to the prophet: healing of the dead, which accordingly means only sick unto death, is the aim of their being brought forth from the sanctuary to the Dead Sea, to the east boundary; that is, we might say, from Israel into the world, which is thereby auspiciously symbolized as in the east, consequently with a reference to the rising of the Sun of Righteousness (Mal. iii. 20 [iv. 2]). [Grotius explains נְרַפְאוּ

in this way, that the waters flowing in continue wholesome, notwithstanding their flowing through.] The character of the water of the Dead Sea has already been correspondingly described by Diodorus: *ἡ δὲ θάλασσα καὶ ἀλὴν ὡς βροχὴν δούρειαν*. Comp. Tacitus, *Hist.* v. 6. Jerome calls it *mare amarissimum*, *quod Græce λικμάλιστον, id est, stagnum bituminis vocatur*. Comp. von Schubert (*Reise in d. Morgenl.* iii.

p. 85), who remarks on the deceptive appearance for thirty persons of the "clear and pure" water. Comp. moreover, von Raumer's *Palästina*, p. 61 sq.; Robinson's *Physical Geography of the Holy Land*, p. 209 sq. [HENGST.: "The wilderness is in Scripture a figure of ungodliness (!), and so a fitting emblem of the world estranged from God and excluded from His kingdom, Ps. cvii. 5. In Joel, the valley of the acacias, the tree of the wilderness, corresponds to the Arabah here. Comp. also Isa. xxxv. 6. As a symbol of the corrupt world lying in wickedness (1 John v. 19), the Dead Sea is the more appropriate, as it owes its origin to a judgment on the corrupt world, and the spiritual eye discerns under its waves the figure of Sodom and Gomorrah (ch. xvi. 1)."]

The transition is now made to the effects of the waters flowing to the Dead Sea. Very impressively Ver. 9 begins first of all with the prophetic *וְהָיָה* (NEUM.: "it has *then* come to pass, then

the fact lies open to observation"): what manifests itself in consequence of the healing of the water, in reference to the water itself, as an effect of the healing waters of the sanctuary.—But what of *כָּל־נֶפֶשׁ חַיָּה*? Is there, then, any living thing

in the Dead Sea? There is not, although Prince Pückler asserts that he ate there fishes taken living from the Dead Sea. The Jordan carries in some, or "they voluntarily accompany its waves" (VON SCHUBERT), but "they must soon pay with their life for their love of travel, because they die in the salt brine, or because this brine thrusts out their light bodies to the shore." A fish seen by Robinson, and said to have been caught in the Dead Sea, was found near the mouth of the Jordan, and dying in a state of exhaustion. "Neither fishes nor snails live in this very salt lake" (VON SCHUBERT). "Some herons," Gadow relates, "sought the little fishes washed into the sea, that died instantly in the sharp lye; I myself observed some wrestling with death. Sea fishes which Marshal Marmout at Alexandria cast into water taken from the Dead Sea, died in two or three minutes." Thus "living things" can only be spoken of in respect to the Dead Sea as things that were alive and then died there, or that live but must die when they come thither. But the mode of expression employed is rather a prophetic anticipation, picturing as it does in the healed water, in contrast to the death dominating it, life already preserved,—life, too, which, through *אֶשְׁרָא*,

significantly alludes to Gen. vii. 21, viii.

17 (death and preservation), and Gen. i. 21 (creation). Quite as readily could a contrast to the Jordan carrying the living to death in the Dead Sea be found in the following words: *everything whithersoever the double stream shall come shall live*. HITZIG: "which creeps in every place to which rivers (*נְחָלִים*, pointed as plural) come." (EWALD: *נְחָלִים*.) KEIL: "which swarms wherever the brook comes."—*נְחָלִים*. What is the meaning of the dual, where hitherto we have always had *נָחַל*? Keil thinks the best solution is that of Hengstenberg, who, referring to Jer. l. 21, explains "two rivers" as equivalent to strong

river, remarking that the doubled often stands for the distinguished (Job xi. 6; Isa. lxi. 7). He might have known that already Umbreit translates it: "two rivers," and in doing so refers to "the fulness of the water." The *avalis emphaticus*, too, of Stier (*Lehrgeb.* p. 218) comes to the same thing, as he also cites for it Jer. l. The original "waters" (*מַיִם*) have grown in ver. 5 to a

נָחַל; may they not now, when they have mixed with the waters of the Dead Sea, when *הַמַּיִם*

and the healed *הַמַּיִם* have been expressly named side by side in ver. 8, be very appropriately (not indeed as Maurer: because of the similarity with *מַיִם*) expressed succinctly by the dual form

נְחָלִים, and by *נְחָלִים* indefinitely, because of their

rushing streams sweeping away death and opening up the way to life! Thus, as NEUM.: "We see it at once, the result of the flowing in is manifest in the sea itself; the river is not lost in it, but neither does the river swallow up the sea; it impenetrates it with its living power, and wherever the eye follows these united streams, it beholds the swarming newly produced life," etc. KLEF.: "When the waters of the river shall come into the waters of the sea, they will divide themselves," etc.—*וְחָיָה*, to retain life and to enjoy life, in

pregnant contrast to the dying of which this sea is suggestive. KEIL: "to revive, to come to life."

[Hitzig, too, remarks on the masculine construction of *נֶפֶשׁ* (*חַיָּה* and *אֶשְׁרָא*), so that *חַיָּה* appears as a substantive in the genitive dependent on *נֶפֶשׁ*. NEUM.: "Thus everything, that in

the power of life bears in itself the germ of life, shall unfold this germ; the view which underlies is not that of the feminine, of what is upheld by the Spirit, but of what breathes independently."]—The description of this life accords with the nature of the water, the healthy vital power of which finds expression in its fulness and the multitude of its fishes. But we have first "everything that creeps and moves quickly, *אֶשְׁרָא*, said of

every kind of animal mobility" (NEUM.), in order primarily to give pictorial expression to life in general in the all-sided manifold swarm. The following clause adds the more special: and there are *very many* *הַרְבֵּה* (a collective, expressing at

the same time the most different kinds), a feminine form of *רַב*, which, from *רָבָה*, "to become-

thick," denotes first of all, as here too in accordance with the context, the strong large sea-fish, and then fish in general. (UMBR.: "to live and multiply most abundantly.")—The cause of this, which was formerly incorporated in the general description, is now taken by itself, in order to explain the special case of the fishes: for *these waters come thither and they shall be healed*, i.e., as this repetition from ver. 8 clearly shows, the waters of the Dead Sea, to which *נְחָלִים* also

points.—But the description reaches its full height of expression of life with the clause: *and everything liveth, etc.* First, *everything*, etc.; then, the many fishes of various kinds in particular—in other

words, the Dead Sea in its piscine life; finally, the whole Dead Sea as such. Hence formerly שָׁם, whereas the two following times שָׁמָּה; as also the preceding יִרְפָּאוּ (imperf. Niphal) is illustrated by נָחַי, and therefore also we have

הַנְּחַל, from ver. 5 sq., in antithesis to the waters of the Dead Sea. "The Dead Sea has become a sea of life" (NEUM.). [EWALD: every one that draws water out of it. CALMET: every land, however unfruitful, provided only the river waters it, shall be at once made most fruitful. DERESER: "all the regions of the Dead Sea, to which the water penetrates, shall swarm with fish."]

Ver. 10. וְהָיָה again. ["Out of death there arises, by the omnipotence and grace of God, a rich life. The new community is numerous, innumerable as the fishes of the sea," HÄV.] Because not only the life of the sea, but the (Dead) Sea itself as alive is exemplified in the abundance of fish, this abundance is described partly as to the employment it occasions, and partly as to the numerous kinds of fish. In the former respect, וְיָמְדוּ עָלָיו (Qeri) עָמְדוּ, "they have placed themselves," one sees them standing), "fishers place themselves over it" (the river, not the Dead Sea, but also not the whole length of the river on its banks, but where the Dead Sea touches it, because the filling of it with fish-life is the subject in hand). With this agrees also the statement as to locality given: וְהָיָה נָחַי וְהָיָה נָחַי, which has given occasion to so many dis-

quisitions. These must be two points lying near each other, as the same expression: וְעַן' and וְעַן', and not less the difference, which is simply that between a "kid" and "two calves," seems designed to show. Hengst. thinks that perhaps וְעַנְיִים is a dual, such as that in ver. 9: "the double calf in parallelism with the kid." He supposes "the fountains are named after the finders," "the calf had distinguished itself by the discovery" (1). Seriously, however, En-gedi ("kid's fountain," which reminds Sepp of the ibex, seldom pursued here by a hunter) is "Ain-Didi," on the west bank of the Dead Sea, the southmost point inhabited by the Israelites, with an Egyptian climate and Egyptian products; and regarding En-eglaim ("two-calves' fountain"), Jerome says that it is situated at the beginning of the Dead Sea, where the Jordan flows in, that is, northward. Since the death of living things occurs at the entrance into the Dead Sea, we feel certain that this is the right place. Hengst. finds "En-gedi obliquely over against the Eglaim mentioned in Isa. xv. 8;" for, "as obviously the whole compass of the sea is intended, En-eglaim is to be looked for on the east side." EWALD: "the whole present stretch along the Dead Sea." Neum. disregards any geographical basis: "Two fountains (עַיִן) flow now into the Dead Sea, both of them living and full of fish, into the dark depths of death; but in those days of salvation, a river of life shall flow from the one to the other. No longer shall there be only small and quickly-dying fishes moving here and there before the

months of the fountains; the whole intervening water, now waste and dead, shall then become alive, and swarm with the fishes of the great sea." — מְשַׁמֵּחַ [EWALD: "a casting-place for nets"]

is distinguished by Neumann from מְשַׁמֵּחַ in ch.

xxvi. 5, 14. Gesenius holds both forms to have the same signification: place of spreading out. In order, however, to suppose the act of spreading out, we must with Neumann take the fishers as a spreading out of the nets; they will be quite absorbed in that occupation, will be nothing else; and this is not so inadmissible as Kliefoth supposes; while Rosenmüller's interpretation of the וְהָיָה, as referring to the places, that they shall

be places for spreading out the nets, can quite well be extracted out of the phrase: from En-gedi even unto, etc., although it is not so obvious.—

לְחָרְמִים, whether for the take, or, after the take,

for drying, which, however, is done as fresh preparation for new labour, for a new take. [HENGST.: "The question is not of fishers who will arrange after their kind the fish caught, but only of those who catch fish of different kinds."] By the nets is characterized not only the fulness, but also the manifoldness, the various kinds of fishes that may be or are caught.—לְכִינָה, "as to the kind"

(collective), intentionally (as Raphe shows) without Mappiq, means at bottom the same as with ה: "in respect to their kind;" care is always taken to express the variety of kinds corresponding to the הָיָה here and in ver. 9. "Life is de-

icted with far more significance not by multitudes alone, but by the variegated mixture of the most different kinds, which are commingled together" (NEUM.).—"Allusion to the account of creation (comp. also ver. 9): the new community, a similar creation of God's" (HÄV.).—וְהָיָה, not:

of the healed מֵיִם of the sea, nor of the נְחָלִים

of ver. 9, nor of the banks between En-gedi and En-eglaim, but of the fishers, or the nets.—The comparison with the fishes of the great sea, said to be very many, is connected, as Hitzig observes, with the לְכִינָה: there shall live in it the many

kinds of fish of the great sea, and many of each kind, —as the fishes, sq., is proverbial for this—and not merely the few kinds of small fresh-water fish. The fish of the Mediterranean thus compared are, moreover, conceived of as living, so that this too shows that the Mediterranean cannot have been spoken of previously. [HENGST.: "The sea is a symbol of the world; accordingly men appear as the living creatures in the sea, as the fishes (Rev. viii. 9). Hitherto there were only dead fishes, only unspiritual, unsaved men. Thus the meaning of the fishers cannot be doubtful: the fishes are the men who have attained to life through the Messianic salvation; the fishers are the messengers of this salvation, who gather those who are quickened into the kingdom of God, introduce them into the fellowship of the Church," Luke v. 11; Matt. xiii. 47, etc.]

Ver. 11. בְּצִוְיָהּ (Qeri) is singular; the plural of the Qeri appears to be put because of

the following plural, **בְּצִמְתֵּי**. Gesenius: **בְּצִמְתֵּי**, incorrectly written for **בְּצִמְתֵּי**. **בְּצִמְתֵּי** is a moist

place. RASHI: *marais* (marsh). One might perhaps make the distinction to be what is turned into swamp by the natural recession of the sea from the bank, and the artificially constructed salt-pits (Zeph. ii. 9). These form the exception from the rule of healing and quickening; they are the places in which the healing waters produce no effect. "We have just observed the fishers placing themselves from one fountain to the other, that the life of the sea may become conspicuous through them; but here in the pools is death" (NEUM.). "The waters even which the river brought to them," thinks Hitzig, "would become corrupt, if left standing along with the whole mass of water without any fresh inflow." J. D. MICHAELIS: "Palestine would lose much were it to lose this salt, got without labour, and were the Dead Sea to become quite fresh; hence this gift of nature is to remain." Hitzig's view and reasons, even if satisfactory for the **וְלֹא יִפְסָדוּ**, are certainly not so for the

וְלֹא יִפְסָדוּ; which clause, moreover, is not to be

explained on the ground of utility (as is done by Michaelis), it is the expression of a judgment. "Those districts," says Hävernick, "in which the salt-deposits proper were formerly found, shall also henceforth be such waste places. The thought is this: only those who bar themselves against the gracious stream of divine love, and are unwilling to regain health, are henceforth to be given over to the curse, continuing to exist as monuments thereof (Zech. xiv. 17)." Around the sea of death there lingers on a death which abides: this is the second death, the death unto death. What is given to salt is entirely forfeited to death. KLEIN: "They shall be made into salt." HENGST.: "The salt comes into consideration here not as seasoning, as frequently, but as the foe of fertility, life, and prosperity (Job xxxix. 6). A contrast to deliverance from the corrosive power of the salt, which would be effected by the waters from the sanctuary were access afforded to them; they remain given over to salt: he that believeth not the Son of God shall not see life, etc., John iii. 36."—In Ver. 12, that of which the seer obtained merely a general view in ver. 7 is now more exactly particularized to him, as the conclusion of the entire section. After the contrast (ver. 11) to the healing effect of the waters of the sanctuary (ver. 8), there comes in what follows something antithetical, and therefore parallel to ver. 9 sq.: the quickening effects as regards the banks of the river, and so back to the source of the waters, form a parallel to the quickening effects as regards the goal, in relation to the Dead Sea. In fine, viewed forward or backward, they are the waters of life; as on the one hand they sustain life, so on the other they produce fruit.—**וְהָיָה**, as the waters

since ver. 5, on their way to the Dead Sea, and considered in contrast thereto (ver. 9), have been designated, so that the reference is to their course from their coming out of the temple walls.—The description: on the river, is amplified thus: "on its **וְהָיָה** on both sides." The "rising up" forms

also, no doubt, an antithetical pendant to the former deepening and deepening and descending of the waters.—**וְהָיָה**, "what is edible" (HENGST.:

"all fruit-bearing trees;" HITZIG: "every tree of edible fruit"). KLEIN: "they shall bear edible fruits of all sorts." Their described quality, however, is not this alone, that they are trees of food, and hence yield food—not wild, acid, hard fruit; but an abiding freshness of life and vigour distinguishes this growth of trees (which is elsewhere expressed by ever-flowing, never-failing waters), both as to the leaf (**וְהָיָה**, Ps. i. 3, "to fade," "to fall off," cognate with **וְהָיָה**) and the fruit (**וְהָיָה**). In respect to the latter it is said:

according to its months, that is, as these change (HITZIG: distributively), **וְהָיָה**, said of the "first commencement," of the "first of a thing;" hence **וְהָיָה**, the first-fruits, signify, according

to Hitzig, that the trees produce fresh fruit every month; and this, according to Hengst., "indicates the uninterrupted enjoyment of salvation;" or the fruit is as eagerly desired and hailed with as much joy as early first-fruits, or generally as superior fruit, which can claim, as it were, the right of the first-born (Deut. xxi. 16). Comp. Rev. xxii. 2. NEUM.: "The thought in fact is: what used to delight the heart every year, will henceforth be furnished every month. According to Horapollon, the palm puts forth a new branch with every new moon. The month is looked on as the property of the trees, because the change of the moon always enables them to put forth in similar change the life welling up in them." We are not to compare here the enchanted gardens of Alcinoüs (*Odyss.* vii. 114 sq.). The reason assigned, too, which makes the leading thought the active principle of the effects, accords with the closing character of the verse: its (not: the stream's, as Neumann, but: the trees', this forest's) waters, namely, the waters "proceeding from the sanctuary." HITZIG: "from the dwelling-place of Him who is the Author of all life and fertility." NEUM.: "a deep disclosure regarding what the temple of his God was to the prophet. With Him is the fountain of life, and in His light we see light, Ps. xxxvi. 10 [9]. But this is just the sanctuary; because its source is holy, therefore the flood of the river produces fruitful germs. And **וְהָיָה** is not moral

parity, but sublime, transcendent parity, which sheds its enlightening beams over all the dark places of the earth. Hence the lofty praise of the seraphim in Isa. vi. 3."—As formerly the fishes were for the nets of the fishers, so now the fruit of the trees is for food, etc. **וְהָיָה** (Qeri:

וְהָיָה, which is unnecessary), for **וְהָיָה** is not necessarily the fruit of each and every tree, but can be taken collectively with the plural. As we have here a reference to paradise and the first creation (Gen. ii. 9), so we have also to redemption, the future salvation, in the phrase: and its (the forest's) leaf, **וְהָיָה**—HITZIG: "for medicine;" on which he remarks: "doubtless for external application, since the leaf is laid upon wounds

as soft and cooling, apart from its special healing virtue; *רִפְיָה* is derived from *רָפָא*. In this,

too, the thought of mending and of healing is united and conjoined in this closing clause, so that in this sense "medicine" is by no means "a very unsuitable disharmony in these figures of perfection," as Neumann says, whose thoughts run on "the blessed salvation enlivened by a sweet life of rapture," and on "adorning life with fragrant chaplets." This last would as mere ornament be altogether out of place here. HENGST.: "Salvation must present itself for the terribly sick heathen world, above all, in the form of saving grace. Besides the nourishing fruits, therefore, are named also the healing leaves." HÄV.: "The trees are trees of life, with allusion at the same time to Ps. i.; the figure of the fishes refers to the extent, the greatness of the community; and this figure of the trees to its nature, in so far as the divine grace transforms it into truly living members, who themselves bear rich fruit, and thereby become a means of life and recovery to others also." [Philippson says of the entire section: "This description answers to no fountain actually existing in Jerusalem, and contains suppositions which no actually existing fountain could fulfil. Hence it belongs to the realm of those prophetic intuitions of the future land, in which this land appeared, altered in its nature, endowed with the most glorious fertility and wonderful virtues. We have to consider this section as a poetical resting-point of the prophet, in which, between dry narration and representation, the prophet's enraptured soul expatiated on the prospects of his people." According to this, the hope of the Jews of the present should finally be æsthetics.]

Vers. 13-23. *The Fixing of the Boundaries in the Holy Land.*

Hengstenberg, in accordance with his view of the concluding portion of Ezekiel, makes the prophet return from the distant Messianic future, the prospect into which, according to him, suddenly opened in vers. 1-12, to the lower salvation, the temple and city of the future, which formed the presupposition of the higher salvation. According to Hitzig, "the previous section forms the transition to this, inasmuch as in that section Ezekiel first of all, following the course of the river, turns himself away from the temple and the idea of the Terumah; in other words, it still remains to treat of the land itself from which that Terumah was selected." It would be an entire break in these closing chapters, which hang so closely together, were vers. 1-12 an insertion of essentially different character, meaning, and signification from that which precedes them, and that which follows them. But if vers. 1-12 are decidedly symbolical, and their contents specially Messianic, then we have in them the key for everything in these chapters, both what precedes and what follows, not merely "the transition" to what follows. Then the temple is a symbol of the new revelation of God among Israel in their own land; then the partly indicated, partly instituted worship as to acts, persons, and times, symbolizes the future worshipping in spirit and in truth; then the blessing, which abolishes even the Dead Sea in its character of curse, can-

not leave the Holy Land untouched, but only with the fixing of its boundaries and the division of the enclosed territory among the tribes (ch. xlviii.) will the theocracy of the future be complete. We cannot say, with Ewald, that "the whole book might have been perfectly well concluded with the last great figure in ch. xlvii. 1-12." Ewald himself is compelled to admit that "the position of the sanctuary and its immediate environs in ch. xlvii. 1-8 is not yet explained with sufficient clearness;" but what still follows finds its explanation less by reference to this, than by the fact that in ch. xlv. 1 the division of the land by inheritance is presupposed, without our having up to this point heard anything regarding it, except the prophecy of the return of Israel into their again reviving land (ch. xxxiv. 25 sq., xxxvi. 8 sq., xxxvii. 21 sq.). Only by what follows from ver. 13 to the end of the book do the people of God attain to rest, as the glory of God came to its rest by its re-entrance into the sanctuary (ch. xliii.). In the sense of such a connection, comp. Rev. xxi. 3: *καὶ ἔσονται μετ' αὐτοῦ, καὶ αὐτοὶ λαοὶ αὐτοῦ ἱστανταί*; the sanctuary with its environs still continues in ch. xlviii. the main point of view. Not merely, as HÄV. says, "does the whole representation take its departure from the sanctuary, and so naturally also returns thither," but the close of Ezekiel's book is intended to depict the glory of God by the glory of His kingdom (Intro. § 5). Thus neither the incidental presupposition of the division of the land by inheritance, nor the obligation to be set apart as defined in ch. xlv., nor, in particular, the city—which, it is true, is to belong to Israel as a whole (ch. xlv. 6)—can suffice; but all Israel must in their tribes colonize the land, in order, after everything has been bounded off externally and internally, to see the glory of Jehovah in the sanctuary, as the foundation of the glory of Israel in their own land, brought to full expression. "Hence," as Hävernick observes, "this impresses also upon the whole land a new aspect, a more glorified conformation."

Ver. 13. A solemn introduction marks off the following section (comp. ch. xli. 1, 16). *וְהָאֵלֹהִים*

GRÆNIUS: "unquestionably a false reading for *וְהָאֵלֹהִים* (as ver. 15). So read also the Sept., Vulg., Chald., and fourteen manuscripts." This is easy to say, also easy to imagine, but the analogy of *וְהָאֵלֹהִים* for *וְהָאֵלֹהִים*, after ch. xxv. 7 (which see), cannot be ap-

plied here. Although we can hardly say, with Hengstenberg, that it "would almost seem as if Ezekiel wished to tease scribes and critics, and to put them to the test" (!!), still, the propagation of such a clerical error as *וְהָאֵלֹהִים* for *וְהָאֵלֹהִים* in ver.

13 is so much the more difficult to imagine, as the matter is really different in ver. 15, where we have *וְהָאֵלֹהִים*, from what it is here. Hengst. makes *וְהָאֵלֹהִים* to be of similar import with *וְהָאֵלֹהִים* in Prov. xvii.

22, which word, occurring only there, signifies, according to him, "the inwards"! He translates thus: "(this is) the inside of the border," and observes on it: "The stem is *וְהָאֵלֹהִים* or *וְהָאֵלֹהִים*; cognate is *וְהָאֵלֹהִים*, middle (in Chald. *וְהָאֵלֹהִים*), *וְהָאֵלֹהִים*, valley,

as the interior enclosed by mountains." All this might be allowed; but that עַם , "people," is "the interior, the centre, in antithesis to individuals as the periphery," is so far from correct, that the direct opposite would be nearer the mark. The stem signifies: to draw together; and hence עַם (people) and $\text{גוֹ$ (body) refer to "connection." A signification such as: body, suits the גוֹ of Prov.

xvii. 22 in its parallelism there with גוֹ , and a similar signification would be the suitable one here in Ezekiel. For the question in ver. 13 is not concerning גְּבֻלָּה in the sense of "border," as

in ver. 15, but concerning the territory itself, whose borders are first defined in ver. 15 sq. Vers. 13 and 14, introductory to the fixing of the boundaries, and vers. 22 and 23, which conclude it, give us to understand that the division of the land among the twelve tribes of Israel is the dominating design; only with reference to this, that is to say, preparatively, are the boundaries of the land to be treated of.— אֶת־הָאָרֶץ explains

לְשׁוֹנֵי sufficiently; אֶת־הָאָרֶץ is accusative.— לְשׁוֹנֵי is, according to Hitzig, distributive, and denotes the point of view which is to obtain in the division of the land, since all Israel, the re-united people of God, shall return to their land (ch. xxxvii.); from which point of view, also, the curt יִסְכֶּה חֲבֵלִים = Joseph shall receive of it (plural)

"inheritances" (measured off portions of land), is directly explained, without our needing, with Ewald, to punctuate dual חֲבֵלִים , although two

portions are meant, in accordance with the ancient prophetic injunction of Jacob, the patriarch of the tribes (Gen. xlviii. 5). The more exact determination is so much the more presupposed as understood; "as Levi is to have no other portion of land except that in the sacred Terumah, the tribes can only be made twelve in number when (as always) the tribe of Joseph is counted and treated as two, Ephraim and Manasseh" (Klief.). Comp. Josh. xvii. 14 sq. [The Sept. translate the *nom. pr.* יִסְכֶּה .] Already Eusebius has observed in the *Præp. ev.*, that Plato, too, divides his ideal state into twelve parts, and the capital likewise.

After the determination concerning the point of view of the number twelve for the division of the land, as it has been in ver. 13 first stated generally, and then specialized in Joseph, Ver. 14 lays down the second principle for the division of the land: into equal parts. What was said regarding Joseph is not in contradiction with this principle, as Hitzig maintains, for, as Keil justly replies, the words: *ye inherit it, אִישׁ בְּנָחֻלֵּי*, only affirm that of the twelve tribes which Israel

numbers in relation to נַחֲלָה , the one shall receive

as much as the other. Comp. the opposite principle in Num. xxvi. 54, xxxiii. 54; and comp. Ezek. xlviii. 1 sq. There is no reason for supposing that אִישׁ signifies: "inasmuch as," or:

"because." Comp. ch. xx. 28, 42.—The symbolical character of these introductory regulations, which the very norm of the symbolical number twelve leaves scarcely questionable, must be be-

yond all question, unless the principle of equality in division here laid down should go on the strange supposition that each tribe would comprehend the same number of individual members, or, in contrast to the first division of the land, the new division, with all its appearance of justice, should yet in fact and reality be practically unjust, namely, because treating the more populous tribe exactly as the weaker. This Philippson also admits, when he remarks "that this would be more contradictory to the Mosaic law than all the other deviations of the prophet taken together;" but he gets over the difficulty by saying that only the same direction from east to west is given for the tribal portions, and that the equal division among the individual Israelites is spoken of. Bunsen, on the contrary, maintains "the ideal nature of the plan." *The number twelve of the tribes of Israel expresses the whole of the people, but it does so according to their idea, and thus in a spiritual manner; but still more does the equal share of each tribe in the common inheritance make the land of promise become a symbol of something else than the earthly Canaan.* (Comp. 2 Pet. i. 1; Ps. xxxviii. 11, 29.) The seed now has come to whom the land was promised by Jehovah (Gen. xii. 7, xvii. 8; Gal. iii. 7, 16).

Ver. 15. We have here the fixing of the boundaries, which (as in Num. xxxiv., Josh. xv.) is done with reference to the four cardinal points; but here, instead of south, west, north, and east, the order is north, east, south, west, just as also in ch. xlviii. the several tribes follow from north to south. Hengst. explains the difference "from this circumstance, that in ancient times Israel came from the south into the land; here, on the contrary, the return is from the land of the north." Klief.: "We must so understand this deviation that the Holy Land will in that future be indeed the same as the old Holy Land, but yet in a certain sense opposed to the old, the counterpart of the old Canaan."—After that גֵּרָה has preceded

with vers. 13 and 14, it can now be said with וְ of the boundaries proper: וְגֵרָה גְּבֻלָּה .—The north

boundary begins from the Mediterranean Sea (as in Num. xxxiv. 7 sq.), hence in the west, and proceeds on the way to Hethlon, to come to Zedad (זֶדָד , of the direction whither). Since צָדָר

or צָדָר with ה *locale* helps also to determine the

boundary in Num. xxxiv. 8, doubtless on the north-east, as the antithesis to the point of departure on the west naturally suggests, so certainly no other Zedad is to be thought of. Robinson holds it to be Sudud, four hours from Hama, on the west entrance of the wilderness, east of the road which leads from Damascus to Emesa; Keil declares himself against this. Hethlon is unknown. Gesenius places it in Syria of Damascus.—Ver. 16. A more detailed account, by means of several other places, of the north boundary as compared with the other boundaries.—Hamath, of which Keil says: not the city on the Orontes, but the kingdom whose south border forms the north border of Canaan; while Gesenius takes it for this important Syrian city (Epiphania), and compares Num. xiii. 21, xxxiv. 8. Hitzig denies that here at the beginning the land of the city could

be meant, and therefore, appealing to the Sept., he takes it as a gloss (from ch. xlviii. 1) to Zedad, the word before it.—**בְּרוֹחָה** is, according to Gesenius = **בְּרוֹחִי** (2 Sam. viii. 8), a city in the kingdom of Aram-Zobah; is it perhaps the seaport of Berytus in Phœnicia?—**סְבָרִים** (identical with **זָפָן** in Num. xxxiv. 9) is further defined by the clause: **which is between**, etc., without thereby becoming clearer.—The closer definition: **which is on**, or: “**toward**” the border of Hauran (**חֲזָר**), brings the middle Hazer (**חֲזָר**), the “middle court” into relation with the transjordanic Auranitis, without, however, defining the latter more exactly.—Ver. 17 “states the north border for the third time,” says Klief. (without, however, being able to solve the difficulty of the double Hamath in ver. 16), “but so that it, after ver. 16 has named the series of Israelitish border places, defines the boundary by border places outside of Israel.” His view is, that “Damascus and Hamath are the boundaries on the north, in this way, that the north-east Damascene border place opposite the north-east Israelitish border place, Zedad, is Hazar-Enon, while on the north side the land of Hamath extends itself.”—The point of departure from the Mediterranean Sea is once more repeated; hence this must be the most western point of the north border.—**חֲזָר**

עֵינָן (**עֵינָן**), “fountain court” (Num. xxxiv. 9),

Keil sets down as “the fountain of Lebweh in the Beca, on the watershed between the Orontes and Leontes. The calling of Hazar-Enon the border from the sea, indicates that it forms the most eastern boundary-point for the north border drawn from the sea, as it is added: the border of Damascus, that is: the border place from Damascus, or: “on the border,” etc. (HENGST.), or: toward the border, etc.—**חֲזָר**, according to Hengst., “denotes

first the north border, to which all the places named belong,” and then “northward” gives the “special in the general;” for “the north border was no straight line, but had its more northern and less northern points; the most northern was Hamath.” HAV.: “The repetition strengthens the conception: northward and northward.”—**וְאֵת פָּאֵת**, doubtless as accusative, with: looks

to, or: measures off, understood. Hävernick finds “the boundary-line drawn here with still greater exactness than in Num. xxxiv., partly to indicate the still sharper and more definite fixing of the limits of the new Canaan than of the old, and partly to express here too the thought that the new community shall obtain the fullest possible possession of the promised land.” However unknown the various places named may be, thus much seems certain, that the only design of the many names is to draw the boundary with full sufficiency.

Ver. 18 defines as the east border briefly the Jordan, agreeing in this with Num. xxxiv. 10 sq., only with different local colouring. Hauran, Damascus, and Gilead are put on the east, and the land of Israel on the west side. Keil makes the remarkable sequence: Hauran, Damascus, Gilead, to have arisen through regard to the

Jordan, which does not reach so far as Damascus; if it had, the sequence must have been Damascus, Hauran, Gilead. While Klief. insists on this, that Num. xxxiv. gives in addition the district east of the Jordan conceded to the transjordanic tribes, whereas, according to the statement here, the Holy Land of the future shall no longer have any portion not fully incorporated; Hengst., on the contrary, maintains the continuance of the frontier land, referring for this to Pa. ix; Mic. vii. 14; Jer. i. 19; Zech. x. 10; also in Num. xxxii. 30, xxxiii. 51; Josh. xxii. 9, the land of Canaan lying west of Jordan is in the same way set over against, e.g., Gilead.—The border from which they are to measure is the above-defined north border. The east sea is the Dead Sea, in distinction from the west, the Mediterranean Sea.

Ver. 19. The south border. The nearer definition of the direction by **חֲזָר** marks only the transition to the place where the determination of the southern boundary begins. Tamar, says Hengst., “does not occur elsewhere in the Old Testament;” it is, according to him, to be sought for “in the extreme south-east, at the end of the Dead Sea.” Robinson’s conjecture in favour of Thamara, that is, Kurnub, lies open to many objections. On the other hand, the waters of Meriboth-Kadeah, that is, the waters of strife, are those known of old. Hengst. observes: “Only instead of the singular in Num. xxvii. 14, the plural Meriboth is put, to point to this, that the strife there involves in it a whole fulness of rebelliousness,—a solemn *nota bene* for those who, like their fathers, were still to the present day a house of rebelliousness.” These waters of Kadeah (Num. xx.) in the wilderness of Zin were near Kadesh Barnea (Num. xxxiv. 4).—**נַחֲלָה**, accented as “inheritance,” is

retained by Hengstenberg: “the inheritance (reaches) to the great sea,” who cites for this the oldest translators, Sept., Jonathan, and the Syriac. The possession here (according to him) corresponds to the border of the land in the case of the first two sides. On the other hand, already Hävernick (Vulg.) thinks of the “river of Egypt,” the Wady el Ariah, which appears throughout in the Old Testament as the extreme south-western boundary of Palestine; also Num. xxxiv. 5 is (in his view) decisive for this acceptation, and consequently for a change of the punctuation into **נַחֲלָה**.

Comp. Josh. xv. 4. HIRZIG: “in the direction of the river to the great sea;” and for this he urges in addition that **Πῶς ἡ ἀπορία** is also called simply **Νεα**, that is, **נַחֲלָה**, with the omission of the genitive.—

The Mediterranean Sea is given as boundary-point on the south-west.

Ver. 20. The west border, with which the fixing of the boundaries concludes. As it is formed by the Mediterranean Sea, only the terminating points south and north have to be noticed. In the former respect stands **סְבָרִים**, that is, from the south border defined in ver. 19; in the latter, **עַד-נֶגְבָה לְבֹא חֲמַת**, that is, to over against the place where one comes into the territory of Hamath, which was set down in ver. 17 as the north boundary; comp. Num. xxxiv. 6. Klief. further observes: “The Philistine coast district

is here, as with Moses, included in the Holy Land; the fact that it was not conquered by the Israelites happened against the will of God: the Holy Land of the future shall be the real, entire, full Holy Land."—Ver. 21. A concluding clause referring back to ver. 13, as well as preparing for ver. 22 sq.

Ver. 22. Like a codicil to a will; EWALD: "and with the genuine prophetic innovation, that the protected should have quite as many rights as the ancient sons of the soil." חֲזָקָה

comp. vers. 9, 10. — HÄV.: "The prophet's perspective extends itself beyond the borders of Israel to those of the Gentile nations. Israel arrived at the goal of its development forms at the same time a fresh point of connection for the Gentiles. He who connects himself with the true, perfect Church, enjoys the same privileges and blessings as Israel itself. That which the Old Testament contains in the weak type in relation to strangers passes here into complete fulfilment." HITZIG: The prophet draws here the inference from Lev. xix. 34; the limitation and exception in Deut. xxiii. 3, 4 is here omitted. For this he gives as reasons: inasmuch as "residence in a strange land could even weaken an exclusive disposition," and "the lessening of the population of Israel made them wish for and favour the accession of strangers." HENGST., on the contrary, holds that what is here said does not primarily refer to "strangers in general," but to those who have begotten children in your midst, hence to those "who have been naturalized in Israel in the times of affliction," as similarly Abarbanel. HENGST. urges against "the hosts of the heathen," "the boundaries of the land confined between the Jordan and the Mediterranean." (Might we not imagine we perceived here the *rationalismus vulgaris*?) The question, too, "concerns only the strangers already naturalized in Israel." He says: the exception which the Ammonites and Moabites make (Deut. xxiii.) in regard to the reception of born heathen into the community of God serves only to confirm the rule. "Already, in the state in which Moses found the people, there was a considerable foreign element, the whole posterity of the servants who went down to Egypt with Jacob. A fresh accession took place in Egypt at the time of the exodus (Ex. xii. 38; Num. xi. 4). In 1 Chron. ii. 34, 35 we have an example that these Egyptian strangers were considered in the partition of the land, and, indeed, in the territory of the tribe to which they had attached themselves. Further, Moses gives in Num. x. 29 sq. the friendly in-

vation to his Midianitish brother-in-law to share with his tribe the lot of Israel. Hobab, says Knobel, shall accordingly have a share in the land. Hobab consented, and we find his race afterward in the Hebrew land. Comp. Judg. i. 16, iv. 11; Jer. xxxv. Only apparently at variance with Ezekiel is the conduct of Ezra toward the heathen wives (Ezra ix. 10), and that of Nehemiah (ch. xiii.) toward the heathen men who had settled among the Israelites. Ezekiel speaks of those who had attached themselves to Israel by inward inclination at a time when it had no form nor comeliness, and when there was nothing in it to desire but the true God; Ezra and Nehemiah are zealous against the attempt to give heathendom equal rights in the midst of Israel, and to break down the partition-wall so necessary in the pre-Christian times. Both the attraction which Ezekiel commends, and the repulsion for which Ezra and Nehemiah are zealous, arise rather from the same principle; it is the true God who here binds and there severs."—Hitzig remarks on the clause: **who have begotten children**, etc., that for their sake the fathers received a landed possession, but the childless proselyte did not. Keil understands it of permanent settlement in Israel, in contrast to temporary or transitory residence there. "Here too there is, analogous to Isa. lvi. 3 sq., attached to the promise a condition, the idea of which is already involved in Deut. xxiii. 7, 8 (that Edomites and Egyptians shall only in the third generation enter into the congregation of the Lord). This involves the close, firm, and faithful attaching of oneself to the congregation, whereby one has to the utmost removed and excluded himself from the national communion of heathens. Comp. also Lev. xxv. 45." Certainly not testifying to an already very prevalent custom, but in a prophetic mode of expression, Ver. 23 adds again חֲזָקָה. The more general

sense of this specializing Hävernicks expresses to the following effect: "Heathendom forms no new church alongside of Israel, no proper tribe alongside of the twelve families of Israel. It is absorbed into Israel as God's holy ordinance, which continues unalterable, as an ensign for the Gentiles, into the one true Church, which has existed from the beginning and shall exist for ever." Very rightly does Kliefoth point out the connection of our prophetic passage with the prediction in ch. xxxvi. 36, xxxvii. 9, 28; only he wrongly adduces ch. xlv. 9, which compare. "There shall henceforth be no distinction between the members of God's people born of the seed of Abraham and those born of the Gentiles."

CHAP. XLVIII.

- 1 And these are the names of the tribes: from the north end by the way of [toward] Hethlon, as one cometh to Hamath, Hazar-Enon, the border of Damascus northward to the border of Hamath, and they are to him the east
- 2 side, the sea: Dan one. And on the border of Dan, from the east side to
- 3 the westward side: Asher one. And on the border of Asher, from the east-
- 4 ward side to the westward side: Naphtali one. And on the border of Naphtali, from the eastward side to the westward side: Manasseh one.
- 5 And on the border of Manasseh, from the eastward side to the westward
- 6 side: Ephraim one. And on the border of Ephraim, from the east side and

7 to the westward side : Reuben one. And on the border of Reuben, from the
 8 east side to the westward side : Judah one. And on the border of Judah,
 from the east side to the westward side, shall be the oblation which ye shall
 offer, five and twenty thousand in breadth, and the length as one of the tribo-
 portions from the eastward side to the westward side ; and the sanctuary is
 9 in the midst of it. The oblation which ye shall offer to Jehovah is in length
 10 five and twenty thousand, and in breadth ten thousand. And to these, to
 the priests, shall the oblation of holiness be ; northward five and twenty
 thousand, and seaward in breadth ten thousand, and southward in length five
 and twenty thousand ; and the sanctuary of Jehovah is in the midst of it.
 11 To the priests is the hallowed portion, [to those descending] from the sons of
 Zadok, who kept My charge, who went not astray when the sons of Israel
 12 went astray, as the Levites went astray. And there is to them a heave-
 portion from the oblation of the land most holy, by the border [border district] of
 13 the Levites. And the Levites [receive], over against the border of the priests,
 five and twenty thousand in length, and in breadth ten thousand ; the whole
 14 length five and twenty thousand, and the breadth ten thousand. And they
 shall not sell of it, nor exchange, nor shall the first-fruits of the land pass
 15 over [into another hand] ; for [it is] holiness to Jehovah. And five thousand that
 are left in breadth before the five and twenty thousand that is profane, for
 16 the city, for dwelling, and for open space ; and the city is in its midst. And
 these are its measures : the north side four thousand and five hundred,
 and the south side four thousand and five hundred, and on the east side four
 thousand and five hundred, and the westward side four thousand and five
 17 hundred. And there is an open space for the city, northward two hundred
 and fifty, and southward two hundred and fifty, and eastward two hundred
 18 and fifty, and westward two hundred and fifty. And the residue in length,
 over against the oblation of holiness, ten thousand eastward and ten thousand
 westward ; and it is over against the oblation of holiness, and the produce
 19 thereof is for food for the labourers of the city. And as to the labourers of
 20 the city, they shall labour it out of all the tribes of Israel. The whole obla-
 tion is five and twenty thousand by five and twenty thousand : a fourth-part
 21 shall ye offer the oblation of holiness, for a possession of the city. And the
 residue [belongs] to the prince, on this side and on that of the oblation of
 holiness, and of the possession of the city, before the five and twenty thousand
 of the oblation unto the border eastward, and westward before the five and
 twenty thousand toward the westward border, over against the tribe-portions,
 [it belongs] to the prince ; and the oblation of holiness and the sanctuary of the
 22 house are in its midst. And [namely] from the possession of the Levites, from
 the possession of the city [from that] in the midst, shall be the prince's, between
 the border of Judah and between the border of Benjamin—the prince's it
 23 shall be. And the rest of the tribes : from the eastward side to the westward
 24 side : Benjamin one. And on the border of Benjamin, from the eastward
 25 side to the westward side : Simeon one. And on the border of Simeon, from
 26 the eastward side to the westward side : Issachar one. And on the border
 27 of Issachar, from the eastward side to the westward side : Zebulon one. And
 on the border of Zebulon, from the eastward side to the westward side : Gad
 28 one. And on the border of Gad, toward the south side, to the right is the
 border : from Tamar to the strife-waters of Kadesh is the inheritance [along
 29 the brook] to the great sea. This is the land which ye shall divide of the
 inheritance to the tribes of Israel, and these are their portions : sentence of
 30 the Lord Jehovah. And these are the out-goings of the city : on the north
 31 side, four thousand and five hundred by measure. And the gates of the city
 after the names of the tribes of Israel : three gates northward ; the gate of
 32 Reuben one, the gate of Judah one, the gate of Levi one. And on the east-
 ward side four thousand and five hundred : and three gates ; the gate of
 33 Joseph one, the gate of Benjamin one, the gate of Dan one. And as to the
 southward side, four thousand and five hundred by measure : and three gates ;

- the gate of Simeon one, the gate of Issachar one, the gate of Zebulon one.
 34 As to the westward side, four thousand and five hundred : its gates three ;
 35 the gate of Gad one, the gate of Asher one, the gate of Naphtali one. Round about eighteen thousand : and the name of the city from that day : "Jehovah thither" (Jehovah Shammah).

Ver. 1. Sept. : . . . ἀπὸ τ. ἀρχῆς . . . παρὰ τὸ μέρος τῆς καταβάσεως τοῦ περιεχόντος ἐν τῇ εἰσοδῷ τῆς Ἡραὸς αὐλῆς τοῦ Λίαν, . . . Ἡραὸς αὐλῆς π. ἵσται αὐτοὺς τὰ πρὸς ἀνταλὰς ἰὸς πρὸς θαλάσσης— Vulg. : . . . *justa viam . . . pergentibus*
 Smalh atrium Eran—

Ver. 8. . . . ἡ ἀπαρχὴ τοῦ ἀφορισμοῦ— Vulg. : . . . *primitia, quas separatistis*—

Ver. 9. . . . ἢ ἀφορισμοῦ—

Ver. 10. Ταῦτα ἵσται . . . τοὺς ἱερωεὺς . . . Κ. τοῖς ἱεροῦ τοῦ ἁγίου— Vulg. : *Hic autem erunt primitia sanctuarii sacerdotum*—

Ver. 11. . . . τοὺς ἱερωεὺς οὐκ ἔστιν— Vulg. : *Sacerdotibus sanctuarium erit de filiis*— (Another reading: בְּנֵי שְׂרָפָה, Sept. Arabs.)

Ver. 12. . . . ἡ ἀπαρχὴ διδουμένη ἐν τ. ἀπαρχῇ τ. γῆς— (Another reading: מִתְרָמוֹת; קִדְשָׁא פְּרוּקָא pro קִדְשָׁא.)

Ver. 14. Οὐ πρᾶξεται ἱ. αὐτοῦ οὐδὲ καταμετρησεται, οὐδὲ ἀφαιρησεται τὰ πρωτογενήματα τ. γῆς—

Ver. 15. . . . πρωτογενήματα ἵσται τὴν πόλιν—

Ver. 17. Another reading: 'אֶפְסֵי instead of קִדְשָׁא, and 'אֶפְסֵי instead of וְאֶפְסֵי.

Ver. 18. . . . π. ἵσται αἱ ἀπαρχαὶ τ. ἁγίου, π. ἵσται . . . τοὺς ἱερωεὺς τῆς πόλεως. Vulg. : . . . *erunt sicut primitia sanctuarii . . . fruges in pance his qui servant civitati.*

Ver. 20. Sept. : . . . ἀφορμὴ αὐτοῦ τῇ ἀπαρχῇ . . . ἀπὸ τῆς καταβάσεως τ. πόλεως. Vulg. : *Omnes primitia . . . in quadrum, separatibuntur in primitias sanctuarii et in possessionem civitatis.*

Ver. 21. . . . ἐν ταῦτα, π. ἐν ταῦτα ἀπὸ τ. ἀπαρχῇ . . . π. ἐν τ. καταβάσει . . . παρὰ πρὸς τὸν . . . χιλιὰς μακρὸς, ἐν τῇ ὁρίῳ τ. πρὸς θαλάσσης, π. ἱερωεὺς τῶν μαρτῶν τ. ἀφαιρημένων— (Another reading: עַל גְּבוּל instead of עַל.)

Ver. 22. . . . ἐν μέσῳ τῶν ἀφαιρημένων . . . τῶν ἀφαιρημένων ἵσται.

Ver. 28. . . . π. ἰὸς τῶν πρὸς λίαν, π. ἵσται ὁρίῳ αὐτοῦ ἀπὸ Θαίμας π. ὁρίῳ Βαριμὰθ Κανὸς, πληροῦσμα, ἰὸς θαλάσσης— (Another reading: מִכְסֵּי pro מִכְסֵּי; עַד מִי; עַד הָיָה; עַד הָיָה.)

Ver. 29. Another reading: בְּנִתְלֹה.

Ver. 34. Another reading: מִשְׁרָעָה.

Ver. 35. Κουκλῆμα . . . Κ. τ. ὁρίῳ τ. πόλεως, ἀπ' ἧς ἐν ἡμέρας γένηται Κυρὸς ἰὸς ἵσται τ. ὁρίῳ αὐτῆς.

EXEGETICAL REMARKS.

Vers. 1-29.—*The Division of the Land among the Tribes, with the Separation of the Part to be separated.*

Vers. 1-7.—*The Seven Upper Tribe-portions.*

The division of the land, like the fixing of the boundaries (ch. xlvii. 15 sq.), begins in the north, inclining thence to the south. Hitzig denies the significance of the number seven here : "As the section itself regarding the Terumah is put in the middle, so his object is to move the central sanctuary, which must lie between Judah and Benjamin, but historically lay far nearer the south border than the north, as near indeed as possible to the centre, yet also toward the south." Hengst., on the contrary, argues from the division of the number twelve into seven and five,—a division which often occurs also in the grouping of the Psalms, where "the sacred number seven is always the chief number, and five appears only as its supplement." "Even upon the land," says Häv., "is the character of pleasing to God to be stamped throughout."

["The territory to be divided being thus obviously viewed in an ideal light, the division itself is conducted in the same manner,—not as it ever could have taken place in the reality, but after rule and measure, in exact and regular portions, running alongside of each other the whole breadth from west to east, and standing in a common relation to the temple in the centre. Seven of the tribes have their portions on the north, on account of the greater stretch of the

land in that direction with respect to the actual Jerusalem, and in the following order :—Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah ; the latter having its place close by the central portion on the north, as Benjamin had on its south. This honour appears to have been given to these two tribes in consideration of their relative historical superiority, having so long adhered to the temple and ordinances of God, when the others deserted them. Dan, on the contrary, was placed at the extreme north, on account of the low religious character of the tribe, precisely as John, in representing the whole elect Church by twelve thousand from the several tribes of Israel, leaves Dan out altogether (Rev. vii.). As there were actually thirteen tribes, he finds his twelve times twelve by omitting Dan, whose idolatrous and semi-heathen character made it border morally, as it did locally, on the Gentiles. Here the two tribes of Joseph are thrown into one, to admit of Dan's having a place, but it is still the lowest place in the ideal territory of a blessed world. With these exceptions, we can discern no specific grounds for the particular places assigned to the tribes respectively. The order on the south side was, Benjamin, Simeon, Issachar, Zebulon, Gad. But the city, the temple, the prince, and priesthood, with their respective portions, being situated precisely in the middle, and not within the boundaries of any of the tribes, was intended to intimate that all were now to be regarded as having a common interest in them ; and that the miserable and mischievous jealousies which had of old exercised so disastrous an influence, especially between

Judah and Ephraim, should finally and for ever cease. All now should stand related as a united and compact brotherhood to the sanctuary of the Lord, from which, as a central fountainhead of life and blessing, there should continually stream forth manifestations of grace to all the people."—FAIRBAIRN'S *Ezekiel*, pp. 498, 499.—W. F.]

Ver. 1. The starting-point: the north end, ch. xlvii. 15.—The course goes from west to east; hence "Hethlon" and "Hamath," and "Hazar-Enon" as the eastmost point. HENGST.: "from Hazar, etc., to the border," etc., so that the northmost point is Hamath, ch. xlvii. 17.—The words: and they are (pertain) to him, refer to the tribe immediately named, Dan. —פֶּתַח-קִרְיָם

קִרְיָם, KEIL: asyndeton = the east side and the west, the tract toward both sides. HITZIG: "the east side of the sea," that is, what lies east from the sea, namely, from the north end of this east side, from Hazar-Enon. HENGST.: "the east side, the west sea." But he takes "him" as the ideal unity of the tribes as a whole, although Dan (he says) was specially in the prophet's mind. At the division of the land under Joshua, Dan had, west of Benjamin, taken possession of only a part of the land's breadth; but in the days of the Judges, Danites had pressed northward, and had named the conquered Laish Dan, so that Dan denoted the north border. Hengst. makes one of the prophet's points of view to be to show the equality of all the tribes as "members of equal rank in the body of the people of God." Thus in the case of the tribe allotments, and afterwards in the case of the gates, "the sons of the handmaids and of the wives, and those of the latter again among one another, were intentionally and skilfully intermixed (Rev. vii. 5-8), and Dan the son of the handmaid stands at the head, because there is with God no respect of persons: Israel is a brotherly people, in which no member may raise itself above another."—מִן אֶת־דָּן means: that Dan shall receive an inheritance, as Keil supplies חֶקֶל,

from ch. xlvii. 13. KLIEF.: "the single equal heritage for each tribe being considered as a monad." Similarly in what follows; and always, in distinction from the former order of things, taking in the whole breadth of Canaan, "from the east side to the seaward side."—Ver. 2. Asher.—Ver. 3. Naphtali.—Ver. 4. Manasseh.—Ver. 5. Ephraim.—Ver. 6. Reuben.—Ver. 7. Judah, who is thus preceded by three pair of tribes, the list of the seven upper tribes closing with him, just as from him the whole people received even their name. Keil observes: "Asher and Naphtali, who formerly occupied the most northern district, are ranged beside Dan; then follows Manasseh, since half-Manasseh formerly dwelt to the east of Naphtali; and Ephraim is ranged beside Manasseh, as formerly beside the western half-Manasseh. The reason for bringing in Reuben between Ephraim and Judah seems to be that Reuben was the first-born of Jacob's sons."

Vers. 8-22. *The Special Portion cut off from the Land.*

Ver. 8 places, moreover, the Terumah on the border of Judah. "The normal condition of Israel is reached, according to which all the life of the whole land streams forth from its truly spiritual centre, and the unity of the whole com-

munity rests entirely upon the Lord Himself and His self-revelation in the midst of the people. In this way the fact also is explained that Judah dwells nearest the sanctuary, while Benjamin occupies a corresponding position on the south side of the temple. The reason of this is not so much the warlike character of these two tribes, as their attachment to the temple when the ten tribes revolted from it. Both tribes represent such a disposition, and the prophet's higher spiritual point of view manifests itself in this division of the tribes, as differing essentially from the old division, inasmuch as this latter was determined principally by outward need and external relations" (HÄV.). According to Bunsen, Judah lay sufficiently near the centre in order, with Ephraim, "to form the fulcrum of defence." The Terumah, which refers us back to ch. xlv. 1 sq., is employed, according to Hengst., *sensu latiori*, including also the portion of the prince; it rather appears, however, to be denominated a *parte potiori*, as it is expressly said: and the sanctuary is in the midst of it, although the five and twenty thousand in breadth will comprehend all, if the clause: and the length as one (any one) of the tribe portions from the eastward side to the westward (seaward) side, is to be understood in accordance with ch. xlv. 7. Then, however, Ver. 9, the oblation, as it is distinctively called, which ye shall offer to Jehovah, will not, like that: which ye shall offer, in ver. 8, be the Terumah in the special sense. The "sanctuary" in ver. 8 forms the transition to this specializing.—Thus also it cannot be misunderstood when in Ver. 10 the oblation of holiness (comp. on ch. xlv.) is adjudged to the priests, for the sanctuary lies in their portion.—The clause: northward, etc., makes the upper boundary of this main division of the whole the same (25,000) in length, that is, from east to west, as the last-measured boundary southward. Westward and eastward, whereby the breadth is given, that is, in the direction from north to south, the measurement yields the same result in each case, 10,000.—בְּתוֹכָם חֵלֶק fixes in some measure more exactly the בְּתוֹכָם of ver. 8, whose suffix Keil makes refer *ad sensum* to חֵלֶק, instead of to תְּרומָה. At all events, בְּתוֹכָם there is not = "therein" (HITZIG).

The expression: "in the midst," refers, however, neither to one of the tribe-portions nor to the "oblation," but to the priests' portion, which the oblation bounds off on all sides. In our verse the suffix refers more definitely to the oblation of holiness in its length and breadth, which are given as to the four sides.—Ver. 11. Kliefoth renders חֶקֶל קֹדֶשׁ, "the hallowed portion," to the priests it shall belong. So also Rashi. Pual pass., as it is, can here denote nothing more suitably, especially as the suffix in the previous בְּתוֹכָם is thereby most easily explained. Most expositors, following the old translations, and influenced by Isa. xiii. 3, render it in a plural sense; and similarly Kimchi takes it distributively: "he who is hallowed of the sons of Zadok." The participle certainly lies inconveniently between לְכֹהֲנִים and מִכְנֵי, but the plural in 2 Chron. xxvi. 18 cannot decide in favour of the singular here, for the

singular here would, as Hengst grants, denote "the hallowed part as distinct from the unconsecrated part,"—a restriction which can no longer be introduced in the case of the sons of Zadok (comp. xlv. 15 sq.), after they have been repeatedly represented as the hallowed priestly *personelle*. What does this saying of Hengstenberg's mean: that they are sanctified "by their fidelity, by which they made their election sure"? It ought rather to be said that the part of the Terumah which is specially the Terumah—the "oblation of holiness" (as in ver. 10), or *הקדש*, as is said

here—belongs to those who are the priests of the future, namely, to the priests who are taken from the sons of Zadok, who kept, etc. (referring to the "sons of Zadok"); comp. ch. xlv. 15. The *ן* denotes no selection or restriction among

the sons of Zadok, but simply their descent, whence these priests are, with a reference back to what is contained on that subject in the previous chapters. [Keil's objection in respect to *הקדש*

tells, moreover, against such a view as this: "to the priests it is consecrated,"—a view which indeed would correspond neither to the form of the text nor the facts of the case.] The mention of the going astray of the Levites, like whom the children of Israel went astray, shows, what hitherto is manifest throughout, namely, that the tribe of Levi, not the priestly family of Aaron, was intended; whereas Hengst., in order to have the necessary distinction and contrast, thinks of those who were "as a punishment desecrated (!), degraded, and reduced to mere Levites." The meaning, on the contrary, is simply this: the sons of Zadok stood firm when the rest of Levi stumbled, and along with Levi, Israel. That some of the sons of Zadok also had gone astray, and in contrast to them the description here is given, is not the case.—Ver. 12. *והיתה להם*, although no

formal apodosis to ver. 11, most expressly confirms the view taken of ver. 11.—*הקדש*, as the following *ן* likewise shows, is less a part (KLIEF.)

of the oblation, than an abstraction therefrom; hence in a spiritual respect somehow in relation to the oblation, what is most holy in relation to the sanctuary; KEIL correctly: "the offering from the oblation." But this "Terumiah" from the "Terumah" is designated most holy because it is this in relation to the part which belongs to the Levites. Observe how the old ordinances as regards places are converted into ordinances in reference to persons, and thereby Jehovah's relation comes out as a relation appearing in men. [HENGST.: "the heave-portion which fell to the priests is designated most holy, because it has God's sanctuary in the midst of it, and belongs to His most eminent ministers, in distinction from the part of the Levites, which has only the second degree of holiness, and from that of the city, which has only the third" (!).] The closing definition: *אל-עבר*,

not merely forms the transition to what follows, but also indicates that we have to imagine the priests' portion as adjoining the south or the north side of the Levites' portion.—In Ver. 13, accordingly, this latter is expressed, as it had to be expressed in respect of the Levites, namely: that

they are to have their appointed portion close to the border of the priests (*לעמדת*). HENGST.:

"In the description of the oblation, the prophet, for theological reasons, began with the middle portion, the priests' part; it was then necessary to guard against the thought that the Levites' part was separated by the city, or the city by the Levites' part, from the sanctuary. The servants of the house, and likewise the inhabitants of the city, as constituting the holy assembly at the divine services, behoved to have the sanctuary as near as possible." Comp. for the determination of the circumference, ch. xlv. 5. As to the repeated closing clause: the whole length, it will lose its appearance of tautology if we assume with Kliefoth that it is meant to express briefly the two lengths (north and south) and the two breadths (east and west), instead of going through the cardinal points one by one, as in ver. 10.—Ver. 14. Comp. Lev. xxv. 84. "It is regarded as the gift of first-fruits to Jehovah, to which the Lord has the sole right, and which thus may never come into the hands of another" (HÄV.). "The ordinance applies naturally also to the priests' land, although it is expressly given only for the Levites' part, because its holiness is less, so that the thought of its being saleable might more readily arise" (HENGST.).—*עֵבֶר* (*Qeri*: *עֵבֶר*);

the *Kal* is quite sufficient, there is no need of a Hiphil form.—That which is acknowledged as first-fruits of the land is holy to Jehovah. "Traffic is excluded where God is the landowner and the Levites only usufructuaries" (HENGST.). "This land is an offering; the heaving is one form for it, and the gift of first-fruits the other" (KLIEF.).

As in ch. xlv. 6, so now in Ver. 15, the possession of the city comes after the land of the priests and Levites. Kliefoth observes, referring to ch. xl. 2 (!), that the prophet beheld the city to the south; hence it lay south of the priests' portion and the sanctuary, and so the Levites' portion lay north of that of the priests. Ezekiel, he goes on to say, setting out as he does from the middle of the Terumah, does not, as in the division of the land among the tribes, follow the direction from north to south, but takes first the more central priests' portion (vers. 9-12); but the fact that he then (vers. 13, 14) describes the Levites' portion, lying north of it, and thereafter takes up the city-possession, lying south of the priests' portion, has its ground in this, that the portion of the Levites is also holy, whereas the portion of the city is profane. It is still simpler to take as motive for the order observed, besides the reference to ch. xlv., the connection of priests and Levites with the central sanctuary. In this way the Levites necessarily preceded the city. The five thousand are left when we subtract twice ten thousand in breadth (vers. 9 and 13) from five and twenty thousand in breadth, that is, from north to south (ver. 8).—*הַנּוֹתֵר* is neuter, according to Hitzig; it is the particip. Niph. of *נָתַר*.—*עַל פְּנֵי*, before the side

in question, namely, from east to west; this gives a third oblong, which, however, is only half the breadth of the two former.—*הוּל* is profane, in contrast to the former "most holy" and "holy" of the portion of the priests and Levites. PHILIPSON: "they are common land for the city,

for dwellings, and for environs." These five thousand are set apart generally for the city (לְעִיר), and specially for dwellings and as precincts for free use, pasture, arable land, etc. As the city is the title for this portion of land, so the verse concludes by stating that the city is בְּתוֹכָהּ.

Hengst. makes the feminine suffix refer to the city in the wider sense (לְעִיר), within which the city in the narrower sense lies. Kliefoth translates: "in the middle in it." Since the city lies in the midst of the city-district, this makes it, as Klief. observes, lie right opposite the sanctuary in the south.

Ver. 16 first subjoins the more exact statement in regard to the length from east to west, previously only indicated by עַל פְּנֵי. The oblation

affords it a front of five and twenty thousand; its measure, however, is such as to make a square of four thousand five hundred on each side, to which is added in Ver. 17 an open space of two hundred

and fifty on each of the four sides. The חֲמִשָּׁה found in the text, and left by the Masorites unpunctuated, is almost universally considered an error of transcription; Hengst., on the contrary, says: "It points to this, that the south side equally with the north side has 4500 cubits; five stands for: on the five, or: to the five," etc. The length of the city-district (namely, city and free space), from east to west, amounts to $4500 + 250 + 250 = 5000$, and to the same in breadth from north to south, so that the square in this respect occupies the entire breadth of the city-district, while it only comes to a fifth of the 25,000 in length from east to west. ["The small compass of the city district" (cubits 1), observes Hengst., "wholly excludes the inhabitants from agriculture."—Ver. 18 disposes of what remains of the length (KLIEF.: "in the length") along the holy oblation, the section eastward and the section seaward, 10,000 each. "This is to remain over against the holy Terumah, that is, as a part of it, although it is assigned neither to the priests, nor the Levites, nor the city" (KLIEF.). Hengst. explains the phrase: "over against the holy oblation," as indicating "that we are not to imagine that the Levitical part is shoved in between, whereby the holy oblation would be separated from its guardians." The *proventus*, the תְּבִיאָה of the הַנֹּחֵר, what of fruit the soil

of these two districts yields, is destined for support (לֶחֶם) for the labourers of the city.

They are further described in Ver. 19, where it is said of them: עֲבָדָהּ. (1) HAV.: "By these are

not meant slaves, nor (as KIMCHI) such as cultivate gardens and fields (against which there is the הַיִּיר), but, as Gesenius puts it: those who perform service in building the city, which the prophet represents as an honourable office. The holy city as well as the temple belongs now to no single tribe, but to all Israel, so all the tribes take part in building and maintaining it, by workmen chosen for the purpose, who receive their support from land assigned to them situated in the immediate vicinity of the holy temple-district."

Hävernick makes עֲבָדָהּ refer to הַנֹּחֵר, and the last thought of ver. 18 to be: "the residue of the city-district shall serve for support to the workmen, and they shall cultivate it, for which they shall be bound to the service of the city." (2) HENGST. translates thus: "who serve the city;" and "can only understand by this a militia (!) that take the city in the midst,—military service is the only possible service on a large scale to a city,—and, as is so emphatically stated, are encamped as a guard beside the holy oblation with the temple." "On the north side of the holy oblation are the Levites as the *militia sacra* (Num. iv. 23, viii. 24); on the south side the ministers of the secular arm, which has to protect the Church." "Adjoining the provision made for these servants on both sides is the domain of the prince (!), who is to be considered the commander of these guards." For עֲבָר, in the sense

of "military service," Hengst. refers to ch. xxix. 20. But if ever an exposition has missed the mark, it is here. We hear the mounting of guard on the Berlin University Platz, and Hengst. must also mention Egypt as an example "of such military colonies endowed with land;" he comforts himself with the thought that this militia "is not to be gathered out of the lands of other lords, as formerly the Cherethites and Pelethites, but is to consist of such as are willing also to serve their Lord in this lower (!) sphere." (3) KLIEF.: "The workmen of the city are the labouring class dwelling in it; in this city they are not to be destitute of possession, as is usual in the cities of men, therefore considerable portions of land are assigned to them for support; and to explain this ver. 19 subjoins, that from all the tribes of Israel (עֲבָר, transitively with the

accus.) they are to employ these in labour; namely, when they come from all parts of the land to the holy city to the feasts, and because the land in the capital gives employment to labourers," etc. (4) Hitzig takes עֲבָר as *colere locum*, of cultivating through residence = to inhabit: hence, "for the inhabitants of the city;" ver. 19: "And as to the inhabitants of the city, people from all the tribes of Israel shall inhabit it."—הַנֹּחֵר,

singular, stands as collective, "but the suffix in עֲבָדָהּ does not refer to it, and to make it refer to הַנֹּחֵר would yield no suitable sense; hence we are to read: עֲבָדָהּ, and the reference to עִיר,

which is certainly not of the common gender, is to be accepted." As in ver. 18 the masculine suffix in תְּבִיאָתָהּ refers to הַנֹּחֵר, so also does the

suffix in עֲבָדָהּ. Ewald translates thus: "And every labourer of the city will cultivate it." NETELER: "and as to the workman of the city, one will take him for workman out of," etc.—Ver. 20 sums up the whole, namely, of the previously described oblation, as a square of 25,000, i.e. inclusive of the possession of the city; and then describes the possession of the city as a fourth-part of the "oblation of holiness," as the portions of the priests and Levites in the narrower sense are called, which have a breadth of 20,000, of which the 5000 of the possession of the city are a

fourth. Philippeon, on the other hand, translates thus: "In square form shall ye offer the holy oblation, together with the property of the city;" as similarly Ewald. And already Hävernick took לֵאמֹר as: "in addition to the possession of the city."

Ver. 21; comp. ch. xlv. 7. The portion of the prince on both sides, east and west, of the "oblation" described in ver. 8 (25,000 from east to west). לְפָנָיו , translated by Ewald: "close to;" by Hengst.: "over against;" by others: "along," with reference to the east and west skirt of the Terumah, which was only 25,000 long. The position is described first eastward, and then, with some variations (instead of לְפָנָיו , now עַל , with omission of the "oblation;" instead of עַד־בְּנֵי־עַל , now עַל־בְּנֵי), westward likewise; while in conclusion there is added: close to the tribe-portions. It is scarcely necessary to remark in explanation, that the prince's portion abuts on the north (like the Levites' portion) on the portion of Judah, on the south (like the possession of the city) on the portion of Benjamin. That which lies eastward and westward between Judah and Benjamin belongs to the prince, to whose domain the suffix in בְּתוֹכָהּ refers, namely, to הַנֹּתָר .—Ver. 22

describes the same object, only instead of eastward and westward, it is now from north to south; hence, setting out from the possession of the Levites, namely, in the north, and from the possession of the city.—The designation בְּתוֹךְ does not belong to הָקֵיץ (KEIL), but stands as an

asyndeton, like: possession of the Levites, and: possession of the city; and counts as the third the central part, namely, the portion of the priests, with the lately-mentioned temple-sanctuary, after mention has been made of the two outer parts. Thus, what is to be the prince's domain extends from north to south, namely, on both sides (ver. 21); and when it is described as in the direction of north to south, it is represented as lying between the border of Judah and between the border of Benjamin. The question, moreover, of ch. xlv. is renewed here: rods? or cubits? Keil and Kliefoth reckon by rods, because, reckoned by cubits, "the prince's land would be more than six times as large as the whole Terumah;" whereas, measuring by rods, the actual size of the land is in correspondence. Hengst. adduces the fifty stadia of Hecatæus in proof of the 18,000 cubits of Jerusalem.

Vers. 23-29.—The Five Lower Tribe-portions.

Ver. 23.—The rest of the tribes follow southward: first, Benjamin, which tribe opens the series on this side, as Judah closed it on the other. Three pairs precede Judah, and two pairs follow Benjamin: first, Ver. 24, Simeon; thereafter, Ver. 25, Issachar; then, Ver. 26, Zebulon; and, finally, Ver. 27, Gad.—For Ver. 28 comp. on ch. xlvii. 19.—Ver. 29, a closing formula. HENGST.: "It is said of the inheritance, because a part of the whole was not to be distributed, but to be previously set apart as holy ground."

["The desire of giving due prominence to the sacred portions in the centre, leads the prophet again to enter into some statements regarding the Terumah, or oblation, and its subdivisions. Nothing of importance is added to what was said before, except that the 5000 rods apportioned out of the 25,000 square to the city is here laid off in a square of 4500, with the 250 all round for suburbs. This space for the city was not strictly holy ground, in the sense that the sacerdotal portions were, and hence it is called profane or common. But being thus immediately connected with the sacred portions, and standing apart from the individual tribes, the city built on it formed a fit and proper centre to the whole land—in its position and its structure the beau-ideal of a theocratic capital, encompassed by the most hallowed influences, and fitted to exert a uniting and healthful effect upon the entire community. Hence the prophet closes the description by the mention of some things regarding the city which might serve more deeply to impress the feeling of its being the suitable representative and common centre of the community. Itself occupying a central position, and immediately in front of the house of God, it was also to have twelve gates, bearing the names of the twelve tribes of the children of Israel; in token that all the family of faith had their representation in it, and, as if they were actually resident in it, stood before the Lord for the enjoyment of His favour and blessing. He specifies, again, the entire circumference of the city, 18,000 rods (between twenty and thirty miles), as a symbol of the immense numbers of the covenant-people under the new and better dispensation of the future, immeasurably transcending what had existed under the old. And to exhibit the character of the city itself as representative of the community at large, and indicative of its own relative position, it was to bear from that day, namely, from the period of the beginning of this new and better order of things, the honourable name of 'Jehovah-Shammah'—not, as has been already stated, Jehovah-there, but Jehovah-thither, or thereupon. For it was in the temple, rather than in the city, that the Lord was represented as having His peculiar dwelling-place. But His eyes were to be ever from the temple toward the city, and again from the city toward the whole land. The manifestations of His love and goodness were to radiate from the chosen seat of the kingdom through all its borders; He in all, and all united and blessed in Him. So that the consummation of this vision substantially corresponds with the object prayed for by our Lord, when He sought respecting His people that they might be where He was, and that they might be all one, as He and the Father are one; He in them, and they in Him, that they might be made perfect in one."—FAIRBAIRN'S *Ezekiel*, pp. 499, 500.—W. F.]

Vers. 30-35.—The City as to Extent, Gates, and Name.

In continuation of Ver. 15 sq., we have now in Ver. 30 the out-goings of the city, that is, the outlets, with evident reference to the gates; for "the boundary-lines marked out by walls" (HENGST.), "the extremities into which a city runs out" (KEIL), are only such in virtue of the gates. The

measure here on each of the four sides is 4500; comp. ver. 16.—The detailed account begins, as in the dividing of the land, and so with evident reference thereto, from the north.—Ver. 31. The gates are designated after the names of the tribes of Israel. There are three gates to each side, hence twelve in all; comp. Rev. xxi. 12. The naming does not follow the position of the tribe-district, and thus the omitted tribe of Levi appears here in the north, honoured by a gate named after it. The three sons of Leah (as Deut. xxxiii.) are first mentioned; as Keil observes: "the first-born by age, the first-born in virtue of the patriarchal blessing, and the one chosen of Jehovah for His service instead of the first-born of Israel." In Ver. 32 the three east gates, where Joseph is named next after Levi, and comprehends in his name his two sons, Ephraim and Manasseh ("Rachel's sons and the son of her handmaid," KEIL). In Ver. 33 the three south gates bear the names of the other three sons of Leah; and, lastly, in Ver. 34 the west gates are given, after the names of the other three sons of the handmaids, as Keil observes.

Ver. 35. Then follows the close of the book; it closes with a name, with the symbolical name of the city, whose whole compass—doubtless calculated likewise in a symbolical point of view—is given as: $4 \times 4500 = 18,000$. Kliefoth remarks on this number, that it is $= 12 \times 1500$; hence, a product of 12 by a multiple of 10. "The city of the people of God," says he, "has now become the capital of the new world." Neteler connects with it the millennial kingdom, saying: "A thousand years are with God as one day, and one day as a thousand years; hence the city is called the millennial kingdom" (1).—The name of the city is annexed to its whole circumference, just as before the gates named follow the statement of the extent. Thus it appears that the name of the city itself now expresses the same relation to Jehovah which the names of the gates did to the people of the covenant. Hitzig translates: "The name of the city is from that day: Jehovah there," and understands this to mean: from the day of its being built. Hävernick makes the following excellent remarks on the whole connection: "Already in the foregoing the thought was made prominent, that Jerusalem should be the common property of all the tribes. Over against the temple, the place of the divine revelation is Jerusalem, the Church of God, living before and in Him. As such, it forms a closely knit together, indissoluble whole, a stately unity rooting itself in God. In order duly to set forth this thought, there is annexed to the division of the land among the individual tribes a consideration of the city itself. For that division is nothing less than an isolating or dis-severing of the individual tribes; but forthwith the higher unity of the prophetic intuition, again embracing and knitting all firmly together, presents itself. The community is one accepted of God and hallowed to Him; standing itself in the presence of God, it forms the one true stem of the new Church, and has thereby reached its full destination. In the first place, the greatness of the community expresses itself to the prophet in the compass of the city; and then in its name, its quality, its holiness. 'From that day,' that is: henceforth for ever, Isa. xliii. 13. The name itself is: 'Jehovah thither,' not: Jehovah shall dwell there. For Ezekiel distinguishes between

temple and city: Jehovah does not properly dwell in Jerusalem, but, in the proper and highest sense, only in His sanctuary. Thence He looks toward Jerusalem, is turned thither with the fullness of His love and grace. What now makes Jerusalem a true city of God is the love entirely turned toward it, the good pleasure of God resting upon it," etc. HENGST.: לְיְהוָה means: from

the day when what is described will be so; it does not and cannot mean: "always," and just as little can it mean: "from to-day." לְיְהוָה is

not: "there," but, as always: "thither." But query ch. xxiii. 3 in Ezekiel himself, if not ch. xxxii. 29 sq. He explains the name from Deut. xi. 12. "This 'Jehovah thither' manifested itself in the most glorious manner in the appearing of Christ, in the many attempts He made to gather the children of Jerusalem, in His tears over Jerusalem. When, however, His own would not receive Him, then the 'Jehovah thither,' which had availed for the restored city five hundred years, passed over to the new people of God, the legitimate continuation of Israel and Jerusalem (Matt. xxi. 43), to which Jesus had promised to be with them unto the end of the world."—Kliefoth with right expresses himself against an alteration of the punctuation (לְיְהוָה into לְיְהוָה , "and

the name of the city is henceforth: Jehovah is its name"), and also against the idea that לְיְהוָה can mean anything else than: "thither." "But then the name purports that Jehovah will raise Himself up thither, toward the city, and will do so from the day, that is, from to-day, that this city and what depends upon it may come into being."

In view of the total ruin of the people of God, the whole comfort of the prophet's predictions, the full significance of his labours, is yet once more completely summed up in the last words of his ministry. Schmieder says: "Notwithstanding the irregularity of the natural boundaries, Ezekiel views the Holy Land as a rectangular, oblong quadrilateral, etc. The centre falls exactly at Sychar, where Jesus speaks to the woman of Samaria (John iv.). Mount Gerizim is the site of the new temple, but the Holy City is at a distance of about five miles off; the place in which it is situated is 'the place of Bethel.' The revelation of John contains in its closing chapters cognate views, which presuppose and surpass, but do not exactly interpret Ezekiel."

ADDITIONAL NOTE.

["Thus ends the marvellous vision of the prophet—like marvellous whether we look to the lofty pattern (true in the spirit, though unavoidably wearing the garb of imperfect forms and shadowy relations) which it embodied of better things to come in God's kingdom, or to the time chosen for presenting this to the Church of God. The cause of Heaven was then at its lowest ebb. The temple that had been, together with the kingdom it symbolized and represented, were laid in ruins; they were to be seen only in broken fragments and mournful dilapidations, as if smitten with the powerful curse of an irrecoverable perdition. Yet from the midst of these howling desolations, as from the very 'suburbs of hell,' the prophet ascends, with assured step, the mount

of vision, and has there exhibited to his view, not, indeed, the very image of better things to come, but the ideal pattern after which the blessed and glorious future was to be fashioned. He even sees it as already present; and, with such imperfect materials of thought and utterance as then stood at his command, he gives it forth to the Church and the world as a thing which his own eyes had beheld, showing how God would certainly dwell with His people in a manner He had never done before—how He would at once immeasurably extend the sphere of His kingdom, and greatly elevate the condition of those who belonged to it—and how, through the copious effusions of His life-giving Spirit, the former imperfections should be done away, the most remote regions of the divine territory hallowed and blessed, and even the peculiar haunts of cursing and desolation made to rejoice and blossom like the rose.

'O scenes surpassing fable, and yet true!
Scenes of accomplished bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?'

"That such scenes should have been described with such assured confidence, and at a time so deeply overspread with gloom, was indeed an ennobling triumph of faith over sight. It gave a most illustrious proof of the height in spiritual discernment, and far-reaching insight into the purposes of Heaven, which is sometimes imparted in the hour of greatest need, especially to the more select instruments of the Spirit's working. And surely the children of the kingdom now must be chargeable with neglecting an important privilege, if they fail to profit by so inspiring an example. Here the heart of faith is taught never to despair—not even in the darkest seasons. And when it is seen how much of the scheme delineated in the prophetic vision has already been accomplished, should not believers feel encouraged to look and strive for its complete realization, assured that God is ready to hear their cry, and to second with the aid of His Spirit the efforts that are made to dispossess and drive out the hostile powers that continue to linger in His kingdom? It is theirs, if they feel thus, not only to contend in the best of causes, but also with the surest prospect of success; for the Lord Himself is upon their side, and His word of promise must be established.

'Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored.
So God has greatly purposed: who would else
In His dishonoured works Himself endure
Dishonour, and be wronged without redress!
—Come, then, and added to Thy many crowns,
Receive yet one as radiant as the rest,
Due to Thy last and most effectual work,
Thy word fulfilled, the conquest of a world.'"
—FAIRBAIRN'S *Ezekiel*, pp. 501, 502.—W. F.]

DOCTRINAL REFLECTIONS.

1. Ch. xl.-xli. show the temple and its service; ch. xlvii. and xlviii., the land and the city. It may be said that in these two parallels temple and service stand related to each other, as do land and city. The temple comes to expression in its service, as the land finds its most expressive name in the city, ch. xlviii. 35. But the land gets sanctification, healing, and quickening from the temple; so that the waters which stream

forth from the temple in connection with the entrance of the glory of Jehovah into the sanctuary, and transmit the blessing of the temple to the land, are the kernel, as they are the connecting link between the two closing sections of our prophetic book.

2. Hävernicks sums up what has preceded in the expression (Rev. xxii. 3): "And the throne of God, etc., shall be in it, and His servants shall serve Him." Ch. xl.-xliii. treat of "the new and glorious indwelling of the Lord in Israel;" ch. xlv.-xlvii. "of the new service of the Lord which shall follow on the ground of that completion of all the divine manifestations of grace;" now, however, according to him, "the rich blessing of God which comes upon the new community from the new indwelling of God" is described. This latter assertion cannot be upheld in the face of ch. xlvii.; at least, vers. 1-12 of that chapter, keeping, as they do, within Canaan, appear to exhibit in a very characteristic manner the perfection of Israel, rather than to contain an account of what accrues to the new community of the Lord in the way of a rich blessing of God. The community of the future, with the service which obtains in this temple, is described as being what it should be. For as Jehovah (ch. xxxvi. 27) puts His Spirit within Israel, so He makes them walk in His statutes, and keep and do His judgments. But this sanctification of Israel comes (ch. xxxvii. 28) with the sanctuary in the midst of them. Hence not only the specially priestly temple-service (ch. xlv.), but likewise the representation therein of the people by the prince, yea, the people themselves (ch. xlv. 3, 9), and that, as ch. xlv. shows, as to judgment and justice (comp. ch. xlv. 24) in all their affairs (ch. xlv. 9 sq.), appear in connection with the sanctuary. When Ezekiel portrays the new community as conformed to the law in their worship, this specially manifests the connection of the sanctification of Israel with the sanctuary of Jehovah (in accordance with ch. xxxvii. 28); in general, however, the prophet comes in this way only to that which he has always throughout his book prophesied as the form of the sanctification and holiness of Israel. Only the deviations here and there from the Mosaic law in the service of the future defined by the temple, and in general, the freedom which prevails in this respect in the ordinances (while Ezra's scrupulously exact adherence to the law shows the direct opposite), presuppose so very significantly for this future of which Ezekiel prophesies the fulfilling of the law in the popular life. The letter of the law is, as to its spirit, learned in the Spirit which Jehovah put within Israel (comp. also ch. xxxix. 29), in that it is lived, in that the idea of the law has become the life of the people. Thus there is an end to the pedagogy of the law. The fulfilled idea of the law, as exemplified by our prophet, realizes itself in a newness of life. But that this newness has still its expression in a legal form, in the forms of the Mosaic worship, as little disparages the new reality of the future, as when in the New Testament the sacrificial service furnishes clothing for the thoughts of the Christian life. It is, however, a proof not only of the priestly, but of the historical standpoint generally of Ezekiel's prophecy; it is the necessary shell which adheres thereto. Comp. besides the Doct. Reflec. on ch. xl.-xli.

3. The waters from the sanctuary—to which they are finally traced back again in ver. 12, and consequently are represented as belonging thereto—no doubt raise up fruit-bearing trees on their banks; but the significance of this is not the amplification, *e.g.* of ch. xxxiv. 26 sq., that is, the fruitfulness of the land (ch. xxxvi. 8 sq., 29 sq.); for as the aim of this water is the healing of the Dead Sea (ch. xlvii. 8 sq.), so likewise the foliage of these fruit-trees serves for healing (ch. xlvii. 12). We may say: As the aim of the temple-sanctuary is sanctification, so that of the waters from the sanctuary is healing, so that sanctification and healing are the two leading theological thoughts dominating the whole closing part of Ezekiel. But with the thought of healing the completion of Israel is already alluded to.

4. Ch. xvi. 53 prophesied the ethical restoration of Sodom, and the same thought returns here with the healing of the waters of the Dead Sea. Since the Dead Sea, like Sodom and Gomorrah, stands throughout the whole of Scripture as a type of judgment, the judgment is, in the character of threatening, by its healing symbolically removed from the sight of Israel. Israel by its sanctification is exempted from judgment, has no further judgment to fear (ch. xxxix. 29). The healing of the Dead Sea in its land, which immediately precedes the settling of the boundaries and the division of the land (ch. xlvii. 13 sq.), is the characteristic symbol of the completion of Israel, the community of God. Only the salt pools and pits of ch. xlvii. 11 still remain, but in the same way as when in the closing verse of Isaiah (ch. lvi. 24) they go out and look upon the carcasses of the apostates, whose worm dieth not, etc., and who are an abhorring unto all flesh.

5. From Genesis onward, which also relates the genesis of Israel as the people of God, there runs through Holy Scripture a twofold reference, namely, to the people of the promise, and to the Promised Land. This twofold reference meets us here also in these closing chapters. But as we have repeatedly seen, the people of Israel are to be taken in their prophetic character of the future as referring to mankind, and the land of Israel is to be taken as referring to the earth. Now in Ezekiel, people and land become united in the symbol of the sanctuary, of the temple in the midst of the twelve tribes and their portions of land, as indeed the prophet accentuates this centre, which thus unites all the parts into a whole. By this the idea is symbolized which has realized itself in the Son of man, who unites mankind in Himself; who as the second Adam is the centre for the whole earth; who can say: To Me is given all power in heaven and on earth, go ye therefore and make disciples of all nations, and preach the gospel to the whole creation! We have there the sanctuary for sanctification, and here the Saviour for healing; preparation and fulfilment, beginning and end.

6. Stier on John vii. 38 rightly interprets the word of Scripture to which our Lord appeals there as referring to Christ Himself (*Words of the Lord Jesus*, vol. v. p. 282 sq.; Clark's Tr.). When here in Ezekiel the healing, life-giving waters flow from the temple, then, at least according to what Scripture here says (but comp. also Joel iv. [iii.] 18, and afterwards Zech. xiv. 8), the fulfilment cannot possibly be sought for in him who believes in Christ. (ὁ πιστεύων εἰς ἡμὲς corresponds to the

ἐρχόμενος πρὸς ἡμᾶς (ver. 37), just as in John vi. 35 ὁ ἐρχόμενος πρὸς μετὰ καὶ ὁ πιστεύων εἰς ἡμᾶς mutually correspond.) The αὐτὸς, out of whose καὶ ὅσα ποταμοὶ βύσσουσι ὕδατος ζῶντος, can also according to John only be He ἰσ' in the Baptist (John i. 33) saw το πνεῦμα καταβαίνει καὶ μένει ἐν' αὐτῷ, and with allusion to whom he says in general (John iii. 34): οὐ γὰρ ἐκ μέτρου δίδωμι ὁ βίος το πνεῦμα. This One who is the Anointed κατ' ἔξουαν explains to the Jews (John ii.) the temple of His body. Consequently He not only could, but must have understood of Himself what the Scripture says of the "rivers of living water flowing out," as He also began by saying: If any man thirst, let him come unto Me; and this quite apart from the circumstance that, as the feast suggested ever since the march through the wilderness, "the spiritual rock that followed" was, as Paul expressly says in 1 Cor. x. 4, the Anointed One. Zech. xii. 10 also was very clearly uttered with this reference, as Jesus, too, in John vii. 39 spoke of the Spirit, not that should flow out from him that believes on Him, but "that they should receive (λαμβάνειν) who believe on Him; for πνεῦμα ἅγιον (in the sense of the outpouring of Zech. xii. 10) was not yet, because Jesus was not yet glorified." Comp. John xx. 22. Thus Christ has interpreted Ezekiel xlvii. 1-12 as referring to the Spirit of Pentecost. When Stier, in accordance with his apocalyptic mysticism, makes the thought be included here of "the community of the Lord, particularly in its glorious final perfection, but only the community as a whole, in so far as the Lord Himself flows through and fills it, sends forth from it His streams of blessing,"—that goes beyond the letter, upon which Stier insists so much, and beyond the sense and spirit of the letter in John; and, moreover, the word of prophecy in Ezekiel does not point to such a perfection. We may at all events say with Roffhack (*Ev. Johannis*, i. p. 302 sq.): "In the derived sense the saying may hold good of believers; for twelve Galilean fishermen and publicans produced that spiritual movement in the world, the swell of whose waves still at the present time presses onward to the remotest ends of the earth." "Interpreted as referring to believers generally," observes Roffhack, "it could not but wholly mislead thousands regarding their own faith and that of their brethren."

7. Hengstenberg says in his commentary on our prophet: "We shall have to regard as the Mediator of this salvation for the whole world the exalted Descendant of David, who, according to ch. xvii. 23, grows up from a feeble sapling to a glorious cedar, under which all fowls dwell; to the fowls of every wing there, correspond here the fish of every kind in ver. 10. In harmony with our prophecy, the salvation here announced took its beginning in the time of the second temple, and poured itself forth from the place where Jesus had the chief seat of His activity over the nations of the earth" (comp. on John vii. 3, 4). In the *Christology*, 2d ed., he observes in particular: "In Ezekiel the water issues forth under the threshold of the house toward the east; according to the Apocalypse, the stream of water proceeds from the throne of God and of the Lamb. John has completed Ezek. xlvii. 1 from ch. xliii. 7. The reason why the streams of salvation now proceed from the sanctuary, is that the Lord has entered into it with His glory. From the temple, now lying in ruins, they could not issue, because the

temple was not yet truly the place of God's throne. This the sanctuary, that is, the Church, first became through Him in whom dwells the fulness of the Godhead bodily. Henceforth it is called 'Jehovah there,' ch. xlviii. 35. As the announcement of the indwelling of the glory of the Lord in ch. xliii. found its fulfilment in Christ, so John points to this when he speaks of the throne of God *and of the Lamb*." In his commentary he says: "The relations of the New Testament to our section (ch. xlvii. 1-12) are very rich and manifold. In reference to it the Lord, in Matt. iv. 18, 19, speaks to Peter and Andrew. On it rests the miraculous draught of fishes by Peter at the beginning of the ministry of Jesus (Luke v.), and likewise the draught after the resurrection (John xxi.). Jesus with evident design embodies, at the commencement and the close, the contents of our prophecy in a symbolic act. Not less allusive to our prophecy is the parable of the net which gathered of every kind (Matt. xiii. 47). Finally, in Rev. xxii. 1, 2, the last and most glorious fulfilment is announced."

8. "Other prophets, too, have the symbol of a temple fountain (comp. Joel iv. [iii.] 18, and Zech. xiv. 8), but nowhere is it seen so beautifully carried out as here" (UMBREIT). The fundamental passage, or at least the older passage, is Joel's. It is not necessary, however, to consider Ezekiel as borrowing from Joel; the thought is applied as originally in him as in Joel or Zechariah; the only thing common to the three is the water. But unmistakably there is a connection between the three prophetic passages. That which the healing of the Dead Sea, this removal of a spectacle of judgment as old as the days of Abraham, signifies in Ezekiel as to the fulfilment of Israel, is in Joel, likewise as to Israel, expressed in the watering of the valley of Shittim, which symbolizes as fulfilled the wilderness-journey of Israel, their period of probation generally. With the east sea Zechariah takes up Ezekiel's thought of judgment of the Dead Sea, but with the west sea he subjoins thereto reference to the salvation coming from the Jews unto the Gentiles. The Israel completed in the Messiah, in Christ, the temple, draws water with joy from the wells of salvation (Isa. xii. 3). When Jehovah counts and writes up His people among the nations (Ps. lxxxvii.), all His springs are in Zion. "Ho, every one that thirsteth, come ye to the waters," it is said in Isa. lv., for there is a river whose streams make glad the city of God, the dwelling-place of the Most High (Ps. xlv.). whereas judgment passes over the world in the morning of the day of the Lord. Peace to him that is far off, and to him that is near, saith the Lord; I healed it, Isa. lvii. 19.

9. Before we take up for comparison the representation given in the Revelation of John, let us first consider the order in our prophet. That which was prophesied to Israel specially in ch. xxxvii. 26 is carried into effect in ch. xl.-xlviii., in which the Messianic salvation as to land and city is symbolically set forth in the temple, its service, and the waters. These chapters are eschatological in the sense that Christ and the Christian Church are the end, the fulfilment of Israel. Ch. xxxviii. and xxxix., again, contain eschatology in another sense, that is, the Christian sense; see p. 374 sq. These chapters are a specifically apocalyptic enclave in Ezekiel, whose

close (ch. xxxix. 21 sq.) then points back to ch. xxxvii., by way of preparation for the following chapters, and to form connection with them. Thus Gog and Magog stretch beyond ch. xl.-xlviii. Since, then, the *schema* of the fulfilment of Israel, as sanctification to be God's people in the spirit that is to be poured forth—this fulfilment set down just as it took place through the Messiah, by means of the Christian Church—is summarily expressed in ch. xxxvii. 26 sq. and xxxix. 29, the last conflict of this fulfilled Israel, that is, of the Christian Church, is foreseen in the apocalyptic chapters xxxviii. and xxxix., so that the world-progress of the gospel, and the development of the nationalities for and against Christ and His community, will lie between ch. xxxvii. 26 sq., or, we may say, between ch. xxxix. 21 sq., and ch. xxxviii.-xxxix. 1-20. After the legal *γρᾶμμα*, with which, although according to the freedom of the spirit of fulfilment, the completion of the Old Testament Church is described in ch. xl. sq., there comes, as early as ch. xlv., but much more in ch. xlvii. 13 sq., the historical *γρᾶμμα* of the taking possession of and dividing the Promised Land. As, in order to understand the temple, we must go back to its idea, especially after the entrance of the glory of the Lord (ch. xliii.), and as in connection therewith (ch. xlv.) the service of the community of this sanctuary is understood of the worship of the Father through the Son in the Holy Ghost, so in like manner the only significance which the undeniably symbolical temple-water assigns to the land and the twelve tribes, and to the city with its gates, is that which the people of Israel has, through the Christian Church, obtained for the earth, "the *territorium* of the kingdom of God" (KEIL); for, in the Church of Christ, Israel has become complete as to the members, just as in Christ, the Messiah of Israel, as to the head. The Chiliastic interpretation of our chapters, even if correct in assuming that the letter of Ezekiel's prophecy—which, however, is symbolical—relates to Israel and Canaan, that is, that what is meant is an earthly, historical fulfilment, must still be regarded as advocating a restoration to the pristine condition, irrespective of the fulfilment of the Old Covenant in the New.

10. It harmonizes with the chronological order given in Ezekiel that John's Apocalypse takes up in ch. xx. 8 sq. the prophecy of Ezekiel through Gog and Magog (ch. xxxviii.), that is, in its specifically apocalyptic passage (p. 373), and this after previously introducing in Rev. xix. 17 sq. the final conflict against Christ of anti-Christianism and pseudo-Christianity, and the judgment and overthrow of the latter as the beginning of the end; we have seen (p. 377) why the colouring of the description in the Apocalypse is borrowed from Ezek. xxxix. 17 sq. That this and the other final conflict (Gog's) both belong to the history of the Christian Church of Israel, is perhaps indicated by the mention of the *χαρῶμα του θύπου*, both as to those who have it (Rev. xix. 20) and those who have it not (Rev. xx. 4), which reads as parallel to ch. xlv. 15, although the Old Testament framework of the description of the sons of Zadok has something essentially different of its own (not yet overthrow, but degradation is inflicted upon those who stumbled, in contrast to the sons of Zadok). But if Ezekiel in ch. xl.-xlviii. beholds Israel perfected on earth

in the temple and its service, and placed in its twelve tribes within the bounds of Canaan, and if this symbolical representation is a prophecy of Christ and the Christian Church, the kingdom of God in this guise on earth, then the Apocalypse of John interprets the certainly apocalyptic hint that these closing chapters of our prophet come after the attack, etc. of Gog, and, beginning by making Rev. xx. 11 sq. the end of the world, the last resurrection and the final judgment precede Gog's attack; hence it interprets our ch. xl.-xlviii. as referring to the perfection of the Christian Church, the kingdom of glory (Rev. xxi. 1-xxii. 4); and here, corresponding to Ezekiel's earthly description (Canaan), the Apocalypse describes a new earth, and also retains throughout the Old Testament colouring of our prophet. The justification of interpreting John's Apocalypse with this application is to be found in the principle that the perfection of the Christian kingdom of God at the end of the world is just the full final perfection of Israel in Christ, just as Israel after the Spirit and the Church of Christ are only one continuous thing. That which the general judgment in John carries out in its reference is indicated by the giving over to salt in Ezek. xlvii. 11, with respect to the completion of Israel; and as the (Dead) Sea, in ver. 8 there, is healed to life, so in Rev. xx. 13 the sea gives up its dead, and there is no more sea (ch. xxi. 1), and there shall be no more death (ch. xxi. 4). That Keil says too much when he says: "The prophetic picture in Ezek. xl.-xlviii. gives a clear idea of the kingdom of God erected by Christ in its full configuration," is already evident from his own limitation of this assertion, for he supposes merely a "partial Old Testament outline to this New Testament image of the heavenly Jerusalem, Rev. xxi. and xxii." But still more markedly does the comparison of the Apocalypse present essential differences. While Ezekiel's temple is situated in Canaan, as repeatedly stated in ch. xlv. and xlviii., the New Jerusalem (Rev. xxi. 2, 10) comes down out of heaven from God. The distinction is not this, that in Ezekiel city and temple are separated, but that the New Jerusalem of the Apocalypse has no temple whatever, God and the Lamb are its temple (ch. xxi. 22); and this furnishes the most express confirmation of the explanation given of Ezekiel's temple, as referring to the dwelling of God in Christ. While in Ezekiel the entire circuit of the temple is most holy (ch. xliii. 12, xlv. 8), in John this now holds of the city. The glory of God entering into and filling the temple in Ezekiel (ch. xliii., xlv.) lightens the city, etc., in Rev. xxi. 23; its gates, too, are not shut; compare, on the contrary, Ezek. xlv. 2, xvi. 1 sq. So also it can be said that the holy city of the Apocalypse is called the "bride" (ch. xxi. 2, 9) of the Lamb, just as He is alike her Temple and her Bridegroom. The closing representation of John's Revelation is occupied with this city of twelve gates, and is accordingly borrowed from the close of Ezekiel, from the city "Jehovah Shammah" (ch. xlviii. 35). Apart from particulars, the ample magnificence of precious stones and gold, etc. in Rev. xxi. 18 sq. forms a noteworthy contrast to the meagre simplicity of Ezekiel's temple (p. 445). Moreover, the cube form (Rev. xxi. 16), like the most holy place, comes very specially into consideration for the New Jerusalem. But in respect of the river

of the water of life (Rev. xxii. 1 sq.), it has to be noticed that in the Apocalypse it flows in the midst of the street of the city, and that the leaves of the tree of life on either side are designated as *his garments for them*, a still clearer reference to Ezekiel (ch. xlvii.), and, in accordance with the original promise that in Abraham's seed all the nations of the earth should be blessed, removing for the Gentile world (as already in Rev. xxi. 24) the apparent limitation to Israel of Ezekiel's prophetic description; as Neumann expresses it: "The transformation of Israel to a blessed eternity is the consecration of the nations, Isa. lx. 3 sq. Hengst., who in the 2d edition of his *Christology* makes the symbolical view of our closing chapters be confirmed beyond question by the Apocalypse, just as he attributes "to the entire description of the new temple, in its main points, a Messianic character" ("and of such a kind that under the New Testament the fulfilment is always going on, while the completion belongs to the future"), in his commentary on Ezekiel cannot keep the Apocalypse and the prophet far enough apart, simply, indeed, on the ground that "in Ezekiel everything is mundane, there everything is supramundane;" neither of which is the case, not even in the form of expression, and also not so in the sense expressed. At all events, Hengstenberg finally concedes in his commentary that "the fact cannot be mistaken, that in a certain (?) sense the entire description of the new temple bears a Messianic character," etc.

11. The Mosaic law may, in respect to worship, be said to culminate in the temple, just as its goal and that of the temple is the Anointed One, as the fulfilling of the law in general; and so the spirit of the law, as well as the Spirit of Christ, may be considered as the water flowing from the temple. Both met together at the first Pentecost of the Christian Church, and moreover, those of Israel on whom the Spirit was poured forth were assembled in the temple; and the preaching of Peter was like a first bursting forth of these waters from the temple.

12. "The Dead Sea has its place in worship also. The Talmud *Menachoth* prescribes that the salt used in sacrifice should be salt of Sodom. Every sacrifice receives in the salt the death-consecration, and consequently it is just this use which explains why the waters of life flow into the sea of death. As all the health and blessedness of a glorified future well forth in the former, so in the latter surges the torment of the curse, all the woe of the divine judgments which culminate in death" (NEUM.).

13. The fishers in the vision (ch. xlvii. 1-12) are not mere figures in the landscape, however true it is not for the East alone that fishing is part of the picturesque in a well-watered region. For what Ezekiel treats of is not so much the abundance of water as the abundance of life, of living fishes. And so, too, Neumann has no right to bring in the fishes as palatable food (Num. xi. 5; Neh. xiii. 16), as the third kind of Sabbath food among the Jews, in order to get "an inviting attraction," which is altogether foreign to our vision. True it is, however, and needing no reference to the fishponds beside the temples of Paphos and Hierapolis, and the fish idols Derceto, Oannes, and Dagon, that "in the multitude of fish is mirrored the most exuberant (!) and richest fulness of life." Neumann observes, moreover,

"the lively movement in the element of all purity, in order to contemplate in this figure the most blessed existence of the sinless." In the Talmud the Messiah, too, is called "fish," and according to Abarbanel the constellation Pisces announces His birth. The swarming life of the fishes in ver. 9 sq. is dramatized by means of the fishes. Neumann says on this occasion: "To man was given the dominion also over the fish of the sea, Gen. i. 28; Ps. viii. 9 [8]. He has now grasped the sceptre. Comp. Isa. xix. 5, 8. The greatness of the affliction there testifies to the greatness of the blessing here. In Jer. xvi. 16 the fishers are the executors of the judgment; in Ezek. xxvi. 3 they are sureties for the fulfilled judgment. Yet where a Dead Sea became alive, there the fishers in their ceaseless movement, in the ardour of their activity, testify that here the curse is changed into a blessing."

14. The palms of Engedi continued to be known to a late period, and although the vineyards of Cant. i. 14 have disappeared, still there was here a place of life not far from the seat of death. May not (asks Neumann) the other fountain (Eneg-lainu) have been in equally beautiful natural scenery? like two oases on the border of the Dead Sea? "And the names fountain for oxen and fountain for goats surely indicate pasture grounds. Thus the fountains would encompass like a silver frame the steppe that was to be transformed, and from their brilliancy the figure itself would become light."

15. It is only in accordance with the specifically Israelitish tenor of Ezekiel's prophecy, particularly in this closing section, that in ch. xlvii. 22 the reference to the Gentiles keeps itself within Israel; enough has been said in the earlier chapters for supplementing and explaining. Hofmann compares Isa. xiv. 1 sq.; on which Delitzsch observes that "the letter of the promise at all events is not in a New Testament form, because the community (*ecclesia*) has no other mode of manifestation for Old Testament days and Old Testament perception than the national form. This national form of the community is broken up in the New Testament, and will never be restored."

16. "When the new earth is designated as Canaan, and the new humanity as the nation of Israel with its twelve tribes, this is because that has appeared in the new humanity and the new earth which was aimed at, begun, and pre-figured in Israel and Canaan. In proportion, however, as the kingdom of God extends itself on earth, and the salvation of Christ finds faith in men, the people of God become oecumenical, gain over the earth, and obtain the mastery of the world; until God gifts it to them as a new world. The Revelation of John omits all features which refer back to the previous development, because it has to do with the absolute consummation. God will one day make the new altar; life will give health to the sea of nations; at last we have the consummation before our eyes. Our temple-vision may be compared to paintings" (Kaulbach's frescoes), "which attempt to represent historical developments upon one sheet, and must be interpreted and understood like these" (KLEFF.).

17. The city Jehovah Shammah forms the antithesis not to Babylon alone, but also to the city of Gog (ch. xxxix. 16). Perhaps, too, the permanent grave of Gog (ch. xxxix. 11 sq.) and the healed Dead Sea stand to each other in significant contrast.

18. Hofmann thinks "the hope which was ever and anon whispered to the national community of God under all circumstances is not lost either to the community of God which then existed in the form of a nation, or to the nation which was called as such to be the community of God; and the fulfilment will correspond in both respects to the prophecy."

HOMELETIC HINTS

On Ch. xlvii.

Ver. 1 sq. "Before his view stands a paradise of the nation returned to God, from whom the fountain of life flows forth in richest effusion, filling the land and all waters with healing virtues, — behold in this the word of God in its vigour of heavenly life, destroying disease and death!" (UMBREIT).—"From the restored temple issues finally salvation for the whole world" (HENGST.).—"For this is the most intrinsic characteristic of these waters, that they spread through the world the consecration of the most holy place" (NEUM.).—"The waters of life in their significance, whence they come, and whither they flow. — "Water, which makes the unfruitful land fruitful, and affords refreshing drink to the thirsty, is in Scripture a figure of the blessing and salvation which already in paradise are represented as a watering of the ground (Gen. xiii. 10). Comp. in Isa. xlii. 3 the wells of salvation, and in Isa. xlv. 3 the Spirit as the blessing, for the root of disease is sin" (HENGST.).—"In the Church of the New Covenant there is a river of living water, the rich gifts of the Holy Ghost, which flow out into it. Only we must come and taste this water, that we may be made whole, John vii. 37 sq." (TÜB. BIB.).—"The watering of Canaan implies a great spiritual fruitfulness" (LAMPE).—"The gospel is no invention of man, but an outflow from God in Christ" (STARCK).—"The Eastern and the Western Church. — "The water is the fatherly kindness and compassion of God, out of whose treasury innumerable benefits flow to us. The water turns at once to the altar of Christ, because we behold in Christ the love of God, and from Him flow upon mankind the spiritual streams of blessing which are to quicken and give health to the world, John xiii. 10, iv. 10" (HEIM-HOFF.).—"By this water is signified the preaching of the gospel, which offers to us grace and the forgiveness of sins in Christ. Water cleanses, so do God's word and grace (John xiii.), of which baptism is the symbol. Also the course of the gospel, as the course of these waters, no one can stop" (LAVATER).—"It is the water of life, which Oriental mysticism in vain seeks for in other places" (UMBREIT).—Ver. 2. "The kingdom of God cometh not with outward show (Luke xvii. 20); at first it has even an insignificant appearance, but soon it grows and increases mightily (Matt. xiii. 31, 32)" (W.).—"That the waters at first flow out so gently is meant to intimate how entirely different is the process in the kingdom of grace from that in the course of worldly things. For whatever glorious or great thing takes place in the kingdoms of the world creates great wonder and surprise in its very beginning; but the kingdom of God cometh not so (Luke xvii. 20). In the kingdom of God, things proceed from little to great; in the kingdoms of the world, often from great to

little; Satan, as Luther says, begins his things with lofty impetuosity, but finally they end in nothing, and everything comes to disgrace" (HAFENREFFER).—"At first it appeared an insignificant work, with a few disciples in Judea; then it was preached in Samaria, and soon after in the whole world" (LAVATER).—Ver. 3 sq. "Faith has always to do with the water here, namely, because it is constantly occupied with consideration of the word of God" (STARCK).—"No one has learned so much, that there is not more to learn still. Christianity is prefigured in the water through which Ezekiel was brought. Experience teaches that the longer Christians exercise themselves in godliness, the less value they set on themselves; they confess finally that they cannot reach the bottom; they can depend upon nothing that is theirs, but must submit themselves simply and solely to the grace and mercy of God" (SORIVER).—To him that hath shall be given, that he may have abundance.—"The mysteries of the gospel are like a deep river, which finally becomes so deep that one cannot sound it, Eph. iii. 18" (TÜB. BIB.).—"When reason cannot fathom the divine mysteries because of their depth, the faith which trusts to the truth and wisdom of God, as it were, swims across, Luke i. 34 sq." (STARCK).—"We find here a twofold figure; the one is the four measurements of a thousand cubits each, the other is the four depths of the waters. The one refers to the exceeding great extension of the kingdom of Christ toward all the four quarters of the globe; the other to the different degrees in the measure of the Spirit to which the nations called to the kingdom of Christ shall gradually attain," etc. (MEYER).—"The four world-kingsdoms in Daniel are like a shadow of the four great epochs in space and time, through which the waters of life diffuse their fullness over the world, gradually transforming it until its peace shall become as a river, and its righteousness as the waves of the sea (Isa. xlviii. 18); until the earth shall be full of the knowledge of Jehovah as the waters cover the sea," Isa. xi. 9 (NEUM.).—"So the books, too, of the Holy Scriptures are, as to their contents, like these waters, of dissimilar depth. Some come only to the ankles, others to the knees, or even to the loins, and some are altogether unfathomable, like these last nine chapters of our prophet" (PFEIFFER).—"At first the word of God seems to us like water which reaches only to the ankles; one thinks it is not so deep, one will easily wade through. But when a man reflects diligently with heartfelt prayer, then his understanding is more and more opened in the divine illumination; then it already reaches his knees—he acquires a far higher esteem for it (Ps. cxix. 129). When he advances farther, he gets always deeper into the hidden wisdom, and Holy Writ is to him a water which comes to his loins; he is so captivated therewith, that he finds in it his highest satisfaction, and forgets over it everything else in the world. Finally, it becomes a water over which he must swim; he cannot fathom the mysteries" (GLASSIUS).—"The river of life, which is at first small, always grows in volume, because the grace and knowledge of Christ should always increase in us; and the divine love and mercy should appear to us always greater, more glorious, and more worthy of admiration, the more attentively we consider them.

For who can comprehend their height and depth? Who is so void of understanding as not to be astonished, when he considers that the God of immortality interests Himself in poor mortal man, yea, in the sinner, who so often rises up against Him and breaks His word, imparts to him heavenly treasures, makes him immortal and a partaker of the divine nature? Of this spiritual blessing more and more is always imparted to believers. Here we have sprinkling, cleansing, the taking away of the heart of stone, and the impartation of the new heart, and the anointing with the Holy Ghost. In such measure does the water of life increase" (HEIM-HOFF.).—"Friends of missions behold here a glorious emblem of missions, particularly of the most blessed missionary activity proceeding from Israel" (RICHTER).—Ver. 6. "In this life we see darkly and through means of the word, hereafter face to face, 1 Cor. xiii. 12" (STARCK).—Ver. 7. The gospel makes fruitful trees on all sides.—"How wholesome, how fruitful is the living water of the gospel, and of the gifts of the Spirit which it gives us! They restore health, they bring forth fruits of blessedness which endure unto eternity, John iv. 14" (TÜB. BIB.).—"Blessed is the man that trusteth in the Lord (Jer. xvii. 7 sq.).—"Believers are trees planted by the rivers of water (Ps. i.); they flourish to the glory of God (Isa. lxi.), and produce rich and ripe fruit (Ps. xcii. 13 sq.)." (STARCK).—Ver. 8. First *urbi*, and then *orbi*, holds good of the Messiah.—Salvation is of the Jews, but it is a salvation for the world.—"Covered with loose pebbles and wild rifted rocks, furrowed by dry torrent-beds, enclosed and obscured at the sides by lofty chains of mountains, the Arabah exhibits only here and there traces of fertility in the growth of herbs and plants, where fountains and streams flow down from the mountains; it is the evening gloom of the wilderness-night, the land in which is the darkness of evening (Isa. xxiv. 11; Jer. ii. 6). The steppe a world in the bonds of death, where the mystery moulders below in silence, and shoots up in roses of the grave" (NEUM.).—God's sanctuary a well-spring of life for the Dead Sea of the world (Ps. lxxxvii. 7).—The Dead Sea in the darkness of nature, in the light of the promise.—God's thoughts of peace over the abysses of the world's wretchedness.—Judgment and grace.—The world is a desert and a Dead Sea.—"Oh the greatness of the grace of God, which desires not the death of the sinner, but his healing!" (STARCK).—By conversion we lose our former salt.—"In other cases a clear and wholesome stream, which flows into a muddy and putrid lake like this, becomes corrupt; it is otherwise with the gospel, which brings recovery and health to the earthly-minded heart" (STARCK).—"The gospel is a word of life to them who believe in it (John vi. 68) and its spiritual rivers are living waters to them who drink thereof (John iv. 10)" (TÜB. BIB.).—"It is a power of God, but man will not let the power work, Heb. iv. 2" (STARCK).—Ver. 9. "The sea, the restlessly swelling depth, an emblem of disquiet (Isa. lvii. 20), unfruitful (Isa. xxiii. 3), boiling up with violent impetuosity (Job vii. 12; Ps. xlv. 4 [3]), even in its most glorious aspect only darkling night, like phosphorescent gleams around a corrupt tree, awakening a painful desire and longing for launching forth on distant voyages (Deut.

xxx. 13), and down even to the shady abyss (Lam. ii. 13), unfathomable and dark, the most natural expression of the dark and destructive power of death (Jer. li. 42; Mic. vii. 19), its harshness increased by the flood supersaturated with salt," etc. (NEUM.).—"In the Dead Sea of the world there arises just such a gladsome swarm of those who have become partakers of life from God, as formerly of ordinary fishes in the natural sea at the creation. The salvation is for all, without distinction of nation, rank, or age" (HENGST.).—"From death into life, from the service of sin into the glorious liberty of the children of God, come rich and poor, young and old, bond and free, Jews and Greeks, who receive into them the law of the spirit of life. For whosoever calls upon the name of the Lord shall be saved" (HEIM-HOFF.).—"The fishes in the water and the drops in a river are innumerable; so also the multitude of believers shall be amazing, Isa. lx. 7" (STARKE.).—"The two rivers are the two Testaments, the two sacraments" (STARCK.).—Ver. 10. "The ministers of the Church are compared to fishers, because of the contempt with which they are regarded by the rich and powerful of this world; because of their labour by day and by night, in heat and in cold; because of the fruitlessness of their labour at times, when they say with Peter, We have caught nothing; because, too, of the dangers they incur in stormy weather; because of their confidence, which, as in the case of the husbandman, must rest on God; because of the various kinds of implements which they use, nets, hooks, etc., preaching, inviting, admonishing, etc. And they rescue souls from the abyss" (STARCK.).—Nets and fishers everywhere, this is the appearance which the world in Christ presents.—"The world is the sea, the fishes are the men; so long as the fishes swim freely hither and thither at their own will, they profit no one, but when caught they are profitable. In the same way, so long as men walk according to their own lusts and pleasures, they are of no real use either to God or their neighbour; but when they are caught or converted by the gospel net, then they are profitable to God and their neighbour, Philem. 11" (STARKE.).—Ver. 11. "In the Dead Sea of the world the marshes and swamps are originally of the same nature as the main sea; the only difference is, that they shut themselves off from the healing waters, which flow from the sanctuary. Comp. the saying: Ye would not, and the drawing of the Father (John vi. 44), which comes to meet the longing of the soul. It is, however, sufficient punishment for the world that lieth in wickedness that it continues as it is" (HENGST.).—"The mud-puddles probably indicate separatist, self-contained parties, which do not receive those streams of salvation, and consequently cannot be healed. To these belong Gog's adherents, ch. xxxviii" (RICHTER.).—"Such, too, are those who entrench themselves against the truth and craftily wrest the Scriptures throughout; people of this kind are not easily brought to the knowledge of the truth" (BERL. BIB.).—"Over the figures of light there comes once more a dark shadow. Yea, nothing can rescue from death that which is his own (Isa. xxvi. 14). All transformation is only the fruit of a ripening, during which there is constant need of being put in mind of the day of wrath, which comes on the earth, as here on

Israel" (NEUM.).—He who will not have Christ wills to have eternal death.—No salvation out of Christ.—"The eyes of God regard him who opposes Christ as a morass, because he prefers the wilderness of sin to eternal salvation, John iii. 19" (STARCK.).—"He who, in case of conversion, still seeks to retain bypaths and bosom sins, is not upright before God. Divided allegiance is of no avail here, Matt. vi. 24" (STARKE.).—"The ungodly, who despise God's word, or do not persevere in the path of life, remain dry and unfruitful. Blessed, on the contrary, is the godly man who meditates on the law of the Lord day and night (Ps. i.). He is always flourishing, always alike; he walks in the ways of the Lord, and edifies and elevates others" (HEIM-HOFF.).—Ver. 12. The blessed growth close by the river of life.—Evergreen leaves, yet not leaves merely, but also fruit! Thus it is with life from God's sanctuary.—Hypocrisy and true piety.—"The never-fading of the leaves implies the perseverance of believers in temptations, in persecutions, in death" (STARCK.).—"The works of believers, which in other respects are done even by unbelievers, are fragrant of faith and love, and are therefore fitted for converting the heathen" (BERL. BIB.).—"Would that all men knew how well it is with him who is included in the number of Christians, of true members of Jesus! Then one always goes onward (and never backward) in his happiness; he is in the path of life, and always receives grace for grace" (ROTHE.).—Healing and sanctification.—"A pleasant figure of the blessing imparted to mankind from the dwelling among us of the God-man. His word flows forth from Him, swelling through all lands with ever-increasing power, and always more and more disclosing its fulness. He who holds to it and is rooted in it brings forth fruit continually, and it has power to quicken even what has long been lifeless, and to turn the curse into a blessing. In Christ we have this as a matter of daily experience; Ezekiel in vision saw it in the future; his prophecies have respect to us" (DIEDRICH.).—Ver. 13 sq. "In the community of God every one has his place and his share according to his gifts, 1 Cor. xii. 28" (TUB. BIB.).—"Who can define the boundaries of the Church, especially in the last days? But as here the boundaries of Canaan are defined, so the boundaries of the Church are faith and life in the Scriptures of the apostles and prophets, which accordingly no one is to overpass, Gal. vi. 16" (STARKE.).—The Church of God has her boundaries within and without. The inheritance of the saints in light (1 John iii. 1 sq.).—"God gives to His children very differently; from him to whom a double portion has been given, a corresponding return is required" (STARCK.).—"In the New Covenant the same grace is offered to all men. God is not a respecter of persons. It is one and the same Christ, one Spirit for all, Gal. iii. 28" (STARCK.).—Ver. 22 sq. "Oh what comfort it is that the Gentiles are no longer to be strangers and foreigners from the promise, but citizens, and of the household of God! Eph. ii. 19" (STARKE.).—"It is not birth, but the new birth, that makes men children of God" (STARCK.).—"Here, under earthly figures, the Jerusalem that is above, with her children, is typified, and the calling of the Gentiles from east and west and the utmost bounds of the earth is described; for many shall come from the east and from the west, and

sit down to eat with Abraham, Isaac, and Jacob in the kingdom of God, Ps. xlvii. 10 [9]" (HEIM-HOFF.).—"God here opens to all the holy gates of His Church, and prescribes to the Church herself the commandment of meekness, love, and brotherly kindness" (HAFENREFFER).—"Those who were formerly strangers shall then be heirs of the whole world. In Christ, in faith, in the New Covenant, the alien disappears. Those who were aliens from the commonwealth of Israel, and far off, and they who are nigh, are made one; the two are made one new man, Eph. ii. 12. For he who is in Christ is through faith Abraham's seed, and an heir and possessor of his promise, Gal. iii. 28, 29. The incorporation of believers into Christ makes a complete unity, and a new spiritual body, consisting of all true members without distinction, for in the new creation all members prosper alike before God, etc." (BERL. BIB.).—Right and title in the faith.

On Ch. xlviii.

Ver. 1 sq. "As the tribe of Dan stands at the beginning, so in the kingdom of God the last are first, Matt. xix. 30" (STARCK).—Believers are all Israel, and are so in truth, because according to the Spirit of sanctification.—Ver. 8 sq. "Thy heart is in thy midst; take heed to whom it belongs: is it a temple of God in which His Spirit dwells, 1 Cor. iii. 16 or is it a habitation of unclean spirits, Luke xi. 26?" (STARCK).—God has an eternal right to the centre of man; hence He says to man: Give Me thine heart; God is the centre of the spirit world, and in Him everything lives and moves.—"We ourselves ought to be God's oblation" (STARCK).—Ver. 11 sq. "Teachers, above all men, ought to keep God's commands and do that which they teach others. They ought to attach themselves chiefly to the sanctuary of the Lord, around which they dwell" (STARCK).—God is near to them who show themselves to be His priests and ministers in this world.—"To err with the erring excuses no one; the way is broad, not for us to walk on it, but to call attention to the narrow path of life" (STARCK).—Ver. 14. "Simon Magus wanted to buy the power of imparting the Spirit; but that is not permitted, because it comes solely from the Lord's portion, which may not be bought or sold" (HEIM-HOFF.).—"In the administration of church-estates nothing ought to be applied to one's own use" (STARCK).—Ver. 15 sq. Wherever believers dwell, their city is always one and the same.—"The city pertains to the holy, as respects the eternal destination of its inhabitants, for the members of the Church are called with a holy calling; it is in very truth the fellowship of the saints, of the truly anointed, for Christ, the glorious Head, is its Temple and Sanctuary. But in the actual state in which the Church appears in this world, the righteous and the hypocrites are intermixed, and there are many nominal Christians who count as dead, that is, in the death-list of the Church, in which list, indeed, those who have died in the Lord are not inserted; but from the appearance which she presents here, the Church universal on earth must also be regarded as a profane Church" (after STARCK).—On all the four sides which bound the world, and always by thousands. Thus the Church has spread from the fulness of the Godhead. This her false friends

forget when they believe they must enrich her; but not less so her enemies and persecutors, when they imagine they needed only to rush upon her at full speed, thinking her small and contemptible, and that she and God and conscience, etc., are nothing but vain imaginations inherited from our ancestors.—Ver. 18 sq. "Behold here the great goodness of God, who thinks of even the labourers in the city and cares for them, Jas. v. 4" (STARCK).—But every Christian ought to be an upright labourer, as every stone, wherever it is placed, belongs to the building and contributes to its erection.—Ver. 21 sq. The prince protects the holy portion, the centre of the whole land, "on the east and on the west;" by which may be signified, that a state which has comprehended the nature and signification of the Church, both in her eastern and western course, shall stand alongside of her.—Ver. 23 sq. "Let every man be content with the portion of temporal goods which he possesses, for the Lord has apportioned it, Matt. xx. 14" (TÜB. BIB.).—Ver. 29. "Thou rejoicest when thou obtainest an earthly inheritance, which thou often canst possess only a very short time: strive rather for the heavenly inheritance, for the inheritance that fadeth not away, which is reserved in heaven for the children of God, 1 Pet. i. 4" (STARCK).—Ver. 30 sq. The goings-out of the city of God are toward the four quarters of the world; its power, like its mission, extends to all places; yea, our faith is the victory which overcometh the world.—The names of the gates are the names of the tribes; the names of the tribes are the names of the sons of Israel; thus the gates taken together are the whole of Israel—that is, however, Israel in spirit and in truth.—"In this holy city, which represents the Church of Christ, the Lord is always graciously present, who says: Where two or three, etc. (Matt. xviii. 20), and: I am with you always, etc. (Matt. xxviii. 20). Comp. also John xiv. 23. Happy are we when we receive such a name that it can be said of us, The Lord is there! When the Lord dwells in us, then our hope ascends to the New Jerusalem, which cometh down from heaven, etc., Rev. xxi." (HEIM-HOFF.).—"The dream of the patriarch Jacob has been fulfilled: God has a city upon earth, in which all nations are to share. The Word was made flesh, and dwelt among us, and we beheld His glory, etc. Bethel has by this obtained its fulfilment even to the name. Thus, then, God Himself has set the prophet free from Jerusalem, and the old temple, and the old ordinances, and shown him a higher form of the kingdom of God. Ezekiel proves that he was a true prophet of God by the fact that he withdrew his nation from the service of the flesh, and with plain words, and also in figures, prepared them for Christ," etc. (DIEDRICH).—"The name of the prophet denotes one in relation to whom God is strong, who speaks not from his own heart, but is impelled and guided by a supra-mundane power. We have the verification of this name in the prophecies before us. That holds good of them throughout which the Lord said to Peter: Flesh and blood hath not revealed it unto thee, but My Father which is in heaven. Not one of His words has fallen to the ground. The whole course of history has verified His saying in ch. xxxiii. 33: They shall know that a prophet hath been among them" (HENGST.).

THE BOOK
OF THE
PROPHET DANIEL

THEOLOGICALLY AND HOMILETICALLY EXPOUNDED

BY

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NEW YORK:
CHARLES SCRIBNER'S SONS,
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SCRIBNER, ARMSTRONG & CO.

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AUTHOR'S PREFACE.

In the following exposition of the Book of Daniel, the undersigned has occupied an exegetical and critical position, the peculiarity of which will probably not be overlooked, on a careful comparison with the views and methods of other recent expositors. While he has held fast to the authenticity of the book as a whole, although it was difficult for him to change his former opinion respecting the composition of the book, that it originated during the Maccabæan age, and to conform it to the results of the thorough investigations of M. v. Niebuhr, Pusey, Zündel, Kranichfeld, Volck, Füller, and others, which demonstrated its composition during the captivity, he is still obliged to retain his former doubts with respect to the greater portion of Chap. xi. (particularly vs. 5-89). The reasons which determine him to this conclusion, are certainly of an internal character only. They result in the conviction that a particularizing prophecy, embracing the history of centuries, as it is found in that section, forms so marked a contrast to everything in the line of specializing prediction that occurs elsewhere in the prophetic literature of the Old Testament, that only the theory of an interpolating revision of its prophetic contents, imposed on it during the period of the Seleucid persecutions, or soon afterward, seems to afford a really satisfactory explanation of its particulars. Granted, that in the face of the unanimous testimony of all the external witnesses to the integrity of the prophet's text, the subjective nature of a criticism, such as is involved in this conclusion, may be censured; granted, that it may be termed inconsequent, that the intimate unity of the well-planned, well-adapted, and well-arranged work is thus broken through at but a single point; yet the *analogia visionis prophetica*, which furnishes the motive for our decision, appears to us to be no less a certain, objectively admissible, and most weighty criterion in critical questions like the present, than is the *analogia fidei* in the domain of Scriptural dogmatics. Nor was the solution of the many difficulties that were encountered, as it resulted from the assumption of an *ex eventu* interpolation at a single point, permitted to restrain us from submitting the progressive results of our investigation to the careful inspection of Biblical scholars belonging to wider circles, so far as the plan and design of the theological and homiletical Bible-work permitted such a course. [The American reviser has taken the liberty of combating the author's view as to the interpolation of the passage in question.]

In the treatment of a prophetic book like the one before us, it is evident that the homiletic element must occupy a very subordinate place. Nor could it be a principal aim for an exegete to obtain dogmatic results and modes of presenting them, from such a prophet as Daniel. For this reason we have preferred to follow the example of one of our esteemed co-laborers (Dr. Bähr, in his exposition of the Books of Kings), and accordingly we have given the title of "*Ethico-fundamental principles related to the history of salvation*" to the section ordinarily devoted to that object, and in the same connection we have noticed the apologetic questions that presented themselves, and also have indicated what was suitable for practical and homiletical treatment, in addition to the features designated by that heading.

We have devoted an especially careful attention, as in the case of our former exposition of the Song of Solomon, to the *history and literature of the exposition* of this prophet, both as a whole and with reference to its principal parts severally. Especially has the history of the exposition of the difficult and important vision of the 70 weeks of years, (chap. ix., 24-27,) been sketched by us as thoroughly as was possible, more thoroughly, we believe, than in any of the recent and latest commentaries on Daniel.

AUTHOR'S PREFACE.

Of the most recent exegetical and critical literature on this prophet, it was unfortunately impossible to notice two works that appeared while this book was in press: the commentary of Keil (in Keil and Delitzsch's *Bible-work* on the O. T.), and the monograph by P. Caspari, *Zur Einführung in das Buch Daniel* (Leipsic, Dörffling und Franke).

? May our attempt to add a further new and independent contribution to the exegetical literature on the most mysterious and difficult of all the prophets, which has recently been enriched by somewhat numerous, and in some respects not unimportant treatises, find that tolerant reception, at least on the part of Bible students who share our views in substance, which it may appropriately claim, in view of the unusual difficulty attending the execution of its object.

DR. ZÖCKLER.

Greifswald, April, 1868.

THE PROPHET DANIEL.

INTRODUCTION.

§ 1. THE BOOK OF DANIEL, CONSIDERED AS A PROTOTYPE OF THE CANONICAL APOCALYPSE.

THE peculiarities of the book of Daniel, which explain, on the one hand, its position in the Jewish canon among the historical Hagiographa, and, on the other, its being classed in the Septuagint, Vulgate, and Luther, with the writings of the greater prophets, Isaiah, Jeremiah, and Ezekiel, are both internal and external. They arise chiefly from the circumstance that the writer lived and wrought in *Babylonia*, not as a member of the community of exiled Jews, but as a naturalized Babylonian at the court of Nebuchadnezzar and his successors—not, like Ezekiel, discharging priestly functions among his people, but performing duty as an officer of the state and chief of the Magi. He was thus possessed of honors and emoluments akin to those of Joseph, his patriarchal prototype, at the court of the Egyptian Pharaoh; but his removal, at a later date, from his prominent position, and his death, not long after the overthrow of the Chaldean dynasty by the Persians, prevented his exerting a decisive influence on the welfare of his people. *

The book of Daniel's prophecies owes its origin to a period of the deepest national misery of the people of God—a time of the profoundest degradation and confusion, which finds its only parallel in the condition of Israel, when, wholly separated from its native soil, it languished in Egypt, the ignominious “house of bondage” and oppressive “iron furnace” (Deut. v. 6; iv. 20; 1 Kings viii. 51; Jer. xi. 4); but this earlier period has its counterpart here, not only retrospectively as regards the severity of the judgment and humiliation, but also prospectively as respects the abundance of gracious visitation, and the wonderful displays of the Divine power, love, and faithfulness. Both the humiliation and the glory present in the humiliation are revealed in these prophecies. The *first* or historical division of the book records chiefly the miracles by which the grace of God was magnified in those who remained faithful during years of apostasy, suffering, and banishment. The comfortless condition and utter degeneracy of the nation are seen principally in the *second* part, the visions and prophetic pictures of which describe the present and immediate future as a period of severe oppression, universal apostasy, and unquestioned supremacy of the world-powers arrayed against God, at the close of which period the Messianic era of salvation is finally introduced. According to this division the whole consists of two books—one of *narratives* (chap. i.–vi.), and the other of *visions* (chap. vii.–xii.)—which are about equal in length. This circumstance forms a marked peculiarity of Daniel, as compared with the other prophetic books of the Old Testament, which sometimes interweave the historical element with the prophetic (*e.g.*, Amos, Isa., Jer., etc.), and at others, either reduce the former to narrow limits (*e.g.*, Joel, Micah, Zechariah, etc.), or bring it into such prominence as to exclude the office of the seer (Jonah). This balance between narrative and prophecy, which exists only in Daniel, has its explanation in the *

origin of the book in a strange land and in a time of exile—circumstances which forbade an arrangement in direct and perfect harmony with the form of prophetic literature in general. These circumstances also serve to account for peculiarities in the language of the book; for its composition, to the extent of about one-half in Hebrew, and the remainder (chap. ii. 4 b.-chap. vii.) in the Aramæan or Chaldee idiom, which gradually, and as a consequence of the Babylonian captivity and of the Persian supremacy, became the language of the Palestinian Jews, is due solely to its origin, not only in a time of exile, but among the scenes of the exile, and at the court of the barbarous conquerors. The historical book of Ezra, which appeared immediately at the close of the exile, is the only one of the Old-Testament Scriptures which shares this peculiarity of language, while the prophetic books (*e.g.*, Jeremiah, which originated at the time of the exile and when its author was in constant intercourse with the Babylonians), merely contain isolated Aramæan words or paragraphs (see especially Jer. x. 11).

The peculiar literary traits and theological contents of this book, especially in its second or prophetic part, likewise find their explanation in its origin among the scenes of the captivity. The prophecies of Daniel, conveyed generally in the form of dreams and visions, and nowhere enforced by inspired addresses or exhortations, and concerning themselves chiefly, if not exclusively, with the fate of the all-controlling world-power, on the one hand, and, on the other, with the final triumph of the Messianic kingdom of God, are thus distinguished from the earlier prophetic writings by peculiarities which mark the book as the pattern for the so-called *apocalyptic* prophecies. In ordinary prophecies the people of God had usually occupied the foreground of vision, while the world-powers by which they were threatened, were only noticed incidentally, and made the objects of "burdens" or threatening prophecies, as isolated representatives of the spirit that opposes God. Daniel, on the contrary, takes his position in the heart of that world-power, which had overthrown and subjugated all the nations of the East, and among them the chosen race. From this point of vision he foretells the rise of a new world-kingdom, which shall destroy the present empire, to be followed, in turn, by another and still greater power, and so on to the end, when an eternal kingdom of truth and righteousness shall be established on their ruins, by the direct interference of the God of heaven. The result of all earthly development, and the succession of judgments visited on the enemies of God's people, closing with the Messianic or general judgment, form the subject of this prophecy; and the grandeur of its field of vision, compassing all history and embracing the world, together with the visional clothing of its teaching and the profound symbolism of its eschatological descriptions, constitute the features which stamp it as an apocalypse, in distinction from all earlier prophecy. Within the Old Testament, this form of prophetic writing is approached by the closing chapters of Ezekiel (xl.-xlviii.), but it is directly represented only in the former half of Zechariah (chap. i.-viii.), where the model found in Daniel was probably copied. In the New Testament it is found, if we except certain brief sections in the Gospels and Pauline epistles (the eschatological discourse in Matt. xxiv., xxv., and parallel passages, and 2 Thess. ii.), only in the Revelation of St. John, which is a direct copy and continuation of the prophecies of Daniel.

These peculiarities, as numerous as they are apparent and significant, explain why the book of Daniel was separated [in the Hebrew Bible] from the other prophets and placed among the Hagiographa, when the Old-Testament canon was formed. Its internal features, consisting in an embrace of all history with an eschatological aim, joined to a visional and symbolical dress, which stamp it as the model of all Biblical (and extra-Biblical or apocryphal) apocalypses, would not of themselves have compelled such a separation; since many of the later prophetic writings display clear transitions in matter and form to the field of apocalypses, and permit the distinction between this ripest fruit of Scriptural prophetic development and prophecy in the narrower sense, to appear as the result of the gradual growth. The decisive reason for the disposition made of this book, must be found in its peculiar division into historical and prophetic parts, and in its composition in Hebrew and Aramaic. This appears with irrefragable certainty from its assignment to a place immediately before Ezra, the only other book in the canon which frames in Chaldee a section of considerable extent between the Hebrew portions of its text.

An additional circumstance, which may have contributed to placing the present book among the Hagiographa, was the [presumed] *revision* of its prophetic portion, apparently by a pious seer of Maccabæan times, who sought to establish as exact a relation as was possible between the prophecy and its historical fulfillment, as observed by him. This later revision, which affected especially the contents of chapters x.-xii., will be considered below, in connection with the question of genuineness and integrity.

of wh. there is no proof but the criticism.

NOTE 1.—With reference to the *circumstances of the times*—so deplorable in their condition and yet so full of displays of Divine grace and wonderful providences—to which the book of Daniel owes its origin, Hävernicks, in the introduction to his commentary (page 16 et seq.), is especially thorough and instructive. He justly disputes the opinion of Winer, de Wette, Leo (*Jüdische Geschichte*, p. 183), and others, according to which the situation of the captive Jews was not one of especial hardship. "The shame there inflicted on Israel was not exactly insignificant, when it could inspire pious and faithful men with a holy revenge, and lead them to invoke the Divine indignation on their tormentors! Remember the 137th Psalm and the audacious desecration of the Temple vessels by Belshazzar, as Dan. v. records, which lead to the conclusion that such conduct was of frequent occurrence. Even martyrs to the truth, cheerful and undismayed while testifying that Jehovah alone is God and none beside Him, are revealed in the history of Daniel and his friends (Dan. iii. and vi.); to which event the observation and experience of the wise preacher perhaps refer, when he remarks that 'there is a just man that perisheth in his righteousness' (Ecc. vii. 15).^{*} When we consider the internal state of the nation in this period, we find further abundant reason for complaint, because of Israel's sin and misery. Ezekiel addressed the people with earnest censure, because they listened to his words, but refused to obey them, when he condemned their ways (Eze. xxxiii. 30, sq.), in which they dishonored God among the heathen, and continued to murder, work abomination, and violate chastity, until men asked, 'Are these the people of the Lord, that are gone forth out of His land?' (xxxiii. 26; xxxvi. 20, 21; cf. chap. xxxiv.). Where, indeed, could greater opportunity be found for indulgence in heathen customs by the Israelites, who were at all times excessively addicted to idolatry, than in Babylon, which was notorious as the home of luxury and idolatry? Hence, we must deplore the profound sense of sin, and of being forsaken by God, which is so clearly revealed, not only in the destruction of the temple, and the expulsion of Israel from the holy land, but also in the lack of prophecy (cf. Sam. ii. 9; Ps. lxxiv. 9); and which finds its most striking expression in the prayer of Daniel, uttered before the Lord in the name of the people, toward the end of the captivity.† A different class, who preferred the condition of the exile to the hairy garment of the prophet and the rigorous service of Jehovah, would doubtless enjoy their situation. If there were no other proof of this, it would appear from the fact that many preferred to remain in Babylon at the close of the exile. But the fate of these apostate souls, who, by the Divine decree, were at this exact juncture separated and cast out as dregs from the healthy and pious portion of the nation, was none the less deplorable on that account." . . . Further, page 20: "But the wretched and outcast nation was, and still continued to be, the *people of His covenant*, and, therefore, despite their low estate, the elect and favorite nation of the Lord. They were not merely to continue until the days of their great destiny were fulfilled, but, for Jehovah's sake, they were to be glorified among the heathen. As, therefore, He had always afforded them miraculous aid in seasons of great tribulation, so extraordinary signs and events, that transcended the ordinary course of nature, now occurred and secured the good of Israel while they alarmed the Gentiles; but at the same time these pointed forward, without exception, to the future realization of the great plan of salvation, whose end is the redemption of sinful man . . . Prophecies and wonders were the gracious means with which Jehovah overwhelmed Israel and compelled it to abide by Him, but through which, also, the determined apostates who would not turn to God, were finally cut out, so that a purified people, which agreed in confessing Israel's God at least in outward form, could return to the land of its fathers," etc.—This view of the time of Daniel and its significance, which is held by orthodox exegetes, with few exceptions (see particularly Auberlen, *Der Prophet Daniel*, etc., 2d ed., p. 26 et seq.) is rejected

* [These arguments of Hävernicks, however, are not in point to show the general oppression of the Jews in the latter portion of the Babylonian exile. The treatment of the three Hebrew children, and at times of Daniel himself, are only occasional and exceptional instances of Oriental despotism, when aroused by opposition to an arbitrary and universal edict, as the immunity and even honors following evince. The book of Esther contains an apt commentary on these capricious vicissitudes. The reference to the passage in *Eccles.* is particularly inapposite, as that book belongs to the Solomonic age.]

† [On the contrary it appears that the chastisement of Israel by the captivity, became, as it was intended to be, an effectual cure of outward idolatry. The very sight of the abominations practised by their heathen captors, seems, as in the case of similar close contact with polytheism in Egypt, to have thoroughly disgusted and warned them from all such tendencies. The prayer of Daniel, alluded to by the author, is only a general confession of the *past* sins of the nation, for which the exile, now drawing near its close, is recognized as the just penalty. The passages in Ezekiel have a much earlier date.]

by rationalists, inasmuch, as has already been remarked, they do not admit that Israel's condition during the captivity was especially deplorable and fallen, nor acknowledge the historical character of the narratives respecting the wonderful displays of Divine power and grace, which are recorded in this book. And yet another collection of prophecies, whose origin in the time of the exile and at Babylon is considered by rationalistic critics to be an incontrovertible fact, substantiates the view in question concerning the conditions of the time which underlie our book, in all its bearings, and in many respects, even in its smallest details. The second part of the prophet Isaiah—whether with the modern critics, we consider it as the “Pseudo-Isaiah” or “the exilian Isaiah,” or admit its genuineness and therewith its thoroughly prophetic character—describes the condition of the exiled nation in Babylon, as well as the striking contrast between their religious and national ruin and wickedness, and the miracles by which the grace of God was magnified in them, in precisely the same colors as does the book of Daniel, and therefore serves to establish the authenticity of the contents of this book in an impressive manner. Isaiah's lamentations because of the turning of many to idolatry (chap. xlvi. 6, etc.; lvii. 5, etc.; lx. 3, etc.); because of unrighteousness, wanton revelry, and violence (chap. lvi. 11; lviii. 2, etc.; lix. 3, etc.); because of the discouragement and lack of faith among even the best of the exiles (chap. lx. 27; xlix. 24; li. 12, etc.; xlv. 9, etc.) and on account of the rebellious disposition and insolent stubbornness of the masses (lxviii. 4, 8, 10; lxiii. 17; lxiv. 7, etc.)—all these merely recapitulate in detail what is briefly comprehended in Daniel's priestly confession and penitential prayer in the affecting language of bitter lamentation.* Furthermore, the manner in which the deutero-Isaiah refers to the marvellous power and majesty of Jehovah, as revealed in wonderful signs of every sort (chap. xlv. 6; xlv. 11), in multitudes of prophecies and promises that have been realized (chap. xli. 21 et seq.; xliii. 9 et seq.; xlv. 7 et seq.; xlv. 19, 21; xlv. 10; xlix. 3 et seq.), and in the humiliation and destruction of heathen idols and their worshippers, touches closely upon the corresponding descriptions in both parts of Daniel, the historical as well as the prophetic and symbolical (see especially chap. ii. 47; iii. 28; iv. 31 et seq.; vi. 27 et seq.; vii. 18 et seq.; ix. 24 et seq.). The relations of God's people to their heathen oppressors and their gods, on the one hand, and to their covenant God, Jehovah, and His displays of grace and promises of deliverance, on the other, are described by both prophets with substantially the same result; and there remains only this difference, that the mode of statement employed by Isaiah, accords with the older usage of spoken and written prophetic language, while Daniel illustrates the fate of kingdoms in the present and future from a decidedly apocalyptic point of view. The following note treats specifically of this important difference between our prophet and his earlier predecessors.

NOTE 2.—The relation of Daniel, as the original representative of Scriptural apocalypse, to the earlier prophets, is considered in an especially instructive manner by Auberlen (*Der Prophet Daniel*, etc., p. 2 sq.): “The prophets generally occupy an intro-Israelitish standpoint, from whence they view the future of God's kingdom. The congregation of His people constantly occupies the foreground with them, and the world-powers enter their range of vision only as they interfere in the present or immediate future of God's people. . . . The contrary holds with Daniel. Himself separated from the holy land and nation, and living and discharging duty as a high official at the Babylonian and Persian courts, he presents the development of the world-power at the outset as the chief object of his prophecies, and the kingdom of God is relegated significantly to the background. If the other prophets glance occasionally from their post in Zion to the south, the north, or the east, as one or another world-kingdom is presented to their vision, Daniel, from the heart of the world-power, overlooks its entire development, and not until his glance has penetrated through all its changing forms does he rest in Zion, recognizing her affliction and punishment, but also her triumph and exaltation. The prophecies of Daniel no longer relate merely to single and contemporaneous world-kingdoms of greater or less importance; but rather the period of universal monarchies has begun, which rise in succession to universal conquest, and in whose deportment the worldly principle that opposes the reign of God is revealed in steadily-increasing power and hostility. Intimately connected with this is the further peculiarity of Daniel, that his prophecies contain a much greater wealth of historical and political detail than those of all other prophets. While prophecy generally, viewing the near and the distant in perspective, is accustomed to regard the entire future from an eschatological point of view as the coming of the kingdom of God, Daniel, on the contrary, sees spread before him substantially the future history of the world which must transpire before the advent of the kingdom. Hence results the special form of prophecy which is peculiar to him alone. If this were in any case a history of the future, it would be with ~~so~~ him.” The idea, that the notice in detail of the several

* [The passages of Isaiah here cited depict in part the idolatry of the heathen, with which the chosen nation are contrasted, and in part the degeneracy of the prophet's countrymen in his own day, for which the captivity was to be a punishment. Few, if any of them, necessarily imply anything more than that discouragement, which a long delay of the promised deliverance would naturally engender.]

features of progress in the future development of the world-power and its relations to God's people, is a final chief peculiarity of Daniel's prophecies, is based principally on the contents of chap. xi., which Auberlen regards as written throughout by Daniel and soon after the captivity. We believe ourselves warranted in holding a different view respecting this chapter, which is the chief support for the assumption of a continued series of the most special predictions, and therefore prefer to accept a revision in the time of Antiochus Epiphanes, by a pious apocalyptic investigator. Hence we charge the thorough description of the kingdoms of the Seleucids down to that tyrant, to the account of the modifying agency of this interpolator. We are not led to this view, either by a preconceived opinion that the Spirit of prophecy is incapable of producing such special predictions, or by a one-sided reference to the analogy of the remaining prophetic books of the Old Testament, which contain no such detailed descriptions of the future; but the decisive circumstance which arouses our suspicion concerning the assumption that Dan. xi. is throughout and in all its details a proper prediction, and which even directly forbids it, is the fact that the Revelation of St. John, besides our book the only independent and more comprehensive production of the canonical apocalypse, *everywhere presents only ideal pictures of the future*. We admit that the prophet, borne by the Spirit of prophecy, would, at the point in question, receive many surprisingly exact disclosures respecting the future history of the God-opposed world-power and its hostility towards the people of God, because we regard Daniel, the "vir desideriorum" (chap. x. 11), as pre-eminent in zeal and successful effort, among the Old-Testament prophets who, according to 1 Pet. i. 11, searched "what, or what manner of time the Spirit of Christ which was in them did signify." But precisely because he was only a *searcher* of the future and could be no more than this, we are compelled to reject everything that transforms his prophecy from a Divinely inspired *picture* of the future into a detailed and painfully exact *history* of the future, and we therefore charge this portion to the account of the reviser. Daniel is and remains for us a "prophetic light for the times devoid of revelation, during which Israel was given into the hands of the heathen," a "light that was designed to illumine the night of five hundred years from the Captivity to Christ and the destruction of Jerusalem by the Romans, for the understanding ones in Israel" (Auberlen, p. 80); but we cannot assume that the clear prophetic light which emanated from him was intended to penetrate to the smallest corners and most gloomy recesses of the history of God's people which was, for him, yet future.* But if we can assent to Auberlen's description of the canonical apocalypses as prophetic disclosures, intended to "serve the congregation of God's people as lights during the times of the Gentiles (Luke xxi. 24) in which there is no revelation," only on the condition that we conceive their light in an ideal sense, and as corresponding to the fundamental law in the Divine revelation of gradual and mediate disclosure, we are none the less compelled on the other hand to reject decidedly a special feature, admitted by Lücke, Hilgenfeld, and others, into their conception of the idea of apocalypse, a conception which otherwise conforms approximately to that of Auberlen. We refer to the idea of *pseudonymity*, concerning which Lücke (*Einleitung in die Offenbarung Johannis und die sogenannte apokalyptische Literatur*, 2d ed., p. 47 sq.) asserts that it is necessarily connected with the other two distinguishing features of apocalyptic prophecy, its eschatological, and its comprehensive character that covers all history, since only later writers who cunningly related the prophecies to the past and invented additions to the older prophets, were capable of such all-embracing vision. The one-sidedness and rashness of this assertion likewise appear from the mode of origin and the literary peculiarities of the Revelation by St. John, this most important and significant of apocalypses, against which no more unjust criticism can be offered than that of a pseudonymic origin; and not less from the notorious authenticity of the former half of the book of Zechariah (chap. i.-viii.), the remaining apocalyptic composition that has been admitted to the Old-Testament canon, and which may be regarded as the earliest imitation of Daniel. We can yield our assent to the charge of forgery as regards this form of writing, in so far only as it applies to the apocryphal apocalypses, and are therefore in accord with Hilgenfeld (*Die jüdische Apokalyptik in ihrer geschichtlichen Entwicklung*, 1857, p. 5 sq.)—whose view diverges somewhat from that of Lücke—no further than as he excepts the Johannean apocalypse from the canon of Lücke, which stamps pseudonymity as the invariable mark of apocalyptic literature; but to this exception we add the two apocalypses of the canonical Old Testament.† For the more special consideration of the relations of

* [To those far removed from all influence of the prevalent rationalism of German criticism, the insidious tincture of which, notwithstanding the author's disclaimer, is evident in his conclusion on this point, the ascription of any portion of the book of Daniel to a later nameless writer on such purely subjective grounds, must appear altogether gratuitous. The business of the interpreter is, not to prescribe what God was likely to cause a prophet to predict, but to accept and expound accordingly what historical and substantial testimony has delivered to us as the actual words of prophecy. There is no more evidence of a pseudo-Daniel than of a pseudo-Isaiah.]

† [The inconsistency of the author's position here is palpable, if we correctly apprehend his somewhat involved statement of it. The Revelation of St. John, if not the apostle's, is of course under a fictitious name, and the 11th chapter of Daniel, if not that prophet's, is equally pseudonymical, whoever may be conceived as the interpolator. The distinction in this respect between a whole work and a part only is too nice to escape the odium of a "pious fraud."]

Daniel to the apocryphal and pseudepigraphical apocalypses, which were mainly framed on its model, see below, § 11.*

NOTE 3.—With respect to the Chaldaic idiom in Dan. ii.–vii., which we represented above as a principal reason for leading the framers of the canon to assign to Daniel a place among the Hagiographa, and in the immediate neighborhood of Ezra, we remark in general, (1.) that this dialect, which gradually became the current language of the Palestinian Jews, was the eastern-Aramæan or Babylonian, a purely Shemitic idiom, which, as the popular tongue of the Babylonians, must be carefully distinguished from the אַרְמֵיטָא mentioned in Dan. i.

4, the latter being the court language of Nebuchadnezzar and the Chaldaean dynasty, and comprehending numerous Aryan or Turanian elements. This follows from Dan. ii. 4; Isa. xxxvi. 11; and Ezra iv. 7, where documents and speeches in this dialect are designated as such by the term אַרְמֵיטָא (Luther [and English version]: "Syriac," rather *Aramaic*), while the "tongue of the Chaldeans" (לְכַשְׁדִּי) mentioned in Dan. i. 4 is not again referred to, and is clearly distinguished from the ordinary Aramæan language as a peculiar dialect, current among the warrior and priestly caste then dominant in Babylon (possibly identical with those perpetuated in the Assyrio-Babylonish cuneiform inscriptions) by the manner in which it is there introduced; for Daniel and his companions would hardly have been obliged to undergo a regular course of instruction in the common Aramæan or Babylonian language, as it should be called, instead of Chaldee, which is less exact. Compare below, on chapter i. 4. (2.) The Aramæan of chapters ii.–vii. includes numerous Hebraisms, as the Hebrew of the remaining chapters Chaldaizes many expressions; a circumstance that can hardly be explained, except on the supposition of an intermingling of both dialects in the popular language, which may have begun at the time of the frequent Assyrian invasions, at first among the ten tribes, and later gradually extended also to Judah, and to which the strongly Aramaizing Hebrew of the prophet Ezekiel, most intimately related to the Hebrew of Daniel, bears testimony. (3.) The co-existence of the Hebrew and Aramæan, as dialects spoken and understood by the people, is substantiated further by the circumstance that our author could venture to express most of his narratives and predictions in the latter tongue; a feature that is repeated only in the book of Ezra, which was written a century later, while Isaiah (nearly two hundred years before Daniel) admits no Aramaic expressions into his text in a passage which would have afforded a suitable opportunity (chap. xxxvi. 11; cf. 2 Kings xviii. 26), and even Jeremiah contents himself with employing a brief Aramaic sentence (Jer. x. 11; compare the use of single words in Aram. in earlier books, e.g., Gen. xxxi. 47; 2 Kings v. 12). (4.) The Aramaic idiom of Daniel corresponds closely to that of the book of Ezra and of Jer. x. 11, both in its grammatical and its lexical features. Its wealth of older words (e.g., מְשַׁרְפָּרָא instead of the later מְשַׁרְפָּר, עֲלֹהֵי for the later אֲעָלִי, מְחַלְחֵלִי for the later מְחַלְחֵל, etc.) and its general grammatical peculiarities (where the forms, לְחֹן, לְכֹן, instead of the apparently more ancient לְחִם, לְכִם, which are found in Ezra, form the only exceptions) create the impression of a much higher antiquity than is represented by the otherwise closely related Chaldee of the Targums, which were composed about the beginning of the Christian æra. (5.) Of the seven notorious Parseisms, or words derived from the Persian, which are found in the Aramaic portion of our book, only אֲזַדָּא occurs in the Targums, while it has two others (פִּזְזִי and פִּרְזִי) in common with the Chaldaizing Hebrew of the book of Esther and the Chaldee of Ezra, and a fourth (פִּזְזִי) occurs at least in the Chald. Ezra. There is thus in this respect

also a more remarkable lingual relationship between Daniel and Ezra, than between them and the Chaldee Targums, and the position assigned to our book between Esther and Ezra on the forming of the canon, is fully justified by this consideration. We shall endeavor to show, in connection with the question of genuineness, that the weight of these lingual peculiarities, which point so decisively to the composition of this book during the period immediately preceding and following the captivity, is in no wise diminished by the occurrence in its Chaldee text of several phrases evidently derived from the Greek. We were only concerned in this connection, to show that the lingual peculiarities of the book formed a principal motive for its collocation with the Hagiographa, instead of its being placed in the series of prophetic books. Compare Hengstenberg, *Die Authentie des Daniel*, etc., p. 297 sq.; Hävernick, *Einleitung ins A. T.*, II. 2, 482 et seq.; Zündel, *Kritische Untersuchungen über die Abfassungszeit*

* [Auberlen (*Daniel and Revelation*, Clarke's ed., p. 77 sq.) notices several other "materialistic differences between the Apocalypses of the Old and of the New Testament," growing more or less directly out of the different position occupied by the people of God at their respective times. Those who have insisted that the Antichrist of the one is necessarily the Antichrist of the other, have therefore interpreted the symbols as having precisely the same significance, have unduly overlooked these differences in the standpoint and design of the two prophets.]

des Buches Daniel, p. 239 et seq. Concerning its place after Esther and before Ezra, compare in addition, Delitzsch, Art. "Daniel," in Herzog's *Real-Encycl.*, III. 272: "The book of Daniel stands between Esther and Ezra, because Esther, for a sufficient reason, is the last of the five Megilloth (festival volumes), and because the principal contents of Daniel belong to the time before Ezra and Nehemiah." Accordingly, this book was regarded as belonging among the historical Hagiographa (in view of its really historical character throughout the first half), and it was placed at the head of these books, because of its lingual relationship with Ezra, and also because of its pre-eminently holy and inspired character. This arrangement is not chronological, indeed, for in this respect the Chronicles should precede, and Daniel, Ezra, Nehemiah, and Esther follow in their order. But considerations of a different nature prevailed, on the whole, in the collocation of these final constituents of the Old-Testament canon. The following section will illustrate one of the leading considerations which enable us definitely to understand the position of this book, in connection with its remarks on the call of Daniel to the prophetic office.

§ 2. THE PERSONAL RELATIONS OF THE PROPHET.

The name *Daniel* (דָּנִיֵּאל, chap. i. 6; also defective, דְּנִיֵּאל in Ezek. xiv. 14, 20; xxviii. 8), which signifies "judge of God, judge who pronounces judgment in the name of God," * belongs to two persons besides our prophet in Old-Testament history, of whom one was a son of David (1 Chron. iii. 1), and the other a Levite of the house of Ithamar. The latter flourished but little later than our prophet, according to Ezra viii. 2; Neh. x. 7, and has, on that account, been identified with him by the Septuagint in the apocryphal additions to the book of Daniel, as well as by several recent critics. The difference in time is, however, too considerable to admit of this opinion; and the fact that among the contemporaries of the priest Daniel were found a Mishael (Neh. viii. 4), Hananiah, and Azariah (Neh. x. 3, 24), must be regarded as a mere accident, from which, in view of the notorious frequency of these names, the conclusion cannot be drawn, that the Daniel of our book, together with his three pious associates, are the creatures of a fictitious collocation and pre-dating of those persons, who lived almost a century later (compare the arguments against Bleek in note 1).

According to chapter i. 3, Daniel seems to have been of royal descent, and therefore born at Jerusalem. The passage in chapter ix. 24, however, will hardly serve in proof of this (Harenberg and other expositors), since Jerusalem might have been termed the "holy city" by Daniel, even if he belonged to any other city or tribe of the holy land. † He was, at any rate, of high birth, and, together with three other noble Jewish youths, was in early life transported to Babylon in the first deportation under Jehoiakim, in order to become a page at the Chaldean court. ‡ Here their Hebrew names were changed for others of Chaldean origin, and Hananiah received the name of Shadrach, Mishael that of Mesbach, and Azariah that of Abednego, while Daniel was known as *Belteshazzar* (בֵּלְשַׁצְצָר). This name, if explained solely according to the Shemitic analogy, seems to be synonymous with "Beli princeps," or "princeps, cui Belus favet" (בֵּלְשַׁצְצָר), and therefore likewise indicates the princely rank of Daniel. That he bore in addition the probably Persian name of *Sheshbazzar*, by which Zerubbabel was known at the court of Cyrus (Ezra i. 8), rests on an unsupported Rabbinical tradition, which is found in Rashi and several later writers, and which seems to have grown out of a false etymological interpretation of שֵׁשְׁבַצַר as = "who was in six-fold tribulation."

The instruction in the wisdom of the Chaldee magicians and in the manners of the court, which Daniel received in Babylon under the supervision of the chief eunuch, Ashpenaz, did

* So Gesenius and Dietrich, in the *Handwörterbuch*, explain, in connection with many older expositors, while Fürst interprets the name by "judge through God," and a majority render it "God is my judge" (e.g., Hävernick, with reference to Gen. xxx. 6), or also, "God is judge" (e.g., Reinke, *Die massianischen Weissagungen*, etc., iv. 1, 167).

† The Jewish tradition found in Pseudo-Epiphanius, *De vit. prophet.*, c. 10, which locates the birth-place of Daniel in Βελσάβηρ τῇ ἀνωτέρῃ πλεονὶ Ἰερουσαλὴμ, or, by another reading (preferred by Beland, *Palæst.*, p. 694), in Βελσάβηρ τῇ ἀνωτέρῃ, is of no historical value, and perhaps originated in the desire to place the birth of the prophet, who, on the authority of Ezra, viii. 2, was held to be a Levite, in a Levitical city (see Josh. xxi. 22).

‡ ["The history of that period, in Kings and Chronicles, seems to warrant the supposition that the Jewish lads in question were hostages, who were drawn from the upper classes of society at Jerusalem, in order to secure the quiet and submission of the Jewish king and his nobles in their tributary condition."—Stuart.]

not prevent him from observing the injunctions of the Mosaic law in regard to food and drink, with conscientious care, and from astonishing the officials who had him in charge by the almost miraculous effects produced in his appearance through this ascetic course, in which his three friends participated (chap. i. 8-10). But marked as were these effects of his piety, his fame was increased still further by the extraordinary proofs of his prudence, wisdom, and learning, which he manifested at an early period; especially in the interpretation of dreams, visions, etc. This extended his reputation beyond the bounds of Babylon before he had attained maturity, and must even have made his name proverbial among his countrymen at least, as designating a marvel of wisdom.* Only thus can we explain the fact that Ezekiel, his contemporary, although considerably older in years, refers to Daniel in several passages of his prophecies (which were brought to a close in B. C. 572, that is, about the middle of the captivity), as a model of pious wisdom, and in two instances classes him with Noah and Job, the great wise men of antiquity (Ezek. xiv. 14, 28; xxviii. 3; compare note 2).

That Daniel was not merely trained under the oversight of the chief eunuch, or chief palace official ("prince of the eunuchs") of Nebuchadnezzar, but also himself became a eunuch in the proper sense, and was trained in that capacity, is an ancient Jewish tradition, which appears to rest on a combination of Dan. i. 3 et seq. with the prophecy of Isaiah to Hezekiah (Isa. xxxix. 7, where כְּרִיסִים was held to designate actual eunuchs). It is, however, without any historical support, either in the book of Daniel itself, or in other Old-Testament records; and Ezek. xiv. 20 seems even to directly contradict this tradition, since it ascribes sons and daughters to him, as it does also to Noah and Job. But it could not be otherwise than welcome to the ascetically disposed Jews of later times, as well as to many church fathers and Roman Catholic expositors, to discover in Daniel a eunuch, even though an involuntary one, and an example of perpetual virginity. Hence the Targums report this tradition (on Esther iv. 5, in connection with the mention of Hatach, the Persian eunuch who was appointed to serve Esther), as do others of the more ancient rabbins (Pseudo-Epiphanius, *Vita Prophet.*, c. 10, *ἢ ἀνὴρ σώφρων ὥστε δοκεῖν τοῖς Ἰουδαίοις εἶναι σπάδοντα*). Of later rabbins, e.g., Rashi ad Dan. i. 21 (but not Ibn-Ezra, ad Dan. i. 8); of church fathers, Origen (*Hom. iv. in Ezek.*), Jerome (*Adv. Jovin.* i. 1; *Comm. in Jes.* xxxix. 7; in Dan. i. 8), John Damascenus (*De fide orthod.* iv. 25); of later Roman Catholics, Cornelius à Lapide, Huetius, and others, hold to this tradition. [It is also strongly confirmed by the well-known usages of Oriental courts, in which eunuchs are admitted to privileges allowed to none others, especially in personal offices near the king. Haman, indeed, was not of this class in the book of Ezra, but Nehemiah was doubtless such in the Persian court. In the light of this circumstance, the dietetic regimen imposed upon Daniel and his three companions had a sanitary reason, and their voluntary temperance may actually have had a good effect during their period of convalescence after the operation. The reference to Daniel in Ezekiel does not so explicitly allude to children as to invalidate this conclusion, being merely an implication of kindred.]

After three years of training and instruction, in which early period the apocryphal narrative in the interpolated Daniel of the Septuagint places the celebrated decision in favor of Susannah, who was unjustly condemned to death, as an instance of the extraordinary wisdom of the youthful prophet, Daniel and his three companions entered on their duties at the court of Nebuchadnezzar. † Through the miraculous aid of the enlightening grace of God, he was

* ["The reader will recall some points of close analogy between Daniel and Joseph. Both were captives; each rose in a foreign kingdom to the same rank of prime minister, by the same qualities of personal character—sterling integrity, unselfish devotion to their work, great business capacity, and unflinching faith in God. Each became, under God, a patron and protector to his suffering people. To each was given of God extraordinary prophetic powers, which served to raise him to general notice and confidence, and manifestly in the case of Daniel, served to exalt the God of the Hebrew race highly in the convictions of the monarchs under whom he served. Each was able to distance and confound all the pretenders to supernatural knowledge, of whom there were many both in Egypt and Babylon."—*Cowles.*]

† ["This custom of taking young men of the finest parts from a captive or subject race to fill responsible positions about the king has prevailed in many despotic governments, and is essentially the usage of the Turkish empire to this day. It finds its motives (1.) In the fact that such monarchs need men about them of the very first abilities; (2.) In the difficulty they would experience in getting young men of such ability among their own people, who might not, by virtue of their social position or connections, become dangerous to the throne."—*Cowles.*]

enabled to interpret a remarkable dream of the king, in consequence of which he was promoted to the royal favor, as was Joseph at the court of Pharaoh, until he became the most influential official in the province of Babylonia, and chief of the caste of magians (chap. ii. 48 et seq.). He appears to have occupied this important position until the close of Nebuchadnezzar's reign, although the narrative of the persecution of Daniel's friends and fellow-worshippers, contained in chap. iii., and that of his interpretation of Nebuchadnezzar's second dream and of the madness of that king, which is found in chap. iv., warrant the opinion that his glory was not without an occasional but transitory eclipse in the course of that protracted period. e?

Under Belshazzar, the son and (possibly not immediate, but rather third or fourth) successor of Nebuchadnezzar, Daniel regained the royal favor and influential position of which he had been temporarily deprived. After having been entirely forgotten, he succeeded in interpreting an extraordinary appearance which had alarmed the king, but the prophetic meaning of which, relating to his approaching overthrow by the Persian world-power, none of the magians were able to reveal. The great honors with which Belshazzar rewarded him immediately before his fall (enrobing in purple, placing a chain of gold about his neck, and proclaiming him the third ruler in the kingdom) remained to him under the first Medo-Persian ruler, Darius the Mede (Cyaxeres). This monarch appointed him one of the three princes who were placed over all the one hundred and twenty governors of his kingdom; and he even thought to place him over his whole realm (as minister of state or grand-vizier) chap. vi. 1-4. For this reason, the other princes and governors, moved with envy, sought to destroy Daniel by bringing his steadfast adherence to the faith of his fathers into conflict with the established religion of Persia, or rather with an extraordinary decree of the king, which provided that during the space of one month the honor of Divine worship should be rendered only to him, the ruler of the kingdom. As Daniel persisted in the regular discharge of his religious duties, and, according to the custom of pious Jews, offered prayer at an open window, and with his face turned toward Jerusalem, three times in each day, he became subject to the fearful penalty imposed by the king, of being devoured by lions. The wondrous care of God, however, preserved him unharmed through the night which he spent in their den, and, in consequence, he rose still higher in the favor of the king, while his accusers were thrown into the den, and perished by the death they had designed for him. When Cyrus assumed the sole government over the Medo-Persian world-kingdom, after the two years' reign of Darius the Mede, the dignities and honors of Daniel were continued to him. He therefore survived the expiration of the Babylonian Captivity and the beginning of Israel's return to the holy land (see chap. i. 21), which ensued on the accession of that king, "the anointed of the Lord" (Isa. xlv. 1); and although the book of his prophecies records nothing of his agency in restoring his people to their land, his indirect influence was probably not unimportant. The closing series of his prophecies (chap. x.-xii.), which disclose the future history of Israel down to the erection of Messiah's kingdom on the ruins of the world-powers, testify that in spirit he cherished a warm sympathy for the physical and moral welfare of his people.

He died probably soon after receiving and recording these final revelations, which he himself places in the third year of the reign of Cyrus; but when, and under what circumstances, his death occurred is unknown. The attempts to state his circumstances at the close of life, together with the time and manner of his death, which are found in Jewish and Arabic authors, and also in church fathers, are based on empty traditions which are wholly without support. We class among these the statement of Josephus (*Antiq. Jud.* x. 11, 7) that Daniel immortalized himself as early as the reign of Darius the Mede by building a splendid royal castle of marble at Ecbatana, which was still standing and in the charge of a Jewish priest in the time of Josephus; * also the Jewish-oriental legend, perhaps derived from Dan. i. 21, and Ezra viii. 2, concerning his return to Palestine among the first exiles under Zerubbabel (D'Herbelot, *Bibl. Orient.*, p. 288); further, the statement of Pseudo-Epiphanius, that he died

* Cf. Jerome, *Comment. in Dan.* viii. 2, where the erection of this palace is erroneously transferred to Soss.

at Babylon and was buried in the royal tomb; the statement, perhaps, of later origin, but more widely circulated than the one last mentioned, which is held by Abdul-faraj and Benj. of Tudela, that he died in Shushan—a tradition upon which rests the still practised adoration of the reputed tomb of the prophet in that city, in which Jews and Christians are said to participate, as well as Moslems (see *Ausland*, 1853, p. 960); and finally the Romish tradition, which is to the effect that Daniel died as a martyr, and which commemorates him on the 21st of July (cf. Stadler and Heim, *Vollst. Heiligen-Lexikon*, vol. i., p. 722 ss.).

The above historical notices concerning Daniel show, that by reason of his relations to the Babylonian, and later to the Medo-Persian dynasties, as well as on account of his growth to maturity and continued dwelling and labors in a foreign land, he occupies an entirely exceptional position among the Old-Testament prophets—a position that makes it seem really doubtful whether the prophetic office was his proper and chief vocation. In any case, he appears as much a Chaldean wise man as an Israelitish prophet, and thus intervenes between the Old-Testament prophetism and the position of the Divinely enlightened seers among the nations that bordered on Israel, who were supernaturally chosen to be the bearers of Messianic prophecies, as in the case of Balaam in the time of Moses, and the Eastern magi on the threshold of New-Testament times. For this reason chiefly, it would seem, he was regarded by the framers of the canon as not belonging to the class of prophets in the narrower sense, but as more directly included among the writers of the Hagiographa (compare note 3).

NOTE 1.—Bleek, in *Einleitung ins A. Test.*, 2d ed., p. 610, remarks with reference to the persons mentioned in Ezra viii. 2, and Neh. viii. 4; x. 3, 7, 24, under the names of Daniel, Mishaël, Hananiah, and Azariah: "This coincidence of names with those of the heroic believers represented in our book may be accidental, but nevertheless is remarkable, since it exists with reference to the entire four, and the names Daniel and Mishaël occur but rarely elsewhere. The time, indeed, in which the four contemporaries of Ezra and Nehemiah flourished is later than that of Daniel and his friends, as about 160 years elapsed between the third year of Jehoiakim and the reading of the book of the law by Ezra; but still, it is not unreasonable to suppose that the composer of this book (who, according to Bleek, lived and wrote in the time of the Maccabees, about B. C. 167) borrowed the names of his faithful heroes from those four men. We cannot tell whether a more intimate acquaintance with their history and experience in Babylon led him to select their names." (Similarly De Wette, *Einleitung ins A. T.*, p. 360 et seq.) To us the supposition of Bleek seems about as vague a combination as the familiar attempts of Strauss to find in the names of Gospel history, Jacob, Joseph, Mary, and Elizabeth, mythical reproductions of the corresponding names in the primitive Scripture history, or to find the origin of the historical Lazarus in the Gospel of St. John, in the purely imaginary person of this name in the parabolical narrative found in Luke xvi. 19 et seq. (*Leben Jesu*, etc., 1864, p. 477 et seq.). The impossibility of identifying the four contemporaries of Ezra with our prophet and his friends appears from (1) the fact that, according to Dan. i. 21, which passage could not possibly have been known to the mythical writer, Daniel lived only to the beginning of the reign of Cyrus; (2) that the names Azariah, Daniel, and Hananiah, which are enumerated in Neh. x. 2-28, among the great number of names of leaders, priests, and Levites, who engaged to observe the law, became so unimportant and are so widely separated that only the most reckless arbitrariness or chance could associate them precisely as intimate companions, who filled a distinguished position at the royal court of Babylon as wise men and confessors; (3) that the name Mishaël (Neh. viii. 4), in the list of those who stood on the left hand of Ezra while he read the law, occupies a less isolated position; (4) that the identity of Daniel, of the sons of Ithamar, who is mentioned in Ezra viii. 2, with the priest or Levite of the same name, who is noticed in Neh. x. 7, is, at any rate, extremely doubtful, since their surroundings are wholly dissimilar; (5) that what is recorded in chap. i. and iii., particularly the report concerning the Babylonian names conferred on them (chap. i. 7) bears too thoroughly the stamp of historical reminiscence to admit of the hypothesis of a later invention, for the purpose of exalting those obscure names, which were almost forgotten among the number of names in the book of Nehemiah.

NOTE 2.—The three-fold reference of Ezekiel to Daniel has been regarded by many modern critics as irreconcilable with the historical existence of a magian and prophet of this name, since in two instances (chap. xiv. 14, 20) Ezekiel places Daniel between Noah and Job, and since he clearly seems to treat him as a personage belonging to the earliest antiquity in those passages as well as in chap. xxviii. 3. On this account, they have either questioned the genuineness of these passages in Ezekiel (e.g., Bernstein, in Tzschirner's *Analekten*, i. 3, p. 10), or given up the historical character of the exilic Daniel, and considered him a

purely poetic invention like Job, or a wise man belonging to the patriarchal or primitive period of Israelitish history. The latter hypothesis especially has been received with favor, and has been variously developed by Bleek, Hitzig, Ewald, and Bunsen. According to Bleek (in Schleierm. u. Lücke's *Theologischer Zeitschrift*, III. 1822, p. 283 et seq., and in *Einkl. ins A. T.*, p. 608 et seq.), we are not led by the manner in which he is mentioned to think of a person who shared in the Babylonian captivity with Ezekiel, but much rather, to conceive of a long-familiar personage of primitive times, who was historically connected with events in the experience of Israel, or, which is more probable, since we know no more concerning him, who was like Job, a mere product of the poetic fancy. From the manner in which Ezekiel refers to him, it is barely conceivable that he should have been, as the Daniel of our book is represented, a Jewish exile and contemporary with Ezekiel." De Wette (*Einkl. ins A. T.*, p. 361) and Von Lengerke (*Das Buch Daniel ausgeh.*, p. xciii. et seq.) likewise limit the choice to either a "man belonging to the gray antiquity" or to a purely imaginary personage. Hitzig, on the other hand, regards the Daniel of Ezek. xiv. as not, indeed, created by the writer, like Job, but still as the "child of tradition" like Noah and Melchizedek, and finds an intimate correspondence, amounting almost to identity, of our Daniel with the mysterious royal and priestly personage of the latter, who is assumed to be a junior contemporary of Noah—a relation which exists especially in respect of his name (דניאל, "divine judge," nearly synonymous with מלכיצדק, "king of righteousness." Kurzweil: *ezeget. Handbuch zu Daniel*, p. viii.). Ewald, again (*Die Propheten des Alten Bundes*, vol. II., Appendix, p. 562 et seq), considers the Daniel mentioned by Ezekiel as having been descended from one of the ten tribes, and as having lived and prophesied at the heathen court of Nineveh, a hundred years before the Babylonian Captivity. To this participator in the Assyrian captivity were attributed prophetic oracles respecting the world-kingdoms, by an unknown Jewish author of the times of Alexander the Great or the earliest Seleucids, which were modified by a later writer, in the time of Antiochus Epiphanes, from whom they received their present form. Bunsen (*Gott in der Geschichte*, I. 514 et seq.) agrees in the main with the first part of this hypothesis. The historical Daniel lived at the royal court in Nineveh soon after the deportation of the Israelites by Shalmaneser; the fantastic representations of animals on the palaces of Nimrud and Khorsabad, which have become known to us through the researches of Botta and Layard, served as models for his visional descriptions of the world-kingdoms under the form of various imaginary animals, in chapters vii. and viii.; and the originator of the present book transformed the prophet of Nineveh by mistake into a Babylonian. Compare below, § 4, note 1. Two earlier opponents of the genuineness of this book, Bertholdt and Kirmss, endorse the opinion of Ewald and Bunsen, that Daniel was a real person of historical times; but instead of assigning this wise man, whom Ezekiel celebrates, to an earlier age, they make him the contemporary of that prophet, living at the court of Babylon. The author of this book, who belonged to a much later period, and derived his entire knowledge of Daniel from Ezekiel, merely clothed him in a mythical dress, etc. (Bertholdt, *Daniel*, etc., I. p. 7; *Einkl. ins A. T.*, p. 1506; Kirmss, *Commentatio historico-critica exhibens descriptionem et censuram recentiorum de Daniel libro opinionum*, Jen. 1828, p. 59 et seq.); in like manner also Winer in the *Realwörterb.*, Art. "Daniel" (I., p. 247).

The more recent defenders of the genuineness of Daniel's prophecies are in immediate correspondence with the arguments raised by these latter critics in support of the possibility of Daniel's contemporary existence with Ezekiel, despite the peculiar manner in which he is mentioned in Ezek. xiv. and xxviii. Hengstenberg especially (*Die Authentie des Daniel*, p. 70 et seq.) shows in a most discerning way that the chronological difficulty is of no importance, since Daniel must have been thirty years old when Ezekiel xiv. was composed, and since the rewards and honors conferred on him by Nebuchadnezzar must have been received at least ten years before that period; and further, that the book of Daniel itself (in such passages as chap. i. 17, 20; ii. 47; iv. 5; v. 11) testifies to the extraordinary and early-developed wisdom, by which this pious youth was distinguished, and with reference to which Ezekiel was already enabled to point the contemporary king of Tyre to him as a model of exalted wisdom and Divine illumination (chap. xxviii. 3). The position assigned to Daniel between Noah and Job in chapter xiv. 14 and 20, proves nothing whatever concerning his patriarchal age; rather, Job is placed at the end of the series because he was a less suitable example for the immediate purpose of Ezekiel, than Noah and Daniel, the preachers of righteousness in the midst of a godless world. In general agreement with this view of Hengstenberg are, Hävernick (*Komm. zu Eszechiel*, p. 206 et seq.; *Neue Untersuchungen über Daniel*, p. 23 et seq.; *Einkl. ins A. T.*, ii. 2, 455), Kliefoth (*Das Buch Ezechiel übersetzt und erklärt*, p. 177 et seq.; and *Das Buch Daniels*, p. 31 et seq.), Delitzsch (in Herzog's *Real-Encykl.*, s. v. *Daniel*), and Zündel (*Krit. Untersuchungen*, etc., p. 258 et seq.). These later apologists, however, justly declare Hengstenberg's explanation of the circumstance that Daniel is placed between Noah and Job to be inadequate, and therefore endeavor to find a more appropriate explanation of this fact, which at the first blush seems so strange. Hävernick and Kliefoth assume a climax: "Noah saved himself and his family; Daniel was still able to provide for his friends, chap.

ii. 17, 18; Job, despite his uprightness, could not even save his children." Delitzsch explains the arrangement of names by assuming that Ezekiel "mentions first a righteous man belonging to the ancient world, next, a righteous man belonging to the present world, and lastly, a righteous man who belongs to the ideal world;" for Job is "presented to the eyes of Israel as a righteous man only in the book of Job, which, although not without a historical basis, is not historical, but rather poetical and didactic." Finally, Zündel seeks to explain this arrangement of names by the observation, that Daniel occupied a "thoroughly analogous central and universal position among his contemporaries," so to speak, as a mediator between God and His people, by virtue of which, as formerly did Noah and Job, he presented his uprightness and piety before God, in a reconciling and atoning way, when His anger was aroused because of the sins of His people. None of these attempts at explanation are entirely satisfactory to us; but that of Delitzsch seems to be the most adequate and plausible, because the most simple and unconstrained. But may not euphonic considerations have contributed to the arrangement of the three names *נח, דניאל, ואירב*, in like manner as such considerations appear to have prevailed in other enumerations of proper names? *e. g.*, of the three sons of Noah (Gen. vi. 9; ix. 18, etc.), among which Ham, although the youngest of the three, is always placed before Japheth; of the three daughters of Job (Job xlii. 14), etc. As examples of the neglect of chronological order in the enumeration of names, compare, in addition, Eccles., chap. xlix., where Josiah, Jeremiah, Ezekiel, Zerubbabel, Joshua, and Nehemiah (vs. 16-20) are placed before Enoch, Joseph, Seth, Shem, and Adam; also Heb. xi. 32 (Gideon, Barak, Samson, Jephthah, David, Samuel); Jude v. 9 et seq. (Moses, Cain, Balaam, Korah, Enoch); Matt. xvi. 14 (John the Baptist, Elijah, Jeremiah). The last of these examples is especially instructive, since it shows that living persons might be classed with persons of similar character belonging to the earliest antiquity without any regard to chronological sequence. [The fact that Daniel is thus associated by Ezekiel, a nearly contemporary writer, with an undoubtedly historical personage, Noah, has always been held to be a strong proof of his actual existence. The same holds true of Job, as mentioned in the same connection. Compare James v. 11. Indeed, the introduction of a purely mythical name in such a matter-of-fact connection would be irrelevant and nugatory.]

NOTE 3.—On the peculiarity of the prophetic character of Daniel, as constituting a principal reason for referring this book among the Hagiographa, see Delitzsch, p. 272: "The book of Daniel was placed among the Hagiographa, because he was *not a prophet by virtue of his office and calling*, although, like David and Solomon, he possessed the gift of prophecy." Origen remarks correctly: "Non si quis prophetat, ideo propheta est. Ac profecto si quis propheta est, is quidem prophetat, sed vero qui prophetat, non continuo etiam est propheta." The genuineness of the book is therefore not compromised by its position among the Hagiographa.* Compare also Auberlen, *Daniel*, p. 80 et seq.: "We may also refer to his instruction in the wisdom of the Chaldean Magi; for the Holy Scriptures show that the mysterious knowledge and arts of the heathen were not an empty boast, *e. g.*, in the case of the Egyptian sorcerers who opposed Moses. The wise men who were led by the star to seek after the new-born king of the Jews, were such Chaldean Magicians, which clearly shows that they were not deprived of all truth, and in connection with which we may even inquire whether a tradition may not have been transmitted among them which had emanated from Daniel, their chief, who had received such remarkable disclosures concerning this king of the Jews, reaching even to the time of his appearing? The circumstance, that in his youth he was instructed during three years in this wisdom of the Chaldeans, doubtless had the effect on the prophet himself, to develop the prophetic tendency which was natural to him, and to make him at home in these mysterious regions (chap. i. 4, 5, 17). It must have afforded him an education similar to that which Moses derived from his training at the Egyptian court, or that drawn by the modern theologian from the study of philosophy. He learned, however, nothing of importance from the Chaldeans, but rather soon excelled them all ten-fold in wisdom." Further, compare the same, page 34 et seq., where, conforming to the Rabbins, the isolated position of Daniel, the apocalypticist, among the other Old-Testament prophets, is explained and interpreted to mean that while he did not possess the *רוח נביא* or proper prophetic Spirit, he nevertheless partook of the *רוח הקדש* or "Holy Spirit," which was shared also by the remaining writers of the Hagiographa, for which reason his proper place was among this class, and not among the prophets. Compare also the definitions which are quoted in that connection from Witsius (Daniel was endowed with the gift of prophecy indeed, but not with the prophetic office); from Bengel (Daniel was "the politician, chronologer, and historian among the prophets"); and from M. Baumgarten (Daniel was "the official seer of Jehovah in the world-kingdom").—See infra, § 6, note 1.

* Kliefoth (*Das Buch Daniels*, p. 48) assents to this, and observes, that in addition to the fact that, "according to his office Daniel was not a prophet, but an officer of the state," "his book contained prophecies concerning the world-power," and further, that, "in view of its historical matter, his book is a historical document for the period during which Israel languished under the world-power of Babylon and Media."

§ 3 CONTENTS AND FORM OF DANIEL'S PROPHECIES.

The *first* or *historical* division (chap. i.-vi.) of the two which compose our book according to § 1, p. 1, has already, so far as its principal features are concerned, been analyzed in the preceding paragraph, which narrates the leading events of the prophet's life in exact chronological order. The *second* or *prophetical* division (chap. vii.-xii.) contains the prophetic elements of the book, but not so exclusively as not to interweave occasional historical and biographical notices with its predictions (see especially the mention of Daniel's illness, chap. viii. 27; of his fasting, mourning, and prayer, chap. ix. 1 et seq.; x. 2 et seq.; of his visions on the banks of the Tigris, chap. x. 4 et seq.; xii. 5). Nor are prophecies entirely wanting in the historical division; for besides the interpretation of the dream relating to the lycanthropy of Nebuchadnezzar (in chap. iv. 16-24), which is equivalent to an actual prophecy or special prophetical prediction, and also besides the interpretation of the mysterious writing on the wall of Belshazzar's banquet-hall, which likewise testifies to Daniel's prophetic endowments (chap. v. 17-28), the leading features of the narrative in chapter ii., relating to the interpretation of Nebuchadnezzar's first dream by Daniel, form a prophecy of the specifically apocalyptic kind in their reference to the history of kingdoms and of the world. The great image composed of gold, silver, brass, iron, and clay, the so-called *image of the monarchies*, together with the stone that destroys it, which were seen by Nebuchadnezzar in his dream, and afterward by the prophet, in a night vision, were interpreted by Daniel by virtue of Divine inspiration, to signify a succession of world-kingdoms that should precede the kingdom of Messiah or of God, commencing with the reign of Nebuchadnezzar himself. The golden head of the image represented the existing kingdom of Nebuchadnezzar with its exalted power and greatness. Upon it should follow a second and inferior kingdom, and a third, that should bear rule over all the earth with the power and hardness of brass; afterwards a fourth, strong as iron, which should crush and destroy all things; and finally a divided kingdom, partly of iron and partly of clay, *i. e.*, partly strong and partly brittle, which, though seeking to combine its several parts, should yet fail to develop into a united whole. In the time of this divided kingdom, God Himself would establish a kingdom on the earth, which, like the destroying stone, should overturn and crush all the world-kingdoms in order to flourish on their ruins forever (chap. ii. 37-45).*

* [Kell (*Commentary on Daniel*, Clarke's tr., p. 84) ingeniously traces the logical position of the chapters in this *historical portion* as follows. He regards chap. ii.-iii. as comprising, after the introductory chap. i., the *first part* of the book, containing "the development of the world-power," and remarks that "this part contains in six chapters as many reports regarding the successive forms and the natural character of the world-powers. It begins (chap. ii.) and ends (chap. vi.) with a revelation from God regarding its historical unfolding in four great world-kingdoms following each other, and their final overthrow by the kingdom of God, which shall continue for ever. Between these chapters (ii. and vi.) there are inserted four events belonging to the times of the first and second world-kingdoms, which partly reveal the attempts of the rulers of the world to compel the worshippers of the true God to pray to their idols and their gods, together with the failure of this attempt (chaps. iii. and vi.), and partly the humiliations of the rulers of the world, who were boastful of their power, under the judgments of God (chaps. iv. and v.), and bring under our consideration the relation of the rulers of this world to the Almighty God of heaven and earth and to the true fearers of His name. The narratives of these four events follow each other in chronological order, because they are in actual relation bound together, and therefore also the occurrences (chaps. v. and vi.) which belong to the time subsequent to the vision in chap. vii. are placed before this vision, so that the two revelations regarding the development of the world-power form the frame within which is contained the historical section which describes the character of that world-power." The *second part* of the entire book, as distributed by Kell (chap. viii.-xii.), is designated by him as "the development of the kingdom of God"—thus contrasted with the world power of the former section. This latter part Kell analyzes as follows: "This part contains three revelations which Daniel received during the reigns of Belshazzar, Darius the Mede, and Cyrus the Persian, regarding the development of the kingdom of God. After describing in the first part the development of the world-power and its relation to the people and kingdom of God from the days of Nebuchadnezzar, its founder, down to the time of its final destruction by the perfected kingdom of God, in this second part it is revealed to the prophet how the kingdom of God entered against the power and enmity of the rulers of the world, and amid severe oppressions, is carried forward to final victory, and is perfected. The first vision, chap. viii., represents what will happen to the people of God during the developments of the second and third world-kingdoms; the second revelation, chap. ix., gives to the prophet, in answer to his penitential prayer for the restoration of the ruined holy city and the desolated sanctuary, disclosures regarding the whole development of the kingdom of God, from the close of the Babylonian exile to the final accomplishment of God's plan of salvation. In the last vision, in the third year of Cyrus, chap. x.-xii., he received yet further and more special revelations regarding the severe persecutions which await the people of God for their purification, in the nearer future under Antiochus Epiphanes, and in the time of the end under the last foe, the Antichrist" (p. 263).]

This prophecy, which is interwoven with the first or historical part, is closely related to the first prediction of the prophetic part (chap. vii.), and indeed is identical with it in purport. This latter prophecy is also a dream-vision with a succeeding Divinely-disclosed interpretation, but revealed originally and solely to Daniel. The succession of the four world-kingdoms which began with that of Nebuchadnezzar, is in this instance represented by four beasts which rise in succession from the sea: a lion with eagle's wings and the heart of a man, a bear with three ribs in its ravenous jaws, a leopard with four wings and four heads, and a fourth terrible monster with iron teeth and ten horns, three of which were plucked up by the roots, and replaced by "another little horn" with human eyes and a mouth that spoke presumptuous blasphemies (chap. vii. 2-8). The fourth of these kingdoms is now described somewhat differently, and more particularly, as a fearful reign of tyranny, which devoured the earth and destroyed and ruined all things, and from which should proceed in succession = ? ten kings, who are symbolized by the ten horns. Three of these kings are to be superseded by the final monarch, who is represented by the "little horn," and whose madness and blasphemous presumption exceed that of all who have preceded him, so that he speaks blasphemy against the Highest, makes war upon the saints of God, and aims to set aside the law and the holy seasons. The sufferings of the people of God at the hands of this tyrant are limited to three and a half years, at the end of which Divine judgments shall be visited on him through one like the Son of man, who comes with the clouds of heaven, and to whom is committed an everlasting dominion over all nations.

The second prophecy of the second part (chap. viii.) also stands connected in its subject and purport with the image of the monarchies, whose middle and lower parts it develops and illustrates more fully. Under the figure of a contest between a ram and a he-goat, it describes the overthrow of the third by the fourth world-kingdom, together with succeeding events down to the Messianic judgment. A ram with two horns, of which the taller appeared last, pushes fiercely towards the four quarters of the earth, until a he-goat with a notable horn, coming from the west, smites him to the ground, and breaks his two horns. Next, the great horn of the victorious goat is broken, and replaced by four other notable ones, toward the four winds of heaven. Out of one of these comes forth a little horn, which increases mightily toward the south, the east, and Judæa, grows even to the host of heaven and its prince, desecrates the sanctuary, and interrupts the offering of the daily sacrifice during a period of 2,300 evenings and mornings (i.e. 1,150 days, or three and a half years), vers. 3-14. The angel Gabriel interprets this vision to the prophet, and applies it to the Medo-Persian empire, which should be overthrown by the fourth world-power, founded by the king of Græcia (Alexander the Great), and also to the four more important kingdoms of the Diadochi, which should arise out of the Greek world-monarchy, on the early death of its founder. One of these latter kingdoms (that of the Seleucidæ) should become especially hurtful to the people of God and His sanctuary, through the craft and audacity of one of its rulers, until finally the breaking of this offender "without hand," i. e., by the interference of a superior power should come to pass. [For a comparative table of all these prophecies see § 10, Note 3; and for a refutation of the "year-day" hypothesis on which the application of the fourth kingdom exclusively to Papal Rome rests, see § 10, Note 4.]

A third vision (chap. ix.) is vouchsafed to the prophet in connection with his meditating on the meaning of the seventy years, which Jeremiah had predicted should elapse before the rebuilding of Jerusalem. While addressing Jehovah in fervent penitential prayer, in connection with his meditations, and beseeching Him to forgive the sins of His people, and to turn away His fury from Jerusalem (vers. 3-19), the angel Gabriel discloses to him the meaning of Jeremiah's prophecy. The seventy years are to be understood as seventy weeks of years. Four hundred and ninety years were determined, in order to atone fully for the sins of the people, and to reanoint the Most Holy of His temple. The first seven of the seventy weeks of years were to include the period between the utterance of Jeremiah's prophecy and the "anointed prince" (Cyrus); in the course of the sixty-two weeks of years that should follow, the city (Jerusalem) was to be rebuilt, but in troublous times. The last, or seventieth, week of years should begin with the "cutting off of an anointed one," after which the people

✓ But 1150 days are not 3 1/2 years

and their sanctuary were to be devastated by the armies of a tyrant, and the customary offering of the sacred sacrifices and oblations to be interrupted during the half of a week (evidently during the latter half of this final week of years), until, in the end, ruin should overtake the destroyer * (vers. 21-27).

The final vision (chaps. x.-xii.) contains the most thorough and detailed description of the developments of the future. After three weeks of fasting and mourning, an angel, whose clothing and appearance were wonderful (chap. x. 5-11), appeared to the prophet on the banks of the Tigris, and gave him an account of the contests which he was compelled to enter into with the "princes," or angelical protectors of Persia and Græcia, and in which he was aided only by Michael, the angel of God's people (chap. x. 12-xi. 1). To this account he added a representation, full of life and minute detail, of the immediate future, and extending to the time of the tyrannical oppressor of God's people, who has already been frequently described. In this connection he dwells especially upon the conflicts of the kings of a southern kingdom (Egypt) and a northern kingdom (Syria), which were to constitute the principal states that should arise from the ruins of the fourth (Greeks or Macedonian) world-power (chap. xi. 2-20), and more than all, on the insolent, audacious, and blasphemous deportment of the last king of the northern realm, who should ultimately come to a terrible end, after inflicting the most horrible abominations on the holy nation, their sacred city, and its sanctuary (chap. xi. 21-45). After unparalleled tribulation and affliction, deliverance and salvation should come to Daniel's nation, in connection with the resurrection of the dead, which should lead to the exaltation of the righteous, but consign the ungodly to everlasting punishment (chap. xii. 1-8). † After the angel has directed the prophet to seal the prophecy to the time of the end (ver. 4), he supplements it by a final revelation in regard to the duration of the period of severe affliction before the introduction of Messiah's kingdom, which is fixed at 1,290, or, conditionally, at 1,335 days (vs. 7-12). The whole closes with the counsel of the angel to the prophet, to wait patiently until the end of all things, and until his resurrection to eternal life.

The arrangement of the four prophecies of the second part is strictly chronological, so that the order of their succession is parallel with that of the actual events in Daniel's life, as recorded in the first part. The first vision appeared to him "in the first year of Belshazzar" the king, in the form of a dream, which he at once recorded in writing (chap. vii. 1); the second, in the third year of the same reign, "in the palace of Shushan, in the province of Elam, by the river of Ulai,"—where the prophet in his exaltation at least believed himself to be (chap. viii. 1, 2); the third, in the first year of the reign of Darius the Mede, hence soon after the overthrow of Belshazzar (chap. ix. 1, 2; cf. v. 30; vi. 1); and the fourth, "in the third year of Cyrus, king of Persia," on the 24th day of the first month, while the prophet was on the banks of the Tigris, after completing his fast of three weeks (chap. x. 1-4; cf. xii. 5, 6). The first vision is included in the Aramaic portion of the book; the three others, like chap. i. and the opening verses of chap. ii. (vers. 1-4a), are recorded in Hebrew.

In a formal point of view, the marked difference between the prophecies of the second part and those of the first is to be noticed, namely, that in the latter instance the interpretation of the wonderful and prophetic appearance of the vision in Nebuchadnezzar's dream (chap. ii.), and of the mysterious writing, Mene, Mene, Tekel, etc., at the banquet of Belshazzar (chap. v.), was imparted to the prophet immediately through the Divine Spirit, and without the agency of angels; while in each of the four prophecies of the second part angels are employed, either to reveal the purport of the visions seen by Daniel while awake or dreaming (as in the case of the first two, chap. vii. and viii.), or to convey direct disclosures relating to the future, without any previous symbolical vision (as with the final prophecies, chap. ix. and x.-xii.). The prophet, however, is the only narrator, even when he recapitulates (as is the case especially in chap. x. 20-xii. 4) the extended remarks of the angel, his celestial teachers and interpreters. The epistolary form of narration which occurs once in the first part, chap. iii. 31-iv.

* In support of this statement of the contents of chap. ix. 23-27, and especially of the verse last mentioned, compare the exegetical remarks on that passage. [For counter arguments, see the additions thereto.]

† [See, however, the exegetical remarks on this last particular.]

34 (but which is not rigidly adhered to in that connection, since Nebuchadnezzar, the writer of the letter under our notice, is referred to in the third person, in chap. iv. 25-30), is not found in the second part.

NOTE.—In opposition to the division of the contents of this book into historical and prophetic-visional parts, which we have adopted, Auberlen (p. 38), and in connection with him Keil (*Einkl. ins A. T.*, 2d ed., p. 389 et seq.), and also Kranichfeld (*Das Buch Daniel*, p. 2 et seq.), contends that chap. vii. should be included in the first part. The reasons adduced by the last mentioned exegete, as "material" in contrast with ours as merely "formal," are, first, the prophetic-visional elements which enter also into the first part, and particularly into chap. ii., and secondly, the identity of language in chap. vii. with chapters ii.-v., which forbids a wider separation between chapters vi. and vii. as contrary to the intention of the author. But the visional constituents of the first part are extremely meagre when compared with the far greater proportion of the narrative elements in this division; and the chronological difference between chapters vi. and vii. is decidedly more important than the affinities of language between chap. vii. and the five chapters that precede it. The dream-vision recorded in chapter vii. dates back to the reign of Belshazzar, the last (or one of the last) of the Babylonian kings, while the historical contents of the preceding chapter belong to the Medo-Persian period; hence the time of chapter vii. and also of chap. viii. corresponds to that of chapter v., while chapter vi. is contemporary with chapter ix. Since the general arrangement, both of the pre-eminently historical chapters of the first part, and of the chiefly visional contents of the second, is strictly chronological, the distribution of the entire book into the categories of history and prophecy seems to have been the leading idea by which its editor (whom we regard as identical with its author) was governed, while the identity of language in chapter vii. and the preceding chapters sinks into a merely accidental feature. The following section may serve to show the most probable explanation of this feature. For the present, we are only concerned to show that the arrangement adopted by us, even if it were based more on a formal than a material principle, conforms fully to the idea and design of the writer, and is therefore with justice retained by a majority of modern expositors—even by Zündel (p. 39 et seq.), Reusch (*Einkl. ins A. T.*, 3d ed., p. 109), and others.

§ 4. UNITY OF THE BOOK OF DANIEL.

The integrity of this book may be conclusively shown, despite the occasional attempts essayed by recent critics to represent it as a compilation of several historical and prophetic fragments of various origin; for, as has been shown in § 3, the contents of the two principal divisions form a harmonious and closely-connected whole, which must have emanated from a single author. This author is frequently designated as one and the same person—as Daniel—particularly in chap. vii. 1; xiii. 1; ix. 2; x. 1; xii. 4; and he is mentioned either in the third person (chap. vii. 1; x. 1) or in the first (chap. vii. 2 et seq.; x. 2 et seq.). The same interchange of the first and third persons is found elsewhere in writings of the Old Testament that have emanated from a single author, e.g., Isa. vii.; xxxvi.-xxxix., etc. The fact that Daniel is mentioned exclusively in the third person throughout the first six chapters is sufficiently explained by the historical and descriptive character of this first main division, which merely reports occasional expressions by Daniel, of greater or less extent (e.g., chap. ii. 15, 20, 28, 30; iv. 16 et seq.; v. 17 et seq.; vi. 22 et seq.), but generally represents other persons as speaking and acting. The absence from this part of the formula, "I, Daniel, saw," or "I, Daniel, said," could only hold as an argument against the unity of the book, in case other discrepancies and contradictions of importance existed between the contents of the two parts. Such contradictions, however, do not occur. It is not impossible to reconcile chapter i. 21 with chapter x. 1, or chapter vi. 1 with chapters ix. 1 and xi. 1, etc., as the exposition of those passages will show in detail. The historical part is rather connected with the prophetic in manifold relations, and their chronological parallelisms especially bear the marks of design on the part of the composer. The series of remarkable events in his life, which are first recorded, is designed as a historical introduction, or scaffolding, for the prophetic visions which follow. But within the historical part itself, chapter i. is intimately connected, as an introduction, with the five chapters that follow. Daniel's prophetic power and skill in interpreting dreams, are remarked in chap. i. 17, 20, evidently with reference to the tests to which they were to be exposed, chap. ii. 4, 5. The mention of the three friends in chap. i. 6 et seq.

paves the way for the narrative respecting their official stations and confessorship (chap. ii. 49; iii. 1 et seq.). The statement that Nebuchadnezzar removed the sacred vessels of the temple from Jerusalem is a preparation for the history of their desecration by Belshazzar (chap. ii. 5 et seq.).

Nor does the diversity of language, as between the Chaldee of chapters ii.-vii. and the Hebrew of the remaining chapters, involve a multiplicity of authors; for, aside from the fact that a transition from the Hebrew to the Chaldee, exactly similar to that in Dan. ii. 4, occurs in Ezra iv. 7, the idea of a variety of authors becomes impossible in view of the intimate relation of the Hebrew chapter i. to the succeeding Aramaic sections, which has just been noticed. The last (chap. vii.) of the Aramaic portions, again, is so closely connected in its leading features with the Hebrew sections that follow—and especially with chapter viii. which is introduced by the indication of time, in a manner entirely analogous to chap. vii. 1—that the discrepancy of language in this case also appears evidently as a feature of secondary importance. The contrast between the use of the Hebrew in the introductory and the five closing chapters, and of the Chaldee in chapters ii.-vii. can appear as other than accidental, only as the latter sections seem to have been reduced to writing at an earlier period than the former. They were probably recorded during the Chaldean supremacy or immediately afterward, whereas the Hebrew sections that enclose them were probably added at a considerably later date, and in the time of the Persian rule. This hypothesis (first assumed by Kranichfeld) of a gradual completion of the book, or of the framing of the Chaldean sections, which originated during the exile proper, between the Hebrew portions, chaps. i. 1-ii. 4 and viii.-xii., that date in the Persian period, is favored by the note in chap. i. 21, which implies the later composition of the introduction, but more especially by the circumstance that the Chaldee fragments, without exception, convey the impression that they were recorded in the style of chronicles, immediately after the events transpired to which they relate. They also seem to indicate that the author employed this language for such journalistic minutes, as being more familiar, in view of his culture (compare § 2), while he adopted the Hebrew at a later period, perhaps because he had in the meantime acquired a sufficient readiness in its use, or because the different circumstances of the times subsequent to the captivity might lead him to regard the sacred language of the law and the earlier prophets as more appropriate for his purpose of instructing and edifying his theocratic compatriots. We therefore assert the integrity of this book with reference to all its leading divisions, and as being the work of a single author; but in the closing section of the second part, in the especially detailed prophecies of chapters x.-xii., we detect the hand of a later interpolating reviser of the time of Antiochus Epiphanes, for reasons which have been generally indicated (§ 1, note 2), but the more detailed elaboration of which must be reserved for the exposition (see especially on chap. xi. vs. 5 and 40, etc.). Such interpolations are apparent more particularly in chapter xi. 5-39 (e.g., vs. 5, 6, 8, 14, 17, 18, 25, 27, 30-39).

NOTE 1.—J. D. Michaelis, Bertholdt, and Eichhorn (at least in the earlier editions of his *Einleitung*), among those who reject the integrity of this book, find a considerable number of independent compositions contained in it, which are said to have been written at different times and by various authors. Of such compositions Michaelis enumerates eight, Eichhorn ten (in vol. III. of his *Hebräische Propheten*, p. 428 et seq., at least five), and Bertholdt nine. The latter refers the first (chap. i.) of these "Danielana," as he calls them, to the time of Artaxerxes Longimanus; the second (chap. ii.) to that of Ptolemy Philadelphus; the third (chap. iii. 1-30) to a somewhat later date; the fourth (iii. 31-iv. 34) to the age of the first Asmonæans; the fifth, sixth, and seventh (chaps. v.-viii.) to the same period, under Antiochus Epiphanes; the eighth (chap. ix.) by a priest at Jerusalem, to a date but little later; and the ninth (chap. x.-xii.) to a still later time. The composers of the later sections are said generally to have known the earlier writers, and to have continued their work, in which effort they even imitated their predecessors in the use of single words and phrases. But despite their care numerous contradictions crept into the separate parts, so that, for instance, chap. i. 21 is opposed to x. 1; chap. i. 1, 5 to ii. 1; chap. ii. 48, 49 to v. 11-14, etc. (Bertholdt, *Daniel* i. 83 et seq.). The impropriety of such a mutilation of Scripture was soon understood, and was pointed out, with convincing arguments, especially by Bleek (in Schleiermacher's *Theol. Zeitschrift*, 1822, No. 3, p. 241 et seq.; compare his *Einleitung ins A. T.*, p. 585 et seq.).

Hävernicks (*Einl.* II. 2, p. 448 et seq.), and De Wette (*Einleitung in das A. T.*, § 256). Hence Eichhorn, in the third and fourth editions of his *Einleitung*, contented himself with the assumption of merely two authors, of whom the one composed chap. ii. 4-vi. 29, and the other, chap. vii-xii., together with the Hebrew introduction, chap. i. 1-ii. 3, in each case long after the captivity. The two-fold authorship is also asserted by Sack (*Christl. Apologetik*, 1829), Herbst (*Histor.-krit. Einl.*, published by Welte, 1840 and later, ii. 2, § 34), F. Speil (*Zur Echtheit des B. Daniel*, in the *Tüb. Theol. Quartal-Schrift*, 1868, p. 194), Reusch (*Einl.*, p. 110), and several others, inasmuch as they regard the visional part of the book, beginning with chap. vii., as genuine, but claim that the narrative of Daniel's life and of the circumstances of his time, contained in chap. i.-vi., was added by a later hand, and based upon a revision of certain genuine memoranda, which were left by the prophet at his death. Hence, we are to distinguish between genuine originals, written by the prophet himself, and a later compilation which belongs to the Maccabean period or to the age immediately preceding, and in which the author possessed the skill to imitate the prophet's mode of thought and expression, thus producing the impression of a united apocalyptic whole. Such an origin of the book cannot be branded as wholly impossible; but the impression of closely connected, systematic, and designed unity which it makes, in respect to both its form and matter, appears to favor the view stated above, by which the first and second editor constitute a single personage, identical with the prophet Daniel, and by which the whole appears as the work of one mind, despite its gradual production in the period immediately before and after the close of the exile (compare the following note).

Three additional hypotheses concerning the origin of the book deserve attention, which likewise proceed on the assumption of a two-fold authorship, or of a distinction between a genuine original and a later interpolating revision, but which differ greatly among themselves. According to the editor [Lange] of this *Bible-work* (*Einl. in das A. T.*, in the remarks preliminary to the exposition of Genesis, vol. I., p. 88 [of the Am. ed.]), the book, which otherwise originated entirely with the captive prophet Daniel, received two extensive additions in its final sections, at the hands of an apocalypticist of the Maccabean period, who was led to make these interpolations in view of the severe trials of the time. These additions comprise chap. x. 1-xi. 44, and xii. 5-18; hence the predictions which relate specially to Antiochus Epiphanes and his time, and which bear pre-eminently the stamp of *vaticinia ex eventu*. The professed interpolation of 2 Pet. i. 20-iii. 8 from the epistle of Jude, which the editor has endeavored to establish, in vol. I. of his *Geschichte des apostolischen Zeitalters* (p. 152 et seq.), more thoroughly than this asserted addition to Daniel, is adduced as an analogous instance; but it does not seem to be sufficiently demonstrated, despite the manifold advantages it would afford to the apologist. We are obliged to prefer the view of a mere interpolating revision of chapters x.-xii. by a pious apocalypticist of the Asmonæan period, and to hold to the probable insertion of several brief passages, which cannot in our day be clearly distinguished, instead of accepting the introduction of the lengthy section, chap. x. 1-xi. 44, together with that in chap. xii. 5-18. A later inventor of the entire prophetic imagery of chapters x. and xi. would display an incredible talent in his imitations of the prophet's literary style. Moreover, the writer of Ecclesiasticus (about B. C. 180) seems to have recognized passages like chap. x. 13, 20, as original with Daniel, and to have imitated them as such; also the Septuagint. See below § 6, note 2, and compare the exegesis of the chapters in question.* The view of Ewald (*Die Propheten des A. Bds.*, 1st ed., II. 562 et seq.) is peculiar. According to him, the prophet Daniel lived at the heathen court of Nineveh as early as the Assyrian captivity, about B. C. 700. A Jewish contemporary of Alexander the Great invented prophecies relating to the world-kings, and attributed them to this wise man of the Assyrian period, while another Jew, living in the time of the Maccabees, added further embellishments to the book as he found it. Somewhat more definite and thoughtful is Bunsen (*Gott in der Geschichte*, I. 514 et seq.). The Daniel of Assyrian times, who lived at Nineveh under Pul and Sargon, about the middle of the 8th century B. C., left behind him figurative prophecies concerning the destruction of Asshur (the winged lion) by the Babylonian empire (a devouring bear; cf. chap. vii. 2 et seq.); these ancient oracles, together with legendary records concerning the personal fortunes of Daniel, and particularly his deliverance from the den of lions, were transmitted, either verbally or in writing, until a writer of the Maccabean period gave them their present form, in connection with which work, however, he committed the grave historical error of transferring the prophet to the period of the Babylonian captivity, and of substituting the Babylonian monarchy for the Assyrian, and the Medo-Persian for the original Babylonian (cf. above, § 2, note 2). Neither Ewald nor Bunsen are able to furnish any positive proof in support of these strained, artificial, and fantastic views. The assertion that the later Jewish writers constantly substituted Babylon for Asshur is entirely arbitrary and incapable of proof; and the removal of Daniel to "the great river which is Hiddekel" can no more be considered a mere echo of the history of Daniel in Nineveh, than the imaginary winged creatures with human visages

* [We shall there endeavor to show that all these suppositions of any interpolation whatever are gratuitous and unsupported.]

can be regarded as dark allusions to the colossal statues on the palaces of Nimrud. In our exposition of the related passages we will aim to show that both these features may be adequately explained on the assumption of a Babylonian career in the case of the prophet. Bunsen, however, appears to have subsequently given up his arbitrary view, in favor of the general pseudo-Daniel tendency-hypothesis (see the prefaces in vol. I. of his *Bibelwerk*, p. liv.); while the view of Ewald appears unchanged in the recent 2d edition of his *Propheten des Alten Bundes* (vol. III. p. 812 et seq.).

NOTE 2.—In support of the opinion laid down in this section, that the book was composed at different times by Daniel himself, compare Kranichfeld, *Das Buch Daniel* (Einl., p. 4): "For the rest, the Chaldee fragments in their present state, without an incorporated introduction and conclusion, cannot in themselves have formed a separate work. Their formal and abrupt character produces rather the impression of an occasional composition in the manner of a diary, which was undertaken at different times, and perhaps in connection with corresponding events of the exile in the Chaldean period, while the conception of the Hebrew introduction may have fallen, agreeably to the remark in chap. i. 21, in the time of the Persian supremacy. Presuming the genuineness of the book, the overthrow of both the Chaldean and the Persian dynasties in Babylon would therefore have occurred between the composition of the several Chaldee fragments and that of the Hebrew section, chap. i. 1–ii. 4; and a very different condition of affairs, having an especial significance for Israel, would meanwhile have been introduced. This would also be sufficient to account for the choice of the Hebrew dress of chapters viii.–xii., and, in general, to establish their subsequent composition, which is now more than ever a question of interest." Compare the same writer, p. 53 et seq.: "The composition of the Chaldee fragments accordingly belonged to a time in which the heathen oppressors as such, and the measures of the heathen tyranny, were everywhere prominent; and it is natural that a theocratical writer of this period should fix his gaze on these features, and clothe his narrative in a form likely to be effective among the Chaldean population, and serviceable to oppose their hostile and insolent measures, as well as that he should attempt this in the Chaldean language, which was current among the oppressors." With the close of the exile a new range of vision opened before the theocrat. The oppressive tyranny which was before his leading thought, is no longer prominent in that character; the hitherto passive people of the theocracy is now roused to a more active concern for its national interests. Appropriate as was the Chaldee tongue before the dawning of the new period, the language of his people and of the fathers, which the writer employs, in common with the prophets after the exile, to convey his supplemental and additional matter, is no less appropriate after that period has begun. With his attention fixed upon his people, the prophet now gave its final and united form to his book, during the first year of the sole reign of Cyrus, as has been noticed above. The Chaldee portions, which were composed during the captivity, and whose form was due to that circumstance, received their place in the book in connection with this final revision; and there was no reason why the existing Chaldee material should be rendered into Hebrew for the benefit of his compatriots, who were familiar with the language of Babylon, especially as the Chaldee dress itself contributed not a little to the vivid representation of the circumstances described."

We accept, in all its essential features, this hypothesis respecting the composition of our book as being highly probable and attractive;† but instead of finding in a designed reference to the Chaldean oppressors the motive which induced the prophet to compose in Aramaic the portions (chap. ii.–vii.) belonging to the exile, we would adopt the more simple and natural view, that during that period he was accustomed to employ the Chaldee tongue, with which he was chiefly familiar; and that, in his written productions especially, he availed himself of its use, to the exclusion of all others. This does not involve the admission that he may not already at that time have acquired, by means of *reading and study*, that marked familiarity with the sacred language and literature of his people, which chap. i. 17, 20 (cf. with i. 4) seem to imply. In this connection we would also venture the supposition with respect to the "occasional journalizing notes" of events belonging to the Chaldean (and Median) period, as found in chap. ii.–vii., that Daniel employed with design the chronicling style of the older

* [On the contrary, such a state of oppression, if it existed at the time (of which there is no evidence), would have rendered the foreign tongue odious, and therefore been the strongest possible reason for avoiding it. Such was certainly the effect at a later date, when Antiochus sought to introduce the Greek language and customs. In the Roman period, too, we know that the comparatively mild rule of the conquerors made the Jews only cling the more tenaciously to "the sacred tongue," at least for all their religious works.]

† [We beg leave, however, to dissent almost entirely from Kranichfeld's views on this head. A far more natural and sufficient reason for the insertion of the Chaldee portions of the book is found in the fact, stated or implied in their respective contents, that they were extracts, taken verbatim and as such from the *Babylonian state records*. The supposition that the whole book was originally written in Chaldee, and these parts alone left untranslated, is destitute of a particle of confirmation, either in the narrative, the style of the composition, or the usage of the contemporary Jewish writers. Especially the insinuation that Daniel was so ignorant of his mother tongue, that he was obliged to learn it in mature life by a slow and imperfect process, as the author a few sentences further on presumes, is contrary to all the probabilities in the case.]

prophets, which regarded all the facts to be related from a strictly theocratical point of view, and by which their supernatural features were rather intensified and idealized, than simplified and reduced to sober events of common occurrence. Compare § 9, Note 1.

§ 5. AUTHENTICITY OF THE BOOK.

a. Review of the Attacks on, and Defence of, its Genuineness.

The most ancient assailant of the genuineness of Daniel's prophecies of whom we have a certain knowledge, was the Neo-platonic Porphyry (died A. D. 304). In his fifteen books "against the Christians," which are known to us only through Jerome so far as they contain attacks on this book, he contends for its composition in Maccabæan times, and for the forged character of its prophecies as mere *vaticinia ex eventu*.^{*} It is uncertain whether Jewish rabbins who opposed Christianity were his predecessors and instructors in this assertion, or not. A passage in the Talmud, which attributes the "recording" of several books of the Old Testament, and among them *Daniel*, to the members of the Great Synagogue beginning with Ezra,† affords no support to the opinion that the authenticity of the book was denied in pre-Christian times in Jewish circles, since that "recording" is doubtless not to be understood in the sense of an original composition, but rather as a renewed recording on the authority of an exact tradition, or rather, of a new inspiration. The entire statement is, therefore, merely an empty legend of the sort which is represented by the Jewish tales concerning the marvellous reproduction of the Pentateuch by Ezra, the origin of the Septuagint, etc. The statement of Isidore of Seville (died A. D. 636) that "Ezekiel and Daniel are said to have been written by certain wise men"‡ points back to the same muddy Jewish-rabbinical source. The "wise men" in this case can scarcely be other than the men of the Great Synagogue, and their "writing" of the books of Ezekiel and Daniel cannot designate a forgery in any sense, but must be explained as in the Talmudic tradition referred to. In short, the older period exhibits no definite instance of the rejection of the authenticity of this prophetic book beyond the solitary one of Porphyry; and only the immediate opponents of this writer, as Methodius, Eusebius of Cæsarea, Apollinaris of Laodicea, or church fathers of the age next following, were engaged in the defense of the genuineness of the book, while refuting his objections.

In the 17th century the opponents of its genuineness became somewhat more numerous, but their objections were at first without any scientific value. Spinoza (*Tractat. theol.-polit.*, x. 130 et seq.) held, that only chap. viii.-xii. were genuine; chap. i.-vii. might originally have formed component parts of the annals of the Chaldean reigns, which, together with the final five chapters, were probably collected and published by a later hand. Hobbes (*Leviathan*, c. 88) doubted whether Daniel himself or a subsequent writer had recorded his prophecies. Sir Isaac Newton (*Observations upon the prophecies of Daniel and the Apocalypse of St. John*, I. p. 10), whose view was followed, in the main, by Beausobre (*Remarques sur le N. Test.*, I. p. 70), thought that "the last six chapters contained prophecies composed at various times by Daniel himself, while the six former ones were a collection of historical essays by other authors." By this, however, he did not intend to attack the credibility or the inspired character of the book; on the contrary, he declared solemnly that "whoever rejects the prophecies of Daniel, does as much as if he undermined the Christian religion, which, so to speak, is founded on Daniel's prophecies of Christ." If he regarded the first six chapters as not the work of Daniel, it was not because he objected to the wonders recorded in them, as Zündel thinks (*Kritische Untersuchungen*, etc., p. 2), but because he believed that their mode of presentation indicated one or several authors other than Daniel. It was different, however, with Collins, the deisti-

^{*} Jerome, *Comm. in Dan. Prophet.*: "Contra prophetam Daniele[m] scripsit Porphyrtus, nolens eum ab ipso, cuius inscriptus est nomine, esse compositum, sed a quodam, qui temporibus Antiochi Epiphanis fuerit in Judæa; et non tam Daniele[m] ventura dicens, quam illum narasse præterita. Denique quicquid usque ad Antiochum dixerit, veram historiam continere, et quid autem ultra opinatus est, quia futura nescerit, esse mentitum."

† *Baba Bathra*, f. 15: "Viri Synagoga[m] magna[m] scripserunt K. N. D. G., quibus illius significatur libri Ezechie, duodecim prophetarum minorum, Danielis et Estheræ."

‡ Isidore, *Orig.*, vi. 2: "Ezechiel et Daniel a viris quibundam sapientibus scripti esse perhibentur." Cf. Hengstenberg, *Die Authentie des Daniel*, etc., p. 3, where the opinion of Bertholdt (*Einl. ins. A. T.*, iv. 1808), that a doubt of the genuineness of Daniel is here implied, is rejected, and certainly with justice.

cal contemporary of Newton, and with the somewhat older Jewish atheist Uriel Acosta (about A. D. 1630), who denied the credibility of the book together with its genuineness, but with a bungling criticism that is wholly involved in the prejudices of naturalistic dogmatism.*

Among the representatives of German rationalism, Semler contended himself with a very general denial of the inspiration of the book of Daniel, for the reason that he "could discover no such benefit in it as God always designs to secure to man when he employs very peculiar means for that end" (*Freie Untersuchung des Kanon*, III. 505). Michaelis and Eichhorn, while contesting the integrity of the book (see above § 4, note 1), endeavored to establish the genuineness of at least the last chapters. Eichhorn did not venture to assert the Maccabean origin of the whole book (in the 3d and 4th ed. of his *Einleitung*), and consequently its forged character, until Corrodi had declared it to be wholly the work of an impostor of the times of Antiochus Epiphanes, † in his *Freimüthigen Versuchen über verschiedene in Theologie und bibl. Kritik einschlagende Gegenstände*. Bertholdt now followed with his super-ingenuous mutilating hypothesis, which was wholly based on the assumption of forgery (cf. supra), and later, Griesinger, Gesenius, De Wette, Kirman, Redepenning, Von Lengerke, Knobel, Hitzig, Stähelin, Hilgenfeld, and others. ‡ The greatest scientific ability and judgment in contesting the authenticity of this book, but, at the same time, in breaking the force of the assaults on its integrity, made by Bertholdt and Eichhorn, was displayed by Bleek. § The more recent deniers of the genuineness of the book, with but few exceptions, agree with him in giving up its historical character to a greater or less extent, and in assigning it to the Maccabean period, and regarding its prophecies as *catcinia ex eventu*—hence, in holding essentially the same critical position which was occupied by Porphyry. The grounds on which their assertions are based are partly internal and partly external in their nature. They are drawn in part from the place of the book in the canon and its relation to the later Jewish apocryphal literature, and in part from its peculiarities of language, the asserted mythical character of its historical part, the chronological difficulties which it is said to present, and the apocalyptic character of its prophecies. In the following section we shall engage in a more detailed examination of these arguments, and in that connection find opportunity to become acquainted with the substantial and enduring services of the more recent defenders of the genuineness of the book. Among them belong, of Protestants, Lüdewald, Stäudlin, Beckhaus, Hengstenberg, Hävernick, Keil, Auferlen, Delitzsch, Zündel, Volck, Kranichfeld, Pusey, Fuller, and others; of Roman Catholics, Jahn, Hug, Herbst, Scholz, Speil, Reusch, and others. |

* Cf. Wolf, *Bibl. Hebraica*, II., p. 161; Bertholdt, as cited above; and especially as affecting Newton's position on the question of Daniel, the instructive article "Is. Newton" by B. t, in Michaud's *Biographie universelle*, tom. XXX., p. 397 ss.

† Cf. also *Beleuchtung der Geschichte des Kanon*, I. 75 et seq.; and *Kritische Geschichte des Chiasmus*, I. 247 et seq., by the same author.

‡ Griesinger, *Neue Geschichte der Aufzählung im Buch Daniel*, 1812; Gesenius, *Allgem. Literaturzeitung*, 1816, Nos. 57 and 80; De Wette, *Einleitung ins. A. T.*, § 255 et seq.; Kirman, *Commentatio historico-critica, exhibens descriptionem et censuram recentium de Danielis libro opinionum*, Jena, 1850; Redepenning, *Theol. Studien und Kritiken*, 1833, p. 831 et seq.; 1835, p. 163 et seq.; Von Lengerke, *Das Buch Daniel*, 1835; Knobel, *Prophetismus der Hebräer*, II. 389 et seq.; Hitzig, *Kurzerf. exeget. Handbuch zu Daniel*, 1850; Stähelin, *Spezielle Einleitung in die kanon. B. des A. Test.*, 1862; Hilgenfeld, *Die jüdische Apokalypik*, 1857. Compare also Dillmann, *Ueber die Bildung der Sammlung heiliger Schriften A. Test.*, in the *Jahrbücher für deutsche Theologie*, 1858, p. 453 et seq.; Kahnis, *Luther. Dogmatik*, I. p. 369 et seq.; Th. Nöldeke, *Die alttestamentl. Literatur in einer Reihe von Aufsätzen dargestellt* (Leipzig, 1868), p. 216 et seq.; R. Baxmann, *Ueber das B. Daniel, Studien und Kritiken*, 1862, p. 452 et seq. (against Zündel); and Davidson, *Introd. to the Old Test.*, vol. III., p. 200 ss.

§ *Ueber Verfasser und Zweck des B. Daniel*, in the *Theol. Zeitschrift* of Schleiermacher, De Wette, and Lücke, 1822, III. 171 et seq. Further, *Die Massanischen Weissagungen im Buche Daniel* (Review of Auferlen's work) in the *Jahrbücher für deutsche Theologie*, 1800, I.; and *Einl. ins A. T.*, § 254 et seq.

| Lüdewald, *Die sechs ersten Kapitel Daniels nach historischen Gründen geprüft*, Helmstädt, 1787 (against Eichhorn, 1st ed.); Stäudlin, *Prüfung einiger Meinungen über den Ursprung des B. Daniel, in den Neuen Beiträgen zur Erläuterung der Propheten*, Göttingen, 1791 (specially against Corrodi); Beckhaus, *Die Integrität der prophetischen Schriften*, p. 279 et seq.; Hengstenberg, *Beitr. zur Einl. I.*; *Die Authentizität des Daniel und die Integrität des Sacharja*, Berlin, 1831; Hävernick, *Kommentar über d. Buch Daniel*, 1832; *Neue krit. Untersuchung über d. Buch Daniel*, 1838; *Einleitung ins A. T.*, II. 2, p. 444 et seq.; Keil, *Einl.* § 135 et seq.; Auferlen, *Der Prophet Daniel und die Offenbarung Johannis*, Basel, 1854; 2d ed., 1857; F. Delitzsch, in Herzog's Real-Encyclop., Art. *Daniel* (III. 271 et seq.); W. Volck, *Vindicia Danielica*, Dorpat, 1866; David Zündel, *Kritische Untersuchung über die Abfassungszeit des Buches Daniel*, Basel, 1861; Kranichfeld, *Der Prophet Daniel*, Berlin, 1863, p. 6 et seq.; H. B. Pusey, *Daniel the prophet*, Oxford, 1864; J. M. Fuller, *An essay*

§ 6. AUTHENTICITY OF THE BOOK (Continued).

b. *Examination of the EXTERNAL reasons against the genuineness of Daniel.*

Among the external grounds on which opponents are accustomed to contest the origin of the book with Daniel, its position among the Hagiographa, in the third and last part of the Hebrew canon, generally forms their chief reliance. That this fact, so suspicious at first sight, is by no means inexplicable, but rather has its adequate explanation in the peculiar prophetic character of Daniel and his writings, as well as in the composition of the book, partly in Hebrew and partly in Chaldee, has already been shown (§ 1, particularly notes 2 and 3, and also § 2, note 3). We confine ourselves in this place to the suggestion that possibly the times of severe trial and of conflict with anti-Christian powers, which the prophet of the exile foretold to his people, might seem to the scribes of the centuries succeeding the captivity to present too great a contrast to the subjects of the other prophets, who dwelt chiefly on the prospects of deliverance that should come to the people of God; and that, consequently, they hesitated to acknowledge the full canonical value of this book,—in like manner as they questioned the canonical authority of Ecclesiastes during an extended period, through the influence of their optimistic hopes for the future (compare note 1). The book, however, is classed with the other three greater prophets in the Septuagint; but the conclusion that it originally occupied this position in the Hebrew Bible as well (so Herbst, Speil, and others contend) does not necessarily follow. Rather, the framers of the Hebrew canon seem to have attached greater importance to the literary and lingual peculiarities of the book than to anything else, and, for this reason, to have regarded its separation from the prophetic literature in the narrower sense, as necessary, however much they might recognize in it the genuine work of a prophet living under the exile.*

That the book was in fact so recognized appears highly probable, in view of the manifold references to its declarations in the later prophetic writings and in several of the Old-Testament apocrypha. Among the prophets after the captivity, whose reference to Daniel is utterly denied by Bleek, Zechariah at least seems to betray an acquaintance with the prophecies of Daniel, his apocalyptic model and predecessor, particularly in the vision of the four horns (chap. ii. 1), and in that of the four chariots (chap. vi. 1), which are referred by several expositors to the four world-kings of Daniel; further, in chap. xi. 8, where the three
 x { shepherds, who should be cut off in one month by the Lord, are possibly a symbolizing of the first three world-kings of Daniel, and of their overthrow in rapid succession (compare

on the authenticity of the book of Daniel, Cambridge, 1864. J. Jahn, *Eintl. ins A. Test.*, II. 624 et seq.; L. Hug, *Zeitschrift für das Erzbisthum Freiburg*, VI. 150; Herbst, *Eintl. mit Zusatz* by Welte, II. 2, p. 80 et seq.; Scholz, *Eintl.* III. 433 et seq.; Speil, *De libri Danielis authenticis*, Oppolli, 1860, and *Zur Echtheit des B. Daniel*, in the *Tüb. Theol. Quartalschrift*, 1863, p. 191 et seq.; Reusch, *Eintl.*, 3d ed., p. 111 et seq.

* [We may remark here, once for all, that a simpler reason for the position of Daniel among the Hagiographa rather than among the Propheta, seems to be the fact that the author was not a prophet in the strictly technical sense of the term; i.e., like John the Baptist (John x. 41), he wrought no miracles, and his predictions were not directly inspired, but only given mediately through angels or dreams, like those of Joseph (Gen. xli. 15, 16). Kell thus expresses it: "The place occupied by this book in the Hebrew canon perfectly corresponds with the place of Daniel in the theocracy. Daniel did not labor, as the rest of the prophets did whose writings form the class of the *Nebiyin*, as a prophet among his people in the congregation of Israel, but he was a minister of state under the Chaldean and Medo-Persian world-rulers. Although, like David and Solomon, he possessed the gift of prophecy, and therefore was called נָבִיא (Sept. Josephus, N. T.), yet he was not a נָבִיא, i.e., a prophet in his official position and standing. Therefore his book, in its contents and form, is different from the writings of the *Nebiyin*. His prophecies are not prophetic discourses addressed to Israel or the nations, but visions, in which the development of the world-kings and their relation to the kingdom of God are unveiled, and the historical part of his book describes events of the time when Israel went into captivity among the heathen. For these reasons his book is not placed in the class of the *Nebiyin*, which reaches from Joshua to Malachi,—for these, according to the view of him who arranged the canon, are wholly the writings of such as held the prophetic office, i.e., the office requiring them openly, by word of mouth and by writing, to announce the word of God,—but in the class of the *Ketubim*, which comprehends sacred writings of different kinds, whose common character consists in this, that their authors did not fill the prophetic office, as, e.g., Jonah in the theocracy; which is confirmed by the fact that the Lamentations of Jeremiah are comprehended in this class, since Jeremiah uttered these Lamentations over the destruction of Jerusalem and Judah not as a prophet but as a member of that nation which was chastened by the Lord" (*Commentary on Dan.*, Intro., p. 22, 3d, Edinb. ed.).]

note 2). Among the *Apocrypha*—aside from uncertain analogies, such as exist between *Wisd.* v. 17 and *Dan.* vii. 18, 27; *Wisd.* xiv. 16 and *Dan.* iii.—at least 1 *Macc.* i. 57 (“Abomination of desolation,” cf. *Dan.* ix. 27) and ii. 59 et seq. (the deliverance of Hananiah, Mishael, and Azariah from the fiery furnace, and of Daniel from the lion’s den; cf. *Dan.* iii. 16 et seq.; vi. 21 et seq.), and still more the book of Baruch, may be regarded as unquestionable witnesses for the canonical dignity of our book in pre-Maccabean times. The analogies to the prayer of Daniel (*Dan.* ix.), which the latter book presents in chap. ii. (especially vs. 6, 11, 15, 19), and its references to Nebuchadnezzar and to “Belshazzar his son,” in chap. i. 11, 12, are the more important and unquestionable as proof, because the Hebrew original, which we are compelled to receive, indicates with tolerable certainty the origin of this book in pre-Maccabean times, and probably as early as the fourth century B. C. Under these circumstances, the fact that *Ecclesiasticus*, whose Hebrew original likewise indicates its composition before the period of the Maccabees, contains no definite allusions to Daniel, and especially that his name is not mentioned in its enumeration (chap. xlix.) of Israel’s great religious heroes, which includes Jeremiah, Ezekiel, and the twelve minor prophets, is of no considerable importance. This feature may be regarded as purely accidental, and the rather, as the immediate context (chap. xlix. 13 et seq.) mentions Zerubbabel, Joshua, and Nehemiah among the great men of the time immediately after the exile, but omits the name of Ezra; as many of the prominent champions of Israel are not included in the remarkable list beginning with chap. xlv., *a.g.*, Joseph, Gideon, Samson, Jehoshaphat, etc.; and finally, as the silence of *Ecclus.* in regard to Daniel “is more than balanced by his mention in *Ezek.* xiv. and xxviii.” (Reusch, p. 112; cf. *supra*, § 2, note 2). Moreover, the words *ἐκείνη ἔνευ κατίστησεν ἡγουμένων* in *Ecclus.* xvii. 17 probably contain an allusion to the angelology of Daniel, and are to be explained in accordance with *Dan.* x. 18, 20; xii. 1 (*Hävernick, Einl.* II 2, p. 451). Concerning the *Sybilline Oracles* as an especially important source of proofs for the authenticity of Daniel, see note 3.

The passage in the *Jewish Antiquities* of Josephus, Book XI. chap. 8, which relates that, among others, the prophecies of Daniel were shown by the Jewish priests to Alexander the Great, on the occasion of his visit to Jerusalem, and that he was greatly pleased by the oracle respecting the overthrow of the Persian dynasty, which so clearly referred to him, might constitute an important testimony for the genuineness of this book, or for its origin during the exile; but many embellishments and internal improbabilities seem to lower the value of this tradition to a degree that forbids the definite conclusion that the statement concerning the book of Daniel is to be included in the genuine historical kernel of this incident, the essential truth of which, however, is indicated by various considerations (*a.g.* the noteworthy and certainly historical statement that, at the request of the high-priest, Alexander granted immunity from taxation to the Jews during every seventh or fallow year). So much the more decisive is the testimony of the New Testament in support of the inspired character of the book and of the prophetic dignity of its author, which occurs in the familiar reference of Our Lord to *Dan.* ix. 27, in his great eschatological discourse (*Matt.* xxiv. 15: *ὅτας οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ—δ’ ἀναγινώσκων νοεῖτω*, etc.), and which is paralleled by other unmistakable allusions to Daniel’s expressions in the discourses of Our Lord. Among these we reckon the constantly repeated designation of himself as “the Son of Man,” the adoption of which phrase from *Dan.* vii. 18 is open to no serious objection, while its identity with Daniel’s *בְּנֵי אָדָם* is unmistakably revealed, especially in prophetic descriptions, such as *Matt.* xix. 28; xxiv. 30; xxvi. 64. The prophecy concerning the resurrection of the good and the evil, in *John* v. 28, 29, likewise, is clearly based on chap. xii. 2, 3, of this book. Among the numerous allusions to our prophet which are found in the writings of the Apostles, we instance merely 2 *Thess.* ii. 3 et seq.; 1 *Pet.* i. 10–12 (cf. *Dan.* iii. and vi.), and the *Apocalypse*, which latter book is based throughout on the prophecies of Daniel, and therefore vouches, with its entire contents, for the Divinely inspired and canonical character of this book.

NOTE 1.—Kranichfeld, p. 8 et seq., explains in a striking manner to what extent the peculiar

theological, or rather eschatological, character of Daniel's prophecies may have been influential in retarding their admission into the canon during the pre-Maccabæan period: "The prophecies of Daniel, in contrast with the oracles of earlier prophets, foretell a period of severe tribulation in the future, which the sufferings of the exile have not warded off; and they predict this far more constantly, positively, and directly than does the book of Zechariah, or any prophecy of the period succeeding the captivity, the aim of the latter being chiefly to comfort and encourage the returned exiles in their discouraging circumstances. There was thus a sufficient reason, in the character of the book itself, to warrant its being received with caution by the age succeeding the exile, and even to justify the temporary ignoring of its claims; for, on the one hand, it contradicted the sentiment of that age, which indulged in exalted hopes of deliverance based on the older prophecies, and, on the other, it had emanated from one who was not even a prophet by a specific call. A similar treatment appears to have been accorded to the book of Ecclesiastes during an extended period, which likewise resulted from its contents, although differing extremely from those of Daniel. In the Asmonæan period, however, the impression produced by the religious and political events which illustrated its prophecies, secured the book a ready reception into the canon, although it was excluded from the second part of the sacred writings, which had probably been closed for centuries, and was limited by traditional usage. This simple explanation, which removes every difficulty in relation to the place of the book in the canon, is not contradicted by the remark of Josephus (*Contra Apion*, I. 8) concerning the closing of the canon in the time of Artaxerxes, which is, in the main, correct. That statement, as Keil correctly observes (*Einkl.* § 154), refers to the time of the composition of the sacred writings, in harmony with the fact that neither Ecclesiasticus nor 1 Maccabees (which were composed only two centuries before Christ) found a place in the canon; but it does not preclude the subsequent conclusion of the collecting and receiving into the third section of the canon of older sacred writings." Similar views are advanced, so far as the last question is concerned, by Hengstenberg, *Beitr.* I. 23 et seq., and Zündel, *Krit. Untersuchungen*, p. 196 et seq., 214 et seq. Also compare below, § 10.

NOTE 2.—Among older expositors, Jerome, Abarbanel, Kimchi, and Drusius, refer Zechariah's visions of the four horns (ii. 1), etc., and of the four chariots (vi. 1 et seq.), to the world-kings of Daniel, as do Baumgarten (*Nachtgesichte des Sacharja*), Zündel (*Kritische Untersuchungen*, 249), Pusey (*Daniel*, p. 357), Füller, Kliefoth, and W. Volck (*Vindiciæ Danielicæ*, p. 3 et seq.), among moderns; while Köhler (*Nachexilische Propheten*, ii. 1) and a majority of later expositors deny the fact of such a relation. Köhler, however, (*ibid.*, II. p. 138) agrees with Von Hofmann, Ebrard, Kliefoth, Zündel, and Volck (*l. c.*, p. 26) in referring the "three shepherds," Zech. xi. 8, to the first three world-kings, and assumes, in addition, a relation of the prophecy against Javan, Zech. ix. 13, to Dan. viii. 8 et seq. But the correspondence of these latter passages, if it is to be accepted at all, is of minor importance, because the chapters Zech. ix.-xi. possibly originated with a prophet Zechariah, who flourished before the exile, and therefore may be older than the Daniel of the captivity. Compare, however, the arguments adduced to the contrary by Hengstenberg, *Beitr.* I. 366 et seq.; also by the editor of this Bible-work, in vol. I. of the Old Test., p. 44 [Am. ed.].

NOTE 3.—In relation to the references in Ecclesiasticus to Daniel, see Zündel, p. 188; and the same, p. 191 et seq., concerning the much clearer and more important references in the book of Baruch, where the opinion of Dillmann, as stated in his essay on the formation of the Old-Test. canon (*Jahrb. f. deutsche Theol.*, 1858, p. 480), is quoted: "The book of Baruch, by no means a contemptible after-piece of prophetic literature, may have been in circulation in its Hebrew form as early as the fourth century B. C.;" and where, at the same time, it is shown most clearly that the pseudo-Baruch was undeniably acquainted with the book of Daniel, and imitated many of its features, particularly the prophet's prayer, Dan. ix. Hengstenberg, p. 288 et seq., Hävernick, *Einkl.* II. 2, 459 et seq., and Pusey, in his Commentary, p. 370, show that the echoes of this book found in 1 Maccabees (which are so clear and unmistakable, that scholars like Bleek, De Wette, and Grimm [on 1 Macc. i. 57] have acknowledged this occurrence) are entitled, despite the composition of the book toward the close of the second century B. C., to rank as indirect testimonies for the origin of Daniel prior to the Asmonæan period. Concerning Ecclus. and its omission of Daniel from the *βιβλος πατριων*, chapters xlv.-l., see Hävernick, p. 451 et seq.; Herbst, *Einkl.* II. 2, 88; Keil, *Einkl.*, p. 452; Hengstenberg, p. 21 sq.; Kranichfeld, p. 10, etc. Some of these writers, however (e.g., Hävernick, Keil, Hengstenberg, together with Bretschneider and others), go too far when they reject the passage, chap. xlix. 12, as not genuine, and thus exclude all mention of the twelve minor prophets as well; for there is no sufficient reason to suspect that verse on critical grounds (cf. Bleek, *Einkl.*, p. 589). It has been pointed out, especially by Hävernick (*Einkl.* l. c., p. 457 et seq.) and Zündel (p. 173 et seq.; cf. p. 140 et seq.), that the Alexandrian version of the Old Testament in general, and of Daniel in particular (cf. *infra*, § 11), which probably originated in the second century B. C., reveals many traces of the existence of our prophetic book prior to the Maccabæan age; that, for instance, its rendering of Deut. xxxii. 8, *ὅτε διεμέριζεν ὁ ὑψίστος ἐθνη, ἐστῆσεν ὁρία ἰθὺν κατὰ ἀριθμὸν ἀγγέλων θεοῦ*, seems to rest on Dan. x. 18, 20, like the passage, Ecclus. xvii. 17, which is cited above; and that citations from its

version of Daniel occur in the first book of Maccabees (i. 57), as well as in the Sibylline oracles (iii. 396, 613, etc.); facts that argue with great force the origin of this Greek version in the Asmonean period, and therefore, at the very time to which the negative criticism assigns the original Daniel itself. The testimonies drawn from the Apocrypha are, with rare exceptions, surpassed in importance and evidential force by the agreement of the Sibyllines with Daniel, since the unanimous consent of competent scholars, such as Bleek, Lücke, Friedlieb, and others, ascribes the composition of the portion of the *Oracula Sibyllina* in question (lib. III, v. 85-746) to an Alexandrian Jew, and dates it in the first half of the second century, or, more probably, about 160 B. C. The correspondence of many of these verses to passages in our prophetic book, or rather in its Alexandrian version, cannot be questioned; and the supposition ventured by Bleek, that both (pseudo-Daniel and the pseudo-Sibyllines) sprang from a common source of a more ancient time, is merely an arbitrary evasion to hide his embarrassment. Compare *Sibyll.*, lib. III, v. 396 ss.: 'Πίσαν ταν γε διδοῖς, ἣν καὶ κήφει βορολοῖος. 'Εκ δέκα δὲ κεράτων· παρὰ δὲ φωνὴν ἄλλο φερέσκει. . . . καὶ τότε δὲ παραφύμενον κέρασ' ἄρξει, with the Sept. at Dan. vii. 7, 8, 11, 20;—also *Sibyll.*, III. 613: πάντα δὲ συγκόψει καὶ πάντα κακῶν ἀναπλήσει, with Sept., Dan. vii. 23, 24.

NOTE 4.—Hengstenberg (p. 258 et seq., 277 et seq.) is especially thorough and profound in his examination of the testimony of Christ and the apostles, and of Josephus in *Ant.*, XI. 8, 5. He may attempt too much in seeking to establish the historical character of all the details connected with the perhaps somewhat legendary narrative respecting the incident by which Alexander became acquainted with Daniel's prophecies; but his statements convey the decided impression that the narrative in question is not a pure invention without any foundation in fact. He quotes, on page 288, the significant judgment of H. Leo respecting the credibility of this account (as expressed in his *Vorlesungen über die Geschichte des jüdischen Volks*, p. 200, which, as is well known, breathe anything rather than a believing spirit): "The entire narrative contains nothing that is really improbable. An armed resistance on the part of the high-priest would have been madness; he may therefore have gone out to meet Alexander in peace. It is also well known that Alexander sought to impress the Asiatic world with the belief that he was in league with the gods of the nations whom he had conquered. It has been considered improbable that Alexander should not have hastened from Gaza directly to Egypt; but to go from Gaza to Egypt by way of Jerusalem involved at most an additional journey of a few days, and Judæa was not a point to be disregarded in an expedition to Egypt. It would be unwise to leave this mountain region in the rear, in the possession of an enemy." See also Zündel, p. 238 et seq., where the hypercritical objection of Hitzig, "The book was not produced, and if it had existed at the time, it would certainly have been shown" (*Heidelberger Jahrb.*, 1832, II., p. 235), is justly regarded as an indirect testimony for the trustworthiness of the account by Josephus.

§ 7. AUTHENTICITY OF THE BOOK (Continued).

c. Examination of the INTERNAL reasons against its genuineness, and more particularly of those derived from peculiarities of language and style.

It has already been repeatedly shown that the lingual structure of this book—the transition into Chaldee, chap. ii. 4, the essential identity of this idiom with the Chaldee of Ezra, the Hebraisms and Parseeisms contained in it, and finally, the marked Chaldaizing tendency of the Hebrew portions, similar to the style of Ezekiel—that all this corresponds fully with the assumption of an author who flourished at the Chaldean court of Babylon, and who was of Jewish birth, but educated in the customs and wisdom of the Chaldeans (see § 1, note 8, and § 4, note 2). It is only necessary, in this connection, to refer to the Greek expressions, which have been regarded as proving the later origin of the work in an especially decisive way. Bertholdt was still able to enumerate ten such expressions, but the more recent opponents of the genuineness of the book find the number reduced to three or four, as the result of a careful word-criticism. All of these are names of musical instruments, such as might easily have been introduced at Babylon by commercial intercourse, even prior to the exile. They comprise the terms פסנתרין = ψαλτήριον, סוףפיה = συμφωνία, קיתרה = κιθάρα, and סבבא = σαμβάκη, all of which occur in the history of Daniel's friends and the fiery furnace (chap. iii. 5, 7, 10, 15). But even among these the third is possibly of Oriental origin, and the last almost certainly so. The σαμβάκη or λαμβάκη (also λαμβάκη) of the Greek was, according to Athenæus (*Deipnosoph.* iv. 182; xiv. 634), a Syrian invention, and the Shemitic סבבא (related to סבב, "to interweave") seems therefore to be the primitive form, from which the Græcized σαμβάκη is derived. קיתרה may possibly be the Persian *Si-tareh*, "six-stringed," and may stand

related to *κίθαρα*, which is to be derived from the same source, as a sister rather than as a mother. Pareau, Hengstenberg, Hävernicks, Haneberg, and others, have even attempted to trace the two remaining terms to a Shemitic source, and have accordingly derived *קִנְיָה* from *קנה*, "a reed," and *פִּסְתָּרִי* from *פֶּסֶט*, "a hand," and *נָתַר*, "to leap" (therefore, "strings that are played by hand"). But excessive difficulties stand in the way of such an etymology, particularly the Greek sound in the endings of the two words (*פִּסְתָּרִי* seems to be singular rather than plural), and the circumstance that *συνφωνία*, if not *ψαλτήριον*, occurs in the classics as the name of an instrument, as may be seen in the passage Polyb. *Fragm.*, 31, t. 4, and as may be concluded from the Italian designation of the bagpipe, *zambogna* or *sampogna*, which is probably derived from that source. On the other hand, the assumption that the instruments of the Greeks were in use among the Chaldeans early in the sixth century B. C., or even in the seventh and eighth, involves no difficulty whatever. It would seem strange, rather, if no traces of commercial intercourse with the Greeks at about the middle of the sixth century B. C. were found in Babylon, the primitive "city of merchants" (Ezek. xvii. 4, 12; cf. Josh. vii. 21), since the Assyrian kings Esar-haddon, Sargon, and Sennacherib were involved in either friendly or hostile relations with the Greeks of Asia Minor, as early as the eighth century B. C. Further, "Javan" is mentioned in the cuneiform inscriptions of Sargon among the nations who were tributary to Assyria; according to Strabo, xiii. 8, 2, a Greek, the brother of the poet Alcæus, served in the armies of Nebuchadnezzar as a mercenary, or, more probably, as the leader of a band of Greek mercenaries; the Ionian philosopher, Anaximander, displays considerable knowledge of the Orient in his map of the world, which was prepared in the same period; and finally, commercial relations of considerable importance were maintained between the lands of the Euphrates and the Greek colonies of Asia Minor, certainly in the eighth century B. C., and possibly, through Phœnician channels, as early as the days of Homer (see notes 1 and 2).

It appears, therefore, that no unanswerable objection against the origin of this book during the period of the captivity can be established on the ground of its peculiarities of language; nor do the *remaining literary peculiarities*, such as the method in which the prophet refers to himself and his personal relations, afford the slightest reason to doubt its composition by Daniel. "The honorable references to Daniel (chap. i. 17, 19; v. 11 et seq.; vi. 4; ix. 23; x. 11) are analogous to many expressions employed by the Apostle Paul concerning himself, e.g., 1 Cor. xv. 10; 2 Cor. xi. 5 et seq.; xii. 2 et seq.; and they are necessary, either to complete the historical representation, as in the case of the predicate 'greatly beloved,' applied to him by the angel in chap. ix. 23; x. 11, or in the honorable mention of his name to Belshazzar by the queen, chap. v. 11, 12; or they belong to passages which aim to honor God, who had endowed his servant with miraculous wisdom (i. 17 et seq.; vi. 4). Consequently, they contain no trace of Pelagian self-laudation which could militate against the opinion that the book which bears his name was composed by himself" (Keil, *Einl.*, p. 452 sq.).—Nor does the religiously moral deportment of the prophet, as it is described by himself in this book, afford a proof in any other direction against its composition in the period of the exile. His custom of observing three seasons of daily prayer, as mentioned in chap. vi. 11, his frequent fasts (chap. ix. 3; x. 3, 12), and the strict abstinence from profane food of himself and his youthful friends (chap. i. 8 et seq.), do not necessarily indicate a period subsequent to the exile, and even as late as that of the Asmonæans, as is abundantly shown by passages like Psa. lv. 18; Ezra viii. 21 et seq.; ix. 3 et seq.; Neh. i. 4; ix. 1; Zech. vii. 3; viii. 19; Hos. ix. 3, 4; Ezek. xxii. 26; xlv. 23; xxxiii. 25, etc. His *dogmatic position* no more requires an explanation based on the condition or experiences of God's people after the exile, than such ascetic habits, or the exalted value, which, according to chap. ii. 18; ix. 3; x. 2 et seq., he attaches to prayer and intercession, oblige us to regard him as involved in the narrow-minded legal and work-righteous conceptions of the later Judaism. His description of the Messiah and his kingdom—in contrast with the apocryphal literature of the period after the captivity, from which Messianic ideas and hopes are almost entirely wanting—is intimately related to the predictions of the older prophets, and especially of Isaiah (cf. Isa. ix. 4 et seq. with Dan. vii. 13 sq.). The relation between the expected founding of Messiah's kingdom and the gen-

eral resurrection of the dead, which he indicates in chap. xii. 2 et seq., corresponds to the older prophetic descriptions in Isa. xxiv.; lxvi. 22-24; Ezek. xxxvii., but finds no analogy in the later apocryphal literature, unless we except 2 Macc. vii. 9 et seq., which passage, however, is probably based on Dan. xii. as its model. Nor does the angelology of the book present any specific feature which points to a period later than the exile; much less does it indicate that its teachings result from the influence of the religious thought of Persia on Judaism. Rather, they are closely related, on the one hand, to the angelology of Ezekiel and Zechariah (cf., e.g., Ezek. ix. 10; also i. 26, and Zech. i.-vi.), and, on the other, they are rooted in the much older views and experiences of the time before the exile; e.g., the idea of protecting spirits of single states is founded in Isa. xxiv. 21; that concerning princes of the angels (chap. x. 13, 20; xii. 1), doubtless in the familiar account in the book of Joshua respecting the "captain of the Lord's host" (Josh. 14). Therefore, in this direction also, the literary character of the book reveals nothing that indicates an anti-Daniel or a pseudo-Daniel (cf. note 3).

NOTE 1.—Delitzsch observes, p. 274, on the relationship of the Hebrew of Daniel to that of Ezekiel, that "the Hebrew of this book is closely related especially to that of Ezekiel, whose book may be, and doubtless is, included among the ספרים in chap. ix. 2; and it is a surprising accident that it conforms somewhat to Habakkuk also, whom tradition associates with Daniel." The following expressions are adduced in support of the former correspondence, by Hävernick (*N. krit. Unters.*, p. 97 et seq.) and Keil (*Einkl.*, p. 446): the vocative אֲדָם בְּנֵי, chap. viii. 17; נֹרָא, brightness, xii. 3, cf. Ezek. viii. 2; נִשְׁבַּח, to render liable to penalty, i. 10, and דָּוָב, debt, Ezek. xviii. 7; נִשְׁבַּח for נִשְׁבַּח, x. 21, cf. Ezek. xiii. 9; נִשְׁבַּח, x. 5, cf. Ezek. ix. 2, 3; מִן־בָּרֶכֶת, royal food, i. 5, and בָּרֶכֶת, food, Ezek. xxv. 27; מְלִיץ, polished, x. 6, cf. Ezek. i. 7, etc. With reference to the relation of the Aramaic of Daniel to that of Ezra, and to the Chaldee of the Targums of a later age, consult Hävernick and Keil, as above, and cf. supra, § 1, note 3. It is the peculiar merit of Pusey to have established, in his profoundly learned commentary, the high antiquity of the Chaldaism of Daniel, in comparison with that of the Targums and the rabbins, by his examination of numerous individual forms, and especially of the many asserted Hebraisms of this book.

NOTE 2.—On the question whether the musical instruments of the Greeks may have been known to the Babylonians, and even to the Assyrians, consult Delitzsch, p. 274; Auberlen, p. 12 et seq.; Kranichfeld, p. 48 et seq., and the passage cited by the two former from Joh. Brandis, *Ueber den histor. Gewinn aus der Entzifferung der assyrischen Inschriften*, 1856, p. 1 et seq., where the observation is made, in relation to the commercial intercourse of the ancient Greeks, that "the extended commerce of the Greek colonies would frequently lead their merchants to Assyrian countries, since they penetrated even to the inhospitable steppes on the Dnieper and the Don. Their most important enterprises were probably connected with the Assyrian provinces of Asia Minor, and above all with the countries on the coasts of Pontus and along the Mediterranean Sea, doubtless including Lydia also, where the Assyrian supremacy seems to have been maintained during more than five hundred years, and almost to the close of the eighth century B. C. These nations must also have met in Cyprus, where the Greeks traded at an early period, and where the Assyrians had firmly established themselves. We are obliged to be content with a supposition that Greeks came as far as Assyria proper, in the capacity of merchants; but Greek soldiers certainly accompanied Esar-haddon, the first among the Assyrian rulers to form a corps of mercenaries (Abydenus in Euseb., *Chron. Armen.*, ed. Aucher l., p. 53), on his marches through Asia," etc. Compare also the interesting work by Brandis, *Das Münz-, Mass- und Gewichtswesen in Vorderasien bis auf Alexander d. Gr.*, 1867. Respecting the Greeks as the musicians καὶ ἐκκλησίαν in the world, see Auberlen, as above: "Attention may also be directed to the fact that the Greeks, as the patrons of art, occupied a position in the ancient world similar to that conceded to the Italians in the modern; and how many are the musical terms which we Germans have adopted from the Italians! Poetry and music flourished at first precisely among the Greeks of Asia Minor, and prior to the ninth century B. C., about the middle of which Homer lived there, according to the not improbable statement of Herodotus (II. 53). Greek artists were employed by the Lydians, among whom music was likewise cultivated, so that the Greeks adopted the Lydian key from them. But Lydia was not merely dependent on Assyria to a greater or less extent, down to the close of the eighth century, but afterward maintained intimate relations with Babylon," etc. Concerning the ψαλτήριον or Psalterion, compare, in addition, the remark of Kranichfeld: "It may be observed, in relation to the objection that the ψαλτήριον is mentioned only by later writers among the Greeks, that the argumentum ex silentio raised, on that ground, against the earlier existence of that instrument, is sufficiently met by the probable representation of a

113. ψαλτήριον on the monuments of Sennacherib, cf. Layard, *Nineveh and Babylon*, c. 20, p. 454. The persons who there welcome the Assyrian leaders with dances, songs, and plays, are preceded by five musicians, three of whom carry harps with many strings, a fourth has a double flute, and the fifth is furnished with an instrument which Layard compares to the *Santer* of Egypt = פסנתרין (Gesenius, *Thea.*, p. 1116). It consists of a number of strings which are stretched on a resonant frame, and corresponds to the description of the psalterium furnished by Augustine (on *Psa.* xxxii.)."

NOTE 3.—With reference to the feasibility of reconciling the religious-ethical representations of this book with the hypothesis of its origin during the captivity, see Hengstenberg, p. 137 et seq.; Hävernick, *Neue krit. Unters.*, p. 32 et seq.; and Oehler in Tholuck's *Literarischer Anzeiger*, 1843, Nos. 49 and 50, and particularly p. 388 et seq. The dependence of Daniel's angelology on that of Zoroaster has been frequently asserted, since it was first stated by Gesenius, Bertholdt, Winer, and others; but Martin Haug, of Bombay, decidedly advocates the opinion, in his *Essays on the Sacred Language, Writings, and Religion of the Parsees* (Bombay, 1862), that the religious development of Judaism was independent of that of Parseeism, without, on that account, attempting to deny to them a common source, as an explanation of their manifold analogies (compare *Ausland*, 1862, p. 937; 1865, p. 1079 et seq.). The simple circumstance that a scholar so thoroughly acquainted with the Zend religion and literature, should hold to this opinion, may serve as a warning to receive with caution such views of their relations as are above referred to. The opinion of Max Müller, as expressed in his philosophical meditations on religion (*Chips from a German Workshop*, London, 1867), agrees fully with that of Haug; while E. Rénan (*De l'Origine du Language*, p. 230; *Vie de Jésus*, p. 15 s.) and Fr. Spiegel (*Genesis und Avesta*, in *Ausland*, 1868, No. 12 et seq.) assert a direct adoption from the religious writings of the ancient Persians of many theological and angelological conceptions by the later Judaism after the time of the Achæmenidæ. Hilgenfeld also (*Das Judenthum im persischen Zeitalter* in the *Zeitschrift für wissenschaftl. Theologie*, 1866, No. 4, p. 398 et seq.) and Alex. Kohut, *Ueber die jüdische Angelologie und Dämonologie in ihrer Abhängigkeit vom Parsismus* (taken from the *Zeitschrift der deutsch-morgentl. Gesellsch.*, Vol. IV., No. 3) Leipzig, 1866, advocate the same view. But the sober investigations of men of the most diverse tendencies agree in reaching substantially the same result, namely, proving that at most a few names of angels remain to a profounder and more unprejudiced criticism, as elements of the Jewish angelology which are really derived from Parseeism, and that even these names are not chiefly of Aryan, but of Shemitic and even genuinely Hebrew origin—as is especially true of those found in Daniel (Michael and Gabriel). Compare Reuss (*Histoire de la théologie Chrétienne au Siècle apostolique*, I., 92 et seq.), Dillmann (*Jahrb. für deutsche Theologie*, 1858, p. 419 et seq.), Hävernick (*Vorl. über die Theologie des A. Ts.*, 2d ed., published by H. Schultz, p. 92 et seq.; 118 et seq.); Hofmann (*Schriftbeweis*, I. 281, 291 et seq.); A. Köhler (*Nachzeitliche Propheten*, II. 23 et seq.); Haneberg (in Reusch, *Theol. Literaturbl.*, 1867, No. 3, p. 72). See the exegetical notes on chap. viii. 10, 15, and compare the instructive treatise of Erich Haupt, *Ueber die Berührungen des A. Ts. mit der Religion Zarathustras* (Treptow on the Rhine, 1867), which argues positively against the adoption from Parseeism of any religious conceptions whatever in the canonical portions of the O. T.

§ 8. AUTHENTICITY OF THE BOOK (Continued).

d. Examination of the internal evidences against its genuineness, based on HISTORICAL DIFFICULTIES.

The charges raised against the book of Daniel, on the ground of asserted contradictions of the accounts of extra-biblical history respecting the Babylonian and Medo-Persian Kingdoms, are either historico-social in their nature, or politico-historical. They relate either to the antiquities of those kingdoms, or to their chronological relations and changes of dynasties.

1. The former class of difficulties, namely those affecting the social progress and customs of the times, lie within the domain of the history of civilization and morals. They arise from the deportment of Nebuchadnezzar and Belshazzar toward the oneirocritical magicians on the one hand, and toward Daniel on the other (chaps. ii. and v.); further, from the colossal size and ugliness of the image which was to be worshipped, and from the cruelty of the punishment imposed on the friends of Daniel, because of their refusal to obey the decree which required such worship (chap. iii.); from the lycanthropy of Nebuchadnezzar, as not substantiated by extra-biblical historians (chap. iv.); from the alleged incredibility of the statement that king Darius issued a decree ordaining that divine honors should be paid exclusively to him; and from the assumed funnel-like shape of the lion's den into which Daniel was thrown (chap. vi.). All of these difficulties are merely such in appearance. An observer who understands the

spirit of the ancient as well as the modern Oriental despotism (of which the case of Theodore of Abyssinia, with his whims and fluctuating views, may serve as a late example), and especially who at the same time remembers the tendency of the Babylonian and Medo-Persian rulers to syncretistic arbitrariness and mingling of religions, will not deem it strange that Nebuchadnezzar should address to his magicians the unreasonable demand, not merely to interpret his dream, but even to recall its contents, which were forgotten by him, and that he should condemn them to death when they failed to satisfy his demands, while he rewarded Daniel, who accomplished the task, with the highest honors and emoluments. Such an observer will not be surprised to find the king, in chap. iii., directing a monstrous idolatrous demonstration against the God of Daniel and his friends, and consigning the latter to so glorious a martyrdom; nor to behold, in chap. v., the striking contrast between the blasphemous insults and excesses of Belshazzar at the first, and the favor afterward bestowed by him on Daniel; nor yet, in chap. vi., the similar change in the disposition of Darius as revealed in his conduct. That, by Divine retribution, the arbitrary and passionate temper of Nebuchadnezzar should develop into madness, and result in the infliction, during several years, of a mental disorder of the most terrible nature, is no more surprising than are any of the various cases of lycanthropy recorded in the annals of psychiatry, among which that of the Armenian king, Tiridates III., is the most familiar and historically important. Traces of this awful episode in the reign of Nebuchadnezzar, although not found in other historians of ancient times, may yet be shown with sufficient clearness in the Babylonian Berosus and in Abydenus (see note 1). With regard to the less important details which have excited criticism, as being legendary or at least suspicious, it may be observed that the description of the idol in the plain of Dura (chap. iii. 1 et seq.), which reached a height of sixty cubits, corresponds substantially with the descriptions transmitted through other channels of uncouth colossal images, such as the coarse and excessively fanciful art of ancient Oriental heathendom was accustomed to erect to the honor of its gods. The non-appearance of Daniel and the other magicians before Belshazzar (chap. v. 7) is sufficiently explained by the Oriental custom of removing the priests from office with every change of rulers. The decree of Darius, limiting the ascription of divine honors during an entire month to himself (chap. vi. 8 et seq.) agrees fully with the statements of Herodotus, Xenophon, and Plutarch, respecting the deifying of kings among the ancient Medes and Persians. And finally, the designation of the lion's den by ܕܢܝܢ or ܕܢܝܢܐ (chap. vi. 8, 18) does not necessitate the view that it was "a funnel-shaped cavern or cistern," since the term in question is applied in the Syriac, not merely to dungeons, but also especially to the dens or cages of wild beasts (cf. the exegetical remarks on the several passages cited in this connection).

2. The following difficulties and alleged contradictions or anachronisms belong to the domain of *political history and chronology* :

(1.) According to the statement in chap. i. 1, that "In the third year of Jehoiakim came (כִּנְזָר) Nebuchadnezzar, king of Babylon, unto Jerusalem and besieged it," our book seems to place the first siege and capture of Jerusalem by Nebuchadnezzar *as early as the third year of Jehoiakim*. This contradicts Jer. xxv. 1, 9 (cf. xlv. 2; xxxvi. 9), where the arrival of Nebuchadnezzar before Jerusalem appears to be placed in the fourth or even the fifth year of Jehoiakim's reign; and it also conflicts with Dan. ii. 1, where the *second* year of Nebuchadnezzar is given as the time in which Daniel interpreted the monarch's dream, and thus attained to great distinction, whereas the conquest of Judæa and the transportation of Daniel and his friends, together with other prisoners, to Babylon, and the instruction of the Hebrew youth (according to chap. i. 5, 18) during three years in the wisdom of the Chaldeans, all transpired several years before. The only adequate solution of this two-fold difficulty is found in the hypothesis, that Dan. i. 1 does not relate the *arrival* of Nebuchadnezzar before Jerusalem, but merely his *departure* for that place, or the beginning of his march (כִּנְזָר as in Jon. i. 3; cf. Gen. xiv. 5; xlv. 7; Dan. xi. 13, 17, 28); and also that the designation of Nebuchadnezzar as king, in chap. i. 1, 3, 5, is to be regarded as proleptical, his position at that time being that of a military leader and representative of his father Nabopolassar, while his accession to the throne was delayed about two years later. From this hypothesis results

an interval of more than three years between the removal of Daniel to Babylon, and his elevation to the headship of the magian caste (see note 2).

(2.) According to chap. v., Belshazzar seems to be the successor, or, at least, one of the successors, of his father Nebuchadnezzar on the throne of Babylon, while ver. 30 represents him as the last ruler before the introduction of the Medo-Persian dynasty. The extra-biblical authorities, however, mention four kings of his family who succeeded Nebuchadnezzar (Evil-merodach, Neriglissar, Laborasorarchad, and Nabonidus), none of whom bears the name of Belshazzar. Of the two methods possible for the solution of this difficulty, the one identifies Belshazzar with Evil-merodach, and the other with Nabonidus. The former is the more probable one, because the relation of chap. vi. 1, to v. 30 by no means requires that the subjection of Babylon to the Medo-Persians should have *immediately* followed on the death of Belshazzar; and further, because Nebuchadnezzar is mentioned as the father of Belshazzar in chap. vii., while the profane sources call Evil-merodach a son of Nebuchadnezzar, but not Nabonidus, the last Chaldean king (see note 3). Moreover, the two years of the reign of Evil-merodach, mentioned in Jer. lii. 31, may be easily reconciled with the statement in Dan. viii. 1, that a vision was seen by Daniel "in the third year of Belshazzar;" for it might be said that Belshazzar-Evil-merodach reigned two years even if he lived until about the middle of his "third year." *

(3.) It is said that chap. vi. 1 implies that the monarch who overthrew the Chaldean dynasty, and established the Medo-Persian rule in Babylon, was not *Cyrus*, but "Darius the Mede." But since, according to chap. vi. 29 (cf. i. 21), the author had knowledge of Cyrus as the successor of this Darius, there can be no doubt that by the latter name he designates the Cyaxeres II. of Xenophon, who was the son of Astyages and uncle of Cyrus, and consequently the sovereign whose reign, according to Æschylus, Xenophon, Abydenus, and Josephus, intervened between the last Median king Astyages and the founding of the Persian Achæmenidean dynasty by Cyrus. It follows, that the narrative of Herodotus, which relates that Cyrus defeated his Median grandfather Astyages near Pasargardæ, and became his immediate successor, has its source in an inexact or incomplete tradition, from whence the father of history derived his facts in relation to the Persian as well as the Babylonian kingdom (see note 4).

NOTE 1.—With reference to the mention of diseases and the actual occurrence of lycanthropy, compare generally Bartholinus, *De morbis biblicis*, c. 13; Rich. Mead, *Medica sacra*, c. 7; J. D. Müller, *Diss. de Nebuchadnezzaris metamorphóse* ad Dan., c. iv., Lips., 1747; Freind, *Historia medic.*, p. 380 (where the important testimony of Oribasius, physician to the emperor Julian, is given, showing the occurrence of this disease in his time); Forestus, *Observationes*

* [A better solution of the difficulty is proposed by Rawlinson (*Herodotus*, i. 424, Am. ed.), as being suggested by the recently discovered inscriptions on the Babylonian monuments. "According to Berosus, Nabonadius was not in Babylon, but at Borsippa, at the time when Babylon was taken, having fled to that comparatively unimportant city when his army was defeated in the field (apud Joseph., *Contra Apion*, i. 21). He seems, however, to have left in Babylon a representative in the person of his son, whom a few years previously he had associated with him in the government. This prince, whose name is read as *Bil-shar-urur*, and who may be identified as the Belshazzar of Daniel, appears to have taken the command in the city when Nabonadius threw himself for some unexplained reason into Borsippa, which was undoubtedly a strong fortress, and was also one of the chief seats of Chaldean learning, but which assuredly could not compare, either for magnificence or for strength, with Babylon, and Belshazzar, who was probably a mere youth, left to enjoy the supreme power without check or control, neglected the duty of watching the enemy, and gave himself up to enjoyment." "Two difficulties stand in the way of this identification, which (if accepted) solve one of the most intricate problems of ancient history. The first is the relationship in which the Belshazzar of Scripture stands to Nebuchadnezzar, which is throughout represented as that of son (verses 2, 11, 13, 18, etc.); the second is the accession immediately of 'Darius the Mede.' With respect to the first of these, it may be remarked that although Nabonadius was not a descendant, or indeed any relative of Nebuchadnezzar, Belshazzar may have been, and very probably was. Nabu-nahit, on seizing the supreme power, would naturally seek to strengthen his position by marriage with a daughter of the great king, whose son, son-in-law, and grandson had successively held the throne. He may have taken to wife Neriglissar's widow, or he may have married some other daughter of Nebuchadnezzar. Belshazzar may thus have been grandson of Nebuchadnezzar on the mother's side. It is some confirmation of these probabilities or possibilities to find that the name of Nebuchadnezzar was used as a family name by Nabu-nahit. He must certainly have had a son to whom he gave that appellation, or it would not have been assumed by two pretenders in succession, who sought to personate the legitimate heir to the Babylonian throne." The second objection, respecting the immediate succession of "Darius the Mede," is elsewhere considered, and applies not particularly to this identification.]

medic., X. 15; Welcker, *Allgem. Zeitschrift für Psychiatrie*, vol. IX., No. 1; Trusen, *Sitten, Gebräuche, und Krankheiten der alten Hebräer*, 1853; Reil, *Rhapsodien über die Anwendung der psychischen Kurmethode auf Geisteserrüttungen*, pp. 296, 386 et seq. The last work contains many interesting examples of insanity, in which the patients believed themselves transformed into dogs, wolves, bears, cats, etc., and were able to imitate the calls of those animals with surprising exactness. Important historical examples of this character are: Lycaon (Pausan., VIII. 2; Ovid, *Metam.*, I. 216); king Tiridates III. of Armenia, the persecutor of Gregory the illuminator about A. D. 300 (Moses of Chorene, *Hist. Armeniaca*, I. III., ed. Whiston, p. 256 et seq.; M. Samueljan, *Bekehrung Armeniens durch Gregor. Illuminator, nach national-historischen Quellen bearb.*, Vienna, 1844; S. C. Malan, *The Life and Times of S. Gregory the Illuminator, the Founder and Patron Saint of the Armenian Church, Translated from the Armenian*, London, 1868;—cf. the Basle *Missions-Magazin*, 1832, p. 530); Latronianus, a persecutor of Christians in the time of Diocletian, who was temporarily bestialized because of his cruelty (see the acts of the martyrs, s. vv., Epictetus and Astion, in the *Acta Sancta*, Jul., T. II. p. 538); Simon of Tournay, an Aristotelian philosopher in Paris about A. D. 1200 (who is said to have received a roaring voice like a beast, in punishment of a blasphemy publicly uttered against Christ, Moses, and Mohammed; see Schröckh, *Kirchengesch.*, vol. XXVI., p. 380); Simon Brown, an English dissenting minister, 1738 (who, while in a melancholy state of mind, believed himself, during a considerable period, to be changed into a beast, although in other respects he was rational and in the possession of his faculties; see Stäudlin and Tzschirner, *Archiv*, etc., vol. III., p. 562 et seq.); a prince of Condé, who at times believed himself transformed into a dog (Schubert, *Symbolik des Trauma*, 3d ed., p. 166); an English boy at Norwich, about A. D. 1603, whose disease assumed the form of lycanthropy (Reitz, *Historie der Wiedergeborenen*, II. 56 et seq.). Compare also the fabulous accounts of werewolves, i.e., persons who rage with wolfish cruelty and rapacity against their fellow men, in Görres, *Die Christl. Mystik*, vol. IV. 2, p. 472 et seq.; also Waitz, *Anthropologie der Naturvölker*, vol. II., p. 180, concerning the belief of the African nations in the disease *marafinas*, i.e., lycanthropy. *Among the profane testimonies to the lycanthropy of Nebuchadnezzar, that of the inscriptions on the Babylonian monuments (which, so far as they date back to that king, indicate the interruption of his great building enterprises during a considerable period; see Rawlinson, *Bampton Lectures*, V., p. 166 and p. 440, n. 29), is not sufficiently positive and clear. The statement of Berosus (in Josephus, *Contra Apion*, I. 20): *Ναβουχοδονόσορος μὲν οὖν μετὰ τὸ ἀρξασθαι τοῦ προειρημένου τείχους, ἐμπέσων εἰς ἀρρώστιαν, μετῴληξεν τὸν βίον, βασιλευκῶς ἔτη τεσσαράκοντα τρία*, is likewise very indefinite, and leaves room for the opinion that it refers to a disease not at all unusual in its character, which immediately preceded the death of Nebuchadnezzar (although the mention of the *ἀρρώστια* which preceded his death can hardly be accidental and without significance with Berosus, whose narrative in other cases is always as concise as possible. Cf. Kranichfeld on the passage, p. 204 et seq.). The Chaldean tradition concerning the wonderful close of Nebuchadnezzar's life, as reported by Abydenus (in Euseb., *Prepar. Evang.*, IX. 41; cf. *Chron. Armen.*, I., p. 59), contains, on the other hand, a positive although frequently clouded and distorted testimony to that fact. It states that Nebuchadnezzar, after concluding his wars of conquest, "ascended to the summit of his royal palace, where he was seized by one of the gods" (*ὡς, ἀναβὰς ἐπὶ τὰ βασιλῆην, καταρχήσειν θεῷ σφεδῇ*). "With a loud voice he said, 'I, Nebuchadnezzar, foretell your misfortune, which neither Bel, my ancestor, nor the queen Beltis, can prevail on the fates to avert! The Persian mule shall come, being in league with your own gods, and shall bring you into bondage; the Mede, the pride of the Assyrians, shall be his helper! Would that a whirlpool or a flood (*χάρυβδιν τινα ἢ θάλασσαν*) might sweep him previously away and utterly destroy him! Or that, at any rate, he might be driven by other ways through the desert, where there are neither cities nor human paths, but where only wild beasts and birds roam about—that he might wander in solitude among rocks and precipices! And would that I had met a better end before this knowledge was imparted to me!' After this prophecy he immediately became invisible" (*Ὁ μὲν θεσπίσις παραρχήσιν ἡφάνιστο*). We have here, clearly, a specifically Chaldean version of the same tradition, whose original form appears in Dan. iv. The prophecy respecting the impending overthrow of the Chaldean kingdom appears to have been taken from the mouth of the Hebrew prophet, and ascribed to the great king himself, as being suddenly overwhelmed by the gods (as a *נִבְּלָה*, cf. Jer. xxix. 26; 2 Kings ix. 11). The banishment of the king while controlled by a bestializing mania is represented as a mysterious disappearance; and the popular tradition seeks to escape the typical allusion to the humiliation and punishment of the proud Chaldean kingdom, which is conveyed in that insanity—in that disgraceful, though temporary, degradation of its ruler, by invoking the fate which actually came upon Nebuchadnezzar, on the head of the Medo-Persian, the hated national foe. The popular wit of the ancient Orientals, which delighted to ridicule Cyrus as the *Πέρσης ἡμίονος* (cf. Herodotus I. 55, 91), may have been not altogether without influence in bringing about this peculiar perversion, or rather reversal, of the original prophecy, as is suggested by a comparison of Abydenus, as quoted above, with Dan. v. 21 (*נִבְּלָה*, "a wild ass"). Compare

Hengstenb., p. 107 et seq.; Hävernick, *Neue krit. Unters.*, p. 52 et seq.; Kranichfeld, pp. 203-209; Pusey, p. 294 et seq.

NOTE 2.—The most simple solution of the historical difficulty in chap. i. 1, and that which has the greatest exegetical support, has been indicated above. It may be found in Perizonius, *Origines Egyptiacæ et Babylonica*, II., p. 430, and more recently in Hengstenberg, p. 54 et seq.; Delitzsch, p. 275; Keil, *Eint.*, § 133, p. 440; and substantially, in Kranichfeld, p. 16 et seq. (but cf. infra, No. 2). It regards the verb בָּרַח as not designating the arrival of Nebuchadnezzar before Jerusalem, but as merely indicating his departure from Babylon (for the feasibility of this interpretation cf. the proof-texts cited above, to which may be added Num. xxxii. 6; Isa. vii. 24; xxi. 15, and many others; see Gesenius and Dietrich under בָּרַח, No. 3). Further incidents in the campaign, whose beginning is thus indicated are: the victory of Nebuchadnezzar over Pharaoh-Necho near Carchemish, or Circesium, on the Euphrates (an event which, according to Jer. xlvi. 2, transpired in the course of the fourth year of Jehoiakim); the pursuit of the defeated Egyptians by the Chaldeans in a southerly direction (Jer. xlvi. 5 et seq.); the arrival of the victor before Jerusalem, and the taking of the city, which followed soon afterwards (2 Kings xxiv. 1 et seq.; 2 Chron. xxxvi. 6 et seq.), and probably near the close of the fourth year of Jehoiakim, with which was connected the first deportation of captive Jews, and of a portion of the vessels of the temple, to Babylon. In the following year, and some time after the departure of the Chaldeans, the fast was proclaimed, of which Jeremiah remarks (xxxvi. 9) that it was observed in the ninth month of the fifth year of Jehoiakim. It may therefore, in analogy with Zech. viii. 19, be regarded as an anniversary of mourning, commemorative of the fall of the city in the preceding year, instead of being considered a prophylactic, penitential fast, designed to secure deliverance from the impending danger of Nebuchadnezzar's arrival, and thus as similar to those described in Joel i. 14; 2 Chron. xx. 3, 4, etc. (as Hitzig, Schmiedler, and others, hold). This simple and natural combination of events is contradicted by no statement whatever, in relation to the history of Jehoiakim and his time, whether found in this or any other prophetic or historical book. The passages Dan i. 2 and 2 Chron. xxxvi. 6 (Heb. text) do not actually state that Jehoiakim was carried to Babylon by Nebuchadnezzar after his capture of Judæa; but if this were the case, their statements would by no means conflict with the account in 2 Kings xxiv. 1, according to which Jehoiakim became the tributary of Nebuchadnezzar during three years after his first subjugation, and afterwards revolted from him anew. Neither the brief sketch in Chronicles, nor the subject of Daniel, which is not specially concerned with the fortunes of that king, would require the mention of the return of Jehoiakim to his capital soon after his transportation (see on chap. i. 2); and in view of his undecided character, his revolt, after three years of vassalage, may be readily accepted, despite the fact that he had felt the proud Chaldean's power but a few years before. Nor will it be surprising that 2 Kings xxiv. 11 et seq. relates another taking of Jerusalem and deportation of many Jews so soon after the first as the reign of king Jehoiachin or Jeconiah, if we regard this second deportation (6-7 years later than the first; cf. 2 Kings xxiii. 36, with xxiv. 8) as the punishment which Nebuchadnezzar was compelled to inflict on the Jews, because of Jehoiakim's revolt, but which was not executed until some time after it was decided on, and thus affected the son and successor, before he had attained his majority, instead of crushing the father (cf. 2 Chron. xxxvi. 8-10). Finally, the designation of Nebuchadnezzar as king while engaged in his campaign against Necho and the allied Jehoiakim (Dan. i. 1),—while the successful interpretation of the dream by Daniel, which transpired, according to chap. ii. 1, in the second year of that monarch's reign—must date at least three years later, involves no contradiction whatever, if we regard the title in the first instance as *proleptical*. There would be no impropriety in applying it to him as joint ruler with his father and leader of his armies, even during the life of Nabopolassar, — especially if we remember that Berosus (in Josephus, *contra Apion.*, I. 19) makes Nebuchadnezzar to achieve his great victories over the "satraps" of Egypt, Cœle-Syria, and Phœnicia, before the death of the aged Nabopolassar, and to hasten to Babylon to assume the sole government, only after receiving the tidings of his father's death (B. C. 605 or 604, and soon after the first capture of Jerusalem). Jer. xxv. 1, also, in harmony with Dan. i. 1, when correctly understood, represents the fourth year of Jehoiakim as the first of Nebuchadnezzar's reign, inasmuch as he regards the leader of the Chaldeans as the king of Babylon after his victory over Necho, whether he might be for the time the commander-in-chief and co-regent, and also the prospective successor to the throne, or not. But a comparison of Jer. lli. 31 with 2 Kings xxv. 27 shows clearly that this prophet was by no means unacquainted with the correct chronology of Nebuchadnezzar's reign (beginning with the death of Nabopolassar). This method of reconciling Dan. i. 1, with all the remaining data affecting the chronology, is so satisfactory in all respects, that we are led to reject every other combination as decidedly as we do the course of the negative criticism which finds the statements of this book in general to conflict with history, and which, therefore, despairs especially of being able to reconcile the passage chap. i. 1 with the statements in Jeremiah, Kings, and Chronicles (Bertholdt, Kirnss, Bleek, De Wette, Hitzig, etc.). Among the methods of arrangement which differ from ours we reckon:

(1.) The account of Josephus (*Ant.*, X. 6, 1), which, in view of 2 Kings xxiv. 1 et seq.,

admits indeed that Nebuchadnezzar possessed all the territory west of the Euphrates after his victory over Necho, but fixes the conquest of Judæa fully three or four years later (in the 8th year of Jehoiakim); a perversion of history that resulted probably from a misunderstanding of Jer. xxii. 18, 19, and against which Keil and Thenius (on 2 Kings in many places), Hitzig, Graf, Hasse (*De prima Nebuchadnezzaris adv. Hierosol. expeditione*, Bonnæ, 1856), and others have justly declared themselves.

(2.) The view of Kranichfeld, who does not date the capture of Jerusalem three or four years after Nebuchadnezzar's victory near Carchemish, but still one year later, or "not earlier than the ninth month of the fifth year of Jehoiakim," because that author believes himself compelled to regard the fast mentioned in Jer. xxxvi. 9, as having preceded the fall of the city; a hypothesis which is opposed by the fact that it fixes the transportation of Daniel and other Jewish youths to Babylon, and the beginning of their three years' course of instruction in the wisdom of the Chaldeans, before the capture of Jerusalem—thus involving an inherent improbability, and conflicting directly with Dan. i. 2 et seq. (cf. the exegetical remarks on that place).

(3.) The assumption of Kleinert (in the *Dorpatser theol. Beiträge*, II. 128 et seq.); Hoffmann (*Die 70 Jahre des Jeremia und die 70 Jahrwochen Daniels*, Nuremberg, 1886, p. 16 et seq.; *Weissagung und Erfüllung*, I. 297 et seq.), Hävernick (*Neue krit. Unters.*, p. 62 et seq.), Oehler (in Tholuck's *Literar. Anzeiger*, 1849, p. 395 et seq.), and Zündel (p. 20 et seq.), that Jerusalem was taken by Nebuchadnezzar a year before the battle of Carchemish. What Keil has remarked (*Eintl.*, § 133, p. 440) will suffice to refute this view: "This combination is untenable, because it cannot be reconciled with Jer. xxv. In that passage the fourth year of Jehoiakim is mentioned, beyond the possibility of being mistaken, as marking an epoch for the theocracy and for all the nations of Western Asia, in which the Lord would bring Nebuchadnezzar and all the tribes of the north against Jerusalem, that the land of Judæa might become a wilderness and its inhabitants, together with all neighboring nations, be subjected to Babylon during seventy years (chap. xxv. 9-11). So emphatic a prophecy in the mouth of Jeremiah would be utterly incomprehensible, if Jerusalem had been taken by Nebuchadnezzar and Jehoiakim been made tributary a year previously, while in the fourth year of Jehoiakim, which the prophet so strongly emphasizes (xxv. 3 et seq.), nothing of moment had transpired, and even later in the reign of Jehoiakim nothing had occurred beyond his revolt from the Chaldeans some years afterward, by which he became involved in hostilities with bands of Chaldeans, Syrians, Moabites, and Ammonites (2 Kings xxiv. 2). But this view becomes wholly untenable from the consideration that, at a time when the Egyptian king, who had advanced towards Carchemish at the beginning of Jehoiakim's reign, was doubtless in possession of that fortress, Nebuchadnezzar could not possibly pass by this hostile force and proceed to Judæa, while exposing Babylonia to so powerful a foe. But had this been possible, and, incredible as it is, had it actually occurred, it is certain that Pharaoh-Necho would not have permitted him quietly to operate in the rear of his army and overcome Jehoiakim his vassal; nor would Nebuchadnezzar, after conquering Jerusalem, have returned to capture Carchemish and defeat his principal enemy, instead of proceeding to Egypt, and making an easy conquest of the country, which was deprived of its defenders. But aside from this, the method under consideration is irreconcilable with the extracts from Berosus furnished by Josephus (*Ant. X. 11, 1; contra Ap., I. 19*)." Views exactly similar are expressed by Hitzig, p. 3, and Kranichfeld, p. 17 et seq.

NOTE 3.—Is the Belshazzar of chap. v. the same as Evil-merodach, the son and immediate successor of Nebuchadnezzar, or is he identical with Nabonidus, the last Babylonian king prior to the Persian invasion? The latter alternative, which is advocated by Jerome (*Comm. in Dan.*, V. 1) and more recently by Hengstenberg, Hävernick (in his Commentary), Auberlen, Keil, and in substance also by Pusey (with the distinction, however, that he considers Belshazzar as the son and co-regent of Nabonidus), is supported (1) by the fact that according to Herodotus, I. 191, and Xenophon, *Cyrop.*, VII. 5, 15 et seq., Babylon was taken by the Persians while a luxurious banquet was in progress, and (2) by the circumstance that Herodotus, I. 188, calls Labynetus (=Nabonidus) a son of Nebuchadnezzar, with which the introduction of the queen-mother in chap. v. 10 (possibly the Nitocris of Herodotus, or the Amuheer of Alexander Polyhistor), and the express mention of Nebuchadnezzar as the father of Belshazzar in chap. v. 11, would seem to correspond. But the following considerations militate against this view, and favor the alternative which identifies Belshazzar with Evil-merodach: (1) Both the Babylonian historians, Berosus (in Josephus, *Ant.*, X. 11, 1, and *contra Apion.*, I. 20) and Abydenus (in Euseb., *Prepar. Ev.*, IX. 41, and *Chron. Arm.*, p. 28, ed. Mai) agree, in contrast with Herodotus, in representing Nabonidus, the last Babylonian king, as a usurper and throne-robber of non-royal descent, who conspired with a number of others to deprive Laborasoarchad, the youthful grandson of Nebuchadnezzar, of his throne and life, and who afterward fell into the hands of the Persians, not at the taking of Babylon by Cyrus during a royal banquet, but some time after the capture of his capital. They relate that, having been defeated in the open field, he threw himself into the fortress of Borsippa, where he capitulated to Cyrus after the fall of Babylon, by whom he was exiled to Carmania (or, as Abydenus

states, he was made governor of that province). That these traditions of Berosus and Abydenus by no means owe their origin to a boastful tendency, representing the Chaldean national interests in a one-sided manner, but as certainly comprehend a part of the truth, as do the accounts of Herodotus and Xenophon, has been shown by Kranichfeld, as cited above, in the clearest and profoundest manner.* The identity of Daniel's Belshazzar with Evil-merodach is confirmed (2) by the repeated mention of Nebuchadnezzar as his father (נב, chap. v. 11, 13, 18, 22), which could, in every case, be applied to a more distant relationship, e. g., grandfather and grandson, only by a forced interpretation;† and further (3) by the circumstance that, according to Berosus (Josephus, as above), Evil-merodach also died a violent death, having been murdered by his brother-in-law Neriglissar (cf. Dan. v. 80). No arguments against this identification can be drawn (a) from the relation of Dan. v. 80 to vi. 1—since these passages are not necessarily connected (see exeget. remarks); nor (b) from Dan. viii. 1, where a "third year of Belshazzar is mentioned, while Berosus and the Ptolemaic canon limit the reign of Evil-merodach to two years—since these latter authorities may have slightly postdated the years of that reign, i. e., may have included the first year, as being incomplete, in the reign of Nebuchadnezzar; and in fact the canon of Syncellus appears to assign three years to the reign of Evil-merodach; nor (c) from the prophetic descriptions in Isa. xxi. 5, and Jer. li. 39, which predict that Babylon should fall in its dissipation, but by no means assert that it should meet this fate while a banquet or carousal was in progress; nor finally (d) from Jer. lii. 31, and 2 Kings xxv. 27, where the immediate successor of Nebuchadnezzar is called Evil-merodach, as in profane authorities;—for the anomalous name in Dan. v. may be readily explained on the ground of the very general custom of Oriental sovereigns to bear several names (cf. M. v. Niebuhr *Gesch. Assurs und Babels*, p. 20 et seq., where reference is made to Sargon=Shalmaneser,‡ Asshur-danipal=Kineladan, and many others), and nothing is more probable than that Evil-merodach bore, in addition to his proper name, a title containing the name of the god Bel, which title was similar to the appellation that Daniel himself, according to chap. i. 5, was compelled to assume. And it is probable that the prophet designedly avoided the real name of the king, when writing of Evil-merodach, on account of that homonymy (see on chap. v. 1 and 12). Beyond this, the fact that the name Belshazzar occurs as belonging to Chaldean kings is substantially established by the notice deciphered on the cylinders of Mugheir by Oppert and Rawlinson, which refers to a "Belsarussur, son of Nabomit or Nabumtuk" (see *Zeitschrift der deutsch-morgenl. Gesellsch.*, viii. 598; *Athenaeum*, 1854, p. 841); although the identity of this Belsarussur with the Belshazzar of Daniel, which is asserted by Rawlinson and Pusey (*Daniel the Prophet*, p. 402), appears to be highly improbable, since this son of Nabonidus cannot be shown to have been either of royal rank nor descended from Nebuchadnezzar. This method, which identifies Belshazzar with Evil-merodach, is supported by Marsham (*Canon chron.*, p. 596 et seq.), Hofmann (*Die 70 Jahre des Jeremia*, etc., p. 44 et seq.), Hävernick (*Neus krit. Unters.*, p. 71 et seq.), Oehler (in Tholuck's *Anzeiger*, as above, p. 398), Hupfeld (*Exercit. Herodot.*, spec. II., Rintel, 1843, p. 46), Schulze (*Cyrus der Grosse*, in the *Stud. u. Krit.*, 1853, No. 3), M. v. Niebuhr (*Geschichte Assurs und Babels*, Berlin, 1857), Röckerath (*Bibl. Chronologie*, Munster, 1865, p. 128), Zündel (*Krit. Unters.*, p. 29 et seq.), Kranichfeld (p. 24 et seq.), Fuller (*Der Prophet Daniel*, p. 12), A. Schencher (*Assyrische Forschungen*, in Heidenheim's *Vierteljahrsschrift*, etc., Vol. IV., No. 1), Kliefoth (p. 146 et seq.), and others. §

* See especially p. 35 et seq.: "The remarkable incident of the mysterious writing (chap. v. 5 et seq.), which raised Daniel to be the third ruler over the kingdom, and which of itself would have aroused attention and excited remark, the interpretation which connected two events as contemporary, and the fact that some of the events foretold in the mysterious writing actually came to pass the same night—all these taken together might, in the course of time, give rise, even among the natives, to the legend that the remaining facts contained in the writing and its interpretation transpired in that night as well; and this might occur still more easily among foreigners, in view of the clouded form which the tradition would naturally assume among them, as, e. g., in the case of the Persians. Whether the recollection of the writing and interpretation were preserved or not would probably not modify the legend. In this way the Persian and Median tradition might easily conceive of the natural son of Nebuchadnezzar, who was murdered in that night, as being also the last Chaldean king, and could therefore designate him by the name *Δαβύρρος*, which is found to correspond with the name of the last king in Berosus—*Ναβόνιδος*. In addition to the name which Herodotus gives to the king in question in agreement with Berosus, such a confusion of two distinct facts by the tradition is confirmed by the circumstance that these authors, in contrast with Xenophon, speak of a battle which preceded the taking of Babylon, and further, that Herodotus does not allude to the presence of Nabonidus, nor to his death, on the occasion of the fall of the city—thus agreeing with Berosus, who relates that that king had retreated towards Borsippa. Thus the facts in relation to the fall of the Chaldean dynasty, as they are preserved in Berosus, were thrown together and commingled with the statements of Daniel, concerning the wonderful writing (in which the end of the king and of his empire were co-ordinated); and this cloudy tradition is before us in the accounts of Herodotus and Xenophon, while the correct account, as it is given in Dan. v., forms the transition from the sketch in Berosus, to the form which it assumed in Herodotus and Xenophon."

† [Yet this usage of נב for *forefather* is a very common one, as any Hebrew Lexicon will show.]

‡ [The cuneiform inscriptions show that Sargon was Shalmaneser's son and successor.]

§ [It is beset, however, with many insuperable difficulties, the chief of which are cited and but imperfectly met in the

Together with the hypothesis of Pusey, already referred to, we are compelled to reject that indicated by Hofmann (*Die 70 Jahre*, etc., p. 44) and adopted by Delitzsch (p. 278) and by Ebrard (*Die Offenb. Joh.*, p. 55), which identifies Belshazzar with Laborasoarchad, the nephew of Evil-merodach and son of Neriglissar (and by descent from him, or rather from his consort, the grandson of Nebuchadnezzar). This view becomes untenable, because it is opposed by the expression, "Nebuchadnezzar, thy father" (נְבֻכַדְנֶצְרַר אָבִי), in chap. v. 11, by the brief reign of the child Laborasoarchad, extending, according to Berosus, only over nine months (cf. with this Dan. viii. 1), and finally, by the impossibility of substituting Nebo-Shadrach for Laborasoarchad, and Bel-Shadrach for that; for, according to Isa. xli. 1, Bel and Nebo are not the same, but different divinities.

NOTE 4.—The identity of *Darius the Mede* (chap. vi. 1) with the Cyaxares of Xenophon, the son of Astyages and father-in-law of Cyrus, as well as his co-regent for a time, may be still more positively established than that of Belshazzar (chap. v. 1) with Evil-merodach. Even the critical opponents of this book generally acknowledge the reign of such a Cyaxares, as intervening between the Median Astyages and the Persian Cyrus, and thereby recognize the truth of Xenophon's account, despite its being found in the *Cyropædia*—a work which so largely bears the character of a romance (Bertholdt, Gesenius, Von Lengerke, and even Hitzig; also Holtzmann, in the *Deutsch-morgenl. Zeitschr.*, VIII. 3, 547, etc.). The existence of this second Cyaxares, as the immediate predecessor of Cyrus, is attested, not merely by numerous statements in the *Cyropædia* (I. 4, 7; 5, 2, 5; III. 8, 20; VIII. 5, 19; 7, 1), but also by Æschylus in his *Πέρσαι*, v. 762-65: *Μῆδος γὰρ ἦν ὁ πρῶτος ἡγεμὼν στρατοῦ* (Astyages), *Ἄλλος δὲ κείνου παῖς* (Cyaxares) *τὸν ἔργον ἔσσυτο* *Τρίτος δ' ἂν αὐτοῦ Κύρος, εὐδαίμων ἀνὴρ*, etc., and by Abydenus, in Euseb., *Præp. Evang.*, IX. 14, where the prophecy of Nebuchadnezzar concerning the fall of Babylon as quoted above (Note 1), declares with reference to Cyrus, that "the Mede, the pride of the Assyrians, should be his helper" (*οὗ δὲ συνπαῖτος ἔσται Μῆδος, τὸ Ἀσσυρίων ἀσχημα*), and in addition, by Josephus (*Ant.*, X. 11, 4), who states that the Greeks gave "another name" to the son of Astyages—the Darius of Daniel—which was doubtless *Kvaḡáps*, as transmitted by Xenophon. Nor can the circumstance that Herodotus does not mention this Cyaxares, and makes Cyrus the immediate successor of his grandfather Astyages, reflect doubt on the existence of this intervening king, since the remark of Gesenius (*Thesaur.*, p. 350) holds good of Herodotus as a writer of the earlier Assyrio-Babylonian and Medo-Persian history: "*Solere Herodotum prætermisiss mediocribus hominibus ex longa rerum serie nonnisi unum alterumque memorare reliquis eminentiorem, ut aliunde constat et ipsa Babylonica historia docet, ex qua unius Nitocris regina mentionem injicit, reliquos reges usque ad Labynetum, ne Nebuchadnezzare quidem excepto, silentio transit.*" The only real difficulty connected with the identification of the Median king in chap. vi. and the Cyaxares of the *Cyropædia* consists in the name Darius (דָּרְיוֹשׁ) given to the former. It is to be observed, however, in relation to this circumstance:

(1.) In general, the bearing of two names is no more remarkable among the Ancient Median and Persian kings, than among the Assyrio-Babylonian; for the two-fold language and literature which all these nations employed promoted the use of various names to designate one and the same person, as did also the custom of connecting honorable appellatives with the proper names of kings and other eminent persons; cf. note 3.

(2.) The names דָּרְיוֹשׁ = old Persic *Dárjauus*, and *Kvaḡáps* = the Pers. or Med. *Uvakshatara*, appear to be related in one sense, inasmuch as the former seems to be synonymous with "holder, or governor" (*ἰσχυρὸς, sceptrum tenens*), and the latter with "direct," or "actual ruler," and the one to be of Persian origin, the other of Median (Delitzsch, p. 278).

(3.) Both names, and especially the latter, appear to have been stereotyped royal honorary titles, and, accordingly, to have been conferred on various persons; for

(a.) Cyaxares I., the father of Astyages and ally of Nabopolassar and conqueror of Nineveh (639-604), bore this name.

(b.) Consequently it must have descended to Astyages himself; for, according to Dan. ix. 1, the father of Darius the Mede was named Ahasuerus, the Hebrew form of which, אֲחַשְׁוֵרֶשׁ, is analogous in sound with the Persian *Uvakshatara*, and also with the Greek *Kvaḡáps*. But further

(c.) Cyrus himself appears occasionally to have borne the name of Cyaxares or Uvakshatara as an honorary title; for, according to Holtzmann (*Deutsch-morgenl. Zeitschrift*, as above), an old Persian cuneiform inscription contains the names Cyrus (*Qurus*) and Uvakshatara in immediate consecution: "*Ego Cyrus Cyaxares*," which may be synonymous with "*Ego Cyrus imperator*" (cf. Niebuhr, *Gesch. Ass. und Bab.*, p. 214, note 4), but can scarcely be rendered by "*Ego Cyrus Cyaxares, sc. filius*," as Holtzmann suggests. Finally,

(d.) The name Cyaxares corresponds also to Xerxes, as is indicated by the Pers. form *Kshjársa* or *Kshjársa*, an abbreviation or contraction of Uvakshatara; also by the Hebrew

דָּרְיָוֶשׁ; and since a Persian king is designated, in Ezra iv. 6, by the latter name, who can hardly be any other than Cambyses, in view of the chronology; and further, since the Ahasuerus of the book of Esther is the same as Artaxerxes I. Longimanus (instead of Xerxes, as most moderns since Scaliger hold), according to the opinion which prevails in the Septuagint, Josephus, and the ancients generally, and which has not been refuted,* we may regard the name Cyaxares-Xerxes as being in fact a standing title, which descended from the last Median kings to all the Achæmenians. Similarly, the early Median kings seem generally to have borne the name *Ajis-Dahaka* or *Ashdahak* (i.e., *dragon*) since both Deioces, who founded Ecbatana about 700 (Herod. I. 102), and Cyaxares I., who, according to Berosus and Abydenus, was also called Astyages (i.e., *Ashdahak*), and also Astyages, the father of Cyaxares II., were designated by this title. The descent of names to others also finds its parallel among the rulers of other ancient Oriental kingdoms, e.g., of Armenia, Cappadocia, Pontus, and even among the Egyptians after Ptolemy (cf. Niebuhr, as above, pp. 32, 44, etc.). It might possibly be shown that the name Darius (*Darjauus*) belongs to this class of standing royal titles among the Persians, from the designation of the golden coins of that kingdom as *Darica*. This designation dates back, indeed, to Darius Hystaspis, according to Herodotus, IV. 166, but according to Suidas, Harpocration, and the scholiast on Aristophanes' *Ecclesiaz.*, it traces its origin "to an older king of that name"—who, however, is not necessarily the same as Daniel's Darius-Cyaxares (as also the reference in the *Chron. Armen.* of Eusebius, p. 58: "*Darius rex de regione depulit aliquantulum*," need not be applied to the Darius of this book). But in any case, it is clear from what has been stated, that the difference between the names Cyaxares and Darius does not compel us to assume a difference between the persons who are thus designated by Xenophon and Daniel, and that all other views become superfluous in proportion as the identity of the two becomes probable. Of such we mention that of M. v. Niebuhr (pp. 91, 223), which identifies Darius, Dan. vi. 1 et seq., with the last Median king Astyages, who is said to have subjugated Babylon after the death of Belshazzar or Evil-merodach, and to have been deprived of his Median kingdom in the following year by Cyrus, so that Babylon again became independent; that of Kleinert (in the *Dorp. Beiträge*), which assumes that Darius the Mede was a natural son of Cyaxares I., and younger brother to Astyages, while Cyaxares II. was his nephew and shared in his government; and that of Schulze (*Cyrus der Grosse*, in the *Stud. u. krit.*, as above, p. 685), which is also favored by Zündel (p. 86 et seq.), by which Cyaxares II., who is held to be identical with Darius the Mede, was not the son, but a younger brother of Astyages, and therefore a son of Cyaxares I. (Ahasuerus, Dan. ix. 1), whom Xenophon erroneously transformed from a Cyaxarides into an Astyagides, by which error the great-uncle of Cyrus was converted into his uncle. The correct view is advocated by Josephus (supra), Jerome on Dan. vi. 1, and among moderns, Offerhaus (*Spicilegia histor.-chronolog.*, lib. III., Gron., 1739, p. 265 ss.), Jehring (*Bibliotheka Bremensis*, VIII. 580 ss.), Gesenius (*Thesaur.*, I. 349 et seq.), Winer (*Realw.*, I. 250), Hengstenberg (p. 48 et seq.), Hävernick (*Comm.*, p. 203 et seq.; *Neue krit. Unters.*, p. 74 et seq.), Keil (p. 457), Delitzsch (p. 278), Kranichfeld (p. 39 et seq.), Auberlen (pp. 16, 212), Fuller (p. 141), and Kliefoth (p. 160 et seq.).† In relation to the passage, chap. vi. 2 (the 120 satraps of Darius), which apparently conflicts with the view advocated above, see the exegetical remarks on that place, where also the effort of Ebrard (*Die Offenb. Johannes erklärt*, p. 55 et seq.), and several others, to identify Darius with the Nabonidus of Berosus will be sufficiently considered.

§ 9. AUTHENTICITY OF THE BOOK (Concluded).

e. Examination of the INTERNAL reasons against its genuineness, which are based on its MIRACLES and PROPHECIES.

The narration of miracles and prophecies by Daniel is no more irreconcilable with the view that the book originated with him than are the historico-chronological difficulties which are asserted to be insuperable; for

(1.) The miracles recorded in the first part, and particularly the preservation of the three men in the flames of the fiery furnace (chap. iii.), the appearance of the mysterious hand upon the wall (chap. v. 5), and the deliverance of Daniel from the den of lions (chap. vi.), present no features whatever which fundamentally distinguish them from other miracles of the Old-Testament stage of revelation, or which mark them as the invention of a later period. On

* [But this identification of the Ahasuerus of Esther with Artaxerxes Longimanus instead of Xerxes is beset with so many difficulties that it is now almost universally rejected.]

† [On the ground of the superior authority, however, of the other Greek historians over the single testimony of the romance of Xenophon, this identification of "Darius the Mede" with Cyaxares II., or even the existence of the latter, is still strongly contested by many writers on classical history, who do not seem to allow the passage in Daniel sufficient weight in the discussion.]

the contrary, the principal periods of Old-Testament development in its earlier stages, and especially the Mosaic period and that of Elijah and Elisha, that is to say, the primitive stages of the legal and prophetic periods, abound with incidents of a still more extraordinary character; *e.g.*, the passages through the Red Sea and the Jordan; the pillar of cloud and of fire; the writing of the law on tables by the hand of God (Ex. xxxi. 18; xxxii. 16); the consuming of Nadab and Abihu by fire from the Lord (Lev. x. 1); the feeding of Elijah at the brook Cherith by ravens (1 Kings xvii. 4); the destruction of Ahaziah's captain and his fifty in the presence of Elijah (2 Kings i. 10 et seq.); Elisha's raising of the dead and providing of food; the floating iron in the Jordan, etc. If the Divine economy of revelation required such miracles for the founding of the theocracy, for the attestation of its principal bearers and supporters, and for the inauguration of the prophetic institution, why should it not require them at this juncture, when the continuation of the theocracy was endangered by an oppressive heathendom, which was to be feared the more, because of its sensual, luxurious, and syncretistic character, and when a large portion of the people had yielded to these evil influences to an extent that threatened the utter absorption of the worship of Jehovah by the conglomerate religions of Babylonia and Medo-Persia? The critical epoch at the close of the captivity required—with an urgency almost equal to that which existed in the opening period of the Old Covenant—that Jehovah should display his power in the face of the proud world-kings and their scornful rulers, who laid claim to Divine honors and even to deification, and that He should thus at once confirm the tottering faith of His followers by appearing as the same faithful and living God of the covenant, and crush the insolent daring and silly superstition of those tyrants, by demonstrating His right to rank as the King of all kings, and as the Lord of heaven and earth. Wonders of a similar character, although not so striking and extraordinary as those in Daniel, had been wrought by the principal representative of the prophetic office, as early as the age of Isaiah and Hezekiah, while Shalmaneser and Sennacherib were bringing like oppression and temptations to bear on the faithful ones among the people of God (*e.g.*, the retrogression of the shadow on the dial of Ahaz; the healing of Hezekiah, etc.). Toward the close of the exile such Divine self-attestations were repeated, but in increased measure; and the agent was again the leading prophet of the time, who thus became the analogue and successor of Isaiah. These facts will be the less surprising when we reflect that it was now important to make a profound impression, not only on the members of the theocracy, but likewise on their oppressors, the heathen rulers; an impression such as the miracles of Moses were designed to produce on Pharaoh, and such as actually was produced in the case of the Chaldean and Medo-Persian antitypes of Pharaoh—unless, indeed, the statements relating to repeated acts of homage rendered to Daniel's God by Nebuchadnezzar and Darius (Dan. ii. 46 et seq.; iii. 28 et seq.; iv. 31 et seq.; vi. 29 et seq.), and also that concerning the public recognition of the supreme divinity of Israel's God by Cyrus in the edict of liberation (Ezra i. 1-4), which is supported by other historical authorities, are to be remanded to the realm of myths and fables—a conclusion which, in the latter instance, only the most radical hyper-criticism could reach. This comparison with the Mosaic period affords the only valid basis on which to form a proper estimate of the age of Daniel, with its peculiar national conditions and its miracles, since the sufferings and trials of that period, which assailed the faith of God's children and threatened the further existence of the theocratic community, were met, like those of the captivity, on *foreign soil*, in the house of bondage and the land of misery. The sufferings, together with the inducements to idolatry, of the time of the Judges, were experienced by Israel on its own domestic soil; the afflictions of the period subsequent to the exile, *e.g.*, in the times of Ezra and of the Maccabees, likewise befell God's people while dwelling in the land of their fathers, and for that very reason were less dangerous to their religious and national life, than were the sufferings during either of those seasons of tribulation and persecution, which were undergone in "a strange land" (Psa. cxxxvii. 4). It is, therefore, decidedly impertinent and unhistorical to allege, as do the opponents of the genuineness of this book, that it owes its origin solely to a supposed analogy between the periods of the captivity and of the Asmonæans, and to ascribe to this invented Daniel the design of exhibiting the humiliations experienced by Nebuchadnezzar and Darius

Medus, in consequence of the Divine miracles and of the gracious strength and unyielding firmness of the theocratic witnesses to the truth, as a warning to Antiochus Epiphanes, the imitator of the religious tyranny of those monarchs. A certain typical analogy between Nebuchadnezzar and Antiochus may readily be granted; but the fundamental difference, or rather contrast, between these two periods of persecution, that Israel suffered during the one while in captivity, and during the other while domiciled on its native soil, is none the less apparent. The inability of Israel to resist the oppressors with armed force, and also the necessity for God to interfere with his wonder-working power, resulted immediately from the conditions of the former instance; while in the latter case the nation could struggle for its country, its sanctuary, and its faith, and therefore required no other miracles than those of warlike enterprise and of devoted courage that even courted martyrdom, such as are described in the Maccabean books (see note 1).

(2.) Nor can the *prophecies* contained in this book be made to serve as witnesses against its genuineness; for, despite their visional form throughout (which, however, they bear in common with the former half of Zechariah, with numerous portions of Ezekiel, and even with extended sections of older prophetic books, *e.g.*, Amos, Isaiah, etc.), they exhibit the general characteristic features of Old-Testament prophecy everywhere, since they relate to the conditions and requirements of the time, are steadily possessed with the idea of the triumph of God's kingdom in its conflict with the world-powers, and develop this conflict in harmony with its growing intensity down to the time of the final Messianic triumph and judgment, in descriptions that become more and more minute as they progress. The book describes this Messianic period during which the Deliverer is to appear, as immediately connected with the resurrection of the just and the unjust to their final judgment (chap. xii. 1-8); and it assigns that event to a time that follows closely on the death of a raging Antichrist, whose description seems to be largely met in many traits belonging to Antiochus Epiphanes (see chap. xi. 21-45). But it does not follow from this that its author was a contemporary of that king, who described the historical events from the captivity to his time in the style of prophecy; since this feature is merely another illustration of the general law of prophetic visional perspective. At the farthest, certain of the more detailed predictions of the section (chap. x. and xi.) relating to the development of the world-powers after the fall of the Persian kingdom, might, as has already been observed (§ 1, note 2, and § 9), be regarded as the later additions of an apocalyptist living in the time of Antiochus, who sought to give a more definite form to the prophecy of Daniel. Aside from these external and unessential singularities, there is included in the prophetic contents of the book nothing connected with the development of the world-kingsdoms until the advent of the Messiah; that might not have been foreseen and predicted by a Divinely-enlightened seer in the closing period of the captivity. Although such a seer had witnessed the supplanting of but one great world-kingdom by another, and although the extended range of observation which he enjoyed might reveal in the more distant political horizon but a single additional power in the progress of development; still nothing is easier to conceive than that, by the enlightening influence of the Holy Spirit, a long succession of world-monarchies, previous to Messiah's kingdom, should open to his vision, and that he should symbolically represent this succession of powers by certain figures taken from the products of Babylonian and Medo-Persian culture and art, as in the visions of chap. vii.-x. Nor do the attempts to reach a more exact chronological exposition of the development represented by the succession of these kingdoms, which are found more especially in the last four chapters of the book, involve any feature that does not suggest a parallel, on the one hand in the earlier prophets (*e.g.*, Isa. vii. 8; xxiii. 15; Jer. xxv. 11 et seq.; xxix. 10), and on the other, in the mathematical studies of Babylonian astronomers, and the attempted application of these to (astrological) calculations of the future. The indefinite character which probably attached to these symbolico-chronological descriptions of the future in their original form, did *not* correspond to the historical succession of events as such, and may have been now and then removed by the hand of the later reviser in order to give place to features harmonizing more exactly with the facts. But, upon the whole, even these chapters contain far more prophecy of an ideally descriptive character than of detailed historical

prediction, calculated to excite the suspicion of a composition subsequent to the event; and the book, therefore, bears the character of a work whose origin during the captivity, and whose inspired prophetic nature are decidedly more probable than its forged and simulated composition in the Maccabæan age. Especially is the mention by Peter of an anxious looking for the period in which the Messiah should appear (1 Pet. i. 10-12), as a characteristic of the inspired prophets of the Old Covenant, more directly applicable to this work than to any other prophetic book in the canon (see notes 2 and 8).

NOTE 1.—In relation to the miracles of the time of Daniel, as demanded by the oppressed condition of Israel (see § 1, note 1), and especially the remarks of Hävernicks there quoted, compare further, Hävernicks, *Nous brih. Unters.*, p. 85: "Without such a revelation of Jehovah, the theocracy would have been involved in heathendom, or absorbed by it. Jehovah's signs and wonders showed, despite the presence of the powerful world-kingsdoms, that He still was the King of kings, and through them the question of the continued existence of the theocracy was really decided." See *ibid.*, p. 87, for the fact that the Asmonæan period, on the contrary, was characterized by an *absence* of miracles: "In the Maccabæan period the forsaking of the nation by God was manifested precisely in a manner that excluded miracles. The dead form remained to the people in petrified traditions; but the freshness and life of the old theocratic and prophetic spirit was wanting. This consciousness (that the ancient prophetism with its miraculous power must first be revived) finds expression in the monuments of that time with sufficient clearness. The first book of Maccabees has not a single reference to miracles; the disheartened age cannot even expect them," etc. See, further, Kranichfeld, who observes, in correspondence with the parallelism above established between the miracles of Daniel and those of Moses and Elijah, "Precisely the periods of an especially hopeless condition of the theocracy are found to present suitable conditions for the intervention of the Scriptural miracle, designed, as it is, to strengthen the theocratic consciousness." The assertion of Hitzig, that a *susceptibility* of the human mind and disposition for the usual influence of especially wonderful events, *i.e.*, a faith in them, could not have been developed during the "night of the exile," is without either historical or psychological support. If there was ever a night of discouragement for Israel, it was in the circumstances of the Egyptian period, as described in Exod. vi. 9, 12; yet that period contained the germ of a far-reaching exaltation of faith and trust, such as is frequently found in intimate connection with resignation and a gloomy sense of both outward and spiritual oppression. The 137th Psalm, as an example of the actual current of theocratic thought, may serve to indicate, that during the "night of the exile" as well, complaints and tears might consist with an internal profound and glowing excitation which longs for the Divine Deliverer. It has already been remarked that the descriptions relating to the circumstances of the captivity, in the second part of Isaiah's prophecies, represent an apparently hopeless demoralization of the religious and national spirit as coexistent with the strengthening and elevation of the theocratic consciousness by means of miracles. The extent to which the prophetic office of Ezekiel—the prophet of the opening period of the captivity—corresponds, in view of the conditions of the time, and of his personal traits, with that of Daniel, the prophet of the closing period, and also the significant contrast between them, are remarked by Hävernicks, as cited above: "While the duty of influencing the captives during the exile *through the word* is devolved mainly on Ezekiel, everything in the position of Daniel unfolds a different field of activity, viz.: to defend the rights of the people of God in their relations to the heathen. This peculiar duty constituted a *man of action* (like Moses, Elijah, etc.), who opposed the superior Divine wisdom to the confused wisdom of men, and brought the deeds of victorious kings into contrast with the more powerful energy of God. His relation to Ezekiel is therefore complementary, and thus becomes a truly glorious testimony to the grace of God," etc. Keil, pp. 459, 461, shows the injustice of the charge occasionally raised against the author (*e.g.*, by Von Lengerke, *Dan.*, p. LXII.), that he is guilty of a "useless expenditure" or "needless accumulation" of miracles. As the really miraculous is confined to the three wonders mentioned in chapters iii., v., and vi., there can be no reason for the assertion of such an accumulation of wonders or rage for miracles on the part of the author, especially when compared with the far greater number of the miracles of Moses or Elisha. But it has already been observed in § 4, note 2, as a characteristic peculiarity of Daniel's method of narration, that he does not avoid the recognition of the Divine power and grace, as displayed in miracles, but rather avails himself of every opportunity afforded by his experience to call attention to the hand of Providence, and to place the events of his time in the light of a childlike believing and theocractical pragmatism. It must be reserved for the detailed exposition of the historical part to illustrate more specifically this peculiarity, in which the books of Esther and of Chronicles likewise participate, and which we would characterize as the *theocratic chronicling* style of the captivity and the succeeding period (see the observations on chap. iii.).

NOTE 2.—In opposition to the assertion of Lücke, that the apocalyptic character of our

book as a prophecy, necessarily involves its pseudonymy, see above, § 1, note 2. It is important, in view of the assertion by Bleek (*Einl.*, § 259), that "the especially definite character of the predictions extends precisely to the time of Antiochus Epiphanes, and no farther," to observe the many obscure, indefinite, and ambiguous features which are found in the prophecies in the second part of the book, and which indicate with sufficient clearness that the position of the writer was that of a seer who looks forward, and whose descriptions are therefore only ideal, instead of that of a prophetic historian who recalls the past. Compare Kranichfeld, p. 58: "The prophecies of the book of Daniel, in their descriptions, are never independent of the course of history as such, and nowhere bear the character of *absolute*, unconditioned, and *therefore* miraculous predictions. They do not contain a single paragraph (?) which, when viewed entirely apart from its fulfilment, might not be considered as merely the independent development of a theocratical thought, or complexity of thoughts, founded on historical facts. For this reason detailed descriptions of the course of future events are met with which do not fully correspond to the actual history; and this is as readily conceivable as it is natural. The critics have no difficulty about explaining away such differences, which become especially prominent on a comparison of the description of the *last* heathen kingdom and its final conformation in the times of the Seleucidae and the Maccabees (chap. x. and xi.); and the product of such arbitrary interpretation is ranged with the remaining occasional correspondences of the prophecy with the course of history, which are *natural*, because they have their basis in religious and ethical truth. The resultant caricature of Scriptural prophecy, similar to that presented in the later so-called apocalypse of Judaism, the Jewish Sibyls, the book of Enoch, the 4th book of Esdras, thus, in the end, becomes a certain prize." The opinion here expressed is correct in all its essential features, and will bear modifying only in the single statement relating to the alleged unexceptionally ideal character of the descriptions of the future, contained in chapters x. and xi. We regard it as exceedingly probable that in this connection, but only here, occasional *vaticinia ex eventu* were interpolated by a later hand, and doubtless by a theocrat of the time of Antiochus Epiphanes; for the congruity between the prophecy and the facts by which it is fulfilled, is frequently more apparent than the fundamental law of Old-Testament prophecy appears to warrant (cf. § 1, note 2). None of the special predictions which are usually cited as being analogous to Dan. x., xi.—whether Isa. vii. 8 (possibly an interpolated passage), Isa. xlii. 1-14; xxi. 1-10; Jer. xxv. 11 et seq.; xxix. 10; or Ezek. xxiv. 25-27, etc.—do, in fact, compare with Dan. xi. in point of remarkable and often directly particularizing correspondence between prophecy and fulfilment; cf. Auberlen, p. 71 et seq.; Hengstenberg, p. 178 et seq.* The decidedly eschatological character of chap. xii. 1 et seq., may be insisted on, as a special argument against the assertion that the book was written from the point of view which prevailed in the Maccabæan age, and that, more particularly, its final chapters were composed "immediately after the death of Antiochus Epiphanes became known" (Bleek). That passage does not merely assign the beginning of the future Messianic period to the time immediately following the death of Antichrist (xi. 45), but also its close, and may therefore have originated with a prophet belonging to an earlier age, who saw the anti-Christian tyrant as a vision of the distant future (cf. similar perspective descriptions of the future, following upon gloomy prophecies of evil, in Amos ix. 11 et seq.; Mic. vii. 12 et seq.; Isa. xi. 1 et seq., etc.), but can hardly have emanated from a designing forger of the troubled times of the Asmoneans. To employ this passage as a proof of the origin of the book under Epiphanes, or to postpone the composition of the closing chapters, x.-xii., until even after the death of that tyrant, is to manifest a gross misapprehension of the nature of Messianic prophecy—its complex and apotelesmatic character, its necessary co-ordinating of the near and distant future in perspective vision (cf. Delitzsch, p. 286). Compare *infra*, on chap. vii. 8; ix. 24 et seq.; and see the exegetical remarks in general, which may serve to explain in detail how difficult it is to adapt this book to the Maccabæan period, in the character of a pseudo-prophetic work.

NOTE 3.—With reference to the difficult, but, for the exegesis of this book, exceedingly important question, "Which world-kingsdoms of the last pre-Christian time correspond to the four characteristic figures of Daniel's monarchies (chap. ii. 31 et seq.; vii. 2 et seq.)?" we offer the preliminary remark, that the interpretation by which the fourth kingdom represents the Roman supremacy—an interpretation which was accepted by Josephus and a majority of the church fathers, and which has become traditional and is in almost universal favor—does

* [We need hardly point out to the student how purely conjectural and subjective is this supposition of the interpolation of certain parts of these wonderful prophecies, nor how fatal to the genuineness of the book as a whole is such an admission. *Falsus in uno, falsus in omnibus*. Who is to draw the line of distinction between the authentic and the spurious parts? None is apparent in the text, and if interpreters are allowed to pick and choose for themselves what they conceive it likely that God would have revealed, and what they may be free to attribute to later hands, the whole ground is virtually conceded to Rationalism. The true explanation of the minuteness of the prophecies in chap. xi. of Daniel lies in their intimate connection with the nearer future of the chosen people, and the fact that Antiochus Epiphanes, being the first foreign persecutor of the Jewish religion as such, is set forth as the type of all coming Antichrists.]

not to us seem to meet the sense of the prophet.* Nor can we, with Ephraem Syrus, Hitzig, Ewald, Delitzsch, and others, find in this fourth kingdom the Macedonian or Grecian empire of Alexander the Great, *together with the kingdoms of the Diadochi*, which sprang from it; but instead, the divided nature of the fourth kingdom (chap. ii. 41) appears to us to symbolize *only* the empire of the Greek Diadochi after Alexander, while the kingdom of Alexander himself must be considered as the third. See above, § 8 [also § 10, Notes 3 and 4]; and compare the exegesis of chap. ii. 40 et seq. See *ibid.* in relation to the number *four* and its symbolical meaning as applied to the world-kingdoms. Meanwhile compare Kranichfeld, p. 57: "It is an unquestionable peculiarity of Daniel that he attempts to cover this period by four of such kingdoms; but the general application by the Hebrews of the number *four* to extensions of time or space is equally unquestioned (cf. the four winds, Dan. vii. 2; viii. 8; the four quarters of the heavens, four ages of the world, four principal metals, etc.). If we therefore consider the composer of the book to have been a person who estimated the political condition of his time and its consequences understandingly and naturally, and at the same time clung decidedly and immovably to his faith in the realization of the Messianic hopes which rested on previous prophecies, it will be evident that the Messianic period would present itself to his mind as connected with the fourth, i.e., extreme development of heathen supremacy, which was so significant to the reflections of a scholar as such; and this conception would be as natural as that, for instance, of Isaiah and Jeremiah, in whom the predominance of religious and theocratic thought, together with the corresponding subordination of political interests as such, produced an association of the Messianic period with the fall of Babylon," etc. See the same author, p. 58, in relation to the peculiarly definite character of the *chronological* predictions of Daniel: "There is not a single prediction relating to a definite point of time, in the prophecies of Daniel, which is not the expression of an idea that would be perfectly intelligible to a theocratic contemporary of the writer. The *manner* in which he determines a point of time might, indeed, seem to be somewhat peculiar; but this consists merely in the astronomically arithmetical *measurement* of a current *conception of time*, which reminds us of Babylon, the cradle of astronomical as well as astrological definitions, and which, by its union with the thoroughly Babylonian feature presented in the use of animal symbols, and with the grotesquely descriptive style of the narrative in general, harmonizes with the Babylonian origin of the book."

§ 10. DESIGN OF THE BOOK OF DANIEL.

According to the opponents of the genuineness of this book, who assign it to the Maccabean period, its author aimed merely to exhort and comfort, and even invented the contents of the first or historical part for this purpose. Both the narratives relating to the heroic faith and steadfastness of Daniel and his friends, when exposed to the threatenings and persecu-

* [Dr. Pusey, the latest scholarly advocate of this reference of the fourth kingdom to Rome (pagan rather than papal), offers the following special considerations in its favor (p. 69 et seq.): 1. "Even an opponent (De Wette, in the *Hall. Encycl.* s. v. Daniel) has said, 'It is in favor of this interpretation [of the 4th empire as Roman] that the two feet of iron can be referred to the eastern and western emperors.' But so is the 8d empire described by the plural 'breasts' (חֲסִימִים) and arms," where the Medo-Persian coalition affords but a faint parallel. 2. "The ten horns are explained to be kings or kingdoms which should issue out of it. 'And the ten horns out of (i.e., going forth from) this kingdom are ten kings that shall arise.' Throughout these prophecies the king represents the kingdom, and the kingdom is concentrated in its king. The kings, then, or kingdoms, which should arise out of this kingdom must, from the force of the term as well as from the context, be kings or kingdoms which should arise at some later stage of its existence, not those first kings without which it could not be a kingdom at all." The force of this reasoning is somewhat difficult to perceive, and its whole validity is destroyed by the Masoretic accents of the text quoted, which should be translated thus: "The ten horns [are] the kingdom thence, [namely] ten kings [that] shall arise." 3. "These ten horns or kingdoms are also to be contemporaneous. They are all prior in time to the little horn which is to arise out of them. 'Another shall arise after them, and is diverse from the rest.' Yet the ten horns or kingdoms are to continue on together until the eleventh shall have risen up; for it is to rise up among them and destroy three of them." The inconclusiveness of this argument is palpable. Antiochus certainly was later than his predecessors, but of the same line, and he displaced three of them. 'The correspondence is as perfect as could be desired; far more so than on any other scheme. 4. "The period after the destruction of that power [the eleventh horn], and of the whole fourth kingdom which is to perish with him, is indicated by these words: 'And the rest of the beasts (the other kingdoms), their dominion was taken away, yet their lives were prolonged on' to the time appointed by God. The sentence seems most naturally to relate to a time after the destruction of the 4th empire; for it continues the description." This was exactly true of the Maccabean deliverance, which for the first time effected the independence of the Jews from Antiochus, who was but the sequel and climax of the long subjugation ever since the captivity. If the theory in question has no better support than these arguments, it is weak indeed. Its main prop, as to pagan Rome, is the superficial resemblance in the extent and power of the latter—which is at once dissipated when the prophecy is viewed from the stand-point of the Jewish martyrs; and as to papal Rome, its great bulwark is the year-for-a-day interpretation, with the overthrow of which it utterly falls. The subject is argued at length by Dr. Cowles, *Commentary on Daniel*, p. 354 et seq.].

tions of the Babylonian tyrants, and the apocalyptic visions of the second part, were designed to admonish the compatriots and contemporaries of the writer to "emulate these men in their unconquerable faith, as shown in their public and disinterested confession of the God of their fathers, and to remind them that this only true God would, at the proper time, know how to humble and destroy those who, like Antiochus Epiphanes, should exalt themselves against Him in their reckless pride, and should seek to cause His people to renounce His service, as well as how to secure the final victory to his faithful and steadfast adherents" (Bleek, *Einleit.*, p. 602). The book, if really composed in the time of Antiochus Epiphanes, would certainly correspond to this design but imperfectly. The hortative and typical bearing of many of its marvelous narratives upon the sufferings, temptations, and religious duties of Israel in a later age, would not have been at all understood. Nebuchadnezzar, Belshazzar, and Darius would hardly have been recognized as types of that Seleucidian tyrant, since their relations to the theocracy were wholly different from his. The latter aimed at the complete extirpation and annihilation of the worship of Jehovah, and would never have consented to even a temporary recognition of the supreme power and majesty of the Covenant God of the Old Dispensation, such as was secured from each of those rulers; and the cordial relations which Daniel maintained throughout the exile towards the Chaldean and Medo-Persian heathendom, as chief of the Magian caste, and as an influential political officer and confidential adviser of their heathen rulers, would certainly have exerted a forbidding influence on the narrow-minded, illiberal, and fanatically-inclined Jews of Maccabæan times, instead of encouraging them, quickening their faith, and inspiring them with the zeal of martyrs. With the exception of three men in the fiery furnace, not a single really suitable example would have been presented to the martyrs of this period for their encouragement and comfort, while, at the same time, the prophetic portions of the book would have been burdened with much that was superfluous, obscure, and incomprehensible, and therefore with much that contradicted its design (cf. the note 1 below).

On the other hand, everything reveals a definite plan, and is adapted to a practical end, which is easily apprehended when it is examined from the position of the nation during the exile and immediately afterward. The Chaldee fragments, chap. ii.-vii., which were recorded first, are seen in this light to be a collection of partly narrative and partly prophetic testimonies to Jehovah, as the only true God, in contrast with the vain gods of the Babylonians. These fragments were designed to strengthen the faith of the captives, and this design is indicated by the unvarying manner in which each section closes, viz.: by an ascription of praise to Jehovah, which generally falls from the lips of one of the heathen sovereigns himself (see chap. ii. 47; iii. 28 et seq.; iv. 34; v. 29; vi. 26 et seq.; vii. 27). The Hebrew text was composed somewhat later, and was designed directly and solely for Israel, which appears, not only from the absence of doxologies expressive of the triumph of the faith in Jehovah over the worship of idols, at the end of the several paragraphs, but also from the fact that, aside from the historical introduction to the book as a whole (chap. i. 1-ii. 4), it contains *only* prophecies, which are, moreover, exclusively of a *comforting* nature. They are designed "to comfort the Hebrew people in the trying political circumstances under which they are either newly engaged in arranging their affairs in Palestine, or are still languishing in the land of the exile. In view of the fact that to the human understanding the duration of this trying condition is unknown, they present the assurance that the continued and increasing tribulations, which must keep pace with the moral corruption of heathendom, *are designed by God for the purifying of the faithful* (cf. chap. xi. 35; xii. 10), and *cannot be imposed a single day beyond what He has determined*" (Kranichfeld, p. 60); and with a view to afford a still more effectual comfort and encouragement, they contain repeated references to the *Messianic period of salvation* (chap. ix. 25 et seq.; xii. 1 et seq.; cf. vii. 13 et seq.), that long predicted glorious conclusion at which the history of God's people must arrive after passing through many previous clouds and shadows, and *which contains in and of itself the assurance that Israel shall be saved out of every affliction, however great*.

From their connection with these comforting prophecies, the older records relating to the marvelous displays of Divine power and grace as witnessed by Daniel and his companions,

receive an additional significance, as examples tending to encourage, comfort, and quicken the faith of Israel in succeeding ages, and serving, especially in the more sad and troublous seasons, as shining way-marks and guiding stars through the dark nights of a condition in which God had apparently forsaken them, although they were originally recorded for a different situation. This comforting tendency of the book, however, did not reveal itself fully, until, as has been shown elsewhere (§ 6, note 1), almost three hundred and fifty years after the captivity, the religious tyranny of the Seleucidæ brought the full measure of the sufferings predicted by Daniel to bear upon Israel. In consequence, this prophetic book, which up to that time had perhaps been partially misconceived, or at least misunderstood and undervalued, attained its rightful position in the public mind; for the sufferings of the time revealed not only the marked keenness of vision displayed by the Divinely-enlightened seer, but also the fullness of consoling power contained in his wonderful narratives and visions. The Maccabæan period served, therefore, to fully demonstrate the practical design of the book, and thereby to solve its prophetic riddles, to bring to view the depths of wisdom which underlie its meditations on the relations of the world-powers to the kingdom of God, and to secure permanently to its author the honorable rank of the fourth among the greater prophets.

NOTE 1.—Hävernick, *Einl.*, II. 488, shows in a striking manner, the untenable character of the assumption that the book is a fiction of the Maccabæan age, invented to serve a purpose, especially in view of the marked difference between the religious and political circumstances of that time and those prevailing in the captivity: "How marked is the distinction between the heathen kings of this book and Antiochus Epiphanes! Collisions with Judaism occur, indeed, but how different is the conduct of Nebuchadnezzar, Belshazzar, and Darius the Mede, in relation to the recognition of Judaism and its God! Where is the evidence in this case of a desire to extirpate Judaism, or to inaugurate a formal persecution of the Jews, such as entered into the designs of Antiochus. There can hardly be two things more dissimilar than are the deportment of a Belshazzar or Darius and that of the Seleucidian king." Compare page 487: "That Daniel, together with his companions, receives instruction in the language and wisdom of Chaldæa, that he even appears as the head of the Magian caste, and bears a heathen name, fills political positions at heathen courts, maintains relations of intimate friendship with heathen princes, and even manifests the warmest interest in them (cf. iv. 16)—all these are traits in thorough harmony with the history, and corresponding to the circumstances resulting from the captivity, but not according with the rigid exclusiveness of the Maccabæan period," etc. Cf. Herbst, *Einleit.*, II. 2, 98; Zündel, p. 60 et seq.; Pusey, p. 374 et seq.

[NOTE 2.—We introduce here, as an appropriate connection, some valuable remarks from Keil's *Commentary on Daniel* (Clark's ed., Intro., § ii., p. 5 et seq.), on *Daniel's place in the history of the kingdom of God*, so far as these relate to the chosen people of Israel. "The destruction of the kingdom of Judah and the deportation of the Jews into Babylonian captivity, not only put an end to the independence of the covenant people, but also to the continuance of that constitution of the kingdom of God which was founded at Sinai; and that not only temporarily but forever, for in its integrity it was never restored. . . . The abolition of the Israelitish theocracy, through the destruction of the kingdom of Judah and the carrying away of the people into exile by the Chaldæans, in consequence of their continued unfaithfulness and the transgression of the laws of the covenant on the part of Israel, was foreseen in the gracious counsels of God; and the perpetual duration of the covenant of grace, as such, was not dissolved, but only the then existing condition of the kingdom of God was changed, in order to winnow that perverse people, who, notwithstanding all the chastisements that had hitherto fallen upon them, had not in earnest turned away from their idolatry, by that the severest of all the judgments that had been threatened them; to exterminate by the sword, by famine, by the plague, and by other calamities, the incorrigible mass of the people; and to prepare the better portion of them, the remnant who might repent, as a holy seed to whom God might fulfill His covenant promises. Accordingly the exile forms a great turning-point in the development of the kingdom of God which He had founded in Israel. With that event the form of the theocracy established at Sinai comes to an end, and then begins the period of the transition to a new form, which was to be established by Christ, and has actually been established by Him. . . . The restoration of the Jewish state after the exile was not a re-establishment of the Old-Testament kingdom of God. When Cyrus granted liberty to the Jews to return to their own land, and commanded them to rebuild the temple of Jehovah in Jerusalem, only a very small band of captives returned; the greater part remained scattered among the heathen. Even those who went home from Babylon to Canaan were not set free from subjection to the heathen world-power, but remained, in the land which

HISTORY.

I. *Babylonian Empire.*

This is depicted at its acme under Nebuchadnezzar, who attained the universal sovereignty of Western Asia and Egypt. Griffins or winged lions are a common emblem on the Assyrian sculptures. The empire subsequently degenerated, and, at the same time, became more civilized.

II. *Persian Empire.*

The original element was Media, where bears abound. Persia was the higher horn and more elevated side. The three ribs are probably Lydia, Assyria, and Babylon, which were successively absorbed by Cyrus. He was victorious in every direction except eastward. The kings following him were: 1. Cambyses; 2. Smerdis; 3. Darius Hytaspis; 4. Xerxes, who first exerted all his resources against Greece.

III. *Macedonian Empire.*

Copper denotes the mercenary Greeks. The leopard represents their slyness and pertinacity. The four wings are indicative of double velocity. Alexander marched with unexampled rapidity. He was the sole ruler of his dynasty. His dominions were divided, shortly after his premature death, between, 1. Ptolemy, in Egypt and the Mediterranean coast; 2. Seleucus, in Asia; 3. Lysimachus, in Thrace; 4. Cassander, in Greece.

IV. *Syrian Monarchy.*

This was of a mongrel character, the native Oriental element corresponding to the clay, and the foreign Greek to the iron. These were combined in all sorts of affinities. The ten toes may symbolize the numerous satrapies which fell to the share of Seleucus. This dynasty is depicted as fierce, from contrast with the lenient governments preceding, and especially from its intolerance towards the Jewish religion.

1. *Seleucus Nicator* was originally Ptolemy's general at Babylon, but soon managed to secure not only the entire East, but also the province of Syria (including Palestine). 2. *Antiochus Soter* was engrossed with subduing the Gauls. 3. *Antiochus Theos* made peace with Ptolemy Philadelphus by marrying Berenice, his daughter; but soon repudiated her in favor of Laodice, his former wife, who revenged herself by poisoning him and killing her rival with her infant.

Berenice's brother, Ptolemy Euergetes, avenged her death by invading Syria, carrying away immense spoil.

4. *Seleucus Callinicus* attempted to retaliate by attacking the Egyptian provinces (translate, ver. 9, "And he (the king of the north) shall come into the kingdom of the king of the south"), but was forced to retire with defeat. 5. *Seleucus Ceraunus*, his son, renewed the attempt, but was slain; and his brother, 6. *Antiochus the Great*, pushed the campaign to the border of Egypt.

This roused Ptolemy Philopator, who assembled an army, with which he totally routed Antiochus at Gaza; but he then concluded a truce with him.

Fourteen years afterwards, Antiochus returned with the spoils of his Eastern campaigns to renew his designs against

CHAP. II.

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine gold,

his breast and his arms of silver,

his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

CHAP. II.

37 Thou, O king, sawest a kingdom, a power, and strength, and glory. 38 And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee,

and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdeth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

CHAP. VII.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first was like a lion, and had eagle's wings:

I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said this unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it;

and it had ten horns.

CHAP. VII.	CHAP. VII.	CHAP. VIII.	CHAP. VIII.	CHAP. XI.
<p>17 These great beasts, which are four, are four kings, which shall arise out of the earth.</p> <p>19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet.</p> <p>20 And of the ten horns that were in his head,</p>	<p>23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.</p> <p>24 And the ten horns out of this kingdom are ten kings that shall arise:</p>	<p>2 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.</p> <p>4 I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.</p> <p>5 And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.</p> <p>6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.</p> <p>7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.</p> <p>8 Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it there came up four notable ones toward the four winds of heaven.</p>	<p>20 The ram which thou sawest having two horns are the kings of Media and Persia.</p> <p>21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.</p> <p>22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.</p>	<p>2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all:</p> <p>and by his strength through his riches he shall stir up all against the realm of Grecia.</p> <p>3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.</p> <p>4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.</p> <p>5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.</p> <p>6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in those times.</p> <p>7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail.</p> <p>8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue some years than the king of the north.</p> <p>9 So the king of the south shall come into his kingdom, and shall return into his own land.</p> <p>10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and they shall certainly come, and overthrow, and pass through: then shall he return, and be stirred up, even to his fortress.</p> <p>11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.</p> <p>12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.</p> <p>13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches.</p>

the Egyptian provinces, and, with the assistance of a party of the Jews, he defeated the Egyptian general at the sources of the Jordan, beleagued and captured the remainder of the Egyptian force in Zidon, and got full possession of Palestine. He now concluded a hollow alliance with Ptolemy Epiphanes, giving him his daughter Cleopatra, with the Palestinian provinces as a dowry, hoping that she would favor his purposes, an expectation in which he was ultimately disappointed. He then

turned his arms against the Greek colonies of Asia Minor and the Aegean till checked by the Romans under Scipio, who compelled him to sue for peace on the most humiliating terms. He was killed while attempting to plunder a temple in his own dominions. 7. *Selucus Philopator* was engrossed with efforts to raise the enormous fine imposed by the Romans upon his father as the price of peace, and was at length assassinated by his minister, 8. *Heliodorus*, who held the throne a short time, although, 9. *Demetrius Soter*, son of the last king, was rightfully heir, and, 10. *Ptolemy Philometor* was entitled to the Palestinian provinces by virtue of his mother's dowry right.

11. *ANTIOCHUS EPIPHANES*, brother of *Selucus*, artfully and quietly secured the succession, expelling *Heliodorus*, and ignoring the claims of his nephews *Demetrius* and *Ptolemy*. (Daniel styles him "vile," in contrast with his surname "Illustrious," and notes the Hellenizing corruptions of his reign in Judaea, as detailed below.) The guardians of the latter

prince resenting this, a struggle ensued, in which Antiochus twice defeated the Egyptians in a pitched battle on their own borders. He then pretended to make a truce with them, but only used it as a cover for entering Egypt with a small force, and seizing quietly upon the capital and other points. On his

return from his second campaign into Egypt, he endeavored to carry out the scheme of introducing Greek customs among the Jews. In a third campaign he continued his successes, and in a fourth he was likely to capture Alexandria and reduce the whole Egyptian power, when he was peremptorily ordered to desist by the Romans. On his way home he vented his cha-

grin at this interference upon the unhappy Jews, in whose quarrels he meddled, deposing the high-priest, abolishing the sacrificial offerings, interdicting the ritual, and bitterly persecuting all who refused to apostatize to paganism. The Temple remained closed to all but heathen victims for three years and a half (1290 days), and was shortly afterwards rededicated on Dec. 25, B.C. 165 (making 1835 days), six and a half years (2300 days) from the first act of profanation in the removal of the legitimate pontiff. Antiochus's disregard for even the native deities is evident from his renewal of his father's attempt to plunder the temple of the Syrian Venus. Yet he made the most violent efforts to introduce the worship of Jupiter Capitolinus.

The remainder of his reign is obscure, owing to the nearly total loss of the ancient records concerning it. We have therefore but slight intimations of the final expedition against Egypt, etc., referred to by Daniel as being so successful. It is certain, however, that the last act of his reign was a campaign in the north-eastern provinces, and that he perished miserably (one account says as a raving maniac) as he was hastening to the support of his generals, who had been defeated by the Jewish patriots and zealots. The Maccabees had raised the standard of civil and religious liberty in Judaea, and, after a long and severe struggle, the Jews secured their independence. This they retained for a century, a period of great political and spiritual prosperity in general, which Daniel and the other prophets speak of in such glowing terms as being introductory to the Messianic times, the Gospel "kingdom of Heaven," never to end.

CHAP. II.

CHAP. II.

CHAP. VII.

CHAP. VII.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them:

and the stone that smote the image became a great mountain, and filled the whole earth.

44 And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall consume all these kingdoms, and it shall stand forever. 45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

11 I beheld them, because of the voice of the great words which the horn spake,

I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was set upon wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

12 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

15 But the saints of the Most High, which shall not pass away, and possess the kingdom forever, shall not be destroyed.

[illegible]

the Lord had given to their fathers, servants to it. Though now again the ruined walls of Jerusalem and the cities of Judah were restored, and the temple also was rebuilt, and the offering up of sacrifice renewed, yet the glory of the Lord did not again enter into the new temple, which was also without the ark of the covenant and the mercy-seat, so as to hallow it as the place of His gracious presence among His people. The temple worship among the Jews after the captivity was without its soul, the real presence of the Lord in the sanctuary; the high priest could no longer go before God's throne of grace in the holy of holies to sprinkle the atoning blood of sacrifice toward the ark of the covenant, and to accomplish the reconciliation of the congregation with their God, and could no longer find out, by means of the Urim and Thumim, the will of the Lord. When Nehemiah had finished the restoration of the walls of Jerusalem, prophecy ceased, the revelations of the Old Covenant came to a final end, and the period of expectation (during which no prophecy was given) of the promised Deliverer, of the seed of David, began.

If the prophets before the captivity, therefore, connect the deliverance of Israel from Babylon, and their return to Canaan, immediately with the setting up of the kingdom of God in its glory, without giving any indication that between the end of the Babylonian exile and the appearance of the Messiah a long period would intervene, this uniting together of the two events is not to be explained only from the perspective and apotelesmatic character of the prophecy, but has its foundation in the very nature of the thing itself. The prophetic perspective, by virtue of which the inward eye of the seer beholds only the elevated summits of historical events as they unfold themselves, and not the valleys of the common incidents of history which lie between these heights, is indeed peculiar to prophecy in general, and accounts for the circumstance that the prophecies as a rule give no fixed dates, and apotelesmatically bind together the points of history which open the way to the end with the end itself. But this formal peculiarity of prophetic contemplation we must not extend to the prejudice of the actual truth of the prophecies. The fact of the uniting together of the future glory of the kingdom of God under the Messiah with the deliverance of Israel from exile, has perfect historical veracity. The banishment of the covenant people from the land of the Lord, and their subjection to the heathen, was not only the last of those judgments which God threatened against His degenerate people, but it also continues till the perverse rebels are exterminated, and the penitents are turned with sincere hearts to God the Lord and are saved through Christ. Consequently the exile was for Israel the last space for repentance which God in His faithfulness to His covenant granted to them. Whoever is not brought by this severe chastisement to repentance and reformation, but remains opposed to the gracious will of God, on him falls the judgment of death: and only they who turn themselves to the Lord, their God and Saviour, will be saved, gathered from among the heathen, brought in within the bonds of the covenant of grace through Christ, and become partakers of the promised riches of grace in His kingdom."

[NOTE 3.—As a conspectus of Daniel's entire series of prophecies respecting the world-kings, showing their complete harmony and mutual illustration, as well as their exact accordance with history, we insert (on pages 44-47) a table of all the passages, taken from McClintock and Strong's *Cyclopædia*, s. v. Daniel.]

[NOTE 4.—Dr. Cowles, in his *Commentary on Daniel* (N. Y. 1871), devotes an Excursus (pp. 459 sq.) to the consideration of that theory, generally called the "year-for-a-day" view, which results in applying the prophecy of the fourth kingdom of Rome, and especially the Papacy. His arguments are perfectly conclusive to candid minds. As the work is easily accessible we forbear to quote or abridge his remarks. See further the exegetical observations on the passages where the dates are given.]

§ 11. THE ALEXANDRIAN VERSION OF THE BOOK OF DANIEL, AND ITS APOCRYPHAL ADDITIONS.

The Alexandrian translation of this book was, during a long time, supposed to be no more in existence, because the church, as far back as the time of Eusebius of Cæsarea and Pamphilius, had adopted the version of the Jewish proselyte Theodotian, which was considerably more exact and free from errors.* The genuine Septuagint text of Daniel was not published until 1772, when Simon de Magistris, a Romish priest of the oratory, published it from a Codex Chisianus. The editions by J. D. Michaelis (1773-4) and Segaar (1775) served to farther introduce and multiply this version. H. A. Hahn finally published a truly critical edition (1845), for which he had availed himself of a Syriac-Hexaplarian version published in 1788 by Cajetan Bugati, from a Codex Ambrosianus. This hexapla offers a Septuagint

* Cf. Jerome, *Comm. in Dan.* iv., 16; "*Septuaginta hæc omnia nescio qua ratione præterierunt. Unde iudicio magistorum Ecclesiæ editio eorum in hoc volumine repudiata est et Theodotionis vulgo legitur, quæ et Hebræo et cæteris translatoribus congruit.*"

text corrected after Theodotian, as Origen had prepared it for his *Hexapla*, while the text edited after the Cod. Chisianus represents the genuine and unadulterated language of the Alexandrian version, as it had stood in Origen's *Tetrapla* beside the unchanged text of Theodotian (cf. Delitzsch, p. 286).

The Alexandrian version of this book probably originated before, or at any rate about, the middle of the second century before Christ, and therefore at the time in which the opposing criticism finds the Hebrew original to have been written (cf. § 6, note 3). The numerous departures from the original which this version presents, and which consist in the change of words and phrases (e.g. I. 8, 11, 16; II. 8, 11, 28; VII. 6, 8, etc.), in part of abbreviations and omissions (e.g. III. 31 et seq.; IV. 2-6; V. 17-25; 26-28), and finally, also in extensions of the text (e.g. IV. 84; VI. 20, 22-29), are by many critics traced to a Hebrew or Chaldean text diverse from the original, upon which this version is based (e.g. Michaelis, Bertholdt, Eichhorn). But they owe their existence, more probably, to the labors of the translator, since they are merely interpretations or paraphrases, designed to clear up the text, to indicate the connection, or to simplify or intensify the wonderful (cf. Hävernicks, *Kommentar*, p. xlvii et seq.; De Wette, *Bibl.*, § 258; Keil, § 137).

Nor do the longer interpolations inserted into the book of Daniel, in both the Alexandrian and Theodotian's versions, and generally bearing the name of *apocryphal additions to Daniel*, contain any feature that could compel the assumption of a Hebrew or Chaldean original on which they are based. Their lingual features testify rather to an original composition in the Greek (particularly the paronomasias or plays on Greek words, which were remarked by Porphyry,—such as σχῖνος, σχῖσιμπρῖνος, πρίσι, which can scarcely be traced back to Hebrew paronomasias that were copied by the translator *), which is therefore accepted by Michaelis, De Wette, Bleek, Hävernicks, etc., while other critics contend that these fragments were wholly, or in part, translated from a Hebrew or Aramaic original. (The latter include not merely Roman Catholics, as Dereser, Welte, Haneberg, Reusch, but also Protestants, among whom are Bertholdt, Eichhorn, Delitzsch [*De Habacuci propheta vita atque aetate*, 1844, p. 52 et seq.], Fritzsche [*Ezeget. Handbuch zu den Apokryphen*, I. 111 et seq.], Zündel, etc.) This hypothesis of a Shemitic original may be justified, at most, with regard to two of these additions (the prayer of Azariah, and the song of the three children), but not with reference to the two that remain. These latter fragments (the history of "Susanna and Daniel," and that of "Bel and the dragon") bear a decidedly legendary character, being designed to glorify Daniel, and involving many improbabilities, and even impossibilities. They are therefore regarded, and with justice, as being of still later origin than the other component parts of the Greek Daniel. In the Alexandrian version they compose the closing sections of the book (chapters xiii. and xiv., by the modern arrangement of chapters), but are introduced with formulas (e.g. chap. xiv., or Bel and the dragon, with the puzzling superscription: ἐκ τῆς προφητείας Ἀμβακούμ υἱοῦ Ἰησοῦ ἐκ τῆς φυλῆς Δαὶν), the peculiarity of which is of itself sufficient to indicate their origin subsequently to the time of Daniel, whether an otherwise unknown prophet pseudo-Habakkuk be regarded as their author, or their origin be ascribed to one or several Jewish or Hellenistic writers. In Theodotian's translation these additions are organically incorporated with the Book of Daniel, Susanna being placed before Chap. i. as belonging to the history of the prophet's youth—the "prayer of Azariah" and the "song of the three children" being inserted between vs. 23 and 24 of chap. iii. (similar to their position in the Sept.), while only "Bel and the dragon" is consigned to the end of the book after chap. xii.

The question relating to the time and place in which these apocryphal fragments were composed cannot be solved, and we can only venture the supposition that the four emanated from different authors. This appears in the case of the "prayer of Azariah" and the "song of the three children" (chap. III. 24-45 and 51-90), from the circumstance, that in the former (v. 38) the temple is represented as destroyed and its services as having ceased, while the other

* Jerome, *Comm. in Dan. Proph.*: "Sed et hoc nosse debemus, inter cetera Porphyrium de Danielis libro nobis obferre, idcirco illum apparere confictum, nec haberi apud Hebræos, sed Græci sermonis esse commentum: quia in Susannæ fabula continetur, dicente Daniele ad presbyteros, ἀπὸ τοῦ σχῖνος σχῖσαι, καὶ ἀπὸ τοῦ πλινθίου πλινθίαι, quam etymologiam magis Græco sermoni convenire quam Hebræo, cui et Eusebius et Apollinarius pari sententia responderunt: Susannæ Deliquit, et Draconis fabulas non contineri in Hebræico, sed partem esse prophetiæ Habacuc filii Iesu," etc.

fragment presumes the existence of both these institutions (vs. 54, 84 et seq.). Of the two remaining additions, that relating to Susanna (possibly containing a grain of historical truth belonging to the age of the canonical book of Daniel) seems to have been composed at an early day, and without any reference to the canonical Daniel; while "Bel and the dragon," or the "Prophecy of Habakkuk, the son of Jesus, of the tribe of Levi," appears to have been written, with special reference to Dan. vii., by a Palestinian author of a much later time. All of these apocryphal appendages to the questions relating to Daniel furnish a very important testimony in attestation of the superior historical rank and genuine prophetic character of the canonical Daniel, inasmuch as their artificial stamp and legendary tone present a contrast to the far more sober and credible contents of that book, analogous to the familiar contrast between the apocryphal and the canonical Gospels, which serves so strongly to endorse the credibility of the latter. These remarks will also apply to the contrast between Daniel and the pseudonymous apocalypses of the last Jewish, or pre-Christian age, e.g. the "Sibylline Oracles," Enoch, and the "Fourth Book of Esdras," whose partial dependence on our book has already been considered (§ 6, especially note 8), and which are unquestionably the earlier or later products of an apocalyptic and simulated authorship, like that of the unknown originators of the additions to our book.

NOTE.—In relation to the apologetic importance of the apocryphal supplements to chap. iii. 18 and 14 in the Greek Daniel, compare Delitzsch, p. 186: "How favorable is the testimony for the historical and prophetic character of the canonical book, which results from its contrast with these apocryphal legends!"—and also Zündel, p. 187: "These apocryphal additions to Daniel therefore, did not all originate at the same time, or in the same place; but one appeared on Grecian (?) soil, another on Palestinian, and a third perhaps on Babylonian. They were translated before they were received by the Septuagint (without exception?—see above); and prior to their reception, they had been partially gathered, and ascribed to a spurious Habakkuk. . . . If Daniel, therefore, was not composed until B. C. 168, how could the translation in question, together with these additions, have existed as early as B. C. 180? Even though an unusually rapid formation of legends be assumed, from the oldest, relating to Susanna, to the latest αἰνέσις τῶν τριῶν παιδῶν, how is it possible to conceive the contrast between the original work and the oldest forgery, as developed within the limits of a single generation? And from the earliest forgery again, down to the latest, would not a considerable contrast have arisen here, e.g. between the προσευχή and the αἰνέσις? . . . And beyond this, their being translated and collected! All these considerations compel us to assume a period, covering many generations, between the origin of the book of Daniel and its Alexandrian version."—See *ibid.*, p. 184 et seq., and especially p. 187, on the relation of the Jewish apocalypses of the pre-Christian period to Daniel: "A pre-Christian, or, upon the whole, a progressive development, cannot be asserted in connection with these apocalypses; for, with the exception of the Sibyllines, none of them was sufficiently important to give rise to imitations. They did not spring from each other, but are co-ordinate, and the only connection among themselves consists in their imitating the earlier prophets, and in their tendency to describe the facts of history in an apocalyptic manner. But on the other hand, nearly all of them contain imitations of Daniel. The "Book of Enoch" treats of the interpretation of the number seventy in his seventy regents; Esdras's eagle with wings and feathers is evidently the fourth [? first] beast of Daniel; and the person who incessantly inquires why the covenant people is afflicted, is merely a copy of Daniel while mourning because of the delay in the fulfilment of prophecy (chap. ix. and x.). The numbers of Daniel in chap. viii. are almost completely restored in the *Ascensio Jesaja*, which also paints the coming of the Lord with Daniel's colors," etc.

The apocryphal additions to Daniel are found also in the ancient Coptic version, which is not without importance for textual criticism. They have been published by Henry Tattam, in vol. II, p. 270 ss. of his *Propheta majores in lingua Aegyptiaca dialecto Memphitica s. Coptica* (Oxon, 1852).

§ 12. THEOLOGICAL AND HOMILETICAL LITERATURE ON DANIEL.

I. *Ancient Period.*—1. *Christian expositors.* (1.) Church fathers: Hippolyti *Commentar. in Danielis et Nebuchadnezzaris visionum solutiones* (capp. 7-12), editus e cod. Chisiano in Daniele sec. LXX. interpretes, Romæ, 1772 (see also the fragment in Greek of a commentary on Daniel in the *Opp. Hippolyti*, ed. J. A. Fabricius, Hamb., 1716). Ephraemi Syri *Commentar. in Dan.*, in his *Opp. Gr. et Syr.*, ed. Assemani, Rom., 1740 et seq., tom. II, p. 203 et seq. Hiero-

nymi *Explanatio in Daniele prophetam*, in his *Opp.* ed Vallars., Venet., 1768, tom. v., p. II. Theodoret *Commentar. in visiones Danielis prophetae* (Ἐρμηνεία εἰς τὰς ὁράσεις τοῦ προφήτου Δανιήλ), in his *Opp.* ed. Schulze, Hal., 1768 et seq., t. II, p. II, p. 1063 et seq.* Polychronii (a brother of Theodore of Mopsuestia) *Commentarius in Daniele*, in A. Mai, *Nova Collect.* I. B, p. 155. [Chrysostomi *Interpretatio in Daniele*, in his *Opp.* vi. 228 et seq.] (2.) During the middle ages: Joachimi *Expositio in Daniel.*, Venet., 1519. Thomas Aquinas, *Comm. in Daniel.*, separ. ed. Paris, 1640. [Rupertus Tuitiensis, *In Daniele*, liber i. (in his *Opp.* i., 520 et seq.) Albertus Magnus, *Comment. in Daniele* (in his *Opp.*, p. 8 et seq.)] 2. *Jewish expositors* (Rabbins): R. Saadia Hag-Gaon († 924), in the *Rabb. Bibles* by Bomberg (Venet., 1526 et seq.) and Buxtorf (Basil, 1618). Rashi (i.e. R. Shelomoh ben-Jizchak, † 1105), *ibid.*, and also in J. F. Breithaupt's *Commentt. R. S. Jarchi in Prophh., Job, et Psalmos in Lat. vert.*, Goth., 1713. Ibn-Ezra († 1167), in the *Rabb. Bibles*. Abarbanel († 1508), מִצְרֵי שְׁוֹאָה (i.e. "wells of salvation," Isa. xii. 8), Neap., 1497; also Amsterd., 1617, 4. R. Joseph Teitzack (about 1500), לְהַסְתֵּי פְתָרִים (panis absconditus, Prov. ix. 17—a commentary on Daniel and the 5 Megilloth), Venet., 1608, 4. R. Mosheh Alshech (about 1560), חֲזוֹן הַמֶּלֶךְ (Cant. II., 1), Zaphat, 1568; Venet., 1592. R. Shamuel b.-Jeh. Valeri (16th cent.), חֲזוֹן לְמַעַר (visio temporis statuti), Venet., 1586. R. Joseph ben-D. David ben-J. Jachim (usually Jacchiades, † 1559), *Paraphrasis in Dan. proph.*, Heb. et Lat., ed Const. L'Empereur, Amstel., 1633, 4to; [new ed., by Philippson, Dessau, 1808, 4to and 8vo. Jud. Löw Jeitteles, a Heb. Commentary on Dan., Ezra and Neh., Vienna, 1835, 8vo.]

II. *Modern period.* 1. *Protestant expositors.* (a) In the 16th century: Luther, *Der Prophet Daniel deutsch*, Wittenb., 1580, 4 (dedicated to duke John Fred.); *Vorrede über den Proph. Daniel, nebst Auslegung des XI. und XII. Kap.*, Wittenb., 1546, 4; *Disputation über den Ort Dan.* iv. 24;—the three works collected under the title *Auslegung des Proph. Daniel*, in vol. vi. of Walch's ed. Melancthon, *Comment. in Daniel. proph.*, Vitemb., 1543, 8 (in his *Opp.*, tom. II, p. 410); [*Exposition of Daniel*, gathered out of P. Melancthon, by G. Joy, Geneva, 1545, 16mo, Lond., 1550, 8vo]; in German, by Just. Jonas, 1546. Joh. Draconitis *Comment. in Daniel. ex Ebraeo versum, cum oratione in Daniele*, Marburg, 1544, 8. Victorin. Strigel, *Danielis prophetae coniecto, ad Ebraicam et Chaldaicam veritatem recognita et argumentis atque scholiis illustrata*, Lips., 1565, 1571. Joh. Wigand, *Explicatio brevis in Daniele*, Jen., 1571. Nik. Selnecker, *Erkl. des Proph. Daniel und der Offenbarung Johannis*, Jen., 1567, 1609. Phil. Heilbrunner, *Danielis proph. vaticinia in locos communes theologicos digesta et quæstionibus methodice illustrata*, Lauing., 1587. J. Ecolampadius, *In Daniele* II. II., *omnigena et abstrusiora cum Ebraeorum tum Græcorum scriptorum doctrina referti*, Basil., 1530, 1543, and often. J. Calvin, *Prælectiones in Daniele*, a Joa. Budæo et Car. Jonvillæo collectæ, Genev., 1563, 1576, and often (also in his *Opp.*, tom. v., Amstel., 1667 [*Commentary on Daniel*, tr. by T. Myres, M.A., Edinb., 1852, 2 vols. 8vo.]). Fr. Junius, *Expositio proph. Danielis*, a Jo. Gruterio excepta, Heidelb., 1593; Genev., 1594. Rob. Rollock, *Comm. in libr. Dan. propheta*, Edinb., 1591; Basil, 1594; Gen., 1598. Hugh Broughton, *Danielis visiones Chaldaicas et Ebraeas, ex originali translata et illustrata*, London, 1596 (Engl. ed. [also in *Works*, p. 164 et seq.]), Basil, 1599 (Lat. ed. J. Boreel). A Polanus a Polansdorf, *In Daniele prophetam, visionum amplitudine difficillimum, vaticiniorum majestate augustissimum, commentarius, in quo logica analysi et theologia ἐκδύσει, tradita in publicis prælectionibus in vetusta Basileensi academia, totius libri, ad hoc ævum calamitosum saluberrimi, genuinus sensus et multiplex usus ostenditur*, Basil., 1599, 1608.

(b). In the 17th century: S. Gesner, *Daniel propheta disputationibus XII., et præfatione chronologica breviter explicatus*, Vitemberg., 1601, 1607, and often. Polyc. Leyser, *Commentarius in Dan. cap. I.-VI.*, Francof. et Darmst., 1609 et seq.† J. C. Rhumelius, *Liber Danielis paraphrasi recensitus*, Norimb., 1616. Mart. Geier, *Prælectiones academicae in Daniele prophetam*,

* The fragments of several other patristical expositors of Daniel, e.g. Ammonius, Polychronius, Apollinarius, Eudoxius, may be found in the commentary of H. Broughton, mentioned below (*Danielis visiones Chald. et Ebr.*, Basl., 1599), in connection with the expositions of Hippolytus and others.

† This work of Leyser's has been published in six parts under various titles: (1) *Scholæ Babylonica, h. e. ecclesiastica commentationes in cap. I. Danielis*, Francof., 1609; (2) *Colossus Babylonicus quatuor mundi monarchias representans, a eccl. expositio cap. II. Danielis*, Darmst., 1609; (3) *Fornax Babylonica, sincere religionis confessores probans, a. eccl.*

Lips., 1667 and often. Abrah. Calov, *Annotata Anti-Grotiana in Jeremiam et Danielem proph.*, Vitemb., 1664. A. Varenius, *Collegium canonicum quatuor novissimorum V. Ti. prophetarum, Danielis, Haggei, Zachariae, Malachiae*, Rostochii, 1667. G. Meissner, *Der Prophet Daniel, sowohl geschehene Dinge ausredend, als künftige weissagend, durch kurze Anmerkungen erläutert*; with a preface by J. Fr. Mayer, Hamburg, 1695, 12. J. H. Alsted, *Trifolium propheticum, i. e. Cant. Cantico. Salom., prophetia Danielis, Apocalypsis Joannis, sic explicantur, ut series textus et temporis prophetici, e regione posita, lucem menti et consolationem cordi ingerant*, Herborn, 1640. Constantin L'Empereur (Professor controversiarum Judaicarum at Leyden, † 1648), *Paraphrasis Jos. Jachiada in Danielem cum versione et annotationibus*, Amstel., 1633 (see supra I., 2). Thom. Parker, *Expositio visionum et prophetiarum Danielis*, Lond., 1646. J. Cocceius, *Comment. in Danielem*, Lugd. Bat., 1686. H. Wingendorf, *Prophetia Danielis paraphrasi reddita et cum profanae historiae monumentis collata*, Lugd. Bat., 1674. J. H. Jungmann, *Propheta Daniel novo modo et hactenus inaudito resecratus, etc.*, Casselis, 1631. Balth. Bekker, *Uitlegginge van den Prophet Daniel*, Amsterd., 1688, 1698.

(c). In the 18th century: J. Musæus, *Schola prophetica continuata, ex prolectionibus in prophetas Danielem, Micham, et Joelem collecta*, ed. J. E. de Schulenberg, Quedlinb., 1719. Chr. Bened. Michaelis, *Adnotationes philologico-exegeticae in Danielem*, Hal., 1720 (also in Vol. III. of the *Annotatt. uberioris in Hagiogr.*). J. W. Petersen, *Sinn des Geistes in dem Propheten Daniel*, Frankfort a. M., 1720. J. Koch, *Entsiegelter Daniel, d. i. richtige Auflösung der sämtlichen Weissagungen Daniels, nach ihrem wahren Inhalt, unsertrennl. Verbindung, einhelligen Absicht, und genauen, sogar auf Jahre und Tage mit der Chronologie enttreffenden Zeitrechnung auf den Messiam*, Lemgo, 1740. M. Fr. Roos, *Auslegung der Weissagungen Daniels, die in die Zeit des Neuen Testaments hineinreichen, nebst ihrer Vergleichung mit der Offenb. Joh. nach der Benjelschen Erklärung derselben*, Leips., 1771 [in English, by G. Henderson, Edinb., 1811, 8vo.]. J. Chr. Harenberg, *Aufklärung des Buches Daniel aus der Grundsprache, der Geschichte und übrigen rechten Hülfsmitteln, zum richtigen Verstand der Sätze, zur Befestigung der Wahrheit, und zur Erbauung durch die Religion*, Blankenburg and Quedlinburg, 1773, 2 parts. Chr. S. Benj. Zeise, *Uebersetzung und Erklärung des Buches Daniel*, Dresden, 1777. J. D. Lüderwald, *Die sechs ersten Kapitel Daniels, nach historischen Gründen geprüft und berichtet*, Helmstädt, 1737. J. C. Volborth, *Daniel aufs neue aus dem Hebräisch-Chaldäischen übersetzt, und mit kurzen Anmerkungen für unstudirte Leser und Nichttheologen begleitet*, Hanover, 1788. C. G. Thube, *Das Buch des Propheten Daniel, neu übersetzt und erklärt*, Schwerin and Wismar, 1797. Wm. Lowth, *Commentary upon the prophecy of Daniel and the twelve Minor prophets*, Lond., 1726, 2 vols. Isaac Newton, *Observations upon the prophecies of Daniel and the Apocalypse of St. John*, Lond., 1733, 2 vols. (a posthumous work, published six years after the death of the author; afterwards published in Latin by W. Südemann, Amstel., 1737, and in German, with notes, by C. F. Grossmann, Leips., 1765.—Cf. supra § 5.). H. Venema, *Dissertationes ad vaticinia Danielis emblematica, cap. II., VII. et VIII. de quatuor orientis regnis, ordine sibi successuris et quinto Messia; in quibus illa novâ viâ demonstrantur et illustrantur, aliisque prophetis lux affunditur*, Leovard., 1745. The same, *Comment. in Dan. cap. XI. 4–XII. 8, ibid.*, 1752. R. Amner, *An essay towards an interpretation of the prophecies of Daniel*, Lond., 1776; also in German, *Versuch über die sämtlichen Weissagungen Daniels, nebst Anmerkungen über die berühmtesten Erklärer derselben*, von Rich. Amner, Halle, 1779. T. Wintle, *Daniel, An improved version attempted, with a preliminary dissertation and notes, critical, historical, and explanatory*, Lond., 1792.

(d). In the 19th century: Leonh. Bertholdt, *Daniel aus dem Hebräisch-Aramäischen neu übersetzt und erklärt, mit einer vollständigen Einleitung und einigen historischen u. exegetischen Exkursen*, 2 parts, Erlangen, 1806, 1808. G. F. Griesinger, *Neue Ansicht der Aufsätze im Buch Daniel*, Stuttg. and Tübingen, 1815. E. F. C. Rosenmüller *Danielem Lat. vertit et annotationes perpetua illustravit* (part X. of the *Scholia in V. T.*), Lips., 1832. H. A. Ch. Hävernicks, *Kommentar über das Buch Daniel*, Hamb., 1832. Cäs. v. Lengerke, *Das Buch Daniel*, Kön-

exp. cap. III. Dan., Francof., 1610; (4) Cedrus Babylonica, potentes docens humilitatem et desolans superbiam, s. eocl. exp. cap. IV. Dan., Francof., 1610; (5) Epulum Babylonicum, in quo causae interitus imperatorum et regnum apocatae ob oculos proponuntur, s. eocl. exp. cap. V. Dan., Darmst., 1619; (6) Aulis Persica, ostendens pietatem ab insidia aulico premī, sed nequaquam opprimī, s. eocl. exp. cap. VI. Dan., Darmst., 1610.

igsb., 1835. F. J. V. D. Maurer, *Commentar. gramm. crit. in V. T.*, vol. II, fasc. 1 (Ezech. et Dan.), 1836. F. Hitzig, *Kurzfassetes exeget. Handbuch zum A. T.*; 10th pamphlet, *Das Buch Daniel*, Leips., 1850. C. A. Auberlen, *Der Prophet Daniel und die Offenbarung Johannis, in ihrem gegenseitigen Verhältnisse betrachtet und in ihren Hauptstellen erläutert*, Basle, 1854, 1857 [in English, by Rev. A. Sopliir, Edinb., 1856, 8vo.]. J. M. Gärtner, *Erklärung des Propheten Daniel und der Offenbarung Johannis, sowie der Weissagung von Ezechiel's Gog, in genauer Uebereinstimmung mit den Haupterscheinungen der Welt- und Kirchengeschichte seit der Gründung des babylonischen Weltreichs, 606 v. Chr., bis auf unsere Zeit und bis zur Wiederkunft Christi um das Ende unseres Jahrhunderts*; 6 numbers, Stuttgart, 1863 et seq. Rud. Kranichfeld, *Das Buch Daniel erklärt*, Berl., 1868. Kliefoth, *Das Buch Daniels übersetzt und erklärt*, Schwerin, 1868. Ad. Kamphausen, in Bunsen's *Bibelwerk*, 6 half vols., 1st half, Leips., 1867. H. Ewald, *Die Propheten des Alten Bundes*, 2d ed., vol. 3, Göt., 1868 (the first ed. contained merely a monograph exposition of chap. ix. 24-27—see infra). E. B. Pusey, *Lectures on Daniel the Prophet*, Oxford, 1864. [Füller, *Erklärung des P. Daniel*, Basle, 1868.]

(2) *Roman-Catholic expositors since the Reformation.* Arias Montanus, *Comment. in Dan.*, Antwerp, 1562. Hector Pintus, *Commentarii in Daniele, Lamentationes Jeremiae et Nahum, divinos vates*, Coimbra, 1582; Venet., 1583; Colon., 1587. Bened. Pererius, *Commentariorum in Daniele proph., ll. vii.*, Rom., 1586; Lugd., 1588; Antv., 1594. Casp. Sanctius, *Comment. in Dan. proph.*, Lugd., 1612, 1619. Joh. Maldonatus, *Comment. in Jerem., Ezech., Dan., Leyd.*, 1611; Par., 1643. Jacob Veldius, *Comment. in Dan. proph. cum Chronologia ad intelligenda Jeremiae, Ezech., et Dan. vaticinia*, Antv., 1602. Fabricius Paulitius, *Comm. in Dan.*, Rom., 1625. Ludov. ab Alcazar, *Comm. in varios locos l. Dan.*, Lugd., 1681. Cornelius a Lapide, August. Calmet, and Dereser-Scholz in their comprehensive Bible-works. G. K. Mayer (Prof. at Bamberg), *Die messianischen Prophezien des Daniel*, Vienna, 1866.

MONOGRAPHS.—For the critical and apologetical literature, or the principal monographs aiming to attack or defend the genuineness of the book (Bleek, Kirmss, Hävernicks, Hengstenberg, Zündel, Fuller, Volck, etc.), see supra, § 5.

Ezegetical monographs: H. Venema, *Dissertationes* (see supra, II. 1 c). Thomas Newton, *Abhandlungen über die Weissagungen, welche merkwürdig erfüllt sind und noch bis auf den heutigen Tag in Erfüllung gehen*; from the English, Leips., 1757 (containing, on p. 804 et seq., an apologetical discussion of the visions concerning the world-kingdoms, chap. II. and VII., which is directed against Collins, Grotius, and others). J. G. Scharfenberg, *Specimen animadversionum, quibus loci nonnulli Danielis et vet. ejus interpretum, praesertim Graecorum, illustrantur et emendantur*, Lips., 1774. S. Th. Wald, *Curarum in historiam textus Danielis specim. I.*, Lips., 1788. Compare the essay by the same: *Ueber die arabische Uebersetzung des Daniel in den Polyglotten*, in Eichhorn's *Repert. für bibl. u. morgenl. Literatur*, part XIV., Leips., 1784. Laur. Reinke, *Die messian. Weissagungen bei den grossen und kleinen Propheten des A. T.*, vol. iv. 1, p. 167 et seq. (chiefly an exposition of chap. ix. 24-27), Giessen, 1862. H. Ewald, *Die Propheten des Alten Bundes*, 1st ed., Stuttgart, 1841, vol. II., appendix (likewise confined to the exposition of chap. ix. 24 et seq.). J. Chr. Hofmann, *Weissagung und Erfüllung im A. und N. T.*, I., p. 276 et seq., Nörd., 1841. The same, *Die 70 Jahre Jeremias und die 70 Jahrwochen des Daniel*, Nuremberg, 1886. K. Wieseler, *Die 70 Wochen und die 63 Jahrwochen des Propheten Daniel*, Götting., 1839. The most complete record of the older exegetical literature on Dan. ix. 24-27, or on the 70 weeks of years, may be found in Abrah. Calov's *Bibl. illustr.*, tom. I., p. 119 et seq., and in his monograph, *De LXX. septimanis mysteriorum*, Vitemb., 1663. Compare also Bertholdt, *Daniel*, etc., vol. II., p. 563 et seq.; Danko, *Historia revelationis divinae Novi Testamenti*, p. lxxiii. et seq.; Ranke, as above, p. 311 et seq., and also Reusch, *Die patristischen Berechnungen der 70 Jahrwochen Daniels*, in the *Tübinger Theol. Quartalschrift*, 1868, No. IV., p. 585 et seq. [See also the monographs cited by Danz, *Wörterbuch*, s. v.; and Darling, *Cyclopaedia*, ad loc.]

[III. *Additional exegetical works on Daniel in the English language.* 1. COMMENTARIES on the entire book: A. Willett, *A Six-fold Commentary on Daniel*, etc., Lond., 1610, fol. E. Huit, *The whole prophecies of Daniel explained*, etc., Lond., 1643, 4to. T. Parker, *The Visions and prophecies of Daniel expounded*, etc., Lond., 1643, 4to. H. More, *Exposition of the Prophet Daniel*, Lond., 1681, 4to; the same, *Answers to Remarks*, *ibid.* 1684, 4to; the same, *Supple-*

ment and Defences, *ibid.*, 1685, 4to; the same, *Notes on Daniel and the Apocalypse*, *ibid.*, 1685, 4to. Anon., *The visions and prophecies of Daniel explained*, etc., Lond., 1700, 12mo. E. Wells, *The Book of Daniel explained*, etc., Lond., 1716, 4to. R. Amner, *An Essay towards the interpretation of Daniel*, etc., Lond., 1776, 8vo. J. H. Frere, *A combined view of the prophecies of Daniel, Esdras, and St. John*, etc., Lond., 1815, 8vo. W. Girdlestone, *Observations on the visions of Daniel*, etc., Oxf., 1820, 8vo. J. Wilson, *Dissertations on the book of Daniel*, Oundle, 1824, 8vo. F. A. Coxe, *Outlines of lectures on Daniel*, 2d ed., Lond., 1834, 12mo. T. Wintle, *An improved Version of Daniel, with Notes*, Lond., 1836, 8vo. L. Gaussen, *Lectures on the Book of Daniel*, Lond., 1840, 12mo. C. P. Miles, *Lectures on Daniel*, Lond., 1840-41, 2 vols., 12mo. B. Harrison, *Prophetic Outlines of the Christian Church*, etc. (Warburton Lectures), Lond., 1849, 8vo. M. Stuart, *A Commentary on the Book of Daniel*, Andover, 1850, 8vo. A. Barnes, *Notes on Daniel*, N. Y., 1850, 12mo. J. Cumming, *Lectures on the Book of Daniel*, Lond., 1850, 8vo. W. Ramsay, *Exposition of the book of Daniel*, Lond., 1853, 12mo. J. Bellamy, *New Translation of the book of Daniel*, etc., Lond., 1863, 4to. W. Shrewsbury, *Notes on the book of Daniel*, Edinb., 1865, 8vo. P. S. Desprez, *The Apocalypse of the Old Test.*, Lond., 1865, 8vo. H. Cowles, *Ezekiel and Daniel, with Notes*, N. Y., 1867, 12mo. W. H. Rule, *Historical Exposition of the Book of Daniel*, Lond., 1869, 8vo. (adopts the year-day theory, and applies the little horn to the papacy). W. Kelly, *Notes on the Book of Daniel*, Edinb., 1870, 12mo. C. F. Keil, *The Book of the prophet Daniel* (being part of Keil and Delitzsch's *Commentary on the Old Testament*), Edinb., 1872, 8vo., from the German. L. Strong, *Lectures on the Book of Daniel*, Lond., 1872, 8vo. Prof. Gaussen, *The Prophecies of Daniel Explained*, translated by Blackstone, Lond., 1873, 8vo (makes the fourth kingdom Rome).

2. MONOGRAPHS.—T. Brightman, *Exposition of the last part of Daniel*, Lond., 1644, 4to. Anonymous, *An Essay on Scripture Prophecy*, s. l. [probably Lond.], 1724 (makes the fourth beast Rome). Z. Grey, *Examination of Sir Isaac Newton's Observations upon Daniel*, etc. (treats only of the special points named in the title), Lond., 1736, 8vo. G. Burton, *An Essay on the Numbers of Daniel and St. John*, Norwich, 1766-68, 2 vols., 8vo. Anon., *Seven prophetic periods*, etc., Lond., 1790, 4to. G. S. Faber, *Dissertation on Daniel's 70 Weeks* (makes them extend from the 17th of Artaxerxes to the 15th of Tiberius), Lond., 1811, 8vo. See also his *Sacred Calendar of Prophecy*, Lond., 1828, 3 vols. 8vo., in which he argues at length for the year-day theory. E. Irving, *Babylon and Infidelity foredoomed*, etc. (adopts the year-day theory with its consequences), Glasgow, 1826, 2 vols. 8vo.; *ibid*, 1828, 8vo. J. Tyso, *An elucidation*, etc., showing that the *Seventy Weeks* have not yet taken place, Lond., 1838, 8vo. J. Farquharson, *Illustrations of Daniel's last vision and prophecy*, Lond., 1838, 8vo. N. S. Folsom, *Interpretation of the prophecies of Daniel* (against Millerism, and of course rejects the reference of the fourth kingdom to Rome), Boston, 1842, 12mo. I. T. Hinton, *Prophecies of Daniel and John* (applies the third empire to the Turks, and the fourth to Rome), St. Louis, 1843, 12mo. I. Chase, *Remarks on the Book of Daniel* (applies the "little horn" exclusively to Antiochus Epiphanes), Boston, 1844, 12mo. G. Junkin, *The Little Stone of the Great Image* (interprets the "little horn" of the Papacy), Phila., 1844, 8vo. T. R. Birks, *The two later visions of Daniel* (makes the fourth kingdom Rome), Lond., 1846, 12mo. S. Lee, *Events and Times of the Visions of Daniel and St. John* (makes the "little horn" exclusively heathen Rome), London, 1851, 8vo. A. M. Osbon, *Daniel verified in History*, etc. (makes the fourth kingdom Rome), N. Y., 1856, 12mo. J. Oswald, *The kingdom which shall not be destroyed*, etc. (makes the fourth kingdom Rome), Phila., 1856, 12mo. S. Sparkes, *A Historical Commentary on Daniel xi* (adopts the year-day theory, and applies the whole chapter to modern times), Binghamton, 1858, 8vo. W. R. A. Boyle, *The Inspiration of the Book of Daniel* (applies the fourth kingdom to the Roman Empire), Lond., 1863, 8vo. S. P. Tregelles, *Remarks on the Visions of Daniel*, etc. (rejects the year-day theory with its conclusions), Lond., fifth ed., 1864, 12mo. R. Phillips, *On Daniel's Numbers*, Lond., 1864, 12mo. L. A. Sawyer, *Daniel with its apocryphal additions* (a new translation), Bost., 1864, 12mo. R. A. Watkinson, *The End as foretold in Daniel*, etc. (adopts the year-day theory), N. Y., 1865, 12mo. F. W. Bosanquet, *Messiah the Prince*, Lond., 1866, 8vo. H. W. Taylor, *The Times of Daniel* (adopts the year-day theory), N. Y., 1871, 12mo. H. Loomis, *The Great Conflict* (makes the little horn the Papacy), N. Y., 1874, 12mo.]

THE

BOOK OF THE PROPHET DANIEL.

FIRST (HISTORICAL) PART.

CHAPTERS I.-VI.

1. Introduction. *The Early History of Daniel and his Three Associates.*

I. 1-21.

- 1 In the third year of the reign of Jehoiakim king of Judah came Nebuchad-
2 nezzar king of Babylon unto Jerusalem and besieged it.¹ And the Lord gave
Jehoiakim king of Judah into his hand, with [and] part of the vessels of the house of
God, which [and] he carried [them] into the land of Shinar, to the house of his god;²
and he brought the vessels into the treasure-house³ of his god.²
- 3 And the king spake⁴ unto Ashpenaz the master⁵ of his eunuchs, that he should
bring [to bring] certain of the children of Israel, and of the king's seed,⁶ and of the
4 princes;⁷ children⁸ in whom was no blemish, but [and] well-favoured,⁹ and skilful¹⁰
in all wisdom, and cunning¹¹ in knowledge, and understanding¹² science, and such
as had ability¹³ in them [in whom was ability] to stand in the king's palace, and
whom they might teach¹⁴ the learning¹⁵ and the tongue of the Chaldeans.
- 5 And the king appointed them a daily provision¹⁶ of the king's meat,¹⁷ and of
the wine which he drank; so nourishing [, and to make grow] them three years,
that [, and] at the end thereof they might [should] stand before the king.
- 6 Now [And] among these [them] were of the children of Judah, Daniel, Hana-
7 niah [Chananyah], Mishael, and Azariah; unto whom [and to them] the prince
of the eunuchs gave [assigned] names: for he gave [and he assigned] unto Daniel,
the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of
Meshach; and to Azariah, of Abed-nego.
- 8 But [And] Daniel purposed in¹⁸ his heart that he would not defile himself with
the portion of the king's meat,¹⁹ nor [and] with the wine which he drank: there-
fore [and] he requested of the prince of the eunuchs that he might not defile
9 himself. Now [And] God had brought [gave] Daniel into favour and tender
10 love²⁰ with [before] the prince of the eunuchs. And the prince of the
eunuchs said unto Daniel, I fear my lord the king, who hath appointed your
meat [food] and your drink:²¹ for why should he see your faces worse liking
[more gloomy] than the children²² which are of your sort?²³ then shall [, and
should] ye make me endanger my head to the king?
- 11 Then [And] said Daniel to [the] Melzar, whom the prince of the eunuchs
12 had set over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I
beseech thee, ten days; and let them give us pulse to eat,²⁴ and water to drink.
- 13 Then [And] let our countenances be looked upon before thee, and the counte-
nance of the children²⁵ that eat of the portion of the king's meat;²⁶ and as thou
14 seest [shalt see], deal [do] with thy servants. So he consented [And he
15 hearkened] to them in [as to] this matter, and proved them ten days. And at
the end of ten days their countenances appeared [countenance was seen to be
good] fairer and [they were] fatter in [of] flesh than all the children²⁷ which did

- 16 eat *the portion of* the king's meat." Thus [And the] Melzar took away *the portion of* their meat," and *the wine that they should drink* and gave them pulse."²
 17 [And] *As for* these four children," God gave them knowledge and skill in all learning" and wisdom: and Daniel had understanding in all visions [every vision] and dreams.
 18 Now, [And] at the end of the days that the king had said 'he should [to] bring them *in*, then the prince of the eunuchs brought them *in* before Nebuchadnezzar. And the king communed [spake] with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore
 20 [and] stood they before the king. And in all matters [every matter] of wisdom and understanding, that the king inquired of them, [then] he found them ten times better than" all the magicians" and astrologers" that were in all his realm.
 21 And Daniel continued " *even unto the first year of king Cyrus.*

GRAMMATICAL AND LEXICAL NOTES.

וַיִּצָר עָלֶיהָ, and pressed upon it, namely, with the usual military appliances.—² אֱלֹהֵיהֶן, *his gods*, probably referring to the Babylonian polytheism, in contrast with the true God above, הָאֱלֹהִים, *store-house*, some room connected with the temple of Belus.—⁴ וַיִּצָר, and said, in the Chaldaizing sense of *commanded*.—⁶ רֹב, chief, principal or head man.—⁸ זֶרַע הַמְּלָכֻתָּה, *seed of the kingdom*, namely, of Judah.—⁷ הַפְּרִיָּהִים, *the nobles*, a Persian word denoting *the aristocracy*.—⁹ יְלָדִים, youths, or lads, between infancy and adolescence.—¹⁰ כְּדָבָר, good of appearance, i.e., handsome.—¹¹ מְשֻׁבְּרִים, intelligent, i.e., of quick natural parts.—¹² יָדָעוּ, knowing, i.e., by acquired information.—¹³ מְבַרְכֵי, considerate, i.e., of attentive habits.—¹⁴ בָּנָה, vigor, i.e., physical strength, and perhaps including mental energy.—¹⁵ הִלְלֵם, and to teach them, i.e., cause them to be instructed. This clause is to be connected in construction with the preceding הִלְלֵם, ver. 8.—¹⁶ סֵפֶר, book, i.e., the formularies or written mysteries.—¹⁷ פֶּתִיבָּה, a word (or matter) of a day in its day, a regular ration from day to day.—¹⁸ פֶּתִיבָּה, delicacy, a Persian word denoting *luxurious viands*.—¹⁹ וַיִּשָּׂם עָלָהּ, assigned upon, i.e., imposed this as a conscientious duty.—²⁰ רַחֲמֵי, mercies, i.e., kind consideration of his scruples.—²¹ מִשְׁתָּרֵכֶם, is regarded by the Grammarians as an instance of an epenthetic *ר* in the sing., or perhaps an older form of the construction in which the final *ן* has given place to a cognate letter.—²² כְּגִבְרָתָם, according to your circle, i.e., in point of age and rank. There is, however, possibly an allusion to their emaciated condition. Eunuchs are constantly represented on the Assyrian monuments as being of fuller habit than other men.—²³ מִן הַזֵּיתִים וּמִן הַפְּרִיָּהִים, of the seed-fruits, and we will surely eat, i.e., exclusively vegetable diet.—²⁴ עָשָׂר יָדָיו עָלָהּ, ten hands (parts) above, ten-fold superior to.—²⁵ הַמְּסֻבִּים, is generally explained by the lexicographers as derived from הִסְבֵּה, a style, hence scribes, the Magian *isopropammatists*. Perhaps it signifies *horoscopes*.—²⁶ מְשֻׁבְּרִים, from מְשֻׁבֵּה, to whisper incantation, hence are magicians in the broad sense.—²⁷ חַיֵּה, was alive and influential in that official capacity.]

EXEGETICAL REMARKS.

Verses 1, 2. *The transportation to Babylon, by Nebuchadnezzar.*—In the third year of the reign of Jehoiakim. We have already shown, in the *Introd.*, § 8, note 2, that this does not conflict with Jer. xxv. 1, 9.—Came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it, i. e., he departed for Jerusalem, in order to besiege it; he began his expedition against Jerusalem, which resulted in the siege of that city. For the view that בָּא is here to be taken in the sense of "departing," see the *Introd.*, § 8, 2, a.—Instead of וַיִּצָר, to straiten, besiege, we generally find elsewhere הִצָּר with the dative, e. g., Deut. xxviii. 53; 1 Kings viii. 37.—The form of the name נְבוּכַדְנֶצַּר is the one in general use among the later Hebrew writ-

ers (of 2 Kings xxiv. 1; xxv. 1; Ezra ii. 1; v. 12, etc.). Jeremiah (xxv. 1; xxxix. 1, 11; xliii. 10) and Ezekiel (xxix. 18) have נְבוּכַדְנֶצַּר, which corresponds more exactly to the older rendering *Nabukudurr-uur*, as found in the Babylonian cuneiform inscriptions, and also to the nearly identical Persian form *Nabukhad-raçara*, which occurs at Behistan (see Oppert, *Journ. Asiat.*, 1851, p. 416; *Expédition en Mésopotamie*, ii. 257 ss.). The name certainly comprehends, as its first element, the name of the Chaldaean god *Nedo*, = Mercury (נְדוֹ, Isa. xli. 1), and it seems also to include the terms *kadr*, "might," and *çar* = שָׂר, "prince" (compare Gesenius, *Thesaur.*, p. 890; Oppert, l. c.). The name is rendered with either *n* or *r* by Greek authors; for while Strabo (15, i. 6) writes *Nabokodrosos*, Berosus (in Josephus *contr. Ap.*, i. 20, 21) has *Nabonchodrosos*, and the Sept.

Ναβουχοδονόσορ. Instead of נְבוּכַדְנֶצַּר, however, our book elsewhere has uniformly נְצַר, omitting the euphonic נ; cf. נָ, chap. iii. 25; vii. 15, instead of נָ, chap. iii. 6, 11, etc.; iv. 7.

[According to Ptolemy's chronological canon of the reigns of the Babylonian kings, Nebuchadnezzar became king near the close of B.C. 605, whereas his expedition in question, falling in the third year of Jehoiakim, occurred late in B.C. 607, and the capture of the city, in Jehoiakim's fourth year, fell about the middle of B.C. 606. It appears, however (Josephus *Antiq.* x. 11, 1), that his father, Nabopolassar, during his own lifetime, and near the close of his reign, had sent him to repel Pharaoh-Necho at Carchemish, and on his way back, Nebuchadnezzar captured Jerusalem, as related by Daniel. While he was engaged in this campaign, his father died, and he hastened back to Babylon in order to assume the reins of government. By the Jews, therefore, his reign is naturally reckoned from the date of this conquering expedition, although he did not actually become full king at Babylon till a year or more later.]

Verse 2. And the Lord gave . . . into his hand, i.e., into his power. Compare Gen. ix. 2, 20; Ex. iv. 21; 2 Sam. xviii. 2; also Ps. xcv. 7, etc. The designation of Jehovah simply as "Lord" (אֲדֹנָי) is not confined to later writers, *a.g.*, Ezra x. 3; Neh. i. 11, but occurs as early as Gen. xviii. 27; Judges xiii. 8; Ps. xvi. 2; xxxv. 23, etc.—Jehoiakim, king of Judah. Jehoiakim reigned eleven years, according to 2 Kings xxiii. 36; 2 Chron. xxxvi. 5, while the conquest by Nebuchadnezzar here referred to can hardly have taken place later than the fourth year of this reign (see *Intro.* § 8, Note 2, and particularly what is there remarked in opposition to Kranichfeld). Hence it is impossible to consider the passage before us as describing a conquest which put an end to the rule of Jehoiakim, but rather an event which resulted in his becoming the vassal of Nebuchadnezzar; or, more correctly, of Nabopolassar, who was yet living. Similarly, what follows does not assert an actual banishment of Jehoiakim, but merely his temporary removal to Babylon, and perhaps not even this.—And a part of the vessels of the house of God, i.e., of the sacred vessels of the temple, which are again mentioned in chap. v. 2 et seq.—מִקְצֵתָם, instead of which several manuscripts have מִקְצֵתָם (cf. Theodotion's ἀπὸ μέρους), is compounded of מִן and קָצַת, and the preposition מִן, and, therefore, its literal meaning is "from the end," "on expiration," in which sense it occurs in vs. 5, 15, and 18 of this chapter. In this place, where it serves to designate a quantity instead of denoting time, it evidently expresses the idea of an integral part, a considerable part, like the Chaldee מִקְצָה מִן in chap. ii. 42, and like מִקְצֵתָם

in Neh. vii. 70. In explaining this meaning it is not necessary to assume (with Hitzig) that מִקְצָה may here be equivalent to "a part," for the word bears this sense in no other instance. The word, rather, indicates that the store in question, from end to end, has contributed a share, and throughout its extent some portion has been taken away. Hence "from the end of the vessels of the temple" signifies merely a portion of all its vessels. Cf. Kranichfeld on this passage; Gesen.-Dietrich s. v. מִקְצָה. [Fürst, however (*Heb. Lex.* s. v.), adopts the simple explanation that מִקְצָה is merely an alternative form of מִקְצָה, and this is certainly corroborated

by the form מִקְצֵתָם, chap. i. 18, where two prepositions cannot be tolerated.] This view is also essentially established by 2 Chron. xxxvi. 7: וַיִּמְעֹל בָּרֶחַק יְהוָה חֲבִירָא נְבוּכַדְנֶצַּר לְבָבֶל. Which he carried into the land of Shinar; rather, "And he caused them to be brought to the land of Shinar,"—to Babylonia, which province is here called by the ancient name that occurs outside of Genesis (see Gen. x. 10; xi. 2; xiv. 1), only in the elevated language of the prophets, *a.g.*, in Isa. xi. 11; Zech. v. 11.—The suffix in מִקְצָה "and he caused them to be taken away," can hardly be taken (as do Hävern. and others) as referring exclusively to the sacred vessels, the mention of which immediately precedes this sentence; for the following words refer to them again, and thus distinguish them as a particular of the collective object of the verb מִמֶּנָּה. We are not obliged, however, to include the king Jehoiakim among those who were carried away with the sacred utensils; for while the narrative in its progress postulates the presence in Babylon of Jewish youths belonging to the royal and to noble families, it never implies the presence of the king himself (cf. vs. 3, 6; also v. 13); and while it is related in 2 Chron. xxxvi. 6, that Nebuchadnezzar bound Jehoiakim "in fetters, to carry him to Babylon," it is not expressly stated that he executed that purpose. The Sept. (καὶ ἐνήγαγεν αὐτὸν ἐν χαλκαῖς πέλαις; καὶ ἀνήγαγεν αὐτὸν εἰς Βαβυλῶνα) first imposed this sense on the passage, because they felt compelled to assume an actual deportation of Jehoiakim, followed by his return to Jerusalem at a later period—an opinion which was shared by the writer of the 8d Book of Esdras and the Vulgate, and by several rabbins of the Middle Ages, *a.g.*, Ibn-Ezra. While the passage before us does not directly contradict this assumption, which represents the fate of Jehoiakim as very similar to that of Manasseh (2 Chron. xxxiii. 13), it does not necessarily compel its adoption.

* [Stuart, on the contrary, insists that the following clause compels us to understand the same object of מִן in both cases; but he overstrains the particle מִן by the rendering "the same." The English Auth. Version interprets in a similar manner. But the latter clause certainly implies a distinction between the objects carried away, some of which were deposited in a particular spot. The author is, therefore, correct in understanding the associates of the king to be included generally under the mention of his name, but not himself particularly; he is inconsistent, however, a little farther on, as we shall see, in destroying the whole foundation of this distinction, in the interpretation of the last clause of the verse.]

* ["Daniel is careful to say (with historical accuracy) that at this time the king of Babylon took away only a part of the vessels of the temple. Many more were taken during the short reign of Jeconiah (see 2 Kings xxiv. 18), and yet some were left behind even then, to be taken at the final destruction of the city in the reign of Zedekiah (Jer. xxvii. 19-22)."]—Cowles.]

Jehoiakim may be included among the transported Jews who are designated by the plural suffix in יְהוֹיָכִים; but, on the other hand, the suffix may, in addition to the temple-vessels, simply designate a band of noble Jews, whom the conqueror carried away as hostages, and to which the youth referred to in v. 3 et seq. belonged—hence those יְהוֹיָכִים, whose presence may be gathered from the collective singular יְהוֹיָכִים, to which reference has already been made (Kranichfeld; cf. Ibn-Ezra, Maldonat, Geier, and others; also Bertheau in *Kurzgefasstes exeg. Handbuch sur Chronik*, p. 427).—To the house of his god—rather “to the dwelling-place of his gods.” בְּיַת אֱלֹהֵי is probably to be regarded as in opposition with אֲרָץ אֱלֹהֵי; for the sacred vessels of the temple at Jerusalem, as has been shown, formed only a part of the object in יְהוֹיָכִים; and, besides, if בְּיַת אֱלֹהֵי in this place were intended to designate the temple of Nebuchadnezzar’s god (or gods), usage would require the particle אֶל in order to manifest the object towards which the motion is directed (see Gen. xxxi. 4; Isa. xxxvii. 23; Zech. xi. 18). The correct view is stated by Hitzig and Kranichfeld, who refer to Hos. viii. 1; ix. 15; Ex. xxix. 45; Num. xxxv. 3, etc., in support of the tropical signification, which takes בְּיַת in the sense of “land or dwelling-place.” [Keil, however, shows the inaccuracy of this criticism, on grammatical grounds. Moreover, in this way the distinction evidently intended between the different classes of objects transported, is wholly taken away; the persons were merely removed to Babylon, but the utensils were lodged in a heathen temple, as they before had belonged to Jehovah’s. The parallel history, 2 Chron. xxxvi. 6, 7, states all this explicitly. Daniel here merely rehearses the facts in a general way, but is nevertheless careful to mention the disposal, both of the captives, of whom he was himself one (chap. ii. 25), and the vessels, which afterwards became so important in his narrative (chap. v. 2, 23).] Whether the genitive אֱלֹהֵי be translated “of his gods” (cf. chap. ii. 47; iii. 29; iv. 6, 15) or “of his god,” is unimportant. In the latter case, the reference is to Bel, the chief divinity of the Babylonians; cf. Isa. xli. 1; Jer. i. 2; li. 44.—And he brought the vessels into the treasure-house of his gods (or “his god,” viz. Bel). On בְּיַת אֱלֹהֵי, treasure-house *ταμειον*, compare Mal. iii. 10; Neh. xiii. 5, 12, 13, where the treasury of the second temple is the subject of remark. There is no contradiction between this passage and chap. v. 2 et seq. where the sacred vessels are profaned by Belshazzar, and thus appear to have been stored in his palace. Belshazzar was not Nebuchadnezzar, and it is conceivable that the son could trample in the mire what his father and predecessor had valued and reserved (cf. Ephr. Syr. on this passage). Nor is there a contradiction of 2 Chron. xxxvi. 7; the statement in that passage: “And he put them in his palace” (בְּיַת־בְּלִיָּצָר; A. V. “temple”), is merely less ex-

act than the one before us; [or rather, perhaps, בְּיַת־בְּלִיָּצָר is then used in its frequent signification of temple, as all the older versions render, and the suffix “his” designates it as that of his favorite deity].

Verses 3, 4. *The selection of youthful Jews of noble rank for service at the royal court. And the king spake unto (commanded) Ashpenaz,*

the master of his eunuchs. אֲשֶׁנַּז, a name, whose formation is very similar to that of אֲשֶׁנַּז, Gen. x. 3, but not to be identified with it on that account (as Hitzig suggests) without further inquiry. It appears to be of Indo-Germanic origin, and, according to Rödiger, is compounded of the Sanscrit *aśa*, “horse,” and *nasa*, “nose.” It is, therefore, equivalent to “horse-nose.”—רֹב כְּרִיסִים, the chief of the eunuchs (Sept. ἀρχιεunuχος; Vulgate, *praepositus eunuchorum*), an important and influential officer of the palace at Oriental courts, as may be shown from the position of the *Kiash-Aga* at the Turkish court in our day. However, neither he nor his subordinates are to be regarded as actual eunuchs, but rather as ordinary chamber-

lains (Luther: “*oberster Kämmerer*”). Compare Gen. xxxvii. 36; xxxix. 1, 7, where Joseph’s master at the court of Pharaoh is called כְּרִיסִים, although he was married; also 1 Sam. viii. 15; 1 Kings xxii. 9; xxv. 19, etc., in all of which the rendering of כְּרִיסִים by “chamberlain” or court-official is adequate. However, the subordinates of Ashpenaz, mentioned in the passage under consideration, may be regarded as actual eunuchs (as also those in Esth. i. 10, 12, 15; ii. 3, 14; iv. 5), without necessitating the conclusion that Daniel and his associates also became eunuchs, on their being placed under his supervision. Only a grossly carnal conception of the facts narrated in this chapter, and of Isaiah’s prophecy, Isa. xxxix. 7 (where כְּרִיסִים likewise means [or may mean] an official generally) could lead to this opinion, which is entertained by a number of Jewish and older Christian commentators, e.g., Josephus, *Antiquit.*, x. 11; the Targum, on Esther iv. 5; Rashi, on Dan. i. 21; Origen *Homil.* iv. on Ezek.; Jerome, *adv. Jovin.* i. 1; and Joh. Damascenus, *De fide orthod.* iv. 25.* It is not even possible to argue from the relations of Daniel to the master of the eunuchs, as indicated in this passage, that the prophet always remained unmarried (as Pseudo-Epiphanius *De vit. prophet.*, c. 10, Cornelius a Lapide, Huetius, and others, suggest). See the Introd., § 2.—That he should bring certain of the children of Israel—i.e., to choose of the children of Israel, viz.: of the Jews, who had been carried to Babylon as hostages, cf. v. 2. The more comprehensive phrase, “the children of Israel,” is justified by the fact that the theocratic state under Jehoiakim included all of the tribes of Benjamin and Levi, and at least fragments of several other tribes, especially of Simeon (2 Chron. xv. 9), in addi-

* [Rather, a strictly literal interpretation of Isa. xxxix. 7, as well as all the probabilities and analogies of the case, require this view, which the majority of commentators have accordingly taken. The case of Joseph’s master affords no difficulty, for eunuchs of high rank are often married (cf. Ecclus. xx. 4; xxv. 20); indeed the supposition of his impotence affords some explanation of his wife’s solicitation of Joseph.]

tion to the leading tribe of Judah.—And of the king's seed, and of the princes—rather, “of the royal seed, as well as of the number of nobles.” Instead of this correlative view of the two *’s*—the only correct view—which is found in Von Lengerke, and in Hitzig, and others, Bertholdt, without reason, adopts the designative (*either—or*), while a majority, including Hävernicks, take the first *’* (before *וְיָרֵעַ*, which, however, is wanting in several of Kennicott's and De Rossi's manuscripts,—but the authenticity of which is not, on that account, to be questioned) in the sense of “and indeed,” “namely,”—hence as marking the use of an emphatic apposition. Our view is supported by parallel passages, such as chap. vii. 20; viii. 13, etc.—The term *הַפְּרָתִימִים*, “nobles,” “magnates,” which occurs only here and in Esth. i. 3; vi. 9, seems to be borrowed from the Persian, and to be equivalent to the Pehlevi *pardom*, “the first,” “the noble,” cf. the Sanscrit *prathamā*, Zend *frathema*, Greek *πρώτος*. Its derivation from the Greek *πρότιμοι*, essayed by Bertholdt, as well as the opinion which prevailed among older expositors, that the word is of Hebrew origin, and perhaps related to *פָּרַח*, *inevitably*, are to be decisively rejected. The corresponding term in Hebrew is *אֲדִירִים*, the strong or powerful ones: Ex. xv. 15; Ezek. xvii. 13; 2 Kings xxiv. 15.—Verse 4. Children in whom was no blemish, *i.e.*, no physical fault; hence, of faultless beauty; compare 2 Sam. xiv. 25. (Cf. the form *מֵאֲדָרִים* in the Kethib in this place with Job xxxi. 7.) Corporeal soundness and a handsome form were considered indispensable among the ancient Orientals (cf. Curtius, vi. 5, 20), for those who were destined for court service,—a view which is still shared by the Turks; see Ricaut *Gegenwärt. Zustand des türk. Reiches*, i. 13.—The indefinite *וְיָרֵעַ* does not admit of a definite conclusion respecting the age of the youths, and particularly of Daniel. The remark in Plato, *Alcib.* i. § 37, however, according to which the training of the Persian youth by the *παύδαγγοι βασιλείων* began with the 14th year, has a certain importance for speculations on this question, which is enhanced by the statement of Xenophon, *Cyrop.* i. 2, that none of the *ἐπηβοι* might enter the service of the king before they attained their 17th year. What is said in v. 5 concerning a period of three years during which Daniel was in training, corresponds remarkably with these statements.—Skillful in all wisdom. The intellectual qualifications are immediately connected with the physical. Hävernicks, Hitzig, and others, are correct in taking *מִשְׁכִּילִים* in the sense of “discerning, understanding,” rather than “versed, or experienced,”—as denoting aptitude rather than habitus. “*וְיָרֵעַ*, as *כָּל* indicates, is the objective wisdom, which is displayed in the various fields of knowledge, and, according to v. 17, is contained in books” (Hitzig)—hence scientific, as distinguished from the purely practical wisdom, which elsewhere is generally referred to.—Cunning in knowledge, and understanding; literally “knowing knowledge” (*יָדַעַת יָדַעַת*) and “understanding

thought” (*וְיָרֵעַ מִדָּעַת*). On *מִדָּעַת* “thought” (elsewhere “knowledge”), compare Eccles. x. 20, and on both phrases compare chap. ii. 21; Neh. x. 29.—And such as had ability in them to stand in the king's palace, literally “who had power (*כֹּחַ*, here [perhaps] *ability, talent*; compare viii. 7; xi. 15) to stand in the king's palace” (*לִצְבֹּר בְּהֵיכַל הַמֶּלֶךְ*),—for which *לִצְבֹּר* is not to be substituted). “To stand in the king's palace” is the same as “to stand before the king” (cf. Gen. xviii. 8; xli. 46; Deut. i. 38, etc.), *i.e.*, to await his commands, to serve him. See below, v. 17, and compare the absolute *הַעֲמָדִים*, the servants, in Zech. iii. 7; also Esth. v. 2.—And whom they might teach the learning and the tongue of the Chaldeans; literally, “and to teach them the learning,” etc. *וְיָלְמְדוּ* depends on the verb *וְיָמָקְר* v. 3, and is co-ordinate with *וְיָלְמְדוּ* in the same verse, as the preceding *אֲתִנָּח* indicates.—*כְּסֵף*, “writing,” does not in this place denote the art of writing, but the learning of the Chaldeans; compare *כְּסֵף* v. 17, which can only be equivalent to *all learning*, “all literary knowledge.” Further, *לְשׁוֹן כְּסֵפִים* can hardly signify the Aramean idiom which begins with chap. ii. 4, but designates the original Chaldean, which was of Japhetic origin, or tinged with Japhetic elements—as Michaelis, Bertholdt, Winer, Hävernicks, Lengerke, Hengstenberg, and others, hold.* That the noble Jewish youths should be compelled to learn the Aramean dialect, which, according to 2 Kings xviii. 26 et seq. (Isa. xxxvi. 11), was the official language both at the Assyrian and the Babylonian courts, admits, indeed, of an easy explanation; since the Jews of that time were but slightly acquainted with that dialect (cf. 2 Kings, in the above mentioned place), and since youth especially, of whatever rank, could not have been instructed in this language, which was indeed related to the Hebrew, but was nevertheless a foreign tongue. The view which identifies the “tongue of the Chaldeans” with the official Aramean of the court, is untenable because of the circumstance that the latter is introduced in chap. ii. 4 by the term *אֲרָמִית* (cf. Isa. xxxvi. 11; Ezra iv. 7), and is thus clearly distinguished from the ordinary language of the *כְּסֵפִים*. (See notes on that passage, and compare Introd. § 1, note 3.) Verse 5. The provision for the selected youth, and their training. And the king appointed them a daily, etc. “Them,” *i.e.*, those who should be selected, but whom the king did not yet know. *כֹּחַ*, to ordain, appoint, assignare, compare v. 10.—*דְּבַר יוֹם בְּיוֹמוֹ*, literally, “matter of the day in its day,” *i.e.*, a daily supply, or ration. Compare Jer. lii. 34, where the same expression is used with reference to the daily food of the captive Jehoiachin; also Ex. v. 13, 19; Lev. xxiii. 7, etc.—Of the king's meat,—of which, according to Oriental custom,

*[Others, however, maintain that it was of Hamitic affinity. The subject of the origin of the *כְּסֵפִים* is very difficult. See the note in Kell ad loc.]

not only noble guests (cf. Jer. as cited above), but also all the servants and officials were accustomed to partake, compare 1 Kings v. 2, 3; and concerning the custom in question at the Persian court, see Athenæus, iv. 10, p. 69; Plutarch, *Probl.* vii. 4. — בשר "meat," really *delicacies*, luxurious food, is of Persian origin,—a composite word formed out of *bag*, "tribute" (cf. Sanscrit *bhaga*, "allowance," "ration"), and the preposition *pañi*, "towards, to," (= Sanscrit *prati*, Greek *πρὸς*, *πρός*)—and hence is equivalent to "apportioned food," which sense is also expressed by the Sanscrit *pratihaga*, which designates the daily proportion of fruits, flowers, etc., required by the rajah in his household. Cf. Gildemeister in the *Zeitschrift für Kunde des Morgenlandes*, iv. 214.—And of the wine which he drank, properly "of the wine of his drinking," his banquet. יין is to be taken in the singular in this place, as well as in vs. 8 and 10.—So nourishing them three years, rather, "and (commanded) to instruct them three years"—properly "educate," "bring up" [but literally, "to make great"—perhaps referring primarily to their physical culture]. The infinitive לְלַמֵּד with a copulative וְ certainly does not depend on יין in v. 8; but rather is to be regarded as governed by יָמָיו, from whose signification the idea of *commanding, ordaining*, is Zeugmatically derived. Compare לְלַמֵּד in v. 11; also Jonah ii. 1.—That at the end thereof they might stand before the king, i.e., after the three years had expired. "To stand before the king" is "to serve him," cf. v. 8. ["*Standing* was the position of waiters in readiness to do their master's will."—*Stuart*.]

Verses 6, 7. *The names of Daniel and his associates, and their changing*.—Now among these were of the children of Judah, hence, belonging to the most prominent tribe, after which the entire nation was usually called, even at that early period. The four youths are here shown to be Jewish יְהוּדָיִם (v. 8); but it does not follow from this passage that all of them, and Daniel in particular, were, in addition, of royal family (מִמְלֶכְיָהוּ, v. 8).^{*} The royal descent of Daniel can only be conjectured; that Zedekiah was his father, as is stated by Josephus, is a mere supposition. Compare Intro. § 2, where the names Daniel, Hananiah, Mishael, and Azariah have been sufficiently considered (cf. also note 1 to that §). Verse 7. Unto whom the prince of the eunuchs gave (other) names, rather, "and the prince . . . gave them." The changing of names as a sign of entrance into the condition of subjection to a ruler, is a frequently attested custom of Oriental and classical antiquity. Compare Gen. xli. 45 (Joseph); 2 Kings xxiii. 34 (Eliakim); 2 Kings xxiv. 17 (Matthanianah = Zedekiah); the re-naming of pupils

by their preceptors, e.g., 2 Sam. xii. 25 (Solomon = Jedediah); Mark iii. 16 (Simon = Peter); and respecting this custom among the Greeks and Romans, Theodoret, on our passage; Chrysostom, *Opp.* v. 286, etc. ["But while the kings referred to only had their paternal names changed for other Israelitish names, which were given them by their conquerors, Daniel and his friends received genuine heathen names in exchange for their own significant names, which were associated with that of the true God."—*Kell*.] For he gave unto Daniel the name of Belteshazzar, etc.; rather, "and he called Daniel Belteshazzar." The four new names of the youths doubtless contain, without exception, a reference to the divinities of Babylon. This is apparent in the name בִּלְטַשְׁצָר (cf. chap. iv. 5),—with which the royal name בִּלְטַשְׁצָר is probably identical—whether, as a majority hold, we find the name of the god בֵּל in it, and explain its composition perhaps by *Bel's princeps* (which the expression of Nebuchadnezzar himself in chap. iv. 5 seems to endorse), or prefer Hitzig's more artificial interpretation = *Päld tschäqara*, "nourisher and devourer." נְדָרְיָהוּ likewise (for which the scriptio plena, chap. iii. 29, is נְדָרְיָהוּ) is certainly equivalent to "adorer of Nego," which divinity is probably not the same as Nebo (Saadia, Hitz., Kranichf., and others), but a reptile god, and perhaps the familiar dragon of the apocryphal book *Bel and the Dragon*—since the comparison of the Sanscrit *nāga*, serpent, with this name, which was first essayed by Rödiger, affords a more likely conception than the transmutation of ב into ג. But שָׂדֶרְשָׁר, which may be identical with שָׂדֶרְשָׁר, Zech. ix. 1 (cf. Köhler, *Sacharia*, 2d pt., p. 18) also seems to designate a divinity, and possibly, in case it is based on the root שָׂדֶר or שָׂדֶר, "to move in a circle," the *sun-god*. מִישַׁל may be the same as the Sanscrit *mischak*, "stag," and therefore denote a god likewise belonging to the sideral domain; whether the sun-god be again intended, as Hitzig supposes, must remain doubtful (but see Hitzig on this place).

Verses 8-10. *Daniel's request, and the refusal of the master of the eunuchs to entertain it*. But Daniel purposed in his heart. So the A. V. and Luther, literally, but less agreeable to the sense of וַיִּשֶׁטַח עַל לִבּוֹ than "he was concerned," as Bertholdt properly renders it. That he would (better "should") not defile himself with the king's meat. The Sept. renders וַיִּשֶׁטַח עַל לִבּוֹ וַיִּשֶׁטַח עַל לִבּוֹ וַיִּשֶׁטַח עַל לִבּוֹ; cf. *ἀλυγμάρτα*, Acts xv. 20. The reason for the refusal of the סָדֶנָה, i.e., the ordinary food of the king, as well as of the wine from his table (cf. v. 5), by Daniel and his associates, arose doubtless from the heathenish custom of consecrating each meal, by offering a portion to the gods.^{*} In order to prevent their being involved

^{*}[Much less does it follow "that the other youths of noble descent, who had been carried away along with them, belonged to other tribes" (Kell ad loc.), for (as the same commentator immediately adds), "the names of Daniel and his three companions only are mentioned, because their history recorded in this book brings them specially under our notice,"]

^{*}[That the special reason for their abstinence was not the Levitical distinction of "clean" and "unclean" animals, is evident from their rejection of the wine likewise, which the Mosaic law allowed. In addition to the reason assigned by our author, we suspect some sanitary

in idolatry by partaking of food which had been thus dedicated to the gods (cf. 1 Cor. x. 18-20), they avoided especially those kinds of food which were commonly offered to the gods, hence those prepared from flesh, wine, or flour. The vegetables, such as pulse, cabbage, etc., of which alone they were willing to partake, were indeed also prepared by the heathen cooks of the king, and were even unclean in themselves, as having been grown on heathen soil (Am. vii. 17; Hos. ix. 3, 4); but, since offerings or libations were never taken from them, they were not specially sacred to the gods, and hence, might be used by pious Jews, without any essential defilement of conscience. Compare Hävernick and Hitzig on this passage, and against Von Lengerke especially, who thought to find here the *χορτάδες τροφή*, 2 Macc. v. 27; and, therefore, a proof of the composition of the book in the time of the Maccabees; see Hävernick, *Neus krit. Unters.*, p. 47. ["Daniel's resolution to refrain from such unclean food flowed from fidelity to the law, and from steadfastness to the faith that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut. viii. 8)."] —*Kell.* Verse 9. Now God had brought Daniel into favor and tender love with the prince of the eunuchs; literally, "and God gave into favor . . . before the prince," etc. *וְהָיָה לְדָוִד* is exactly the Greek *ἐδόκεν εἰς ἔλεος καὶ ἰσχυρῶς* (Theodot.). On this subject compare Gen. xxxix. 21; also Neh. i. 11; 1 Kings viii. 50. —Verse 10. I fear my lord, the king, etc. The prince of the eunuchs does not, in these words, positively refuse the favor which Daniel seeks, but intimates that in order to avoid the royal displeasure, he must render at least a formal and apparent obedience to the command he had received; aside from this, he shows his readiness to exercise every possible forbearance towards his wards. The remark in verse 9 that God had brought Daniel into the favor of the prince is, therefore, by no means in conflict with the tenor of this reply. —For why should he see, etc. The same turn as in Cant. i. 7, where the poetical *לֹא יִרְאֶה* stands for *לֹא יִרְאֶה*, and where, similarly, the question expresses the sense of an emphatic negation (cf. 2 Chron. xxxii. 4; Ezra vii. 23). —Your faces worse liking, etc. *וְעַתָּה*, properly "sad, lowering, of a peevish appearance" (Gen. xl. 6; cf. *רָעָה*, xl. 7), here implying a meager and decayed appearance, exactly like the Greek *συνθρομβός*, Matt. vi. 16. ["*וְעַתָּה* is to be understood before *וְהָיָה לְדָוִד*, according to the *comparatio decurtata* frequently found in Hebrew; cf. Psa. iv. 8; xvi. 84, etc."] —*Kell.* —Then shall ye make me endanger my head to the king; properly, "and ye shall endanger." *וְהָיָה לְדָוִד* [and ye cause to forfeit, a Chaldaizing Piel from *וָרָבַח*, is co-ordinated with *וְהָיָה לְדָוִד*, and like it depends on *וְהָיָה לְדָוִד*; therefore: "for why should he see . . . and ye endanger my head," etc. On

the phrase "to endanger the head," compare *Iliad*. iv. 162, *ἀπορίσαι σὺν κεφαλῇ*, and the German, "*den Kopf vorsetzen*."

Verses 11-16. *Daniel's abstemiousness, and its consequences.* Then said Daniel to Melsar.

וְהָיָה לְדָוִד, as the prefixed article shows, is not a proper name, but an appellative, and probably designates an official. It can, however, scarcely mean a pedagogue or president of alumni, as Hitzig suggests, but rather a "butler" or "steward," as appears from the nearly identical Persian *melsar*, "vini princeps" (according to Haug a compound word from the Zend. *madhu* = *μέθυ*, "drink," and *çara* = *κάρα*, "head"); compare *ἀρχιποικῆλος*, John ii. 8, 9), —[and *וְהָיָה לְדָוִד*, Isa. xxxvi. 2]. Verse 12. Prove thy servants, I beseech thee, ten days. The number *ten*, which was constantly employed as a round number (cf. verse 20; Zech. viii. 23; 2 Kings xx. 8, et seq.; and generally my *Theologia Naturalis*, i. 713 et seq.), was the more suitable in this case, as it was "sufficiently large to leave traces of the change of food in the appearance of the young men, yet not too great for a mere experiment" (Hitzig). —Give us (only) pulse to eat. Concerning *וְהָיָה לְדָוִד*, vegetables, pulse, see on verse 8. —Verse 13. And as thou seest, deal with thy servants; i.e., according to the result of thy observations. On *וְהָיָה לְדָוִד* with *וְהָיָה לְדָוִד*, see Ewald, *Lehrbuch*, § 224, c. —Verse 15. Fatter in flesh. The youth themselves, and not merely their faces, are the subjects of this predicate; for neither *וְהָיָה לְדָוִד* nor *וְהָיָה לְדָוִד* can be regarded as plurals. The plural *וְהָיָה לְדָוִד* can nowhere be pointed out, and finds no support in Eccl. xi. 9 (cf. the exegetical notes on that passage, and also Hävernick on Daniel, p. 36). —Verse 16. Thus Melsar took away the portion of their meat, and the wine that they drank; better, "and the steward (henceforth) took away their appointed food and wine." *וְהָיָה לְדָוִד* is "not introductory, but in connection with the participle expresses the duration" (Hitzig). The continuation of their treatment on this wise by the steward is remarked in order that the improvement in the condition of the youth, already mentioned as apparent in verse 15, may be more strikingly brought out. —On the question whether the narrative aims to represent this fact as *miraculous*, as well as concerning its ethical importance, see the dogmatico-ethical considerations [below].

Verse 17. *The great endowments of Daniel and his companions.* —As for these four children, God gave them knowledge and skill, etc.; properly, "And God gave . . . to these four," etc. Luther's rendering, "And the God of these four gave them," is inexact. On the precedence of the remote object in the nominative, followed by a personal pronoun in the dative (here *לָהֶם*), compare the examples adduced by Ewald, § 309, a, b. —In all learning and wisdom. —*וְהָיָה לְדָוִד*, as in verse 4, "literary knowledge, acquaintance with literature, erudition" (Theodot., *γραμματική*). —And Daniel had understanding in all visions and dreams. It was,

cause, arising from an apprehension of the stimulating effect of the highly-seasoned food, especially if they were under surgical treatment.]

For this opinion there is
the shadow of reason in the ridiculous.

therefore, his acquaintance with oneirocritics that distinguished him above his companions, who must also be regarded as wise and highly cultured. This was clearly a miraculous gift, which was intimately connected with his *χάρisma προφητικόν*, but must not be confounded with it; for the skill to interpret the dreams and visions of others, is certainly different from the gift of seeing prophetic dreams and visions in person. Still, as the second half of the book shows, the possession of the latter faculty by our prophet presumed the existence of the former; just as in the New Testament the divinely-bestowed power to interpret tongues and prove spirits goes hand in hand with the power to speak in tongues and prophecy, in the case of the truly great bearers of the Divine Spirit, e.g., St. Paul (1 Cor. xiv. 6 et seq.), St. Peter (Acts v. 3; viii. 20; x. 10, etc.).—חֲבִירֵי בָּכָל־דְּחַיִּין is the same construction as in verse 4: מַשְׁבִּירִים בָּכָל־דְּחַבְּתָם; compare Ewald, § 217, 2. בָּכָל, however, does not belong only to דְּחַיִּין, but also to דְּחַבְּתָם following. "All visions and dreams" are all possible ones, of every imaginable kind.

Verses 18–20. *Favorable issue of their examination before the king.* Now at the end of the days. Von Lengerke's rendering, "and toward the end of the time," is incorrect.—לְהַבְרִיִּם, "to bring them," viz.: into the presence of the king. Hence not the same as הַבְּרִיָּא in verse 3.—The prince . . . brought them in before Nebuchadnezzar. *Them*—not merely the four (verse 17), but, as may be inferred from ver. 19, all those Israelitish youths, verse 18.—And among them all was none found like Daniel, etc., either in physical beauty, or in marked mental excellencies.—Therefore stood they before the king, i.e., they became his servants. "זָמַר is inceptive; they entered the royal service, and continued in it afterwards" (Hitzig).—Verse 20. And in all matters of wisdom and understanding; literally, "the discernment of wisdom" (הַדְּמַת בִּינָה), something like מִשְׁפָּט, Num. xxvii. 11; cf. Ps. l. 24).

וְהַדְּמַת, however, is here, as in verse 4, employed exclusively in the sense of *objective wisdom*, which is essentially the same as *science*; while בִּינָה is "the subjective interior of this wisdom, the *mind* which shines through it." דָּבָר is here equivalent to a special point, *matter*, object; cf. Ps. xxxi. 9; Judg. xix. 24; Jer. xiv. 4, etc.—That the king inquired of them. וַיִּבְרָךְ. The perfect refers back to the examination instituted by the king, verse 19, not forward to later questions, which he addressed to them.—Found them ten times better. Compare Gen. xxxi. 7, 41; Lev. xxvi. 26; Zech. viii. 23; Ecc. vii. 19.—Than all the magicians and astrologers that were in all his realm; rather, "than all the learned (in literature) magicians that were," etc. חֲרָטִים, by reason of the probable derivation of the word from חָרַט, *stylus*, represents those who are versed in writings, scribes (scarcely persons who

are clever, discerning, as Hitzig prefers, because of its assumed derivation from the Zend *khratumat*, the Rabbinical קְרִיטָן). The learned Egyptian priests were designated by this term (Gen. xli. 8, 24; Ex. vii. 11, 22, etc.), while Herodotus (ii. 36) calls them *ιερογγραμματοειδεις*, and the Sept. sometimes terms them *εξηγηται* (Gen. xli. 8, 24), and again *σοφισταί* (Ex. vii. 11). Unlike chap. ii. 2, 27; iv. 4, etc., where the Chartummim are mentioned as a special class beside the Ashaphim and other wise men, the word, though not connected with the following, serves in this place merely to enlarge the conception of the predicate. חֲרָטִים, the more special term designates (in virtue of the undeniable sameness in sense of its root טָרַח with טָהַח and טָהַח) "breathers, whisperers," i.e., *conjurers*, who murmured their magic formulas in an aspirated whisper. Whether they are to be specially regarded as "snake-charmers" must remain undecided, in view of the fact that the relation of this word to the term *aspic* is not established, and is possibly no more than an accidental similarity in sound. Compare, on the other hand, the Arabic *naphathu*, "to breathe mysteriously on coiled knots" (Freitag, *Lexic. Arab.* s. v.).

Verse 21. *Preliminary conclusion of the introduction.* And Daniel continued (thus) even unto the first year of king Cyrus. הָיָה, which is neither to be identified with, nor exchanged for הָיָה (the latter is advocated by Kirmss and Hitzig among others, who substitute וְהָיָה for וְהָיָה), expresses, in connection with עַד, the sense of *attaining to*, or of existing until the inauguration of an event. But "to live until the first year of the reign of Cyrus" is by no means equivalent to dying in that year. In this case the passage would contradict the statement found in chap. x. 1, and, therefore, would be in evidence against the original unity of this book (compare *Introd.* § 4). It is clear that the particle עַד in this place does not refer to the close of the prophet's life, but simply designates a highly important period of time, up to which he lived and approved himself as the possessor of the exalted gifts of wisdom, prophecy, and interpreting dreams (verse 17). The special mention of the first year of Cyrus as such a period, "has, on the one hand, the objective reason that a really new era, for the Jews especially, and one to which the most remarkable prophecies (Isa. xlv. 28; xlv. 1) referred, began with him; and, on the other, the subjective reason, that this sharp separation into great historical periods is general in Daniel, and, in addition, that a longing for the deliverance of his people must be regarded as a controlling disposition of his nature" (Hävernick). Compare Hengstenberg (*Beitr.*, p. 65, 314 et seq.), and Maurer on this passage, who regards עַד הָיָה, etc., correctly, as simply showing that Daniel lived through the whole period of the exile as a highly esteemed wise man at the Chaldean court.* We need not, however, adopt Ewald's

*[Compare the analogous statement, Jer. 1. 2 et seq., that Jeremiah prophesied in the days of Josiah and Jehoiakim]

view, who assumes that the words דָּנִיֵּאל הָמֶלֶךְ have been lost after דָּנִיֵּאל; "Thus Daniel lived at the royal court until," etc., with which he connects the venturesome hypothesis that Daniel and his companions dwelt in a separate building of the palace, which was specially intended to serve as "the royal academy (!)."—The Hebrew form of the name דָּנִיֵּאל evidently corresponds better with the ancient Persian in the cuneiform inscriptions (*Qurus, Qurus*), than the Greek κύρος. Its interpretation by "sun," which is found as early as Ctesias (*Plut. Artax.* i. p. 1012) and in the *Etymol. M.* (cf. the Sanscrit *sūra, sūra*; Zend *hware*; modern Persian *khur*), is not entirely certain. See the *Zeitschrift für Kunde des Morgenl.* vi. 158 et seq.; 350 et seq.

ETHICAL DEDUCTIONS CONNECTED WITH THE SCHEME OF REDEMPTION, APOLOGETICAL REMARKS, AND HOMILETICAL HINTS.

1. The dogmatic and ethical significance of the early history of Daniel and his companions consists chiefly, and it may even be said exclusively, in the proof of resolute faith and obedient devotion to God, which they displayed by abstaining from the royal provision at the Babylonian court. Our admiration is not enlisted in behalf of the abstinent diet, the fasting, the mortification of self, on the part of these youth, but finds something grand and morally important in the active trust in God, and the faithful obedience to God, that are displayed in those self-denials. They did not abstain from the use of the delicacies of the royal table, during the whole period of their training, from a spirit of desperate ascetic bravado, or because of a super-legal dread of God's creatures, which, in themselves, are not objectionable (1 Tim. iv. 4); nor yet because, like the Buddhists of India, they scrupled to destroy animal life in any form; but from the truly religious motive of remaining faithful and devoted to their covenant God Jehovah (see above, verse 8), and to avoid their being implicated, to any degree whatever, in the idolatrous practices of their heathen masters. Their abstemiousness has, therefore, essentially the same ethical value as that of the Rechabites, who refused to drink wine, from motives of religious obedience to the vow of their ancestor (Jer. xxxv.); or, as the conscientious abiding of the Nazarite by his sacred vow, which imposed similar denials on him, and which might cover the whole period of life (Samson, John the Baptist), or a definite time of longer or shorter duration (St. Paul, Acts xxi. 24 et seq.; Aquila, Acts xviii. 18). A further analogy to the course of these youth in Babylon will be found in the case of the Jews at Rome, whom Flavius Josephus mentions in chap. 8 of his autobiography. Our wonder and emulation are not excited in any of these instances by the avoiding of certain indulgences, but rather, by the disposition of faithful submission to the wholesome discipline of God. This it is, that marks their course as the effect of a strong, rather than weak faith,

which thus becomes an example for the Christians of all ages. Several of the older expositors already recognized this, on the whole, although their extravagant estimate of the value of ascetic self-denial of any sort, prevented them from reaching a really unprejudiced and truly evangelical conclusion upon the subject. On the request of Daniel to Melzar, verse 12, to prove him and his companions during ten days with pulse and water, Jerome remarks, that it was a striking evidence of his faith: "*Incredibilis fidei magnitudo non solum sibi corpulentiam polliceri esu villoris cibi, sed et tempus statuere. Non est ergo temeritatis, sed fidei, od quam regias dapes contempserat.*" Similarly Theodoret on that passage: "Οὐδὲν τῆς εἰς θεὸν πίστεως ἰσχυρότερον, καὶ δὴ τοῦτο πολλὰ χόθεν καὶ ἀλλαχόθεν ἐστὶ μαθεῖν, οὐχ ἥκιστα δὲ καὶ ἐκ τῶν τοῦ θεοπεσίου Δανιὴλ ῥημάτων· τὸ γὰρ πιστεῦσαι τε καὶ θαρρῆσαι, ὥς τῆς θείας ῥοπῆς ἀπολαύσεται, καὶ μὴ ἐσθίον — εὐπρετέστερος καὶ περικαλλέστερος φανήσεται καὶ μείζων· ποίην εὐσεβείας ὑπερβολὴν καταλείπει." Among later writers, see especially Melancthon, who remarks correctly: "*Danielis temperantiam fuisse opus confessionis, et quidem hanc abstinentiam præceptum fuisse lege Dei, non humanis traditionibus. Ergo abstinēbat Daniel, ut testaretur se non abdicere doctrinam, in qua sola exstabat verbum Dei, et abhorrere ab aliis gentium traditionibus.*" also Calvin, who remarks on the words of Daniel, verse 11 et seq.: "*Tenendum est etiam illud, nempe non temere, neque proprio motu hoc dixisse, sed instinctu Spiritus Sancti. Fuisse enim non solertia, sed temeritas, si Daniel sibi fabricasset hoc consilium, et non fuisse certior factus a Domine de felici eventu. Non est igitur dubium, quin hoc habuerit ex arcana revelatione, feliciter et ex voto cessurum, si permetteret minister ipsum et socios vesci leguminibus.*" And further: "*Sciamus, hoc esse verum experimentum frugalitatis et temperantiae, si possimus esurire, ubi Deus nos ad inopiam et egestatem cogit, immo etiam si sponte possumus abdicere delicias, quæ nobis essent ad manum, sed nostro exitio. Nam hic subsistens in leguminibus et aqua esset valde frivolum, quia major interdum in emperantia se prodiit in leguminibus, quam in optimis quibusque et lautissimis cibis.*" Note further, what Chr. B. Michaelis says concerning the contrast, indicated in verse 18, between the majority of the youth designed to be pages to the king, who partook unhesitatingly of the prescribed fare, and the strict abstinence of Daniel and his three friends: "*Hi ergo, licet et ipsi Judæi essent (verses 3, 4, 6), tamen in observanda lege divina minus religiosi fuerunt. Tanto laudibilibior fuit Danielis sociorumque ejus pietas et in patria religione constantia.*"

2. The course of the self-denying youth will also appear as an effect of faith, from what is said in verse 15 respecting their surprisingly robust and handsome appearance. Whether this consequence of their vegetable diet is to be regarded as something miraculous, or as a purely natural result, may be questioned. The phenomenon can hardly pass for absolutely miraculous; for the traveler Chardin, in a manuscript remark on that verse, observes, "I have noticed that the Kechichs (i. e., monks) have by far a fresher and more healthful color than others, and that the Ar-

to the end of the eleventh year of Zedekiah, although his book contains prophecies also of a date subsequent to the taking of Jerusalem."—*Kell.*

menians and Greeks, though they frequently fast, appear healthy, lively, and handsome" (compare Burder, in Rosenmüller's *Alt- u. Neu-Morgenland*, iv. 840; also Harmer, *Observations in the East*, i. 357); and it is conceivable that an unrestrained indulgence in luxurious food might rather detract from the beauty of the remaining youths, than enhance it, especially if it were accompanied by the debaucheries and excesses which are so common among the pages at Oriental courts (Lüdecke, *Beschreibung des türk. Reichs*, i. 52 et seq.; Hävernick, *Komment.*, p. 87). Still, there is something extraordinary, indicative of Divinely supernatural co-operation, in the fact that at the end of three years the appearance of Daniel and his companions excelled that of all the other youths in fullness and beauty, and not less in the additional fact that they excelled these latter in point of intellectual qualities and scientific acquirements. Cf. Hävernick, "At the same time, it would be partial to ignore the Divine assistance; it was God who enabled his servants to find favor with their overseer, who gave them progress in Divine wisdom and understanding, and who did not forsake them in this instance. Only by this reference to God, which is certainly found in our narrative, can the believer comprehend its true bearing. Hence it is unwise, and the mark of a merely carnal exposition, to become involved in far-fetched and physiological explanations and calculations, such as are found in Aben-Ezra, no less than to ignore the Higher power, from which come all good and perfect gifts."

8. As an *apologetical* question of some importance, it must be remarked that what is related in this chapter concerning the abstinence and strict observance of the law at the heathen court of the Chaldean king, by Daniel and his associates, is but poorly adapted to stamp the narrative as a fiction of Asmonæan times, in which the author seeks to beget trust in God on the part of his readers (Hitzig), or to warn them against partaking of unclean food (Bertholdt, Von Lengercke, etc.). The pious Jews of the Maccabæan period not only scrupulously avoided the flesh which was sacrificed to idols by their heathen oppressors, but everything that emanated from them, even to their arts and sciences. Daniel, Hananiah, etc., are, on the contrary, represented as distinguished adepts in all the wisdom of the Chaldeans, and at the same time, as filling official stations at the court of the Babylonian

king, or even as members of the order of the magi (cf. chap. ii. 13, 48 et seq.). But while this latter feature shows a striking resemblance between the experience of the leading character and that of Joseph in Egypt; while especially the patronage of the youth Daniel by the prince of the eunuchs, as well as his high endowment as an interpreter of dreams, reminds us strongly of Joseph; we are yet compelled to reject the opinion that the whole is merely an artificial copy of the early history of that patriarch, because nothing is recorded, either of an ascetic refusal of food or drink on the part of Joseph, nor yet of his being trained with especial reference to service at the court of Pharaoh, or of a careful instruction in foreign wisdom and learning. With respect to the latter point, indeed, Moses, rather than Joseph, would serve as an example (see Acts vii. 22). Compare also Jerome (on verse 8): "*Qui de mensa regis et de vino potus ejus non vult comedere, ne polluat, utique si sciret ipsam sapientiam atque doctrinam Babyloniorum esse peccatum, nunquam acquiesceret discere, quod non licebat. Discunt autem non ut sequantur, sed ut judicent atque convincant. Quomodo si quispiam adversus mathematicos velit scribere imperitus uav̄quatos, risui pateat, et adversum philosophos disputans, si ignoret dogmata philosophorum. Discunt ergo ea mente doctrinam Chaldeorum, qua et Moyses omnem sapientiam Egyptiorum didicerat.*"

4. The *Homiletical* treatment will, of course, seize on the chief and fundamental ethical principle of the section, as indicated above, under 1, without regard to subordinate details. Thus, perhaps: "Not dainty food, but the blessing of God develops beauty and strength. All wisdom, even in worldly concerns, is a gift of God, and the fear of the Lord is the beginning of this wisdom also" (Starke, after the *Bibl. Tubing.*). —Or: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. viii. 3; Matt. iv. 4). —Or: "It is a good thing that the heart be established with grace; not with meats" (Heb. xiii. 9), etc. Compare Melancthon: "*Daniel in aula nec minis nec contemptu, nec illecebris voluptatem aut potentia victus est, ut deficeret a vero cultu. Hanc constantiam pauci imitantur, sed qui imitantur habebunt ingentia premia corporalia et spiritualia, sicut inquit testas: Glorificantes me glorificabo, etc.*" (2 Sam. ii. 20)."

2. The vision of the monarchies, or Nebuchadnezzar's dream concerning the four world-kingdoms, and its interpretation by Daniel.

II. 1-49.

- 1 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith [and] his spirit was troubled,¹ and his sleep brake
- 2 from him.² Then [And] the king commanded³ to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew [tell] the king
- 3 his dreams. So [And] they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled¹ to know the dream.

- 4 Then spake the Chaldæans to the king in Syriac [Aramaic], O king, live for ever! tell thy servants the dream, and we will shew the interpretation.
- 5 The king answered and said to the Chaldæans, The thing [word] is gone from me: if ye will not make known unto me the dream, with [and] *the* interpretation thereof, ye shall be cut in pieces,* and your houses shall be made a
- 6 dunghill [sink]. But [And] if ye shew the dream, and *the* interpretation thereof, ye shall receive of [from before] me gifts and rewards [largess], and great honour: therefore shew me the dream and *the* interpretation thereof.
- 7 They answered again, and said, Let the king tell his servants the dream, and we will shew the interpretation of *it*. The king answered and said, I know of certainty that ye *would* gain the time, because ye see the thing [word] is
- 9 gone from me. But [, that] if ye will not make known unto me the dream, *there is but one* decree for you; for [and] ye have prepared lying and corrupt words [a lie and a corrupt word] to speak before me till the time be changed;* therefore tell me the dream, and I shall know that ye can shew me *the* interpretation thereof.
- 10 The Chaldæans answered before the king, and said, *There is not a man* upon the earth* that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things [a matter] at any magician, or astrologer, or Chal-
- 11 dæan. And *it is* a rare thing [And the matter] that the king requireth [asketh *is* weighty]; and *there is* none other that can shew it before the king except *the* gods, whose dwelling is not with flesh.
- 12 For this cause the king was angry and very furious, and commanded* to
- 13 destroy all the wise *men* of Babylon. And the decree went forth that [, and] the wise *men* should be slain [were about to be killed]; and they sought Daniel and his fellows to be slain.
- 14 Then Daniel answered with* counsel and wisdom to Arioch *the* captain of the
- 15 king's guard,* which was [who had] gone forth to slay the wise *men* of Babylon: he answered and said to Arioch the king's captain, Why *is* the decree *so* hasty
- 16 from the king? Then Arioch made the thing known to Daniel. Then [And] Daniel went *in*, and desired of the king that he would give him time, and that he would shew [even to show] the king the interpretation.
- 17 Then Daniel went to his house, and made the thing known to Hananiah,
- 18 Mishael, and Azariah, his companions; that they would desire [even to request] mercies of *the* God of heaven [the heavens] concerning this secret, that Daniel
- 19 and his fellows should not perish with *the* rest of the wise *men* of Babylon. Then was the secret revealed unto Daniel in a night-vision. Then Daniel blessed *the*
- 20 God of heaven [the heavens]. Daniel answered and said, Blessed be *the* name of God* for ever and ever [from everlasting and to everlasting]; for wisdom
- 21 and might are his." And he¹¹ changeth the times and the seasons: *he* removeth kings, and setteth up kings: *he* giveth wisdom unto *the* wise, and knowledge to
- 22 them that know understanding. He¹¹ revealeth the deep and secret *things*: *he*
- 23 knoweth what *is* in the darkness, and the light dwelleth with him. I thank *thee*, and praise thee, O *thou* God of my fathers, who hast given me wisdom and might, and made known unto me now¹² what we desired of thee: for thou hast *now* made known unto us the king's matter.
- 24 Therefore Daniel went *in* unto¹³ Arioch, whom the king had ordained [appointed] to destroy the wise *men* of Babylon: he went and said thus unto him, Destroy not¹⁴ the wise *men* of Babylon: bring me *in* before the king,
- 25 and I will shew unto the king the interpretation. Then Arioch brought *in* Daniel before the king in haste, and said thus unto him,¹⁵ I have found a man of the captives [children of the captivity] of Judah that [who] will make known
- 26 unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and *the* interpretation thereof?
- 27 Daniel answered in *the* presence of [before] the king, and said, The secret which the king hath demanded [asked], cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew [the wise *men* . . . cannot show] unto the king;
- 28 but [yet] *there is* a God in heaven [the heavens] that revealeth secrets, and

- maketh known to the king Nebuchadnezzar what shall be in the latter days [what *is it* that shall be in *the* end of the days]. Thy dream, and the visions
- 29 of thy head upon thy bed, are these [is this]; (*as for* thee, O king, thy thoughts came *into thy mind* upon thy bed what should come to pass [what *it is* that shall be] hereafter; and he that revealeth secrets maketh known to thee what
- 30 shall come to pass [what *it is* that shall be]: but [and] *as for* me, this secret is not revealed to me for *any* wisdom that I have [is in me] *more* than any living, but for *their* sakes that shall make known the interpretation [but in order that the interpretation may be made known] to the king, and *that* thou mightest know *the* thoughts of thy heart:)
- 31 Thou, O king, sawest, and, behold, a "great" image. This great image, whose brightness *was* excellent, stood [a great image—this image *was* large, and its brightness excessive—rising] before thee," and the form thereof was terrible.
- 32 This image's head [This *was* the image: Its head] *was* of fine "gold, his breast [its breasts] and his [its] arms of silver, his belly [its bowels] and his thighs
- 33 [its thighs] of brass [copper], his [its] legs of iron, his [its] feet part [of them]
- 34 of iron and part [of them] of clay. Thou sawest till that a stone was cut out without hands, which [and it] smote the image upon his [its] feet, *that were*
- 35 of iron and clay," and brake them to pieces [crushed them]. Then was [were] the iron, the clay, the brass, the silver, and the gold, broken to pieces together," and became like *the* chaff of [from] *the* summer threshing-floors; and the wind carried them *away*, that [and] no place was found for them: and the stone that smote the image became [was for] a great mountain, and filled the whole [all the] earth.
- 36 This *is* the dream; and we will tell *the* interpretation thereof [its interpretation we will tell] before the king.
- 37 Thou, O king, *art* a king of kings [the kings]: for *the* God of heaven [the heavens] hath given thee a [the] kingdom, [the] power, and [the] strength, and [the] glory."
- 38 And wheresoever the children of men dwell [in every place that the sons of man *are* dwelling], *the* beasts [living thing] of the field, and the fowls [bird] of the heaven [heavens], hath he given into [in] thy hand, and hath
- 39 made thee ruler [rule] over them all. Thou *art* this [the] head of gold. And after thee shall arise another kingdom inferior to [earthward from] thee, and another third kingdom [a kingdom the third another] of brass," which shall
- 40 bear rule over all the earth. And the fourth kingdom [a kingdom the fourth] shall be strong as iron: forasmuch as iron breaketh *in pieces* and subdueth all *things* [the whole]; and as iron that breaketh all these, shall it break *in pieces*
- 41 and bruise. And whereas thou sawest the feet and [the] toes part [of them] of potter's clay and part [of them] of iron, *the* kingdom shall be divided [a divided kingdom it shall be]; but [and] *there* shall be in it of the strength of the
- 42 iron, forasmuch as thou sawest the iron "mixed with miry clay. And *as* the toes of the feet *were* part [of them] of iron and part [of them] of clay; *so* the
- 43 kingdom shall be partly "strong, and partly [part of it shall be] broken. And "whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men [man]; but [and] they shall not cleave one to another
- 44 [this with this], even as iron *is* not mixed with clay. And in the [their] days of these kings shall *the* God of heaven [the heavens] set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other [another] people, *but* it shall break *in pieces* and consume all these kingdoms, and it "shall
- 45 stand for ever. Forasmuch as thou sawest that the [a] stone was cut out of the mountain without [upon not with] hands, and *that* it brake *in pieces* the iron," the brass," the clay," the silver," and the gold;" the great God hath made known to the king what shall come to pass hereafter [what *it is* that shall be after this]: and the dream *is* certain, and *the* interpretation thereof sure.
- 46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer [to offer] an oblation and *sweet* odours unto
- 47 him. The king answered unto Daniel, and said, Of a truth *it is* that your God *is* "a God of gods, and a Lord of kings, and a revealer of secrets, seeing [that]

48 thou couldst reveal this secret. Then the king made Daniel a great *man*³² and gave him many great gifts, and made him ruler over the whole [all the] province of Babylon, and chief of the governors over all the wise men of Babylon. Then [And] Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon; but [and] Daniel sat in the gate of the king.

GRAMMATICAL AND LEXICAL NOTES.

[יָדָהּ לְעַצְמוֹ, *beat itself to and fro*, was agitated with conflicting thoughts and feelings.—³ הָיָה מְאֹד מְאֹד, *was become upon him*, a Chaldaizing sense of the verb, like our colloquial "was all over with him".—⁴ הָיָה מְאֹד, *said*, in the Chaldean sense.—⁵ הָיָה מְאֹד מְאֹד, *this ye shall be made*, i.e., "chopped into mince meat;" probably a Babylonian form of punishment like "killing by inches".—⁶ הָיָה מְאֹד מְאֹד, *be turned*, i.e., pass by.—⁷ הָיָה מְאֹד מְאֹד, *the dry ground*, an emphatic term for the world.—⁸ הָיָה מְאֹד מְאֹד, *returned in answer*.—⁹ הָיָה מְאֹד מְאֹד, *the executioners*, such being in Oriental courts an important part of the royal body-guard.—¹⁰ הָיָה מְאֹד מְאֹד, *the God*, like הָיָה מְאֹד מְאֹד, i.e., the true God.—¹¹ הָיָה מְאֹד מְאֹד, *for (I say) his it is*, i.e., each of the preceding qualities.—¹² הָיָה מְאֹד מְאֹד, *is emphatic*, and *He*. The pronoun is understood with the following clauses.—¹³ הָיָה מְאֹד מְאֹד, *and now*; the position makes these terms emphatic; *q. d.*, at once, promptly in this emergency.—¹⁴ הָיָה מְאֹד מְאֹד, *upon*, seems here to denote the abruptness of the interview, *q. d.*, came upon.—¹⁵ הָיָה מְאֹד מְאֹד, *mayest thou not destroy*.—¹⁶ הָיָה מְאֹד מְאֹד, *The* הָיָה מְאֹד מְאֹד following is expletive, like *ετι* before direct quotations.—¹⁷ הָיָה מְאֹד מְאֹד, *one*, i.e., a single one, standing alone and conspicuous.—¹⁸ הָיָה מְאֹד מְאֹד, *huge or colossal*; a different and stronger term than the הָיָה מְאֹד מְאֹד immediately following.—¹⁹ הָיָה מְאֹד מְאֹד, *in front of thee*; a stronger term, like the Heb. הָיָה מְאֹד מְאֹד, than הָיָה מְאֹד מְאֹד, so frequently used in the context.—²⁰ הָיָה מְאֹד מְאֹד, *good*, i.e., pure.—²¹ הָיָה מְאֹד מְאֹד, *the iron and the clay*, i.e., the materials just described. The art. is emphatic, as in the following verse.—²² הָיָה מְאֹד מְאֹד, *like one thing*, all at once; denoting suddenness as well as simultaneity.—²³ With these epithets compare the similar terms in the (spurious or late) doxology at the close of the Lord's Prayer.—²⁴ הָיָה מְאֹד מְאֹד, *is rather copper*, the simple metal; for zinc, which is a component of brass, was anciently unknown.—²⁵ הָיָה מְאֹד מְאֹד, *The article* here, though present, as in all the preceding verses, should not be expressed in English, as it merely indicates the material.—²⁶ הָיָה מְאֹד מְאֹד, *in part* (lit. *from the end*); a different expression from the partitives elsewhere used in this connection.—²⁷ The הָיָה מְאֹד מְאֹD connective is wanting in the text, but is supplied in the Masoretic margin.—²⁸ The הָיָה מְאֹד מְאֹD, *is*, is emphatic=*itself*.—²⁹ The הָיָה מְאֹד מְאֹD is an emphatic copula=*as is*.—³⁰ הָיָה מְאֹד מְאֹD, *lit. magnified Daniel*, i.e., promoted him.]

EXEGETICAL REMARKS.

Verses 1-3. *Nebuchadnezzar demands an interpretation of his dream by the Magi.* And in the second year of the reign of Nebuchadnezzar, i.e., in the second year of his sole reign, which, as remarked in §8, note 2, of the Introduction, must have commenced some time after the fourth—perhaps in the sixth—year of the reign of Jehoiakim. The time, therefore, is about four years later than that mentioned in chap. i. 1, and soon after that designated in chap. i. 18. The three years of the training of Daniel and his companions had expired, perhaps by only a few weeks or months, and their reception into the number of the royal officials, as well as among the magicians, in the broader sense of the term, was of recent occurrence, when the remarkable event transpired which is here recorded, and which raised the four Jews to a far more exalted position in the royal favor. There is, therefore, no conflict, either with those passages of chap. i. nor with Jer. xxv. 1, where "the first year of Nebuchadnezzar," does not designate the first year of his sole reign, but of his joint rule. Compare Hengstenberg, p. 60 et seq., who is correct, in opposition to those who find here essentially a chronological error (Berth., Bleek, Hitz., etc.); and also, as com-

pared with the less suitable modes of reconciliations attempted by several, *a. g.*, Wieseler (*Die 70 Wochen*, etc., p. 8 et seq.), who places the event narrated in this chapter before the expiration of the three years of Daniel's training, and therefore before chap. i. 18-20, thus regarding it as a supplementary attestation and illustration of the statement in chap. i. 20 (also Fuller, p. 83 et seq.); Hävernick (*Neue krit. Unters.*, p. 64), who places the facts stated in chap. i. 1 et seq. altogether at the beginning of the third year of Jehoiakim, and assumes in addition, that Nebuchadnezzar became king a whole year later; from which it follows that 38-39 months may have elapsed between the taking of Jerusalem and the transportation of Daniel (chap. i. 1 et seq.), and the time of Nebuchadnezzar's dream. Ewald's opinion that הָיָה מְאֹד מְאֹD has been lost from after הָיָה מְאֹד מְאֹD, which would give the *twelfth* instead of the second year of Nebuchadnezzar, is likewise superfluous.*—The copula in

* [It would be very natural for a Jewish writer, looking at events from the Palestinian point of view, as Jeremiah, to date occurrences according to the actual arrival of Nebuchadnezzar as apparent sovereign in Syria, although in reality only a viceroy in place of his father. A precisely parallel reckoning occurs in Luke iii. 1, with reference to the *association* instead of the sole reign of Tiberius, as chronologists are now

וְנִבְחַדְנֶצְצָר probably indicates that verses 1-4a were written immediately after chap. i. and doubtless for the purpose of connecting this introductory section more closely with the Chaldaic fragment, chap. ii. 4b-49, which, together with the narratives in Chaldee that follow, may have already existed in manuscript form. Compare the Intr. § 4.—Nebuchadnezzar dreamed dreams. ["It has justly been regarded as a significant thing, that it was Nebuchadnezzar, the founder of the world-power, who first saw in a dream the whole future development of the world-power (and even its final overthrow). . . . This circumstance also is worthy of notice, that Nebuchadnezzar did not himself understand the revelation which he received, but the prophet Daniel, enlightened by God, must interpret it to him."—*Keil*.] The plural חֲלֻמוֹת is used in this place with reference to the several contents of the dream, which, according to verse 81, comprises a number of scenes: (1) The sight of the great image; (2) its destruction; and (3) the growth of the stone which caused its ruin, until it became a gigantic mountain. The dream thus manifested its confused, mysterious character, that dissolved into indefiniteness. The plural may, therefore, with a certain propriety be taken as a plural of unlimited universality, which serves to prepare the way for the singular that follows in verse 3, in so far as it designates the whole of the confused and complex nature of the dream, among whose visions the image of the monarchies and its fate, were prominent in importance and in the impression they produced (cf. Hävern. and Maur. on the passage). The rabbinical interpretation, which refers the plural to the dream and its explanation, is certainly to be rejected (e. g., Jos. Jacchiad.); and also the unauthorized identification of חֲלֻמוֹת with חֲלֻמוֹת (Sept., Vulg., Luther, etc.; and also Hävernick, who endeavors to define this as a *plural of intensity*, supporting his view by a comparison with חֲלֻמוֹת, Prov. i. 20; ix. 1, which is certainly not plural).—Wherewith his spirit was troubled. Verse 8, and also Gen. xli. 8 (where the awaking of Pharaoh from his dream is described) employ the Niphal חֲלַם in the same sense that the Hithpael in this place bears, viz.: as indicating the alarm of one who has been frightened by a dream; compare Psa. lxxvii. 5, נִקְרַעְתִּי "I am so troubled" (properly, "I am bruised, beaten," *contundor*), and also the Greek *raparresdhai*. "The Hithpael intensifies the conception of internal disturbance contained in the Niphal, so that it implies that its outward expression could not be mistaken" (Kranichf.).—And his sleep brake from him, or "and his sleep was over for him." So, properly, the Sept., Vulg., Luther, Berth., etc., and, in general, a majority of expositors. On the Niphal חֲלַם, in the sense of being *past* or completed, compare chap. viii. 27, and especially Mic. ii. 4. The phrase "His sleep went from him" (chap. vi. 19; Est. vi.

1) conveys a somewhat different idea. חֲלַם, "over him," or "for him," expresses, as frequently with conceptions of emotional activity, the sense of the dative in a more circumstantial and emphatic manner; cf. chap. iv. 24; vi. 19; x. 8, and see Gesenius' *Thesaurus*, p. 1027, 8. a. Hävernick renders it incorrectly: "His sleep came on him heavily;" for the statement that the king was greatly troubled does not admit of the other, that a heavy slumber had seized on him. Rather verse 8 shows clearly that the desire to recall his dream, hence such an effort to recollect as would necessarily banish sleep, formed the real cause of his disturbance.—On the phenomenon that Nebuchadnezzar should have a dream of prophetic significance, and then forget it (with reference to many of its details, if not entirely) consult the dogmatico-ethical considerations, No. 1.—Verse 2. And the king commanded to call the magicians, etc. This is exactly similar to Gen. xli. 8, to which record the writer seems designedly to have conformed in expression. Of the four classes of wise men here remarked (חֲכָמִים, verse 27), the Chartumim and Ashaphim have already been mentioned, chap. i. 20 (see on that place). The חֲכָמִים, mentioned as a third class, are clearly "enchanters;" cf. חֲכָמִים (properly "to mutter words of incantation," Sept., *φαρμακιστῆς*) 2 Chron. xxxiii. 6, and חֲכָמִים (*φαρμακός*) Ex. vii. 11; Deut. xlviii. 10. The term designates, in correspondence with its harsher formation, a stronger and more passionate mode of incantation than חֲכָמִים—an apparent and observable enchantment, as distinguished from the mere breathing of magical formulae. The further mention of the חֲכָמִים, Chaldeans, in connection with the Chartumim, etc., and therefore, as a special class of wise men coördinate with the others, involves no abuse or carelessness of expression, but rather corresponds fully with the statement of Herodotus (I. 181), that the Chaldeans were the priests of Bel, and with that of Diodorus (II. 24), that the Babylonians termed their priests *Chaldai*. Those designated in this place as חֲכָמִים are therefore the sacerdotal wise man (cf. Hesychius, s. v. *Χαλδαίος*, where the Chaldeans are distinguished as a *γένος Μάγων*), who, it is probable, were specially occupied with astronomy, the aboriginal science of the nations about the Euphrates and the Tigris, whose founder was supposed to be Belus, the chief divinity of the Chaldeans (Pliny, *H. N.*, vi. 30: "*Belus—inventor sideralis scientia*"). As astronomers, they were probably classed with the *astrologers*, the חֲכָמִים, who are mentioned in connection with them in chap. iv. 4; v. 7, 11, and instead of them in verse 27 of this chapter (see on that passage). The nationality of these Chaldeans was clearly different from that of the great mass of the Babylonian populace; for while these, the original inhabitants of Shinar, were pure Shemites, the former had adopted many Aryan elements into their language and customs. The Chaldeans, after inhabiting Babylonia for centuries, as a kind of priestly caste, attained to political supremacy through Belshazzar or Nabopolassar, whom Diodorus, II. 26, designates as

pretty well agreed. Daniel on the other hand, writing at Babylon, although by courtesy he applies the general title "king" to Nebuchadnezzar, while yet but a deputy, is exact in his statement of the years of the reign itself.]

ἐκισχυράτων τῶν ἱερῶν οὐκ Βαβυλωνιοὶ καλοῦσι Χαλδαίους, hence through one of their superior priests (about B. C. 637). They retained this pre-eminence until the taking of Babylon by Cyrus, hence, about a century; but this probably did not exlude the primitive Babylonian priesthood from its place beside the sacerdotal class of the dominant nationality, either in regard to office, or to consideration. Thus we may explain why the Chaldeans are only co-ordinate with the other classes of magicians in this place and in the passages of chap. iv. and v. which have been mentioned, and also understand the fact that the official language (according to verse 4) was not the Chaldean, but continued to be the Aramaean (primitive Babylonian). The Chaldeans, Nabopolassar and Nebuchadnezzar did not, therefore, found a one-sided, intolerant, sacerdotal dynasty; they had rather, so far as this was possible, become thorough Babylonians, or, in other words, Aramaeans. The Chaldeans, however, must have formed the *potior pars* of the whole body of the wise men at the court, for no other supposition will explain why the entire corps are designated sometimes as חֲכָמֵי בָבֶל, and at others as חֲכָמֵי מִדְּבָר, in the following account (verses 4, 5, 10, cf. verses 11, 12, etc.). Compare Hitz. and Kranichf. on this passage, and see infra, on verse 4.—For to show the king his dreams. All of the four classes of wise men just mentioned were therefore to co-operate in interpreting the dream, "because in this important matter the facts and opinions were to be settled by various methods, and possibly, to be placed on record. The several classes of wise men supplemented each other on such occasions, and assisted each other mutually by their peculiar methods. Thus, the priests might propitiate the gods and invoke their aid, by sacrifices; the conjurers might contribute to the increase of prophetic ability, as might also the enchanters, e.g., by the use of narcotics, etc. In this way the Egyptian wise-men were constantly employed in individual cases as a *σύνθημα*, according to Diodorus, II. 80." (Kranichf.)—Verse 3. My spirit was troubled to know the dream. A *constr. pragnans*, which signifies, "My spirit has become troubled (cf. on verse 1), and desirous to know the dream." The king clearly desires to have his dream rehearsed, and not merely to learn its meaning. The words חֲכָמֵי מִדְּבָר may certainly imply the latter, but it appears definitely from verses 5 et seq., 9 et seq. 26, and 36, that he is more immediately concerned to recover the dream itself. The reason was, without doubt, that he had really forgotten it, or, as is frequently the case with intricate dreams, many of its particulars had escaped his memory, and he retained only a general undefined impression of having seen something fearful, monstrous, and alarming, in his dream. A total forgetting of the dream cannot be supposed in this case, since it was not possible for the king to be so greatly troubled as to lose his sleep about a dream which he had forgotten entirely (verse 1). Nor can it be assumed that he really recollected the dream, and had merely pretended that he no longer remembered it (H. Gaon in Ibn-Ezra, Hengstenberg, Hävernick); for the writer would hardly have

left unnoticed a representation of this nature, which aimed to test the magicians; and, in addition, the rage of the king, as described in verse 12 et seq., is too furious to be pretended. [On the other hand, Keil justly contends (with the majority of interpreters) that he had not essentially forgotten his dream. "It is psychologically improbable that so impressive a dream, which, on awaking, he had forgotten, should have yet sorely disquieted his spirit during his waking hours. 'The disquiet was created in him, as in Pharaoh (Gen. xli.), by the specially striking incidents of the dream, and the fearful, alarming apprehensions with reference to his future fate connected therewith' (Kran.). According to verse 9, Nebuchadnezzar wished to hear the dream from the wise men that he might thus have a guarantee for the correctness of the interpretations which they might give. He could not thus have spoken to them if he had wholly forgotten the dream, and had only a dark apprehension remaining in his mind that he had dreamed. In that case he would neither have offered a great reward for the announcement of the dream, nor have threatened severe punishment, even death, for failure in announcing it. For then he would only have given the Chaldeans the opportunity, at the cost of truth, of declaring any dream with an interpretation. 'The Magi boasted that by the help of the gods they could reveal deep and hidden things' (Hengst.)." It is very probable, however, that while the king retained a lively recollection of the main features of the dream, he might have forgotten some of the particulars, which, if rehearsed again, he would be able to recognize. This justifies the whole proceeding.]

Verse 4. *The reply of the magicians.* Then spake the Chaldeans to the king in Syriac, i.e., Aramaic. חֲכָמֵי אֲרָמַיִת, the Aramaic dialect of the Babylonians, which was still prevalent at the court of the Chaldean rulers, Nabopolassar, Nebuchadnezzar, etc., and which was distinguished from their Chaldean idiom, including numerous non-Shemitic elements, by its purely Shemitic character, and especially by its near relationship to the Aramaean of the Syrians. Hence, the Sept. and Theodotion translate Συριακή, the Vulg. Syriace, and Xenophon (*Cyrop.* VII. 5, 31) states directly that the Babylonians spoke Syriac. The reason for Daniel's express statement that the Chaldeans addressed the king in Aramaic (note the verb דַּבֵּר, corresponding to the adverb; cf. Isa. xxxvi. 11) consists simply in the fact that he desired to call the attention of his Hebrew readers to the contrast between the nationality of the חֲכָמֵי מִדְּבָר, i.e., the majority of the wise men who were summoned before the king, and the purely Shemitic language, which they were obliged to employ (cf. on verse 2). It is wrong to look for the reason of their use of Aramaic, with Palmblad, Hävernick, and others, in their desire to hide the confession of their ignorance from the *turba adstantium*. This might rather have been accomplished by the use of Chaldean, while the Aramaean was familiar to all present as the language of the court and nation. Compare supra on chap. i. 4, and also the correct remark of Fuller (p. 37): "While the language

+ { of the Chaldeans was the *language of science*, this (the Aram.) was the *language of popular intercourse*.—O king, live for ever. This was an introductory formula of the address to the king (cf. chap. iii. 9; v. 10; vi. 7, 22), attested as a general Oriental formula of greeting by 1 Sam. x. 24 (Saul); 1 Kings i. 31 (David); Neh. ii. 3 (Artaxerxes); *Ælian*, V. H., I. 31 (*βασιλεὺς Ἀραξέπην, δι αἰώνος βασιλεύεις*); *Curtius*, R., VI. 5 (Alexander the Gr.); *Judith* xii. 14 (Holofernes).—On the Keri *כְּדָרָא*, and similar omissions of *ך* in the Keri, verse 26; iv. 16; v. 10, etc., see Hitzig and Kranichf. on this place.

Verses 5, 6. *Renewed demand by the king, connected with a stern menace. The king . . . said to the Chaldeans, כְּדָרָא*. The uncon-

tracted form *כְּדָרָא*, a *stat. emphat. plur.*, from *כְּדָרָא*, lies at the foundation of this

Kethib, as well as of the Keri *כְּדָרָא*; compare Winer, *Gramm. des bibl. und targum. Chaldæism.*, § 32, No. 3.—The thing is gone from me, rather, "the decree is made known by me," i.e., it is my settled purpose, I say it with all emphasis. The words *כְּדָרָא כְּדָרָא* should probably be rendered in this way, as Hitz. and Kranichf. suggest; for (1) this view only is consistent with the repetition of the formula in verse 8, as well as with the parallel *כְּדָרָא*

כְּדָרָא, chap. iii. 29; iv. 8; (2) *כְּדָרָא*, which is found only here and in verse 8, is most readily explained by comparison with the Persian *azda* or *azanda*, which is found in inscriptions, and is equivalent to *publication*, *science*, what is known; (3) the rendering which makes *כְּדָרָא* correspond to *קִרְיָא*, *קִרְיָא*, "standing fast" (*Pesh.*, Ibn-Ezra, the rabbins in Saadia, Winer, Hengstenb.), which is closely related to the one under consideration, is untenable from the fact that an assurance of the fixed and irrevocable character of the royal decree would here be out of place, and that an identification of the root *קד* with the Arabic *vazada*, "to be firm," seems rather precarious; (4) the identification of *כד* with *כח*, *abūt* (verses 17, 24; vi. 19, 20), from which arises the sense, "the word has gone out from me" (*Gesen.*, Hävern., Von Lengerke, etc.), is opposed by the extreme improbability that the two forms are identical in meaning, since an interchange of *ד* and *ח* is exceedingly rare, and especially because Daniel always employs the form with *ד* in other places; (5) finally, the view, "the word has escaped my recollection," which was formerly common, and which is found as early as Theodotion and the Sept. (*cod. Chis.*) (*ὁ λόγος ἀπ' ἐμοῦ ἀνέστη*), the Vulgate (*sermo recessit a me*), Luther, Dereser, and others, but which here, and much more in verse 8, contradicts the whole context, and does not consist with the only admissible sense of *כְּדָרָא* = word, command, is wholly untenable; for the term nowhere in this chapter, not even in verse 23, signifies the dream of the king, but always his decree, his demand. [Moreover, "the punctuation of the word *כְּדָרָא* is not at all that of a verb, for it can neither be a participle, nor the 3d pers. præter. fem." (*Keil*), but it is

the fem. of an adj. *כָּדָר*, or (as Fürst thinks), an adverbial form of the same. The meaning *firm*, however, which the author rejects, seems to us more suitable and better corroborated than any other.]—*Ye shall be cut in pieces. אֲחַדְכֶם יִפְּסֶה, to be made pieces* (*Sept. διαμερίσονται*; cf. *ἐγὼ ποιῶν*, 2 Macc. i. 16, and *διχοτομεῖν*, Matt. xxiv. 51); a cruel punishment in vogue among all the nations of antiquity, and especially among the Chaldeans (*Eze.* xvi. 40; xxiii. 47); compare chap. iii. 29.—*And your houses shall be made a dunghill*. Similarly chap. iii. 29, and also *Ezra* vii. 11, where the form *כְּדָרָא* is used instead of Daniel's *כְּדָרָא*.

This term, derived from the Pael *כָּדָר* = *כָּדָר*, to soil, defile, indicates the extremely disgraceful nature of the threatened penalty; the houses are to be changed into dunghills, by being razed to the ground and covered with animal and human ordure—just as Jehu turned the temple of Baal into a sink, 2 Kings x. 27. See the proofs of the frequent use of this method of disgrace and punishment in the East, adduced by Hävern.ck.—Verse 6. *Ye shall receive of me gifts and rewards, and great honors*; rather, "great treasures." The second of the terms here employed, *כְּדָרָא*, "reward" (compare the plural *כְּדָרָא*, "gifts," chap. v. 17, and the *Targ. Jonath.*, Jer. xl. 5; Deut. xxxiii. 24) is satisfactorily explained by its derivation from *כָּדָר*, and specially from a Palpel form *כְּדָרָא*, *faciliates suas contemnit, prodegit*. It is not necessary, therefore, to refer with Berth., Eichhorn, etc., to the Greek *νόμισμα* in its elucidation, nor with Haug (in Ewald's *Jahrb. d. bibl. Wissenschaft*, 1853, p. 160), *Gesen.*-Dietr., etc., to institute a comparison with the old Persian *ni-bag-ud*, "presentation," nor, above all, with the Sanscrit *namas*, "present, gift," as Hitzig attempts. Ewald prefers *כְּדָרָא*, and the translation of this term by *official stations*, or promoting to office (for which he refers to the old Persian and also to chap. v. 16)—which, however, is opposed to the entire body of exegetical tradition.—Therefore shew me the dream, etc. *כְּדָרָא*, therefore (composed of the demonstrative adverb *כֵּן* and the preposition *כִּי*), is found in this signification in verse 9, and chap. iv. 24, and in the Hebrew of Ruth i. 13. On the other hand it signifies "but rather" in verse 30, and "but" in *Ezra* v. 12.

Verses 7-9. *Repeated refusal of the Chaldeans, and renewed threatening of the king. They answered again. אֲנִי־כְדָרָא*, an adverb from *כְּדָרָא*, "the second one," chap. vii. 5.—*And we will shew the interpretation, נִתְּנָה נִתְּנָה*. The form *נִתְּנָה* is not to be changed into *נִתְּנָה*, as Hitzig suggests, but must rather be regarded simply as a Hebrew *stat. emphat.* for *נִתְּנָה*, just as (verse 5) *כְּדָרָא* is used for *כְּדָרָא* (verse 8, etc.), or *כְּדָרָא* (chap. v. 7, 15) instead of *כְּדָרָא* (*ibid.*, verses 8, 16, etc.). Whether the Hebraizing orthography apparent in this and

other similar instances is to be placed to the account of Daniel, and to be considered as a peculiar feature of the Chaldee in his time (Pusey, *Daniel*, p. 46), or whether it originated with later transcribers of Daniel's text, cannot be definitely decided; compare Kranichf. on this passage.—Verse 8. I know of certainty.

יָדָעִי, equivalent to קָשׁוּט, *ex veritate*, assuredly, verse 47.—That ye would gain the time; literally, “that ye purchase time” (Sept. and Theodotion: *καὶρὸν εξαγοράζετε*); compare *εξαγοράζεισθαι τὸν καιρὸν*, Eph. v. 16; Col. iv. 15; also *tempus emere*, Cicero, *Verr.* I. 8. The time, i.e., the favorable juncture, the opportunities, which the magicians sought to buy, i.e., to improve, consisted in the fact that the king had forgotten his dream; they aim to improve this circumstance in such a way as eventually to avoid the interpretation altogether.* Their design is therefore properly “to gain time,” to postpone the decision. Thus Gesen., De Wette, Von Leng., Hävernicks, and still earlier, Luther, are correct: “That ye seek delay.” Entirely too artificial is the view of Hitzig and Kranichf., that the favorable circumstances, of which the magicians hoped to avail themselves, consisted in the king's desire to learn the interpretation of the dream; and that they speculated on this desire, in the hope that the king might ultimately be persuaded to disclose to them the dream, etc.—Because ye see that the thing has gone from me; rather, “that my decree is published,” i.e., because ye observe that I am in earnest about the command; compare verse 5. כִּי-קָבַל does not, in this nor any other place, not even in chap. v. 22, signify “despite that,” as Hitzig suggests, but “because,” properly “because that,” *propterea quod*. The king evidently aims to point out the motive for the artful temporizing and delay of the magicians, namely, the menace with which he has intimidated and frightened them.—Verse 9. But if ye will not make known . . . the dream. כִּי-יָדָעִי, Heb. אֲשֶׁר אֵין, *quodsi*. The יָדָעִי properly “since,” “therefore,” takes up the subject of the preceding conditional clause, and places it in emphatic correlation to that clause (Kranichf.).—There is but one decree for you; i.e., one and the same sentence of condemnation shall come on all of you (Vulg. correctly, *una est de vobis sententia*; cf. Luther, “so ergent das Recht über euch”). הֵן, the sentence of condemnation in this passage, is clearly the same in substance as הֵן in verses 5 and 8; the suffix plainly indicates this (דִּי-יָדָעִי, “your sentence,” i.e., that which comes upon you, which concerns you). Von Leng. and Hitzig (following Theodotion) are wrong: “But one thing forms your object,” ye entertain but one design; for הֵן never designates a subjective personal opinion or aim, but rather always

an objective norm, which is binding on the individual.—For ye have prepared lying and corrupt words to speak before me. כִּי-יָדָעִי, “falsehood,” and שְׁחִיתוּתָהּ, properly, “corruption,” “baseness,” are in apposition with הֵן. The entire object is, however, placed before the infinitive לֵאמֹר which governs it, on account of emphasis; compare verse 18; iii. 16; iv. 15.—The principal verb is הִזְכִּירְתִּי in the Kethib, the Aphel of וָכֵן. This form, which does not occur in the Chaldee or Syriac, but is found in the Samaritan, expresses the sense of “conspiring” which is here required, as well as the Ithpa. הִזְכִּירְתִּי substituted for it in the Keri (cf. the *συμβουλεύει* of Theodotion and the *composueritis* of the Vulg.).—Till the time be changed, i.e., until by the aid of some hoped-for circumstance ye ascertain something more definite concerning the subject of the dream: or, also, until my anger ceases, and I withdraw the demand altogether.—And I shall know that ye can show . . . the interpretation thereof. The future תִּהְיוּנִי expresses the idea of ability, competency; compare Winer, *Gramm.*, § 44, 8, c. (p. 107).

Verses 10, 11. The magicians attempt to establish their declaration respecting the impossibility of gratifying the king's desire. Therefore there is no king, lord, nor ruler, that asked such things; rather, “since no great and mighty king (ever) asked,” etc. כִּי-קָבַל is to be taken here, as in verse 8, in its usual sense of “since,” not as drawing a conclusion, in the sense of “wherefore, for which reason” (Gesen., Von Leng., etc.). It does not, indeed, adduce the actual reason for the assertion that no one could satisfy the royal demand; but it refers to the subjective ground that in all human experience, no king, however great, had imposed such a demand. Compare the similar *probatio a posteriori*, or a *gnorismate*, in the familiar passage, Luke vii. 47.—The predicates רַב וְשֵׁלִים are not empty titles after the manner of the Orient (Berth., Von Leng., Häv.), but imply that while the most extreme demands might be expected from precisely the most powerful kings, nevertheless, etc.—Verse 11. Except the gods, whose dwelling is not (to be found) with flesh, or “with men.” בָּשָׂר, *flesh*, indicates the frailty of created man, encompassed by earthly limitations, as contrasted with the uncreated and divine, which is not confined within these perishable bounds; compare Isa. xxxi. 3; Jer. xvii. 5; Zech. iv. 6; Job v. 4; also John i. 14; 1 Tim. iii. 16, etc. The Chaldeans include themselves in the term *flesh*, in order to refer excusingly to their imperfection and the limitation of their knowledge, as in no wise deserving of censure.—The fact that the dwelling of the gods is not with men, prevents such intercourse with them, as would admit of man's instruction in their superior knowledge. This is certainly a truly heathenish, but not a specifically Babylonian thought (as Hävernicks supposes). Von Lengerke's supposition that the king must already at this juncture have re-

* [But it is difficult to see how the supposed circumstance that the king had forgotten the dream can here be called “a favorable time.” אֲשֶׁר אֵין here is evidently to be taken in the sense of *delay*. The Magicians are charged with trying to postpone the matter indefinitely, by the plea of requiring the statement of the dream by the king himself, which they presume cannot be done.]

marked the prophetic rank of Daniel (cf. Ex. viii. 15) is too far-fetched. On the other hand, the appeal of the wise men to the gods, becomes significant for the progress of the scene, as it might suggest to the king the consideration, so damaging to themselves, that the gods could not conceal their superior knowledge of important secrets from them, of all others, who were professional priests, in case they were not pretended, but real priests of the gods. In other words, the appeal of the magicians hastens the denunciation of the sentence with which they had been threatened.

Verses 12, 13. *The decree for the execution of the appointed penalty. And commanded to destroy all the wise men of Babylon; naturally only those belonging to the capital city, who alone are to be regarded as summoned before the king (verse 2); not those of the whole realm, nor even of the province of Babylon (verse 49; iii. 1). Those remaining magicians, or wise men, who were not inhabitants of Babylon itself, formed, according to Strabo xvi. 1; Pliny, *H. N.* vi. 20, separate colleges, e.g., in Borsippa, Urchoe, Hipparenum. They differed in certain principles and customs from the Babylonian college, as well as from each other, and therefore, could not be held directly responsible for a mistake or a crime committed by their colleagues in the capital.—Verse 13. And the decree went forth. וְהָיָה, the decree in proper form, the *firman* (cf. *δύγμα*, Luke ii. 1); compare verse 9.—That the wise men should be slain. מְהַרְגֵם מְהַרְגֵם probably expresses no more than this; the form of the imperf. partic. מְהַרְגֵם seems to be used as a gerundive, “they were (persons) to be slain, devoted to death;” or—of which, however, there is no other example—the $\dot{\text{ר}}$ coupled with the participle, seems exceptionally to express the sense of design: “sapientes ut interficerentur” (cf. Kranichf. and Maurer on this passage, the one of whom prefers the former explanation, and the other the latter). The execution of the sentence is not to be regarded as having actually begun,* as appears sufficiently from what follows, especially in verses 14 and 24 (contra Hitzig, etc.).—And they sought Daniel and his fellows to be slain; evidently because they were regarded as belonging to the מְהַרְגֵם or מְהַרְגֵם in the broader sense, which could only be the case after they had passed the examination before the king mentioned in chap. i. 19—hence, after completing the three years of their training. It follows from this that the event here recorded did not transpire during that period (cf. on verse 1), as Wieseler holds. At the same time the statement before us indicates that Daniel was not entirely unknown to the king at this time, as might appear from verse 25 et seq. The fact that Daniel and his three fellows had not appeared in person before the king, but were sought for, is easily explained by the considera-*

tion that Nebuchadnezzar did not, by any means, summon all connected with the class of magicians in the capital before him (cf. verse 2, where Luther’s “all star-gazers and wise men” is decidedly inexact), but assuredly only the presidents of the several chief classes, the notables and representatives of the whole body.—On the apologetic significance of the circumstance that Daniel and his companions seem, in this place, to be at least connected or affiliated with the order of magicians, if not formal members of it (as Von Lengerke, evidently going too far, supposed) see above, *Dogm.-eth. considerations* on chap. i., and also Kranichf. on this passage.

Verses 14–16. *Daniel prevails on the king to delay the execution of the sentence. Then Daniel answered with counsel and wisdom to Arioch, etc. וְדָנִיֵּאל וְשָׂרָא וְחִיָּהוּ וְיִדְיָהוּ, counsel and wisdom, i.e.,*

words of counsel (cf. וְחִיָּהוּ Isa. xi. 2; Jer. xxxii. 19, etc.) and of wisdom, namely, as concerning the difficult position in which he was placed with the rest of the wise men, and in regard to the proper way to relieve the difficulty (וְחִיָּהוּ,

ratio, similar to chap. iii. 12). On וְחִיָּהוּ “to reply,” compare chap. iii. 16; Ezra v. 11. The connection וְחִיָּהוּ reminds us of וְחִיָּהוּ

Prov. xxvi. 16.—The name וְחִיָּהוּ occurs as early as Gen. xiv. 1, as the name of a king of Ellasar. The leading element in its composition seems to be וְחִיָּהוּ, אַרְיָ = Sanscrit *arja*, “lord,” and, possibly, it may even be directly identified with the Sanscrit *ārjaka*, “venerabilis.” This person was, therefore, a noble, of decidedly Indo-Germanic race, filling an important office at Nebuchadnezzar’s court. His title וְחִיָּהוּ

chief of the slaughterers (i.e., the executioners), is the Shemitic designation of the same official who was known in the Roman empire as the *Praefectus praetoris*, and in Turkey bears the title of *Kopidshi-pasha*, hence a chief of the life or body guards. Besides the execution of capital punishments, warlike functions, up to those of a commander-in-chief, might occasionally be devolved on this officer, as appears from the instance of Nebuzar-adan, 2 Kings xxv. 8 et seq. The office existed, however, even at the court of the Egyptian Pharaohs (see וְחִיָּהוּ Gen. xxxvii. 36; xxxix. 1; xl. 3 et seq.). His extensive influence at the Chaldean court is indicated elsewhere than here (see especially the predicate “the powerful one of the king,” וְחִיָּהוּ verse 15), in 2 Kings viii. 10; Jer. xxxix. 9 et seq.; xl. 1 et seq.; xli. 10; xliii. 6; lii. 12 et seq.—Verse 15. Why is the decree so hasty from the king?—rather, “why this furious decree on the part of the king?” or literally, “why the decree which furious from before the king?” וְחִיָּהוּ the participle of וְחִיָּהוּ which, according to the Targ.

Prov. vii. 13; xxi. 29, is equivalent to וְחִיָּהוּ. “to rage,” is here in the *stat. absol.* instead of *emphat.*, just as the Hebrew participle when in apposition is sometimes without the article. e.g.,

* [Kell, however, insists that this must be the meaning of the passive participle here, and renders “the work of putting to death was begun.” This is a straining of the sense. The execution being ordered, and preparations going on for it; it was regarded as virtually, but not actually in progress.]

Cant. xii. 5; Am. ix. 12; Jon. iv. 17. Some, as Hävernick, and others, prefer to translate "hurried," "hasty," in analogy with chap. iii. 29, where מְהֵרָה seems to bear that sense (?); but the ancient versions support the rendering "furious, raging" (Sept. πικρὸς, Theodot. ἀνιδίης, Vulg. *crudeles*), and the entire situation substantiates this meaning.—The writer, however, does not mention everything that Daniel must have said to Arioch on this occasion; but rather contents himself with faintly indicating that only which served to manifest his counsel and wisdom. The author employs an abbreviated style, as in chap. i. 9, 10 (see on the place); he is not, therefore, to be charged with incongruity (Hitzig), nor is the point in question to be strained by an artificially interpolating exegesis, and perhaps (with Kranichf.) to be regarded as particularly surprising and remarkable.—Verse 16. And Daniel went in, namely, to the king in the palace (cf. 2 Sam. xix. 6), naturally not until announced by Arioch (cf. verse 25), for none were admitted to the kings of the East without such announcement, see Esther iv. 11; Herodotus, I., 99; III., 110, 118. Hence, another abbreviating statement by the author, as also in what immediately follows.—That he would give him time, and that he would show the king the interpretation—and naturally, first of all, the contents of the dream itself. He hopes that God will impart both to him, during the respite that is to be granted. In the construction וַיִּשְׁכַּח לְהַחְזִיקָהּ לְמַלְכָּא "and indeed, to," etc., or "namely, to," etc. The change of construction here is analogous to that in chap. i. 5, where the verb וַיִּשְׁכַּח first governs a simple accusative of object, and afterward a telic infinitive clause with לְ (וַיִּשְׁכַּח לְהַחְזִיקָהּ).

Verses 17-19. *God reveals the secret to Daniel.* Then Daniel went to his house—evidently because the king had granted the desired respite, which must be assumed in verse 16, without further question. This favor will not seem strange, nor inconsequent (Hitz.), when we reflect that Daniel and his three friends had secured the favor and good-will of the king but recently, on the occasion of their first appearance in his presence (chap. i. 19 et seq.). None were better adapted to soothe the angry king and obtain at least a postponement of the impending punishment, than the handsome and richly endowed Hebrew youth, who had already made so favorable an impression on the monarch, and who probably would have arrested the publication of the decree of punishment, had he been among those magicians that were summoned before the king, according to verse 2; compare on verse 18.—Daniel's house may probably be considered as an official or servant's dwelling, as well as the houses of the other wise men mentioned in verse 5; and moreover, as the context shows, as a residence which he shared with his companions, Hananiah, etc.—Verse 18. To desire mercies of the God of heaven; more accurately, "and indeed in order to implore mercies." The clause וַיִּתְּנֵם לְמַלְכָּא depends on the last preceding verb וַיִּשְׁכַּח, "he made the thing known to them;"

hence the construction is the same as in verse 16 b. The design of the וַיִּשְׁכַּח was to impress the exigency on the prayerful consideration of his friends, and, in fact, a united prayerful consideration in which Daniel himself participated (cf. verse 23). That the execution of the design to pray is not expressly mentioned, and that we have merely Daniel's offering of praise after the secret has been Divinely imparted to him, instead of the supplication of the friends, are additional illustrations of the abbreviating style with which our chapter abounds (cf. verses 14 and 16). A New-Testament parallel is found in the Johannine narrative of the raising of Lazarus, John xi. 40, 41 et seq., where the supplication of Jesus is likewise omitted, and only his thanksgiving after his prayer is heard, is recorded.—The designation of Jehovah as the "God of heaven," which occurs as early as Gen. xxiv. 7, is very general with Old-Testament writers after the captivity, probably in contradistinction from the custom of the Asiatic Orientals of deifying the several stars or zodiacal regions; cf. verses 19, 44; Neh. i. 5; ii. 4; Ezra i. 2; vi. 10; vii. 12, 21; also the related phrase "King of heaven," chap. iv. 34 (A. V. verse 37), and συνέστρης οὐρανόων, 2 Macc. xv. 23. In general see Hävernick, *Theologie des Alten Testaments*, 2d ed., p. 49.—Verse 19. Then was the secret revealed unto Daniel in a night vision. וַיִּרְוֶהוּ לְלִיכָהּ, as well as וַיִּרְוֶהוּ לְלִיכָהּ, Job iv. 13, is probably not a *dream-vision*, but a vision generally, and properly a vision seen by night. On the influence of night to promote the higher range and prophetic elevation of spiritual meditation, by which it readily arrives at visions, consult Tholuck, *Die Propheten und ihre Weissagungen*, p. 52.—Compare also the dogmat.-eth. deductions, No. 2 [below].

Verses 20-23. *Daniel's praise and thanksgiving.* Hitzig observes correctly, "The leading thought which Daniel wishes to express is placed first, verse 20 a; next the exclamation is justified in b, by the attributes which belong to God, and in verses 21 and 22, by the manner in which they are displayed; finally, verse 23 shows why Daniel felt a desire to utter the specific thought of verse 20 a. Those attributes themselves, verse 20 b, return in verse 23 as belonging to Daniel, conferred on him by God; and thus the prayer is rounded into unity."—[Daniel answered and said, "The word וַיִּשְׁכַּח retains its proper meaning. The revelation is of the character of an address from God, which Daniel answers with praise and thanks to God."—*Köl.*—Blessed be the name of God for ever and ever. The form בְּרוּךְ, like the related בְּרוּךְ, is to be explained, either by assuming that the particle לְ used as a conjunction (*that*) has excluded the prefix ו (Gesenius, *Abhandlung zur hebr. Gramm.*, p. 180-194), or that the preformative ו passes over into לְ, as in the later Syriac it passes into: (Beer, *Inscriptiones et papyri vet. Semitici*, I., 19 et seq.; Maurer, Hitz., Kranichf., etc.). The latter assumption seems the more trustworthy. On the phrase, "for ever and ever" (from eternity to

eternity) compare the similar doxologies, Psa. xli. 14; cvi. 48.—For wisdom and might are his. This is almost verbally the same as Job xii. 13. The $\text{לֵךְ בְּלֵאָה הָיָא}$ is an emphatic repetition of the former conditional לֵךְ .—Verse 21. He changeth the times and seasons. Theodotus and the Sept. correctly render καιρὸν καὶ χρόνον , for which Acts i. 7; 1 Thess. v. 1, have the inverse order. לֵךְ is time in general; לֵךְ , the determined time, the appointed period or point of time. Both terms are also connected in chap. vii. 12. The thought that God determines and conditions the change of times refers, like the following ("he removeth kings, and setteth up kings"), to the prophetic subject of Nebuchadnezzar's dream-vision, which had just been revealed to Daniel.—He giveth wisdom unto the wise, and knowledge to them that know understanding. Although Daniel includes himself among these wise and understanding ones, and even has special reference to himself while mentioning them, he utters no offensive sentiment, but expresses essentially the same thought as St. Paul when he writes, "By the grace of God I am what I am" (1 Cor. xv. 10). He traces the wisdom and understanding with which he had just been endowed back to its Divine source, and places himself, as the bearer of such wisdom graciously bestowed by God, in contrast with the heathen magicians, who are without it.—Verse 22. He revealeth the deep and secret things, etc. Compare 1 Cor. ii. 10; iv. 5; Psa. cxxxix. 12.—And the light dwelleth with him, has made its abode with him, as a visiting personage of celestial race; compare the Johannine ἐσκηνοσεν ἐν ἡμῖν of the Logos, as well as what is stated in Prov. viii. 30, respecting the Divine wisdom. לֵךְ (for which, with Hitzig, we are perhaps to read לֵךְ) is often used in the Targums instead of לֵךְ or לֵךְ . Instead of the Kethib לֵךְ , *illuminatio*, intellectual light, the Keri has לֵךְ , physical light (compare perhaps Psa. civ. 2; 1 Tim. vi. 16). The Kethib, however, is sustained by the corresponding Syriac word, and also by the form לֵךְ , chap. v. 14.—Verse 23. God of my fathers. Daniel addresses Jehovah in this manner, because in contrast with the idols of the heathen, he has just revealed himself again as the same true God, who was known to the patriarchs of his nation.—Who hast given me wisdom and might; namely, wisdom in regard to the understanding of the king's dream and its interpretation, and strength with reference to the danger of impending death, which he was enabled boldly to face.—And hast made known unto me now. לֵךְ , the Chaldee לֵךְ , "and now," connects the requisite special proof with the general statement just made. On the etymology of לֵךְ , probably a contraction of לֵךְ , "at the time," see Gesenius, s. v.

Verses 24-26. The announcing of Daniel to the king. Therefore Daniel went in unto Arioch. לֵךְ shows the direction, like the He-

brew לֵךְ ; cf. chap. iv. 31; vii. 16. The Hebrew, however, also employs לֵךְ occasionally in this sense, e.g., 2 Sam. xv. 4.—He went and said thus unto him. The לֵךְ , "he went in," which is cut off by the insertion of a lengthened clause, is resumed by לֵךְ in an anacoluthic way.—Verse 25. Then Arioch brought in Daniel before the king in haste. לֵךְ , "hastily," properly, "in hasting;" cf. chap. iii. 24 and לֵךְ , Ezra iv. 23, which has the same meaning.—The form לֵךְ , which occurs also in chap. iv. 4; vi. 19, neutralizes (like לֵךְ , verse 9) the harshness of the Dagheesh (required by the omission of a radical) by the substitution of an epenthetic; cf. Winer, § 19, 1. In sense לֵךְ does not differ from לֵךְ , verse 24. Concerning Arioch as the εὐαγγελίστης of Daniel, see on verse 16.—I have found a man of the children of the captivity of Judah (margin), i.e., of the Jewish captives. Arioch here certainly speaks of Daniel as wholly unknown to the king, but this is sufficiently explained by the concealed pride and sovereign contempt, with which he, the dignified Indo-Germanic (verse 14) minister of police, believed himself compelled to look down upon the poor Shemitic prisoner. The etiquette of the Babylonian court, so to speak, and particularly of its military or police division, forbade the leader of the body-guard from recognizing Daniel as one known to the sovereign. The compiler can, therefore, by no means be charged with mentioning in this place what contradicts his former statements, and especially with having already forgotten the fact recorded in verse 16 (Hitz, Von Leng.). The manner in which, for instance, David is introduced as a shepherd totally unknown to Saul and Abner, 1 Sam. xvii. 33, 55, might much more readily lead to the conclusion that the narrative there did not originally consist with that recorded in 1 Sam. xvi., which had brought David into closer relations with Saul at an earlier period (cf. even Keil, on 1 Sam., p. 129 et seq., who admits the strangeness of this contradiction). The marked difference between the discrepancy in that case and the far lighter one in the passage under consideration, shows of itself how little reason there is to assume a multiplicity of compilers, or even a want of skill on the part of the sole author.—Verse 26. The king answered and said to Daniel, whose name was Belteshazzar. This Babylonian name, which the king himself had caused to be conferred on Daniel (chap. i. 7), would naturally be the only one to claim the notice of Nebuchadnezzar.—["The question. Art thou able? i.e., 'Hast thou ability?' does not express the king's ignorance of Daniel's person, but only his amazement at his ability to make known the dream, in the sense, 'Art thou really able?'"—Keil.]

Verses 27-30. Introductory to the statement and interpretation of the dream. The secret . . . cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king. (On לֵךְ and לֵךְ , A. V. "astrologers" and "magicians," see on chap. i. 20.)

Concerning the *נִרְיָן*, "star-gazers," who are for the first time expressly mentioned in this place, see notes on verse 2. The word (from *נָרַן*, "to cut in," "incise;" cf. *נִרְיָן*, chap. iv. 14) primarily denotes "deciders," viz.: deciders of fate, dispensers of decisive oracles concerning the fortunes of men, hence *astrologers*. Compare chap. iv. 4; v. 7, 11; also Isa. xlvii. 13, from which passage it appears that the office of the Babylonian astrologers was not confined merely to horoscopy, but extended to every kind of fortune-telling founded on the study of the stars. The Vulg. *haruspices* is incorrect; for the signification of the Hebrew (and Arabic) *נִרְיָן*, "to cut in pieces," is foreign to the Aram.

נִרְיָן; and haruspicy as a specifically priestly function would seem rather to belong to the Chaldeans.—Verse 28. But there is a God in heaven that revealeth secrets. These words imply the total inability of the heathen gods as well as of their priests and wise men, to reveal secret things; compare Isa. xli. 22 et seq.; xliii. 8; xlviii. 3, etc.; Am. iii. 7; Hos. xii. 11.—And maketh known to the king Nebuchadnezzar—though that monarch is a heathen; compare the instances of Pharaoh (Gen. xx. 3 et seq.; xli. 16 et seq.), Balaam (Num. xxii. et seq.), the Eastern Magi (Matt. ii. 1 et seq.). The *וְהַיְיָ* is explicative or particularizing.

It serves to introduce the transition from the general truth to the special case in question.—What shall be in the latter days. *בְּאַחֲרֵית הַיָּמִים* = Heb. *בְּאַחֲרֵית הַיָּמִים*, is neither, directly and without qualification, "in the last time" (Hitzig), nor yet "in the course of time, in the future" generally (Maur., Häv.), but, as

everywhere in the prophetic language of the Old Testament (not excepting Gen. xlix. 1; Num. xxiv. 14), "in the Messianic future,"—in the future theocratic period of salvation. Kranichfeld remarks correctly: "The writer at the outset of his prophetic announcement characterizes, by the use of *בְּאַחֲרֵית הַיָּמִים*, the whole matter as in relation to the Messianic destiny of his people."—Thy dream, and the visions of thy head. *חֲזוֹן רִיבֶךְ* (cf. chap. iv. 2, 7, 10; vii. 1) here designate the dream-visions of the king, not because they were begotten by his head or brain in a purely subjective manner, but because God had originated them in connection with the meditations of his head. The phrase is synonymous with "thy dream" and with the latter forms a hendiadys, by virtue of their connection with *וְ*; the plural is used because the king had seen a multiplicity of dreams (cf. verses 1, 2), but is subordinated to the singular *חֲזוֹן* as the leading conception, so that the following *דְּבָרָא* is exclusively conformed to this; cf. Winer, § 49, 6.—Verse 29. As for thee, O king, thy thoughts came into thy mind (margin, "came up") upon thy bed, i.e., presented themselves, uncalled for as it were;—a strikingly expressive personifying phrase. On the form *סִבְתָּ* compare chap. iii. 8; vi. 13; Ezra iv. 12.—The *רִיבֶכְךָ*, "thoughts," are by no means to be di-

rectly identified with the "visions of thy head" in the preceding verse; they are, rather, merely the psychical substratum of those visions, the *natural soil*, as it were, from which the Divine communication sprang forth during the dream (correctly Ephraem, Maurer, Von Lengerke, Kranichf.). The *רִיבֶכְךָ* at the close of the following verse, again, are probably something different from both the *רִיבֶכְךָ* here mentioned, and from those "visions of the head." They are, most likely, as the context indicates, the disquieting thoughts which occupied the king after his dream, according to verse 1 (cf. chap. v. 6). The pronoun of the second person *אַתָּה* (for which the Keri substitutes the later form *אַתָּה*), which precedes in the nominative absolute, is repeated by the suffix in *רִיבֶכְךָ*, in a manner similar to that by which the introductory absolute *וְאֵנִי*, "and I," is resumed by *לִי* in the next verse; cf. the same construction, chap. i. 17.—Verse 30. Not for any wisdom that I have more than any living. This denies every human agency in the imparting of such superior knowledge to Daniel, and at the same time refers to the design which governed it, concerning which the latter half of the verse is more explicit.—But for the intent that the interpretation may be made known to the king (margin); properly, "that they should make known to the king." The indefinite, impersonal plural *יְהוֹדְעוּן* (Winer, § 49, 3) was probably used with design, that the person of Daniel might be as little conspicuous as was possible, in accordance with the thought in the former half of the verse. Compare also chap. iv. 28.

Verses 31-35. The subject of the dream, and, more immediately, the general description, in verse 31, of the image observed by the king. Thou O king, sawest, and behold a great image. "Sawest,"—literally, "wast seeing," wast in the condition of one who beholds a vision; cf. Winer, § 47, 1.—*וְהִנֵּה*, "behold," is a modification of *רָא* (chap. vii. 5, 6), which, according to some, = the imperative *רָא*, "behold," but seems rather to be a pronominal form from the demonstr. *זֶה* = *זֶה*; see Hupfeld in the *Zeitschr. für Kunde des Morgenl.*, II., 133, 168. The Talmud generally substitutes *וְהִנֵּה* for either of these forms.—The "image" (*צֶלֶם*), as the context shows, designates a statue in the human form, an *ανδρῆς*; also, in chap. iii. 1; cf. Isa. xlv. 13.—This great image, whose brightness was excellent. In the Chaldee the words "this image great and its brightness magnificent" are inserted as a parenthesis into the sentence, "and behold a great image stood before thee." The exceeding brightness of the image results naturally from the metals which compose it.—The form (rather "appearance") thereof was terrible; this on account of its brightness as well of its greatness; compare Cant. vi. 4.—Verse 32. This image's head was of fine gold. Literally, "this image, its head," etc. The position of the absolute *וְהָיָה* at the beginning of the sentence, is similar to verses 29, 30,

and verses 38 b, 37, 42, etc.—The *stat. constr.* **עָלַי** ought properly to be repeated before **וְיָ**, the sign of the genitive; cf. vii. 7, 19; also *Pea.* xlv. 7; *Ezra* x. 13, etc.—Verse 33. His legs of iron. On **עָלַי**, “shanks,” compare *Cant.* v. 15.—His feet part of iron and part of clay; literally, “of them of iron, and of them of clay.” In the Kethib the masculine suffix is appended to the partitive **מֵהֶן**; **מֵהֶן** likewise in verses 41 and 42. The Keri employs, in each of these cases, the form **מֵהֶן** which the fem. **מֵהֶן** might lead us to expect, but which must probably be regarded as an easier reading. The masculine suffix in **מֵהֶן** like **מֵהֶן** in verse 34, for example, and like the suffix **וְהֵן** in chap. vii. 8, 19, must either be regarded as a common gender (*Hitzig*), or these masculine forms must be explained by a more general conception of the subject, or by one modified according to the sense,—in this case by transferring the thought from the figure to the fact to which it relates, *i.e.*, the conception “foot” to the other idea “kingdom,” which is symbolized by it (so *Kranichf.*, following *Ewald*, *Lehrb.*, p. 784, § 318, a).

—Verse 34. Till that a stone was cut out. Naturally a stone that lay on the side of a mountain, from whence it rolled. This stone enters suddenly and unannounced into the transaction; as often happens in dreams.—Without hands, *i.e.*, without human, but solely through a supernatural and Divine agency; compare viii. 25, **וְיָ** **עָלַי**; also *Job* xxxiv. 20; *Lam.* iv. 6; *Heb.* ix. 11.—Verse 35. Then was the iron, the clay, etc., broken to pieces together. **עָלַי** instead of **עָלַי**; the lengthening of the preceding vowel compensates for the *Dag. forte*. The impersonal subject in the plural (“they broke in pieces,” cf. verse 30) refers to the invisible supernatural powers, who effected the appearance of the stone itself and the consequent destination. The several component parts of the image, iron, clay, etc., are in this place recited from below upward, because the stone smote and crushed the feet first.—And became like the chaff of the summer threshing-floors; hence were totally demolished, annihilated without leaving a vestige. Compare *Hos.* xiii. 8; *Mic.* iv. 13; *Isa.* xlii. 15, 16; *lvii.* 13; *Psa.* i. 4; *xxxv.* 5; *Job.* xxi. 18.—And the stone... became a great mountain. **וְהָיָה**, mountain, is the Heb. **וְהָיָה**. On the hyperbolic phrase “to fill the whole earth” (not merely “the whole land,” as *Van Ess*, and others) compare *John* xxi. 25, and also the apocryphal parallels in *Fabric.*, *Cod. Apoc.* N. T., I., 321 seq. The exaggeration, however, holds with regard to the figure only, not to the symbolized reality, see verse 44.

Verse 36. Transition to the interpretation of the dream. We will tell the interpretation thereof to the king. **וְהָיָה** in the plural, is used because Daniel classes himself among the worshippers of Jehovah, all of whom, as such, have access to the mysteries of Divine revelation. It is therefore an expression of modesty, similar to that contained in verse 30. [Daniel seems specially to refer to his three companions,

who had been associated with him in prayer for the Divine aid in recovering and expounding the dream. verses 17, 18, 23.]

Verses 37–45. The interpretation.—Thou, O king, art a king of kings. **וְהָיָה**, the general title of Oriental sovereigns, *e.g.*, according to the cuneiform inscriptions, among the Persians (cf. *Ezra* vii. 12); among the Ethiopians of modern Abyssinia (*Inscr.*, 5138); and especially among the Babylonians; compare *Ezek.* xxvi. 7, where, as here, *Nebuchadnezzar* is termed a king of kings. For the rest, the form “Thou, O King” is taken up again below, in verse 38 b, by **וְהָיָה**; for which reason **וְהָיָה** is really to be regarded as in apposition, and the period extended to the close of verse 38; for verse 37 b (**וְיָ** **עָלַי**) is merely a relative clause, and verse

38 a (**וְהָיָה** **עָלַי**) is a parenthetical supplement to it.*—The God of heaven hath given thee a kingdom (or dominion), power, and strength, and glory. For the connection of the relative **וְיָ** with the pronoun of the second person **וְיָ**, compare, *e.g.*, *Ecc.* x. 16. On the idea, chap. iv. 19; v. 18.—Verse 38. And wheresoever the children of men dwell, etc. On **וְהָיָה**, “and wheresoever,” compare the essentially equivalent **וְהָיָה**, *Judg.* v. 27; *Ruth* i. 17; *Job* xxxix. 30. The inserted adverbial **וְהָיָה** strengthens the idea of the relation, as in **וְהָיָה**, etc.—Instead of **וְהָיָה** “dwelling” (part of **וְהָיָה**; cf. the Heb. **וְהָיָה**, “race, generation”) the Keri has here and in chap. iii. 31; iv. 32; vi. 26, **וְהָיָה**, which form is usual in the Targums.—Beasts of the field and fowls of the heaven. This mention of the animals as also subject to the great monarch, serves to enforce and strengthen the corresponding statement with reference to men; similarly *Jer.* xxvii. 6; *xxviii.* 14—which passages Daniel probably had in view; also *Bar.* iii. 16; *Judith* xi. 7, etc.—[“Nebuchadnezzar’s dominion did not, it is true, extend over the whole earth, but perhaps over the whole civilized world of Asia, over all the historical nations of his time; and in this sense it was a world-kingdom, and as such, ‘the prototype and pattern, the beginning and primary representative of all world-powers’ (*Klief.*).”—*Kell*. “That this method of describing extensive dominion was common to the Shemitic dialects, is evident from *Gen.* i. 26; *Psa.* viii. 6–8; comp. *Heb.* ii. 7. 8.”—*Stuart*.]—Thou art this head of gold. [In **וְהָיָה** the **וְהָיָה** is an emphatic copula, as in verse 47. “It carries a kind of demonstrative force with it, like that of the Greek *οὗτος*, and is equivalent to *Thou art the very or that same*.”—*Stuart*. Strictly,

*[*Kell* takes the same view of the construction, *Commentary*, p. 104. The rendering of the whole clause would then be as follows: “Thou, O King, the king of kings (for the God of heaven hath given to thee the kingdom, the power, and the strength, and the glory; and wheresoever the sons of men dwell, the beast of the field, and the fowl of the heavens hath he given into thy hand, and hath made thee ruler over them all)—thou art the head of gold.”]

77

But the true idea of the first step is a mediator
is contained in his desire - the "gradual" idea for the

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There is nothing suspicious in the fact that, by this construction a breaking to pieces of "all these,"—i.e., the materials already mentioned, gold, silver, etc.—by the fourth kingdom, is stated; for it does not assert the destruction of *all former kingdoms as such*, but only the increasing diminution and shattering of their politico-ethnological material. The passage thus merely represents, in general, the separating and destructive influence which, naturally to its own injury, emanates from the fourth kingdom. The way is thus paved for the description which follows, of the divisions, internal confusion, and weakness of that kingdom (verses 41–48).—Verse 41. And whereas thou sawest the feet and toes, part of potter's clay. כְּחֵץ as in verse 33.

The addition of חֵץ, "of the potter," to כְּחֵץ, "clay," strengthens the conception of weakness and lack of power which is implied in that term. The same idea results from the genitive combination כְּחֵץ חֵץ, "miry clay, potsherds," which occurs at the end of the verse; it designates the finished work of the potter (Vulg. *testa*), which, as sherd, is capable of being easily broken.—The kingdom shall be divided, i.e., a kingdom that contains in itself the principle of an increasing disruption and self-division. The dual number of the legs, which might have been made to indicate such division (especially if the colossus were conceived as standing with widely-extended legs), is, evidently, not regarded by the composer.

Nothing but the mixture of iron and clay forms the symbol of division in his view; and this mixture, according to him, pertains *only to the feet*, and does not extend to the legs, which are represented in verse 33 a, as composed entirely of iron. This indicates that the division, although its principle was inherent in the iron-kingdom (see on the preceding verse),* should only be thoroughly manifested, and its ruinous consequences become apparent in the course of the development of this kingdom; facts which were very fully realized in the history of the Macedonian empire after Alexander, whose rulers endeavored to maintain the unity of the realm down to the battle of Ipsus, although engaged in many conflicts and bloody quarrels with each other, and which only, from the period of that event, permanently dissolved into a number of kingdoms (originally four, from which, however, a constantly increasing number of smaller independent states was developed). Compare infra.—But there shall be in it of the strength of iron. Luther renders "of the iron's plant," corresponding to חֵץ in the Targums, and to the Syr. *nebetu* (cf. also Theodot. *and rīs pīlēs*, and Vulg.: *de plantaris*). But חֵץ is probably derived from חֵץ in Pa. "to fortify, strengthen,"—and therefore to be rendered *firmness*, strength (cf. חֵץ, firm, certain, vs. 8 and 45; also chap. iii. 24; vi. 13, etc.), rather than from חֵץ, to plant.—Verse 42. And as the

toes of the feet were part of iron, and part of clay. The nominative which precedes is really disconnected (cf. verse 32), but, since it is in comparison with the latter half of the verse, "as," or "just as," it may properly be supplied. The composition of even the toes out of the fatal mixture of iron and clay, indicates the weakness of the feet which support the great colossus, despite the fact that iron enters into its constitution throughout, as a principal element. That Daniel, while mentioning the toes, already refers to the ten kings of the Seleucidæ, who are represented later (chap. vii. 7, 24) as the ten horns of the fourth beast, cannot be certainly shown. At any rate, he follows this thought no further, as will be seen from the fact that while he mentions the toes, he does not premise their tenfold number (cf. Hitzig on this passage, against Hengstenb., p. 211. The latter clearly forces the symbol of the toes too far).—So the kingdom shall be partly strong, and partly brittle (margin). Concerning חֵץ חֵץ, "chiefly, partly," see on chap. i. 2.—Verse 43. They shall mingle themselves with the seed of men; i.e., the several kingdoms, or rather their rulers, shall seek to establish harmony by means of marriage and voluntary relationship (hence in this way of sexual propagation).* On the expression, compare Jer. xxxi. 27; on the subject, chap. xi. 6 et seq. and 17, where the prophet enters more fully into the subject here referred to, of the adoption of the marriage policy, and of its failure.—But they shall not cleave one to another, even as iron is not mixed with clay; properly, "does not mingle itself with clay."

The reflexive Ithpaal of חֵץ designates the process of mixing or uniting itself, while the Pael, employed above in verse 41 b, expresses a passive sense. This involves the idea that the elements of iron and clay might be externally mixed, but could not be internally united, because their qualities do not blend, i.e., they contribute nothing themselves to their coherence and permanent union.—Verses 44, 45. The fifth, or Messianic kingdom. And in the days of these kings; hence, while these kings, the Seleucidæ, Lagidæ, and the other Diadochi, are still reigning; and therefore not without being involved in strife and conflict with them: cf. b, and chap. vii. 13, 25 et seq.; viii. 10 et seq.; ix. 24 et seq.—Shall the God of heaven set up a kingdom. On "God of heaven," compare on verses 18 and 37. The highest and only true God appears there as the originator and supreme lord of all kingdoms (cf. verse 21); but this fifth and last kingdom alone, is, in the full sense of the word and with unqualified truth, a kingdom of specifically divine and heavenly character. This implies its miraculous origin as well as its never-ending duration.—The kingdom (rather, "its dominion"†) shall not be left to other

* חֵץ always in Hebr., and often in Chald., signifies the unnatural or violent division arising from inner disharmony or discord: cf. Gen. x. 25; Psa. lv. 10; Job xxxviii. 25; and Leng., *Chald. Wörterb.*, s. v.—Kell.]

* [Kell, however, contends, with Kilef., that the *mingling* is not solely nor properly on the part of the kings, but is only spoken of the vain efforts of the heterogeneous elements of the fourth kingdom to coalesce by juxtaposition or even by intermarriage among themselves. The general character of חֵץ חֵץ, and especially the fact that *no subject* for it is expressed in the text, favor the opinion that both references are intended, namely, to the rulers as well as the people.]

† [The authorized rendering, however, is correct, if, with

*The author's interpretation breaks down here exegetically & historically.

people. This had occurred at the end of each of the former kingdoms; compare Eccles. x. 18. The cessation of such transfers of dominion circumscribes the idea of eternal duration in a realizing manner. The term מְלָכִים in מְלָכִים is evidently no longer used in the same sense as before, but signifies "dominion," "government." The suffix does not refer to the God of heaven as the founder of the kingdom (Theodotion, ἡ βασιλεία αὐτοῦ), but to the kingdom itself. —It shall break in pieces and consume all these kingdoms. וְהָיָה לִיְהוָה is literally, "and bring to an end"—annihilate them. The Divine kingdom is not merely to destroy the fourth world-kingdom, but also the three that preceded it, inasmuch as all had been incorporated with the former; which is shown by the figure of the stone that crushes the legs of the colossus, and thereby destroys the whole image. All these kingdoms are thus described as arrayed in hostile opposition to the divine kingdom, and as objects of its destructive influence; but this does not prevent the existence of certain gradations in their hostility to God and in their untheocratic tendencies; nor that, for instance, the golden head (Babylon) and the breast of silver (Medo-Persia) show greater favor and ethical approximation to God's people, than the brazen belly, etc. Compare supra, on verse 39.—Verse 45. Forasmuch as thou sawest that the stone

was cut out of the mountain, etc. כִּי-כִּי-יָרָא is employed here as in v. 40, in a comparative sense, like כִּי-כִּי, "accordingly," or "forasmuch." From this usage results a closer connection of the former half of this verse (as far as וְהָיָה) with what precedes it. The somewhat loosely connected and abrupt position which the second period, beginning with וְהָיָה, is thus made to occupy, need not deter us from this construction (against Hitzig and Kranichf.), which was employed by all the old translators (and also by Luther, Dereser, Von Leng., Maur., etc.). On the subject compare Matt. xxi. 44; Luke xx. 18, where Jesus clearly refers this Messianic prophecy to himself and his kingdom. —The (rather "a") great God hath made known to the king, etc. "A great God," says Daniel, because he desires to refer to the infinite power of that God, who is not only able to disclose wonderful revelations respecting the future, but also to bring his promises to pass. The mode of expression is not exactly poetical, as Kranichfeld supposes, but generalizing. But compare מְלָכִים with the article, Ezra v. 8. [On the contrary, Keil more justly remarks, "That מְלָכִים means, not 'a (undefined) great God,' but the great God in heaven, whom Daniel had already (verse 28) announced to the king as the revealer of secrets, is obvious." The sign

most editions of the Masoretic text, we read מְלָכִים, as the emphatic state simply; but if with others, we read מְלָכִים, as the suffixed state, we must translate its realm or dominion. We may adduce, as an objection to the latter, such a variation in the sense of מְלָכִים in the same verse, as well as the unusual and somewhat tautological application of the pronominal suffix to its own noun as an antecedent, i.e., the kingdom's kingdom.]

of definiteness (as the art. in Heb.) is omitted on the general principle that the construction by a qualifying adjective renders the term sufficiently definite, inasmuch as there could be no doubt what deity is referred to.]—What shall come to pass hereafter. וְהָיָה, "after this, hereafter," refers specially to the time of Daniel and Nebuchadnezzar (cf. v. 29), and not merely to the incident in the former half of the verse, as Hitzig contends, in order to find here an additional trace of the composition of this book in Maccabean times.—And the dream is certain, and the interpretation thereof sure. This is an emphatic affirmation at the close of the truly prophetic character of the dream and of the interpretation that had been submitted. The predicate וְהָיָה with וְהָיָה hardly refers, as Kranichfeld supposes, to the fact that the king had forgotten the particulars of his dream, and now recovered them accurately and perfectly. It is better to hold, in harmony with the preceding context, that Daniel aims to set forth the trustworthiness and prophetic force of the dream, as he afterward certifies the correctness of the interpretation by מְלָכִים, "faithful, trustworthy."

Verses 46-49. The influence of Daniel's interpretation. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel. Evidently כִּי-יָרָא does not here signify a mere προσκύνησις, such as was sometimes offered to men (cf. Gen. xxxiii. 7; 2 Sam. xxv. 23; 1 Kings i. 16; Est. iii. 2), but rather a properly divine adoration (λατρεία), as is shown by the connected religious acts of sacrifice and burning incense. This he offers to Daniel as a great prophet of the highest God (see v. 47), and not because he considered him a god in human form, as the inhabitants of Lystra regarded Paul and Barnabas (Acts xiv. 13 et seq.). For this reason the course of Daniel is unlike that of the apostles on the latter occasion. He no more rejects the homage of the heathen king, than did the high-priest Jaddua, when Alexander the great bowed himself to the earth before him, in order to honor the God of Israel (Josephus, Anti. XI. 8, 5); at any rate, he has not definitely recorded that he protested against it and pointed from himself, the human instrument, to his God—which might, however, be explained on the ground of his abbreviating style (cf. on v. 15 et seq.). [We must not forget that Daniel had already explicitly disclaimed before the king the possession of supernatural powers as of himself (verse 36), and had repeatedly ascribed foreknowledge to God alone (verses 28, 45).] The opinion of Geier, Calov, and others, that Nebuchadnezzar merely worshipped in the presence of Daniel, without addressing his homage to the prophet (—as if כִּי-יָרָא were synonymous with כִּי-יָרָא, must be rejected; and no less the assertion of Hitzig, that the objective aim of the Maccabean compiler is again betrayed in this instance, by the "highly improbable behavior of the king" (! ?). *—And commanded that they

* Porphyry early took offence at this passage, but his objection was properly dispatched by Jerome in a pointed manner: "Hunc locum calumnatur Porphyrius, quos

should offer an oblation and sweet odours unto him. *לִבְנֵה*, in the Pael "to pour out, deal out, *libare*" (not "to dedicate, offer," as Hitzig, with an unnecessary reference to the corresponding Arabic verb, *prefers*), is zeugmatic in this place, and relates not only to the bringing of the *לִבְנֵה*, "meat-offering," which included an actual *libare*, but also the *לִבְנֵה*, i. e., sweet-smelling savor, offerings of incense, which were connected with all meat-offerings. The offering of incense, therefore, which was really implied in the *לִבְנֵה* (Lev. ii. 1, 15, etc.), is again explicitly noticed, in like manner as the *לִבְנֵה* is specially mentioned beside the *לִבְנֵה* and the *לִבְנֵה*, in Ex. xxx. 9. On the term *לִבְנֵה* (literally "satisfaction, pleasantness"), here used elliptically without *לִבְנֵה*, which is constantly joined to it in the Hebrew (cf. Ezra vi. 10, Chaldee text), see Gesenius-Dietrich in the *Handwörterbuch*.—The tropical conception of the offering of sacrifice and incense as a purely civic testimonial of honor (Bertholdt) is decidedly improper, and leads to a rationalizing of the passage hostile to both the language and the context. Compare the well-known Persian custom of offering sacrifices to kings as the representatives of Ormuzd, which is mentioned in Curtius, VIII. 5, 6; VI. 6, 2; Arrian, VI. 27.—Verse 47. Of a truth it is, that your God is a God of gods. On *לִבְנֵה* see above, on v. 8; compare *לִבְנֵה*, Judg. ix. 15; also Jer. xxii. 18.—*לִבְנֵה* stands emphatically before the remark, similar to *ὁ θεός* in the Greek, but has greater significance than the latter. "God of gods" does not, in the mouth of the heathen Nebuchadnezzar, designate the only true God (Von Leng.), but the mightiest of all gods. The phrase here expresses a different sense from chap. xi. 36; Psa. cxxxvi. 2; Deut. x. 17.—Verse 48. Then the king made Daniel a great man. *לִבְנֵה* the Pael of *לִבְנֵה*, "to become great" (chap. iv. 8). hence, "to make great, *exaltare*." ["It is more fully defined by the following clauses."—*Keil*.]—And made him ruler over the whole province of Babylon; not as Von Leng. supposes, over the whole kingdom, but simply over the province, *לִבְנֵה*, therefore, as in chap. iii. 2. The bestowal of a formal governorship or satrapy is not implied in the verb *לִבְנֵה* here, or in v. 38. What really was conferred on the prophet, was probably merely a decisive influence over the administration of the province of Babylon, as is illustrated by v. 49. [Still this civil appointment, in distinction from the literary or professional one immediately added, was tantamount to an official position as recognized vice-regent over the province in which the capital was situated.]—And chief of the governors over all the wise men of Babylon. *לִבְנֵה* still

depends on *לִבְנֵה*, which verb therefore semantically designates, first his elevation to political power, and then to the dignity of chief priest. *לִבְנֵה* (related to *לִבְנֵה*, *perichitari, tentare*, in the Heb. *utilitati esse, officia praestare*; cf. *לִבְנֵה*, minister) is equivalent to "business-manager, president, overseer;" *לִבְנֵה* is therefore a superintendent or chief praefect, and the "Rab-Signin over all the wise men of Babylon" accordingly seems to have been identical with the *לִבְנֵה* or "chief magian" mentioned in Jer.

xxxix. 8. On the probable identity of the terms *לִבְנֵה* and *לִבְנֵה* and the relation of both to *לִבְנֵה*, see above on v. 2.—Verse 49. Then Daniel requested of the king, and he set, etc. *לִבְנֵה* properly, "and (so) he set;" for *לִבְנֵה* must be joined to the imperfect, in order to express the sense of "that" (Winer, § 44, 4). *לִבְנֵה* therefore signifies an *effectual* asking in this passage, a prevailing with the king.—Over the affairs of the province of Babylon. *לִבְנֵה*, "management of business, administration" (cf. *לִבְנֵה*,

לִבְנֵה, 1 Chron. xxvi. 30). The effect of this "placing over the administration of the province of Babylon," was, evidently, to include the three friends of Daniel among the *לִבְנֵה* *לִבְנֵה*, chap. iii. 2. Whatever may have been their official title. But their elevation to the rank of Shiltonim to the king involved no receding on the part of Daniel from the political dignity conferred on him, according to v. 48 (Porphyry, Berth., Hitz., etc.). It rather serves to illustrate the powerful influence of the new royal favorite and councillor. But Daniel was only this, not an actual chief satrap of Babylon, to whom the three friends might have been subordinate. See v. 48, and compare chap. iii. 12, which clearly indicates that Daniel did not belong to the number of prominent civil functionaries of the province of Babylon. [On the contrary, the passage here referred to only shows that Daniel's three friends were, as here stated, the persons directly responsible for the civil functions in a certain district; evidently as subordinates under some single higher officer, who in this case could be no other than Daniel himself—a personage too high for direct impeachment by these officious underlings.]—But Daniel sat in the gate of the king, i. e., within the bounds of his palace, at his court.

Compare *לִבְנֵה* Est. ii. 1, 9, 21; iii. 2 et seq.; also *αὐτοῦ* (of the Medo-Persian court), *Cyropaedia*, VIII. 1, and the Turkish "Porte,"—and generally, Rosenmüller, *Altes u. Neues Morgenland*, III. 899 ff. Incorrectly Bertholdt and Gesenius (*Jesaias*, i. 697), "He became intendant of the royal castle,"—on which Hävernick remarks, with justice: "It is hardly conceivable how such nonsense could be imputed to our book." ["The chief ruler of the province had a number of *ὑπαρχοι*, under-officers, in the province for the various branches of the government. To such offices the king appointed Daniel's three friends at his request, so that he

numquam superbiantibus rex captivum adoraverit: quasi non et Lycaones ob signorum magnitudinem Paulo et Barnabae noluerint hostias immolari. Error ergo Gentilium, qui omnia quod supra se est Deum putant, Scriptura non debet imputare, quae simpliciter refert universa quae gesta sunt."

might himself be able as chief ruler to reside continually at the court of the king."—*Kell.*]

ETHICO-FUNDAMENTAL PRINCIPLES RELATED TO THE HISTORY OF SALVATION, APOLOGETICAL REMARKS, AND HOMILETICAL SUGGESTIONS.

We are compelled, in view of the great importance of the image of the monarchies for a correct estimate of the Messianic and practical bearing of all that follows, to separate our dogmatical and ethical observations on this vision into several sections. Accordingly, we treat first of its *form*; next of the *circumstances of the times*, which afforded suitable analogies for its prophetic-historical composition; in the third place, of the *symbolism* of the image as a whole; fourthly, of the *interpretation* of the four world-kingsdoms, and especially of the second, third, and fourth; and finally, of the relation of the prophetic vision to the history of the founding and development of the Messianic kingdom—the whole to be followed by practical homiletical remarks.

1. *The form of Nebuchadnezzar's vision* is distinguished from that of almost all the other prophetic visions of the Old Testament, by the peculiarity, that it is a *dream-vision*, under which mysterious form its highly important prophetic contents are revealed first to a powerful *heathen* monarch. The dreams of certain heathen princes of patriarchal times, *e.g.*, of Abimelech, Laban, and Pharaoh (Gen. xx. 8; xxxi. 24; xli. 1 et seq.), present the only analogy to this fact, so far as they were divinely occasioned, and had a direct reference to the fortunes of God's people. But their contents lack the rich, lively dramatic and symbolic character of this vision; and in the double dream of Pharaoh, the single instance where this approximately exists (Gen. xli.), we miss the far-reaching vision that covers all history, and the wealth of Messianic references, by which the dream-vision under consideration is so remarkably distinguished. The observation of Hävernicks (*Komm.*, p. 42 et seq.) respecting the dreams of heathen persons in the Scripture history, although instructive and worthy of approval in other respects, has only a *partial* application in this case: "We often (?) make the observation in the Scriptures, that whenever it became necessary to magnify the theocracy and the kingdom of God on earth—which could only be aided to accomplish its final destiny by means of miracles,—and whenever the welfare of the faithful required a special interference, revelations were imparted to heathen and unbelievers, and generally by means of dreams. Compare Gen. xx. 8 (where it is expressly stated, with reference to Abimelech, וַיִּבְרָא אֱלֹהִים בְּלִבּוֹ), xxxi. 24; xli.; Judg. vii. 13, 14. At the same time, the Scriptures assign as the reason for such revelations the *subjective* aim, 'to withdraw man from his purpose, and hide pride from man,' Job xxxiii. 17. This Divine purpose was directly favored by the solemn awe with which the heathen world regarded dreams (ὄνειροι θεῖοι, θεόπεμπτοι), as is proven by the characteristic and probably proverbial expression of Homer: καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστίν (*Il.* I. 63); cf. further,

Il. II. 26 et seq.; *Odys.* VI. 13 et seq.; xxiv. 11, 12; Herod. VII. 16; also Knapp, *Scripta varia arg.*, p. 108 ss.; Rosenmüller, *A. u. N. Morgenl.*, III. 83 et seq.; Jahn, *Einl. ins A. T.*, II. 391 et seq."—An instructive article in the *Evangel. Missions-Magazin*, 1863, No. 1, which was written by Ostertag and entitled *Der Traum und seine Wirkung in der Heidenwelt*, treats of the important part which dreams continually play in the religious life of heathendom, and more especially, when it is aroused and influenced by Christian missionary efforts. Cf. also Delitzsch, *Bibl. Psychologie*, § 14, p. 283 et seq., and Splittgerber, *Schlaf und Tod, nebst den damit zusammenhängenden Erscheinungen des Seelenlebens* (Halle, 1866), p. 144 et seq. The two latter distinguish more carefully than Hävernicks, in the above passage, the dreams inspired merely by conscience and those of a divinely caused and presaging character, which were more frequent within the domain of heathendom, from the dreams of revelation in the proper sense, whose occurrence was much less common among gentile nations, being generally limited in the Old and New Testaments to the people of God. Among the former class they reckon, *e.g.*, the dreams of Pharaoh; among the latter, the dreams of Nebuchadnezzar, in chap. ii. and iv. of our prophet.

The important circumstance must be observed, in this connection, that Nebuchadnezzar's dream-vision relating to the four world-kingsdoms was evidently imparted to this heathen monarch while in a state of violent and guilty terror, but in so confused and indefinite a form as to exceed his understanding, and as even to prevent a clear reproduction of its nature by the unaided efforts of his memory. In both respects he was compelled to seek the aid of an Israelitish prophet, as an instrument of the only true God to make known the purport of His revelation (cf. *supra*, on vs. 1 and 3). This feature is certainly remarkable, but by no means incomprehensible. The heathen experienced but a single impulse in the direction of prophecy; the clearly connected description and analysis of the image of the future which he had seen were reserved for the spiritual art of the theocratic seer. The startling impression which had been made on the mind of the king while dreaming, by the appearance of the bright colossus, its sudden fall, and its total destruction and annihilation predominated to an extent that destroyed his recollection, and left him, on awaking, with a mere sense of having seen something highly important and of great significance for his own future and for that of his kingdom. It was natural that this should at once give rise to the wish to recall the vision clearly, in order to ascertain more fully what it might portend; and that this desire should finally excite such alarm as to banish sleep. His condition is not without many parallels in the history of man's spiritual life. The Egyptian ruler had, indeed, retained the contents of his prophetic dreams, and required Joseph for the purpose merely of interpreting their meaning;—in connection with which the much less startling character of the dreams must be regarded. But in more recent times many instances have been recorded, in which significant dreams were forgotten,—either wholly, or so far as details

were concerned,—while they left a powerful impression in the mind of the dreamer. (cf. Reitz, *Historie der Wiedergeborenen*, I, p. 132 et seq.; Schubert, *Symbolik des Trauma*, p. 211 [3d ed.]; by the same, *Geschichte der Seele*, II., p. 94 et seq.; Splittgerber, as above, p. 118 et seq.). And the ancient Roman poet Attius (Cicero, *de divinitat.*, II. 21) has at least described the alarm produced, on the sudden awaking of the subject, by an impressive dream, in a manner which thoroughly recalls the behavior of Nebuchadnezzar as described in this chapter:

"*Rez ipse Priamus somnio mentis metu
Perculeus, curis sumptus suspirantibus
Exacerbat hostilis balneis.
Tum conjectorem pontulat, pacem petens,
Ut se edoceret, obscuro Apollinem,
Quo sese vertant tanta sortis somnium.*"

In view of all this there is nothing in the external form and dress of Nebuchadnezzar's vision that removes it materially beyond the influence of conditioning circumstances, such as are elsewhere apparent in the surroundings of prophetic dream-visions. Consequently the credibility of the narrative cannot be assailed on psychological grounds, nor on any other; and the attempt of Von Lengerke, Bleek, Hitzig, and others, to stamp it as an imitation of the history of Pharaoh and Joseph, designed to encourage and strengthen the faith of the Israelites in the time of Antiochus Epiphanes, must especially be rejected, as being decidedly arbitrary, since the peculiarities in the conduct and character of Nebuchadnezzar by far exceed the traits he manifests in common with his precursor Pharaoh, and also with his alleged imitator Antiochus.

2. In regard to the points of connection which existed in the state of the world for the prophetic image of Nebuchadnezzar's dream, see Kranichfeld's observation on v. 10: "It is not recorded, as being unessential, how much information, in regard to his spiritual state at the time of the dream, the king imparted to the wise men, nor yet how much they were able to apprehend themselves in view of the political aspect of the times. The historical point of departure for the knowledge of the dream as a revelation, is found in a consideration that must pre-eminently concern a king as such, at the beginning of a newly-founded realm, and in the presence of a powerful and threatening contiguous state, viz.: the question respecting the fate of his dynasty and of his kingdom." Cf. page 120: "But the political constellation, even in the early years of Nebuchadnezzar's reign, was not of a nature to prevent the writer from recognizing a powerful rival of the Chaldean empire in the Median kingdom. Isaiah and Jeremiah had already pointed to the nations of the north, or specifically to Persia (Elam) and Media as the executors of the judgment that should come upon Babylon, cf. Isa. xiii. 17; 21, 2; Jer. I. 8, 9, 41; li. 11, 28.—Above all, Media stood as a powerful rival to the Chaldean kingdom upon the historical arena, at the time of Nebuchadnezzar's entrance. The Medes were allied with the Babylonians in the destruction of Nineveh, and in that joint undertaking of an earlier period were already able to render powerful assistance; there are even indications that on that occasion the Babylonians saw the direction of their military enterprises principally in the hands of the Medes. They

shared with the Babylonians in the possession of the Assyrian empire—the latter taking the western portion, while the former claimed chiefly the regions east and north-east of the Tigris. How greatly Nebuchadnezzar was obliged to dread the power of his neighbor is shown by his fortifications in the north, which were begun soon after his accession to the throne, and prosecuted with vigor during the greater part of his reign (cf. Niebuhr, *Gesch. Assyrs und Babels*, p. 218 et seq., p. 223); an Elamitic-Median war against Babylon appears to have transpired as early as the 11th or 12th year of his reign."—If to these observations on the relations of Babylon to Medo-Persia, we add the remarks of the same exegete in relation to Javan, i.e., Greece, which was looming up in the distant political horizon of Nebuchadnezzar, and remember, that his western rival and probable successor to the power and greatness of Medo-Persia might be well known to a Chaldean king about B. C. 600—since Sennacherib had already been engaged in a warm contest with an army of Greek mercenaries in Cilicia, about a century before; since further, such mercenaries were accustomed to serve in the Assyrian armies from the time of Esar-haddon, and in the Egyptian from the time of Psammetichus, and since the Lydian kings were involved in exhaustive and bloody wars with the Ionians, Dorians, and Æolians of Western Asia from about B. C. 610 (see *Herod.*, I. 6; II. 152, 163, 169; Abydenna, in Euseb. Armen. ed. Ancher, I., p. 53; Berosus, *Fragm. hist. Græca*, II., 504 ed. Müller;—cf. *supra*, Introd. § 7, note 2),—it will be evident that all the conditions were present which could possibly be required for the originating of a dream-vision, by which a Chaldean monarch about B. C. 600 was forewarned of the future overthrow of his dynasty through the agency of warlike neighboring states. More than an external historical occasion or impulse for the dream-vision, was not probably derived by the king from the peculiar state of existing political affairs. All that bears a really prophetic character in his vision is to be traced back to the direct agency of God, which was able to construct a majestic and united vision of the deepest prophetic significance, out of the extremely sporadic and imperfect natural materials that were provided in the range of the king's political observation. Left to himself, Nebuchadnezzar, whether awake or dreaming, could merely have originated certain presentiments, or combinations of political wisdom, which at the best, must remain mere images of the fancy, or acute speculations. If his dream became a picture of the future that embraced the world and displayed the profoundest prophetic truths, a vision that was "certain, and the interpretation thereof sure" (see above, v. 45), this was entirely owing to the all-enlightening and revealing influence of the Divine Logos (John i. 9), who sought to glorify Himself and His prophet at the court of the powerful heathen king, in order thereby to kindle a shining light of Messianic consolation for His faithful ones of that age, as well as for those of the still darker periods of the future. Cf. *infra*, Ethico-fundamental principles, etc., on chap. viii., No. 3.

3. The symbolism of the image of the monarchies in general, namely, the succession of the

four metals, gold, silver, brass, and iron, as also the distribution of these metals over the several parts of a colossal idol or statue in the human form, the contrast between the brittleness and weakness of this image and the world-filling greatness and solidity of the stone which takes its place, etc.; all these, like the fundamental conditions of the vision itself, may find their point of departure, or so to speak, their root, in certain relations and estimates of the time that naturally prevailed in Nebuchadnezzar's kingdom, while the peculiarity of their arrangement is doubtless, as before, to be traced back to the revealing influence of God. An underlying natural basis cannot be mistaken.

a. In the symbolizing of a succession of four world-kingsdoms by a connection of four metals of steadily decreasing value. "A comparative view of the idea of a separation of the course of temporal development into four world-periods, which occurs elsewhere also, is instructive in this connection. We meet it in the Indian transformations within the limits of the four *Yuga*, in the Græco-Roman conception of four metallic *æons* (the ages of gold, silver, etc.), and also in the Parsee idea of four trees that have sprung from a single root, composed respectively of gold, silver, steel, and iron.* Hesiod indeed, destroys the number four, by introducing a fifth kingdom between the kingdoms of brass and of iron, which is not of metal, and thus corresponds, in a measure, to the Messianic kingdom of Daniel, namely, the *δικαίωτον καὶ ἀρεῶν*, *θεῖον γένος* of the heroes; but irrespective of this feature, the constant and decided combination of the idea of world-periods with the precise number *four*, remains a noteworthy fact. And although the correspondence that has been indicated, for instance, in the case of Ovid as coming under the influence of Greek conceptions, must in all probability be regarded as based on that idea, and moreover, although the Persian idea of the four metallic trees, which has been referred to, may not have been uninfluenced by the representations of Daniel,—it will still be apparent, that the natural application of the number four to the ages of the world rests upon a profounder reason that inheres in the nature of things, and evidently, upon a natural and simple association with the *four stages of human life*. This connection of the

number four with the periods of human life is especially easy in Daniel, since the four phases of development are illustrated by the *image of man*, as a personification of heathendom" (Kranichfeld, p. 118 et seq.). To what extent the application, in this case, of the idea of four ages of the world to the succession of Asiatic monarchies, is to be placed to the account of the natural or political meditations of Nebuchadnezzar, and how far it is of supernatural suggestion or positively revealed, cannot, of course, be definitely decided, especially in view of our extremely fragmentary knowledge respecting the scope of religious thought and the philosophy of human life among the Babylonians.

b. The comparison of the successive kingdoms with the several parts of a colossal human or idol image is also probably based on some heathen mode of conceiving and representing things, with which the dream-originating Divine principle of revelation may have connected itself. Daniel himself, indeed, indicates nothing whatever, either in his recapitulation of the dream or in the interpretation, that can show that the form, size, and natural dignity of the several parts (head, breast, belly, legs), contained any special symbolical reference to the character of the four world-kingsdoms; and any attempt to construct such relations between the image and the objects symbolized is exposed to the danger of being involved in useless interpretations and idle pastimes, as may be seen in many older expositors, and even as late as in Starke (on vs. 39 and 41). But at any rate the size and position of the various parts merit consideration as a *tertium compar.*, so far as the first kingdom, which is represented by the head, as the highest and most important, but also the smallest organ, may be conceived of as intensively more, but extensively less considerable, than the succeeding ones; as also each successive organ may signify an aggregation of peoples or states (cf. supra, on v. 39), which becomes steadily more worthless and degraded, from an internal (ethical) point of view, but as regularly increases in size and extent. In one respect, therefore, namely, so far as the decrease of internal moral worth (or dignity, according to the theocratic standard) among the four successive kingdoms is concerned, the symbolism of the various bodily parts yields the same result as that of the metals; while in another respect it leads to a contrary result, inasmuch as it represents these kingdoms as constantly extending their boundaries.

c. The final consideration,—whether the mysterious stone, that descends from the mountain and shatters the metallic image, representing Messiah's kingdom or the fifth world-monarchy, also contains features that may be traced back to the religio-political ideas of the ancient Babylonians, or whether, on the other hand, this closing incident of the whole vision must be regarded as purely supernatural in its character,—can hardly lead to a definite conclusion. Some approach to Messianic ideas and expectations, however, may have been contained in the religious estimate of the world current among that people, as well as in that of the Persians, the Greeks (compare what was remarked above concerning Hesiod and the Zoroastrian myth of the

* Cf. Wollheim de Fonseca, *Mythologie des Allen Indien*, p. 26 et seq.; Hesiod, *Ἔργα καὶ ἡμέραι*, 106 ss.; Ovid, *Metam.* I., 89 ss.; and in relation to the old-Persic doctrine of four ages of the world, especially *Genesis and Avesta in Ausland*, 1868, Nos. 12 and 23, and also Delitzsch, *Art. Daniel*, in *Herszog's Real-Encyclop.*, p. 276. According to the two latter, the book *Bahman Jeshit*, for instance, contains the following remarkable statement of the myth respecting the four ages of the world: "... Zerdusht demanded immortality from Ormuzd, then Ormuzd showed to Zerdusht the all-embracing wisdom; whereupon he saw a tree having such a root that four trees had sprung from it, one of gold, another of silver, another of steel, and the fourth of iron. ... Ormuzd said to the holy Zerdusht: 'The root of this single tree, which thou hast seen (is the world), and these four trees are the four times which shall come; this golden one, when I and thou entertain each other, and Cetsap-Shah accepts the law, and the body of the Deos is broken and they conceal themselves; this silver one is the reign of the royal Artashir; the steel one is the rule of Anosheveran-Chowru, the son of Kobat; that of iron the evil reign of the Deos'" (on which, according to the Parsee teaching, the time of the Saviour Sofosha is finally to follow).

four trees), the ancient Germans and Scandinavians, etc. The stone that crushes the image of the monarchies or world-periods may, therefore, have been a conception taken from the Chaldean or Babylonian circle of ideas, similar in its nature and tendency to those remarkable mythological approximations to the fundamental dogma of Christianity, which have justly been characterized as "mythological foreshadowings of the great truth: 'The word was made flesh'" (Kahn, *Lutherische Dogmatik*, III. 884; cf. v. Osterzee, *Das Bild Christi nach der Schrift*, p. 69 et seq.; J. P. Lange, *Das Apostolische Zeitalter*, I., p. 237 et seq.).

4. *The historical interpretation of the four kingdoms*, or the application of the image of the monarchies to the facts of history in detail, involves no really serious difficulty upon the symbolic principles that have been established, in view of the definite statement by the prophet in verses 37, 38, by which the golden head designates the Chaldean empire of Nebuchadnezzar. The three succeeding kingdoms may therefore be discovered, without leaving room for doubt. They necessarily represent the three phases of development in the great Oriental universal monarchy, which followed next after the Chaldean period; for the prophetic horizon, whether of the king or Daniel, did not embrace the Occident. The four world-kingdoms are developed without exception on one and the same geographical stage, on the soil of the *Orbis orientalis*, thus harmonizing with the Biblical representation under the symbol of a single colossal human image; and the only world-kingdoms of the Orient that arose after the overthrow of Babylon, and that equalled it in importance, were the Medo-Persian founded by Cyrus, and the Macedonian-Hellenistic, originated by Alexander the Great, the latter of which passed through two stages, viz.: the period of its undivided existence, and that of its constantly increasing division and disintegration under the post-Alexandrian Diadochi. These two, or, by a more correct enumeration three, final forms of the Oriental universal monarchy, are represented with the utmost clearness by the silver breast, the brazen (copper) belly, and the nether extremities which are at first of iron and then of intermingled iron and clay. The breast of silver designates the Medo-Persian kingdom, which first succeeded the golden head, or Babylon. It does not signify Media simply, for (1) at the time when the Median king Cyaxares (=Darius the Mede, see Introd. § 8, note 4) and his nephew and son-in-law Cyrus overthrew Babylon, the Persian tribe had already become so prominent within the Median realm as to warrant the designation of the whole kingdom by the names of both tribes, the Median, which was formerly predominant, and the Persian which had now become its equal. (2) Daniel accordingly refers to the whole world-kingdom which succeeded Babylon as a kingdom of "the Medes and Persians" (chap. v. 28; cf. the exposition of that passage), and even in the section relating to the reign of Darius the Mede (chap. vi. 9, 13, 16) he designates the religious code, which was in force throughout the kingdom, as "the law of the Medes and Persians," thus characterizing it as a sacred ordinance that rested on the common consent of both the nationalities that had

united under a single government.* (3) In exact correspondence with this is his representation of the Medo-Persian kingdom, in chap. vii. under the figure of a warlike ram, and his designation of a succession of two dynasties—a Median and a Persian—simply by the growth of two horns from the head of the ram, of which the smaller comes up first (verse 3; cf. verse 20). (4) Consequently, the instances in which he distinguishes Darius, or Cyrus, or succeeding kings, by the titles, respectively, of "king of the Medes," or "king of the Persians," must be regarded as referring, not to a diversity of realms, but simply to a difference of tribal relations among these rulers. (5) Further, the vision of the four successive beasts, which is described in chap. vii. and which is doubtless parallel to that of the four elements in the image of the monarchies, does not accord with the assumption, on which the second beast, a carnivorous bear, represents the kingdom of the Medes, while the third, a leopard with four wings, designates the Persian monarchy, which fact was scarcely distinct from the former (see infra on that passage). (6) Nor does Zech. vi., which is an alleged parallel to the vision before us, warrant a conclusion in favor of the opinion that distinguishes between the Median and Persian kingdoms; for the red, black, white, and grizzled, and bay horses, mentioned in that place, do not designate various lands or kingdoms any more than do the horses with similarly varied colors, which are introduced by the same prophet in chap. i. 7 et seq. (see Köhler, *Die Nach-erlischen Propheten* ii. 1, 69 et seq., 139 et seq.). (7) Finally, no conclusion in favor of the Median hypothesis can be deduced from the remark by Daniel in verse 39 a, that the second kingdom should be inferior to that of Nebuchadnezzar; for an ethical inferiority of the Persian kingdom to that of the Chaldeans might be readily asserted from a theocratic point of view, inasmuch as it clearly displayed a greater moral and social depravation under its later kings, than the former. Only Cyrus excelled the Chaldean rulers in friendly and benevolent conduct toward the theocracy, while his immediate successors, Cambyses and Pseudo-Smerdis, treated the people of God with greater severity than had any Chaldean king whatever (cf. also the sufferings inflicted on the Jews by Xerxes, according to the book of Esther, and also by Artaxerxes I., according to Ezra and Nehemiah).

But if, in view of these considerations, the

* The force of the expression "the law of the Medes and Persians" (דָּת מֶדֶי וּפָרְסִי), in chap. vi. as an evidence of the union of the two neighboring Iranian nations in a single state as early as the period of the Chaldean supremacy, and perhaps earlier still, has been recognized, e. g., by Kranichfeld, despite his preference for the interpretation which refers the second world-kingdom to Media, and the third to Persia. In a note on page 123 et seq. he contests the assertion of Von Lengerke, that this formula really originated after the time of Cyrus, and is therefore a gross anachronism in the mouth of Daniel, by arguing that the union of the two peoples in a single nation, or at least under a single government, dates considerably beyond the time of Cyrus, and accordingly, that an exclusively Median realm was never in existence. The conformity of this view to the actual historical development of the ancient Iran is shown by Niebuhr, *Gesch. Assyriens und Babylons*, p. 186; cf. Spiegel in *Ausland*, 1856, p. 355 et seq.

second kingdom of the image of the monarchies represents Medo-Persia, there can be no further doubt as to the interpretation of the third, which is symbolized by the brazen belly. It must necessarily designate the *Macedonian world-kingdom of Alexander the Great*, whose grand and rapid introduction, as if borne on the wings of the tempest, is represented in the parallel vision of chap. vii. by the figure of a leopard with four wings, but which receives consideration in this case (chap. ii.), only so far as its ethical and religious inferiority in relation to its predecessors is concerned, and as the remark that it should "bear rule over all the earth" (verse 30 b) characterizes its external greatness. The kingdoms of the Hellenistic Diadochi, which arose from the universal monarchy of Alexander the Great, cannot be included in the third or brazen kingdom, since they present a picture of internal disruption, such as is clearly symbolized by the fourth monarchy of Daniel. The nether extremities of the colossus only, which were at first (in the legs) of iron, but afterward (in the feet and toes) a mixture of iron and clay, can be made to harmonize with the period of the Diadochi. In their interpretation, the legs, which are yet of iron, will probably refer to the time during which the immediate successors of Alexander endeavored at least to maintain the unity of the realm, despite their incessant quarrels and bloody conflicts,—hence down to the battle near Ipsus (B. C. 323-301); while the feet, which are in part of iron, and in part of clay, represent the succeeding state of growing dismemberment and hostile divisions (in which the kingdom of the Seleucids in Syria, and that of the Lagids in Egypt, were alone able to maintain, during a considerable period, a position of commanding power); cf. above, on vs. 41-43. That this torn and corrupted state of the post-Alexandrian Hellenistic empire, so analogous to a putrefying gigantic carcass, and also that the vain attempts to heal the sores by means of intermarriages among the contending princely families, etc., should be already described and prefigured in the visions of a Chaldean king about B. C. 600, can, of course, find an explanation only in the direct operations of the Divine Logos, by which the future is revealed (cf. No. 3). To base these features on a reference to the historical condition of Hellenism during the Chaldean period, to its internal divisions and incurable discords, which were, at that early day, as apparent as was their warlike bravery, and further, to the custom of political marriages among princes, which was already frequently observed (Kranichfeld), seems inadequate, and involves the danger of an exaggerated naturalizing of the prophetic process in question. Nor can the custom of political marriages be shown to have existed in the time of Nebuchadnezzar among the Greeks (with whom we have chiefly to do, in this connection), although it prevailed in Medo-Persia and Egypt. Finally, the fourth kingdom was, at an early period, made to signify the Roman universal dominion, so that its first stadium of unimpaired strength (the legs of iron) represented the period of the republic and the first emperors, and the second, divided and powerless stage (the feet of iron and clay) referred to the later empire, or even to the middle ages and more recent times

(in which, according to Auberlen's exposition of v. 43, the German and Slavio nationalities were intermingled with the Roman); but this interpretation is opposed by many considerations. (1) It ascribes a range of vision over the future to the dreaming king and the prophetic interpreter, which lacks every support based on the actual condition of the times, since, as is well known, the greatness and world-historical importance of Rome were unknown until four hundred years after the captivity. Unlike the sections of the prophecy which relate to Persia and Javan, this would have no foundation in existing relations, but rather, would be of an abstractly supernatural character. (2) The *מַלְכוּת* mentioned in chap. xi. 30, although already identified with the Romans by the Septuagint and the Vulgate, must rather be regarded as a race of *Greek* islanders, in view of the constant usage of the word elsewhere in the Old Testament, and more especially, because there is no indication of the identity of these Chittim with the fourth world-kingdom, either in chap. xi. or elsewhere. They are simply noticed in that connection, like the northern and southern kingdoms, as a constituent part of the Javanic or Hellenistic empire. (3) The symbolic details comprehended in the fourth or lowest world-kingdom according to Nebuchadnezzar's vision—the legs of iron, the feet and toes part of iron and part of clay, etc., appear natural and suitable when applied to the development of Hellenism after Alexander, and particularly in the era of the Seleucids and the Ptolemies, while they lead to results of a more or less arbitrary character, with every attempt to demonstrate the Roman hypothesis; e.g., the view of Buddeus, Hengstenberg, and others, by which the two legs of iron designate the eastern and western empires after Honorius and Arcadius, and that of Cocceius, which regards the iron and the clay as indicating the separation of the Roman power into a spiritual and a material kingdom (papacy and empire), etc. (4) That the collocation of the world-monarchy of Alexander and the kingdoms of the Diadochi as forming one and the same *מַלְכוּת*, a position that becomes necessary on this view, although supported by chap. viii. 21 (where a grouping into a *מַלְכוּת* has actually come to pass), is yet shown by chap. xi. 4, to be decidedly opposed to the real meaning of the prophet (cf. 1 Maoc. (i. 1 and 7 et seq.)). (5) Finally, the figure of a stone, that destroys the image, is positively false as a representation of the triumph of Christianity over the world-power, if the Roman power be regarded as the fourth and final phase of the development of the latter; for this was not overthrown and destroyed suddenly and at a blow by the kingdom of Christ, like the statue by the stone, but instead, it incorporated Christianity with itself, and continued, as Christianized Rome, to bear rule over the earth during more than a thousand years. It might, therefore, be more properly identified with the stone, than described as a potency inimical to it; but it can, in any case, find no place in the series of pre-Messianic world-kingdoms that were hostile to His reign. [To these arguments we add the marked coincidences between the several visions

of Daniel respecting these four great world-powers, as exhibited in the harmonic table inserted in the introduction; and we call especial attention to the almost perfect parallel between the two "little horns" in each case. Now as one of these is admitted on all hands to refer to Antiochus Epiphanes, the other, if identical, is, of course, a constituent likewise of the Syrian empire of the Seleucids, as the fourth Oriental monarchy. The discrepancies alleged by Keil, p. 258 et seq., as arguing a different interpretation of the little horns respectively, will be duly noticed in the exposition of the passages themselves.]

For these reasons we adopt that exposition of the four kingdoms which Bertholdt (*Daniel*, I. 192 et seq.) has recently advocated with penetration and fairness, after Polychronius, Grotius, Tossanus, Zeltner, and others, had asserted its principal features. We differ from Bertholdt, however, in failing to deduce anything that argues the composition of Daniel's prophecy in the period of the Seleucids and Asmonæans, from the reference of the feet of iron and of clay to the times of the later Diadochi, since, as will be shown more in detail hereafter, we regard the reference of passages like chap. vii. 8 et seq.; ix. 24 et seq. to Antiochus Epiphanes as not conflicting with the authenticity of the book. We accordingly reject the following interpretations, which differ from ours in various particulars:

(a.) That of Bunsen (cf. *Introduct.* § 4, note 1), which applies the golden head to Assyria, in harmony with the alleged original interpretation by Daniel, the breast of silver to Babylon, the brazen belly to Media, and the iron legs to Persia, but which is thus faulty, not only of a direct contradiction of v. 38 ("thou art this head of gold"), but also of a misconception that conflicts with history, in relation to the intimate connection, and even essential identity of the kingdoms of Assyria and Babylon, which could never have been contrasted as gold and silver, or the lion and the bear (cf. chap. vii. 5 et seq.).*

(b.) That of Hitzig and Redepenning (see above, on v. 39 a), which refers the head and breast to Nebuchadnezzar and Belshazzar, as the only Babylonian kings whom the author is said to have known, and which is therefore, at least, a partial reproduction of the scheme formerly attempted by the Swede, H. Benzell (*Dissert. de quatuor orbis monarchiis*, 1745), and by Harenberg, Dathe, and Hesel, to personify the four

kingdoms (regarding them as metonymies for four Babylonian kings).

(c.) The view of Ephraem Syrus, Venema, Eichhorn, V. Lengerke, Bleek, de Wette, Kirms, Hilgenfeld, Delitzsch, Kranichfeld (and conditionally, i.e., so far as it conforms to the views under a and b, also of Ewald, Bunsen, and Hitzig), that the head represents Babylon, the breast Media, the belly Persia, and the legs Greece and the Diadochian kingdoms (see for the contrary, above, No. 4).

(d.) The "orthodox" view, which refers the first three kingdoms to Babylon, Medo-Persia, and Greece, but the fourth to Rome and the states which have sprung from it since the empire; early represented by Josephus (*Ant.* x. 10, 4), by a majority of church-fathers—especially by Jerome, Orosius, and Theodoret; also by all the expositors of the Middle-age church after Walafrid Strabo, and by a majority of moderns, of whom we mention Buddens (*Hist. eccles.* p. ii. sect. 5, p. 619 ss.), Joach. Lange, Starke, Zeis, Velthausen (*Animadversiones ad Dan.* II. 27-45; Prag, 1783), Menken (*Das Monarchienbild*, Brem, and Aurich, 1809), Hengstenberg, Hävernick, Caspari (*Die vier daniel. Weltmonarchien*, in the *Zeitschrift für luth. Theologie und Kirche*, 1841, No. 4), Hofmann (*Weissagung und Erfüllung*, I. 276 et seq.), Keil (*Eintl. ins A. T.* § 134, p. 443, [also in his *Commentary on Daniel*]), Gausson (*Daniel le Prophète*, 2d. edit. 1850, I. 250 ss.), Auberlen (*Daniel*, etc., p. 42 et seq.), Zündel (*Krit. Unters.* etc., p. 74 et seq.), Kliefoth, Füller, Gärtner (in their expositions), Pusey (p. 58 ss.), Volck (*Vindiciae Dan.*, p. 7 ss.), [and the monographs added in the Introduction].—For the history of this orthodox churchly interpretation of the image of the monarchies in older times, see *Antiquæ et perculgate de quatuor Monarchiis sententia plenior et uberior assertis*, auct. J. G. Jano, 1728 (also in Breyer's *Histior. Magazin*, vol. I, p. 114 et seq.); and in relation to its influence on the conception and representation of universal history during the 16th and 17th centuries, see Meusel, *Bibliotheca historica*, vol. I, pt. 1, p. 176 ss.*

* [Justice to this popular view of the fourth kingdom of Daniel's prophecies, which applies it to the Roman empire, either as a pagan or a papal tyranny, seems to require a statement here of the principal arguments in its favor. Other considerations will be examined, as well as some of these more in detail, in the exposition of the passages under which they arise.

1. The prominence of the Roman dominion, as being the only really world-wide government after that of Alexander, certainly lends great probability to its selection as the culmination of the previous world-monarchies in comparison with the territorially insignificant realm of the Seleucids. But this argument seems to us to be neutralized by indications in the text itself, especially the fact that Daniel's prophecies in this matter are bounded by the Orient as to their arena of dominion, the chosen people of God and their local heritage being the stand-point from which their influence is measured. The Jews did not come into any severe contact with Rome till after the dawn of the Mæmianic era, and (as the author observes above) Rome itself did not then succumb under the collision. The note of time "in the days of these kings" (ver. 44) cannot be pressed into a corroboration of this synchronism, for then it would cover the whole range of the previous dynasties likewise (see the exposition of that verse). But a most decisive prohibition of the allusion to Rome appears in the continual degeneration of the successive empires from the head downwards, till the fourth has deteriorated into a base metal and even a mandarin alloy. It is true the epithet "strong as iron" well applies to Rome, but it attained its culmination both of force and culture under the early emperors, and there was no subsequent change of government in its decay corresponding to the distinction between the unadulterated metal of the legs and the

* Cf. Zündel, *Krit. Unters.*, p. 82; and generally as respects the continuity of the Assyrian and Babylonian empires and their inseparable connection in point of nationality, religion, and civilization, see the valuable sketch of the results achieved by the latest efforts of Assyriologists: *Ninive et Babylone*, in the *Revue des deux Mondes*, 1868, March 15, by Alfred Maury. The old-Babylonian (Chaldean), the Assyrian, and the later Babylonian empires, are in fact but three successive phases of the development of one and the same world-kingdom, despite their changes of dynasties and capitals, as also the Median, the Persian (Achemenidian), the Parthian, and other kingdoms, are successive phases in the manifestation of a single national empire on Iranian soil. Cf. G. Rawlinson, *The Five Great Monarchies of the Eastern World, or the History . . . of Chaldaea, Assyria, Babylon, Media, and Persia*. London, 1867, 4 vols. Also A. Scheuchzer's *Assyrische Forschungen* in M. Heidenheim's *Deutsche Vierteljahrsschrift für engl.-theol. Forschung*, Vol. IV., No. 4 (1868), p. 4 et seq.

5. *The relation of the image of the monarchies, when correctly interpreted, to the history*

crumbling mixture of the feet and toes. In the case of the Syro-Greek monarchy, on the other hand, all these particulars have their exact counterpart.

2. The difficulties attendant upon the effort to identify with the history of the Seleucid succession the particulars elsewhere given in connection with the fourth empire, especially the list of ten kings and the fall of three of them before the successful one (chap. vii. 24) have been urged in favor of the "orthodox" view. But the Roman interpretation, on the other hand, seems to be beset with equal if not greater difficulties in this point, as will be seen in the exposition of that passage. Chap. xi. of this book is acknowledged on all hands to be a detailed account of the dynasty of the Seleucids, showing that the prophetic ken had it prominently in view; and the little horn of the he-goat (chap. viii. 9) is generally admitted to be Antiochus Epiphanes. It is therefore hard to resist the conclusion that the little horn of the fourth beast (chap. vii. 8) is the same king, and the fourth section of the colossal image (chap. ii. 40 et seq.) the same dynasty. The characteristics make the parallel complete.

3. The violent persecution experienced by the saints under Roman power, particularly in the days of papal supremacy, has been especially thought to justify this scheme of interpretation. But it must be remembered that the Seleucids were the first kings who really oppressed the people of God on account of their religion, and the efforts of Antiochus to exterminate their faith were of the most extraordinary character, not exceeded by the virulence of the Inquisition itself. Moreover, the attempt to apply the prophecies in question to both pagan and papal Rome, weakens the force of the whole interpretation. The effort to find in the pope, as such, an emphatic and direct fulfillment of the "little horn" is indeed sustained by the striking analogy of blasphemous atrocity, but fails to find an equal agreement with many other features of the picture, e.g., the "mingling themselves with the seed of men" (chap. ii. 48; absolutely forbidden by the celibacy of the pontiffs and clergy), the origin in dynastic and territorial revolution ("the sea," chap. vii. 8, and "earth," chap. vii. 17), the pointed reference to the Mosaic cultus and temple (chap. vii. 11), and the whole tenor of the overthrow by civil and military convulsion (chap. xi. 40 et seq.). We may also adduce the gross incongruity of representing any branch of the Christian Church, however corrupt, under these heathen symbols, and as the final foe of God's people.

4. The marked similarity between the visions of Daniel and those of John in the Revelation, extending to details of phraseology as well as of emblem, has naturally led to the belief that they coincide in application. This, however, is a superficial view of their import. In the New Testament we everywhere find the symbols and even the terms of the O. T. used conventionally with a different application and in a wider sense. Thus, in our Lord's eschatological discourse (Matt. xxiv.), the symptoms of the dissolution of Judaism are made premonitions of the end of all things; the whole of Ezekiel's wall over the queen of ancient commerce (chap. xxvii.) is transferred almost literally to the apocalyptic overthrow of the later mistress of the world (Rev. xviii.); the very names, Babylon, Gog, etc., are applied to new places and persons, just as Sodom, Egypt, Zion, etc., had long been current with a metaphorical meaning. It is a great mistake, however, to infer that these N. T. adaptations of types and imagery and language, familiarly drawn from the O. T., necessarily denote the same objects or events. They are rather related as common types of some recurring Antichrist as extensions of one general world-power ever inimical to the cause of spiritual religion. To identify them is to destroy the significance and beauty of the conventional signs by which they are expressed. The shallowness of this method of exposition, as applied to St. John's Apocalypse, has been demonstrated by the futile attempts to make them quadrate with the facts of history.

5. Lastly, the periods assigned in Daniel for the fulfillment of the various prophecies, are appealed to in support of their application to Rome. This seems to us, on the contrary, a fatal argument against the view in question. It is true the same numbers are often used by the Revelator for the length of "the times and seasons" prefigured in his visions, but we have never yet seen any satisfactory adjustment of them to the history of the Roman empire or the papal church. We are strongly inclined to that view which regards them as being conventionally adopted by St. John as representations of longer or shorter periods of indefinite length. But in Daniel they unquestionably denote determinate spaces of time, and for that very reason—as they are all periods of comparatively brief extent (some three and a half years, with the exception of the notable term of 70 weeks, or rather hebdomada; see the exposition of that passage)—they must be limited by the history of

of the founding of Christianity, must be found, in view of the foregoing considerations, in the assumption that the destroying stone represents the kingdom of Christ at the time of its introduction on the historical arena, while the growth of the stone until it fills the earth, indicates its gradual extension over all the countries of the earth. The fulfillment of this closing incident of the prophetic vision as a whole, is therefore not confined exclusively to the initial period of the history of Christianity—as if the stone represented the pre-Messianic Israel, or any other historical agency preparatory to the advent of Christ; nor is it to be referred entirely to the future of Christianity—as if the destruction of the colossus of world-powers had not yet transpired, and the overthrow of the fourth monarchy were reserved for the final judgment or some other eschatological event. The descent of the stone and the overthrow of the image were rather realized in the history of salvation, when Christ, the stone that was rejected by the builders, ground His enemies to powder, and became the elect and precious corner-stone in Zion, upon which all the foes of God's kingdom are henceforth to fall, and by which they are to be shattered and put to shame (Matt. xxi. 42-44; 1 Pet. ii. 6-8; cf. Isa. viii. 14; xxviii. 16). This closing scene of the vision is in the course of being steadily and increasingly fulfilled, inasmuch as, on the one hand, the destruction and dissolution of the world-powers, and on the other, the growth of the stone into a mighty mountain that fills the whole earth, are yet far from their Divinely appointed goal—however surely the world, together with Satan, its head, may have been long since judged in principle by the Spirit of Christ, and however clearly the only true God, who is declared in Christ, may have demonstrated, in a certain measure, his nature as the all-supporting rock, from all eternity in the congregation of His faithful ones (as the "Rock of Israel," Gen. xlix. 24; Deut. xxxii. 4 et seq.,

the Antiochian persecution and the Maccabean revolution. The only escape from this conclusion is by a resort to what is termed the "year-for-a-day hypothesis," which consists in understanding the *days* in each of the periods in question as put for so many *years*. It is sufficient to say of this somewhat popular and certainly convenient theory, that it is a conjecture devoid of countenance in Scripture. True, the prophets occasionally make a literal day the type of a literal year, but they never do so without immediately adding the explanation, for the express purpose of preventing such a generalization of the rule. Besides the passages in Gen. i. 5 et seq.; ii. 4; 2 Peter iii. 8 (which would prove too much), the only instances of this usage adduced are Num. xiv. 34; Ezek. iv. 1-6; Dan. ix. 24 (but this is not in point); Rev. ii. 10 (but here the application is a pure assumption); Rev. xi. 3-11 (an equally imaginary case); Rev. xi. 2, 3, and xii. 6, 14 (to include which is a simple *petitio principii*); Rev. xx. 6 (a rather difficult case—think of a millennium of 365,000 years!). See the exhaustive list by Dr. Pond, in the *Math. Quar. Rev.* for Jan., 1874, p. 116 sq.; where the learned writer argues that if one part of a vision be a symbol so must the rest, e.g., if the locusts in Rev. ix., be symbolical (which is probably true only so far as they are a type of *ruin* in general, not any particular form or agency), so must the accompanying number be; *ergo*, the "5 months" of ver. 5 must denote 150 years—just as if the number might not be symbolical of an indefinite period, as it no doubt is. We conclude, therefore, by reiterating that no clear instance can be adduced of the use of a "day" in Scriptural prophecy for an exact year, where the *typical character of the time is not immediately expressed* as being limited to that particular case, much less is there any intimation that such a rule is to apply to prophecy in general. To admit such a principle in Biblical interpretation is to abandon all precision in the use of language.]

Isa. xxx. 29; xlv. 8; 1 Sam. ii. 2, etc.; of the "rock of strength," Isa. xvii. 10; "rock of eternities," Isa. xxvi. 4; "rock of refuge," Psa. xciv. 22, etc.).—Here again we are compelled to reject several partial conceptions:

(a.) The identification of the stone or fifth monarchy with the Roman dominion (Grotius), which clearly leads to an improper naturalizing of the passage, so far as it confines itself simply to the earthly relations of the historical Roman empire; but which certainly includes an important measure of truth in so far as it regards the Roman world-power as a Divinely chosen and sanctioned bearer and promoter of the royal Messianic cause at the stage of its introduction (cf. supra, No. 4).

(b.) The one-sided and exclusive reference of the stone to the people of Israel (older Jewish expositors; Porphyry;—see, on the other hand, Jerome on the passage).

(c.) That interpretation of the stone by which it symbolizes merely the *person of the Messiah*, as distinct from the kingdom founded by Him (Cosmos Indiopleustes, and several rabbins, as Saadia, Ibn-Ezra, etc.; and, after them, especially J. Chr. Beermann, *De monarchia quarta*, in his *Mediat. politica*, 1679, where he submits an interpretation of the several kingdoms that is otherwise entirely correct; cf. Bertholdt, as above, p. 215 et seq., in relation to Beermann, and partially against him).

(d.) The reference of the stone, not to the first, but to the second advent of Christ, and also to the erection of the Apocalyptic millennium, which is said to constitute the "fifth monarchy," according to the true and actual meaning of the prophet. This view was held by the Chiliasts (Enthusiasts, Anabaptists) of the 16th and 17th centuries, and especially by the fanatical sect of Quintomonarchists or Fifth-monarchy men in England at the time of Cromwell (see Weingarten, *Die Revolutionkirchen Englands*, Berlin, 1868, p. 190 et seq.); also by several recent expositors of a subtle-chiliastic tendency, especially Auberlen (p. 42 et seq.; 248 et seq.;—in opposition to him see Kranichfeld, p. 113 et seq.). Several earlier exegeses of pietistic-chiliastic or theosophic temper, e.g., Joach. Lange, Starke, M. Fr. Roos, Mencken, etc., contented themselves with finding a prophetic reference to the millennium in the final destiny of the stone, hence in its development to a greatness that fills and controls the earth, which is entirely admissible in view of the above.

6. *The practical and homiletical treatment of this chapter will dwell predominantly on either its historical or its prophetic features.* The leading subjects for consideration will be either the answer to Daniel's prayer and his promotion above the heathen wise-men, or the triumph of the kingdom of God over the world-powers.

a. The former theme is immediately connected with the subject of the preceding chapter, since Daniel's promotion and honor were merely additional fruits of the faithful obedience, which had already in that connection been praised as the source and basis of his greatness. Especially suitable texts may be found in the prayer of Daniel and his friends, vs. 16-23, and in the closing verses 46-49. Compare Calvin's observation on v. 16: "*Videmus, quo consilio, et qua etiam fiducia Daniel postulaerit, tempus sibi*

dari. Consilium hoc fuit ut Dei gratiam implo-raret. . . . Non dubium est, quin speraverit Daniel, quod adeptus est, nempe somnium regis sibi revelatum iri. Exponit ergo sociis suis, ut simul postulent misericordiam a Deo." Also Chr. B. Michaelis on the same passage: "*Daniel eadem fide, qua postmodum ora leonum ob-strinxit* (Heb. xi. 8), *hic solutionem somnii, quod neodum noverat, Nebuchadnezzari promittit, certus jam de exauditione precum, quas super hac re ad Deum fusus erat* (Jas. i. 6)."—On v. 19 cf.

Jerome: "*Somnium regis suo dicit somnio; immo et somnium et interpretationem ejus Dei revelatione cognoscit, quod demones ignorabant, sapientia seculi scire non poterat. Unde et Apostoli mysterium, quod omnibus retro generationibus fuerat ignotum, Domino revelante cognoscunt* (Eph. iii. 5)."—On v. 22 see Starke: "*If many things in the Word of God are too deep and hidden for thee, the fault is not in the Word, but in thyself. Beseech God to enlighten thy dark heart, and thou shalt understand the depths of God's Word with ever-increasing clearness.*"—Notice also the evidence of Daniel's profound humility and modesty in v. 23 b: Thou "*hast made known unto me now what we desired of thee;*" on which Jerome (and after him Theodoret, Calvin, etc.) correctly observes: "*Quod quatuor rogant, uni ostenditur, ut et arrogantiam fugiat, ne solus impetrasse videatur, et agat gratias, quod mysterium somni solus audivit.*"—In treating the closing paragraph, vs. 46-49, notice particularly that it is a heathen ruler, a worshipper of idols, who is compelled to exalt and glorify Daniel and his God. Calvin (on v. 47): "*Profani homines interdum rapiuntur in admirationem Dei, et tunc large et prolixe fatentur, quicquid posset requiri a ceris Dei cultoribus. Sed illud est momentaneum: deinde interea manent impliciti suis superstitionibus. Ex-torquet igitur illis Deus verba, quum ita pie loquuntur, sed intus retinent sua vitia, ut facile postea recidant ad pristinos mores, quemad-modum memorabile exemplum postea sequitur. Quicquid sit, voluit Deus ore profani regis gloriam suam promulgari, et illum esse preconem suae potentiae et sui numinis."*

b. With regard to the prophetic contents of Nebuchadnezzar's dream as brought out in Daniel's interpretation, vs. 37-44, Melancthon justly comprehends that the political element must in this connection be decidedly subordinate to the religious and Messianic factor, and observes: "*Hæc enarratio non tantum est politica de imperiis, sed præbet etiam occasionem Danieli concionandi de toto regno Christi, de novissimo judicio, de causa peccati, de redemptione et instauratione humani generis; cur sit tanta mundi brevitæ; quale sit futurum perpetuum regnum, utrum in hac natura immunda vel alia; qualis sit futurus Redemptor, et quomodo ad hoc regnum pervenitur. Ita hæc brevis narratio complectitur summam Evangelii.*"—Cf. Calvin (on v. 44):

* Tertullian's assertion (*de Jejun.*, c. 7), with reference to vs. 1-19, that Daniel and his friends *fasted* during three days, and that for this reason their prayer was heard, has its foundation in the fact that he (or rather the pre-Jeromian Latin version of the Bible used by him) followed an ancient ascetic interpolation of the passage, which is still found in the Septuagint: *καὶ παύσας τὰς ἐργασίας καὶ δεύρας, καὶ τιμωρίας ἐργάζεσθαι.*—Cf. the similar ascetic extension which the passage 1 Cor. vii. 5 experienced at an early day, by the interpolation of the words *τῇ ἡμέρᾳ* before *τῇ σπορένῃ*.

"Summa igitur est: quomodo visuri sint Judaei potentissima imperia, quae malum et terrorem ipsis incutiant, immo reddant fere attonitos, vixit nihil in illis fore stabile vel firmum, quod scilicet contraria sint regno filii Dei. Atque maledictionem denuntiavit Iesaias (c. lx. 12) omnibus regnis, quae non servierint ecclesiae Dei. Quum ergo omnes illi monarchae diabolica audacia erezerint cristas adversus filium Dei, oportuit deleri, et in illis conspicuam fieri Dei maledictionem, quae habetur apud prophetam. Sic ergo contrivit Christus omnia mundi imperia.—Hortatur propheta (Psa. ii. 12) omnes reges terrae, ut osculentur Filium. Quum neque Babylonis, neque Persae, neque Macedones, neque Romani Christo sese subjecerint, immo omnes suas vires contulerint ad ipsum oppugnandum et fuerint hostes petatis, oportuit deleri a Christo regno, Neque etiam hic Daniel ea tantum attingit, quae patent oculis hominum, sed altius attollit mentes nostras, nempe ut sciamus, non alibi veram futuram, in qua quiescamus, posse reperiri, quam in imo Christi (1 Cor. iii. 2). Extra Christum ergo pronuntiatur quicquid splendoris et potentiae est in mundo et opulentiae et roboris, hoc esse caducum et invalidum et nullius momenti."—Starke (after Geier, on v. 44): "All the kingdoms of earth are subject to change,

but Christ's kingdom shall endure for ever, and no violence can accomplish its overthrow" (Matt. xiv. 19).—Id. (on v. 37 et seq.): "If God foreknows so exactly all changes in the world-kingdoms, and if He governs them all by His wisdom, should He not know the changes which are to transpire in His church? Should He not control them for good?" (Matt. x. 29, 30).—Menken (*Das Monarchienbild*, p. 82): "The object for which God created the world, and the end for which He governs it, is the kingdom of God. The kingdom of God is the invisible root which holds and sustains the world-kingdoms, the invisible power which smites and destroys them. Their more or less intimate connection with the kingdom of God decides the duration, the importance, the significance of world-kingdoms. The fate and the history of all the kingdoms of earth, that have no important connection with the kingdom of God, or no connection at all, would be of no value. Whatever may be their history, it is always unimportant, because they exert no influence whatever, or at best a very limited influence, upon the postponing or hastening of the final development of things, upon the supplanting of the world-kingdoms by the kingdom of God."

3. The test of the faith of Daniel's three friends in the fiery furnace.

CHAP. III. 1-30.

- 1 Nebuchadnezzar the king made an image of gold, whose [its] height *was* threescore cubits, and the breadth thereof [its breadth] six cubits: he set it up in
- 2 the plain of Dura, in the province of Babylon. Then [And] Nebuchadnezzar the king sent to gather together the princes [satraps], the governors, and the captains [pashas], the judges, the treasurers, the counsellors, the sheriffs [lawyers], and all the rulers of the provinces,¹ to come to the dedication of the
- 3 image which Nebuchadnezzar the king *had* set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, *were* gathered together unto the dedication of the image that Nebuchadnezzar the king *had* set up; and they stood *were* standing]
- 4 before the image that Nebuchadnezzar *had* set up. Then [And] a herald cried aloud [with might], To you *it is* commanded [*lit. they are* saying], O [*lit. The*]
- 5 people, nations [nations, peoples], and languages,² That at what time [the time that] ye hear [shall hear] the sound of the cornet [horn], flute, harp, sackbut, psaltery, dulcimer [symphony], and all kinds of music, ye fall down and
- 6 worship the golden image that Nebuchadnezzar the king hath set up: and whoso [*lit. who that*] falleth not [*lit. shall not fall*] down and worshippeth, shall the same hour [*lit. in it the moment*] be cast into the midst of a [or, the] burning
- 7 fiery furnace [*lit. oven of fire the blazing*]. Therefore at that [*lit. in it the*] time, when [*lit. as that*] all the people heard [nations *were* hearing] the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music,³ all the people, the nations, and the languages, fell [*were* falling] down and worshipped [worshipping]
- 8 the golden image that Nebuchadnezzar the king *had* set up. Wherefore at that time certain Chaldeans [*lit. men Casdim*] came near and accused the
- 9 Jews. They spake [*were* answering], and said [*were* saying] to the king
- 10 Nebuchadnezzar, O [*lit. The*] king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and
- 11 worship the golden image; and whoso falleth not down and worshippeth

- 12 *that* he should be cast *into the* midst of a burning fiery furnace. *There are certain* Jews, whom thou hast set over *the* affairs [work] of *the* province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have not regarded thee [set account upon thee]; they serve not thy gods, nor worship
- 13 *the* golden image which thou hast set up. Then Nebuchadnezzar, in *his* rage and fury, commanded [said] to bring [cause to come] Shadrach, Meshach, and Abed-nego. Then they brought these men [these men were brought] before
- 14 the king. Nebuchadnezzar spake, and said unto them, *Is it true* [of purpose], O Shadrach, Meshach, and Abed-nego? do not ye [, *that ye do not*] serve my
- 15 gods, nor worship *the* golden image which I have set up? Now, if ye *be* ready, that at what time [the time that] ye hear *the* sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall *down* and worship the image which I have made, *well*: but [and] if ye worship not, ye shall be cast the same hour [moment] *into the* midst of a burning fiery furnace; and
- 16 who *is* that [he] God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego answered and said to the king, *O* Nebuchadnezzar, we *are*
- 17 not careful [needing] to answer thee [return thee answer] in this matter. If *it be so*, our God [If *it be that* our God] whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver *us* out of thy
- 18 hand, O king.* But [And] if not, be it known unto thee, O king, that we *will* not serve [are not serving] thy gods, nor worship *the* golden image
- 19 which thou hast set up. Then was Nebuchadnezzar full of fury, and *the* form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat [to heat] the furnace one seven
- 20 times more than it *was* wont to be heated [*lit.* above that *any one was ever* seen to heat it]. And he commanded *the* most mighty men [*lit.* men, heroes of might] that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* [*so as*] to
- 21 cast *them* into the burning fiery furnace. Then these men were bound in their coats [shirts, or trowsers, or mantles], their hosen [coats, or tunics], and their hats [cloaks, or turbans,] and their *other* garments, and were cast *into the* midst
- 22 of the burning fiery furnace. Therefore, because [*lit.* from that] the king's commandment [word] *was* urgent, and the furnace exceeding hot, the flame of the
- 23 fire slew those men that took up Shadrach, Meshach, and Abed-nego.* And these three men, Shadrach, Meshach, and Abed-nego, fell *down* bound *into the*
- 24 midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose *up* in haste, *and* spake and said unto his counsellors, Did not we cast three men bound *into the* midst of the fire? They answered and said unto the
- 25 king, True,* O king. He answered and said, Lo, I see four men loose [loosed], walking in *the* midst of the fire, and they have no hurt [harm is not with them]; and *the* form [appearance] of the fourth *is* like *the* Son of God [a son of *the*
- 26 gods]. Then Nebuchadnezzar came near to *the* mouth [door] of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, *ye* servants of the most high God, come [go] forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came [went] forth of [from] *the* midst of the fire.
- 27 And the princes, [the] governors, and [the] captains, and the king's counsellors, being gathered *together*, saw [*or*, were gathered *and* saw] these men, upon [over] whose bodies the fire had no power [did not rule], nor was a [*the*] hair of their head singed, neither were [had] their coats changed, nor *the* smell of fire had
- 28 passed on them. Then Nebuchadnezzar spake and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed* the king's word, and yielded their bodies, that they might not serve or worship any god except their *own*
- 29 God. Therefore I make a decree [And from me *is* a decree made], That every people, nation, and language, which [shall] speak anything amiss* against the God of Shadrach, Meshach, and Abed-nego, shall be cut [made] *in* pieces, and their houses* shall be made a dunghill [*or*, sink]; because there is no other
- 30 god that can deliver after [like] this *sort*. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CRITICAL NOTES.

¹ [These are apparently technical terms for various classes of officers, who are carefully distinguished and graded, and may be represented as follows:

may be represented as follows.		
I.	<i>Sarapés,</i> <i>Præfects,</i> <i>Panhas,</i>	Governmental,
II.	<i>Viclers,</i> <i>Treasurers,</i>	Courtly,
III.	<i>Judges,</i> <i>Lawyers,</i>	Legal,
IV.	<i>Superintendents,</i>	Functional-General,
		Provinces.
		Districts.
		Metropolis.
		Executive.
		Financial.
		On the bench.
		At the bar.

² [There is in these three terms likewise clearly a gradation downwards: *nations, tribes, dialects.*]

² In these names of musical instruments, some borrowed from foreign languages, and all more or less uncertain of import, there are nevertheless traces of classification:

I.	Cornet, Flute, Guitar,	Wind,	Simple. Keyed.
II.	Lyre, Harp.	String,	Gradually more complex.

III. — *Bagpipe*. — Wind — Compound.

IV — *All sorts.* — General.]

* אכלו קרציהו עין, lit., ate their pieces of, i.e., slandered; conf. English "backbite."]

⁴ [The Masoretic interpunction requires us to punctuate thus: *to deliver us; from the burning fiery furnace and from thy hand, O King, he will deliver.*]

* [The position of the term for the executioners is very emphatic in the original: literally, those men, who lifted the flame of the fire killed them.]

* [The order of the words in the original is emphatic: "Was it *not three men we cast into* [to] the midst of the fire—

bound? This last was an additional circumstance of wonder.—**כִּי־אֶנִּי** may be the fem. or the “definite state;” in either case it is emphatic, *i. q.*, “the truth.”—**אֲנִי** The pronoun, being expressed, is emphatic, *i. q.*, “I myself.” The others appear to have been so situated as not to observe this fact, or did not notice it.—**בְּפָנַי**, being in Pael, so far as the form is concerned, is simply transitive; but the context gives it the sense of *contraveniens*, common in the cognate Syriac.—**כִּי־אֶנִּי**, Kerl **כִּי־אֶנִּי**, something astray, an *error* or wrong word, *i. e.*, detraction.—**בְּתֵּי**, *Ats Houses, i. e.*, the house of any individual so doing.

EXEGETICAL REMARKS.

Verses 1, 2. *The erection of the image, and the command to attend its dedication.* Nebuchadnezzar the king made (had made) an image of gold. Properly "made" (בָּרָא), similar to the repeated phrase in the following: "he set it up," instead of "he caused it to be set up" (verses 1 b, 2, 3, 5, 7, 12, etc.), or to verse 24, "we cast three men into the fire," instead of "had them cast in."—The Heb. text does not state *when* the image was made. According to the Septuagint and Theodotion, who are followed by the Syriac hexaplar version, it was prepared ἐν τοῖς ὀκτωκαιεκάτῳ Να τοῦ ῥοδόποδος, hence at about the time of the destruction of Jerusalem (cf. 2 Kings xiv. 8; Jer. lii. 12), and after the accomplished subjection to Chaldaea of all the nations from India to Ethiopia (cf. the additions in the Sept. to verses 2 and 3). The incident appears at all events to belong to this later period of Nebuchadnezzar's reign, since verses 4 b, 7 b, 29 a, mention many "peoples, nations, and languages," as being subject to him, and it was possibly a feature connected with a feast in commemoration of his victories (cf. Herodot. IV. 88). The impression of Jehovah's power and greatness which he had formerly received in consequence of Daniel's interpretation of his dream, appears therefore to have been long obliterated. He not only causes the colossal image subsequently described to be erected in honor of some Babylonian national god, but with arrogant presumption he challenges a conflict (see verse 15).—An image of gold. עֲצָבָה certainly designates in this place, as well as in chap. ii. 31, a statue in the human form, and more particularly, the image of a god, as appears from verses 12, 18, 28. It was not there-

fore a statue of Nebuchadnezzar himself. A marked disproportion seems to have existed in its dimensions, on the supposition that it represented an upright human form, since its height is given at sixty cubits, and its breadth or thickness at only six cubits, while the normal height and breadth of a person in an upright posture are as 6 : 1, not as 10 : 1. For this reason the 𐤁𐤍𐤕 has been held to have been in part a mere idol column, similar to the Egyptian obelisks, or, which is certainly more appropriate, analogous to the Amyclæan Apollo, which formed, according to Pausanias (*Lacon*. III. 19, 2), a slender column provided with head, arms, and feet, in the human form. So Münter, *Relig. der Babylonier*, p. 59; Hengstenberg, p. 95; and more recently Kranichfeld, who refers to the colossus of Rhodes, the height of which was seventy cubits, also to the Egyptian $\kappa\alpha\lambda\lambda\omicron\sigma\sigma\alpha\iota \mu\epsilon\gamma\alpha\lambda\omicron\iota$ and $\alpha\acute{\alpha}\nu\theta\rho\omicron\phi\gamma\gamma\epsilon\varsigma$ mentioned by Herodotus (II. 175), and to the image of the sun mentioned by Pliny (*H. N.* xxiv. 18), which reached a height of 110 feet, in addition to the Apollo of Amyclæ. [𐤁𐤍𐤕 is properly an *image in human likeness*, and excludes the idea of a mere pillar or obelisk, for which 𐤁𐤍𐤕𐤍 would have been the appropriate word. Yet . . . as to the upper part—the head, countenance, arms, breast—it may have been in the form of a man, and the lower part may have been formed like a pillar.”—*Keil*.] We might be content with this, or refer in addition to the remarkably tall and slender forms of individual persons on Egyptian wall-paintings and also on Assyrian and Babylonian sculptures (cf. the copies in Wilkinson’s *Manners and customs of the ancient Egyptians*, and Layard’s works on Nineveh and Babylon [German by Th. Zanker]—in the latter, e.g., the colossal sitting figure on

plate XXII. A), if it were not still more suitable to regard the statement of the height of sixty cubits as a synecdoche, designating both the image and its pedestal, and to allow to the latter perhaps twenty-four, and to the former thirty-six cubits, which assumption clearly results in an entirely well-proportioned shape of the statue. If therefore, the כסא proper was limited to a height of about thirty-six feet, it would compare with the statue of Belus, which, according to Diodor. II. 9, was erected by Semiramis on the summit of the great temple of Bel at Babylon (probably the present "Birs Nimroud"), and attained a height of forty feet; but it can hardly be directly identified (with Bertholdt) with that statue of Bel, nor yet with the one mentioned by Herodotus (I. 183), which measured twelve cubits in height. Not only was it erected outside of the temple area of Babylon, and possibly even at a considerable distance from the city itself (see *infra*), but it is also extremely questionable whether an image of Bel must be assumed in this case, since the Babylonians were devoted to the zealous worship of numerous gods. Entirely too artificial is the opinion of Hofmann (*Weiss. und Erfüllung*, I. 277), Zündel, and Kliefoth, that the image was designed by Nebuchadnezzar to represent the world-power he had founded, in harmony with the religious (cosmical) conceptions of heathenism—as indicated (according to Kliefoth) particularly by the numbers six and sixty. —The expression כסא דבר does not compel us to assume that the image was composed throughout of solid gold; for in Ex. xxxvii. 25 et seq. an altar of wood, and merely covered with plates of gold, is designated simply as כסא דבר ; and Isa. xl. 19; xli. 7; Jer. x. 3-5 indicate plainly that the images of Babylonian idols especially were usually composed of wood with an outside covering of gold. The construction of this image by no means, therefore, involved an immoderate expenditure, as J. D. Michaelis supposed; and the gold required to cover its surface may have been less, in weight and value, than the amount required (800 talents) for the construction of the statue of Bel already referred to as mentioned by Herodotus, whose height was twelve cubits, and for the tables and chairs which accompanied it; and also less than the amount expended on the statue of Bel mentioned by Diodorus, which reached a height of forty cubits, and cost, as is reported, 1,000 talents. The relative unimportance of this image, which is thus so easy to conceive, deprives the *argumentum ex silentio* of all its force, as against the credibility of the narrative, which Von Lengerke and Hitzig have assigned to it, on the ground of its not being mentioned by profane authors. Finally, it is thoroughly inconsequent and ridiculous to discover, with Bleek (in *Schleierm., Lücke, etc.*; *Theol. Zeitschr.*, 1822, III., p. 259; cf. *Bibl. ins A. T.* § 265), an imaginary prototype of the $\text{βόλυνγμα ἐρημώσεως}$ of Antiochus Epiphanes, which was assigned by pseudo-Daniel to the era of the captivity; for according to 1 Macc. i. 54, 59, this βόλν was not a statue at all, but an altar of small size, erected on the altar of burnt offerings at Jerusalem (cf. Hengstenberg, p. 86).—Whose height was threescore cubits, and the breadth thereof six cubits.

רוחב , properly "breadth," but here signifying both breadth and thickness, cf. Ex. vi. 3. The cubits (אמה) were probably the royal cubits of the Babylonians (Herod. I. 178), and not smaller than the ordinary cubits (Gesen., *Thesaur.*, p. 112 a.). Instead of πύχυν ἐξήχοντα as a statement of the height, the Septuagint has πύχυν ἐξ , which reading some have endeavored to defend, e. g., Michaelis, Eichhorn, etc.; but is it probably not even an ancient attempt to provide an easier reading, and must be considered merely as the error of a copyist, if not as a typographical error of the *Ed. princeps* of Simon de Magistris; see Bugati, in Hävernick on this passage.—He set it up (caused it to be set up) in the plain of Dura, in the province of Babylon. אֶרֶץ בָּבֶל , like the corresponding Hebrew term, does not designate a narrow valley enclosed by mountains, but a low and level tract, a plain; hence a majority of moderns read "in the plain of Dura." The location of this plain is not entirely certain; but it was probably east of the Tigris and near Apollonia in the province of Sittacene, where a town by the name of Dura was situated, according to Polyb. v. 52, and Ammian, xxv. 6, 9. The Δούρα (otherwise Dor) near Caesarea Palæst. on the Mediterranean, mentioned in Polyb. v. 66, and the town of that name situated, according to Polyb. v. 48; Ammian, xxiii. 5, 8, near Circesium at the entrance of the Chaboras into the Euphrates, which was too far northward to have been included in the province of Babylon,* cannot possibly be intended here. ["We must, without doubt, much rather seek for this plain in the neighborhood of Babylon, where, according to the statement of Jul. Oppert (*Expédition. Scientifique en Mésopotamie*, I. 238 ff.), there are at present to be found in the S.S.E. of the ruins representing the former capital a row of mounds which bear the name of *Dura*; and at the end of them, along with two larger mounds, there is a smaller one named *d-Mohattat* (= *la colline oblique*), which forms a square six metres high, with a basis of fourteen metres, wholly built of unburned bricks, and which shows so surprising a resemblance to a colossal statue with its pedestal, that Oppert believes this little mound to be the remains of the golden image erected by Nebuchadnezzar."—*Kell.*] The Sept., which probably regarded the plain here referred to as identical with the plain of Shinar, Gen. xi. 2, and which could find no town bearing the name of Dura within its limits, has conceived the name אֶרֶץ בָּבֶל to be an appellative, and rendered it by $\text{ἐν πεδίῳ τοῦ περιβάλλοντος}$ (cf. רָאָה , *circumire*, in *orbem ire*); in which, however, they were more nearly correct than is Hitzig, who assumes that his pseudo-Daniel adopted the name of the *plain* from the earlier designation (chap. ii. 45) of the *mountain*, הַר בָּבֶל .—Verse 2. Then Nebuchadnezzar the king sent to gather together, etc. This service was probably performed by couriers (רָצוּרִים), who were doubtless employed in similar duties at the Babylonian court, as well as at the Persian (Esth. x. 15; viii. 14), and even at the courts of Saul (1 Sam. xi. 7) and of Hezekiah (2 Chron. xxx. 6, 10).—The princes, the gov-

* Cf. generally, Rawlinson, *Journal of the R. Geogr. Society*, x., p. 98.

ernors, and the captains. Among the seven classes of officials enumerated, these three are shown to have been more immediately related to each other by the לְפָנֵי הַמֶּלֶךְ before them. Their members were executive officers of superior rank, who combined both civil and military functions in their range of duties, and who may have been substantially on a par with the executive officials connected with the ministry of the interior in a modern state, while the four succeeding classes were probably connected with the departments of finance and justice. (1) The סַטְרַפָּאִים were naturally *satraps* (cf. *kashatrapāwan* on the cuneiform inscriptions at Behistun, which, according to Haug [in Ewald's *Bibl. Jahrb.*, v. 153] is equivalent to "protector of the country," and according to Lassen [*Zeitschr. für Kunde des Morgenl.*, VI 1, 18] is synonymous with "guardian of the warriors of the host;" cf. also the Zend *shōthrapaiti* and the Sanscr. *kshathrapa*)—the superior executive officers of the several provinces, vice or sub-kings to the sovereign (cf. the מְלִיכֵי , Isa. x. 8; Gen. xiv. 1, 2, with the מְלִיכֵי מְלִיכֵי , Dan. ii. 37, Ezra vii. 12), and therefore mentioned at the head of the body of officials. The fact that the title of these chief administrators of provinces is Persian does not demonstrate that their office was entirely confined to the time of the Achæmenidian Persian empire, or that it was even created by Darius Hystaspis (Herod. III. 89 ss.); for Xenophon (*Cyrop.* viii. 6, 1) dates its existence back to the time of Cyrus, and Berosus (in Josephus, *c. Apion.*, i. 19; *Ant.* X. 11, 1) designates Necho already as a σατράπης of Nabopolassar, which is hardly to be considered a gross anachronism, but rather as an indication of the relation of Necho as a vassal to Babylon. Consequently, the author cannot be charged with a historical error, either in this connection, or in chap. vi. 2 et seq., where he refers to the satraps of Darius the Mede. The סַטְרַפָּאִים must be regarded rather, as one of the Persian elements of the writer's Chaldean idiom, the number of which, according to the *Introd.* § 1, note 3, must have been considerable, even at an early period (cf. on chap. ii. 4); and the early intrusion of such into the language and range of conception among the Chaldeans, is no more remarkable than is the mention of the רַב־בֵּיטָן , Jer. xxxix. 8, as a Chaldean officer. The Septuagint, however, renders the term by σατράπαι only here and in chap. vi. 2, 4, while in vs. 3 and 27 it has ὕπατοι , in Ezra viii. 36 δυνασταί , in Esth. viii. 9 οικονόμοι , and in Esth. ix. 8 ῥηβάνοι . These variations indicate that the conception of a definite office was no longer connected with the title, at the time when that version was made.—(2) According to the observations on chap. ii. 48, the סֹנִיָּן were "superintendents, administrators" generally; in this case naturally not endowed with spiritual functions, but rather performing secular duties under the satraps, and finally employed chiefly in military rather than in civil offices (cf. the סֹנִיָּיִם of Babylon, mentioned together with the בְּלִיָּיִם , Jer. li. 57). The

Septuagint appears to have conceived of these *Signin*, in harmony with this view, as being "prefects of the host, or commanders of the provinces;" for they render the term in this instance by στρατηγοί (as in v. 3 and often, twelve times in all), while they translate it elsewhere by τοπάρχαι (chap. iii. 27), ὑπομένοντες (chap. ii. 48), or ἀρχοντες .—(3) פְּהָיָה (Heb. פְּהָיָה, from פָּהַיָּה). In view of the probably Indo-Germanic derivation of this term (cf. Sanscr. *paksha*, "side," Prakr. *pakkha*, modern Persian and Turkish *pasha*) it properly designates "those who are stationed on the sides or flanks, adjutants," and then governors, or the representatives of a sovereign in a designated field of administration, provincial prefects. The governors whom Solomon placed over his provinces outside of Palestine, already bore this title (1 Kings x. 15; 2 Chron. ix. 14), also the governors of the Syrian king Benhadad (1 Kings xx. 24); the corresponding officers among the Syrians (Isa. xxxvi. 9; 2 Kings xviii. 24), Chaldeans (Ezek. xxi. 6, 23; Jer. li. 23) and Persians (Esth. viii. 9; ix. 3); and especially the Persian governors of Judæa subsequent to the captivity (Hag. i. 1, 14; ii. 2, 21; Neh. v. 14, 18, etc.) Among the nations last mentioned, who employed satraps as the chief prefects of provinces, the פְּהָיָה was merely a subordinate to those officers (and more purely civil than military in his official character, as appears from the position of Zerubabel and Nehemiah, according to Haggai and Neh. i. c.); but in the kingdoms of Solomon and Benhadad the פְּהָיָה seem to have been equal in rank to the later satraps, and therefore were chief governors. In this place and v. 3 the Septuagint translates τοπάρχαι ; in v. 27, ἀρχιματριῶται (i. e., chief of a nationality).—(4) According to the Sept. the מְדַבְּרֵי are "overseers" generally (ὕπατοι), while most moderns regard them as "chief judges or discerners." Ewald defines them as "chief star-gazers, or augurs of the first-class" (1), and Hitzig, as "directors, upon whom devolves the decision of matters, or magistrates." The term, which occurs only in this place, appears to be a genuine Aramaic compound, from מָדַר , glory, dignity, and בָּרַר , to decide (cf. chap. ii. 27), and therefore probably designates a class of officers with whom rested the final decision, particularly in regard to the economical or financial administration of the provinces [possibly = the modern Oriental *viziers*]. The class which follows next in order obliges this restriction of the offices of the מְדַבְּרֵי .—(5) מְדַבְּרֵי , "the treasurers." These officers do not probably differ from the בְּלִיָּיִם , Ezra vii. 21 (cf. i. 8), which term signifies γαμφίλακες , "managers of the public treasury" (cf. Sept. δυνασταί), and is possibly related to the Pers. *gaitha*, modern Pers. *genj*, "treasure" (cf. *gaza*). Ewald's assertion that מְדַבְּרֵי is synonymous with מְדַבְּרֵי , vs. 24, 27, and signifies a "bearer of power," or "exalted prince of the empire" (analogous to the old-Pers. *chudōr*, from *chad*, "God, authorization"), is without adequate support.—(6) The מְדַבְּרֵי

are clearly the "learned in the law," or the "guardians of the law." The first element of the word is evidently *לֹחֵם*, "the law" (cf. Pers. *data*, from *da*, "to give"), to which the Pers. ending *-ōr* is annexed. Cf. the Pehlvi word *datouber* (Armen. *datacor*), "judges."—(7) The unmistakable connection of *לֹחֵם* (like No. 4, a *hapax leg.*) with the Arab. *ṣāḥ* (cf. the Turkish *muftā*, chief judge) marks this class of officers as "dispensers of justice, lawyers, judges" in the strict sense (not "praefecti" as the Vulgate has it, or "*οἱ ἐν ἐξουσίᾳ*," as it is rendered by Theodotion, in each case because of a failure to apprehend the true meaning.—And all the rulers of the provinces; i.e. all the remaining officials who administered the affairs of provinces. On *לֹחֵם*, "ruler, high official," cf. Eccles. viii. 4, and also the verb *לָחַם*, chap. ii. 48. The praefect of the body-guard, mentioned in chap. ii. 14, is not necessarily included among these remaining rulers, since only the officers of the provinces are more immediately referred to in this connection (against Kranichfeld). Von Lengerke is guilty of a gross impropriety, when he finds here "another extravagance, since the empire could not in the meantime be left without an administration." It is not necessary to stretch *לֹחֵם* so unreasonably in this case, as to make it indicate the presence of *all* the government officials without exception (cf. 1 Sam. xxviii. 4, and generally Kranichfeld on the passage).—To come to the dedication of the image, etc. *לִחְוֵה*, the *feast of dedication*, religious dedicatory services, with which were connected sacrifices, the burning of incense, sacrificial feasts, etc. Cf. Ezra vi. 16, where the same expression is employed with reference to the dedication of the second temple.

Verses 3-7. *The dedication.* And they stood before the image that Nebuchadnezzar had (caused to be) set up. The Keri has *קִימִין* instead of *קָמִין*, as it substitutes *קִימִין* for *קָמִין* in chap. ii. 38, according to the usage of the Targums.—*לְקִבֵּל*, "before, opposite," which is employed here and in Ezra iv. 16, instead of the usual Chaldee form *לְקַבֵּל* (chap. v. 1, 4, 10; Ezra vi. 13), is a Syriasm in the pronunciation, similar to that in *קִימִין*, Gen. xxxvii. 25, which is used instead of *קָמִין*.—Verse 4. Then a herald cried aloud. *קָרָא* and the corresponding verb *קָרָא* "to proclaim publicly" (v. 29), are not exactly Aramaic adaptations of the Greek terms *κηρύσσειν*, *κηρύττειν* (Bertholdt and others), but are without doubt radically related to them, and also to the Sanscr. *krus*, old-Pers. *khresio*, "one who calls or screams" (mod. Pers. *grī-tan*; cf. the German *kreischen*); while on the other hand, they are also related to *קָרָא* "to call."—*בְּחֵלִל*, mightily, with a loud voice, as in chap. iv. 11; v. 7, and as in the Heb. *בְּחֵלִל*, Psa. xxix. 4; Isa. xl. 9.—To you it is commanded, O people, nations, and languages. *אֲמַרְיִן*, properly "they say" (*are saying*), a very common idiom in the

Chaldee, expressing an impersonal sense, or more directly, serving as a substitute for the impersonal passive construction (Winer, § 49, 3). The collocation of *עַמִּים* ("peoples, nations"), *לְשׁוֹנֵם* ("tribes," a more limited conception than the preceding; cf. also in the Heb. e.g. Psa. cxi. 6 with Gen. xxv. 16), and *לְשׁוֹנֵם* ("tongues," "peoples having a common language;" cf. the Heb. *לְשׁוֹן* Isa. lxvi. 18; Zechar. viii. 23), recurs again in vs. 7, 29, and 31, and, indeed, often in the book of Daniel (v. 19; vi. 26; vii. 14). This formula, which combines in a solemn triad "all the nations in the empire, however distantly related they may be, or however great may be the diversity between themselves or their constituent elements," and which exhorts them to give attention, was probably stereotyped in the official edicts of the Chaldean realm, whose motley aggregate of languages and nations would give rise to such comprehensive phrases more readily than would the character of any other empire of antiquity. The proclamation, of course, is not addressed to all the individuals of the various nations, tribes, etc., but only to their representatives who were actually present. [The proclamation of the herald refers not only to all who were present, since besides the officers there certainly was present a great crowd of people from all parts of the kingdom, as M. Geier has rightly remarked, so that the assembly consisted of persons of various races and languages. *עַמִּים* denotes *tribes* of people, as the Heb. *עַמִּים*, Gen. xxv. 16, denotes the several tribes of Ishmael, and in Num. xxv. 15, the separate tribes of Midianites; and is thus not so extensive in its import as *עַמִּים*, *peoples*. *לְשׁוֹנֵם*, corresponding to *לְשׁוֹן*, Isa. lxvi. 18, designates (see Gen. x. 5, 20, 31) *communities of men of the same language*, and is not a tautology, since the distinctions of nation and of language are in the course of history frequently found. The placing together of the three words denotes all nations, however they may have widely branched off into tribes with different languages, and expresses the sense that no one in the whole kingdom should be exempted from the command."—*Kell.*—Verse 5. At what time ye hear the sound of the cornet, flute, etc. As in the case of religious dedicatory festivals among the Israelites (Psa. xxx. 1; Neh. xii. 27; 1 Mac. iv. 54), so at the dedication of this heathen statue, there was no lack of music and song (cf. Ex. xxxii. 18 et seq.). This is an especially natural feature, since the Babylonians, as well as the ancient Assyrians, appear, as a people, to have been unusually addicted to music, in view of the testimony afforded by numerous historical records of a positive character; cf. Isa. xiv. 11; Psa. cxxxvii. 2; Herodotus, I. 191 (the *χορὸν* of the Babylonians during the capture of their city by Cyrus); Curtius, V. 3 (Alexander welcomed on his entrance into Babylon, by "*artifices cum fidibus sui generis—laudes regum canere soliti*"). Additional evidence is found in the representations of musicians with various instruments, on the monumental edifices of Nineveh and Babylon.—The names of the six

instruments here enumerated are in the singular, not as indicating that only one of each kind was at hand, but as a generic designation of the entire class to which it belonged. Hence, there is no impropriety in rendering them in the plural "the cornets, flutes," etc. [כְּרָנָה, *horn*, is the *tuba* of the ancients, the כְּרָן or שוֹפָר of the Hebr.; see Josh. vi. 5. מְשֹׁרֵקִיָּתָא, from כְּרָק, to *hiss* or *whistle*, is the reed-flute, translated by the Sept. and Theodotion *σφύγξ*, the *shepherd's* or *Pan's pipe*, which consisted of several reeds of different thickness and length bound together, and according to a Greek tradition (Pollux, IV. 9, 15), was invented by two Medes."—*Keil*. "It is uncertain whether the horn intended was straight, like the Assyrian, or curved, like the Roman *cornu* and *tubus*. The pipe was probably the double instrument, played at the end, which was familiar to the Susianians and Assyrians. The harp would seem to have resembled the later harp of the Assyrians; but it had fewer strings, if we may judge from a representation upon a cylinder. Like the Assyrian, it was carried under the arm, and was played with both hands, one on either side of the strings" (Rawlinson, *Five Monarchies*, III. 20).] —The harp, sackbut, psaltery, dulcimer. For the opinion that of the names of the four instruments here mentioned, which several expositors hold to be derived without exception from the Greek, probably but two are really taken from that language, see the Introd. § 7. See *ibid.* note 2. concerning the possibility of an importation of musical instruments and their names from Greece, even prior to the time of Daniel. It is yet to be noticed in this connection: (1) that instead of the Kethib *קִרְרָס*, which is to be pronounced either as *קִרְרָס* or *קִרְרִים*, the Keri has the shortened form *קִרְרָס*, which appears to have been in general use in later times. The Syriac affords repeated examples of the conversion of the Greek ending *α* into *ס* (Gesen. *Thes.*, p. 1215), so that in this direction the derivation of the term from the Gr. *κῠραρυς* seems certainly to be secured. However, see the Introd., as above.—(2) The *σαμβύκη*, which Strabo notices (X. 3, 7) as being of foreign origin, and whose invention is attributed by Clemens Alex. (*Strom.* I. 76) to the Troglodytes, might possibly be explained in analogy with the Sanscrit *ṣambuka*, "bivalve, muscle." The form *סַמְבִּיקָה*, however, appears rather to point to the Shemitic root *סַבַּךְ*, "to weave."—(3) The orthography of *פְּסַלְתֵּרִי* is not fixed; in v. 7 the name is written with *ו* instead of *ר*, and in vs. 10 and 15 it is pointed with *ו* under *פ*. The numerous changes of the Greek ending *ων* into *ו* which are found in the later Chaldee, and of which *סַמְבִּיקָה* = *σάμβυκον* is the most familiar (Gesen. *Thesaur.*, p. 1116), indicate the identity of this instrument with the *ψαλτήριον*. ["It was an instrument like a harp, which, according to Augustine (on Psa. xxxii. [xxxiii.]) 2 and Psa. xlii. [xliii.]) 4) was distinguished from the *cithara* in this particular,

that while the strings of the *cithara* passed over the sounding-board, those of the *psalterion* (or *organon*) were placed under it. Such harps are found on Egyptian (see Rosellini) and also on Assyrian monuments (cf. Layard, *Nineveh and Babylon*, plate XIII. 4)."—*Keil*. "In Egypt they have an instrument, evidently of the same name, *santir* (Lane, *Mod. Eg.* p. 77), which is a species of dulcimer, is stringed, and is beaten with two small sticks."—*Stuart*.]—(4) V. 10 has the softer *סִפְסִיָּה* instead of *סִפְסִיָּה*; a form which points back no less certainly than does the more usual term, to the Greek *συσφώνια*, since the sound *υ* is intermediate between *η* and *ι*. Its rendering by "bagpipe" (Germ. *Sackpfeife*, *Duldsack*) has a sufficient support in Polyb. XXXI. 4, in Saadias on this passage, and in the Italian *sampogna*. In addition, the name *συσφώνια* (Jerome, "consonantia") is exceedingly suitable for an instrument consisting of two pipes which are passed through a leathern bag, from which their ends protrude equally above and below—the lower of which pipes, when played with the fingers like a flute, emits in screaming tones the sounds breathed into the upper and increased in force by passing through the bag (cf. Winer, *Realw.* II., p. 123). We must therefore reject its interpretation by *קִרְרָב*, "Pandean pipes" in the Heb. translation of the passage; further, its rendering as "a drum" by Isidore (*Orig.* III. 21); the derivation of the word by Hävernicks from *קִרְרָב*, "a reed;" that by Paulus from *קִרְרָב*, "a ship," "the covering of a ship" (cf. *a resonant frame*), etc. [Stuart adduces the instrument called *summarah*, described and figured by Lane (*Mod. Eg.*, II. 81, 82), still commonly used in Egypt by the boatmen, and giving two symphonious sounds, being double.]—And all kinds of music. A comprehensive supplemental phrase, similar to that which follows the names of the officers in v. 2. [By the addition "this pompous language of the world-ruler and of the herald of his power is well expressed."—*Keil*.] *זִמְרָה* does not designate either instrumental music or "song" (Hitz.) as distinct from each other, but music in general; cf. the Sept. and Theodotion: *καὶ πάντες γίνουσιν μουσικῶν*. The expression therefore does not refer to various melodies, nor to different parts of vocal music; but it does not, on the other hand, exclude such music from the ceremony; cf. the Targ. Gen. iv. 21; Ez. xxxiii. 22.—Ye (shall) fall down and worship the golden image, etc. Kranichfeld observes correctly (on v. 6): "The homage which the king required to be rendered to his god (cf. on v. 14) on the occasion of this great national festival in honor of their victories (cf. on v. 1), was regarded as a test of the loyalty of the officers to the king himself, and especially in the case of those who belonged to subjugated nations. The victory of a heathen king over other tribes and nations was considered a triumph of his gods over their gods (1 Kings xx. 23, 28; 2 Chron. xxviii. 23; Isa. xxxvi. 18-20, etc.); and hostile kingdoms included the gods of their opponents among their foes, and in contrast with the usual tolerance and indifference of heathenism in regard to the worship of the gods, they refused

them reverence, so long as neither party believed that its cause was lost. Thus, for instance, the different foes of the Assyrian empire are characterized on an inscription of Tiglath-pileser as those who 'refuse to reverence' the god of Ashur, as the lord of Tiglath-pileser. *Opposition to the gods of a kingdom was therefore equivalent to hostility against the realm.* The same inscription represents Tiglath-pileser, for this reason, as directly imposing on the conquered nations the worship of Ashur's god; they must prostrate themselves before this offended god, and thus render their tribute (Pusey, *Daniel*, p. 444 ss.). This will illustrate the baselessness of Von Lengerke's assertion that religious compulsion was unknown among the ancient Asiatic nations, and that they never enforced a recognition of the gods from unwilling persons. What has been remarked, serves to show that, on the contrary, an expression of homage toward the national divinity was always required, and even insisted on, whenever the political supremacy of a realm was in question; and this would be observed especially in the case of officers, upon whose loyalty the security of the realm of such divinity might depend. If Nebuchadnezzar was concerned, on the celebration of the nation's triumph before us, to secure a recognition of his right, as the supreme ruler, to the allegiance of his subjects, and especially to the homage of the officials to whom was entrusted the administration of his empire, it follows that the compulsory requirement to do homage to the national god of his kingdom, was, in this instance, a necessary measure, aiming simply at the preservation of the realm.—Verse 6, *And whose falleth not down. . . . shall the same hour be cast into the midst of a burning fiery furnace.* כִּי־יָרֵד, *quousque*, synonymous with כִּי־יָרֵד, chap. ii. 28 (cf. v. 11; chap. iv. 14).

— *וּבְהוֹרָה־אֶחָדָה*, *in the same hour*, literally "in it, the hour;" the suffix, which anticipates the connected noun, is annexed to the preposition; cf. vs. 7, 8, 15; iv. 30, 33, and also the instances in which, additionally, the preposition is itself repeated before the noun, e.g. *וּבְהוֹרָה־אֶחָדָה*, chap. v. 30; cf. chap. v. 12. ["The frequent pleonastic use, in the later Aramaic, of the union of a preposition with a suffix anticipating the following noun, has in the Bibl. Chald. generally a certain emphasis, for the pronominal suffix is manifestly used demonstratively, in the sense, 'even this.'—*Keil*.] *וּבְהוֹרָה־אֶחָדָה*, after the Arabic, is literally, "the quickly expiring, the quickly passing," hence a *moment*, in which sense the term is often found in the Targums (= Hebr. *רֵגֶל*). In Daniel it always has the meaning of "hour," as appears especially from chap. iv. 16 [19]. [The passage here referred to, however, does not support this later or Rabbinical import to the word, which is therefore here, as elsewhere in Daniel, to be rendered *moment*.] The word does not seem to be related to the verb *וָרָא*, "to see;" the root from which it is derived signifies in the Arabic "*celeriter ire, currere*."—*וָרָא*, according to the Arabic, literally, "a furrow, excavation" (whence probably: a *lime pit*), designates an excavated *smelting*

furnace in the form of a pit, a *fire pit*, which sense is also expressed in the corresponding Ethiop. *ጥጥር*, and by the originally synonymous,

but not essentially related Heb. *מִנְיָר*. The smelting furnace here referred to, however, being designed for the infliction of the death penalty on criminals by means of fire, was arranged according to vs. 23 and 26, so that at least one, if not more of its sides, rose as perpendicular (or inclined) surfaces above the earth, analogous to the construction of our lime-kilns and furnaces, and probably also to the brick-kiln (כִּלְנִי) at Tahpanhes in Egypt, which is referred to in Jer. xliii. 9 et seq. The principal opening, by which fuel and other materials designed for burning (or smelting) were introduced into the furnace, was above (see v. 22); a second, for the removal of slag, cinders, etc., or the molten metal, was arranged below, in one of the sides, and permitted persons standing before the furnace to observe the material in its interior (the *מִנְיָר*, v. 26; cf. vs. 24, 25). The passage Jer. xxix. 22 ("The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire") attests that the Babylonians were accustomed to burn condemned criminals, and perhaps prisoners of war in such furnaces, even prior to the time of Daniel. The Moabites employed the same method of inflicting capital punishment, according to Am. ii. 1, as did also the Israelites, according to the Keri of 2 Sam. xii. 31. ["That burning was not an unusual punishment in the East is sufficiently known. As to the Persians, see Brissounius, *De Reg. Pers.*, II. cap. 216. . . . Chardin (who was in Persia A. D. 1671-7) relates that in a time of scarcity, two furnaces were kept burning a whole month, in order to consume such as exacted more than the lawful price of food (*Voyages*, VI. p. 118).—*Stuart*.] The genitive clause *וּבְהוֹרָה־אֶחָדָה*, "of the burning fire," exemplifies the terribly cruel and frightful character of the threatened punishment.—Verse 7. *Therefore at that time when all the people heard the sound of the cornet, etc.* ["*וּבְהוֹרָה־אֶחָדָה* (cf. also v. 8) is interchanged with *וּבְהוֹרָה־אֶחָדָה*, at the time (verses 5 and 15); but it is to be distinguished from *וּבְהוֹרָה־אֶחָדָה*, at the same moment, verses 6 and 15, for *וּבְהוֹרָה־אֶחָדָה*, or *וּבְהוֹרָה־אֶחָדָה* has in the Bibl. Chald. only the meaning *instant moment* (cf. chap. iv. 16, 30; v. 5), and acquires the signification *short time, hour, first* in the Targ. and Rabbins."—*Keil*.] Only five, instead of six, sorts of musical instruments are here mentioned; but the omission of the *וּבְהוֹרָה־אֶחָדָה* can hardly be designed, as appears from vs. 10 and 15. It is probably to be attributed to the haste of the writer, which also caused the orthography of *וּבְהוֹרָה־אֶחָדָה*, with *ו* instead of *ו*, in this passage, and only here.

Verses 8-12. *The companions of Daniel charged with transgressing the royal command. Wherefore at that time certain Chaldeans came near, etc.* "Wherefore," i.e., in view of the worship rendered by all the people, excepting only the Jews, to the idol image. Daniel does not mention that it was refused by the

Jews, leaving it to be inferred, as a matter of course.—And accused (or slandered) the Jews (of chap. vi. 25); literally, "and ate the pieces (of flesh) of the Jews"—a phrase found also in the Arabic and the Syriac, which expresses both the murder caused by the slanderous tongue, and the gloating over the fragmentary remains of the victim. Cf. the German "*Jemanden kure und klein machen, an ihm kein gutes Haar lassen*." It appears from the indefinite "Chaldean men" that the malicious informers were not specifically Chaldean priests or wise men (this would have been indicated by *כִּשְׂרִי* merely, of. chap. ii. 2), but people generally, who were of Chaldean descent. ["That which was odious in their report was, that they used the instance of disobedience to the king's command on the part of the Jewish officers as an occasion of removing them from their offices,—that their denunciation of them arose from their envying the Jews their position of influence, as in chap. vi. 5 (4), ff.—*Keil*.]—Verse 9. O king, live for ever. Cf. chap. ii. 4.—Verse 12. There are certain Jews whom thou hast set over the affairs of the province of Babylon. A clear reference to the close of the preceding section (chap. ii. 49). The mention of their exalted official rank was designed to emphasize the dangerous feature connected with the disobedience of such men to the royal command, and also to direct attention to the blackness of their ingratitude toward their royal benefactor.—These men, O king, have not regarded thee; i.e., thy commands, *אֵלֶיךָ*, "these," is peculiar to the Biblical Chaldee of Daniel and Ezra, and is not found in the Targums, which have *אֵלֶיךָ* or *אֵלֶיךָ* instead (Winer, § 9, p. 29).—They serve not thy gods, nor worship the golden image, etc. The former of these charges is related to the latter as the general to the particular; the general lack of reverence for the gods of Babylon on the part of the three men, which had been formerly observed, was now demonstrated by a flagrant example. Because of this evident relation to each other between the two clauses—a relation that is again brought out in the parallel verse 18 (and possibly in verse 14; see on the passage)—the Kethib *אֵלֶיךָ*, "thy gods," must be preferred to the Keri *אֵלֶיךָ*, "thy god;" which has been the case accordingly, in Theodotion and the Vulgate. Compare, although it is superfluous, verse 28 d, where *אֵלֶיךָ* shows clearly that a number of gods were in question. ["The Chaldeans knew the three Jews, who were so placed as to be well known, and at the same time envied, before this. They had long known that they did not worship idols; but on this occasion, when their religion made it necessary for the Jews to disobey the king's command, they made use of their knowledge."—*Hitzig*. It is barely possible that the proposal of erecting such an idolatrous image and requiring the whole realm, and especially the public officials to adore it, originated, as in chap. vi. with some such malicious and envious enemies of Judaism.]—Why was not Daniel included in this charge of the Chaldeans? To this question that so readily presents itself, no an-

swer can be given that will be sufficiently assured to exclude all others; but we are not on that account compelled (with v. Lengerke) to find here a new improbability, and a testimony against the credibility of the book. Daniel might be omitted from the number of the accused, (1) because he was too firmly established in the favor of the king, to justify the attempt of a slanderer to destroy him (Calvin, Hävernick, etc.); (2) because he was absent on business, or sick (Lüderwald, Jahn); (3) because his position, as chief of the magian caste, would remove him from the gaze of the multitude, and would also relieve him from the obligation of prostrating himself before the idol, which more immediately affected the secular officials (see on verse 2, Kranichfeld). All of these explanations are admissible; and very possibly any two of the reasons adduced might combine to cause his absence, e. g. Nos. 1 and 2, or 2 and 3. The opinion of Hengstenberg however (with whom Hitzig agrees), that according to chap. ii. 49, Daniel filled no office of superior power and influence in the state, but that he at once transferred to his three friends the dignity of a viceroy which was offered to him, and contented himself with the spiritual rank of chief of the Magi, cannot be entertained. See to the contrary chap. ii. 48, 49, where it was shown that, together with this spiritual dignity, Daniel must have possessed considerable influence in the political field, although not bearing the title of a recognized officer of the state. ["But the circumstance that Daniel, if he were present, did not exert himself in behalf of his three friends, may be explained from the quick execution of Babylonian justice; provided some higher reason did not determine him confidently to commit the decision of the matter to the Lord his God."—*Keil*.]

Verses 13-15. The accused summoned to renounce Jehovah. Then Nebuchadnezzar in rage and fury commanded to bring, etc. *בְּרָגָז וּבְאַפִּיקִי*. The use of the synonymous terms expresses the violence of the king's rage. The Inf. Aphel *בְּרָגָז וּבְאַפִּיקִי*, "to let them be brought," is found also in chap. v. 2, 18.—Then they brought these men before the king; rather, "Then these men were brought before the king." *וַיִּבְרָאוּ* is not to be taken transitively, "they brought these men" (Chr. B. Michaelis, etc.); nor is it to be explained as a Hebraizing Hophal form (Buxt., Hävernick, v. Lengerke). It is rather a passive form of the Aphel after the manner of the Hebrew [Hophal], of which the 3d pers. masc. sing. is *וַיִּבְרָא* the fem. *וַיִּבְרָא* (chap. vi. 18), while the regular participle with a passive signification would be *בְּרָגָז*, and the active partic. Aphel *בְּרָגָז* (of. Hitzig and Kranichfeld on this passage).—Verse 14. Of purpose (marg.), O Shadrach . . . do ye not serve my god? The plural *בְּרָגָז*, "my gods," is perhaps admissible here, in analogy with verses 12 and 18 (Hitzig); but in this instance the singular is especially suitable, as referring directly to the image of the idol immediately before them; and there is no Keri, in this case, recommending the plural.—*וַיִּבְרָאוּ*

literally, "Was it design?"—a combination of the interrogative הֲ with $\text{מִן$, a noun that occurs in no other place, but which may be explained by "fraudulent design, evil purpose" [contumacy] on the analogy of the Hebrew $\text{מִן$ (Num. xxxv. 20, 21). The question, "Does an evil purpose lead you to refuse to serve my god?" evidently has a substantial basis in the situation as described; for these men had by no means presented themselves at once in the festive assembly, as is shown by the command to "bring them." Despite their official station, they had rather endeavored to avoid any participation in the ceremonies. Nothing could therefore be more natural than the question of the king, as to whether their absence was grounded on an actual disobedience or evil design, or not. The usual interpretation of מִן is therefore to be retained, and the departures from it must be rejected; e. g., the rendering of Hävernick ("Is it because ye mock, or despise my gods, that ye do not worship them?"), and by Fürst and Kranichfeld (who conceive מִן as an adverbial Aphel noun, from מִן , and thus avoid the interrogative sense of the clause entirely: "In mockery ye not serve my god!"). [The interpretation of the Engl. Bible, "Is it true," is not only unsustained by the etymological signification of the word, but at variance with the circumstances of the case; for their absence was a matter of fact, and their declining to worship was only a question of inadvertence or settled determination. "The king, seemingly with more than usual moderation, first inquires into the truth of the accusation." (Rather he first opens the way for the most favorable construction of the omission.) "He probably suspected the accusers of envious motives, and was desirous of sparing these Hebrews on whom he had bestowed special favors."—Stuart.]

—Verse 15. Now if ye be ready that at what time . . . ye worship; i. e. "at the time . . . to worship. This conditional clause of a positive character may be readily completed from the negative conditional clause which immediately follows, whose apodosis involves the contrary of the thought here required; hence, e. g., "nothing shall be done to you; ye shall escape the death by fire." The same construction [aposiopesis] occurs in Ex. xxxii. 32; Luke xiii. 9. It is also frequent in the classics, e. g., Homer, *Il.* I. 135; Plato, *Protag.* 15; and likewise in the Arabic. — וְעַתָּה at the beginning of the sentence, corresponds to the Heb. וְעַתָּה ; the Vulgate renders it correctly by "*Nunc ergo.*" — And who is that God that shall deliver you out of my hand? Not exactly a direct blasphemy of the God of the Jew (Hitzig), but still a challenge addressed to Him in a presumptuous spirit and with a haughty sense of superior power; cf. Isa. xxxvii. 10; and supra, on verse 1.

Verses 16–18. *The steadfast confession of the three Jews.* Shadrach . . . answered and said to the king, O Nebuchadnezzar, etc. Thus the Masoretic punctuation, which, however, is departed from by all the ancient translations. The Septuagint introduces a *βασιλεῦ*, "O king," before the vocative Nebuchadnezzar,

and Theodotion and the Vulgate connect the name of the king with the preceding dative case, and therefore place the Athnach under בְּכִרְיָם . But there is no ground for either of these variations: for while on the one hand, the boldness of the reply is indicated at the beginning by the word בְּכִרְיָם , the direct address by name, on the other hand, conveys an emphasis and solemnity that fully comport with the situation. The vocative כִּלְכֵּם in v. 17 shows that the form of this address, which contains merely the name of the king, and omits the royal title, was not designed as an expression of contempt. Cf. v. 14, where Nebuchadnezzar likewise addresses the three Hebrews simply by name. — We are not careful to answer thee in this matter, i. e., it is not necessary. The primary emphasis falls on אֲנֵנוּ , as appears from the words $\text{וְאֵלֵינוּ אֲתָרִי אֲתָרִי}$ at the beginning of the next verse. Hence the sense is, "It is not we that are compelled to answer thee (i. e., to manage our case before thee), but if our God can deliver us," etc. On וְאֵלֵינוּ cf. chap. iv. 16; v. 25. The root אֲתָר is foreign to the language of the Targums, but is found in the Syriac, where it signifies "to be useful, suitable," while in the Bibl. Chaldee it expresses the idea of being necessary (e. g., Ezra vi. 9; cf. וְאֵלֵינוּ , "need," Ezra vii. 20), or of standing in need of (as in this place). — עַל־כֵּן , "upon this," is connected with the following וְעַתָּה , by the Sept., Theodotion, Vulgate, Hävernick, etc.: "to answer thee upon this word (or matter);" but in that case עַל־כֵּן must be in the *stat. emphaticus*, despite the preceding demonstrative; cf. chap. iv. 15; ii. 32; Ezra vi. 11. — וְעַתָּה is a word unquestionably borrowed from the Persian (cf. the *Introd.* § 1, note 3), but found also in the later Hebrew of the book of Ecclesiastes (see on Ecc. viii. 11). It is compounded from the Zend preposition *patī* (= *prati*, *πρός*) and the verb *gam*, "to go," and accordingly, signifies "what is going forward, a message" (cf. mod. Pers. *patām*, "a messenger," and the Armen. *patgam*, "a message"), from which results the further meaning of "a command, edict, word." The latter is the sense in this place. The idea of "answer" results from its connection with the verb וְעַתָּה , "to give back."

—Verse 17. If it be so, our God whom we serve is able to deliver us; rather, "If our God whom we serve, can save us." וְעַתָּה is not the Heb. וְעַתָּה or וְעַתָּה , and cannot be rendered by *enim*, with the Vulgate, nor by a causal καρ , with the Sept. It corresponds rather, as always in Daniel, to the Heb. וְעַתָּה , "if," and is here, as in v. 15, in contrast with a וְעַתָּה (see v. 17). In this case, however, the conditional clause is followed by its apodosis, which begins, as the *athnach* correctly indicates, with the words וְעַתָּה , "to be able," does not, of course, refer to the ability of God, as limited by any bounds whatever, but as ethically conditioned (cf. Gen. xix. 29). The pious Jews were not

probably concerned to maintain the perfection of the Divine power in opposition to the king, but at the most, their own worthiness to find mercy at the hands of the Almighty (cf. chap. ii. 18; vi. 22; ix. 15-19),—and perhaps not even this,—for the whole may have been spoken from the point of view occupied by the heathen hearers of the three Hebrews, who certainly doubted Jehovah's ability to save His servants. In order to refer these opponents, and above all the king himself, with all possible emphasis to the test of experience, upon which everything depended, the Jews employ the words, "If our God—*can* save" (thus corresponding to v. 17), although it would have been more in harmony with their Israelitish consciousness to say, "If He *will* save" (cf. Hitzig on this passage). ["There lies in the answer, 'If our God will save us, then . . . and if not, know, O king, that we will not serve thy gods,' neither audacity, nor a superstitious expectation of some miracle, (ver. 17), nor fanaticism (ver. 18), as Berth., v. Lang., and Hitz. maintain, but only the confidence of faith and a humble submission to the will of God."—*Keil*. In the most extreme event they prefer death to idolatry.]

Verses 19-23. *The execution.* Then . . . and the form (the expression) of his visage was changed against Shadrach, etc. The A. V. is literal. The Kethib וַיִּשְׁתַּחֲוֶה is conformed to the Genit. וַיִּשְׁתַּחֲוֶה, while the Keri וַיִּשְׁתַּחֲוֶה agrees with the Nom. sing. וַיִּשְׁתַּחֲוֶה. The former construction, as being more rare and difficult, is to be considered genuine.—Seven times more than it was wont to be heated; thus Bertholdt, Gesenius, and others, in agreement with the A. V. But וַיִּשְׁתַּחֲוֶה, passive part. of וַיִּשְׁתַּחֲוֶה, "to see," is constantly used in the Targums in the sense of "suitable, appropriate" (literally, "what has been selected as appropriate," *quod conveniens visum est*), and the construction with וַיִּשְׁתַּחֲוֶה, c. Infinit., shows that the same signification is required here. Therefore, "seven times beyond its appropriate heating;" i. e., seven times more than was necessary (*παρ' ὅδε*, Sept.). [The sense thus yielded, however, is more inept than the other, and the impersonal construction of the former verb (וַיִּשְׁתַּחֲוֶה), together with the active form of the latter (וַיִּשְׁתַּחֲוֶה), rather favors the same rendering. In either case the ultimate thought is the *unusually* intense fire.]—The command to heat the furnace exactly seven times beyond its proper measure, has a parallel in judicial procedures and limitations, where seven as a number indicates a full atonement or satisfaction, cf. Lev. xxvi. 18-24; Deut. xxxviii. 7 et seq.; Prov. vi. 31; Matt. xviii. 21 et seq.; and perhaps passages like Isa. xi. 15; xxx. 26; Psa. xii. 7, etc. This judicial bearing of the number seven, which was familiar to all the ancient Oriental nations and current among them, is the only respect in which the number is here employed, and it affords the only explanation of the phrase as used by the Babylonian king. Kranichfeld's remark is less appropriate, when he observes that the number seven serves in this instance to express the idea of intensity, because here, "where a notorious injury had been inflicted on the national divinity," no other

than a pre-eminently sacred number would be adequate; but this may be admitted rather than the general opinion that in this case seven was "merely the indefinite expression of a round number" (Hävernick, etc.).—Verse 20. And he commanded the most mighty men . . . in his army. וְהָיָה must not be limited to the life or body guards, against which view the comprehensive and indefinite signification of the term וְהָיָה is, in itself, a sufficient testimony; but in addition, the selection of executioners from the army is seen to be well grounded and capable of an easy explanation, in view of the fact that the task was not without danger, and would require the services of especially trustworthy men; and the presence of the troops at a religious ceremony is not strange, since a great festive procession was one of its features.—To bind Shadrach . . . and to (rather "in order to") cast them into the burning fiery furnace. The second inf. וְהָיָה is subordinated to the

first, וְהָיָה, as more directly pointing out the special design.—Verse 21. Then these men were bound in their coats, their hosen, etc.; rather, their undergarments, coats, etc. The haste, as here implied, with which the sentence was executed, is in strong contrast with the direction given immediately before, to heat the furnace more intensely than usual; for the newly added fuel would require time before it could burn with sufficient force, in a furnace of considerable size. But the rage of an inflamed Oriental despot allows itself no time in which to quietly consider all the circumstances connected with any given case.—Three articles of clothing are specified as belonging to the costume of the three Hebrews, which may have constituted the distinguishing features of their official dress; and upon these follows the generalizing וְהָיָה, "and their (other) garments" (cf. vs. 2 and 5) [as "coverings for the feet and the head" (Keil)]. There would be no need to mention such a variety of garments in the case of men of inferior rank.—(1) The וְהָיָה were probably long and closely-fitting undergarments, that covered the whole body (*shirts, tunics*); for the word is most readily explained by comparison with the Chald. quadril. verb וְהָיָה, *texit, operuit*. It occurs in the Syriac and the Talmuds, with the signification of *pallium* (hence "mantles"—Luther, Gesenius, and many others); and in the Arabic, where it becomes *serbal*, it designates a long undergarment for females, *indusium mulieris*. Others, among moderns, especially Hävernick, v. Lenckerke, and Hitzig, identify וְהָיָה with the Pers. *shahodr*, Chald. וְהָיָה, and therefore translate it by "hosen," justifying this opinion by an appeal to Symmachus, the Vulgate, and also to Hesychius, Suidas, etc. (who explain the later Greek *σαπάρα* by *τὰ περὶ τὰς ἀντημίδας ἐνδύματα, βρακία, σκελεαί*). But the Pers. *shahodr* appears to differ fundamentally from our word, and to be related to *shul*, "the hip" (Sanskrit. *khura*, Latin *crus*), while it bears no relation to the Zend *saratáro*, "covering for the head" (from *sára*, "head," and *ári*, "to cover") in either

sound or signification. The Greek *σαράβαρα* (Mid. Age *sarabilla*), in the sense of "hosen," seems, on the other hand, to owe this interpretation to the Arabic *sarawil* "a covering for the thighs," and also to the Pers. *shakār*; but this sense was not attributed to it by the earliest Greek translators. Theodotion, indeed, renders סָרָבָרָא by *σαράβαρα*, but reserves the interpretation by "hosen" for the third garment, סָרָבָרָא, which he translates *περικνημίδες*; while the Sept. (and Aquila) evidently failed to comprehend the meaning of סָרָבָרָא, since it renders it in this place by *ὑποδήματα*, but adopts *σαράβαρα* in v. 27. Upon the whole, the first named garment in this passage is probably identical with the *αὐτὸν ποδηνεκής λίνεος*, which Herodotus (I 195) describes as the innermost garment worn by the Babylonians.—(2) The פֶּשֶׁשׁ, or, as the Keri prefers, פֶּשֶׁשׁ, were not "hammers," of course, although the root פֶּשַׁשׁ, "to spread, extend" (cf. פֶּשַׁשׁ, "to spread out"), is probably the same from which פֶּשֶׁשׁ, "a hammer," is derived; cf. the Gr. *παράσσω*, "to strike." According to the Hebrew translator of the Chaldee sections of Daniel, פֶּשֶׁשׁ

in this place corresponds to the Heb. פֶּתֶחַ, and therefore designates a wider and more flowing under-garment than the סָרָבָא, which answers to the second, woollen tunic (*εἰρήνους αὐτὸν*), which the Babylonians wore, cf. Herod. I. c. The derivation from the Arabic *fudā*, "a spider, fine web," according to which the word would rather designate the innermost, closest, and finest garment (Hitzig), seems too precarious, because of the harsh *t*-sound. The identification of the word with the Gr. *πέτασος*, "a hat, covering for the head" (Bertholdt), is entirely too far-fetched, since *πέτασος* was used by the Greeks exclusively to designate the head-covering of the *ἐφηβοί*, and since the Chaldee language was certainly able to command other than Greek terms with which to designate the Oriental turban (e.g., in Ezek. xxiii. 15 we find טְבִינִי). The same reference of פֶּשֶׁשׁ back to *πέτασος* seems to underlie the *τίτταις*, by which the Sept., Theodotion, and Theodoret render the word in this passage.—(3) The פֶּרָבָא appears to have been the third Babylonian garment mentioned by Herodotus, the *γλαυκὸν λευκόν*, which was worn over the two *αὐτὸνες*; for this word is based on the quadril. verb פָּרַבַּא, "to gird, wind about," which is also found in the later Hebrew, cf. 1 Chron. xv. 27, מְכַרְבֵּל בְּרִצְרִיל בָּרָא. [According to Rawlinson (*Five Monarchies*, iii. 2 sq.), the ordinary Babylonian dress of the lower orders of men, was "but one garment, a tunic, generally ornamented with a diagonal fringe, and reaching from the shoulder to a little above the knee. It was confined round the waist by a belt." The head and feet were bare. The richer persons are represented on the cylinders as having "a fillet or head-band, not a turban, round the head. They wear generally the same sort of a tunic as the others, but over it they have a long robe, shaped like a modern dressing-gown, ex-

cept that it has no sleeves, and does not cover the right shoulder. In a few cases only, we see underneath this open gown a long under-dress or robe, such as that described by Herodotus." "In lieu of the long robe reaching to the feet, which seems to have been the ordinary costume of the higher classes, we observe sometimes a shorter but still a similar garment—a sort of coat without sleeves, fringed down both sides, and reaching a little below the knee." "With rare exceptions the Babylonians are represented with bare feet on the monuments." "The girdle was an essential feature of Babylonian costumes, common to high and low." "The dress of the priests was a long robe or gown, flounced and striped, over which they seem to have worn an open jacket of a similar character. A long scarf or ribbon depended from behind down their backs. They carried on their heads an elaborate crown or mitre" (W.).]—The garments which are specially mentioned, are accordingly referred to in the order of their succession from within outward, "under-garments, coats, mantles"—a climax which serves to indicate that because of the excessive haste under which this transaction took place, the victims were not relieved of their under, nor even of their outer garments. [Or, as Keil suggests, "in the easily inflammable nature of these materials, namely, of the fine *long linen gown* (cf. Herod.), we have perhaps to seek the reason on account of which the accused were bound in their clothes."—Verses 22, 23. Because the king's command was urgent, or furious. "Because" (פֶּלֶל קָבַל) refers to what has preceded, and the clause 'פֶּלֶל קָבַל' (= Heb. פֶּלֶל קָבַל, "therefore") points out this reference more fully; "because" is therefore equivalent to "namely because," and the ׀ before פֶּלֶל expresses the consequence: "and because in consequence the furnace was in the mean time exceedingly heated up." With regard to מְהִירָא, "strict, raging" (not "hurried") see on chap. ii. 15.—The flame of the fire slew those men that took up, etc. It is not stated how and at what portion of the furnace the death of these executioners took place, nor could it be demonstrated with any degree of probability; but it is not difficult to assume that, owing to the excessive violence of the fire, a strong draught of air, while sweeping through the compressed flames, might blow them in the direction of the executioners on their issuing from the upper opening of the furnace, while leaving the three victims unharmed at the bottom of the furnace, and continuing to burn above their heads without attacking them. The deliverance of the condemned Hebrews is still *miraculous*, even on this assumption, and the contrast between the extraordinary strictness of the means employed, and the security of the followers of Jehovah in the face of the rage of men, which is so strongly emphasized by our book (and also by the "Song of the three children," vs. 46-50), is still a notable fact. Cf. the Dog-ethical remarks, No. 8. ["If the three were brought up to the furnace, it must have had a mouth above, through which the victims could be cast into it. When heated to an ordinary degree, this could be done without danger to the men who performed this

service; but in the present case the heat of the fire was so great that the servants themselves perished by it. This circumstance also is mentioned to show the greatness of the miracle by which the three were preserved unhurt in the midst of the furnace. The same thing is intended by the repetition of the word *בַּכְּפִיר*, *bound*, ver. 23, which, moreover, is purposely placed at the close of the passage to prepare for the contrast *בְּחֵרֶן*, *at liberty*, free from the bonds, ver. 25.—*Keil*.]—The Sept., and also Theodotion and the Vulg., influenced probably by an already existing Hebrew or Greek tradition (see Introd. § 11), introduce after v. 23 the apocryphal fragment, "The prayer of Azariah and Song of the three children" (*προσευχὴ Ἀζαρίου καὶ ὕμνος τῶν τριῶν*), which is broken by a shorter narrative section (vs. 46-50, or also vs. 22-26), devoted to a detailed description of the subject of vs. 22, 23, and containing especially the statement, that the turning aside of the flames from the three men was due to an angel of the Lord.

Verses 24-26. *The liberation of the three men from the furnace.* Then Nebuchadnezzar the king was astonished, and rose up in haste, viz.: from the chair on which he had been seated opposite the side-door of the furnace, and from whence he had witnessed the execution. He did not seat himself in that position after the victims were cast into the furnace, for the purpose of gloating over their tortures (Hitzig); but, as a king, he was doubtless seated before (although all others might be standing), and his position probably enabled him to see the inside of the furnace, in whose immediate vicinity his chair was placed. It is not necessary to assume that his seat was so near the opening of the furnace, that he could view the interior perfectly, and thus observe the three men together with their heavenly protector; for his words in v. 25 may be readily explained on the hypothesis of a merely spiritual or visional sight.—Spake, and said to his counsellors. The *חֲזַקְיָא* are counsellors of state or ministers, *consiliarii, socii in iudicio* (Sept. *φίλοι*; Theodot. *μεγιστάνας*; Vulg. and Syr. *optimates*). The word is scarcely the Chaldean *חֲזַקְיָא*, "leaders," with the prefixed Hebrew article *הַ*, which in this instance, like the Arabic article in "Alcoran," "Almanac," has become inseparably united to the word (Gesenius); but the *ח* must probably be regarded as an organic element of the first half of this compound word (as it must be considered), whether that part be traced back to the Sanscr. *sahas*, "power" (Hitzig), or it be compared with the Pers. *hamd*, "judgment, counsel" (v. Bohlen, Kranichfeld). The second half *קָר* is, without doubt, the Pers. *qār*, "possessor, owner," as in *חֲזַקְיָא קָר* and *חֲזַקְיָא קָר*, v. 2. In regard to Ewald's attempt to identify the terms *חֲזַקְיָא* and *חֲזַקְיָא* directly, see supra, on v. 2. Compare generally the repeated mention of these prominent royal officials, in v. 27; chap. iv. 33; vi. 8.—Verse 25. Lo, I see four men loose, walking in the midst of the fire. *מַהֲלִכִּים* is a regular

part. *Aphel*, as in iv. 34; cf. the Chaldaizing *מַהֲלִכִּים* in the Heb. of Zech. iii. 7. In opposition to Hitzig, who regards the form as a metamorphosed part. *Pael*, basing his opinion on chap. iv. 26, see Kranichfeld on this passage.—And the form of the fourth is like the son of God; rather "like a son of the gods." It is by no means necessary to believe that this vision of the king which revealed to him this "son of the gods" (*בְּרֵאשִׁית מַלְאָכִים*, cf. the plural *מַלְאָכִים* in vs. 12 and 18) in company with the three Jews, was an *objective* seeing. It must be observed, that here as well as in v. 28, where the son of the gods is designated as the "angel" of the God of the Jews, Daniel does not himself attest his appearance, nor does he refer to additional witnesses, but in each case mentions the king *only* as the authority for the occurrence of the event. Kranichfeld's hypothesis that the king employed the term "angel" (*מַלְאָכִים*) in the second reference to the son of the gods, in consequence of the instruction (which is to be read between the lines after v. 27) imparted to him meanwhile by the rescued Jews, is unnecessary, and without support in the context. From his heathen Babylonian point of view the king could readily characterize an appearance from the celestial world which he fancied he had seen, either as a "son" or a "messenger" of the gods (or of one of the gods—for only thus would he conceive of the national God of the Jews, despite v. 26). That *theogonic ideas* were unknown to the ancient Babylonians, and that the expression "a son of the gods" must therefore be regarded as a conception of Hellenistic origin, which was foreign to the Orient until after the march of Alexander, as Bertholdt asserts, is wholly untrue; and it is with entire justice that Hengstenberg (p. 159 et seq.) while opposing it, refers to the marriage between Bel and Mylitta and to their offspring. On the conception of a messenger of the gods, compare also the god Nebo, the "writer of the gods," who corresponds fully to the Greek Hermes. The Sept., however, renders even the *בְּרֵאשִׁית מַלְאָכִים* of this verse by *ἀγγελος θεού*, and thus avoids all reference to heathen conceptions.—Verse 26. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace. On *פֶּתַח*, see on v. 6.—Ye servants of the most high God. The king thus designates the national God of the Jews from his heathen stand-point, because he has just received an overpowering impression of His greatness, and therefore regards Him as mightier than all his Babylonian divinities. Cf. *מַלְאָכִים*, chap. ii. 47; also the Gr. *ὑψίστος θεός*, as applied to Zeus by Pindar, *Nem.* i. 90.—*עֲבָדָא* corresponds exactly to the Hebrew *עֲבָדִים*, Gen. xiv. 18. Instead of *עֲבָדָא* the Keri has *עֲבָדִים* in this place, chap. iv. 14, and nine times elsewhere in the book—substituting the later form, which is usual in the Targums, for the more ancient; cf. the similar *Keris* in chap. ii. 5 and 40.

Verses 27-30. *The effect of this incident.* And the princes . . . being gathered together, saw these men, upon whose bodies the fire

had no power, etc.; literally, *that* the fire had possessed no power over their bodies,—an *antiphrasis*, like Gen. i. 8. The Chaldee of the Targums constantly substitutes **מַגְדָּלָא**, a fuller form, and analogous to the Syriac, for the **בָּשָׂרָא**, “body,” of Daniel.—Neither were their coats (under-garments) changed. The mention of this particular article of clothing only, as being uninjured, might lead to the conclusion that the remaining, or outer garments, had actually been harmed by the fire; but that the writer intended no such toning down of the marvelous nature of the event, is shown by the words, “nor the smell of fire had passed upon them.” The pointing of the expression “on them” (**בָּהֶם**) refers indeed, to the persons themselves, but it furnishes an *indirect* testimony to the preservation of their clothing that is unmistakable; and the testimony of the passage as a whole, relating to their bodies, hair, and under-clothing, and also to the absence of any odor of the burning, constitutes a gradation analogous to that of v. 21. Only one of the four garments there referred to is here mentioned, and the *first* is selected, in order to recall that enumeration.—Verse 28. **Blessed be the God of Shadrach, etc.** The doxology corresponds in form with those recorded in chap. iv. 31 et seq. and vi. 26 et seq., but is addressed to Jehovah himself, in a precatory or explanatory form, cf. Gen. ix. 26; Luke i. 68.—That trusted in Him, and have changed the king's word; rather, “and transgressed the king's command.” The **וְ** before **מִלְכָּא** is illative: “and in consequence,” or, “and by reason of their trust, they transgressed the king's command;” cf. *supra* on v. 22. **מִלְכָּא מִלְכָּא** is, literally, “to change the word of the king, to alter it (criminally).” The same idiom occurs in Ezra vi. 11; cf. **וְהָיָה** Isa. xxiv. 5.—And yielded their bodies; cf. Acts xv. 26: *ἀνθρώποις παραδεδωκεῖν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου*.—Verse 29. **Therefore, I make a decree;** literally, “And by me is issued a decree.” **מִלְכָּא** as in v. 9, and also in Ezra vi. 11, which latter passage is upon the whole very similar to this (*e.g.*, because of its use of the phrase **מִלְכָּא מִלְכָּא**), but is not for this reason to be regarded as the model, from which the alleged pseudo-Daniel copied in this place (as Hitzig contends). The writer of this book displays too thorough an acquaintance with the Chaldee, to warrant the assumption of its composition by the process of a laborious and clumsy compilation of extracts taken from Ezra and other ancient documents; and in addition, nothing is more probable than that royal edicts should employ stereotyped phrases to enforce obedience to law, threaten punishments, etc.—whether the respective kings were Chaldeans or Persians (cf. also Kranichfeld on this passage).—Which speak anything amiss against the God of Shadrach, etc. The Kethib **מִלְכָּא**, a Hebraized form for **מִלְכָּא**, is not to be changed, with Hitzig, into **מִלְכָּא** (= **מִלְכָּא** = **דָּבָר**, “anything whatever”), nor to be replaced by the Keri **מִלְכָּא**, which is used in the Kethib of chap.

vi. 5; Ezra iv. 22; vi. 9. **מִלְכָּא**, “a fault, single error, offence,” is rather a concrete term, which is related to the abstract **מִלְכָּא**, “error,” precisely as the Heb. **מִלְכָּא**, “a disgraceful thing,” is to **מִלְכָּא** (Jer. xxiii. 40), “disgrace,” or the Chaldee **מִלְכָּא** (Dan. v. 12) to **מִלְכָּא**, etc.—**Shall be cut in pieces.** This threat, which was evidently a stereotyped formula in royal edicts, and in view of the customs of Oriental despots might also be employed with reference to minor offences, has already been explained in chap. ii. 5.—Because there is no other God that can deliver after this sort. Thus also, among recent expositors, Kranichfeld, who takes **מִלְכָּא** = *obscure*, *ita*; cf. Sept., Theodotion, Vulg., in a feminine sense. The masculine form, however, which accords better with the syntax and the context, is sufficiently supported by chap. ii. 43; vi. 29. Therefore, “that can deliver as He can.”—Then the king made Shadrach, . . . , to prosper (marg.) in the province of Babylon. **מִלְכָּא** is not intransitive, as in chap. vi. 29, but has a transitive signification, “to bless,” and is accompanied by **וְ** of the person prospered, as in the Heb. of Neh. i. 11; ii. 20; cf. Gen. xxxix. 23; 2 Chron. xxvi. 5. The reference to “the province of Babylon” indicates the nature of this blessing or prospering, viz.: as a repeated endowment with a position of exalted dignity and power; cf. chap. ii. 49. The expression “made to prosper” is therefore equivalent to “gave prosperity and great power.”

ETHICO-FUNDAMENTAL PRINCIPLES RELATED TO THE HISTORY OF SALVATION, APOLOGITICAL REMARKS, AND HOMILETICAL SUGGESTIONS.

1. *General preliminary observation.*—A correct estimate of the foregoing section imperatively requires the recognition of the peculiarities of the style of writing employed. That style will serve in a greater degree than any other of the first six chapters, to exemplify the repeated observations in the Introduction respecting the “theocratic chronicling style” of our prophet (cf. *Introd.* § 4, note 2; § 9, note 1). The whole of the event described is considered emphatically in the light of the *strictest theocratic pragmatism*. It is Jehovah who preserves His devoted confessors in the midst of the flames. The heathen executors of the barbarous decree, and not *they*, are destroyed. The tyrant, at first blasphemous and presumptuously defiant, is compelled to humble himself, and reverently to acknowledge the superior power of the only true God, in the end. At the same time, the narrative possesses a peculiar breadth and minuteness of detail, combined with a condensed brevity and force that recall the lapidary style of records relating to the Assyrian and Babylonian empires. Observe the frequent repetition of identical formulas, and of changes and series of names (including both appellatives and proper names). The phrase, “The image

which king Nebuchadnezzar had caused to be set up," is found no less than ten times in the first fifteen verses; three times we meet the expression "not serve the gods (or "the god") of the king, nor worship the golden image erected by him," and the characteristic triad "peoples, tribes, and tongues" recurs as often, as does also the triad of officials, "satraps, governors, and prefects." The sounding list of official titles, "satraps, governors, prefects, chief-judges, treasurers, judges, lawyers," is repeated at least once; the names of the six instruments, "the cornet, flute, harp, sackbut, psaltery, and dulcimer" three times (on v. 6, where the "dulcimer" is omitted, see the exegetical remarks); while the proper names Shadrach, Meshach, and Abednego recur no less than thirteen times. The explanation of this extraordinary wealth in repetitions, is evidently not to be sought in the careless style of the writer, but in his well-defined intention to impart a solemn and weighty character to the narrative. This hypothesis, however, which is supported by the frequent use of a similar style by both earlier and later writers of the Old-Testament Scriptures,—*e.g.*, by the Elohist in the Pentateuch, among the former, and by the writer of the books of Chronicles among the latter—is not of itself sufficient to explain the numerous repetitions. It will be necessary to assume, in addition, a designed imitation of the solemn phrases and stereotyped formulas employed in the official documents and records of the Babylonian empire, on the part of our prophetic author. The propriety of this method was already apparent in the preceding chapter, in view of the repeated expression, "The decree has been published by me" (vs. 5 and 8); and also with regard to the triad "scribes, conjurers, and Chaldeans" (vs. 2 and 10), and in the phrases repeated in this chapter, although not found in the former: "O king, live for ever," and "ye shall be cut in pieces, and your houses be made dunghills" (cf. ii. 4 with iii. 9, and ii. 5 with iii. 29). The fact that such stereotyped formulas and repeated phrases in an unchanged form are considerably more numerous in this chapter, than in either the chapters that precede or the three narrative sections that follow, indicates that the writer preferred the documentary and chronicle style in this connection, because the subject-matter afforded greater inducements than any other for this choice, and possibly also because he had a special inclination to narrate the event in question in the manner of a theocratic chronicler.—The peculiar coloring of the style of narration in this section unquestionably affords an evidence of especial significance, for the hypothesis postulated in the *Introd.* § 4, note 2 (in agreement with Kranichfeld), which assumes that the writer recorded the events contained in chap. ii.-v. at different times (although not without regard to their relation to each other), and in the form of a diary.

2. *Apologetical.*—The foregoing remarks contain features that testify to the authenticity and historical accuracy of the narrative; but a far more forcible evidence is found in the strong contrast between the situation and circumstances of the persecuted Hebrews who steadfastly clung to their faith, as here related, and the similar fortunes of pious Jews in the As-

monæan age. According to Bertholdt, Bleek, v. Lengerke, Hitzig, etc., the motive that inspired the alleged historical fictions of the pseudo-Daniel, was derived from the tribulations of the latter period; but at that time Israel endured the barbarous persecutions inflicted on account of its faith in Jehovah while established on its own native soil; whereas here, the suffering is imposed while in a foreign land and in captivity, and merely upon three individual representatives, who are penally prosecuted on the ground of the slanderous accusations of envious persons or of politico-religious opponents, who charge them with hostility to the national gods of Babylon. In the former case the heathen despot attempted to carry into effect a general system of persecution which aimed at the extirpation of the worship of Jehovah (1 Macc. i. 41 et seq.); while here an occasional denunciation incites a single act of heathen intolerance, which is immediately followed by the recognition and adoration of the God of Israel as a pre-eminently powerful divinity, as in a former instance (cf. chap. ii. 46 with iii. 28 et seq.). In that case the furious religious intolerance of the persecuting tyrant is opposed by the fanatical defiance of the desperate Jewish confessors,* while the confession of the three persecuted Hebrews in this case, vs. 17 and 18, reveals no trace of fanatical excitement; it presents, on the contrary, "so moderate a reflection on the interference of God for the purpose of delivering His servants, that it concedes the possibility of a refusal, on the part of God, to deliver in the present exigency,—for which reason the Sept. felt constrained, in the spirit of its time, to guard against the possible mistake that a doubt of the Divine ability to save is here implied" (see on the passage). Finally, while the barbarous custom of inflicting the death-penalty by means of fire, and in large smelting-furnaces, prevailed at the period of the Chaldean supremacy, as is certified by Jer. xxix. 22 (cf. xliii. 9 et seq.; cf. above, on v. 6), the books of the Maccabees, which describe so many modes of capital punishment as inflicted on the Jews of his time by Antiochus Epiphanes (see 1 Macc. i. 50, 57, 60 et seq.; ii. 38; 2 Macc. vii.), make no mention whatever of this. The burning of isolated fugitives in caverns, where they had concealed themselves in order to observe the Sabbath (2 Macc. vi. 11), was an unpremeditated device, and therefore entirely different from the predetermined punishment by means of the fiery furnace.—Even Hitzig recognizes the weight of the numerous differences in the situation, as here indicated—to which must be added the extreme contrast between the golden image on the plain of Dura, and the βαλάντιον ἐρημώσεως of Antiochus (1 Macc. i. 54; see above, on v. 1)—but assumes that the compiler purposely avoided an exact adaptation of his types to the circumstances and facts of his time, in order to prevent any suspicion that his work was invented for a

* The martyrs in 2 Macc. vii. 9 address the Syrian king as: "Thou accursed man," and in v. 34 of the same chapter they denounce him thus: "Thou godless man, and of all others most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God; for thou has not yet escaped the judgment of Almighty God, who seeth all things." How different is the language of the three Hebrews, vs. 16-18. Cf. upon the whole, Zündel, *Krit. Unters.*, p. 73 et seq.

purpose (p. 43, "Ought a type to correspond so exactly as to arouse suspicion?") He thus attributes to our author an art in concealing his aim, a gift of refined simulation, a practised cunning and adroitness, that might excel even the efforts of modern pseudological tendency writers. But while these, and similar charges of such a critical tendency in the book, are unworthy, and establish nothing, the manifold expositions of details of the narrative which have been deemed necessary by the modern criticism, are no less so. No improbability can be discovered in the statement of the dimensions of the golden image, giving its height at sixty cubits and its thickness at six (v. 1), or in the remark that *all* the high officials of the realm were summoned to the dedication of the image (vs. 2, 3), which is unquestionably to be taken in a relative sense; nor yet in the mention of certain Grecian instruments (vs. 5, 7, 10, 15), or in the occurrence of the title of "satrap" among those pertaining to political dignitaries (vs. 2, 3, 27). We have already furnished the necessary explanation of these features, and also have accounted for the circumstance that Daniel was *absent* from the ceremony (see on v. 12), that the garments of the three martyrs are referred to by names that belong, as is asserted, to a post-Babylonian (Persian or Greek) age, and finally, that the decree directed against the blasphemers of the God of these Jews (v. 29) is couched in terms that are considered extravagantly severe.

3. *The miracle*.—The strongest objections, of course, are raised by opponents against the deliverance of the three condemned Hebrews out of the fiery furnace, while at the same time the executioners are destroyed by the flames. Hitzig holds that "the claim of this narrative to a historical character is unworthy of consideration. Its correctness would not only involve that the nature of an element was changed, but also that the flames had at the same time demonstrated (v. 22) and denied (v. 27) their power to consume; and a reference to the angel (vs. 28, 25) does not improve the matter."—Our exegetical remarks have already pointed out that the case is not really so desperate. Traces of a certain co-operation of natural laws in the wonderful event are by no means wanting from the text, despite its evident aim to emphasize the extraordinary and supernatural features of the incident, rather than to modify them. The excessive heating of the furnace which the king had commanded, the reckless haste in executing his commands, which his rage demanded, and even the circumstances that the flames issuing from the upper opening should seize upon and destroy the persons employed in the execution—all these taken together make it possible, up to a certain point, to conceive how the condemned persons might remain uninjured, and afterward, on their leaving the furnace, be without even the odor of fire upon them. Nebuchadnezzar believed himself able to testify that the efficient or co-operating cause of this deliverance was the visible appearance of an angel which was observed at the same time by several witnesses, probably because, in his fearful excitement and conscientious terror, he really saw in vision a fourth person of celestial form in company with

the three victims. The writer, however, does not personally assert such an objective entrance of an angel on the arena, because he neither aims to positively establish the fact, nor yet to explain the philosophy of the event taken as a whole. Without seeking out secondary causes of the deliverance of the Hebrews, he contents himself with simply certifying to the extraordinary event itself, which was probably reported to him, as absent at the time, by his delivered friends in person; and his added remarks, of a religious and practical nature, refer merely to the unmistakable interference of *his God*, whom he represents, after the manner of the *older* theocratic writers, as working directly and without the mediation of angels. A narrator of the Maccabean period who possessed a mania for miracles, would exaggerate the marvelous element of the event far more conspicuously, would describe the terrible rage of the flames in colors much more glowing, and would introduce, not one, but a multitude of angels as instrumental deliverers. An approximate idea of the description of the event in question which such a writer would have furnished may be gained from a comparison of verses 46–50 of the apocryphal "Prayer of Azariah and song of the three children;" although the embellishment and description of the event attempted in that connection are still within the bounds of reason, and would doubtless be surpassed by a religious-tendency writer of the Maccabean period. On the other hand, a writer at the beginning of the exile, although influenced by an extravagant mania for miracles and inclined to angelolatry, was not necessarily without a real belief in miracles, but rather, might possess a firm and living confidence in the power of God to work miracles for the deliverance and exaltation of His faithful ones. This is apparent in numerous expressions of the exilian Isaiah,* and of Jeremiah and Ezekiel, who assert miraculous displays of Jehovah's power and grace, in the proper sense, and also express conceptions of the Divine government of the world, and particularly of his direction of the theocratical people in the past, present, and future, which are, to say the least, decidedly supernaturalistic; cf. *Intro.*, § 1, note 1; § 9, note 1. The shallowness and triteness of the reasoning is thus apparent, on which Hitzig, p. 44, formulates his conclusion: "A belief in miracles, such as the writer confesses, could not arise and flourish in the night of the exile, in the days of discouragement and despondency, nor yet in the centuries of servitude (*Ezra ix. 9*) subsequent to Cyrus. The deliverance from the fiery furnace expresses a supernaturalism entirely different from that manifested in the additions of the reviser in *Lev. xxv. 21; xx. 20; Ex. xxxiv. 2, 4 (?)*, and seems to be indicative of the enthusiasm, the increased power of faith, and the boundless imagination of the Maccabean epoch."

4. *The ethical and religious importance of the miracle* is found substantially in the consequent Divine confirmation and rewarding of the steadfast faith, by which the three Hebrews had glorified the name of God before the heathen

* [The author by this epithet probably refers to the pseudo-Isaiah assumed to have written the latter chapters of that book—an unnecessary and unwarranted distinction.]

monarch and his court. As they had confessed Him, so He now acknowledges them; as they had glorified His name by the confession of their faith, so He now magnifies Himself in them by a glorious display of His power, and of His infinite superiority over all the gods of the heathen. It is a miracle of deliverance, analogous to those witnessed by Noah at the flood, by Lot at the burning of Sodom, and by Israel at the passage of the Red Sea and of the Jordan; but it is none the less, on that account, a type of the deliverance which the recording prophet should himself experience when, at a much later period, his unwavering devotion to Jehovah had brought him to the lion's den, as well as of the rescue of a Peter from the dungeon of Herod, of a Paul from the jail at Philippi, and of other miraculous events of the Apostolic age. The writer of the epistle to the Hebrews therefore classes this event among the Old-Testament trials of faith that were followed by marvelous results, when, near the close of his glorious *Catalogus testium fidei Veteris Testamenti* (chap. xi. 33), and immediately after the allusion to Daniel in the lion's den, he refers to his three companions with the words, they "quenched the violence of fire" (ἐσθλασαν θύρασαν πυρός). In the same sense, and in a similar connection, the first book of the Maccabees had already adduced the wonderful occurrence, observing with reference to Hana-niah, Azariah, and Mishael, that they *παρεβόαντες ἐσθλασαν ἐκ πυρός*,—a primitive attestation of the fact, with which, as has been indicated in a former connection, the assumption of its invention in the Asmonæan period, can hardly be made to consist (Introd., § 6). The dogmatic importance of this miraculous event is, however, decidedly overestimated, when it is assumed, with several church fathers, e.g., Tertullian, Irenæus, Hilary, Augustine, etc., and also with Carp-zov, Joh. Gerhard (in the *Bibl. Vimar.*), Joach. Lange, etc., that the appearance in company with the three men was an actual objective fact, and further, that it was not merely an angel, but the personal Logos that was made flesh in Jesus Christ. Jerome is far more correct when he rejects, as being improbable, the idea that the Son of God should have appeared to the godless king Nebuchadnezzar, and therefore assumes that the appearance of the delivering angel was only a typical prefiguration of the Redeemer: "*Ceterum in typo prefiguratur iste angelus sive 'filius Dei' Dominum nostrum Jesum Christum, qui ad fornacem descendit inferni, in quo causa peccatorum et iustorum animæ tenebantur, ut absque exustione et noxa sui eos, qui tenebantur induti, vinculis mortis liberaret.*" His remark (on v. 1) on the relation of this event to the Messianic mission of Israel in the midst of the pre-Christian world of nations, is also worthy of note: "*Datur autem per occasionem captivorum barbaris salutis occasio; ut qui primum per Danielis revelationem potentiam cognoverant unius Dei, in trium puerorum quoque fortitudine discant mortem contemnere et sola non colere.*"

5. *Homiletical suggestions.* Melancthon has correctly specified the points of practical importance in his observations: 1, on v. 1: "*Exemplum humanæ cecitatis et audacia instituentis nocens cultus sine verbo Dei, quos hic ostendit se Deus reprobare;*" 2, on v. 12: "*Quod oporteat*

mandatum Dei anteferre omnibus rebus humanis, potestati, legibus humanis, paci, tranquillitatis vitæ nostræ;" 3, on vs. 16-18: "*Qualis debeat esse fides de corporali liberatione, videlicet cum conditione, si Deo placet;*" 4, on v. 22 et seq.: "*Glorificatio piorum contra blasphemiam, et pena impiorum, præsertim satellitum, qui alieni furoris ministri sunt;*" 5, on v. 25 et seq.: "*Conversio regis, sequens concionem et glorificationem piorum.*" He also finely develops several of these points. Thus, he remarks on v. 1 et seq.: "Consider that not only the one Nebuchadnezzar is here intended, but all idolaters in general. As Nebuchadnezzar, with fearful temerity, but still under the impression that he was acting religiously, establishes a new cultus, so have many acted at other periods. A majority of states protect idolatry; and even within the church godless popes found dynasties, and seek to confirm them by the successive introduction of new forms of worship. . . . Consider, therefore, how great is the guilt of the popes and princes, who defend ceremonies and traditions that contradict the Word of God, such as the Mass, monasticism, etc." Cf. M. Geier: "The great lords often put forth greater efforts to introduce false religions than to protect the true. . . . It is a false opinion that all the subjects of a state must adhere to one and the same religion. Thence result so many bloody plans to effect by force what cannot be required with a good conscience." Melancthon observes, on vs. 17, 18: "All the Divine promises require us to believe both that God *can* and that He *will* aid; but with reference to His will the following distinction must be observed; God *will* bestow on us the forgiveness of sins, justification, and eternal life, for He has positively declared His readiness to do this (John iii. 36; 1 John v. 11). Faith in this must therefore shine everywhere upon our pathway before us, and govern our expectations of various external blessings and supports. But the latter must ever be subject to the condition, 'If it please God, He will now deliver me,'—a condition that in no wise conflicts with the essence of faith, but that exhorts us to obedience, to prayer, to patient waiting for aid, and to humble submission to the only wise decree of God." Cf. Starke: "In need and danger men are cheerfully to submit to the will of God, and are not to prescribe to Him in relation to His aid and deliverance. Their motto must always be, 'Thy will be done' (Matt. xxvi. 39; cf. Jas. iv. 15)". On v. 23 et seq., cf. Melancthon: "Though the deliverance be long delayed, in order that we may be tried, we dare not cease to call upon the Lord, because supplication is never in vain. For . . . God always aids, either by immediately imparting comfort and diminishing the evil, or by granting a fortunate escape from the tribulation" (1 Cor. x. 13). Cf. Osiander: "God has assigned a limit to all tribulations and persecutions. If it appears to be too distant, consider that the affliction is light and but for a moment, yea, that it secures an eternal glory" (2 Cor. iv. 17). On v. 28 et seq., Melancthon: "Learn from this that it is the office of princes to suppress godless teaching and customs, and to provide for truly pious instruction and worship. For the government is the guardian and protector of the whole moral law; it cannot change

and renew men's hearts, but it must forbid and prevent idolatry, blasphemy, immoral religious services, etc., as well as murder, theft, and the like. For, although a civil government is not enrolled in the service of the Holy Spirit, it is nevertheless the servant of the external moral law, and the responsibility rests upon it, as a distinguished member of the church (*membrum*

principium Ecclesie), to aid and protect the other members in maintaining the true faith." ("The moral effect of this transaction must have been all the greater because it was the final outcome of a public conflict between the king's god and Jehovah of Hosts. Nor let us fail to note that here, as usual, an unseen hand made the wrath of man work out the praise of God."—*Coulter*).

4. *The royal report concerning Nebuchadnezzar's dream relating to his unfitness to govern, and its fulfillment.*

CHAP. III. 31–IV. 34 [English Bible, Chap. IV.].

- 1 Nebuchadnezzar the king, unto all people, nations [tribes], and languages,
- 2 that dwell in all the earth; 'Peace be multiplied unto you.' I thought it good
- 3 to shew the signs and wonders that the high God hath wrought toward [with]
- 3 me. How great *are* his signs! 'and how mighty *are* his wonders! his kingdom
- is an everlasting kingdom, 'and his dominion *is* from generation to generation
- [with age and age].
- 4 I Nebuchadnezzar was at rest [tranquil] in my house, and flourishing [green]
- 5 in my palace. I saw a dream which made [, and it would make] me afraid,
- and *the* thoughts upon my bed [came], and the visions of my head troubled
- 6 [would trouble] me. Therefore [And] made I a decree 'to bring in all *the*
- wise *men* of Babylon before me, that they might make known unto me [make
- 7 me know] *the* interpretation of the dream. Then came in the magicians, the
- astrologers, the Chaldeans, and the soothsayers; 'and I told the dream before
- them; but [and] they did not make known unto me *the* interpretation thereof.
- 8 But [And] at the last Daniel came in before me, (whose name *was* Belteshazzar,
- according to the name of my god, and in whom *is the* spirit of the holy gods),
- 9 and before him I told the dream, *saying*, O Belteshazzar, master of the magi-
- cians, because I 'know that *the* spirit of the holy gods *is* in thee, and no secret
- troubleth [is burdensome to] thee, tell *me the* visions of my dream that I have
- seen, and *the* interpretation thereof.
- 10 Thus [And *these*] *were the* visions of my head in [on] my bed: I saw, and,
- 11 behold, a tree *in the* midst of the earth, and *the* height thereof *was* great. The
- tree grew, and was strong, and *the* height thereof reached [would reach] unto
- 12 heaven [the heavens], and *the* sight thereof to *the* end of all the earth. *The*
- leaves thereof *were* [its foliage *was*] fair, and *the* fruit 'thereof much, and in it
- was* meat [food] for all [the whole]: *the* beasts [living *creature*] of the field had
- [might have] shadow under it, and the fowls of the heaven dwelt [might dwell]
- 13 *in the* boughs thereof, and all flesh was [might be] fed of it. I saw in *the* visions
- of my head upon my bed, and, behold, a watcher and a holy *one* came down
- 14 from heaven [the heavens]. He cried aloud [with might], and said thus, Hew
- [cut] *down* the tree, and cut [lop] off his [its] branches, shake off his leaves
- [its foliage], and scatter his [its] fruit: let the beasts get away [living *creature*
- 15 flee] from under it, and the fowls from his [its] branches. Nevertheless, leave
- the* stump of his [its] roots in the earth, even [and] with a band of iron and
- brass in the *tender* grass of the field; and let it [him] be wet with the dew of heaven
- [the heavens], and *let* his portion *be* with the beasts [living *creature*] in the grass
- 16 [herbage] of the earth. Let his heart be changed 'from man's [mankind], and
- let a beast's heart 'be given unto him: and let seven times pass over him.
- 17 This matter [The rescript] *is* by *the* decree [decision] of *the* watchers, and the
- demand by *the* word of the holy *ones*; to the intent that the living may know
- that the *Most* High ruleth in the kingdom of men [mankind], and giveth [will
- give] it to whomsoever he will [may please], and setteth [will set] up over it *the*
- basest [low] of men.
- 18 This dream I king Nebuchadnezzar have seen. Now [And] thou, O Belte-
- shazzar, declare *the* interpretation thereof; forasmuch as all *the* wise *men* of my

- kingdom *are* not able to make known unto me [make me know] *the* interpretation: but [and] thou *art* able [capable]; for *the* spirit of *the* holy gods *is* in thee.
- 19 Then Daniel (whose name *was* Belteshazzar) was astonished for [as] one hour, and his thoughts troubled [would trouble] him. The king spake and said, Belteshazzar, let not the dream, or [and] *the* interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to *them* that hate thee,
- 20 and *the* interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached [would reach] unto the
- 21 heaven, and *the* sight thereof to all the earth; whose leaves *were* [and its foliage *was*] fair, and *the* fruit thereof much, and in it, *was* meat for all [the whole]; under which [it] the beasts [living creature] of the field dwelt [might dwell], and upon whose [its] branches the fowls of the heaven had their habitation [might abide]:
- 22 it *is* thou, O king, that art [hast] grown and become strong: for [and] thy greatness is [has] grown, and reacheth unto heaven [the heavens], and thy
- 23 dominion to *the* end of the earth. And whereas the king saw a watcher and a holy *one* coming down from heaven [the heavens], and saying, Hew [cut] the tree *down*, and destroy it; yet leave *the* stump of *the* roots thereof in the earth, even [and] with a band of iron and brass in the *tender* grass of the field; and let it be wet with the dew of heaven [the heavens], and *let* his portion *be* with
- 24 *the* beasts [living creature] of the field, till seven times pass over him; this *is* the interpretation, O king, and this *is* *the* decree [decision] of the *Most* High,
- 25 which is [has] come upon my lord the king: That they shall drive thee from men,¹³ and thy dwelling shall be with the beasts [living creature] of the field, and they shall make thee to eat grass [the herbage] as oxen, and they shall wet thee with [from] the dew of heaven [the heavens], and seven times shall pass over thee, till thou know that the *Most* High ruleth in *the* kingdom of men
- 26 [mankind], and giveth [will give] it to whomsoever he will [may please]. And whereas they commanded [said] to leave *the* stump of the tree roots [roots of the tree]; thy kingdom shall be sure [standing] unto thee, after that thou shalt
- 27 have known that the heavens *do* rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to [pitying] *the* poor; if it may be a lengthening of [to] thy tranquillity.
- 28 All this [The whole] came upon the king Nebuchadnezzar. At the end of
- 29 twelve months he walked in [was walking on] the palace of the kingdom of
- 30 Babylon. The king spake and said, Is not this [the] great Babylon that I¹⁴ have built for *the* house of *the* kingdom,¹⁴ by *the* might of my power, and for *the* honour
- 31 of my majesty? While the word *was* in the king's mouth, *there* fell a voice from heaven [the heavens], *saying*, O king Nebuchadnezzar, to thee *it is* spoken,¹⁴
- 32 The kingdom is [has] departed from thee. And they shall drive thee from men,¹⁴ and thy dwelling *shall be* with *the* beasts [living creature] of the field: they shall make thee to eat grass [the herbage] as oxen, and seven times shall pass over thee, until [that] thou know that the *Most* High ruleth in *the* kingdom of men [mankind], and giveth [will give] it to whomsoever he will [may
- 33 please]. [In] The same hour was the thing [word] fulfilled upon Nebuchadnezzar: and *he was* driven from men [mankind], and did [would] eat grass [the herbage] as oxen, and his body was [would be] wet with [from] the dew of heaven [the heavens], till [that] his hairs [hair] were [had] grown like eagles' feathers, and his nails like birds' claws.
- 34 And at the end of the days, I Nebuchadnezzar lifted *up* mine eyes unto heaven [the heavens], and mine understanding [knowledge] returned [would return] unto [upon] me; and I blessed the *Most* High; and I praised and honoured *him* that liveth *for* ever, whose dominion *is* an everlasting dominion, and his kingdom
- 35 *is* from generation to generation [with age and age]: and all *the* inhabitants of the earth *are* reputed as nothing; and he doeth according to his will in *the* army of heaven [the heavens], and *among* *the* inhabitants of the earth; and [there is] none [who] can stay [lay hold of] his hand, or say unto him, What
- 36 doest thou? At the same time my reason [knowledge] returned [would return] unto [upon] me; and, for [as to] *the* glory of my kingdom, mine honour

and brightness returned unto [would return upon] me; and my counsellors and my lords sought [would seek] unto me; and I was established in [upon] my kingdom; and excellent majesty was added unto me. Now¹⁷ I Nebuchadnezzar praise and extol and honour the King of heaven [the heavens], all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

CRITICAL AND GRAMMATICAL NOTES.

[The numerical division of the verses in chap. iv. differs in the English Bible from that in the original text, as the latter annexes the first three verses of this narrative to chap. iii., and consequently begins its chap. iv. with ver. 4 of the English Bible.]

[¹ The customary phrase: *sends this greeting*, is to be mentally supplied.—² Literally, *May your peace (i. e., prosperity) be increased*.—³ Literally, *It has seemed good before me*. The order in the original is also emphatic: *The signs and wonders . . . I (have) thought it good to show*.—⁴ The same emphatic order is observed in this and the following clause: *His signs how*, (literally, *as what*) *great* (literally, *very great*, a reduplicated form) etc.—⁵ Literally, *a kingdom of eternity*.—⁶ *וְיִרְדּוּן פָּאֵל* is the fut. Paël, with ו epenthetic, as usual in these forms. The *tense* seems to express the continued effect on the speaker's mind.—⁷ Literally, *From me was made a decree*.—⁸ The terms employed for these various classes of conjurers are the same as those in chap. ii. 2, except the last, but they are named in a somewhat different order.—⁹ The pronoun, being expressed, is somewhat emphatic.—¹⁰ *מִן הָאֲדָמָה* from *אָדָם* by resolution of the dagesh.—¹¹ Literally, *Let them change his heart from the man*.—¹² Literally, *a heart of the living creature*.—¹³ Literally, *and these they are driving from mankind* (the man).—¹⁴ Both nouns being anarthrous, the meaning is *a royal residence*.—¹⁵ Literally, *they are saying*.—¹⁶ Literally, *and from mankind* (the man) *these they are driving*.—¹⁷ The particle *עַתָּה* is emphatic=*At this time*, in contrast with his former impiety.]

EXEGETICAL REMARKS.

Chap. iii. 81-83 [Engl. iv. 1-3]. *The introduction to the edict*. Nebuchadnezzar the king unto all the people, nations, and languages, etc. On the triad "people, tribes, and tongues," see on chap. iii. 4. As it there occurs in the public proclamation of a herald, so here in a royal edict in writing, and at the very beginning. This probably induced the persons who in a former age arranged the division [of the Hebrew text] into chapters, to include the introduction of this edict in the preceding section; but such an arrangement is obviously inadmissible and incorrect, in view of the evident relation of verses 81-83 to the statements commencing with chap. iv. 1, and in view also of the considerable interval of time that appears to have elapsed between the events of the third and those of the fourth chapter (cf. on chap. iii. 1, and see chap. iv. 26 et seq.). A certain relation, however, exists between the subject of the present section and that of the preceding, inasmuch as both record experiences of the exalted greatness and power of God, such as had come to the king in the course of events that partook of the supernatural to a greater or smaller extent.—Like this edict of the Babylonian king Nebuchadnezzar, so an open letter (manifesto) of the Persian king Artaxerxes, in Ezra vii. 12, begins with a solemn wish for the welfare of the people, immediately after the names of the king and of the person addressed.—Is Nebuchadnezzar in person to be regarded as the immediate composer of the proclamation? Such a conclusion is opposed (1.) by the frequent indications of an intimate acquaintance with theocratic modes of thought and expression which are found in the document, and especially in the beginning and the end (cf. e.g., the doxology in chap. iii. 33; iv. 31; with Psa. lxxii. 4 et seq.; Psa. cxlv. 13, and also with Dan. vii. 14, 27; cf. further, the description of the infinite greatness of God in chap. iv. 32, with Isa. xxiv. 21; xl. 17; xli. 12, 24, 29; xliii. 13; xlv. 9; Job ix. 12; xxi. 22, etc.); (2.) by the broad and circumstantial character of

the narrative, resulting from the many repetitions (cf. e.g., the repetition of identical or entirely similar turns in the sentences of chap. iv. 6, 15 and of v. 5; in iv. 17-23 and in vs. 17-23; in iv. 30 and in vs. 12 and 22; in iv. 31 and in iii. 33, etc.), which it has in common with the remaining narrative sections, thus indicating by its style that Daniel was its author; (3.) by chap. iv. 25-30, where the king is referred to in the third person, while elsewhere the first person is constantly employed; (4.) by the designation of the palace as being located "at Babylon," chap. iv. 26, which is positively inconsistent with the assumption that Nebuchadnezzar composed the proclamation in person, but indicates, as clearly as could possibly be required, that the writer was not a Babylonian, or, at least, that he wrote chiefly for other than Babylonians, and that he even adopted their modes of thought. No substantial difficulty can be raised against the hypothesis that Daniel was the writer, and that he composed the proclamation by direction of the king soon after the conclusion of the events to which it refers. The peculiarly heathen forms of thought and expression which occur beside the Jewish-theocratic (especially in chap. iv. 5, 6, 10, 14, 15, and 20), find a sufficient explanation in the consideration that the writer employed, although a decided theocrat, would be obliged to adhere as closely as possible to the king's habits of thought and the range of his conception in the framing of an official document to be published in the royal name—otherwise it would fail to receive his approval. This view, which has recently been represented by Kranichfeld especially, is at any rate more simple and natural than the assumption, which becomes necessary on the supposition that Nebuchadnezzar in person composed the writing, that its theocratic coloring resulted from the instruction derived by the king from his intercourse with Daniel (Calvin, Hävernick, Hengstenberg, etc.). Upon our hypothesis, moreover, it becomes easy to comprehend why the writer should occasionally pass from the first to the third person (vs. 25-30). If Nebuchadnezzar be conceived as the author, the explanation of this

feature can only be found in the supposition that the report of the king is interrupted to admit of an abbreviated statement by Daniel (Calvin), or in the assumption that "Nebuchadnezzar considered it improper to report his insanity in person" (Hengstenberg, Maurer, etc.), or finally, in the admission that verse 25 is still due to Nebuchadnezzar, while verses 26-30 are regarded as a parenthesis inserted by Daniel (Hävernick; see to the contrary *infra*, on ver. 25). *—Peace be multiplied to you; literally, "increase richly, be richly imparted to you;"

cf. Ezra iv. 22. נִשְׁלַח corresponds exactly to *παρασπινδιν* in the analogous formulas of greeting, 1 Pet. i. 2; 2 Pet. i. 2; Jude 2; Clem. Rom. i. 1.—Verse 32 [iv. 2], I thought it good to show (to you) the signs and wonders, etc.; i.e., "it pleases me."—אֲרִיזָה

אֲרִיזָה, in the Heb. trans., אֲרִיזָה וְנִרְאָה; cf. the well-known similar combination אֲרִיזָה וְנִרְאָה Isa. viii. 18 (Greek *σημεία καὶ τέρατα*).

The somewhat indefinite and general term אֲרִיזָה "a sign, token," receives the special signification of "miraculous sign" (*portentum*) from its combination with נִרְאָה, "a wonder, wonderful thing." The same combination occurs in v. 33 [iv. 3], and also in chap. vi. 28.—אֲרִיזָה וְנִרְאָה, *pulcrum est coram me, i.e., visum est mihi, placuit mihi* (Vulg.); cf. iv. 24; vi. 2.—Verse 33 [iv. 3]. How great are His signs, etc. נִרְאָה, *quantopere*, a strengthening of the simple נִרְאָה, *quam*.

The exclamation does not by any means deny that signs and wonders were also performed by the Babylonian gods, but asserts the incomparable greatness of the miracles of Jehovah—a thought which Daniel might express as well as Nebuchadnezzar.—His kingdom is an everlasting kingdom, etc. The same doxology occurs also at the close of chap. iv. 31, with but little change. Cf. Psa. cxlv. 13.

Chap. iv. 1-6 [4-9]. *The king's dream. Inability of the Magians to interpret it.* I Nebuchadnezzar was at rest in mine house. "At rest," i.e., in the undisturbed possession of my

kingdom, which, according to v. 19, extended to the end of the earth; "in my house," i.e., in the abode of peace, not in the field in order to prosecute warlike enterprises. Both expressions therefore refer to the *later period* of Nebuchadnezzar's reign, when his wars (probably including that against Tyre, Ezek. xxix. 17) were ended, and he was able to devote himself to the affairs of peace, and especially to the erection of the great edifices at Babylon, to which v. 27, and also Berosus, in Josephus, *c. Apion*, I. 19, refer. The time of this dream is therefore still later than that indicated by chap. iii. 1.—And flourishing in my palace. נִרְאָה, "green," not

שָׁקֵט, "quiet" (as the analogy of Job xxi. 23 might perhaps lead us to expect), is the term employed by Nebuchadnezzar perhaps because he already recalls at this point the fresh and strongly flourishing tree (v. 7 et seq.), by which he was symbolized in the dream-vision. Such a prefatory use of a characteristic feature in the symbolic vision was the more appropriate, since the comparison of fortunate and healthful conditions in life with the verdure of trees was exceedingly common throughout the Orient, and especially so in the Old-Testament usage of language; cf. Psa. i. 3; xxxvii. 35; lii. 10; xcii. 13 et seq.; Prov. xi. 28; Hos. xiv. 7; Ezek. xlvii. 12 (see upon this thought, my *Theologia naturalis*, p. 495 et seq.). For the rest, נִרְאָה belongs to the somewhat numerous class of words which fell into disuse in the later Aramaism; cf. Pusey, *Danick*, p. 599-606.—Verse 2 [5]. I saw a dream which made me afraid.

The abrupt connection, without וְ, indicates the alarming influence which the suddenly transpiring dream exercised over the king, who had previously spent his time in peace; cf. Job iv. 20, and also the numerous antithetic asyndeta in the Proverbs (Intro. to Prov. of Sol., § 14).—And thoughts upon my bed, viz.: "came to me, arose in me;" an independent clause, which must not be connected with the final verb יִרְאָה, but which is rather to be regarded as a parallel to חֲלֹמֶה, exactly as

יִרְאָה is parallel to יִרְאָה in the former half of the verse. The assumption of such a parallelism is not, however, to be strained to the point of regarding (with Kranich.) the "thoughts" as the details of the vision itself; for they, like the לִבִּי in chap. ii. 29, were probably the troubled reflections of the king on awaking from his slumber, and while meditating on the nature of his dream (Von Lengerke; cf. *supra*, on chap. ii. 29).—The חֲלֹמֶה (= the חֲלֹמֶה of the Targums) seem, however, to be identical with the Armen. *shorhurd*, "a thought," and the word, therefore, is perhaps of Indo-Germanic derivation (thus Hitzig, at any rate; but Ewald, p. 477, objects; cf. also Gesenius and Dietrich, s. v. חֲלֹמֶה).—And visions of my head troubled me. Exactly similar to chap. vii. 15 b. The "visions of the head" are the several fancies or images of the dream, as in chap. ii. 28.—Verse 3 [6]. Therefore made I a decree. The same words occur in chap. iii. 29; cf. chap. ii. 5.—In regard to

* [The author's arguments for the original composition of this passage by Daniel are plausible, but not quite conclusive. It would seem that all the Chaldean portions of this book are substantially extracts from the archives of the Chaldean realm, and this portion has more than ordinary marks of having been such a document. The record of the facts would doubtless be made as a part of the annals of the empire, such as we know were wont to be preserved by the monarchs of the great East (Bather vi. 1), written doubtless by the official scribe or historiographer in the vernacular or court language. This account we may readily conceive Nebuchadnezzar on his recovery from insanity would be anxious to revise, and he would naturally select Daniel as his secretary in publishing an authorized statement of the matter. This view accounts for the mixture of theocratic and heathen sentiments contained in this extraordinary confession of royal humiliation. Well might Daniel recur to this scene in his bold rebuke of Belshazzar's impiety, chap. v. 18 et seq. The explanation of the Jewish coloring of parts of this chapter by the hypothesis of a later interpolation of the Maccabean age, is amply refuted by Stuart and Keil (see likewise our author's apologetical remarks [No. 3] appended to this chapter). These writers both adduce, as corroboration of the account of Nebuchadnezzar's madness, the statement of Abydenus in the fragments preserved by Eusebius (*Præp. Evang.*, IX. 43, and *Chron. Armen.*, ed. Ancher, I. p. 59), that the Chaldean monarch was seized with a preternatural frenzy (*καταρχειναι δὲ ὡς ἐκ θεοῦ* . . . *θεομανία*) while walking on the top of his royal tower at Babylon.]

חֲזֵקָהּ, see on ii. 25.—Observe that, in this instance, where the contents of the dream were not forgotten by the king, nor regarded as being especially marvellous, the condition of the king while demanding an interpretation of the dream is very different from that described in chap. ii. 5—a circumstance that strongly endorses the credibility of the narrative.—Verse 4 [7]. Then came in all the magicians, etc. Concerning the various classes of the wise men of Babylon, four of which are here specially referred to, see on chap. ii. 2.—Instead of עָלֵיךְ (read עָלֶיךָ), the participle of עָלָה, “to go in,” the Keri in this place has עָלֶיךָ (cf. chap. v. 8), which is contracted from עָלֶיךָ, a form that shortens the initial ע to ע ; with the latter cf., e.g., יִשְׁעֶיךָ, chap. iii. 16.—Verse 5 [8]. But at the last Daniel came in before me. The Kethib אֶחָדִיךָ is a form with an undeniably adverbial signification (= “at last, *postremo*”—not adjective: “the last, *postremus*,” as Hitzig prefers), that does not occur in the later Chaldee, and is replaced by the Keri אֶחָדֶיךָ (or אֶחָדְךָ). It is rather to be regarded as an extension of the sing. adjective formation אֶחָדִיךָ, than as an irregular plural in which the ע -sound has taken the place of א (see Olshausen, *Lehrb. der hebr. Sprache*, p. 208).—The עַד preceding is the familiar conjunction “until” (Eara iv. 21; v. 5); the whole expression ועַד אֶחָדֶיךָ, “until at last,” is an adverbial phrase similar to יָצִיב, chap. ii. 8.—Whose name is Belteshazzar, according to the name of my god. Cf. on chap. i. 7. This thoroughly heathen reference to the name of Daniel is immediately followed by a reference to his person, which indicates the feature that had inspired the heathen king with confidence in his superior power and understanding, and, through this, with a faint conception of the nature of that Deity to whom he owed such power and wisdom. From this affirmation “that the spirit of the holy gods is in thee,” which is repeated in vs. 6 [9] and 15 [18], it follows that Nebuchadnezzar had by no means forgotten what he had learned upon two previous occasions respecting the eminent prophetic gifts of Daniel, and his direct intercourse with the only true God. The expression does not, indeed, have an orthodox look from a theocratic or Old-Testament point of view; but it is only to the half a heathen sentiment, similar to the remarks by Pharaoh in praise of Joseph, Gen. xli. 38.—וְכָדִישִׁיךְ is probably not an *epitheton ornans* of the gods in general, but rather a special designation of the *ἀγαθόδαιμονες* in distinction from the destructive divinities (Kranichf.).—Verse 6 [9]. O Belteshazzar, master of the magicians, רַב חֲרָסְמַיָּא. This title differs only in form and not in substance from that of “chief president of all the wise men of Babylon,” which dignity was conferred on Daniel, chap. ii. 48. It was by no means necessary that Daniel, as the possessor of this exalted dignity, should at once and without ceremony present himself before the king with the remaining חֲכָמֵיךְ. The

more independent position which he occupies, according to this passage, is rather in entire harmony with chap. iii., where he is absent from a large assembly of the officials of the royal court, and also with chap. v. 10 et seq., where it is represented that his character as the chief magician was lost sight of by Nebuchadnezzar's successors, but not that he had been deprived of that dignity. Among the various answers to the question as to why Daniel was not at once summoned before the king to interpret the dream, instead of being subsequently introduced, the one here indicated, which refers to the freedom of his official station, is certainly the most simple and appropriate, since various features of our book appear to conflict with the assumption that he occupied a political or priestly station in the proper sense (cf. on chap. ii. 49; iii. 12; and on viii. 2). Consequently we prefer this explanation to the many which have been attempted, e.g., that of Jahn, that “custom required that the chief of the magicians should not be summoned at the first;” that of Füller, which considers Daniel as being, in fact, an officer of the state (chief satrap) rather than a magician; that of Hävernich, that “the haste with which the terrified king caused the wise men to be summoned” caused the overlooking of Daniel at the outset; that of Kranichfeld, which argues that Nebuchadnezzar, who already surmised the relation of the image of the fallen tree in his dream to his royal person, dreaded the harsher judgment and sterner prophecy of evil to be expected from Daniel, the prophet of Jehovah, exactly as Ahab, in 1 Kings xxii. 8 et seq., summoned the heathen wise men and seems into his presence, before he turned to the proper source, etc. J. D. Michaelis, however, observes with entire correctness, that a certain and trustworthy answer to that question would require a more exact acquaintance with all the facts of the history than we are able to command.*—And that no secret trouble thee. וְאֵין שִׁבְחִיךָ signifies in the Targums “to sweep away, to apply force,” but here “to cause difficulty or trouble;” cf. the Heb. וְאֵין, “to compel,” Esth. i. 8.

Verses 7–14 [10–17]. *Subject of the king's dream.* Thus were the visions of my head, etc.; literally, “And (concerning) the visions of my head upon my bed; I saw;” an abrupt and detached clause similar to chap. vii. 17–23.—In relation to “vision of my head,” see on v. 2.—And behold, a tree (stood) in the midst of the earth. וְאֵין, unlike the corresponding Heb. וְאֵין, does not signify an “oak” in particular, but “tree” generally; cf. *δένδρον* and *robur*. The position of this tree, “in the midst of the earth,” indicates its great importance for the whole earth, and its destiny to develop an unlimited growth in every direction (cf. v. 8). The tree thus occupies a central position that corresponds

* [Kell reviews at length the various reasons assigned for not summoning Daniel at first, and concludes that it must have been because the king had in the lapse of time and varied successes meanwhile totally forgotten the former prophetic powers of the Hebrew captive. This would be natural and entirely satisfactory, but for the fact that on his very introduction into the royal presence he is here designated as one possessing divine foreknowledge, an evident allusion to his former services in that relation.]

to its exceeding height. The symbolizing of the mighty Babylonian king by a tree recalls the description by Ezekiel, chap. xxi. 3 et seq., which was probably not known to Nebuchadnezzar, but with which Daniel, the narrator of his dream, must have been acquainted. It also suggests a reference to Ezek. xvii. 22; xix. 10 et seq.; and, among the earlier prophets, to Isa. ii. 13; vi. 18; xiv. 12; Jer. xxii. 15; Am. ii. 9 (cf. also the passages cited above, on v. 1). The especial fondness of the ancient Orientals for the illustration of the growth or decline of human greatness and power by the figure of a growing or fallen tree, is shown by Hävernack in the parallels he adduces from Herodotus (iii. 19; the dream of Xerxes; vi. 37; the threat of Croesus to destroy the town of Lampsacus like a pine tree; cf. also i. 108; the dream of Astyages respecting his daughter Mandane), from Arabic writers (Antara's *Mowlaka*, V. 51, 56; Reiske on *Tarafa*, proleg., p. xlvii.), from the later Mohammedan traditions (Mohammed's comparison of a Moslem to an evergreen palm in Sunna, according to v. Hammer, *Fundgruben des Orients*, I. 152), and from Turkish history and literature (the prophetic dream of Osman I., according to Murajea d'Ohsaon, *Allgem. Schilderung des ottoman. Reichs*, p. 273 et seq.). Cf. further, with reference to the general use of this tree-symbolism among the Greeks, the interesting work of Bötticher: *Baumkultus der Hellenen* (Leips., 1858).—Verse 8 [11]. The tree grew and was strong, "became great and strong;" thus, correctly, Chr. B. Michaelis, Hitzig, and Kranichfeld. The finite verbs *גָּדַל* and *חָזַק* do not designate a fixed, but a becoming state; hence Nabuchadnezzar sees the tree growing and becoming greater than it was in v. 7 [10].—And the height thereof reached unto heaven, like the tower of Babel, Gen. xi. 4, or the *δένδρεα οὐρανόμικτα*, Herod. II. 138. Observe the imperfect *אֲבָרַח*, which here takes the place of the perfect, and indicates the heaven-aspiring tendency of the slowly developing tree.—And the sight thereof to the end of all the earth; rather, "its extent" or circumference. *וְיָדוּתָהּ* does not signify "its visibility" (Vulg., Syr., de Wette, and many moderns), but "its outlook, its circumference, its extent" (the Sept. and Theodotion are correct, so far as the sense is concerned: *τὸ κύρος αὐτοῦ*, its bulging, extension); the contrast with *אֲבָרַח* would itself require this interpretation.—Verse 9 [12]. The leaves (branches) thereof were fair, and the fruit thereof much. *עֲנַף*, properly its branching, its crown, as *אֲבָרַח* is the aggregate of its fruit. Bertholdt, von Lengerke, and others, render incorrectly "and its fruit was large" (i.e., it bore a large, thick kind of fruit); for there was no reason to mention such a quality of the tree. The immediate connection shows that the great quantity of fruit, instead of its size, was here referred to.—And it was meat for all, rather, "and food for all (was found) on it." *לְכָל*, "for all," i.e., for all who lived under its shelter—an exemplification and more circumstantial exposition of *אֲבָרַח*. It is, however immaterial to the sense of the passage as

a whole, whether *אֲבָרַח* be construed with *לְכָל* and by neglecting the *makkeph* between *לְכָל* and *אֲבָרַח*; as a majority of expositors, including ourselves, translate, or whether we translate, as Kranichfeld [and Keil], with regard to the *makkeph*: "and food was found for all on it," i.e., for all the birds that nestled on it. The *masora* evidently requires this rendering here, while in ver. 18 [21], where the *makkeph* is wanting from between *לְכָל* and *אֲבָרַח*, it observes the other construction.—The beasts of the field had shadow under it. *אֲבָרַח*, *umbram egit*, spent in the shadow. The *aphel* of *אֲבָרַח* ("obumbrare, to overshadow, protect"), which, in the language of the Targums, is generally transitive, like the Heb. *אֲבָרַח*, 1 Chron. iv. 8, is here intransitive by virtue of its Niphal signification.—And the fowls of the heaven dwelt in the boughs thereof; cf. Matt. xiii. 32, and the parallel passages. The masculine *וְיָדוּתָהּ* has its explanation in the fact that *אֲבָרַח* is of the common gender; the Keri *וְיָדוּתָהּ* construes the word in the feminine, in analogy with *וְיָדוּתָהּ*, v. 18 [21].—And all flesh was fed of it. "All flesh," i.e., not merely all the birds, but also all the beasts of the field, and, in short, all the animals living on and under the tree, thus imaging all of the human race that were united under the sceptre of Nebuchadnezzar; cf. v. 19 [22].—Verse 10 [13]. I saw in the visions of my head upon my bed; a formula designed to prepare for the new and remarkably sudden turn of the hitherto quietly transpiring dream.—A watcher and holy one came down from heaven. *וְיָדוּתָהּ*, obviously a *hendiadys* for "a holy watcher, a watcher who is holy." *וְיָדוּתָהּ*, the pass. part. of *דָּרַךְ*, *expergeleri*, designates a "watchful one, one who watches" (cf. *וְיָדוּתָהּ*, Cant. v. 2; Mal. ii. 12), in this place more particularly a celestial watcher, an angel who from heaven watches over the fortunes of men. Thus Aquila, Symm., and the Sept.: *ἐγρηγορος*; also a scholium in the Cod. Alex. on the *eip* [a transfer of *וְיָדוּתָהּ*] of Theodotion (*ἐγρηγορος καὶ ἀγγελὸν*); also Polychronius: *τὸ ἀγγελοῦ καὶ ἀγγελοῦ*, and Jerome: "Significat angelos, quod semper vigilant et ad Dei imperium sint parati." By the addition of the modifying *וְיָדוּתָהּ* the *וְיָדוּתָהּ* mentioned in this place is expressly classed with the good or holy watchers of heaven, and thus is distinguished from the *κακοδαίμονες*, in which light the Babylonians regarded a number of their astral gods (see Gesenius on Isa., II. 334 et seq.), and also from the *ἐγρηγοροι* of the book of Enoch, who are described as bad angels and as inimical to men. The expression "decree (determination, counsel) of the watchers" points strongly to the conclusion that the *וְיָדוּתָהּ* of our book are identical with the *θεοὶ βουλευταῖοι* of the Babylonians in Diodor., ii. 80—i.e., with the thirty-six inferior gods associated as counsellors (*deos*) with the five superior planetary gods; but the entire correspondence of this feature to the

Babylonian doctrine of the gods does not exclude the existence, at the same time, of a certain analogy or essential relation of the "watchers" with the *Amesha-çpenta* of the Parsees, nor even that the supposed etymology of *Amesha-çpenta* = *non convivens sanctus* (thus Bopp, who is, however, contradicted, e.g., by Burnouf) might be asserted in its support. But that עֶרֶךְ is "merely a translation of *Amshaspaand*" is an arbitrary dictum of Hitzig, which is opposed by the possibly post-Babylonian age of the name *Amesha-çpenta* (this does not occur at all in the oldest portion of the *Zendavesta*), and which lacks all scientific support, to an extent equal to the identification of עֶרֶךְ with עֶרֶךְ, "a messenger" (Isa. xviii. 2; lvii. 9), as was attempted by several older expositors, e.g., Michaelis (in *Castell. Lxx. Syr.*, p. 649), cf., however, Hävernick and Kranichfeld on this passage, and also Hengstenberg, *Christologie des Alten Testaments*, III. 2, 74 et seq.—Verse 11 [14]. He cried aloud and said thus. "Aloud," exactly like the royal herald, in chap. iii. 4; cf. x. 16; Isa. lviii. 1, etc.—Hew down the tree and cut off its branches. The command is addressed to the servants of the angel, who were perhaps inferior angels, and whose presence the rapidly transpiring dream presumes without further explanation; cf. Matt. viii. 9, and the parallel passages. Isidorus Pelusiota already is correct (*Épp.* i. II. n. 177): *ἀγίους δὲ ἐποίησεν τοὺς τὸ δένδρον ἐκτέμνειν ποσάχθεντας ἀγγέλους*. [Perhaps Keil rather is correct, who suggests that "the plur. is to be regarded as impersonal: *the tree shall be cut down*."]—Shake (strip) off its leaves, literally, "cause them to fall off." תִּפְתֹּק (instead of תִּפְתֹּק after the analogy of verbs third gutt.), the aphel of תִּפְתֹּק, which designates the falling of faded leaves or blossoms from the tree, in the Targums, Psa. i. 8; Isa. xl. 8; Joel i. 10.—Scatter its fruit; contemptuously, as if it were of no value, and as if it were not worth the trouble of gathering. The consequence, that the animals, who were hitherto sheltered by the tree, were now likewise scattered, and driven far asunder—a lively image of subjects alarmed by the fall of their sovereign—is indicated in what follows.—Verse 12 [15]. Nevertheless, leave the stump of its roots in the earth. עֶרֶךְ, the still thrifty stump, like תִּפְתֹּק, Isa. vi. 13, or צֶיֶן, Isa. xi. 1; Job xiv. 8. The ultimate sprouting of this root-stump (cf. Job xiv. 7-9), which was allowed to remain in the earth, typified, as appears from verse 23 [26] compared with verse 35 [36], the restoration of Nebuchadnezzar from his sickness; but not the continued supremacy of his dynasty, as Hävernick interprets, since עֶרֶךְ in this passage obviously designates an individual, Nebuchadnezzar himself, instead of the whole race of Chaldean rulers.—Even with a band of iron and brass; rather, "but in fetters of iron and brass." Supply "shall he lie, or be;" or even "shall he be left" (תִּפְתֹּק). The figure of a tree is now dropped; in the stead of a vegetable organism that necessarily clings to the ground there is presented, obviously with regard to the bestializing of Ne-

buchadnezzar, an animal organism, which, while naturally capable of unimpeded motion and of an individual and independent participation in life, is for the present forcibly restrained. There is thus a partial transition from the figure to the fact (as is frequently the case in the comparisons and allegories of our Lord, e.g., Mark iv. 28; Luke xii. 46; Matt. xxii. 13; John x. 11 et seq.), or at least an approximation of the figurative representation to the actual conditions of the event typified. This fact is misunderstood as soon as the attempt is made, with Von Lengerke, to conceive of the fetters of iron as fastened on the root-stump, "in order to prevent it from cracking and splitting," and also when it is assumed, with Jerome and others, that an actual binding of Nebuchadnezzar as a *furiosus*, who required to be fettered like all maniacs, is asserted at this early stage. The literal conception of the idea "to fetter" is inappropriate on either method. The "fetters of iron and brass" symbolize the chains of darkness and coarse bestiality in which the mind of the king was held during an extended period. Cf. expressions like "chains of darkness," Wied. xvii. 17; 2 Pet. ii. 4, and figurative descriptions, such as Psa. cvii. 10; cxvi. 16; cxlix. 8; Job xxxvi. 8. Kranichfeld observes correctly: "A more forcible binding of his sovereign aims for himself, exceeding the disgrace of that which might be applied to a prisoner of war, could scarcely happen to the king, than was that to which he was compelled to submit according to verses 22 [25] and 29 [31], in the form of a beastly restraint on his understanding, and of an actual expulsion from the society in which he moved. And since binding in fetters of iron and brass is a metaphor as common as it is in this instance a striking figure of the deplorable condition to which the Babylonian universal monarch was reduced; since, moreover, the towering height of the tree in the dream is of itself sufficient to establish the selection of an expression to indicate the corresponding contrast of a severe and servile compulsion, the explanation of the figure does not require the combination of this expression proposed by Hitzig with an assonant *kedan*, Syr., 'to bind,' taken from the name of Nebuchadnezzar. This is the more obvious because of the consideration that no reference is made to the name in other portions of the description, although, by a repeated use of the *k* in *nebuk* (Nebuch), it might to the Hebrew sound portentously like the Arabic *inbaka*, "*turbata mente frui*." For the Talmudic animal with an ingrown tree which resembled man in form and language, *adne sadeh* (Buxt. *Lxx. Chald.*, p. 34), may be explained, as by Hitzig, without any doubt whatever, from the תִּפְתֹּק of the name Nebuchadnezzar much more readily than that really fabulous creature would have allowed itself to be fabricated, had not the self-authenticated description of Daniel (verses 12, 13 [15, 16], in connection with the otherwise familiar תִּפְתֹּק, the *heliotropium* which moves its leaves (see Buxt., l. c.), furnished the material."—In the tender grass of the field, etc. This lying in the grass and being exposed to the dews of heaven is as applicable to the stump of the tree as to Nebuchadnezzar, the maniac; cf. verse 20 [23] et seq.—

Concerning the reading אֲנִי־יְהוָה , for which verse 20 [23] substitutes אֲנִי־יְהוָה (corresponding to the Hebraizing Keris in chap. v. 39; vi. 1), cf. Hitzig and Kranichfeld on this passage.—And let his portion be with the beasts in the grass of the earth. Cf. verse 30 [33], “and did eat grass as oxen.” The figure has been departed from entirely in this place, and a feature of the interpretation is anticipated. כֶּלֶב , “portion,” occurs also in verse 20 [28] and Ezra iv. 16. The Targums have כֶּלֶב instead. Concerning the not local, but telic signification of אֲנִי־יְהוָה , of *e.g.*, Joshua xxii. 25; 2 Sam. xx. 1.—Verse 18 [16]. Let his heart be changed from a man's; literally, “they shall change from (that of) a man” ($\text{אֲנִי־יְהוָה} = \text{אֲנִי־יְהוָה}$, as Ibn-Ezra correctly adds). Cf. the similar *breviloquentis* in chap. i. 10; vii. 20, etc., and concerning the active signification of אֲנִי־יְהוָה (for which the angels addressed in אֲנִי־יְהוָה serve as an indefinite subject), cf. *supra*, on chap. iii. 4. “His heart,” i.e., his faculties of conception and desire, or, if it be preferred, his consciousness; cf. verses 29, 30 [32, 33]. The Hebraizing form אֲנִי־יְהוָה here and in verse 14 [17] is perhaps to be rejected in favor of the more correct Chaldaic אֲנִי־יְהוָה ; cf. verses 22, 29, 30 [25, 32, 33]; chap. v. 21; vii. 18, etc.—And let a beast's heart be given unto him. “The heart of a man is dehumanized when his soul becomes like that of a beast; for the difference between the heart of a man and that of a beast has its foundation in the difference between the soul of a man and the soul of a beast (Delitzsch, *Bibl. Psych.*, p. 262).”—*Kell.*—And let seven times pass over him, properly, “change over him;” אֲנִי־יְהוָה , a select word for “to pass over, expire,” *praterire, praterlabi*. It may be seriously doubted whether the term אֲנִי־יְהוָה , “over him,” was chosen with a special reference to “the stars succeeding each other in the heavenly heights above the tormented one, which were to indicate the duration of his affliction” (Kranichfeld), although the mystical phrase “seven times” may contain a certain reference to the astrology of the Chaldeans. The seven אֲנִי־יְהוָה are seven years, as appears from chap. vii. 25, compared with xii. 7 (thus the Sept., Josephus, Ibn-Ezra, Rashi, etc.),—not seven months (as Saadia Gaon, Dorotheus, Pseudo-Epiphanius, etc., held) or seven half-years (Theodoret). אֲנִי־יְהוָה in itself equivalent to “juncture, emergency,” receives in this place and chap. vii. 25, the sense of אֲנִי־יְהוָה or אֲנִי־יְהוָה , “a point of time,” from the context. The duration of the king's punishment as extending over seven years is explained here, as in chap. iii. 19, by the fact that a judicial retribution is concerned; and the heavy weight of punishment which Jehovah caused to be announced with solemn emphasis to the king was accordingly inflicted. verses 25, 29 [28, 32]. The number seven is, however, not to be pressed literally, to the extent of assuming that the duration of the king's sickness covered exactly seven times 365

days, which would do violence to the always prophetically-ideal pragmatism of the history. Cf. *infra*, on chap. vii. 25.—Verse 14 [17]. This matter (message) is by the decree of the watchers, and the demand by the word of the holy ones. The *parallelismus membrorum* in which the solemn and elevated speech proceeds, shows that the אֲנִי־יְהוָה are here also, as in verse 10 [18], identical with the אֲנִי־יְהוָה . The terms אֲנִי־יְהוָה and אֲנִי־יְהוָה are likewise synonymous, but do not, as Hitzig holds, signify “matter” (concern) and “circumstance,” but, in harmony with their etymology and the sense of אֲנִי־יְהוָה in chap. iii. 16, must be rendered “word” (message, announcement) and “demand” (command); cf. the Heb. אֲנִי־יְהוָה , “a request, desire,” Judg. viii. 24; 1 Kings ii. 16; Job. vi. 8; Esth. v. 6, 8, etc. Entirely too artificial and contradictory of the unquestionable sense of אֲנִי־יְהוָה , “a decision, resolution” (and also of אֲנִי־יְהוָה , “a decree, decision”), is the attempt of Kranichfeld to vindicate the signification “a request, petition,” for אֲנִי־יְהוָה , which is based on the idea of a petition such as the watchers, as inferior *θεοὶ βουλαιοὶ* (see on verse 10 [13]), were obliged to address to their superiors, the five planetary gods. But the אֲנִי־יְהוָה appear nevertheless to be advisory deities, inasmuch as they are only אֲנִי־יְהוָה , and not אֲנִי־יְהוָה , and inasmuch as the supreme decision in their college rests, according to verse 21 [24], with the “Most High”

* [Kell, on the other hand, contends that “from ver. 25 the duration of the אֲנִי־יְהוָה cannot at all be concluded, and in chap. vii. 25, and xii. 7, the times are not years. אֲנִי־יְהוָה designates generally a definite period of time, whose length or duration may be very different. “Seven is the ‘measure and signature of the history of the development of the kingdom of God, and of all its factors and phenomena significant for it” (Lammert's *Revision of the Biblical or Symbolical Numbers*, in the *Jahrb. f. deutsche Theol.*, IX, p. 11), or as Leyser, in Herweg's *Reinigungsk.*, XVIII, p. 398, expresses himself, ‘the signature for all the action of God, in judgment and in mercy, punishments, expiations, consecrations, blessings, consecrated with the economy of redemption, perfecting themselves in time.’ Accordingly, ‘seven times’ is the duration of the divine punishment which was decreed against Nebuchadnezzar for purposes connected with the history of redemption. Whether these times are to be understood as years, months, or weeks is not said, and cannot at all be determined. The supposition that they were seven years ‘cannot well be adopted in opposition to the circumstance that Nebuchadnezzar was again restored to reason, a thing that very rarely occurs, after so long a continuance of psychical disease’ (J. B. Friedrich, *Ev. Bibl. Naturhist., anthrop. u. med. Fragmente*, I, p. 316).” This last argument, however, is of little force, in view of the evidently mischievous, or at least specially providential, character of the entire event. “C. B. Michaelis, Gesenius, Roßmüller, Winer, Lengerke, and nearly all the critics agree that year is the probable meaning.”—*Stuart*. The supposed difficulty of the management of the empire during a long period of the king's incapacity is fairly disposed of by Stuart, by a reference to Berosus, who states that on Nebuchadnezzar's return to his capital, after his protracted absence during his wars in Western Asia, upon his father's death, “he took upon himself the affairs which had been managed by the Chaldees [Magi], and the royal authority which had been preserved for him by their chief” (Josephus, *Antiq.*, X, 11, 1.) Geo. Rawlinson was inclined to find a trace of this interruption of Nebuchadnezzar's government in the period of four years' inactivity noted in his annals (*Historical Evidence*, p. 137) on the “Standard Inscription” (Herodotus, II, 436); but he has since doubted the reference (*Five Monarchs*, III, 60).]

(אֱלֹהִים). Cf. the representation of a great subordinate council of the Deity as composed of angels in 1 Kings xxii. 19 et seq.; Job ii. 1 et seq.; and also, with reference to the specifically Babylonian idea of a *decision* in the council of the deity, Diodor. ii. 80: *οἱ δούτοις Χαλδαῖοι — φάσιν τὴν τῶν ὕλων τάξιν καὶ διακόσμησιν θεῶν τινὶ προνοίᾳ γεγενῆσθαι, καὶ νῦν ἕκαστα τῶν ἐν οὐρανῷ γινόμενων οὐχ ὥς ἐτυχεν οὐδ' αὐτομάτως, ἀλλ' ὠρισμένην τινὶ καὶ βεβαίως κεκυρωμένην θεῶν κρίσει συντελεῖσθαι*; further, the familiar picture near Kazwini, which represents Bel as a judge and surrounded by genii (Ges., *on Isa.*, ii. 337). Before אֱלֹהִים, “a decree,” the instrumental בְּ must be supplied from the preceding. The variation אֱלֹהִים is, therefore, correctly supplied in the interpretation.—To the intent that the living may know that the Most High ruleth, etc. אֲדַרְכֶּנּוּ is to be rendered, either “until, to the circumstance, that” = “until that” (*donec*, Vulg.), or, with Hitzig, in harmony with chap. ii. 80, and with the *ἵνα γινώσκω* of Theodotus, אֲדַרְכֶּנּוּ, “to the end that.” The latter may perhaps be preferred, because of the ease of mistaking אֲדַרְכֶּנּוּ for אֲדַרְכֶּנּוּ, and because of the fact that אֲדַרְכֶּנּוּ does not occur elsewhere.* Verse 22 [25], which directly substitutes אֲדַרְכֶּנּוּ for the אֲדַרְכֶּנּוּ of this verse, shows that Nebuchadnezzar, the ruler of the earth, is not excluded from the number of the “living” who are to recognize the authority of the Most High, but rather, that he especially is included.—And setteth up (rather, “can set up”) over it the basest of men. אֲדַרְכֶּנּוּ, “the humblest of men,” is grammatically a general conception conveying the idea of the superlative, as in 2 Chron. xxi. 17, the Heb. אֲדַרְכֶּנּוּ; cf. Winer, *Chald. Gramm.*, § 58, 2. The assertion of Hitzig, that by this humblest of men, an Israelite, or even the Israelitish Messiah (אֲדַרְכֶּנּוּ, chap. vii. 18), is designated as successor to the great world-monarch, is without support from the context. The thought of a person of the lowest rank, rather, was naturally suggested to the mind of the dreaming king, because the fall of himself, the most exalted man, was concerned.—For the opinion that the imperfects אֲדַרְכֶּנּוּ and אֲדַרְכֶּנּוּ in this place express the idea of ability—“is able to confer, can exalt”—cf. chap. ii. 47, where אֲדַרְכֶּנּוּ also designates that Being who is able to reveal secrets. [—“The Kethib אֲדַרְכֶּנּוּ is shortened from אֲדַרְכֶּנּוּ, and in the Keri is yet further shortened by the rejection of the ר; cf. chap. v. 21; vii. 4 sq., etc.”—*Keil*.]

Verse 15 [18]. *Daniel required to interpret the dream. This dream I king Nebuchadnezzar*

have seen. The demonstrative הַזֶּה is placed first for emphasis, thus corresponding to the disturbing and exciting subject of the dream. The predicative rendering, “This is the dream, which,” etc., is opposed by the rule that the relative cannot be omitted after the designated noun (Winer, § 41, 4).—Declare the interpretation thereof. אֲדַרְכֶּנּוּ, is a softened form for אֲדַרְכֶּנּוּ, “its interpretation,” in this place, v. 16 [19], and chap. v. 8. This view is confirmed by the Peshito, while Theodotus and the Vulgate have אֲדַרְכֶּנּוּ, which reading is still represented among moderns, e.g., by Hitzig.—On the close of the verse, cf. 6 [9].

Verses 16–24 [19–27]. *The interpretation. Then Daniel was astonished for (about) one hour.* On the reading אֲדַרְכֶּנּוּ instead of אֲדַרְכֶּנּוּ, cf. Winer, § 25, 2. Several MSS. have אֲדַרְכֶּנּוּ instead of אֲדַרְכֶּנּוּ, but this reading conflicts with the usage of the context, and also with the testimony of the ancient translators (Theodot., Vulg., Syr., and probably with the Sept.). Concerning the etymology of אֲדַרְכֶּנּוּ, “hour,” which is certainly to be taken here in the literal sense, cf. on chap. iii. 6.* That the astonished gazing of Daniel continued “about an hour,” is mentioned by the author from a motive (viz., in order to indicate the greatness of his astonishment) similar to that from which the book of Job records the sympathetic mourning and silence of the three friends during seven days (Job ii. 18). Hitzig observes correctly: “He meditates on the interpretation, and is astonished when he perceives it, because he wishes well to the king, and probably, also, because Nebuchadnezzar might receive the prophecy ungraciously, and might take vengeance on him (as Ahab did on Micaiah, 1 Kings xxii. 26, 27). His confusion is depicted on his countenance; which causes the king to observe that he has found the interpretation, and to invite him in encouraging terms to impart it freely.” It cannot really be comprehended how it is possible, in the face of so unsought-for, and, in itself, probable a historical situation, to establish the hypothesis of a conventional forgery in the Maccabean age.—[“That Nebuchadnezzar (ver. 16 [19]) in his account speaks in the third person does not justify the conclusion either that another spoke of him, and that thus the document is not genuine (Hitzig), nor yet the conclusion that this verse includes a historical notice introduced as an interpolation into the document; for similar forms of expression are often found in such documents; cf. Ezra vii. 13–15; Esth. viii. 7, 8.”—*Keil*.]—My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies! i.e., Would that the dream concerned thine enemies, and that its interpretation related

* [Keil, however, justly claims that “the change of אֲדַרְכֶּנּוּ to אֲדַרְכֶּנּוּ is unnecessary and arbitrary. The expression is general, because it is not yet said who is to be understood by the tree that is to be cut down. This general expression is in reality correct; for the king comes by experience to this knowledge, and so all will attain to it who consider this.”]

* [Keil, however, insists that the term here means “as it were an instant, a moment.” But so brief a delay would seem altogether insignificant, and could have excited little surprise, or called for any urging on the part of the king. Stuart, on the other hand, regards so long a hesitation as an hour as “very improbable,” and therefore adduces the derivation of אֲדַרְכֶּנּוּ (a look, Germ. *augenblick*, Heb. רִצְצָה) as favoring the signification *an instant*; and in this interpretation Geesinus and Fürst both coincide.]

to thy foes rather than to thee! Instead of the Kethib מִן־אֵל (a regular formation from מִן־אֵל , chap. ii. 47; v. 23), the Keri has, here and in v. 21 [24], the shorter form מִן־אֵל , which corresponds to the usage of the later Chaldee. The following וְיָ , "an enemy," is likewise peculiar to the pre-targumistic Chaldee.—Verse 17 [20]. The tree that thou sawest, which grew, and was strong; rather, "of which thou sawest that it was great and strong." The second וְיָ is sub-

ordinated to the first in וְיָ וְיָ , and is therefore to be rendered as a conjunction, not as a relative pronoun coordinated with the first. The ensuing description of the tree, in vs. 17 and 18 [20 and 21], and likewise of the Divine sentence of judgment pronounced on it in v. 20 [23], are repeated verbally from vs. 7 and 13 [10 and 16], although with abbreviations and unessential variations.—Verse 19 [22]. It is thou, O king, that art grown and become strong, etc.; i.e., "that art become great and strong." The following $\text{וְיָבֹהֵבֶנְךָ רִבָּה}$, etc., is loosely connected with the relative clause $\text{וְיָבֹהֵבֶנְךָ וְיָבֹהֵבֶנְךָ וְיָבֹהֵבֶנְךָ}$. The Keri offers the smoother form וְיָבֹהֵבֶנְךָ instead of וְיָבֹהֵבֶנְךָ , and in the following, the third pers. fem. מִסָּחָה instead of מִסָּחָה ; cf. also v. 21 [24].—Concerning the remarkable addition by the Sept. to v. 19 [22], cf., e.g., Eth.-fund. principles, No. 3 [below].—Verse 21 [24]. This is the interpretation (of it), O king;—the conclusion to the lengthy antecedent clause, v. 20 [23].—And this is the decree of the Most High which is come (determined) upon my lord the king. In regard to עַל מִסָּחָה , cf. the Heb. עַל מִסָּחָה , Gen.

xxxiv. 27; Job ii. 11. The preterite מִסָּחָה represents the decree as already decided on, and, therefore, as unavoidable, and certain to be executed on the king.—Verse 23 [25]. They shall drive thee from men, literally, "and thee shall they drive," etc. The וְיָ in וְיָבֹהֵבֶנְךָ is consecutive: "and thus shall they drive thee." The impersonal active מִן־אֵל is exactly similar to מִן־אֵל , chap. iii. 4, and infra, v. 28 [31]. The agents of the punishment, who are not designated, are the inferior angels, as with וְיָבֹהֵבֶנְךָ , v. 13 [16], and as in v. 28 [31].*—Verse 23 [26]. And whereas they commanded to leave the stump of the tree roots; "they" = the heavenly watchers, of whom one only spoke, vs. 10-14 [13-17]; but that one was the representative of the entire community of angels.—Thy kingdom shall (again) be sure unto thee, after that thou shalt have known, etc. וְיָבֹהֵבֶנְךָ neither signifies "to continue" (Theodotion, Vulg., Dere-

ser, von Lengerke, etc.), nor "to be preserved" (Bertholdt), but rather, "to arise, stand, be firm," and here, in view of the context, "to again be firm" (Hitz., Kranichf.). מִן־אֵל in this place is not inferential—"since, because,"—as in chap. iii. 23, but instead relates to time, "as soon as," and designates a juncture following the period included in וְיָבֹהֵבֶנְךָ , vs. 21, 29 [24, 32]—hence at the close of the seven years.—That the heavens do rule, viz.: over the kingdoms of men, cf. vs. 14 [17] and 23 [25]. "The heavens" is here used to designate God, instead of "the Most High." The expression must be regarded as an abbreviation of the phrase "the God of heaven," which was employed on former occasions (chap. ii. 18, 37, 44), or of "the King of heaven" (iv. 34), which is synonymous with the former, or also of "the Lord of heaven" (v. 23). There is nothing untheocratic and polytheistic in the expression, even though the Chinese designate their god as heaven, and though the same usage prevailed among the ancient Persians (Herod. i. 131), the Greeks ($\text{Zeis} = \text{Sanscr. } \text{śūas, "heaven"}), and the Romans ($\text{Deus} = \text{Divus, Jovis, etc.}.$). Even in the New Testament the $\text{βασιλεια τῶν οὐρανῶν}$ is identical with the βασιλ. τοῦ θεοῦ , and the Talmudists (e.g., *Nedarim*, IX. 10; X. 12, etc.; Buxtorf, *Lex. Chalk.*, col. 2440), as well as the Jews of a much earlier period (according to Juvenal, *Sat.*, XIV. 96 et seq., and Diodorus in Photius, *Bibl.*, XI.), generally designated God directly as "heaven," indicating thereby that they attributed to Him the sole dominion over the heavenly world, and denied that other gods were associated with Him (cf. *Psa.* cxv. 16).—Verse 24 [27]. Wherefore, O king, let my counsel be acceptable unto thee. וְיָבֹהֵבֶנְךָ , "wherefore," as in$

chap. ii. 6. In regard to וְיָבֹהֵבֶנְךָ , cf. on chap. iii. 32. The term is here construed with עַל , as in that passage and chap. vi. 2, with וְיָבֹהֵבֶנְךָ , by which the persuasiveness of the remarks is increased (cf. וְיָבֹהֵבֶנְךָ with עַל , *Ezra* v. 17), and by which the desire of Daniel to aid the king, if possible, in averting the impending danger and punishment, becomes more apparent than would be the case if the more courteous phrase וְיָבֹהֵבֶנְךָ had been employed. From this truly theocratic standpoint, the prophet persists in holding it possible to turn aside the punishment threatened in the dream, similar to Isaiah (xxxviii. 1 et seq.) and Jeremiah (xviii. 7 et seq.) in analogous cases; cf. *Joel* ii. 12 et seq.; *Am.* vii. 3, 6; *Jonah* iii. 5 et seq.; 2 Kings xx. 1 et seq.*—And break off thy sins by righteousness; rather, "purchase thy deliverance from thy sins," etc. The ancient translators justly regard וְיָבֹהֵבֶנְךָ as plural; cf. the parallel וְיָבֹהֵבֶנְךָ . The suffix in וְיָבֹהֵבֶנְךָ , instead of וְיָבֹהֵבֶנְךָ , is defective, similar to that in וְיָבֹהֵבֶנְךָ , chap. v. 10. The word is derived from the Stat. emphat. וְיָבֹהֵבֶנְךָ of a singular וְיָבֹהֵבֶנְךָ (=

* [We prefer to say, with Kell, that "the indefinite plur. form וְיָבֹהֵבֶנְךָ stands instead of the passive, as the following

וְיָבֹהֵבֶנְךָ and וְיָבֹהֵבֶנְךָ , cf. under chap. III. 4. Thus the subject remains altogether indefinite, and one has neither to think of men who will drive him from their society, etc., nor of angels, of whom perhaps the expulsion of the king may be predicated, but scarcely the feeding on grass and being wet with dew."]

* ["Daniel knew nothing of a heathen *Fatum*, but he knew that the judgments of God were directed against men according to their conduct, and that punishment threatened could only be averted by repentance."—Kell.]

Heb. פָּרַק, cf. Olshausen, *Lehrb.*, p. 288).—

פָּרַק, properly "to break" (cf. Sanscr. *prāk*, Lat. *frango*, Germ. *brechen*), designates, similar to the Heb. פָּרַק in passages like Psa. cxxvi. 24; Sam. v. 8, etc., a "tearing out" of a matter from its former position or relations, and hence, a "liberating, redeeming, or purchase" (cf. 2 Sam. vii. 23; Isa. xxxv. 9, 10, where פָּרַק is used for נָצַח or פָּדָה, *exsolvere, redimere*). The Sept. and Theodot. therefore render it correctly by λύτρωσαι, the Vulg. *redime*, and Syr., Saad., Ibn-Ezra, Berth., de Wette, Hitzig, etc., in a similar manner. On the other hand, Baashi, Geier, Starke, Dereser, Hävernicks, von Lengerke, Kranichfeld, etc., prefer the idea of casting off, casting away, as it is found in Gen. xxvii. 40, and accordingly interpret: "lay off thy sins" (Häv.), or "break off thy sins, give them up" (Kranichfeld). But in the usage of the Chaldean language, and especially in that of the Targums, פָּרַק constantly and undeniably bears the sense of redeeming by purchase (e.g., a birthright, a field, the daughter of Jephthah, Judg. xi. 35); and the rather broad conception, admitting, as it does, of an application to many and diverse relations, by no means requires that the object to be redeemed should be desirable to the purchaser, and possess value for him. Rather, the remark of von Hofmann (*Schriftbeweis*, I. 519) is correct: "The sins are not under restraint, but, instead, they enslave. The idea of Daniel, therefore, is that the king should deliver himself from the sins that involve him in guilt and slavery, by practising righteousness and mercy for the future, instead of persisting in the arbitrary and tyrannical course to which he had hitherto been addicted." * Cf. Melancthon also, in the *Apology* (Art. III, p. 112), where the "redime" of the Vulgate is retained, but the supposed interpretation is decidedly rejected, as favoring the doctrines of work-righteousness insisted on by the Jewish and Roman Catholic exegesis (see Eth.-fund. principles, etc., No. 2 [below]). This interpretation, however, does not result from any possible rendering of the imper. פָּרַק, but from the incorrect explanation of פָּרַק by "doing good, alms," which is found in numerous expositors, from Jerome to Hitzig; and the latter rendering is not justified, either by Psa. cxxvii. 21, nor by a comparison with extravagant laudations of works of mercy in Eccles. iii. 28; xxix. 12; Tob. iv. 10; xii. 9, etc. The only interpretation of פָּרַק allowed by the context and general usage is "righteous deportment" to be observed by the king toward his

subjects, in contrast with his former tyranny and arbitrary domination. In the parallel member, "mercy toward the poor" is intimately connected with this, as being the second leading virtue in rulers, which virtue the king is exhorted to cultivate (cf. Hofm., as above). The historical situation, rather than the usage, indicates that, in connection herewith, the פָּרַק are to be sought for principally in the number of the poor Israelites, the theocratically wretched (פָּרַקִים), who were languishing in exile and captivity. The usage would admit of a different rendering of the פָּרַק. *—If it may be a lengthening of thy tranquility; rather, "if thy prosperity shall be durable." This is the external motive addressed to the king, to induce him to heed the warning of the theocratic seer. The conditional language is very decided; וְ, "if," is no more to be taken in the dubious sense of *ei apa* (Acts viii. 22) in this passage than in chap. iii. 17.—פָּרַק is not "forbearance, forgiveness," but "duration, continuance;" cf. Jer. xv. 15; Eccl. viii. 12.

Verses 25-30 [28-35]. *The fulfilment.* All this came upon the king Nebuchadnezzar. Hävernicks regards these words as still belonging to the royal proclamation, while all that follows, to v. 30 [33], is a parenthesis inserted by the prophet (see supra, on chap. iii. 31). But this hypothesis renders it impossible to observe unity of the report, which must obviously be preserved, since the theocratic coloring apparent in these verses may elsewhere be frequently noticed (supra), and since a detailed statement of the infliction of the threatened punishment is required in order to give point to the report. This does not make it inconceivable that Daniel, the writer of the report as a whole, should in this connection relegate the royal subject, who had hitherto been spoken of in the first person, to the background, and that he should describe the Divine judgment executed on the king from his own theocratic point of view.†—Verse 26

* [Daniel prudently alludes to the king's moral obliquities only in general terms. Implicitly was doubtless his most heinous offence (see verses 27 [30], 37 [40]), and compare chap. v. 23, 28), and it was indeed his failure to remember Jehovah, whom he had once been brought to recognize (chap. iii. 28), that bred and fostered his heaven-insulting arrogance. Yet Daniel doubtless hinted also at some special sins of Nebuchadnezzar as a wilful despot. Stuart thinks "he means to designate his capricious and tyrannical behavior on some occasions when he fell into a rage; perhaps also to remind him of the heavy hand that pressed on all the captives whom he had led into exile" and still retained. This last seems especially probable from the particulars specified immediately.]

† [Kell thus aptly refutes the view of Bertholdt, Hitzig, and others, who "find here that the author falls out of the role of the king into the narrative tone, and thus betrays the fact that some other than the king framed the edict. But this conclusion is opposed by the fact that Nebuchadnezzar from ver. 31 [34] speaks of his recovery again in the first person. Thus it is beyond doubt that the change of person has its reason in the matter itself. Certainly it could not be that in this Nebuchadnezzar thought it unbecoming to speak in his own person of his madness: for, if he had had so tender a regard for his own person, he would not have published the whole occurrence in a manifesto addressed to his subjects. But the reason of his speaking of his madness in the third person, as if some other one were narrating it, lies simply in this, that in that condition he was not *Ich* = *Ego* (Kiefoth). With the return of the *Ich*, *I*, on his recovery from his madness, Nebuchadnezzar begins again to narrate in the first person."]

* [This interpretation of פָּרַק, however, is hardly satisfactory, for, as Kell urges, it "means to break off, to break in pieces, hence to separate, to disjoin, to put at a distance, see under Gen. xxi. 40. And though in the Targums פָּרַק is used for נָצַח, פָּדָה, to loosen, to unbend, of redeeming, ransoming the first-born, an inheritance, or any other valuable possession, yet this use of the word by no means accords with *sins* as the object, because sins are not goods which one redeems or ransoms so as to retain them for his own use." Rosenmüller likewise notes this incongruity, and adduces Exod. xxxii. 2, as an instance, where Onkelos retains the word in the sense of *breaking off* (the earrings). He even declares that "Chaldee writers employ פָּרַק simply for *laying aside* as in Num. i. 51."]

[29]. At the end of twelve months he walked upon (marg.) the palace of the kingdom of Babylon; rather, "the royal palace at Babylon." In relation to the time indicated, "at the end of twelve months," Kranichfeld observes: "When the important incident of the dream was a year old, and on that account its recollection naturally exercised the imagination of the king with special force, he gave himself up, despite the Divine warning, to the proudest exaltation of self, which indicated that he was neither controlled by religious piety in general, nor by reverence for the God of the Jews in particular," etc. It appears to us that this is seeking too much in that designation of time. It is simply a historical circumstance that exactly twelve months elapsed between the dream and its fulfilment, and at the same time an illustration of the simple accuracy and concrete truth of the narrative.* — "Upon the royal palace," i.e., upon its flat roof; cf. 2 Sam. xi. 2. The proud king, who has employed the respite of twelve months in nursing his tyrannical superciliousness, instead of improving it by repenting and working righteousness, wishes, by actual observation from this elevated spot, to assure himself of the condition of his royal power, and to feast himself with looking on the gigantic metropolises of the world which he had created. His thoughts are similar to those of another, in Schiller's *Glocke* (the Bell):

"The splendor of the house
Stands firm as earth's foundations
Against the power of evil," etc.

The "walking along" (מִלְכָּךְ; cf. מִלְכָּךְ; cf. בְּנִי, v. 34 [37]) likewise indicates his conceited arrogance and pride; cf. the Germ. "*einherstolzen*" (strutting along).—The mention of the location, "at Babylon," does not at all compel the assumption of a Palestinian origin of the book, or of any particular part of it, as even Hitzig acknowledges. It merely indicates that the author was not a constant resident in the city of Babylon, and that his narrative was composed for readers who were chiefly, or without exception, strangers in Babylon (however long they might have been detained in that city against their will). These features are suited to the view that Daniel was the writer of the document before us, as thoroughly as they militate against the idea that Nebuchadnezzar was its immediate author; cf. supra, on chap. iii. 31.†—Verse 27 [30]. Is not this (the) great Babylon that I have built, etc. "The great" (גָּדוֹל) was evidently a standing title of Babylon, with its circumference of 480 stadia (Herod.

i. 191), its colossal walls, its 25 gates on either side of the immense square, its 676 districts filled with houses of several stories each, its hanging gardens on the Euphrates, its gigantic temples and palaces, etc. Cf. Herod., i. c.; Diodor. ii. 5 et seq.; Aristotle's *Polit.*, III. 2; Philostratus, i. 18; Curtius, VI. 1 et seq.; also Starke's *Synopsis* on this passage; Wattenbach, *Ninove und Babylon* (Heidelberg, 1868); and Alfred Maury, *Ninove et Babylone*, in the *Revue des deux Mondes*, 1868, March 15, p. 470 ss.; [also Rawlinson's *Five Ancient Monarchies*, I. 510 et seq.]. For this reason many other authors apply the predicate ἡ μεγάλη to that city; e.g., the Apocalyptic John, Rev. xiv. 8; xvi. 19 (cf. also Isa. xiii. 19; xiv. 4; xlvii. 3, 4); and Strabo (l. xvi.), who applies to it the stanza: ἐρημία μεγάλη ἐστὶν ἡ μεγάλη πόλις, cf. Pausanias, *Arceid.*, p. 509, who describes Babylon as a city ἣντινα εἶδε πόλεω τῶν τότε μεγίστην ἤλκος. Nebuchadnezzar's Babylon might certainly be designated as "the great city" with as much propriety as formerly Nineveh (cf. Gen. x. 11, 12; Jonah i. 2; iii. 2; iv. 11), and far more justly than, e.g., Hamath (see Amos vi. 2; חֲמַת רַבָּה), or Diospolis (Διόσπολις ἡ μεγάλη, Inscr. 4717), or Ephesus, Smyrna, Pergamos, Nicomedia, and other cities of a later period in Asia Minor (cf. Rheinwald, *Komment. zum Br. an die Philipper*, p. 3 et seq.).—That I have built for the house (or seat) of the kingdom. The A. V. is literal. The expression is equivalent, in modern idiom, to "the royal capital and seat of government." The מְלִכְךָ of the whole empire was to have its seat, its residence, in that metropolis (Kranichf.). Cf. the reference to Bethel as a מְלִכְךָ, in Am. vii. 13. "That I have built;" i.e., that I have developed and completed. On בָּנָה, otherwise בָּנָה, in this signification, cf. 2 Kings xiv. 22; 2 Chron. xi. 5, 6; and see the Chaldean historians Berosus, Abydenus, and Megasthenes, in Josephus, *Ant.*, X. 11, 1; c. *Apion*, I. 19; and in Eusebius, *Chron.*, I. 59, with reference to the numerous edifices erected in Babylon by Nebuchadnezzar; also Bochart, *Phaleg*, p. 263 et seq., where Nebuchadnezzar's services in beautifying the city and increasing its architectural greatness are compared with those of Augustus in Rome, which justified his well-known remark, "*se marmoream relinquere, quam lateritium accepisset*" (Suetonius, *Aug.*, c. 29).*—For the honor of my majesty; לִיכָר הַדָּר; cf. the similar constructions in Deut. v. 33, 17; Zech. xi. 13; and with reference to the preceding expression, "by the might of my power," cf. passages like Isa. xl. 26; Eph. i. 19; Col. i. 11, etc.—Verse 28 [31]. While the word was in the king's mouth. The Divine punishment follows closely after the vain and presumptuous exclamation (cf. Isa. xxviii. 4); exactly as in the poem by Schiller quoted above, where it is added:

* [Abundant confirmation has been found of these enlargements and reconstructions of the edifices of Babylon by Nebuchadnezzar in the excavations carried on there by Botta, Layard, and others. Most of the ancient bricks are stamped with the name of that monarch. See Rawlinson's *Herodotus*, I. 412 (Am. ed.).]

* [Kell will have it that "עָנָה here means not simply to begin to speak, but, properly, to answer, and suggests to us a foregoing colloquy of the king with himself in his own mind." He prudently retrains, however, from inferring that Nebuchadnezzar was thinking of the very dream in question at the time.]

† [Rather, as Kell suggests, "the addition at Babylon does not indicate that the king was then living at a distance from Babylon, as Berth., von Leng., Maurer, and others imagine, but is altogether suitable to the matter, because Nebuchadnezzar certainly had palaces outside of Babylon; but it is made with reference to the language of the king which follows regarding the greatness of Babylon."]

"For no eternal bond can be
With the fates that rule our destiny,
And misfortune's pace is swift."—

There fell a voice from heaven. Observe the agreement between the prophetic description in the dream, vs. 10 [13] and 11 [14], and the fulfilment twelve months later. The words נָחַם

נָחַם, which are employed in the former passage, are here echoed by נָחַם (cf. Isa. ix. 7), which still more strongly emphasizes the suddenness with which the judicial sentence is promulgated; and נָחַם in that place is

here repeated by the characteristic נָחַם, which recalls the analogies in Deut. iv. 33, 36; Matt. iii. 17; John xii. 28; Acts ix. 4; x. 13, etc. The record, although sufficiently circumstantial, is but a summary, and affords no trustworthy indications to show whether this φωνή ἐξ οὐρανοῦ was produced by the mediation of psychological or of physical causes. The leading fact to be observed is merely that the powerfully excited king was compelled to recollect the warning formerly conveyed in the dream, by what he now heard, whether by a purely subjective mode of perception, or whether objective agencies were at the same time employed.—O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. The perf.

נָחַם is employed, because he who was degraded to the level of the brute by the most fearful of mental maladies, was at once and directly incapacitated for his position and office as ruler as a matter of course. In regard to נָחַם, "they say," see on v. 22 [25]; concerning v. 29 [32] see *ibid.*, and on v. 14 [17].—Verse 30 [33] The same hour (hence immediately; cf. on chap. iii. 6) was the thing (or word) fulfilled upon Nebuchadnezzar. נָחַם, literally, "came to end;" for the end of a prophecy is its coming to pass, by which it ceases to be prophecy (Hitzig; cf. Hitzig, chap. xii. 7; Ezra i. 1. etc.—Concerning the lycanthropy of Nebuchadnezzar, see *Intro.*, § 8, note 1, and the literature there adduced.—Till his hairs were grown like eagles' feathers, and his nails like birds' claws; literally, "like eagles—like birds" (נָחַם—נָחַם), a *comparatio compendiaris*, with which the Stat. const. after the particle of comparison has been omitted, as with נָחַם in v. 13 [16], and as in Isa. ix. 3; Joshua v. 36, and also in the classics (e.g., *Il.*, 17, 51; Juvenal, *Sat.* 4, 71, etc.).

Verses 31–34 [34–37]. *The restoration of Nebuchadnezzar, and his ascription of praise to God.* And (rather "but") at the end of the days, i.e., of the period of seven years, vs. 13, 22, 29 [16, 25, 32].—I . . . lifted up mine eyes unto heaven, namely, as seeking help from thence, as supplicating the God of heaven (see on v. 23 [26]; cf. *Psa.* cxxiii. 1 et seq.; xxv. 5, etc.).—And mine understanding returned unto me; or, taking the ו as illative, "so that mine

understanding returned." The prayer of the hitherto maniac king was thus shown to be anything rather than a "flagrant inconsequence," as Von Lengerke, Hitzig, and others characterize it. On the contrary, it produced the beneficial effect of delivering the penitent king from his disease, and of restoring him to the society and the mode of life of civilized people. Cf. Pusey and Kranichfeld on this passage, in relation to the inclination to prayer, or to other religious manifestations and observances, which has frequently been observed in the case of maniacs afflicted with lycanthropy. In the case before us, where the period of insanity and punishment imposed by God had, at any rate, expired, the prayerful looking up to heaven by the humbled king could not possibly result in less than the elevation of the sufferer from his brutal condition to manhood—from the state of one lying helplessly on the ground, and looking earthward in his debasement, to the dignity and bearing of man, who is formed in the image of God, that is to say, to the normal form of man, of which Ovid sings (*Metam.*, I. 85 ss.):

"Pronaque cum spectent animalia cætera terram
Os hominis sublimè dedit, culumque videre
Jussit, et erectos ad sidera tollere vultus."—

And I praised and honored him that liveth forever. Cf. vi. 27; xii. 7; and also, in relation to the latter half of the verse, chap. iii. 33. ["The first thought he entertained was to thank God, to praise him as the ever-living One, and to recognize the eternity of His sway. Nebuchadnezzar acknowledges and praises God as the 'ever-living One,' because He had again given to him his life, which had been lost in his madness."—*Keil*.]—Verse 32 [35]. And all the inhabitants of the earth are (to be) reputed as nothing, that is, "in comparison to Him." The partic. נָחַם must be regarded in this place as the part. fut. pass., and is not, therefore, to be explained (in analogy with Isa. xl. 17) by, "are reputed as nothing by Him" (Hävern., Kranichf., etc.). ["The eternity of the supremacy of God includes His omnipotence as opposed to the weakness of the inhabitants of earth" (Keil).] נָחַם instead of נָחַם may be regarded as the error of a copyist, who thought to correct a supposed נָחַם (that is, נָחַם) by substituting נָחַם.

Or "לֹא for לֵא, is an archaism, conforming to the pregnant character of the negation, similar to לֹא for לֵא, Deut. iii. 11" (Kranichf.). [The final ו seems to be a mere Chaldaic interchange for א in the ordinary נָחַם, as *not*.] The rabbinical assertion, found in Rashi and Saadia, that לֵא signifies "an atom of solar dust," is at all events to be rejected.—And he doeth according to his will in the army of heaven, etc. Cf. Isa. xxiv. 21, a passage that evidently lies at the foundation of the one before us, in which "the host on high" presents the same idea as is contained in "the army of heaven" in this place. Both refer to the innumerable companies of angels who inhabit heaven (*Gen.* xxxii. 2 et seq.; Heb. xii. 22 et seq.; cf. *Dan.* vii. 10).—And none can . . . say unto him, what doest thou? Cf. Isa. xliii. 13; and in relation to the phrase, "to stay one's hand —

* [This raising of his eyes to heaven was "the first sign of the return of human consciousness; from which, however, we are not to conclude, with Hitzig, that before this, in his madness, he went on all-fours like an ox."—*Keil*.]

to oppose him," see the Targ. on Eccles. viii. 4; Tr. *Sanhedr.*, c. 2; also the Arabic of Hariri, p. 444.*—Verse 33 [36]. And the glory of my kingdom, mine honor, and my brightness returned unto me. The לפני before הִנֵּה serves to introduce that word as a new subject, after the former, הִנֵּה (cf. Isa. xxxii. 1; xxxviii. 16; Psa. lxxxix. 19). הִנֵּה , "station, majesty, dignity," such as is manifested in the look, bearing, and manners of a princely personage. הִנֵּה , "splendor," A. V. "honor" (cf. v. 27 [30]; chap. v. 18), is here contrasted with his former appearance and condition, which denied his royal state, and even his nature as a man, v. 30 [33]. וְיָרַד is properly "brightness," and here refers to the beauty or beaming freshness of the human countenance (cf. chap. v. 6, 9; vii. 23), while הִנֵּה refers more particularly to the splendor of his robes (cf. Psa. cx. 3; xxix. 2; xvi. 9; 2 Chron. xx. 21).—And my counsellors and my lords sought unto me,—they, who had formerly avoided and deserted me! That בְּחִינָה signifies a search for one who is believed to have disappeared without leaving a trace by which to discover him, is an assumption made by Hitzig and also by a number of earlier expositors, such as Geier, Michaelis, Bertholdt, etc., which, however, is without any support whatever. The expression rather designates "a search conducing to the honor of the king, which was instituted by his former counsellors and magnates in their capacity as the council of the regency during the interim, for the purpose of officially requesting the king on his restoration to health, to resume the control of the government." The terms הַדְּבָרִים (see on iii. 24) and הַדְּבָרִים do not, however, designate different subjects, but the same ones with reference to their several powers and dignities; cf. שָׁר וְגִדּוֹל , 2 Sam. iii. 28; $\mu\epsilon\gamma\alpha\varsigma \kappa\alpha\iota \delta\upsilon\sigma\tau\alpha\sigma\eta\varsigma$, Job. ix. 22.—And I was (again) established in my kingdom. $\text{וַחֲקִנֵּיתִי$ instead of וַחֲקִנֵּיתִי , because of the following accent. *distinct*.—And excellent majesty was added unto me; "I received still greater power" than I had formerly enjoyed; cf. Job xiii. 10. There are no historical authorities to show in what the additional power consisted which came to Nebuchadnezzar toward the end of his life; but the truth of this statement cannot on that account be questioned.—Verse 34 [37]. Now (or therefore) I, Nebuchadnezzar, praise, and extol, and honor, etc. By this doxology the close of the royal proclamation returns to the thought of the introduction, chap. iii. 32 et seq.—All whose (rather, "for all His") works are truth, and his ways judgment. וְכָשֶׁלֶט , literally "firmness, immutability," and hence, "faithfulness, truth" (= Heb. אֱמֻנָה). וְדִין , literally "judgment," procedure strictly conformed to justice (= Heb. מִשְׁפָּט); cf. Jer. ix. 23; xxii. 13.—And those that walk in pride,

he is able to abase. Cf. Isa. x. 33; xiii. 11; xxv. 11; 1 Sam. ii. 7; Psa. xviii. 28; Luke i. 51 et seq.—In relation to the enlargement of this doxology of Nebuchadnezzar which is found in the Sept. in this place, see the Eth.-fund principles, etc., No. 3 [below].

ETHICO-FUNDAMENTAL PRINCIPLES RELATED TO THE HISTORY OF SALVATION, APOLOGETICAL REMARKS, AND HOMILETICAL SUGGESTIONS.

According to the remarks on chap. iii. 81 [iv. 1], the authorship of this section is divided between Nebuchadnezzar and Daniel, with the distinction that the former is conceived as the moral originator and ordainer of the edict, while the latter is its writer. But, at the same time, both the heathen king and the theocratic prophet are so exclusively the active (or suffering) characters of the narrative, that every observation of dogmatic or apologetical importance must be derived from the conduct of one or the other of these two persons. We therefore direct our attention

1. To *Nebuchadnezzar*,—with reference to whose seizure by lycanthropic mania, as being credible on general grounds, and also as being attested by extra-biblical authorities, the necessary explanation has been given in the Intro. (§ 8, note 1). We now direct attention to the act of profound self-abasement which the king performed by publishing, of his own impulse, a report respecting his protracted disease of several years' duration, and also respecting its causes and his final cure. This involves no improbability on psychological, political, or religious grounds. (1.) From a *psychological* point of view, the report became necessary, because a spirit of repentance and of sincere self-abasement had really come over the proud monarch, and because he had been led to recognize with all emphasis that the humiliation, as wearisome as it was deeply painful to his consciousness, was a righteous punishment inflicted on him by the only true God, even though a genuine, durable, and fruit-bearing conversion might not have been accomplished in his case. On the nature of this sincere and profoundly realized humiliation of the king, which, however, was inadequate to secure his admission to a gracious state, or to formal membership in the congregation of God's people under the Old Covenant, cf. Calvin on chap. iv. 34: "*Hic est modus omnis humiliationis; sed careret profectu illa humiliatio, nisi Dominus postea regeret nos spiritu mansuetudinis. Et ita Nebuchadnezzar hic non completitur gratiam Dei, quæ tamen digna erat non vulguri dogio et prædicatione; sed non descriptis etiam in hoc edicto quicquid posset requiri ab homine pio et qui adoctus fuerit diu in schola Dei, sed tamen ostendit se multum profecisse sub Dei ferulis, quum tribuit illi summam potentiam (c. iii. 32, 33; c. iv. 31 ss.), deinde conjungit justitiæ laudem et rectitudinis (c. iv. 34) et esse interea fuletur rorem et testatur justam fuisse penam, quæ divinities irrogata fuit.*"—(2.) In a *political* aspect, also, the edict became necessary, since, as appears from v. 33, circumstances required that at the end of the king's illness a proclamation should be issued, certifying that the monarch in person

* בְּחִינָה in the Pael, to strike on the hand, to Mader, is derived from the custom of striking children on the hand in chastisement (Kell), or in order to check them from a proceeding.]

was about to resume the government, and to supersede the regency of the interim, composed of his "counsellors and lords," who had hitherto administered the affairs of the state. The king had no need to dread the effect of such an explanation on his people, even though it involved much that was humiliating to him; but it is by no means recorded that he caused it to be promulgated in the public places and on the streets by the lips of a herald (as was the case with the edict in chap. iii. 4 et seq.), nor even that it was at any time brought into public notice in writing. (3.) Finally, the document involves no considerable difficulty in a religious point of view, inasmuch as the partly heathen and partly Israelitish faith of the Babylonian king, in other words, that syncretism which amalgamated all religions, and which so frequently appears in the history of the rulers of the period of the captivity, is clearly manifested, as has already been shown on chap. iii. 31 [iv. 1]. Accordingly, even Hitzig finds it to be entirely credible that Nebuchadnezzar as a newly or only partially converted person should "acknowledge a god as his god (v. 5), and even other holy gods (vs. 6, 15), in addition to the Highest God." The statement by the same critic that it is strange that "after this stern experience Nebuchadnezzar should not have liberated the Jews, the captive servants of the Highest God, as the history shows he did not," is without any foundation; for, according to chap. iv. 1 compared with vs. 27 and 31, the event did not transpire until near the close of Nebuchadnezzar's reign, and we cannot tell what he would have done had he lived any considerable time after his recovery (which was certainly *not* the case, according to Berossus, in Josephus, *c. Apion*, I, 20), nor yet what political relations, combinations, or considerations may have prevented the immediate execution of a plan to restore the Jews to their country, which may already have been prepared.

2. So far as the conduct of Daniel is concerned, the characteristic feature of the two-fold position which he occupied at the Chaldean court as a prophet of Jehovah and chief of the Magians, is prominently exhibited in a manner that affords a highly favorable testimony for the credibility of the narrative as a whole. The Jewish wise man, who is dignified by an honorary office rather than burdened with definite official functions, *e. g.*, with sacerdotal duties, is permitted to be absent at first, on the occasion when the interpreters of dreams or Magians were summoned before the king, because he was allowed a greater freedom of action in general (see on v. 6). It was not, probably, without producing a feeling of profound injury that when he finally appeared the king addressed the servant of the living God (vs. 5, 6) in a thoroughly heathen manner as "Belteshazzar," after the name of his god (*i. e.*, the idol Bel), according to Calvin's just remark, "*Non dubium est, quin hoc nomen graviter vulneraverit animum propheta.*" He did not, however, renounce his allegiance and devotion to the royal personage who was his benefactor, and who, in case he would receive and be guided by the prophet's counsel, might so easily become the benefactor and liberator of the entire people of God. When the king had related to him the

dream, so prophetic of misfortune, he gave way to trouble and sympathetic sorrow "about an hour" (v. 16), and the words by which he at length introduced the interpretation, invoked a blessing on the king coupled with the wish that the fate which threatened the monarch might rather overtake his foes. Cf. Calvin again: "*Daniel exponit (v. 16), cur ita fuerit attonitus, nempe quia cuperet averti tam horribilem penam a regis persona. Etsi enim merito eum potuit detestari, tamen receritus est potestatem divinitus ei traditam. Discamus igitur exemplo prophetae, bene precari pro inimicis nostris, qui cupiunt nos perdere, maxime vero precari pro tyrannia, si Deo placeat subijci nos eorum libidini;—alioquin non tantum illis, sed etiam Deo ipsi sumus rebelles. Ceterum altera ex parte ostendit Daniel, se non frangi ullo misericordiae affectu, neque etiam moliri, quominus pergat in sua vocatione.*"—The manner in which Daniel succeeded in uniting the strictest theocratic fidelity towards God with this devotion to his sovereign, is seen partly in the unconcealed directness and the categorical plainness with which he announced the most degrading and humiliating punishment to the king, in v. 22 [25], and partly in the warning or epilogue, v. 24 [27], with which he concluded his interpretation. In this epilogue the fundamental dogmatic and ethical ideas of the entire section concentrate and crowd together in pregnant significance. The exposition of this passage has shown that the course which Daniel here recommends, with a noble frankness and an impressive fervor, is none other than that which should be followed by every pious ruler who is faithful in his office, and in brief, that it comprehends the sum of princely virtues. Hence, those expositors who find that this passage recommends and prescribes work-righteous conduct, and especially the giving of alms, as in itself meritorious, do violence to the words. Such expositors are the Rabbins, who generally ascribe an almost magical virtue to alms-giving; and who press every possible passage of Scripture to support their view, especially those containing the term *צדקה*, which is by them rendered "well-doing, alms-giving" (cf. Buxtorf, *Lex.* p. 1,891 et seq.); further, the Roman Catholic exegetes, who are accustomed, since Bellarmine's detailed exposition of this passage (l. II. *penitentia*, c. 6; cf. l. iv. c. 6), to employ it as one of the principal proof-texts for their anti-evangelical theory of justification and sanctification (in connection with which they declare, of course, that the rendering of the Vulgate: "*peccata tua elemosynis redime*," is the only correct translation); finally, nearly all the rationalistic expositors, from Griesinger and Bertholdt down to Gesenius, de Wette, and Hitzig, who, while defending the translation by Jerome above referred to, and while referring to apocryphal passages like *Eccles.* iii. 28; *xxix.* 12; *Tob.* iv. 7 et seq.; *xii.* 9 et seq.; *xiv.* 10 et seq., endeavor to find here a work-righteous "morality of the later Judaism," and therefore a certain indication of the composition of the book subsequent to the exile. Grotius already pointed out that even on the adoption of the faulty Vulgate exegesis, which makes *צדקה* equivalent to *elemosyna*, the passage does not necessarily yield a sense favorable to Pelagianism: "*Negue*

offendere quemquam potest, quod operibus penitentia, in quibus excellunt elemosynas, tribuatur id, quod penitentia proprie convenit; et enim talis metonymia aut synecdoche frequens." Still better Melancthon, in the *Apolog. Conf. Aug.* art. iii. p. 112 B: "*Non volebat Daniel regem tantum elemosynam largiri, sed totam penitentiam complectitur, quum ait: 'Redime peccata tua elemosynis,' i. e.: redime peccata tua mutatione cordis et operum. Hic autem et fides requiritur Ac verba Danielis in sua lingua clarius de tota penitentia loquuntur et clarius promissionem efferunt: 'Peccata tua per justitiam redime, et iniquitates tuas beneficiis erga pauperes.' Hæc verba præcipiunt de tota penitentia; jubent enim, ut justus fiat, deinde ut bene operetur, ut, quod regia officium erat, miseros aduersus injuriam defendat. Justitia autem est fides in corde," etc. He expresses himself similarly in his comment on the passage (*Opp.* ed. Bretschneider, vol. xiii. p. 843 ss.), where he pays no attention to the false rendering of פָּדָה in the Vulgate; as does also Calvin in his commentary and the *Inst. rel. Chr.*, III. 4, 31, 36, and among the later Protestant expositors especially Carpoz, *De elemosynis Judæorum* (in his *Apparat. historicus in the Critica Sacra*, p. 726 ss.). In all the conduct of Daniel, therefore, as described in this section, nothing can be discovered which is at variance with the proper deportment of a witness to the faith and a highly enlightened seer of the Old Covenant in the presence of a heathen ruler of the world. To this deportment in practical life corresponds also the tone observed by him in the composition, under the king's direction, of the document before us, whose agreement with the theocratic modes of thought and conception has already been pointed out.*

3. In an *apologetic* respect the disharmony must be noticed, which exists between what might have been expected from the art of a pseudological tendency-writer of Asmonæan times, and the conditions of place and time as indicated in our narrative. A careful and unbiased examination of the document with reference to the conditions of the Maccabæan period, reveals at once how empty and arbitrary is everything that has been said by Bertholdt, Bleek, Von Lengerke, Hitzig, and others, respecting the parenetic aim, calculated for the time of Antiochus Epiphanes, with which they allege it was written. "The sinner Nebuchadnezzar, who was punished for his pride and folly, was a type of the presumptuous Ἐπιφανής, who in like manner sought improper associates, denied the kingly character, and had but recently issued a circular letter, although of an entirely different character." This brief extract from Hitzig (p. 58) contains a whole brood of tendency-critical assumptions and captious perversions of the actual historical facts, based on the erection of false parallels. It is impossible to understand why precisely Nebuchadnezzar, the Chaldean king whose presumption was punished with lycanthropy, should be selected as a type of the proud Selenidæan Ἐπιφανής (cf. 1 Macc. i. 21, 24), when, e.g., Sennacherib (2 Kings xviii. 19), Saul (1 Sam. xvi. 14; xviii. 10 et seq.), or Pharaoh (Ex. 14), would have furnished a far more suitable parallel to the tyrant of the Mac-

cabæan period, who was to be punished for presumptuous fury against God, and since, moreover, there is no lack, upon the whole, of historical examples to illustrate the proverb, "A haughty spirit goeth before a fall" (Prov. xvi. 18). The fact recorded by Polybius xxvi. 10 (to which passage Hitzig explicitly refers), that Antiochus Epiphanes was a lover of improper, i.e., immoral, coarse, and riotous gatherings, certainly finds but a clumsy illustration and an exceedingly vague foreshadowing in Nebuchadnezzar's association with the beasts of the field. The analogy is merely superficial, and that to a degree in which it dissolves into incongruity and even absurdity, whenever it is submitted to a careful examination (cf. Kranichf. p. 174 et seq.). With reference to the third parallel, that both tyrants issued circular letters, Hitzig himself concedes that the circular mentioned in 1 Macc. i. 41 et seq. was "really of a nature entirely different" from that of Nebuchadnezzar's edict. The mere fact, therefore, that Nebuchadnezzar addressed a circular to his subjects, convinces him that it was typical of the other fact, that Epiphanes also issued such a document—as if any king whatever could reign but a single year, without publishing some manifesto, or edict, or circular, etc. Hitzig's treatment of chap. iv. 28 [31], (the sentence of Divine punishment denounced on Nebuchadnezzar, "The kingdom is departed from thee"), by which he endeavors to demonstrate the special time in the Maccabæan epoch during which this section originated, results in similar absurdities. He holds that the threat of an immediate overthrow, or rather of a ruin already in progress, clearly indicates that the document was "composed at a time when the Asmonæans had already taken up arms and had gained the upper hand," hence in the period designated in 1 Macc. ii. 42-48; as if any real analogy existed between the punishment of a presumptuous spirit by means of a severe mental disease, and the political and religious revolt of an oppressed nation against their persecutors! and further, as if the syncretistic Chaldean king, who admitted all religions, could by any means be placed in comparison with Antiochus, the fanatically intolerant worshipper of Zeus! How can Nebuchadnezzar, who was exhorted to mercy toward the "poor" (פָּדָה, v. 24 [27]), be brought into parallelism with the Syrian king, who was engaged in an open conflict with the representatives of the Theocracy (i.e., with the armed bands of Israelitish heroes inflamed with rage, who, moreover, could at that time hardly be termed the poor)?—the world-monarch of the captivity, who was punished indeed, but whose punishment led him to repent and be converted, with the incorrigibly hardened and diabolized antichrist upon the throne of the Seleucids, who for that very reason was regarded as hopelessly lost, and as the certain prey of eternal damnation, from a theocratic point of view? And in relation to the conduct of Daniel—where, in the theocratic state, and especially among the apocalyptists of the Maccabæan period who were enthusiasts for God, could a parallel to the prophet of this chapter be found? What servant of Jehovah in that age can be mentioned, who, like our prophet, and in analogy with the

course of the Syrian captain Naaman (2 Kings v. 18), would quietly sojourn at the court and in the immediate presence of a heathen ruler; who would have counselled the king in friendship, warned him in loving earnestness, supported and comforted him, as Daniel actually did in his intercourse with the Chaldean monarch, according to the statements of our section? Certain passages of the Talmud, (*Hilchot Rozeach*, xii. 15; *Baba Bathra*, f. 4, p. 1) may serve to indicate the kind of description which the Maccabean age would probably have given of the ancient Daniel. It is there asserted that God afterwards punished that prophet, because he had wasted good advice and instruction on the heathen Nebuchadnezzar, such as are found in chap. iv. 24! In addition, cf. the doxology appended by the Sept. to chap. iv. 34, for an illustration of the manner in which that age would have described a Nebuchadnezzar who should actually repent and turn to God. In that passage the restored king is represented as renouncing forever the heathen gods as being utterly powerless, as promising to dedicate himself and his people to the constant service of Jehovah, and as honoring and exulting the Jewish people with excessive praise!—Upon the whole cf. Kranichfeld, p. 170 et seq. and p. 203. See also *Ibid.*, p. 175: "The situation, however, becomes no more conceivable, if, for the purpose of demonstrating the invention of this section as a sketch copied from the circumstances of the reign of Antiochus Epiphanes, its composition be placed prior to the armed revolt mentioned in 1 Macc. ii. 42 et seq. and consequently in a time when Antiochus raged in unresisted power against the helpless Jews. In this case it must be allowed indeed, that the writer possessed considerable prophetic gifts, so that even Hitzig ascribes prophecy to him in relation to the final fate of Epiphanes, without characterizing it as prophecy *ex eventu*. The definite and unconditional prediction concerning the loss of the kingdom by means of force, v. 28 et seq., would thus be fully realized; and likewise that foretelling of a peculiar disease by which he should be brought to a humble recognition of the God of the Jews, even though it were not a disease of the mind (cf. 2 Macc. ix. 5 et seq.). The total desertion to which he was actually exposed during the progress of his disease (cf. 2 Macc. ix. 9) *ἐπι ξένῃς ἐν τοῖς ὄρεσιν* (*ibid.* v. 28) would have reflected honor on the prophetic threat of the alleged forger (cf. Dan. iv. 22, 29 et seq.). But besides mistaking the nature of the disease, he has unfortunately erred with reference to the recovery, and on that very account he is compelled, according to Hitzig, to renounce the honor of composing a prophecy *after the event* had transpired, and that without compensation for the otherwise really wonderful prediction of the three circumstances mentioned above, whose combined fulfillment of itself assuredly deserves the distinguishing attribute of pseudo-prophecy. But there still remains the oracle of chap. iv. 23 [26], an expression on the part of a Jew regarded as a model of the patriot who is jealous because the law of his God is trodden under foot, and which is *ambiguous* when compared with the circumstances of the period of persecution under Antiochus Epiphanes, and therefore *inconceivable* in a historical point of view, since

that period preceded the armed rising. Moreover, it must seem strange at the least, that the writer should content himself at the time of Epiphanes with assigning such very ordinary limits to the sinfulness and presumptuous pride of Nebuchadnezzar, while the violence done to the sanctuary of Israel is not mentioned with a single word, for instance, in v. 24 [27]; and yet it was this very act which ranked chief in importance in the eyes of Antiochus himself (cf. i. Macc. 21-24, 36 et seq., 44 et seq.; v. 1 et seq.), and which was regarded as the most heinous crime of that tyrant, and as the principal ground for the lamentations of pious Jews in the Maccabean period, as well as of the Divine vengeance visited on him; cf. 1 Macc. ii. 8-13; iii. 55, 51, 58 et seq.; iv. 36 et seq.; vi. 12 et seq. Such a silence in this connection with regard to so scandalous a deed is the more remarkable, since the historical books expressly record the robbery of the sanctuary perpetrated by Nebuchadnezzar, which action was known to our author, according to chap. i. 2; cf. v. 3, as well as to his compatriots. He was not obliged therefore, as a *cautious* forger, to fear that he should betray his pseudonymity by the mention of the sacred edifice. How greatly the Sept. animated by the spirit and views of the Maccabean time, must have desired to find in the words of Daniel v. 19, a condemnatory mention of the violence done to the temple by Nebuchadnezzar, and how appropriate it would seem to them, may appear from their addition to v. 19, which is certainly significant for the Asmonean period, and for that reason has unjustly been eliminated by Tischendorf without ceremony: *ἡρώσθη σοὶ ἡ καρδία ὑπερφανία καὶ ἰσχὺ ὑπὲρ τὰ πρὸς τὸν ἄνθρωπον καὶ τοὺς ἀγγέλους αὐτοῦ. Τὰ ἔργα σου ὡς καὶ καθότι ἐξηγήμωσας τὸν οἶκον τοῦ θεοῦ τοῦ ζώντος ἐπὶ ταῖς ἁμαρτίαις τοῦ λαοῦ τοῦ ἡγιασμένου.*" —The *exact acquaintance* of the writer with the architectural condition of Babylon (cf. the exegesis) which is apparent in vs. 26 [29], and 27 [30], and is as unlooked for as it is evident, deserves to be mentioned as a circumstance of especial force as bearing against the hypothesis of a fiction in the interests of a tendency of the Maccabean period. A Maccabean author would scarcely have represented that his typical pseudo-Antiochus was overtaken by a fearful visitation of Divine justice in the form of an unusual disease, while walking on the roof of his own palace and within the limits of his capital. The temptation to let him encounter this fate in the place where Epiphanes succumbed to his, "in a strange land and in the desert," would have been almost irresistible (cf. 2 Macc. ix. 8, 28).

4. *Homiletical suggestions.*—The features of practical importance in this section are concentrated in v. 24 [27], the same passage in which Daniel's words of exhortation and warning to the king furnish the leading elements of dogmatic significance. Not merely is the counsel of Daniel, recommending the practice of the virtues belonging to a ruler who pleases God, such as the doing of works of righteousness and mercy (cf. *supra*. No. 2), worthy of notice and of thorough homiletical treatment; but equally so the impulse which constrains and encourages him to venture this exhortation—his faith in the willingness of God to avert the threatened punishment from the king, in case he should

repent and be converted while it was yet time; his truly prophetic and theocratic conviction that God might possibly repent of His purpose, on the fulfilment of the proper conditions by the threatened person. In this connection see the prophetic parallels adduced above, and compare the remarks of Jerome on this subject: "*Si prædixit sententiam Dei, quæ non potest immutari, quomodo hortatur ad elemosynas et misericordias pauperum, ut Dei sententia commutetur? Quod fucile solitatur Ezechia regis exemplo, quem Isaias dixerat esse moriturum, et Ninivitarum, quibus dictum est: Adhuc quadraginta dies, et Ninive subvertetur. Et tamen ad preces Ezechia et Ninive Dei sententia commutata est; non vanitate iudicii, sed illorum conversione qui meruerunt indulgentiam. Alioquin et in Jeremia loquitur Deus se mala minari super gentem; et si bona fecerit, minas clementia commutare. Rursum bona agenti se asserit polliceri, et si mala fecerit, dicit se mutare suam sententiam; non in homines sed in opera, quæ mutata sunt. Neque enim Deus hominibus, sed vitiiis irascitur; quæ quum in homine non fuerint, nequaquam punit quod mutatum est.*" Cf. also Melancthon, Calvin, Geier and Starke, on this passage, and further, the expositions of Biblical theologians on the Old-Testament teaching concerning the repentance of God, e.g., Steudel, *Theologie des A. Ts.*, p. 181 et seq.; Hävernicks, *Vorles.*, p. 65 et seq.; F. Majer, *Was hat du wider das Alte Testament?* (Stuttgart, 1864), p. 118 et seq., and Kling, in Herzog's *Real-Encykl.*, art. *Reue*, vol. xii. p. 764.—The theme derived from v. 24 [27] might therefore be formulated: "Repent of thy sin, and God will repent of the punishment threatened against thee;" or, "The aim of Divine punishment is the conversion of men; if this be attained, how gladly will He cause the punishment to cease" (Starke); or, "Be ye therefore merciful, as your Father also is merciful" (Luke vi. 36).*

* [“This noble example of manly and Christian fidelity to his sovereign is worthy of all admiration, and of course imitation. Prompted by such manifest love and in manner so respectful to the king, and yet with so much personal dignity, it must have fallen upon the king’s mind with great

Additional points of departure for homiletical discussion and observation are afforded in chap. iii. 31-33 [iv. 1-3], and chap. iv. 31-34 [34-37], the introductory and closing doxologies of the report. These are particularly adapted to serve as points of connection for sermons upon the entire narrative, having the theme, “All the works of God are truth, and His ways judgment” (iv. 34 [37]); or, “Humble yourselves in the sight of God, and He shall lift you up” (Jas. iv. 10); or, “God puts down the mighty from their seats, and exalts them of low degree” (Luke i. 52), etc. Cf. especially what Theodoret observes, on chap. iv. 31: *Τοσαύτην ὑφέλειαν ὁ Ναβουχοδονόσορ ἐκ τῶν συμφορῶν ἐδέξατο, ὅτι προφητικῶς περὶ τοῦ θεοῦ καὶ φρονεῖ καὶ φθέγγεται, καὶ ὡς ἐκ συμφορῶν τινὸς ἀπὸ τῆς κρίσεως πάσῃν τῇ ὑμνωδίᾳ ὑψαίνει.* Another homiletical text is contained in chap. iv. 3 [6] et seq., on which Cramer (in Starke) observes correctly, “If human wisdom cannot interpret and explain a dream, it is much less able to discover the secrets of God. Human reason should therefore not be permitted to be master in Divine things; for none can know what is in God, except the Spirit of God.” A still further passage of homiletical bearing is chap. iv. 26-30 [29-33], a powerful and awfully impressive illustration of the proverb, “Pride goeth before destruction” (Prov. xvi. 18). Cf. Starke: “When a man permits the time for repentance to pass without a change of disposition, the Divine punishment overtakes him in the midst of his sins. He then learns that the threatenings of God were not idle words” (Num. xvi. 12, 31 et seq.).

force.—The sin specially indicated here, unrighteous oppression of the poor, looks very probably toward the terrible exactions of labor imposed upon his defenceless subjects (some of them captives of war) in those immense public works which were, in the eyes of men, the glory of his reign. The eye of man, dazzled with so much architectural splendor, commonly fails to look down through to the crushed bodies and broken hearts, and to the hopeless, never-lifted pressure of woe which such a mass of coerced labor always signifies. Human eyes rarely see it, still more rarely make any account of it, but the Great Father sees it and can never fail to take it into most solemn account.”—*Coville.*]

5. Belshazzar's feast, and Daniel's foreshadowing of the downfall of the Chaldean Empire, based upon the mysterious handwriting on the wall.

CHAP. V. 1-30.

- 1 Belshazzar the king made a great feast to a thousand of his lords, and drank
- 2 wine¹ before the thousand. Belshazzar, while he tasted [in the taste of] the wine, commanded to bring the golden and silver vessels which his father²
- 3 Nebuchadnezzar had taken out of the temple which was in Jerusalem; that [and] the king and his princes [lords], his wives and his concubines, might drink
- 4 therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at [in] Jerusalem; and the king and his princes
- 5 [lords], his wives and his concubines, drank in them. They drank wine¹ and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.
- 6 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king
- 7 saw the part of the hand that wrote. Then the king's countenance was changed,³ and his thoughts troubled [would trouble] him, so that [and] the joints of his loins [loin] were loosed, and his knees smote one against another [this to that].

- 7 The king cried aloud [with might] to bring in the astrologers, the Chaldeans and the soothsayers. And the king spake, and said to *the wise men* of Babylon Whosoever [That any man that] shall read this writing, and shew me *the* interpretation thereof, shall be clothed *with* scarlet [put on the purple], and have a [the] chain of gold about [upon] his neck, and shall be *the* third ruler [rule the third] in the kingdom. Then came in all *the* king's wise men: but [and] they could not read [call] the writing, nor [and] make known to the king [make the king know] *the* interpretation thereof. Then *was* [the] king Belshazzar greatly troubled, and his countenance *was* changed in him,⁴ and his lords *were* astonished.
- 10 Now the queen, by reason of the words of the king and his lords, came into the banquet-house [house of the drinking]; and the queen spake and said, O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed.⁶ There is a man in thy kingdom, in whom *is* *the* spirit of *the* holy gods: and, in *the* days of thy father, light, and understanding, and wisdom, like *the* wisdom of *the* gods, *was* found in him; whom [and] the king Nebuchadnezzar thy father, the king, *I* say, thy father, made [appointed him] master
- 12 of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences [riddles], and dissolving of doubts [knots], were [was] found in the same [in him] Daniel, whom the king named [put his name] Belshazzar: now let Daniel be called, and he will shew [or, and shew] the interpretation.
- 13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of
- 14 Judah,⁶ whom the king my father brought out of Jewry [Judah]?⁷ I have even heard of [upon] thee, that *the* spirit of *the* gods *is* in thee, and *that* light,
- 15 and understanding, and excellent wisdom, *is* [was] found in thee. And now the wise *men*, the astrologers, have been brought in before me, that they should read [call] this writing, and make known *unto* me [make me know] *the* interpretation thereof: but [and] they could not shew *the* interpretation of the thing.
- 16 And I have heard of [upon] thee that thou canst make [interpret] interpretations and dissolve doubts [knots]: now, if thou canst read [call] the writing and make known to me [make me know] the interpretation thereof, thou shalt be clothed *with* scarlet [put on the purple], and have a [the] chain of gold about [upon] thy neck, and shalt be the third ruler [rule the third] in the kingdom.
- 17 Then Daniel answered and said before the king, Let thy gifts be to thyself [thee], and give thy rewards [largesses] to another; yet I will read [call] the writing unto the king, and make known to him [make him know] the interpretation.
- 18 O thou king, [Thou O king—] the *most* high God gave [to] Nebuchadnezzar thy father a [the] kingdom, and majesty [greatness], and glory, and
- 19 honour. And, for [from] the majesty [greatness] that he gave him, all people, nations [the nations, peoples], and languages, trembled and feared [were trembling and fearing from] before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he
- 20 put down.⁸ But [And] when his heart *was* lifted up, and his mind [spirit] hardened in pride [to act proudly], he was deposed from his kingly throne [the throne of his kingdom], and they took [caused to pass away] his glory [the dignity] from him. And *he* *was* driven from *the* sons of men [mankind]; and his heart *was* made like [with] the beasts [living creatures], and his dwelling *was* with the wild-asses: they fed him *with* [would make him eat] grass [herbage] like oxen, and his body was [would be] wet with [from] *the* dew of heaven [the heavens]; till [that] he knew that the *most* high God ruled in the kingdom of men [mankind], and *that* he appointeth [will set up] over it whomsoever he
- 22 [may] will. And thou⁹ his son, O Belshazzar, hast not humbled thy heart,
- 23 though [because] thou knewest all this; but [and] hast lifted up thyself against *the* Lord¹⁰ of heaven [the heavens]: and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines,

- have drunk [*are drinking*] wine¹ in them: and thou hast praised *the* gods of silver and gold, *of* brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath *is*, and whose *are* all thy ways,
- 24 hast thou not glorified. Then *was* the part of the hand sent from [*before*] him; and this writing *was* written [*signed*].
- 25 And this *is* the writing that *was* written [*signed*], MENE, MENE, TEKEL, 26 UPHARSIN. This *is* the interpretation of the thing [*or*, word]: MENE 27 [NUMBERED]; God² hath numbered thy kingdom, and finished it. TEKEL 28 [WEIGHED]; Thou art weighed in *the* balances, and art found wanting. PERES [DIVIDED]; thy kingdom is divided, and given to *the* Medes [*Media*] and Persians [*Persia*].
- 29 Then commanded [*said*] Belshazzar, and they clothed Daniel *with* scarlet [*the* purple], and *put* a [*the*] chain of gold about [*upon*] his neck, and made a proclamation concerning [*upon*] him, that he should be the third ruler in the king-
- 30 dom. In that night *was* Belshazzar the king of the Chaldeans slain.

GRAMMATICAL NOTES.

[¹ The emphatic state in מְנֵה, like the art. in Heb. and Gr., is equivalent to the pers. pron. *his* wine.—² מֶלֶךְ frequently used, in all the Shemitic tongues, of a forefather, whether immediate or remote.—³ Literally, *the king—his bright looks changed for him*.—⁴ Literally, *his bright looks were changing upon him*.—⁵ Literally, *and let not thy bright looks be changed*.—⁶ The form מְנֵה, apocopated for brevity's sake from מְנֵה־הַמֶּלֶךְ is exclusively applied in Biblical Chaldee to *Judaea*.—⁷ The pronoun is emphatic, being expressed.—⁸ The participial form of these verbs (*whom he was willing he was killing, and whom he was willing he was making live, and whom he was willing he was raining, and whom he was willing he was depressing*) indicates the continued as well as absolute power of the autocrat.—⁹ The pronoun here is resumptive of that which stands absolutely in verse 18.—¹⁰ מְדֵי is the Chaldee equivalent of מְדֵי־בָבֶלֶס.

...¹¹ מְלֵךְ is significant of the *true* God, like מְלֵךְ־הַיְּהוּדִים.

EXEGETICAL REMARKS.

Verses 1-4. *The decoration of the sacred vessels of the temple at the royal feast. Belshazzar the king made a great feast.* The name of the king מְלֵךְ־בֶּלְשַׁצְצָר differs in its orthography merely from the Chaldee name מְלֵךְ־בֶּלְשַׁצְצָר, which Nebuchadnezzar, according to chap. i. 7 (cf. infra, v. 13 of this chapter), had conferred on Daniel, as it omits the *t*-sound between the letters *l* and *sh*. It is therefore a softened form, having the same etymological significance in its elements, and both are equivalent to *Beli princeps*, = the *Bel-sarussur* of the Babylonian inscriptions (cf. *Introd.*, § 8, note 3). According to Hitzig (on i. 7, and on this passage), *Bel-tsh-dzar* is synonymous with the Sanscrit *Pāla-tshāpara*, "provider and devourer," while in *Bel-shamear* the middle member of this compound, the Sanscrit and Zend copula *tsha*, "and," has been dropped out and replaced by the Heb. relative *sh*, so that the shortened form signifies, "provider, *who* (is) devourer." This hypothesis appears altogether too artificial, and, like the direct derivation of the word from the Aryan, is doubtful, especially as the *Bel-sarussur* of the inscriptions on the Babylonian monuments favors it but little. Ewald's assumption that the royal name מְלֵךְ comprehends the name of the male god Bel, while that of Daniel, מְלֵךְ־דָּנִיֵּאל, includes that of the goddess Belt, is likewise without sufficient proof, and is opposed by chap. iv. 5 [8], and also by the orthography with *sh* instead of *r*.—Concerning the hypothesis that Belshazzar was the same as Evil-merodach, the son and immediate successor of Nebuchadnezzar, see the *Introd.*, § 8, note 3.—*Made a great feast, i.e.,*

caused it to be made. עָבַד, "he had prepared," as in chap. iii. 1. לֶחֶם, "bread, food," comprehends the beverages (מִשְׁתֵּי, v. 10) also, as the second half of the verse shows; cf. in the Heb., Gen. xxvi. 30; 1 Sam. xxv. 36; Ecc. x. 19.—*And drank wine before the thousand.* This does not probably mean that he "vied with them in drinking" (Hävernick), but that he "drank in their presence, while seated at a separate table,"—as was the custom of the Persian kings on the occasion of their great banquets, according to Athenæus, *Deipnos*, iv. 10. On the expression, "to eat and drink before others," cf. Jer. lii. 33; it differs materially from "to eat and drink *with* others," Ex. xviii. 12; Acts x. 41, etc. The number of the king's guests, a *thousand* lords (grand-officers, mighty ones, cf. iv. 33 [36]), which the Sept. doubles, *δυσχίλιον*, is not remarkable, when it is remembered that, according to Ctesias (in Athen., i. c.), the Persian king provided daily for fifteen thousand persons at his table; that, according to Curtius, Alexander the Great invited ten thousand to a wedding feast; and that Ptolemy Dionysius (according to Pliny, *H. N.*, XXXIII. 10) supported a thousand soldiers of the army of Pompey the Great from his kitchen. ["The number specified is evidently a round number, i.e., the number of the guests amounted to about a thousand" (Keil).] However, according to the genuinely Oriental custom, which is attested, e.g., by Herodotus, II. 78, in the case of the Egyptians, and by Elian, *V. H.*, XI. 1, among the Persians, the wine-drinking or carousal follows upon the feast proper. At such times, and especially at a court like the Babylonian immediately prior to the Persian period, the banqueters may have given way to all the

excesses of their dissolute frivolity, in the manner described in the ensuing narrative. In relation to the drunkenness and wantonness of the Babylonians, cf. Isa. xiv. 11; xlvii. 1; Jer. li. 39; Herod., I. 193, 195; Athenæus, XIV. p. 601; Curtius, V. 1 etc.—Verse 2. Belshazzar, while he tasted the wine, commanded, etc. בִּשְׁטֵם חֲמֵרָא, “while tasting, while enjoying the wine,” therefore, while under its influence; cf. Prov. xx. 1; Acts ii. 13; and in regard to שָׁטַם, cf. Job vi. 6. [It “does not mean merely *sipping* in order to determine the flavor, or as a prelude to drinking more freely, but *drinking with relish*, and therefore plentifully” (Stuart).]—To bring the golden and silver vessels, namely, out of the “treasure-house of the gods,” in which they had been deposited by Nebuchadnezzar, according to chap. i. 2. The etymology of the name Belshazzar invented by Saadia and favored by Hitzig, by which it is derived from this very act of causing the vessels to be brought from the treasure-house (שָׁבַט, “to seek” and

אִשָּׁר), is an idle vagary that never entered into the mind of the writer.—That the king . . . and his concubines might drink therein. The ך in יִשְׁתִּיחֶן is expressive of the design; cf. chap. i. 5 δ. שָׁחַח with ך, “to drink from a vessel,” occurs also in vs. 3 and 23; cf. Winer, § 51, 1.—His wives and his concubines. שָׁבַל designates the legal consort as contrasted with the concubine (לְחֵכֶה), as in the Hebrew (Psa. xlv. 10; Neh. ii. 6). The Sept. represents only the concubines as present at the feast (both here and in vs. 3 and 23), being apparently governed in this by what is described in Esther i. 9 et seq. (cf. Josephus, *Ant.*, XI. 6, 1) as the court custom of the ancient Persians; but even with reference to them, Herodotus (v. 18) testifies that their wives (*νομιμαὶ γυναῖκες*) were admitted to banquets (cf. also Plutarch, *Sympos.* I. 1 and Macrob. vii. 1, who represent that at least concubines were present at the Persian feasts). It is clear that the luxurious Babylonians were even more lax in the observance of a strict etiquette, from Herod. i. 191; Xenophon, *Cyrop.*, V. 2, 28, and especially from Curtius, V. 1, 38. From this may appear the propriety with which Bertholdt (p. 366), on the strength of v. 10 of this chapter, which he misunderstood, charges ignorance of the Babylonian custom in question on the prophet.—Verse 3. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem. Merely the *golden vessels* are here mentioned, while the silver ones are omitted, on the principle *a potiori fit denominatio*. The temple (הַמִּקְדָּשׁ) in this place, as in 1 Kings vi. 3; Ezek. xli. 4, is the temple proper, consisting of the holy and the most holy place, and is here distinguished from the “house of God,” i.e., the whole of the sacred area of the temple.—Verse 4. They drank wine, and praised, etc. אֲשָׁרִין (with א prothetic, Winer, *Gramm.*, § 23, note 1) resumes the אֲשָׁרִין of the preceding verse supplemented by חֲמֵרָא, “wine,” in order to connect immediately with it the praising of the

gods, and thus to present in a striking manner the profanity and lasciviousness of the scene.* —On the six-fold number of the materials from which the idols were constructed, “gold, silver, brass, iron, wood, and stone,” compare the similar number (“gold, silver, precious stones, wood, hay stubble”) in 1 Cor. iii. 11; also Psa. cxv. 5-7; Bar. vi. 7 et seq.; Wisd. xv. 15.† On the number itself, as the number of the world amenable to judgment because of its hostility to God, cf. Auberlen, *Dan.*, p. 304 et seq.; and my *Theologia naturalis*, p. 816 et seq.—The aggravated feature of this profanation of the sacred vessels of the temple does not consist in the “placing of Jehovah and the idols of the king upon the same level” (Hävernich), but in the fact, which Daniel mentions with censure in v. 23, that Belshazzar proudly exalted himself above the God of Israel, and in mockery employed the vessels stolen from His sanctuary to drink wine while singing the praises of the victorious gods of Babylon. It was thus essentially an *exaltation of the idols above Jehovah*, who had succumbed to them in battle, and whom they had despoiled (cf. Kranichf. on this passage).

Verses 5, 6. *The finger on the wall, and the consequent terror of the king.* In the same hour, therefore while the sacrilegious act was in progress; immediately and suddenly. Cf. chap. iii. 6.—Came forth fingers of a man's hand. The Kethib שָׁפָרָה (3 plur. masc.) is sufficiently explained by its position before the feminine subject אֲשָׁרִין, or also by the supposition that the mind of the writer reverted in an indefinite manner to the Divine powers here engaged. The feminine plural אֲשָׁרִין, substituted for it by the Keri, is therefore to be rejected, as an easier reading (similar to that in chap. ii. 33). The participle יִכְתֹּב (“and writing,” instead of “and wrote”), which follows the verb שָׁפָרָה, has a realizing effect, as in chap. ii. 7 a; iii. 9 a.—Over against the candlestick on the wall of the king's palace. The wall of the banquet-hall was not panelled nor draped, but rather a simple, light-colored “wall of lime or plaster” (פֶּתֶל = the פֶּתֶל of the Targums), such as the ruins of the palaces at Nineveh still exhibit in great number, according to Layard (*Nin. and Babylon*, p. 651). Upon a spot of this wall that was especially exposed to the light from the lamp above the king, he suddenly beheld the mysterious and terrifying phenomenon of the hand engaged in writing.—And the king saw the part (the extremity) of the hand that wrote. אֶת יָדוֹ properly designates here and in v. 24 the “extremity of the hand,” probably

* [“As the city was already besieged, and the real king Nabonned had gone into the field against the armies of the Medes and Persians under Cyrus, the sense of security which this feast implied must be accounted for by their confidence in the assumed strength of the city. Plainly it was supposed to be absolutely impregnable.—It may be added that God had given up the king and the princes to a blind infatuation, of such sort as usually precedes destruction.”—*Cotelles*.]

† [“The six predicates of the gods are divided by the copula 7 into two classes: gold and silver—brass, iron, wood, and stone, in order to represent before the eyes in an advancing degree the variety of these gods.”—*Aell*.]

including the fingers, hence what the first sentence describes by *אֶצְבָּעַיִם*. The rendering of Gesenius and Dietrich in the *Handwörterbuch*, "palm of the hand, *palma*," is hardly correct; nor is that of Hitzig, who, in connection with Saadia, takes *יָד* in the wider sense of "the lower arm, including the hand," and hence explains *כָּכָרִידָא* by "the whole hand." The writer appears rather to have employed the words "fingers" and "extremity of the hand" interchangeably, with design,—"in order to excite more effectually the conception of a mysterious person in the background, by the observation that only the extremity of the organ employed in writing was visible" (Kranichfeld). Whether the phenomenon of the mysterious hand is to be placed solely to the account of "the fancy of the king under the influence of wine," and therefore to be reduced (with Kranichfeld) from an objective and actually transpiring miracle to a merely subjective apprehension (similar to the perception of the fourth person in the fiery furnace—see on chap. iii. 24), or otherwise, depends entirely on the other question, whether the mysterious writing on the wall, which certainly was visible to others as well as to Belshazzar (cf. vs. 7, 8, 16, 25), is to be regarded as having been previously carved or painted in a natural way and by human agency, or whether it is to be accepted that the inscription was made by supernatural intervention at the time of the banquet and before the eyes of the terrified king. In support of the former theory reference might perhaps be made to the distinction between an older and a later cuneiform writing among the Babylonians, the former of which differed materially from the latter, or even to the hieroglyphics which the primitive Babylonians are said to have employed (cf. Spiegel, *Art. Nineve u. Assyrien*, in Herzog's *Real-Encykl.*, vol. xx. p. 234 et seq.), but with which the later ages were entirely unacquainted. It is conceivable that the king may suddenly have noticed an inscription in characters of that former time, that were traced on bricks and inserted in the wall, and that such characters were not intelligible to the ordinary magicians of the time, but required the all-surpassing knowledge of Daniel to decipher. But, aside from the evident design of the narrator to report a positively miraculous incident, this theory is militated against and positively overthrown by the nature of the writing, which does not bear the character of the primitive oracles of the kind represented by the Sibyllines, but is a Divine sentence of destruction upon the king and his people, that was called forth by the insolent presumption of the present ruler, and is adapted to the circumstances of his time (cf. on v. 25 et seq.). The theory of an actual miracle is therefore to be received, and the psychological explanation cited above, as well as every other naturalistic theory, must be rejected.*—Then the (color of the) king's countenance was changed; literally, "Then the king, his color was changed to him." [*כִּלְכָּא (the king)* stands absolutely,

because the impression made by the occurrence on the king is to be depicted" (*Keil*).] The intransitive *כִּלְכָּא* ("to change") has the accusative suffix in *כִּלְכָּאֵי*, instead of the dative; cf. *כִּלְכָּאֵי* in the Heb. of Ezek. xlvii. 7. However, the more circumstantial expression *כִּלְכָּאֵי*, v. 9, has substantially the same signification, as is the case also with the somewhat different expressions in v. 10 and chap. vii. 28. On *כִּלְכָּאֵי*, see on chap. iv. 33.—And his thoughts troubled him; *רַעֲיוֹנָיו*, the uncomfortable and terrifying thoughts concerning the meaning of the writing, which sprang from the guilty conscience of the king. Cf. chap. ii. 30.—The joints of his loins were loosed, and his knees smote one against another. The tremulous knocking together of the knees is a consequence of the yielding of the joints of the loins, and this again, like the change of color in the countenance, is the natural effect of terror.* Cf. with *כִּלְכָּא*, "hip, loin," the etymologically equivalent Heb. *הֶלֶץ* (only in the dual, *הֶלֶצִים*). *אֶרְבֵּבָא*, "knee," appears not to be etymologically related to *כָּרָךְ*, *כַּרְכִּים*, but rather to signify originally "combination, *commisura*;" cf. *commisura genu*, Plin., *H. N.*, XI. 108.

Verses 7-9. *The useless consultation with the Magians.* The king cried aloud; *בָּהִרָל*, "with power," as in chap. iii. 4; iv. 11.—To bring in the astrologers (soothsayers), the Chaldeans, and the soothsayers (astrologers). Several classes of wise men are here mentioned to designate the entire number, as in chap. ii. 2 (cf. 27) and in iv. 4; and among them the *Chartummin* or learned class (see on chap. ii. 2), whose wisdom would be especially required in the present instance, are not even mentioned by name. This is evidently an oversight on the part of the writer, which is paralleled in the somewhat more complete enumeration of the principal classes of Magians in v. 11, and also in the abbreviated expression, "the wise men, the soothsayers," in v. 15. The indefinite *בְּכָל חֲכָמֵי* in this verse, and the expression *כִּלְכָּאֵי* in v. 8, show clearly that the author always refers to *all* the wise men, without excluding any of the chief classes, and especially so in this instance. But it cannot be required here, any more than in the similar case mentioned in the preceding chapter, that Daniel should have at once presented himself among *all* these wise men of Babylon (see on iv. 5). The position of the great Jewish wise man under Nebuchadnezzar's reign, which was not official in the more limited sense, was probably continued to him under Belshazzar; and, moreover, the latter, who, according to v. 11 et seq., knew little or nothing about Daniel, would be far more likely than was his father to ignore the prophet of Jehovah, and to

* [The appearance of the fingers "immediately awakened the thought that the writing was by a supernatural being, and alarmed the king out of his intoxication."—*Keil*.]

* ["It is an appalling scene when a sinning mortal knows that the great God has come to meet him in the very midst of his sins!—How changed the scene from the glee of his blasphemous revelry to this paleness of cheek, convulsion of frame, remorse of conscience, and dread foreboding of doom! Many a sinner has had a like experience, and other thousands must have it!"—*Cowles*.]

seek the counsel of the heathen wise men at the outset. The words of the queen in v. 11 et seq. by no means indicate that the king was wholly unacquainted with Daniel, but merely that up to that time no personal or official intercourse had taken place between them. This circumstance also finds a sufficient explanation in the greater freedom of action incident to the partly official and partly private station of Daniel, which devolved on him the obligation to attend to certain portions of "the king's business" indeed (see chap. viii. 27), but released him from the duty of frequently presenting himself before the king. The assumption of Hengstenberg and Hävernick, that on the accession of Belshazzar Daniel was formally deprived of his office as the chief Magian, is a very doubtful supposition, and stands in direct contradiction to chap. viii. 27 (cf. viii. 1).—Whoever shall read this writing, etc. **וְכִי יִקְרָא** (here and v. 15), for **וְכִי יִקְרָא**, v. 8, 16, 25, appears to be the orthography of a later copyist, as in the case of **וְכִי יִקְרָא**, chap. iv. 32, and of **וְכִי יִקְרָא** in v. 12, below.—**Shall be clothed with purple (marg.) and have (rather "with") a chain of gold about his neck.** **וְכִי יִקְרָא** here, and in the Chaldaizing Heb. of 2 Chron. ii. 6, equivalent to the Heb. **וְכִי יִקְרָא** (Ex. xxv. 26, 27, and often), the "red or genuine purple," *πορφύρα*, was probably more costly and brilliant than the violet or blue purple **וְכִי יִקְרָא**, from which it must be distinguished. It formed the distinguishing feature of clothing among the Persian kings (Pollux, VII. 13), and was by them occasionally bestowed on high officials, as a mark of especial favor and exalted dignity; e.g., on Mordecai, Esth. viii. 15; and on the *purpurati*, i.e., persons who were adorned with the purple *κάνθυς*, whom Xenophon (*Anab.* I. 5, 8), Curtius (III. 2, 10; VIII. 3, 15; XIII. 13, 14), and others mention (cf. Xenophon, *Cyrop.* I. 3, 2; II. 4, 6; Herodotus, III. 20, etc.). Purple was probably the badge of distinguished rank at the Babylonian as well as at the Persian court, especially as Babylon, like Tyre, was celebrated among the ancients for its manufacture of purple goods. Cf. Philostratus, *Ep.* 27; Ezek. xxvii. 24; Josh. vii. 21; and generally, Heeren, *Ideen*, etc., I. 2, 205 et seq. With respect to their etymology, both forms, **וְכִי יִקְרָא** and **וְכִי יִקְרָא**, may be most readily derived from the Sanscrit, in which both *rāgaman* and *rāgavan* occur as adjectives derived from *rāga*, "red," and signify "red-colored;" cf. Gesen., *Addit. ad Theaur.*, p. 111. Hitzig however refers to the Sanscr. *argh* = "to possess value, be costly," and most of the older expositors prefer a Shemitic root, e.g. **וְכִי יִקְרָא**—"chain, necklace" (Sept. and Theodot., *μανιάκας*; also Aquil. and Symm. on Gen. xli. 43), seems not to have been changed to **וְכִי יִקְרָא** (= Gr. *μανιάκας*), the form which is here and in vs. 16 and 29 preferred by the Keri. As among the early Egyptians (Gen. xli. 42), so also among the later Persians the

golden necklace served as the ornament of princes and as the mark of special favor from the king. cf. Herod., III. 20; Xenophon, *Anab.* I. 2, 27; 5, 8; 8, 29.—**And shall be the third ruler in the kingdom; rather, "shall have power in the kingdom as a triumvir."** **וְכִי יִקְרָא**, not the same as **וְכִי יִקְרָא**, vs. 16 and 29, is generally regarded as an ordinal number, "the third," formed after the Heb. analogy, and is compared with the more usual **וְכִי יִקְרָא**; but it may perhaps, and with greater probability, be regarded, with Kranichfeld, as a feminine adverbial formation after the analogy of adverbs like **וְכִי יִקְרָא**, etc., and be rendered accordingly, by *like*, or *as a triumvir*; while **וְכִי יִקְרָא** in vs. 16 and 29 is the corresponding masculine noun "triumvir" (formed from **וְכִי יִקְרָא**, "three"). There is therefore no difference in sense between the term employed in this passage and those found in the parallel verses cited above; but it is unnecessary and arbitrary to declare, with Hitzig, that the two forms are identical, and on that account to substitute **וְכִי יִקְרָא** in this place. The dignity of triumvir which is here promised to the fortunate interpreter of the mystery is probably not identical with the office of one of the three governors of the province of Babylon mentioned in chap. ii. 49, but designates the position of one of the three chief governors over the whole kingdom. The latter office is noticed in chap. vi. 8, as established by Darius the Mede; but that statement may be regarded as merely indicating the restoration of a feature in the administration of government which had already existed under the Babylonian regime. The Sept. presents the correct idea: *ἐξουσία τοῦ τρίτου μέρος τῆς βασιλείας*; but the Peshito is less correct in its rendering by "the third rank in the kingdom," which results in the idea that the recipient should immediately succeed in rank the king, who was supreme, and the prime minister or grand vizier, who filled the second place in the kingdom. This thought was certainly foreign to the author, and would be expressed as indefinitely as is possible by **וְכִי יִקְרָא וְגו'**. The evident meaning of these words is rather that the person concerned should be placed over the kingdom *αὐτὸς τρίτος*, or the third beside two other grand officials or *שְׁלִישִׁין* (cf. chap. vi. 3).—Verse 8. **Then came in all the king's wise men.** On the Keri **וְכִי יִקְרָא** see on chap. iv. 4. The **וְכִי יִקְרָא** **וְכִי יִקְרָא** **וְכִי יִקְרָא** are evidently the same as those mentioned separately (although not exhaustively, and merely by way of indicating their office) in v. 7. Kranichfeld is exceedingly arbitrary when he assumes a gradation between the three classes of wise men who are specially mentioned in v. 7, and the summoning of *all* the wise men related in this passage, and consequently finds between the lines and preceding the **וְכִי יִקְרָא**, "then," a series of incidents that are not expressly noticed (after the manner in which many expositors treat the *καὶ εἰς τοὺς οὐλοῦτος*, Luke xiv. 23). Instead of this compare the relation of the general expression **וְכִי יִקְרָא**

* [The phrase **וְכִי יִקְרָא** "does not depend on **וְכִי יִקְרָא**, but forms a clause by itself; and a chain of gold shall be about his neck."—Kell.]

בְּכָל in chap. iv. 3, to the special classes of wise men which are immediately referred to (ibid. v. 4), and also what has been observed above, on v. 7, in relation to the careless style of the author.—But they could not read the writing, etc. Kranichfeld supposes that the reason for this was, that the mysterious inscription was written in the old Phœnician characters, which Daniel, being a Hebrew, would have recognized, while the Chaldean *Chartummin*, who were acquainted only with the character in use among the ancient Babylonians, which corresponded to the later Syriac or Palmyrene, would naturally be unable to understand them. But in this instance we are probably to conceive of cuneiform writing, or of hieroglyphic characters (see on v. 7), because the brick walls of the palaces in ancient Babylon generally contained only such. Prideaux, however, preceded Kranichfeld in the opinion expressed in the *Universal History*, part III. p. 755, that the writing was not composed of the square characters in use among the Chaldeans, but of the ancient Arabic (?), which preceded the modern Samaritan. *—Verse 9. Then was king Belshazzar greatly troubled . . . and his lords were astonished. The unusual, and even unique and incomprehensible characters in which the suddenly apparent writing was composed, increased the alarm produced by the apparition, and filled the king and his guests, now thoroughly aroused from their wild debauch, with anxious dread in relation to the misfortunes predicted by the supposed oracle. If, with Hävernick, and many earlier expositors, we could believe that Belshazzar's feast was held during the siege of the city by the Medo-Persians, and with a design to ridicule the danger from that source, it would be still easier to explain so general an alarm, and it would not even be necessary, in that case, to allude to the fear of the many officials that their own deposition from office might be connected with the king's impending fall; but that conclusion does not necessarily result from v. 30 et seq.—Hitzig remarks on the Ithpael Part. כְּתִיבִיבִי, and probably with justice, that "it not only comprehends the idea of alarm, but also that of confusion and excited movement." "None retained their places; a general uproar ensued; groups were formed; and the people talked, and ran hither and thither to no purpose."

Verses 10-12. *The queen-mother refers Belshazzar to Daniel.* Now (or "then") the queen . . . came into the banquet-house. מַלְכֵּהָ can only be the queen-mother (בְּרִיָּה), 1 Kings xv. 13; 2 Chron. xv. 16; cf. Jer. xiii. 18)—not

* ["But this interpretation of the miracle on natural principles is quite erroneous. First, it is very unlikely that the Chaldean wise men should not have known these old Sennitic characters, even although at that time they had ceased to be in current use among the Babylonians in their common writing. Then, from the circumstance that Daniel could at once read the writing. It does not follow that it was the well-known Old-Hebrew writing of his fatherland. 'The characters employed in the writing,' as Hengstenberg has rightly observed (*Beitr.*, I. p. 123), 'must have been altogether unusual, so as not to be deciphered but by Divine illumination.' Yet we must not, with M. Geier and others, assume that the writing was visible only to the king and Daniel. This contradicts the text, according to which the Chaldean wise men, and, without doubt, all that were present, also saw the traces of the writing, but were not able to read it."—*Kell.*]

one of the king's wives; for, according to vs. 2 and 23 these were already in the banquet-hall among the carousers. Hence, if Belshazzar was the same person as Evil-merodach, the son and successor of Nebuchadnezzar, this queen-mother, who here evidently displays a dignity and authority such as belonged to the *gebiröth* at the Israelitish courts (cf. the passages adduced), was probably the *Nitocris* whom Herodotus celebrates in I. 185. Cf. the *Introduct.*, § 8, note 3.—Instead of the Kethib מַלְכֵּהָ, the Keri, conforming to the

usage of the later Chaldee, has מַלְכֵּהָ; cf. on chap. iv. 4.—מַלְכֵּהָ מַלְכֵּהָ מַלְכֵּהָ, "by reason (on account) of the words of the king and his lords." So the majority of moderns, correctly; for a confused, excited talking, whose sound possibly penetrated to the apartments of the queen-mother, is implicitly included in כְּשֶׁחֲבִיבִי, v. 9.

9. The plural מַלְכֵּהָ, as well as the complementary genitive, is opposed to the version of the Vulg., Luther, Bertholdt, Dereser, von Lengerke, etc.: "by reason of the matter, or the affair."—O king, live for ever. Cf. on chap. ii. 4, where also the defective מַלְכֵּהָ מַלְכֵּהָ has been noticed.—Verse 11. And in the days of thy father light (מַלְכֵּהָ, cf. on chap. ii. 22), and understanding, and wisdom, like the wisdom of the gods, was found in him. Cf. 1 Kings iii. 28; Wisd. viii. 11.—King Nebuchadnezzar, the king, thy father. The subject is briefly repeated at the close of the sentence, because its first position was somewhat distant from the verb, similar to Cant. v. 7.—Verse 12. Forasmuch as an excellent spirit . . . were found in the same Daniel. The wisdom of Daniel, which had been extolled in v. 11, is again mentioned as the reason for the distinction conferred on him by Nebuchadnezzar, for the purpose of preparing Belshazzar to listen to the counsel which follows.—Interpreting of dreams, and showing of hard sentences, and dissolving of doubts; rather, "to interpret dreams, show riddles, and loosen knots." This triplicate circumstantial clause,—the first and third of whose members are expressed in the Heb. [Chald.] by participles, and the second by the infinitive מַלְכֵּהָ—is a genitive, depending on מַלְכֵּהָ, which closes the series of objects governed by the principal verb מַלְכֵּהָ in the manner of a parenthesis. Hitzig holds differently, taking the three terms מַלְכֵּהָ, מַלְכֵּהָ, and מַלְכֵּהָ, under the precedence of the Vulgate, as three nouns of action, coördinated to the preceding ones ("an excellent spirit, knowledge, and understanding"), and consequently assuming as subjects מַלְכֵּהָ מַלְכֵּהָ מַלְכֵּהָ. But מַלְכֵּהָ and

* ["The 'queen' in this passage is the queen-mother, as may be inferred from the fact that the king's (Belshazzar's) wives and concubines are with him in his carousals, while this woman was not; and also from her intimate acquaintance with Daniel and the incidents of Nebuchadnezzar's life. She was probably the daughter of Nebuchadnezzar, and the mother of Belshazzar."—*Coville*. If Rawlinson's conjecture (*Herodotus* i. 424) be correct, that the real king Nabonadus had left his son Belshazzar temporarily in charge of Babylon, this woman may have really been the consort of the actual king.]

מִשְׁרָא are clearly Pael participles, and they cannot be taken as *nomina actionis*, even under reference to the Heb. מִכְסֵּה, "a covering," or to מִשְׁמֵם, chap. ix. 27. It is exceedingly doubtful whether the figurative expression "to loosen knots" (cf. the Lat. *nodos solvere*; and also Seneca's "*nodosa sortis verba*," *Edip.*, 101) contains an illusion to the "loosening of the loins," in v. 6 (as Hitzig, Kranichfeld, etc., assert), or not, in view of the merely superficial relation between מִשְׁרָא and מִשְׁתַּרְרֵן.—In . . . Daniel whom the king named Belteshazzar; בְּהַ בְּרִינְיָאֵל (cf. v. 30), an emphatic pleonasm. The giving of the name is referred to, as in chap. iv. 5, as something honorable to the prophet.—Now let Daniel be called, and he will show the interpretation. Concerning the form מִשְׁתַּרְרֵן, see above, on v. 7. ["The tone in which this last clause is spoken betokens that the speaker herself is conscious of an elevated rank and a kind of authority, or, at least, a right to give advice; a tone which only such a woman as stood in the relation of a *mother* (not a wife) could assume in the East before a king" (*Stuart*).]

Verses 13-16. *Daniel's appearance before the king.* Then was Daniel brought in before the king. מִשְׁרָא וְהַעֲלֵה are Hebraizing Hophal-forms, like מִשְׁרָא, chap. iv. 33, or like מִשְׁרָא in v. 20.—Art thou that Daniel, which art of the children of the captivity of Judah, etc. ["The question did not expect an answer, and has this meaning: *Thou art indeed Daniel*."]—*Keil*.] This question clearly indicates that no direct intercourse had hitherto taken place between the king and Daniel (see on v. 7), but also, on the other hand, that the former had some knowledge of the prophet. The use of the name Daniel instead of Belteshazzar, in the king's address, was probably dictated simply by a desire to avoid the use of a name so nearly identical in sound to his own—although it certainly belonged to the prophet in the official language of the Babylonian court. Hitzig therefore commits a decided error, when he assumes a historical improbability in this place, suggestive of a later Jewish authorship.—Whom the king . . . brought from (rather "hitherto, out of") Jewry? מִיִּשְׂרָאֵל is probably to be referred to the captives, as Theodotion, the Sept., Luther, Hitzig, etc., hold, and not specially to the person of Daniel, which is the view of the Vulgate, Kranichfeld, etc. On the form מִיִּשְׂרָאֵל for מִיִּשְׂרָאֵל (cf. the voc. מִיִּשְׂרָאֵל = 'Αββᾶ, Rom. viii. 15), see Hitzig, Kranichfeld, and others, on this passage.—On v. 14 cf. v. 11; on v. 15 cf. v. 8. ["It is not to be overlooked that here Belshazzar leaves out the predicate *holy* in connection with מִלְכֵּי, *gods*" (*Keil*).]—The wise men, the astrologers ("soothsayers"). On this combination cf. on v. 7.—That they should read this writing, etc. מִי, as the accompanying imperfect indicates, is in this place the *telic* conjunction "that, in order that." Upon this clause which indicates the de-

sign, depends that which follows, construed with 5 c. Inf. (cf. ii. 16). Concerning the form מִשְׁתַּרְרֵן see supra, on v. 7.—But they could not show the interpretation of the thing (or "word"). מִשְׁתַּרְרֵן cannot be rendered by "matter, thing," any more than מִלֵּךְ in v. 10; it rather signifies, collectively, the words written on the wall (against Hitzig and others).—Concerning מִשְׁתַּרְרֵן v. 16 b., see supra, on v. 7.

Verses 17-24. *Daniel's censuring address to the king, as the prologue to the interpretation of the writing.* Let thy gifts be to thyself. This refusal of the royal presents was designed merely to decisively reject, at the outset, and in a manner becoming the prophet of Jehovah, any influence that might be brought to bear on him. It is not, therefore, a pert expression, which the king might justly punish, nor is it inconsistent with the fact that Daniel ultimately accepted the reward offered for the interpretation, v. 29, since he regarded it as a recognition of his God. The assertion of v. Lengerke, Hitzig, etc., that we should expect either that the enraged king would punish the prophet who bears evil tidings and couples them with threatenings and censure, or that, in v. 20, Daniel would despise the royal purple and the golden necklace, all this is simply adapted to afford a conception of the manner in which a Maccabean tendency-writer would have treated this history, and of the probable issue to which he would have conducted it.—Verse 18. O thou king, the most high God, etc. The absolute position of the vocative מִלְכָּא אֱלֹהֵימָא at the beginning of the sentence, places the king rhetorically in a living relation with the facts reported in the following clause, with regard to his father Nebuchadnezzar.—Verse 19. And for the majesty (or "power") . . . all people, nations ("tribes"), and languages trembled and feared; properly, "were trembling and fearing," were in a state of fear and trembling. The Keri has מִלְכָּא instead of מִלְכָּא, similar to מִלְכָּא (chap. ii. 38; iii. 31; iv. 32) instead of מִלְכָּא; see on ii. 38. Concerning the triad, "people, tribes, and tongues," see on chap. iii. 4.—Whom (soever) he would (cf. Winer, *Gramm.* § 47, 1, a) . . . he kept alive. מִלְכָּא is derived by Theodotion (*ἐμψυχον*) and the Vulgate (*percutiebat*; cf. Luther, "*erschlug*") from מִלְכָּא "to smite;" but the parallelism requires the Aphel partic. of מִלְכָּא, "to live," and מִלְכָּא must either be considered as such (namely, as a peculiar, old-Chaldaic contraction of מִלְכָּא, which is generally contracted to מִלְכָּא, e. g., Targ. Deut. xxxii. 39), or, with Saadia, Rashi, Buxt., Bertholdt, Gesenius, Fürst, Hitzig, etc., the usual contracted form מִלְכָּא must be substituted for מִלְכָּא. ["The brilliant description of Nebuchadnezzar's power in ver. 18 and 19 has undesirably the object of impressing it on the mind of Belshazzar that he did not equal his father (that monarch) in power and majesty . . . The last clause in ver. 19 reminds us of 1 Sam. ii. 6, 7" (*Keil*).] Verse 20.

But when his heart was lifted up. **רָם** = **רָם**, is a preterite with intransitive signification, not a passive participle, as v. Lengerke suggests. Cf. Winer, § 23, 4.—And his mind hardened in pride. **לִבָּב**, the nearest synonym to **לִבָּב**, is also frequently used interchangeably with it in the Hebrew, e. g., Psa. li. 12, 19. **רָם**, in this place, is about equivalent to the Heb. **רָם** in Ex. vii. 13. *—He was deposed . . . , and they took his glory from him; or, "his glory was taken from him." Instead of **רָם** the best MSS. have **רָם**, which is possibly to be read as **רָם** (Hitzig); but on the other hand the case may be analogous to **רָם**, supra, v. 8 and chap. iv. 15.—Verse 21. And his heart was made like the (heart of) beasts. Read **רָם**, not **רָם** (Keri) or **רָם** (v. Leng., Hitzig), or even **רָם** (Ewald). The 3d sing. active **רָם** is used, instead of the more usual 3d plural active, to express an impersonal sense. There are thus three several modes of indicating that sense employed in vs. 20 and 21: *a*, the passive (**רָם** v. 20, **רָם** v. 21); *b*, the 3d plural active (**רָם** v. 20, **רָם** v. 21); *c*, the 3d sing. active (**רָם** v. 21)—a rapid change, that is conditioned by the rhetorical, or if it be preferred, the poetical elevation of Daniel's remarks.—[And his dwelling was with the wild asses. This "circumstance is added by the speaker, and not found in chap. iv. 29 (32). It is added for the sake of stronger impression" (Stuart).]—Till he knew that . . . God . . . appointeth over it (or "them") whomsoever he will. Cf. chap. iv. 14, at the close of which, as here, the Keri substitutes **רָם** for the Kethib **רָם**.—Verse 22. And thou . . . hast not humbled thine heart, though thou knewest all this.† Properly, "precisely because (**רָם**) thou knewest all this," hence, because of a defiant opposition to the well known design and will of the Highest. The words indicate the reason not for what Belshazzar should have done, but for what he did not perform (thus Kranichf. correctly, against v. Lengerke, Hitzig, etc.).—Verse 23. And thou has praised the gods of silver, and gold, etc., cf. v. 4. The descriptive addition in this case, "which see not, nor hear, nor know," is based on Deut. iv. 28; cf. Psa. cxv. 5 et seq.; cxxxv. 15 et seq.—And (rather "but") the God in whose hand

thy breath is. Cf. Job xii. 10; Num. xvi. 22. On the following, "whose (or "with whom") are all thy ways" (**רָם** ways = experiences, Targ. Job viii. 13), cf. Jer. x. 23.—Hast thou not glorified; a litotes for, "hast thou dishonored, disgraced." ["This is surely plain and faithful admonition; and probably the king's conscience was smitten by it."—Stuart.]—Verse 24. Then (or "therefore") was . . . sent from him. **רָם**, properly "then," namely at the time when thou didst thus exalt thyself against God. The *post hoc* in this instance is really a *propter hoc*.—**רָם** does not, as, e. g., in Ezra vi. 12 (cf. the Heb. Dan. xi. 43), designate the stretching forth of the hand, as if God Himself were the writer; but rather indicates the emanation of the hand from God in a general way, and therefore, so as not to exclude the intervention of angels, but rather to presume it. Hitzig remarks correctly: "The hand that writes is that of an angel who stood before God (chap. vii. 10), and received the commission to write this."

Verses 25-28. The reading and interpretation of the writing. **Menē, Menē, Tekel, Upharsin** = numbered, numbered, weighed, and-dividers. The forms **רָם**, **רָם**, and also **רָם**, which in v. 28 takes the place of **רָם**, are unmistakably passive participles Peal, by which the *surely-impending future* is expressed in the manner of a *Præteritum propheticum*, but with greater brevity and emphasis. The forcible laconic utterance of a mysterious oracle sounds forth from these disconnected consecutive passive participles; and this tendency and signification appear also in the unusual and antique form of the participles, of which only the first, **רָם**, has a somewhat regular formation (analogous to **רָם**, chap. iii. 26, or to **רָם**, for **רָם**, in the later Chaldee), while the *e*-sound in **רָם** and **רָם** is decidedly abnormal, and conflicts with the ordinary usage. **רָם** appears to have been selected as an equivocal mediating form between **רָם**, the regular passive participle of **רָם**, and **רָם** (from **רָם**, "to be light;" cf. v. 27); **רָם** was possibly chosen because of its assonance to **רָם**, vs. 2 and 23; and in like manner **רָם** = **רָם** may contain an amphibole, by way of an allusion to the name **רָם**—hence a reference to the world-power which was chiefly instrumental in the "division," i. e., the overthrow of the Chaldean empire. Kranichfeld rejects, but without any reason, this assumption of a designed two-fold sense of the terms, and especially of **רָם**, which is adopted by Hitzig and others; although Hitzig is probably in error when he assigns to **רָם** (upon the ground of Isa. lviii. 7, and in connection with Ibn-Ezra and Rashi) the meaning of the Heb. **רָם** or **רָם**, "to break." * As v. 28 shows, the writer repre-

* ["The perpetual incense of flattery, coupled with the daily experience of being dependent on no one, and of having every one dependent upon himself, tempts an absolute monarch to feel himself almost a god.—It is fully time for the Almighty to hurl such a hardened sinner down."—Cowley.]

† [Keil argues that those words "place it beyond a doubt that Belshazzar knew these incidents in the life of Nebuchadnezzar, and thus that he was his son, since his grandson (daughter's son) could scarcely have been so old that the forgetfulness of the Divine judgment could have been charged against him as a sin." Most readers, however, will regard this as a strained argument, for surely Belshazzar had ample means of knowing what his grandfather had set forth by a royal proclamation, and these events are here not merely alluded to as aggravating his sin, but rather by way of contrast, and possibly for an incitement to similar repentance.]

* [Keil regards **רָם** as "a noun-form, and plur. of

sents the destruction of the Chaldean empire, which is foretold in פָּרֶס (פָּרְסִיָּה), precisely as a *division* between the allied nations of the Persians and the Medes, although he might properly have mentioned the Persians only, as effecting the destruction of the kingdom. The substitution of the plural active partic. פָּרְסִיָּה for the

abnormal passive partic. פָּרֶס in the written oracle itself, which results in a change of construction similar to that observed in vs. 20 and 21 (cf. also chap. ii. 7; iii. 9; vi. 14, and the remarks on פָּרְסִיָּה, chap. iii. 4), appears to have been made for the sake of clearness. The unusual פָּרֶס would have accorded more exactly with the two preceding terms, but would scarcely have been intelligible; while the plur. פָּרְסִיָּה, "and dividers," or, "and they divide," could not be misunderstood. (Ewald's interpretation: "and in pieces and in ruins," is without any linguistic proof.) However, the expressions "to number" or "count," and "to weigh" are found elsewhere also, as figures to designate a final judicial determination; cf. Psa. lvi. 9; lxii. 10; Job xxxi. 4, 6. The repetition of מִנָּה as indicating the character of the entire sentence, is designed merely to add a solemn emphasis to the words; cf. the frequent *αὐτὴν ἀμύνε* in the New Testament, and O.-T. passages like Gen. xiv. 10; Deut. ii. 27; xiv. 22, etc.; and, generally, Ewald, *Lehrb.*, § 813 a.—Verse 26. **God hath numbered thy kingdom.** מִנָּה מַלְכֻתְךָ is not "thy kingdom," but "thy *kingship*," the duration of thy reign, the days of thy sovereignty.* The verb מִנָּה is written with ה probably with design, in order to indicate the change of the vowel as compared with מִנָּה.—And finished it. מִלְּמָלְכָהּ, literally, "has made it complete," or "has fully numbered it," i.e., has brought it to the end of the time assigned to it. Cf. *הוֹשִׁיעַ*, Isa. xxxviii. 12.—Verse 27. **Thou art weighed in the balances, and art found wanting.** "Thou," i.e., thy moral personality, thy moral character and worth; cf. Job xxxi. 6: "Let me be weighed in an even balance, that God may know mine integrity."—Thou "art found wanting" seems to refer to the threatening מִלְּמָלְכָהּ, פֶּר, "for thou art vile" (or "too light"), which the prophet Nahum (i. 14) hurls at the Assyrian king; and in so far may serve to substantiate what has been observed above on the two-fold sense of מִלְּמָלְכָהּ. מִלְּמָלְכָהּ, properly

"wanting" (= מִלְּמָלְכָהּ), namely in moral worth or capacity.—Verse 28. **Thy kingdom is divided, and given to the Medes and Persians.** In regard to the abnormal form פָּרֶס, which is fol-

lowed by the regular fem. pass. part., פָּרְסִיָּה, see above, on v. 25. God is naturally conceived of as the divider; the related tribes of the Medes and the Persians are named as the recipients, although the latter clearly appears as the principal power. The oracle contains an etymological allusion to פָּרֶס only, and none to

מִנָּה, an assonance to which might have been readily found in the root מָדַד, "to measure" (cf. מִדְּדָה, מִדְּדָה, Ezra iv. 20; vi. 8; vii. 24). The evident design with which the Persians, as the preponderating power in the Medo-Persian kingdom (for only thus was it known to the author, as the comprehensive פָּרְסִיָּה indicates of. on chap. ii. 39), are thus brought into prominence, is not contradicted by chap. vi. 1, where Darius the Mede is mentioned as the first foreign ruler over Babylon after the Chaldean dynasty was overthrown. The actual state of affairs compelled the author to represent that at that time Media still held the same rank as Persia, at least formally and officially, and at first even gave a dynasty and name to the whole empire; and this was done with sufficient clearness by the mention of the Medes before the Persians in this verse.*

Verses 29 and 30. **The consequences.** Then commanded Belshazzar, and they clothed Daniel; rather, "and caused Daniel to be clothed." The literal rendering is, "Then said Belshazzar, and they clothed," etc.; a similar construction as in chap. ii. 49; iv. 17, 25. Is the Heb. מִלְּמָלְכָהּ (fut. with *עוֹשׂ* convers.—cf. Neh. xiii. 9; 2 Chron. xxiv. 8; Jon. ii. 11), rather than מִלְּמָלְכָהּ would have corresponded to מִלְּמָלְכָהּ. The enrobing is therefore to be regarded as immediately succeeding the command, and Hävernicks opinion, that "the sudden death of the king prevented the execution of his design," is evidently wide of the narrator's meaning. The opinion that the prophet was invested with the royal insignia of the purple and the necklace on the same evening, involves no questionable feature, which could lead us to refer the execution of the king's command to the following day (Dereser), or even to regard the whole incident as improbable (Hitzig, etc.); but rather, the *immediate* bestowal of the promised marks of favor and honor harmonizes fully with the oriental despotic methods of administering government and justice, which under different circumstances observed the most rapid modes of executing punishment (see chap. iii. 6, 20 et seq.). The "public announcement" of the promotion which had taken place (the verb מִלְּמָלְכָהּ = Sanscrit *krus*, κηρύσσειν, signifies to proclaim publicly, as was shown on chap. iii. 4), in the same night and in every street by means of heralds, is however an unjustified demand which the closing words of v. 29 by no means involve. The solemnity in question may have been confined to the range of the royal palace, and even

פָּרֶס = Hebr. פָּרֶס (cf. פָּרְסִיָּה, Zech. xi. 16), in the sense of broken pieces, fragments." He adds that מִנָּה "is twice given perhaps only for the sake of the parallelism, so as to maintain two members of the verse, each of two words."

* [The author is led to this forced interpretation by his attempt to identify Belshazzar with Evil-merodach, and consequently to defer the capture of Babylon beyond the night under consideration.]

* ["In the naming of the Median before the Persian there lies a notable proof of the genuineness of this narrative; for the hegemony of the Medes was of a very short duration, and after its overthrow by the Persians the form of expression used is always 'Persians and Medes,' as is found in the book of Esther."—Red.]

to the banquet hall (which, according to v. 1. must be regarded as an extended building, and as filled with an extraordinary multitude).—Concerning the probable motive (namely, because his God and Lord was thus honored) which induced Daniel, despite his former refusal, to accept the expressions of the royal favor, see on v. 17. In connection with this, the assumption is still admissible, that any protest which the prophet may have offered, remained without effect, in view of the stormy haste of the king in his alarm, and was lost amid the acclamations and the noisy conversation of the excited throng. Cf. Jerome : “ *Acceptit autem (Daniel) insigne regium, torquem et purpuram, ut Darius, qui erat successurus in regnum, fieret notior et per notitiam honorator. Nec mirum, si Baltasar, audiens tristitia, solebat premium, quod pollicitus est. Aut enim longo post tempore credidit ventura, quæ dicerat, aut dum Dei Prophetam honorat, sperat se veniam consecuturum.* ”—Verse 30. In that night was Belshazzar, the king of the Chaldeans, slain—evidently through a conspiracy of a number of his magnates, which may have existed previously, but which did not attempt the execution of its design, until the interpretation of the mysterious writing by Daniel gave the conspirators courage. Only this opinion seems to be justified by the language of this passage and by the context,* to the exclusion of the more general view, by which the king was slain at the hands of the victorious Medo-Persians, who are supposed to have taken the city on that night, and by which Belshazzar is in consequence identified with Nabonidus, the last Chaldean king—all of which is based on a combination of Isa. xvi. ; xxi. 5 ; Jer. li. 39 ; and of Xenophon, *Cyrop.* vii. 5, 15 et seq. ; Herodotus, I. 190, etc., with this narrative. The latter view has recently been defended, especially by Hengstenberg (p. 325 et seq.), Keil (*Bibl.*, p. 457), Hävernicks, etc., and also by nearly all the rationalistic expositors and critics (also by Stähelin, *Bibl. ins A. T.*, p. 350 et seq.), and is certainly supported by the opening verse of chap. vi., in case it be immediately connected with the one before us, as is done by the writers named. It is however more than questionable whether this arrangement corresponds to the conception and design of the author ; for (1) the words, “And Darius the Median took the kingdom,” together with the subjoined reference to his age, “being about threescore and two years old,” seems intended to introduce the narrative concerning Darius and his relations to the Babylonian dynasty, much rather than to close that relating to Belshazzar. (2) Berosus and Abydenus relate nothing of a taking of Babylon while a luxurious banquet, held by the last Chaldean king and his magnates, was in progress, as the tradition of Xenophon and Herodotus asserts (cf. *Introd.* § 8, note 8, and especially the extracts from Kranichfeld on this question there adduced). (3) Berosus, in Josephus, *Ant.* x. 11, 1, does not, indeed, state that Nabonidus, the last Babylonian king,

became the victim of a conspiracy, but he does ascribe that fate to Evil-merodach, the immediate successor of his father Nebuchadnezzar (cf. vs. 11, 13, 18, 22). The conspiracy in the case of the latter was headed by Neriglissar, the brother-in-law of the king, and removed the latter under circumstances entirely similar to those under which Belshazzar is said by our passage to have been slain, by murderers whose names are not given. The identity of the latter with Evil-merodach thus becomes highly probable (cf. *Introd.* l. c.). (4) Finally, the prophecy of the mysterious writing in v. 25, which transfers the Chaldean empire to the hands of the Medes and Persians, does not oppose, but it rather favors, the mode of division we advocate, on which an entirely new section begins with chap. vi. 1. For precisely as in chap. ii. 38, 39, Nebuchadnezzar, the head of gold, appears first as an individual, and then as identified with his dynasty and as the representative of the Babylonian world-kingdom, so Belshazzar appears first under the conception of a single person—in the words, “numbered, numbered, weighed”—but afterward as identified with his kingdom, in the closing prediction expressed by עָרָא or עִירָא. The interval of perhaps 22-24 years which thus falls between his own destruction and that of his kingdom, will, in view of the recognized perspective character of all prophecy, appear no more questionable than the still greater number of years which, according to that earlier prediction, were to elapse between the death of Nebuchadnezzar and the ruin of his dynasty. Similar groupings of immediate with more distant events are frequent in the O.-T. prophecies ; a particularly noteworthy and instructive instance of which fact may be found in the remarkable prophecy to the wife of Jeroboam by Ahijah of Shiloh in 1 Kings xiv., that comprehends three distinct events, between which extended intervals intervene : (1) The death of the sick prince, Ahijah (vs. 12, 13) ; (2) the overthrow of Jeroboam's dynasty, more than 28 years later (vs. 10, 14 ; cf. 1 Kings xv. 29 et seq.) ; (3) the ruin of the kingdom of Israel, which did not transpire until two centuries afterward (v. 15 et seq. ; cf. 2 Kings xvii.). The fundamental law of all Messianic typology, by which later events are grouped organically with earlier ones, and by which one and the same guilty act conditions a succession of Divine judgments in the course of developments, underlies this collocation in the perspective vision of a single prophecy. “The cause of the sad end of the kingdom of the ten tribes existed already in the beginning made and cultivated by Jeroboam, two and a half centuries before ; the fate that extinguishes the house of Jeroboam is at bottom the same which destroys the kingdom of the ten tribes. Jeroboam's sin destroys his dynasty and his kingdom ; for this reason the destruction of both is comprehended in the same prophecy, and not merely because the destruction of the dynasty coincides with that of the kingdom” (Kranichfeld ; cf. also Bähr, on 1 Kings chap. xiv. p. 149

* [The requirements of the language are obviously met quite as well by the presumption that the king fell that same night together with his empire, and so the author candidly admits a little further on, although himself driven to another view by his preconceived theory of the identity of Belshazzar with Evil-merodach.]

* [The weakness of these arguments is obvious, and indeed seems to have been apparent to the writer himself. The collateral considerations which he adduces below are too vague to support a theory so plainly at variance with the tenor of the text and its connections.]

of vol. 7 of the *Bibelwerk*). Substantially the same principles apply to the predictions of evil denounced by our prophet against Nebuchadnezzar and his kingdom, and against Belshazzar and his kingdom. The connection of widely separate events which they embody, is natural and organically necessary; and therefore the reference to two events of fulfilment, although separate in point of time, upon which we insist, involves no arbitrary features.—The assertion of Keil (*Einkl.* l. c.) that if the two events were not coincident, the author would have been required to state, in chap. vi. 1, how the second fact in the fulfilment stands related to the first, or, in other words, “when and how the transmission of the kingdom to the Medes and Persians came to pass,” is entirely uncalled for, and is opposed by the analogy of Ahijah’s oracle, whose final and complete realization by the overthrow of Israel, is likewise *not expressly* noticed; and in addition the mere mention of the taking of Babylon by Darius is a sufficient indication of the anti-typical relation of that event to chap. v. 25–28. The annexed reference to the age of Darius seems rather to indicate a reference to a period considerably later, than a design to designate the particular night in which Belshazzar was slain as falling in the sixty-second year of Darius. There was certainly no apparent motive for the author to make a chronological statement of this sort.—In relation to the peculiar opinion of Ebrard (*Die Offenbarung Johannis erklärt*, p. 55 et seq.), that chap. v. 30 together with chap. vi. 1, refers to the overthrow of Laborasorachad, the grandson and third successor of Nebuchadnezzar, by Nabonidus (= Darius the Mede), see on chap. vi. 1 et seq. (cf. supra Introd. § 8, notes 3 and 4).

ETHICO-FUNDAMENTAL PRINCIPLES RELATED TO THE HISTORY OF SALVATION, APOLOGETICAL REMARKS, AND HOMILETICAL SUGGESTIONS.

1. The principal object in an apologetic point of view will have been realized in this section, whenever the identity of Belshazzar with Evilmerodach is established, and when, in consequence, the repeated designation of Nebuchadnezzar as his father (vs. 11, 13, 18, 22), the correspondence of the mode of his sudden and violent death (v. 30) with that attested by Berosus with regard to Evilmerodach, and the accession of Darius the Mede to the throne of Babylon at a period considerably later, shall have been properly substantiated. After what has been observed upon this question on v. 30, and also in the Introd. (§ 8, note 3), it only remains to examine the question, “In how far does the narrative yield to the tendency-critical attempts to represent it as a romantic fiction of the Maccabean age?”—According to Bleek (*Einkl.* § 266), v. Lengerke (*Daniel*, p. 241 et seq., p. 256) and others, the story was inspired by the plundering of the temple at Jerusalem by Antiochus Epiphanes in the year B. C. 168, and above a year before the Maccabean revolt. The brutal manner in which the Syrian king at that time penetrated into the temple of Jehovah, and seized, with polluted hands, the golden

layers and other sacred vessels (1 Macc. i. 21 et seq.; 2 Macc. v. 15 et seq.), is said to have led the pseudo-Daniel to compose this history, and “by the fate of Belshazzar to warn the Syrian monarch, that a similar Divine judgment would be visited on him, because of his sacrilege.” But the narrative concerning the Seleucids and the Maccabees makes no mention of a luxurious banquet, such as a sacrificial feast, at which anything transpired that would at all compare with the profanation of the sacred vessels, as described in this chapter; and the only remaining parallel between the passages cited from 1st and 2d Maccabees, and Dan. i. 2 (cf. v. 2), is surely insufficient to justify the adoption of the charge that the history was invented to further a tendency! Any other embellishment of the sacrilege that took place at that time would certainly have been more appropriate than the one here offered, which does not charge the insolent spoiler of the temple with venting his frivolous pride on the stolen relics, but reserves this for his son and successor! The tendency-narrator might well be charged with clumsiness, if he had represented his Epiphanes-Belshazzar as not merely easy to be excited and capable of contrition and repentance while influenced by terror, but also as promising and conferring the highest dignities and honors of his kingdom upon a zealous theocrat and prophet of Jehovah. The circumstance that such a theocrat is permitted to accept such honors and rewards (v. 29) without further question, is likewise in strange contrast with the rigid monotheism and anti-Hellenistic fanaticism of the Judaism of Maccabean times, as whose representative the author is said to have written, and for which his work is alleged to have been designed (cf. 1 Macc. i. 24; Dan. xi. 28).—In no wise superior to this theory of the date of the history, as advocated by Bleek and v. Lengerke, is the assertion of Hitzig, that although this section was not composed before the revolt of the Asmonæans, it yet originated in the first year after that rising took place, immediately after and in consequence of the magnificent feasts which Antiochus Epiphanes held in B. C. 166 near Daphne, when, besides splendid games and luxurious banquets, there was a solemn procession in the presence of many ladies of the highest, as well as of lower rank, in which “the images of all conceivable gods were carried, together with an incredible number of golden and silver vessels.” If the report by Polybius (l. 31, cp. 3, 4) respecting those festivities be carefully examined, it will reveal a most marked discrepancy between the historical original and the supposed copy, which was framed after it by the alleged pseudo-Daniel. Polybius does not mention the sacrilegious use during those feasts of sacred vessels belonging to the temple with a single syllable. He states indeed that the expense connected with those festivities was chiefly met out of the treasures stolen from various temples—but from Egyptian temples, which the pseudo-Daniel would assuredly have placed in the category of the vain “gods of gold, silver, brass, iron, wood, and stone” (vs. 4, 23), and whose desecration he would have been more ready to applaud than to censure. But beyond all this, Polybius reveals no trace of a knowledge that the wild festivities were interrupted by a terrify-

ing incident, which compelled the proud Syrian king to recognize the judicial interference of superior Divine power; nor of any inclination on the part of that prince to honor and promote the prophet who opposed him with earnest censure, despite his boldness; nor yet of a course on the part of the heroic Jewish defender of his faith towards the heathen ruler, which, although not slavishly subservient, was yet courteous, and mindful of the obedience due from a subject to his superior. But if such a meeting between a Jewish zealot and the proud Antiochus, who was fanatically devoted to his Hellenistic faith in the gods, had transpired during a public feast in the Maccabean age, a materially different kind of incidents might have been looked for, from that described in this chapter. Both the *ὑπερηγία* and *φοροκτορία* of the bloodthirsty tyrant, and the defiance inspired by faith, prepared for conflict, and careless of death, which was characteristic of the martyr of the theocracy who was engaged in an open revolt against the despot, would have been brought into collision in a manner entirely different from anything found in the report of Polybius—which contains no mention whatever of such an interruption during the feasts of Daphne—and also from the description found in our alleged tendency-forgery. The latter, if it were really the work of a pseudological apocalypticist of the Maccabean times, would, without any doubt whatever, have presented to our notice persons of the stamp of Matthias (1 Macc. ii. 2, 18 et seq.), Judas and Simon Maccabeus (ibid. chap. iii. 1 et seq.), and Eleazar (2 Macc. vi.) as opponents of the raging heathen, instead of a man like Daniel. A narrative of the kind before us, as respects its contents and progress, would be wholly inconceivable as a product of the orthodox Palestinian Judaism of the year B. C. 166, and would rank as an unequalled historical monstrosity.

2. Accordingly, if confidence may be placed in the pre-Maccabean, and, what amounts to the same thing, in the Babylonian origin of the history during the captivity, it will be possible for that very reason to examine the miracle of the mysteriously introduced hand which traced the writing, as here recorded, without being restrained by sceptical considerations. It will not be necessary to inquire in this connection, *how* such a thing could take place, but merely, *whether and why* such an event was necessary.—The necessity for a miraculous announcement to Belshazzar of the impending judgment was conditioned by the fact that his impious conduct had reached an intolerable height when he desecrated the sacred vessels of Jehovah's temple to a common use, and exposed them to the ridicule of a besotted heathen mob, and also that it threatened danger to the faith in Jehovah of the community of exiles. If such an act of presumption was permitted to pass without being Divinely censured and punished, it might certainly be expected that not only the last spark of reverence for the mighty God of the Jews would fade from the consciousness of the royal officials and the Babylonian population, but that the faithful adherence of the Jewish captives to their confession would gradually lose its firmness, and give way to a tendency to favor the idolatrous worship of the Babylonians,

and to adopt their luxurious, dissipated, and immoral mode of life. Dangers such as these are described, in a realizing manner, in the second part of Isaiah (see xlii. 6 et seq.; lvii. 5 et seq.; lxv. 3 et seq.; lviii. 2 et seq.; lix. 3 et seq. Cf. supra, Introd. § 1, note 1); and it appears from the penitential prayer of our prophet in chap. ix., that they existed for his people, and threatened the continuance of the theocracy and its Messianic faith, while in the land of exile. With regard to them it became imperatively necessary that a stern example should be made of the presumptuous king, while giving utterance to his witticisms and blasphemies, and while surrounded by the sycophants of his court and the women of his harem, that thus the name of the only true God might be brought powerfully to the recollection of all, and that an emphatic testimony, coupled with an immediate execution of the threat, might be borne against the impious conduct of the idolaters. Such a testimony, however, could only possess sufficient weight if it were demonstrated to be absolutely miraculous, admitting of no natural explanation (*i.e.*, for the purpose of destroying its supernatural force), and transpiring under the observation of *all* who were present. For this reason all the various attempts to limit the incomprehensible character of the incident, that have been made by modern expositors since M. Geier, are to be rejected, without exception; *e.g.*, the assumption of Geier, which decidedly conflicts with v. 8, that the writing was visible to the king and Daniel, but to no others (similarly Calvin remarks that the Chaldeans were all smitten with blindness—*"ita excecatos fuisse, ut videndo non viderint"*); the coarsely naturalistic attempt at explanation made by Bertholdt, that the hostile party of the king's courtiers, who were in league with the Medo-Persian besiegers of the city, produced the writing in a purely natural manner, but gave a mysterious appearance to the transaction, in order "to gratify their malice and over-confidence, by announcing his last hour to the victim of their treason;" and finally, the psychological-visionary mode of interpretation, advocated in the last century by Lüderwald, and more recently by Kranichfeld—the latter by means of an attempt to transfer the miraculous feature to the imagination of the king (cf. his observation on v. 8, p. 221: "How and when during the hilarious banquet the writing itself was traced on the wall, was of no importance to the author, as the wonderful feature was alone significant for his purpose, that the king should observe, at the moment of the blasphemous act by which he ridiculed the God of Israel, the hand which wrote the sentence that changed the confident humor of the idolater into anxious fear"). In opposition to these naturalizing interpretations, and especially to the one last mentioned, see the remarks on v. 5, and compare Buddeus, *Hist. eccl. V. Test.*, II p. 508: "*Verum quis non videt, hæc omnia ad meras conjecturas redire, quæ eadem rejiciuntur facilitate, quæ afferuntur. Satis itaque fuerit, in iis acquiescere, quæ Daniel ipse de hac re tradiderit, scripturam scilicet ita comparatam fuisse, ut sapientes et magi, etsi eam viderent (v. 8), non tamen legere, multo minus interpretari potuerint; Danielum autem eam ita et legere et interpretari potuisse, ut rex ipse statim*

convinceretur, lectionem istam atque interpretationem veram esse." Also cf. Pfeiffer, *Dubia vexata*, p. 508 ss., and Starke, *Synops.* on the passage.

3. In accordance with this, the homiletical treatment of the section is chiefly concerned with the miracle of the writing and its mysterious origin and contents, as the central point of the narrative, and also of its theological and ethical importance. As in the preceding chapter the object of the narrative was to show that "pride goeth before destruction," so the aim here is to illustrate the "judgments that are prepared for scorners" (Prov. xix. 29), the "snare" into which "they bring the whole city" (Prov. xxix. 8), the "non-immunity from punishment of the blasphemers of the Divine Wisdom" (Wisd. i. 6). Cf. Psa. i. 1; Jer. xv. 17; Prov. xiii. 1; xiv. 6; xxiv. 9; also Eccles. xxvii. 28: "Mockery and reproach are from the proud; but vengeance as a lion shall lie in wait for them;" Psa. lxxii. 4: "He shall break in pieces the oppressor" (or blasphemer); 1 Cor. v. 10: "Nor revilers . . . shall inherit the kingdom of God,"—and other oracles directed against the reviling and blaspheming of the Holy One, which may afford a theme for a homiletical treatment of the section as a whole. Starke is therefore correct in designating as the leading features of the narrative "Belshazzar's transgression and his punishment." Cf. Geier's arrangement of subjects in this chapter: "(1) *Regium flagitium* (v. 1-4); (2) *subsequens portentum* (v. 5, 6); (3) *portenti interpretamentum, partim ut profanis impossibile* (v. 7-6), *partim ut Danieli expeditum ac facile* (v. 10-28); (4) *interpretamenti complementum* (v. 29, 30)."—With reference to the relation of the fundamental idea in this narrative to that of the preceding section, cf. Melancthon: "*Supra proposuit regem agentem penitentiam et propagantem veros cultus, quem Deus etiam ornavit promissis. Nunc*

addit contrarium exemplum regis impij, restitutionis idolatriam, non agentis penitentiam, quem Deus puniit et regno exuit . . . Has blasphemias enim cito sequuntur pœna, juxta secundum præceptum: 'Non habebit Deus insontem,' etc. (Ex. xx. 7)."

Upon separate points the following passages may be used, as furnishing suitable matter for homiletical discussion.

Verses 2-4. Luxurious banquets and carousals are dangerous precipices, even for the pious and unsuspecting (cf. Jude v. 12); at them Satan himself is the host and master (Cramer, in Starke, under reference to 1 Cor. x. 20), and there religion, the fear of God, brotherly love, uprightness, morality—and, in short, everything is forgotten (Starke).

Verse 17. Daniel's disinterestedness and modesty. On these Jerome observes: "*Abmulemur Daniele, regis dignitatem et munera contemnentem, qui absque pretio proferens veritatem jam illo tempore præceptum evangelicum sequabitur: 'Gratis accipitis, gratis date' (Matt. x. 8). Alioquin et tristia nuntiantem indecens erat libenter dona accipere.*"

Verses 25-28. The oracle against Belshazzar, whose spirit is: "If thou wilt neglect to number thy days, to weigh thyself in the balance of divine righteousness (Job xxxi. 6), and to measure thyself by the rule of the Divine law, thou shalt be weighed by God in the scale of His judgment, and—be found wanting." Cf. the figure of farming grain, Am. ix. 9; Isa. xxx. 24; Jer. xv. 7; Matt. iii. 12; Luke xxii. 31, etc.; and also Joachim Lange: "Outside of Christ we are always wanting in the scales of God, and are lighter than nothing," Psa. lxii. 10, and Starke: "The duration of every kingdom is pre-determined by God; without the permission of God, no monarch is able to extend or limit it," etc.

6. The deliverance of Daniel from the lion's den.

CHAP. VI. 1-29. [English Bible, v. 31-vi. 28.]

31 Darius the Median took [received] the kingdom, *being* about three score and two years old [as a son of sixty and two years].

1 It pleased [seemed good before] Darius to set over the kingdom a hundred and twenty princes [satraps], which should be over the whole [in all the] kingdom; and over these [them], three presidents, of whom Daniel *was* first [one]; that the [these] princes might give accounts [the reason] unto them, and the king should have no damage [not be damaged].

3 Then this Daniel was preferred [made eminent] above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm [all the kingdom]. Then the presidents and princes sought [were seeking] to find occasion against [cause as to] Daniel concerning [from the side of] the kingdom; but [and] they could find none occasion nor fault [corrupt thing]; forasmuch as he *was* faithful, neither was there any error [wrong] or fault [corrupt thing] found in him.

5 Then said these men, [That] We shall not find any occasion against [cause as to] this Daniel, except we find *it* against him concerning [in] the law of his God.

6 Then these presidents and princes assembled [crowded] *together* to [upon] the king, and said thus unto him, King Darius, live for ever. All the presidents of

- the kingdom, the governors, and the princes, the counsellors, and the captains [pashas], have consulted together to establish a royal [or, for the king to establish a] statute [an established *act* of the king], and to make a firm decree [confirm an interdict], that whosoever [any *one* that] shall ask a petition of [an asking from] any god or man for [till] thirty days, save of [except from] thee, O king, he shall be cast into the den of [the] lions. Now, O king, [mayest thou] establish the decree [interdict], and sign the writing, that it *be* not changed [change not], according to [like] the law of the Medes [Media] and Persians [Persia], which altereth not [will not pass away]. Wherefore [Therefore the] king Darius signed the writing and the decree [interdict].
- 10 Now when Daniel [And Daniel, as *soon* as he] knew that the writing *was* signed, *he* went into his house; and, his [its] windows *being* [were] open in his [its upper] chamber toward [in front of] Jerusalem, [and] he ^s kneeled upon his knees three times a day [in the day], and prayed [*was* praying], and gave thanks [thanking] before his God, as he did aforetime [because he was doing so from before that time]. Then these men assembled [crowded in], and found Daniel praying [asking] and making supplication before his God.
- 12 Then they came near, and spake before the king concerning [upon] the king's decree [interdict]; Hast thou not signed a decree [an interdict], that every [any] man that shall ask a *petition* of [from] any god or man within [till] thirty days, save of [except from] thee, O king, shall be cast into the den of [the] lions? The king answered and said, The thing *is* true [word *is* firm] according to [like] the law of the Medes [Media] and Persians [Persia], which altereth not [will not pass away]. Then answered they, and said before the king, That ^s Daniel, which *is* of [from] the captivity of the children of Judah, regardeth not [has not put attention upon] thee, O king, nor [and] the decree [interdict] that thou hast signed, but [and] maketh his petition [*is* asking his asking] three times a day [in the day]. Then the king, when he heard *these* words [this word (thing)], *was* sore displeased with [it greatly offended upon] himself, and [he] set *his* heart on Daniel to deliver him; and he laboured [was exerting himself] till the going down of the sun to deliver [rescue] him.
- 15 Then these men assembled [crowded] unto [upon] the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is* [it *is* a law to Media and Persia], that no decree nor statute [interdict and established *act*] which the king establisheth [shall establish] may *be* changed [change]. Then the king commanded [said], and they brought Daniel, and cast *him* into the den of [the] lions. Now the king spake and said unto Daniel, Thy God, whom thou ^s servest continually [*art* serving in continuity], he ^s will [may he] deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his *own* signet, and with the signet of his lords, that the purpose [(will) matter] might not *be* changed [change] concerning [in respect to] Daniel.
- 18 Then the king went to his palace, and passed [lodged] the night fasting: neither were instruments of music brought [and concubines he did not bring] before him, and his sleep went from [fled upon] him. Then the king arose very early in the morning [in the dawn would rise in the *early* light], and went in haste unto the den of [the] lions. And when he came [near] to the den, he cried with a lamentable [pained] voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou ^s servest continually [*art* serving in continuity], able ^s to deliver thee from the lions? Then said [talked] Daniel unto [with] the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that [and] they have not hurt me: forasmuch as before him innocency was found in [to] me; and also before thee, O king, have I done no hurt.
- 23 Then *was* the king exceeding glad [it greatly rejoiced] for him [upon himself], and commanded [said] that they should take Daniel up out of the den. So [And] Daniel was taken up out of the den, and no *manner* of hurt was found upon [in] him, because he believed in his God.
- 24 And the king commanded [said], and they brought those men which [who] had

accused * Daniel, and they cast *them into the den* of [the] lions, them, their children, and their wives; and the lions had *the* mastery of them, and brake all their bones *in pieces* or ever [ere] they came at *the* bottom of the den.'

- 25 Then [the] king Darius wrote unto all people, nations, and languages, * that
26 dwell in all the earth; Peace be multiplied unto you. * I make¹⁰ a decree, That in every dominion of my kingdom *men* tremble and fear¹¹ before *the* God of Daniel; for he *is* the living God, and steadfast for ever, and his kingdom *that*
27 which shall not be destroyed, and his dominion *shall be even* unto the end. *He* delivereth [delivering] and rescueth [rescuing], and *he* worketh [working] signs and wonders in heaven [the heavens] and in [the] earth, who hath delivered Daniel from *the* power of the lions.
28 So [And] this Daniel prospered in *the* reign of Darius, and in *the* reign of Cyrus the Persian.

GRAMMATICAL NOTES.

[¹ As Chap. vi. in the original begins with verse 31 of the A. V., there is a difference of *one* in numbering the verses of this section.—² The form מֶלֶךְ followed by יָדָה seems like a noun in the emphatic state, and may not inaptly be

rendered, "as the chief above."—³ The pronoun, being expressed, is emphatic.—⁴ יָדָה here = *ἐν* expletive.—⁵ The order of words is emphatic: *Thy God . . . has He been able.*—⁶ Literally, *that ate His pieces of, i. e., backbit, as in chap. iii. 8.*—⁷ The order and style of the original are very emphatic: *and they did not reach to the earth of the den till that (before) the lions ruled over them, etc.*—⁸ The terms in the original are the same as in chap. iii. 4, *the nations, the peoples, and the tongues.*—⁹ Literally, *May your peace be great.*—¹⁰ *From me is made.*—¹¹ *They shall be trembling and fearing from.]*

EXEGETICAL REMARKS.

Verse 1 [v. 31]. *Transitional introductory observations.* And Darius the Median took the kingdom, etc. The copula before וַיִּקַּח serves, indeed, to connect the present section closely with the preceding one, and indicates that its subject is more intimately related to the foregoing, than is the case in chapters iii., iv., and v., which begin without any copulative particle whatever. The וַיִּקַּח however, does not compel the assumption that chapters v. and vi. were properly a unit in their plan and the time of their composition (Hitzig, Kranichfeld); for (1) chap. ii., although forming a decidedly independent whole, likewise begins with the copula, as do also numerous sections in the historical and prophetic portions of the Old Testament, whose subjects are independent of what precedes them. (2) Kranichfeld's opinion (p. 210) that chap. v. ought to conclude with a "theocratic panegyric closing sentence" similar to chap. vi. 27, 28, if it were to rank as an independent and complete section in itself, is apparently confirmed, indeed, by the closing verses of chaps. ii., iii., and iv., but is decidedly opposed by chap. i., which has no such doxology at the close. (3) Chapters v. and vi. are distinguished from each other by several unmistakable differences in the mode of expression and representation, which indicate the composition of these sections at different times. Notice especially the character of the descriptions in chap. v., which are more circumstantial and full of repetitions than those in chap. vi. (cf. vs. 2, 3, 4 with v. 23; v. 7 with v. 12; v. 12 with v. 16; v. 16 with vs. 7 and 20, etc.). (4) The transactions recorded in the two sections are separated by an interval of at least twenty-two years (cf. supra, on chap. v. 30) since the events of chap. v. transpired under the fourth reign before the close of the Chaldean dynasty,

while chap. vi. falls in the reign of Darius the Mede,—which covered about two years and a half—and probably not in its opening period (see vs. 15, 17); and chap. v. creates the impression that it was composed immediately after the events which it records transpired, and that, like all the narratives in the historical part of the book, it originated while they were still fresh in the recollection of the writer (cf. *Introd.*, § 4, note 2). The connection of the two sections by means of a copulative וַיִּקַּח despite the difference in the time of their composition, is probably owing to the circumstance that at the close of chap. v. only the beginning of the fulfilment of the oracle addressed to Belshazzar had been noticed, while the principal fact, which concludes the fulfilment, is reserved for the narrative in the present section; cf. on chap. v. 30.—For the view that "Darius the Mede" can only designate Cyaxares, the son of Astyages and father-in-law of Cyrus, see *Introd.*, § 8, note 4. Perhaps the Sept. also referred to this Cyaxares, when it translated this passage καὶ Ἀραξέρξης ὁ τῶν Μήδων πατέρας τὴν βασιλείαν καὶ Δαρείος πλήρης τῶν ἡμερῶν καὶ ἐνδοξος ἐν γῆρι; by Ἀραξέρξης they may have intended Astyages, the father of Darius Medus, and by the predicate πλήρης κατ., which they applied to Darius, they may have attempted to repeat the קָבַר קָבַר of the second half of the verse (cf. Michaelis, *Oriental. Bibl.*, iv. 20). Despite the marked ignorance of history which the Alexandrians occasionally reveal, they can hardly be presumed to have been guilty of the gross anachronism of confounding the Median Darius with Darius Nothus, the son of Artaxerxes I. Longimanus (against Hävernick).—Ebrard (*Die Offenbarung Johannis* [in Olshausen's *Bibl. Kommentar*], p. 55 et seq., and in a review of Fuller's *Prophet Daniel* in the *Göttersche Allg. literar. Anzeiger*, October, 1868, p. 267), attempts, in harmony with his assumption

that Belshazzar was identical with Laborasarchad, to identify Darius the Mede with Nabonidus, whom the conspirators who slew Laborasarchad elevated to the throne (similarly Syncellus, Scaliger, Petavius and Buddeus). In this way he certainly succeeds in removing every difference between the time of chap. v. 30 and vi. 1; but he neglects to notice (1) that Laborasarchad was a grandson of Nebuchadnezzar, instead of being his son, as chap. v. 11 et seq. requires; (2) that Nabonidus, according to the express statement of Berosus, was not of Median, but of Babylonian descent, although not of royal blood; (3) that according to vs. 9, 13, and 16 (the "laws of the Medes and Persians") the administration of the king in question is characterized, in the plainest manner, as modelled and organized after the Medo-Persian code, rather than the Babylonian; (4) that the system of espionage and denunciation (vs. 12, 14, 16), the barbarous custom of executing the families of criminals (v. 25) together with the culprit, and also the aristocratic constitutional procedure connected with the promulgation of the prohibition and with the sealing of the stone (vs. 8, 18), all likewise refer to specifically Medo-Persian arrangements, such as could not yet have been introduced under Nabonidus. These arguments will also hold good against A. Scheuchzer, of Zurich, who, without reference to Ebrard, and to some extent basing his views on different grounds, has recently likewise attempted to identify Nabonidus with Darius the Mede (*Assyrische Forschungen*, in Heidenheim's *Vierteljahrsschrift für engl.-theolog. Forschung*, vol. IV., No. 1, p. 17 et seq.).—["The addition of כֶּתִיב (Kethib) forms on the one hand a contrast to the expression, 'the king of the Chaldeans' (chap. v. 30), and on the other hand it points forward to כֶּתִיב, ver. 29 (28); it, however, furnishes no proof that Daniel distinguished the Median kingdom from the Persian; for the kingdom is not called a Median kingdom, but it is only said of Darius that he was of Median descent, and, ver. 29 (28), that Cyrus the Persian succeeded him. In כֶּתִיב, he received the kingdom, it is indicated that Darius did not conquer it, but received it from the conqueror" (*Keth.*).]—Being about three-score and two years old. This precise and concrete designation of his age was hardly designed to note that he had overthrown the Chaldean empire after attaining to old age and when he was no longer competent to the personal conduct of warlike operations (Kranichfeld); for such a purpose is not expressed with sufficient clearness, and moreover, the implied reference to the weakness and defenceless condition of the declining Babylonian empire would involve a historical inaccuracy which cannot well be charged against the author. The real motive that led him to mention the age of Darius can only consist in the design to refer to the considerably later time of the taking of Babylon, in its relation to the events that had just been described (cf. supra, on chap. v. 80).*

Verses 2, 3 [1, 2]. *The new constitution of the*

empire under Darius, and the position assigned to Daniel. It pleased Darius to set over the kingdom a hundred and twenty princes. The Sept. increases this number to 127, probably with a reference to Esth. i. 1. Josephus *Ant. X.* 13 multiplies it by three (ἐξήκοντα καὶ τριακόσιαι σατράπαι), perhaps because he believed each of the three chief prefects to have been placed over 120 satraps, or because he believed himself obliged to make the number of satrapies equal to that of the days in the year. The number 120 is to be retained, in opposition to both these uncritical attempts to enlarge it, although no other authorities mention so large a number of satrapies or provinces in the Medo-Persian empire at the time of its first organization under Darius-Cyaxares and Cyrus, and although according to both Herodotus and Xenophon their number seems to have been considerably smaller at that period. The former of these authors mentions no definite organization of satrapies by Cyrus whatever, and remarks of Darius Hystaspis that he founded in all only twenty of such provinces for the whole empire (III. 89); the latter notices satraps under Cyrus as well, but mentions only nine, eight of whom were appointed for Asia Minor and one for Arabia—from which it might be concluded that the aggregate number of such officials did not much exceed twenty, and perhaps, did not even reach that number (*Cyrop.* VII. 4, 2; VIII. 6). The statements of these Greek historians do not, however, compel us to doubt the accuracy of Daniel's report, or to reduce the number from 120 to 20; for various indications lead to the conclusion that the number and boundaries of the satrapies varied exceedingly in different periods of the Persian empire. The three lists of Persian provinces, for instance, which are found among the inscriptions of Darius (at Persepolis, at Behistun, and at Nakshi Rostam) enumerate on the whole thirty-three satrapies or provinces, without permitting us to regard the number as exhaustively complete. The opinion that such changes among the satrapies actually occurred is further supported by Ezra viii. 36, where several satraps beyond the Euphrates are mentioned as holding office under Artaxerxes, while Herodotus, III. 91, knew of but one; and also by Esth. i. 1, where the whole number of the Persian satrapies is fixed at 127, etc. Hence, it must probably be assumed that at different times the arrangement of provinces varied in the Persian empire, and that a subdivision of the realm into numerous smaller sections (whose number, 120, may have been symbolically significant, and relating to astronomical conditions) existed already under Darius-Medus and Cyrus, but in such a manner that in addition a reckoning by larger, and consequently less numerous provinces, was customary. The division into 120 smaller satrapies may have descended to the Medo-Persians from the Chaldeo-Babylonian world-kingdom, in which, according to chap. iii. 2, 27, the title of satrap had long been known, and on account of its almost sacred astronomical importance, they may have gladly admitted it into the constitution of their realm. The enumeration by larger and less numerous (20-30) satrapies may have been chiefly in use in the official language of the court and the arts in the kingdom of the Achæmenides, as being

* [Rather it may have been as a premonition of the short interval during Darius's rule before the full assumption of dominion by Cyrus in person at Babylon.]

a national Medo-Persian institution, and for that reason may have been principally or exclusively observed by the Greeks. The Biblical enumeration, having a Babylonian origin, may therefore be properly designated as the *esoteric* or *hieratic*, and the ancient Aryan division, supported by the classics, as the *exoteric* or *demotic*. Nor is it a questionable feature that on this explanation the title *khatrapa* (*shōitrapaiti*, *achashdaxpan*) was applied interchangeably to the administrators of both larger and smaller divisions; since this harmonizes well with the fluctuations of later Hellenistic writers in rendering the word and especially with the indecision of the Sept. On this question, and in relation to the origin and significance of the title of satrap, cf. the exeg. remarks on chap. iii. 2.—Verse 8 [21]. And over these three presidents, of whom Daniel was first; rather, “was one.” [The following verse, however, shows that he was the principal one]. The סָרְקִין (in the Targ. equivalent to שְׂרָרִים, “arrangers, overseers”) were certainly “chief-prefects, princes, ministers,” whether the סָרְקִין is regarded as related to שָׂר, i.e., as derived, by means of the Pers. participle of derivation שָׂר, from the Zend *sara* (Gr. *kapa*, Pers. *ser*), “head,” or as related to the Sanscr. *carana*, “protector,” or also to *tāraka*, “steersman” (the former according to Gesenius, the latter, to Hitzig). The dignity of these *Sarekin* was doubtless identical with that of the *Talkain* or “triumvirs,” who are mentioned in the preceding chapter (vs. 7, 16, 29) as the superior princes of the realm, or heads of the government under Belshazzar. Accordingly, like the 120 satraps, they were a class of dignitaries in the Medo-Persian kingdom, whose office was modelled after the Babylonian precedent, but was discontinued at a later period, or perhaps, was developed into the institution of the *seven counsellors* of the Persian kings (corresponding to the seven Amshaspands—cf. Esth. i. 14; Ezra vii. 14; Herod. III. 31). Daniel owed his elevation to this rank to the circumstance that he had already been raised to the dignity of a triumvir by Belshazzar, and had probably remained in that office until the overthrow of the Chaldean kingdom; as also Nebuchadnezzar, according to chap. ii. 48, 49, had already conferred on him a position of distinguished political and priestly power and eminence.—That the princes (satraps) might give accounts to them, and the king should have no damage, i.e., not suffer loss in his revenues (cf. דָּן Ezra iv. 13, 15, and דָּן Esth. vii. 4). The satraps are thus designated more particularly as officers of *finance*, which doubtless constituted one of their chief functions; cf. Herod. III. 89 et seq.

Verses 4, 5 [3, 4]. *The ill-will of the other grand officials of the realm against Daniel.* Then this Daniel was preferred above (showed himself superior to) the presidents, etc. מִתְּהַיָּהוּ, “distinguished himself, outshone them.” The demonstrative הַזֶּה, “this,” which is connected with the name of Daniel only here and in v. 20, is conceived and spoken from the standpoint of his opponents, who look with envy on him (*istum*) whom God has hitherto so highly favored

with His assistance. In this way the succeeding remark, “because an excellent spirit was in him” (cf. chap. v. 12), may likewise be explained without involving any suspicion of self-laudation on the part of the narrator.—And the king thought to set him over the whole realm, hence, to promote him to the office of grand-vizier or prime minister—the superior of the “triumvirs” or *Sarekin*. The Targums always employ the *Ithpael* for the intransitive עָשָׂה, “to be inclined, to purpose.” [“This intention of the king stirred up the envy of the other presidents” (*Keil*)].—Verse 5 [4]. Then the presidents . . . sought to find occasion against Daniel concerning the kingdom, i.e., they sought to assail his official character; and only after frequent proofs that their efforts in this direction were futile, did they direct their attention to his religious standpoint (v. 6 et seq.).*—But they could find none occasion nor fault.

עָלָה, as before, is an “occasion, opportunity, pretext,” upon which the accusation might be based [“as *aitia*, John xviii. 38; Matt. xxvii. 37, an occasion for impeachment” (*Keil*)]. This more general term may be co-ordinated with שְׂחָדָה, “wickedness,” because it is conceived concretely or objectively; and hence also with the following שָׁלֵי, “fault, inadvertence” (from שָׁלַח, the probable primitive form for שָׂרָה; cf. in the Gr. *σῶλος* and *σῶγος*). Fidelity is the leading political virtue of the servant or officer of a government (cf. 1 Cor. iv. 2), in like manner as justice and mercy should be the ornament of rulers (chap. iv. 24).

Verses 6–10 [5–9]. *The procuring of a governmental edict pertaining to religion, directed against Daniel.*† We shall not . . . against this Daniel, except we find it against him concerning the law of his God. דִּין אֱלֹהֵי, the law of Daniel's God, is the theocratic law, considered as the rule of his religious life, and especially of his devotional exercises. Cf. דִּין in Ezra vii. 6, 12, 14, 21, 25, 26; and supra, chap. ii. 2.—Verse 7. Then these presidents (princes) and princes (satraps) assembled together to the king; rather (as marg.), “ran in stormy haste.” “These princes and satraps” (cf. “these men.” v. 6 [5]) were not, of course, all of them, without exception, but only those who envied and sought to calumniate Daniel, since only such are here concerned; cf. v. 25 [24]. The idea that all the satraps participated is the more improbable, in view of the fact that the possible presence of all in the metropolis is nowhere indicated (cf.

* [“Such a model of excellence, so far surpassing and so uncomfortably eclipsing themselves, was keenly cutting to these corrupt officers, and aroused their bitterest hostility.”—*Cowles*.]

† [“With Satanic cunning the princes shaped this proposed law to take with the king by a bait for his low vanity, and to entrap Daniel through his known decision and firmness in the worship of his God. It was the best compliment they could pay to Daniel that they assumed so confidently that he would pray to God none the less for this monstrous law. It was the kindest reproach to their king that they should anticipate his ready assent to such a law under the impulse of his excessive vanity. Darius was a weak and vain king, else he would have asked, What can be the motive of these men in proposing such a law? Plainly the appended exception, ‘Save of thee, O king,’ was so grateful to his vanity that it blinded his dull eye to the monstrous nature and possible bearings of this law.”—*Cowles*.]

even in v. 8 [7]).—On אָרִישׁ, “to rush anywhere in stormy haste, to rush anywhere frequently” [rather, *tumultuously*] (Luther, “came often”), cf. the German “*jemanden die Thüre stürmen*” (“to storm somebody’s door”); see infra, vs. 12 [11] and 16 [15].—Verse 8. All the presidents (princes) of the kingdom, the governors, and the princes (satraps), the counsellors, and the captains (prefects) have consulted together; rather, “have considered it advisable.” אָרִישׁ seems here to be employed in a more extended sense than heretofore (vs. 3 [2], 5 [4], and 7 [6]), where it designates the chief-prefects who were placed over the satraps; * for the four classes of officials which follow—the same as in chap. iii. 27, but in a different order—are evidently intended to specialize the pre-fixed general idea of “princes” or “prefects” (thus Chr. B. Michaelis correctly, against Hitzig and others, who in this place also regard the Sarekin as the chief prefects who were Daniel’s colleagues). In like manner the term Chaldeans was found to be employed above, at one time to designate a special class of wise men, and at another to denote the whole order of magicians (see on chap. ii. 2).†—In relation to אָרִישׁ, “to determine or agree among themselves,” compare the term רֹצֵעַ, “a counsellor,” *consiliarius*, as designating one of the principal officers of the Persian king, Ezra vii. 14, 15.—To establish a royal statute; rather, “that the king should establish a statute.” In view of the accentuation, מְלִכָּא is not to be construed with אָרִישׁ as a genitive (“to establish a royal statute,”

* [“If we compare the list of the four official classes here mentioned with that of the great officers of state under Nebuchadnezzar, ch. iii. 2, the naming of the אָרִישׁ before the אֶחָד־מִן־הַסָּטְרָפִים (*satraps*, while in ch. iii. 2 they are named after them) shows that the אָרִישׁ are here great officers to whom the satraps were subordinate, and that only the three אָרִישׁ could be meant to whom the satraps had to render an account. Moreover, the list of four names is divided by the copula וְ into two classes. To the first class belong the אָרִישׁ and the satraps; to the second the אֶחָד־מִן־הַסָּטְרָפִים, *state councillors*, and the אֶחָד־מִן־הַפְּרָפֶטִים, *civil prefects of the provinces*. Accordingly, we will scarcely err if by אָרִישׁ we understand the *members of the highest council of state*, by אֶחָד־מִן־הַפְּרָפֶטִים the *ministers or members of the (lower) state council*, and by the satraps and *pebas the military and civil rulers of the provinces*. This grouping of the names confirms, consequently, the general interpretation of the אָרִישׁ מְלִכָּא, for the four classes named constitute the entire chief prefecture of the kingdom. This interpretation is not made questionable by the fact that the אָרִישׁ had in the kingdom of Darius a different position from that they held in the kingdom of Nebuchadnezzar; for in this respect each kingdom had its own particular arrangement, which underwent manifold changes according to the times.”—*Keil*.]

† [“The whole connection of the narrative plainly shows that the authors of the accusation deceived the king. The council of state, or chief court, to which all the satraps had to render an account, consisted of three men, of whom Daniel was one. But Daniel certainly was not called to this consultation; therefore their pretence that all ‘presidents of the kingdom’ had consulted on the matter, was false. Besides, they deceived the king in this, that they concealed from him the intention of the decree, or misled him regarding it.”—*Keil*.]

etc.), but must be regarded as the subject of the Inf. לְקַיְמָה, so that the object אָרִישׁ is placed between the infinitive and its noun, as in Isa. v. 24; xix. 8; xx. 1 (thus correctly Rosenmüller, Hitzig, Kranichfeld, [Keil], etc., against Theodotion, Vulgate, Luther, Bertholdt, and a majority of moderns). *—And make a firm interdict (*marg.*). The אָרִישׁ which the king was to establish, is at the same time an אָרִישׁ, “interdict;” in the parallelism of the address it is at first designated generally as a “statute,” and afterwards more especially as an “interdict.” On אָרִישׁ, “to bind,” in the sense of “to prohibit,” see Num. xxx. 10, and also the N.T. *deceiv* as the opposite of *ἀπειν*, Matt. xvi. 19; xviii. 18.—That whosoever shall ask a petition . . . for thirty days; i.e., during the thirty days next ensuing, from that time until the expiration of thirty days. Literally, “unto thirty days.” This number, the triplicate of the ten days in chap. i. 12-15, is a round number, corresponding to the duration of a month, and employed otherwise also as a general period, during which an interdict was imposed on persons; e.g., by the vows of Nazarites, Acts xxi. 26; cf. Tract. *Nasir*. I. 3; Joseph., *de B. Jud.*, II. 15, 1.—The command (or interdict) to pray † during one month only to the king was in this instance specially aimed at Daniel, the pious worshipper of Jehovah, for the purpose of entrapping him; but it was suggested by a national religious custom of older date among the Medes, by which Divine honors were rendered to the king. Herodotus, I. 199, refers to this custom, when he remarks that Deioces had introduced the *περὶ ἐαυτὸν σέβειν* for himself and his successors, by removing his person from the observation of his subjects, in order to persuade them that he was *ἑρπείων* (cf. also Xenophon, *Cyrop.*, I. 3, 18). The existence of this custom among the Medes is further substantiated by the fact that the Persians, who were intimately related to the Medes, observed it, as did several others of the Oriental nations of antiquity (e.g., the Egyptians and Ethiopians, according to Diodor., *Sicil.*, I. 90; III. 8, 5)—the former from the peculiar religious reason that they considered the king as the “offspring of the gods” (*ἐκγονὸς θεῶν*) and the image of Ormuzd, and even addressed him directly as *θεός*; cf. *Eschylus*, *Pers.*, 157, 855; *Plutarch*, *Themist.*, 27; *Cur-*

* [But this construction is extremely harsh, and, as Lengerke remarks, opposed to the usage of אָרִישׁ מְלִכָּא in v. 13. Even Rosenmüller renders (apparently by inadvertence, however) *decreto regio*. The passages adduced by the author from Isaiah (xix. 8 is not correct) are not altogether in point, as the preposition there is not *לְ*, but *בְּ* or *בָּ*. Had the writer intended such a construction he would naturally have used *וְ* with the fut. The Masoretic interpunction, however, undeniably favors it.]

† [The term “*בער*” is here not any kind of request or supplication, but prayer, as the phrase, ver. 14 (13), אָרִישׁ

אֶת־הַמֶּלֶךְ, *directing his prayer*, shows. The word אָרִישׁ does not prove the contrary, for the heathen prayed also to men (cf. ch. ii. 46), and here the clause, *except to the king* places together god and man, so that the king might not observe that the prohibition was specially directed against Daniel.”—*Keil*.]

tius, VIII. 5, 11; Isocrates, *Panegyrr.*, in Brissotinus, *de Persar. princ.*, p. 17, and generally, Hengstenberg, *Authentic des Daniel*, etc., p. 127 et seq.; Delitzsch, *Art. Daniel* in Herzog's *Real-Encycl.*, p. 278 et seq. See the Ethico-fund. principles, etc., against the assumption of the modern pseudo-Daniel tendency-criticism, on which the edict of Darius in question is a cunningly invented prototype, and at the same time an exaggerated caricature of the course of Antiochus Epiphanes as described in 1 Macc. i. 41 et seq.; 2 Macc. vi. 1 et seq.—Verse 9 [8]. Now, O king, establish the decree and sign the writing; rather, “and record the writing.” for *רשם* always signifies to record, and not to sign; and moreover, the Persian edicts received their official stamp as laws from the royal seal, instead of the royal signature; * cf. *Esth.* iii. 10 et seq.; viii. 8.—That it be not changed, according to the law of the Medes and Persians, i.e., according to that law of the united Medo-Persian realm, as is somewhat more fully described in v. 16 [15], by which every official edict from the king, issued with certain formalities, should possess *enduring force as law*, hence, “should not be changed” (*לֹא יִשָּׁנֶה*) *אֲמַר*, cf. Winer, *Gramm.*, § 46, 3); cf. *Esth.* i. 19; viii. 8. Against the opinion of Von Lengerke, that the writer here was guilty of an anachronism, since the phrase “the law of the Medes and Persians” must have originated subsequently to the time of Cyrus, cf. *supra*. Hitzig also rejects this position of Von Lengerke, inasmuch as he denies, for telling reasons, the presumption on which it rests, that *דָּרִי* in that formula designates the *whole body of laws* of the kingdom.—[Verse 10 (9). “The king carried out the proposal. *אֲמַר* is explicative: the writing, namely, the prohibition (spoken of); for this was the chief matter, therefore *אֲמַר* alone is here mentioned, and not also *דָּרִי* (edict), ver. 8 (7).”—*Keil*.]

Verses 11, 12 [10, 11]. *Daniel's protest, by his conduct, against the royal decree.*† And, his windows being open in his chamber toward Jerusalem; rather, “but he [it] had open windows,” etc. The upper chamber, or attic, receives consideration as being more removed and less liable to be disturbed, hence as being particularly adapted to purposes of devotion; cf.

* [This distinction is rather over-nice; for it was not the engraving of the edict, surely, that the magnates desired, and this of course would not have been done by the royal hand, but his official approval and sanction, such as a signature—whether by writing or stamping the name—only could confer.]

† [“The satraps did not wait long for Daniel's expected disregard of the king's prohibition. . . . He continued this custom (of prayer) even after the issuing of the edict; for a discontinuance of it on account of that law would have been a denying of the faith and a sinning against God. On this his enemies had reckoned. They secretly watched him, and immediately reported his disregard of the king's command. In ver. 11 (10), the place where he was wont to pray is more particularly described in order that it might be shown how they could observe him.”—*Keil*.]

‡ [“*אֲמַר* does not refer to Daniel (‘he had opened windows’), but to *הַבַּיִת*, *his house had open windows*. If *אֲמַר* referred to Daniel, then the *אֲמַר* following would be superfluous.”—*Keil*. The same remark of course will apply to *הַבַּיִת* following.]

2 Sam. xix. 1; 1 Kings xvii. 20; Acts i. 13; x. 9.—“Opened windows,” *בָּרִיר פְּתִיחוֹת*, are the opposite of such as are covered with lattice-work (*בָּרִיר זָהָרִיךְ*, Ezek. xl. 16) by which the view is obstructed. These open windows were required to be “toward Jerusalem,” because according to ancient custom the face of the worshipper must be turned towards the temple in that city; for as in Jerusalem the supplicant turned toward the sanctuary (Psa. v. 8; xxviii. 2 etc.), so he turned when abroad towards the “holy city” (Matt. iv. 5) as the site of the temple. This was the case long prior to the captivity; see 1 Kings viii. 33, 35, 38, 44, 48; 2 Chron. vi. 29, 34, 38. The corresponding custom among the Mahomedans (Kibla) with reference to Mecca, appears thus to be the imitation of a custom developed on the primitive soil of Bible lands; and for the earliest followers of Islam Jerusalem itself was Kibla. On the other hand, the ancient Jewish and the most ancient Christian custom prohibited, on the ground of Ezek. viii. 16, 17, the turning of the face in prayer towards the east, i.e., towards the sun (cf. Clement, *Strom.* VII. 724; Origen, *Homil.* V. in Num.; Tertull. *Apol.* c. 16), while the later church, standing on the ground of Mal. iii. 20; Luke i. 78 et seq., zealously recommended that supplicants and houses for prayer should face towards the east, and introduced it into general use. Cf. Bingham, *Origines*, V. 275 ss.—He kneeled upon his knees three times a day. *Knœling* is mentioned as the characteristic posture of supplicants in 1 Kings viii. 54; 2 Chron. vi. 12; Ezra ix. 5; Luke xxii. 41; Acts vii. 59; ix. 40; xxi. 5; Eph. iii. 14; Clem. Rom. 1 Cor. 48; Hermas, *Pastor*, Vis. I. 1, etc. Cf. O. A. Hubnerus, *de genuflectione* (Halle, 1741); Zöckler, *Krit. Geschichte der Askese* (Frankf. and Erlangen, 1863), p. 350 et seq.—[“Daniel offered prayers not to make an outward show, for only secret spies could observe him when so engaged. *לֹא יִשָּׁנֶה* does not mean altogether so as (Rosenmüller, Von Leng., Maurer, Hitzig), but, as always, on this account that, because. Because he always did thus, so now he continues to do it.”—(*Keil*).] The custom of praying three times in a day, which is attested for the first time in this passage, and which, according to the Talmudic tradition was first brought into general use among the Jews by the “men of the great synagogue,” appears to have taken shape during the Babylonian captivity as a usage observed by pious individuals among the Israelites. The fundamental general idea of this custom is already expressed in Psa. lv. 18; but the desire to find a regular substitute for the morning and evening sacrifices, which were now interrupted, doubtless contributed towards originating the custom, since the Jews were accustomed, from an early period, to regard prayer as in itself a sacrifice with which God is pleased (Hos. xiv. 3; Psa. li. 17; cxvi. 17, etc.), and especially since they associated it in their minds with the evening sacrifice (Psa. cxli. 2; 1 Kings xviii. 36 et seq.;

* [“Blessed heart! How quietly, how calmly, how peacefully did thy heart repose on the enduring love and faithfulness of the never-failing power of thy fathers' God!”—*Cuvies*.]

Ezra ix. 5; cf. Dan. ix. 21). The Parsee custom of rendering Divine honors to the three parts of the day themselves, has, of course, nothing in common with the habit of the Jews and primitive Christians (Acts iii. 1; x. 9, 30; cf. Pusey, *Daniel*, p. 554); nor has the custom of the Egyptian priests, who, according to Porphyry, *de abstinent.* IV. 8, sang daily four hymns of praise to the sun; nor yet the three daily sacrifices and hymns of the Pythagoreans, as mentioned by Jamblichus, *Vit. Pythag.* c. 149 ss. Cf. generally, Zöckler, l. c. p. 329 et seq.—Verse 12 [11]. Then these men assembled (rushed together), and found Daniel praying and making supplication before his God. Here, as in v. 7 [6], *וַיִּרְאוּ* is not a single rushing together, but a frequent* hasty gathering; the only difference is that in that passage the design was to obtain the decree from the king, while here it is to watch Daniel in order to denounce him. According to v. 11, the open windows in Daniel's upper chamber seem to have enabled them to execute their plan of espionage with success, either because they saw him while engaged in prayer (perhaps from a still more elevated room in the vicinity, cf. 2 Sam. xi. 2), or because they heard him from the street. At any rate, a repeated [?] approach and observation in secret must be assumed, instead of a single surprise; hence the question, "At which of his daily prayers was he surprised?" is inappropriate.—Concerning the thoroughly organized system of espionage and denunciation in the Medo-Persian kingdom, of which this passage affords a characteristic proof, see Max Duncker, *Geschichte des Alterthums*, II. 648.

Verses 13-15 [12-14]. *The denunciation.* Then they came near and spake before ("with") the king, etc., cf. chap. iii. 8, and for what follows, iii. 24.—The thing is true, according to the law of the Medes and Persians; rather, "the word is firm, according, etc. *וְכֵן אֵלֶּיךָ אֵלֹהֵינוּ* does not affirm that the decree was published, but indicates the certain punishment of any who might transgress it.—Verse 14 [13]. Daniel, which is of the children of the captivity of Judah. Cf. chap. v. 13, and observe that the accusers do not mention the high official station of Daniel and his intimate official relations with the king, but merely refer to his foreign birth, ["in order that they may thereby bring his conduct under the suspicion of being a political act of rebellion against the royal authority." (*Keil*.)]—Verse 15 [14]. Then the king . . . was sore displeased. *וַיִּפְּצֵהוּ* is impersonal in *וַיִּפְּצֵהוּ*, like *וַיִּרְעֵהוּ* in Gen. xxi. 12, and like *וַיִּפְּצֵהוּ* below, in v. 24 [23]. Literally, therefore, it reads, "Then the king, when he heard the word—sorrow came on him" (and similarly v. 24 [23], "Then . . . joy came on him").†—And set his heart on Daniel to

deliver him. *וַיִּפְּצֵהוּ*, "heart," is not found in the later Chaldee, but occurs in the Syriac and Arabic. Compare, however, the phrase *וַיִּפְּצֵהוּ*, Targ. Prov. xxii. 17.—And he labored till the going down of the sun, etc. On the form *וַיִּפְּצֵהוּ* (st. constr. plur. of *וַיִּפְּצֵהוּ*, or also of the Inf. *וַיִּפְּצֵהוּ*), cf. Hitzig and Kranichfeld on this passage. Instead of *וַיִּפְּצֵהוּ*, "he labored" (cf. *ἀγωνίζεσθαι*, Luke xiii. 24), the Targums have *וַיִּפְּצֵהוּ*, which, however, has a different meaning from that of *וַיִּפְּצֵהוּ*.

Verses 16-18 [15-17]. *The condemnation and execution.* On v. 16 of supra, on v. 9 b.—Verse 17 [16]. Then the king commanded, and they brought Daniel, and cast him into the den of lions; rather, "that they should bring Daniel and cast," etc. The construction is the same as in chap. v. 29 [but in neither this nor that passage is this rendering justified by the force of the text, *וַיִּפְּצֵהוּ . . . וַיִּפְּצֵהוּ*]. According to Oriental custom, the execution in this case, as in that under Belshazzar, chap. v. 29, and in that under Nebuchadnezzar, chap. iii. 19 et seq., was to follow immediately on the sentence. ["This does not, however, imply that it was on the evening in which, at the ninth hour, he had prayed, as Hitzig affirms, in order that he may thereby make the whole matter improbable." (*Keil*.) The season of prayer at which Daniel was discovered would seem to have been at noon. This will allow ample time for the preparation of the edict the same morning, and the execution the same evening. The accusers were evidently in hot haste].—Thy God, whom thou servest continually, he will deliver thee; rather, "may thy God . . . deliver thee." Pilate may have solaced himself with a similar confession of his own weakness and cowardice, when he delivered the Saviour into the hands of his mortal enemies (Matt. xxvii. 24; Luke xxiii. 23, etc.); or Herod, when he commanded to bring the head of the Baptist (Matt. xiv. 9). Verse 19 [18] et seq. shows that the exclamation was by no means intended to be ironical or malicious, as those in Ps. xxii. 9; Matt. xxvii. 43; but on the other hand, Josephus probably attributes too favorable a disposition to Darius, when he observes: *ἐλπίας δὲ ὁ Δαρείος, ὅτι βύσεται τὸ θεῖον αὐτὸν καὶ οὐδὲν μὴ πάθη δεῖνόν ὑπὸ τῶν θηρίων, ἐκέλευεν αὐτὸν εὐδύνμας φέρειν τὰ συμβαίνοντα* (similarly also Jerome et al.).—Verse 18 [17]. And a stone was brought, and laid upon the mouth of the den. *וַיִּפְּצֵהוּ*, a Hebraizing passive form of the Aphel; cf. on chap. iii. 13. *וַיִּפְּצֵהוּ*, Hebraizing passive partic. Peal, instead of *וַיִּפְּצֵהוּ* (cf. v. 27 [26]).—It is natural to suppose that the stone was of sufficient size to completely close the mouth of the den, and that it was at hand for that purpose, instead of

* [The idea of frequency insisted upon by the author as rendering in *וַיִּפְּצֵהוּ* seems to have no good support. The sense is rather rushed forward, made their way in a body and eagerly.]

† ["The king is chagrined and ashamed of himself that he allowed himself to be caught in this snare. Now for the first time he sees the enmity and mean spirit of his officers in obtaining from him that decree, and bites his lips in shame that he could have been so beguiled and entrapped.

No doubt he heartily esteemed Daniel, and probably loved him, and felt therefore the bitterest grief and shame that he should be made unwillingly the author of his destruction."—*Coville*. He also felt intensely anxious for his fate, and doubtless cast about in his mind some method of extricating him, and at the same time of exposing and punishing his accusers.]

assuming, with Hitzig, that it was necessary to bring it from a distance. The den itself, corresponding to the sense of *אֵינַן* (*אֵינַן*), which is thoroughly identical with that of the Heb. *בֵּינָה*, must not be conceived of as a cistern or funnel-shaped pit (Hitzig); but rather as having a capacity sufficient to hold several lions and permit them to move freely about (which involves no greater difficulty than that the *אֵינַן* in the Targ. Jer. xli. 7, 9 should have contained the corpses of seventy slain persons; cf. also the Targ. Jer. xxxvii. 16; Isa. xvi. 15). In brief, it may be supposed to have been an actual lions' den, similar to those connected with the Roman amphitheatres, from which it probably differed simply in having a horizontal opening in the flat or arched roof, through which the *ad bestias damnati* were thrown to the lions, in addition to the door at the side, by which the beasts were introduced into the den or removed from it. Its construction may therefore have been similar to that of the fiery furnace, upon the whole (see on chap. iii. 6)—an opinion which seems to derive additional support from the manner in which Darius was enabled to converse with Daniel while in the den, even before the stone was removed from its opening (v. 21 et seq.). The two lions' dens at Fez, belonging to the emperor of Morocco, which Höt describes in his *Nachrichten von Fez und Marokko* (pp. 77, 290) as being large rectangular and uncovered pits in the earth (whose wide opening was surrounded by a wall one and a half ells in height), were consequently constructed somewhat differently from that of the Medo-Babylonians under consideration, but are still interesting for comparison with the latter.—And the king sealed it with his own signet, and with the signet of his lords. On the custom of sealing cf. Matt. xxvii. 26. The two-fold sealing, with the ring of the king and with that of his grand officers, may have been designed to secure Daniel, for whose deliverance the king still hoped (see vs. 17 [16], 21 [20], against any violent assault, and also against any attempt to liberate him—hence, to insure a strict control of the prisoner. Cf. Jerome: “*Obsignavit annulo suo lapidem, quo os laci clauderetur, ne quid contra Danielem moliantur inimici . . . Obsignat autem et annulo optimatum suorum, ne quid suspicionis contra eos habere videretur.*”—That the purpose might not be changed concerning Daniel; rather, “that the matter,” etc.; that his situation might not be unlawfully altered. *אֵינַן* here is not “intention, purpose” (v. Leng. etc.)^{*} but “affair, matter;” cf. the corresponding Syriac word.

Verses 19–23 [18–22]. *The king discovers the miraculous preservation of Daniel. Then the king went . . . and passed the night fasting.* *אֵינַן* is properly a substantive with adverbial signification—“with fasting”—i.e., superfluous. Luther renders it forcibly, “and remained not eating.”—Neither were instruments of music brought before him; rather “concubines.”

Instead of “food,” which is the interpretation assigned by Theodotion, the Peshito, the Vulgate, Luther, etc., the rendering of *אֵינַן* by “concubines, women of the harem,” is sufficiently supported by closely related terms in the Arabic; and the verb *אֵינַן* in connection with the prep. *אֵינַן*, admits of no other interpretation. The bringing in of inanimate objects would have been expressed by *אֵינַן*; cf. chap. v. 2 with ii. 24, 25; iv. 8; v. 13, 15.—And his sleep went from him; forsook him; cf. on chap. ii. 1.—Verse 20 [19]. Then the king arose very early in the morning; “with the dawn, when it became light.” *אֵינַן*, “the dawn” (= *אֵינַן*, Targ. Jon. on Isa. lviii. 8). The hypothetical rendering of the imperf. *אֵינַן*, for which Kranichfeld contends, is unnecessary. [“The future or imperfect is used instead of the perfect to place this clause in relation to the following, meaning: *the king, as soon as he arose at morning dawn, went hastily by the early light*” (Keil).] The Septuagint is [substantially] correct: *ἀπὸ πρὸς πρωῆς*; also Theodotion, the Peshito, etc.—*אֵינַן*, “with the twilight, with the dawn or break of day” [“serves for a mere determination of the *אֵינַן*, at the morning dawn, namely, as soon as the first rays of the rising sun appeared” (Keil)]; cf. *אֵינַן*, Job xxiv. 14.—And went in haste. *אֵינַן*, as in chap. ii. 35, = *μετὰ σπουδῆς*; cf. Luke i. 39.—Verse 21 [20]. And . . . cried with a lamentable voice unto Daniel. *אֵינַן* = *אֵינַן*; cf. Isa. liv. 6 with Prov. xxxi. 6.—O Daniel, servant of the living God. Darius was able to designate the God of Daniel as the *living God* (cf. v. 27) thus early, before his observation had convinced him of the prophet's safety, for the simple reason that during the intercourse consequent on their intimate relation, Daniel had instructed him concerning the nature and power of his God as the God of all gods, and also because the pangs of conscience endured by him during the night that had just elapsed, had produced a profound conviction of the truth of the prophet's testimony to Jehovah.—Verse 23 [22]. My God hath sent his angel, and hath shut the lions' mouths. Cf. v. 28 [27]; Acts xii. 7. The summary conciseness of the statement forbids any conclusion as to whether Daniel had seen the angel who wrought his miraculous deliverance, as an objective fact, or whether he merely argued from the effect to the underlying invisible cause (cf. Psa. xxxiv. 8; xci. 11 et seq.; Matt. viii. 9, etc.). On the expression, “to shut the lions' mouths,” cf. 2 Tim. iv. 17; Heb. xi. 33.—And also before thee, O king, have I done no hurt. “Before thee,” *אֵינַן*, i.e., “in thine eyes, according to thy judgment”—a loosely connected supplemental proof of what he has just asserted, viz., that he is innocent. In

* (“This thought (would have) required the *stat. emphat.* *אֵינַן*, and also does not correspond with the application of a double seal.”—Keil.)

* (“The predicate *the living God* is occasioned by the preservation of life which the king regarded as possible, and probably was made known to the king in previous conversations with Daniel; cf. Ps. xlii. 8; lxxiv. 3; 1 Sam. xvii. 26, etc.”—Keil.)

modern speech the connection might have been, "even as I was likewise found innocent by thee" (which was apparent to him from the king's anxious inquiries concerning his welfare).*

Verses 24, 25 [23, 24]. *The deliverance of Daniel and the punishment of his enemies.* Then was the king exceeding glad (cf. on v. 15) for him,† and commanded that they should take Daniel up out of the den.‡ דַּנִּיֵּאל, the inf.

Aphel of the root דָּנָה, compensates for the doubling by ׀, similarly to לָצַח in v. 19 [18]

(cf. ii. 25). Cf. דָּנָה, chap. iii. 22.—Verse 25 [24]. And the king commanded, and they brought those men; rather, "that those men should be brought." The same construction as in v. 17 [16].§—"Those men" are the same who are mentioned in vs. 6 [5] and 7 [6], viz.: the grand officers who were present in Babylon itself, and who had taken part in traducing Daniel. A number of them may have been in the king's train, when he commanded that the seals should be broken and the stone removed (v. 24 [23]), without venturing to protest, in the presence of the angry monarch, against the violation of the seal which belonged in part to them. The others were brought from their houses by the king's command. There is consequently nothing in the passage that involves a difficulty or that contradicts v. 18 [17] (against Hitzig).—Which had accused Daniel. Literally, "who had devoured Daniel's flesh;" cf. on chap. iii. 8.—And they cast . . . into the den of lions, them, their children, and their wives. Upon this point even Hitzig is compelled to remark: "To execute the families of criminals together with themselves was eminently the Persian custom (Herod., III. 119; Ammian. Marcell., xxiii. 6, 81); Justin, in such an instance, makes especial reference to the wives and children (X. 2); cf. further, Justin, XXI. 4; Josh. vii. 24, 25." On the authority of the statements quoted from Herodotus and Justin (and also influenced by what Curtius, VI. 11, states with reference to the custom among the Macedonians), Hitzig contends that such fearfully bloody justice—whose barbarous severity our prophet seems to allude to when he mentions the *children* before the wives—was only inflicted on conspirators against the king. But Ammian. (l. c.) states no such limitation; and the malicious plot of these magnates against one of the chief officials of the kingdom, as well as intimate counsellor of the

king, was almost equivalent to a conspiracy directed against the royal person.—And the lions had the mastery of them (or "fell upon them") . . . or ever they came at the bottom of the den. Literally, "and not came they . . . until that," i. e., when the lions already seized them. On the incident, cf. chap. iii. 22; concerning the form דָּנָה, see chap. ii. 29.

Verses 26-28 [25-27]. *The royal proclamation consequent on the miraculous deliverance of Daniel.* Then king Darius wrote (commanded to write) unto all people, nations, and languages, etc.; i. e., to all the subjects of his realm, which was a world-kingdom like that of Nebuchadnezzar, chap. iii. 31.—Verse 27 [26]. I make a decree. Cf. iii. 29; iv. 8, where the shorter דָּנָה occurs instead of דָּנָה, which is found in this place.—That . . . men tremble and fear before the God of Daniel. Cf. chap. v. 19.—The theocratic phraseology of the royal edict admits of the same explanation as do the similar proclamations of Nebuchadnezzar, chap. ii. 47; iii. 23 et seq.; iii. 31 et seq.; iv. 31 et seq. It results in part from the extended intercourse of the king with Daniel, the representative of the theocratic faith of revelation; and in part from the profound influence of the experience of the immediate past.—And his kingdom (is one) which shall not be destroyed; a forcible ellipsis, similar, for instance, to that in chap. vii. 14; cf. also chap. ii. 44; and on the thought, iii. 33; iv. 31.—And his dominion (shall be even) unto the end; i. e., "to the end of all earthly kingdoms, to the end of the world" (the συντέλεια τοῦ αἰῶνος), which coincides with the erection of the completed kingdom of Messiah or God; cf. vii. 14, 26 et seq.—Verse 28 [27]. He delivereth and rescueth; rather, "He is a saviour and deliverer." Cf. chap. iii. 29 b., and for what follows cf. iii. 32; iv. 32.—From the power of the lions: literally, "out of the hand of the lions;" cf. Psa. xxii. 21, "out of the hand of the dogs."

Verse 29 [28]. *The epilogue.* So this Daniel prospered in the reign of Darius. "This Daniel," as in v. 4 [3].—דָּנָה, "found prosperity, prospered;" similar to chap. iii. 30. Ewald's reading, דָּנָה, which is designed to be equivalent to, "he was reinstated in his office" (?), is unnecessary.—On the subject of chap. ii. 48.—And (also) in the reign of Cyrus the Persian. This complementary closing sentence, like that in chap. i. 21, appears to have been added a considerable time after the preceding facts were recorded, for the purpose of closing the historical part of the book as a whole. But the objection that it is clearly a "bald and labored gloss in its appearance" (Kranichf.), is not therefore justified. The reign of Cyrus is merely mentioned, as having been reached by Daniel, for the same reason that dictated chap. i. 21.

* ["Daniel casts no severe reproach upon the king. Indeed the original rather expresses a genial and kindly feeling: Daniel 'talked with the king.' With beautiful modesty he ascribes his deliverance to God's own hand alone through his angel, and very properly asserts his innocence of any wrong in this matter.—We may suppose Daniel to have had a sweet sense of the presence of God by his angel while spending the night in the den with these hungry lions."—Cotterell.]

† דָּנָה does not refer to Daniel, but to the king himself.

‡ It denotes the reflexive sense of דָּנָה, which is here used impersonally: *gladness came over him.*

§ ["By this, however, we are not to understand a being drawn up by ropes through the opening of the den from above. The bringing out was by the opened passage in the side of the den, for which purpose the stone with the seals was removed."—Kell.]

§ [But the rendering proposed by the author is equally inadmissible here.]

ETHICO-FUNDAMENTAL PRINCIPLES RELATED TO THE HISTORY OF SALVATION, APOLOGETICAL REMARKS, AND HOMILETICAL SUGGESTIONS.

1. The similarity of the facts recorded in this section to those of the third chapter is certainly

evident and undeniable; but these analogies do not warrant the disregarding of the important differences between the incidents of the two sections. These differences, on the one hand, affect the disposition and the modes of action of the persons engaged in the various transactions, in which respect the king Darius especially observes from the beginning a more cordial bearing toward the worshipper of Jehovah than does Nebuchadnezzar; and, on the other, they relate to the miracle which forms the end and climax of the entire event. The deliverance of Daniel from the lions' den was a miracle differing materially in character from that of the deliverance of the three Hebrews from the fiery furnace; while the latter, as was intimated on chap. iii. 22, would admit of a natural explanation. To some extent at least, this is absolutely impossible with the event recorded in this chapter, as may be seen more particularly from the fact, noticed in v. 25 [24] b, that the same lions who spared Daniel during an entire night immediately seized on his accusers with a ravenous voracity in order to rend them. By this contrast between the subjection of the beasts to the prophet, and the outburst of their savage nature towards the guilty princes—a contrast which evidently constitutes the fundamental characteristic of the incident before us—this miracle takes its position among that series of marvellous events in Old and New Testament history in which the life and work of isolated distinguished messengers of revelation appear, by virtue of Divine grace, to have restored the paradisaical dominion of man over nature, so that the beasts of the desert yield him a ready obedience as their rightful lord. We class here, prior to the time of Daniel, the ravens of Elijah (1 Kings xvii. 4) and the bears of Elisha (2 Kings ii. 24); and in N. T. times, the sojourning of the Saviour with the beasts of the desert, immediately subsequent to his temptation (Mark i. 13), Paul's escape from injury by the viper on the island of Malta (Acts xxviii. 5; cf. Mark xvi. 18), and perhaps several incidents of a similar character in the history of the earliest monkish saints and missionaries of the Church down to the times of Columban and Gallus, so far as any faith may be placed on the statements in the generally fancifully distorted biographies of these saints which relate to their friendly intercourse with wild beasts (cf. Montalembert, *Les Moines d'Occident depuis St. Benoît jusqu'à St. Bernard*, vol. II.; and for a criticism of the often excessively credulous judgment of this author with reference to such miracles, see the review of his work in the *Jahrbücher für deutsche Theologie*, 1863, No. 2).—It is, however, precisely because the marvellous incident of this section belongs to the category of such facts, that it must rank as the greatest wonder recorded in the historical part of the book, as the climax in the series of mighty works by which God glorified Himself in His servants in the metropolis of the Chaldean empire, and which, forming a gradation of miracles in certain aspects, and presenting a constantly-increasing manifestation of the supernatural element in them, from chap. i. 15 to the close of this chapter, excludes, with steadily-increasing emphasis, the possibility of tracing back the events to natural causes (cf. especially on chap. v. 5).

2. So far as the general situation is similar to that described in chap. iii., it accords well with the conditions of the captivity, "in which the aim was *not*, as afterwards under Antiochus Epiphanes, to extirpate the Jewish worship, but where we find merely certain very natural and intelligible displays of grudging selfishness and envy on the part of individual native officials, as against a captive foreigner who was preferred above them in official stations; while the general condition of the captives was very tolerable, as a natural result of the lax administration of government which was usual among Oriental conquerors" (Kranichfeld). The assertion of the modern "tendency-critics" (Hitzig, p. 89 et seq.; Bleek, p. 604, etc.), that the edict of Darius which prohibited the rendering of Divine honors during one month to any but the king (v. 8 [7]) was invented for the purpose of exag-gerating or caricaturing the proclamation of Antiochus Epiphanes, which prohibited the Jews from observing the Divine law and their worship of Jehovah (1 Macc. i. 41; 2 Macc. vi. 1-9), in order to incite them to steadfast endurance and to patient trust in God,—this assertion is decidedly nugatory, since the raging fanaticism of the Syrian king, which aimed at the total destruction of the Jewish worship and nationality, had nothing in common with the far milder disposition of Darius, and since the latter was merely concerned to bring about a temporary suspension of the religious observances in regard, rather than to definitely extirpate the current systems of religion. Nor would it have been possible for the pious Jews of the Maccabean period to recognize an edict, which amounted directly to the deifying of the king, as a prototype of the manifesto of the Syrian king, which differed materially from it, in respect both to its language and its character. For this reason Van Lengerke, more cautious than his compeers, rejects the assumption that the edict of v. 8 [7] was a conventional fiction framed on the model of that mentioned in the Maccabean books, as being too artificial and unsupported a hypothesis, and contents himself with observing that "the proclamation of Darius on the religious question corresponds in general to that persecuting spirit which produced the measures of Antiochus." But it will be seen that even this is not correct, since the deportment of Darius towards Daniel, manifesting in every respect a mild, friendly, and benevolent spirit (vs. 14, 15 et seq.; 21 et seq.), presents the sharpest contrast to the senseless rage and blood-thirsty spirit of persecution displayed by the intolerant Syrian tyrant; and, moreover, since no reason whatever can be discovered that could induce the alleged Maccabean-tendency writer to invent so weak, and in all respects so inappropriate, a counterfeit of Antiochus at the last, after having furnished in Nebuchadnezzar and Belshazzar far more suitable and tangible types of that despot. Nor does it appear why he should desire to conceal the person of Antiochus behind that of a jealous and scheming official under the Median king (vs. 4, 5 et seq.).—How much more simple and intelligible, in comparison with such hypercritical assumptions, does the narrative appear when its characteristic peculiarities are regarded as *historical facts*, such as were naturally to be expected in the scenes of a politico-

religious drama that transpired on the soil of the newly-founded Medo-Persian world-kingdom! The 120 satrapies instead of the former division of the kingdom into differently constituted provinces (cf. vi. 2 with iii. 2); the exceedingly independent course of the royal counselors and officers, without whose consent no edict could be promulgated nor the royal seal affixed (vs. 8 [7], 18 [17]); the temporary deifying of the king as the son and image of the supreme God (v. 8 et seq.), so surprisingly in harmony with the fundamental principles of the Old-Persian state religion; the cruel procedure connected with the punishment of the offenders (v. 25 [24]) which bears, in an equal degree, the stamp of specifically Persian legal usage; and finally, the repeated reference to the "law of the Medes and Persians," as the original source and inviolable authority for the measures proposed and put in force—all these point, with all possible force and internal congruity, to a well-defined historical condition with which the writer was familiarly acquainted, an actual condition which was distinguished from the state existing in the Chaldæo-Babylonian kingdom in a manner that corresponds fully with numerous extra-biblical testimonies, and which indicates that the experience and personal observation of the author formed the only source of his descriptions. Cf. the observations made above on the several passages.

3. The homiletical treatment of this section will vary, according as the conduct and fate of Daniel, the man of God, receive attention, or as those of the other agents, viz.: of the good-natured but weak king and of the jealous accusers, are prominently considered. In the former case, the theme for the treatment of the subject as a whole might be: "We should obey God, rather than men" (cf. v. 5 with v. 11 et seq.); or, "Fidelity to God is a more precious virtue, and secures a more certain and precious reward, than fidelity to human authority;" or, "It is better to be the friend of God, even if the foe of the whole world." In the latter case: "Who-so digs a pit for others, shall fall into it himself;" or, "God knows how to use the plans by which men seek to destroy his faithful servants, for their deliverance and honor;" or "God has converted many a ruler, from being a persecutor of His church into its forwarder and zealous protector!"

In connection with the former class of medi-

tations, cf. the following extracts from older practical expositors: Jerome (on vs. 11, 12): "*Daniel, regis jussa contemnens et in Deo habens fiduciam, non orat in humili loco, sed in excelsis, et fenestras aperit contra Jerusalem, ubi erat visio pacis. Orat autem secundum præceptum Dei dictaque Salomonis, qui contra templum orandum esse admonuit.*" Melancthon (on v. 19 et seq.): "*Periculum Danielis pingit robur et violentiam hostium Christi. Sicut Daniel imbecillis obicitur leonibus, sic tota Ecclesia habet hostes validissimos, diabolum, reges, potentes, superbos, præstantes auctoritate et opibus in mundo. Liberatio Danielis est testimonium, quod Deus adit sanctis et servet eos suo judicio, alius corpore, alius spiritu.*" Starke (on v. 29 [28]): "Whosoever does not permit himself to be driven by persecution and danger, either from the upright fear of God, nor, on the other hand, from his lawful obedience to earthly authorities, shall find at last that honor and glory follow upon fidelity" (1 Sam. xxiv. 11, 21).

With the second class of themes, cf.: Melancthon (on v. 5 [4]): "*Tales habet diabolus ministros, qui captatis occasionebus regum animos astute a veritate avertunt, ubi summi officii et virtutis specie insidias struuntur. Ita his . . . bonus senex . . . non videt quantum admittat sceleris, quod in edicto etiam Dei invocatio prohibetur. Monet igitur hoc exemplum, ut cauti sint principes in observandis talibus insidiis, ac præsertim in legibus et edictis condendis.*" Id. (on v. 15 et seq.): "*Quamquam igitur peccavit Darius, tamen infirmitate lapsus est et contra furorē accusatorum sustentat se quadam scintilla fidei, quæ ostendit non ipsum, sed principes esse supplicii auctores, etiamsi ipsi non satis fortiter eos represserat . . . Tales infirmos subleat Deus, ut hic apparet. Sequitur enim statim acerbissima poenitentia regis, ac deinde tantum fidei robur, tanta animi magnitudo, ut puniat etiam accusatores.*" Geier (on v. 21 [20]): "*Hoc sensu Darium ex animi sui sententia adeoque ex vera fide compellasse Danielis Deum, verosimile non est; sic namque omnia Persearum Medorumque improbasset et abnegasset numina . . . immo non vocat Deum suum, sed Danielis, neque aut se ipsum colere, sed: quem tu colis.*" Joh. Gerhard (Weim. Bib., on v. 24 et seq.): "God is able to promote and extend the true faith by means of the very persecutions and other methods by which its enemies seek to destroy it."

SECOND (PROPHETIC) DIVISION.

CHAP. VII.—XII.

1. The vision of the four world-kingdoms and of the Messianic kingdom.

VII.

- 1 In the first year of ¹ Belshazzar king of Babylon, Daniel had [saw] a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.²
- 2 Daniel spake³ and said, I saw⁴ in my vision by⁵ night, and, behold, the four winds of the heaven [heavens] strove upon [were rushing to] the great sea. And four great beasts came up from the sea, diverse one from another⁶.

- 4 The first *was* like a lion, and had eagle's wings: I beheld till' *the* wings there-
 5 of were plucked, and it was lifted *up* from the earth, and made [to] stand upon
 6 the feet as a man, and a man's heart *was* given to it. And, behold, another beast,
 7 a second, like to a bear, and it raised' *up itself* [was made to stand] on one side,
 8 and *it had* three ribs in *the* mouth of it between *the* teeth of it: and they said
 9 thus unto it, Arise, devour much flesh. After this I beheld,' and lo, another,
 10 like a leopard, which [and it] had upon *the* back of it four wings of a fowl [bird]:
 11 the beast had also four heads; and dominion *was* given to it. After this I saw'
 12 in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong
 13 exceedingly; and it had great iron teeth: ¹⁰ it devoured and brake *in pieces*, and
 14 stamped the residue with *the* feet of it: and it *was* diverse from all the beasts
 15 that *were* before it; and it had ten horns. I considered ¹¹ the horns, and, behold,
 16 *there* came up among them another little horn, before whom [and from before it]
 17 *there* were three of ¹² the first horns plucked up by the roots [were extirpated]:
 18 and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking
 19 great things.
- 9 I beheld till' *the* thrones were cast [set] *down*, and *the* Ancient of days did
 sit, whose [his] garment *was* white as snow, and *the* hair of his head like *the* ¹¹
 pure wool: his throne *was like the* ¹² fiery flame [flames of fire], and his wheels as
 10 burning fire. A fiery stream [stream of fire] issued [flowed] and came forth from
 before him: thousand thousands ministered unto him, ¹⁴ and ten thousand times
 ten thousand stood ¹⁵ before him: the judgment was set [did sit], and *the* books
 11 were opened. I beheld' then, because of the voice of the great words which
 the horn spake [*was* speaking]; I beheld, *even* till' the beast was slain, and his
 12 [its] body destroyed, and given to the burning flame. As concerning [And]
 13 *the* rest of the beasts, they had their dominion taken away: ¹⁶ yet their lives were
 prolonged for ¹⁷ a season and time.
- 13 I saw' in the night visions, and, behold, *one* like the Son of man came [was
 coming] with *the* clouds of heaven [the heavens], and came to [reached] the
 14 Ancient of days, and they brought him near before him. And *there was* given
 him [to him *was* given] dominion, and glory, and a kingdom, that all people,
 nations, and languages, ¹⁸ should serve ¹⁹ him: his dominion *is* an everlasting
 dominion, which shall not pass away, and his kingdom *that* which shall not be
 destroyed.
- 15 I Daniel was grieved *in* my spirit [my spirit was grieved] in *the* midst of *my*
 16 body [*its* sheath], and the visions of my head troubled ²⁰ me. I came near unto ²¹
 one ²² of them that stood *by*, and asked him ²³ the truth of ²⁴ all this. So [And]
 17 he told me, and made ²⁵ me know *the* interpretation of the things. ²⁶ These great
 18 beasts, which are ²⁷ four, *are* four kings, *which* shall arise out of the earth. But
 19 [And] *the* saints of *the* Most High ²⁸ shall take [receive] the kingdom, and pos-
 sess the kingdom for ever, even for ever and ever.
- 19 Then I would know [wished] the truth of ²⁹ the fourth beast, which was diverse
 from all the *others* [of them], exceeding dreadful, whose [its] teeth *were* of iron,
 and his [its] nails *of* brass; *which* devoured, brake [breaking] *in pieces*, and
 20 stamped the residue with his [its] feet; and of ³⁰ the ten horns that *were* in his
 [its] head, and *of* the other which came up, and before whom [from before it]
 three fell; even [and] *of* that horn that [and it] had eyes, and a mouth that
 spake [speaking] *very* great things, whose [and its] look *was* more stout than his
 21 [its] fellows. I beheld,' and the same [that] horn made war with *the* saints, and
 22 prevailed' against them; until the Ancient of days came, and [the] judgment was
 given to *the* saints of *the* Most High; ³¹ and the time came [arrived] that [, and]
 the saints possessed the kingdom.
- 23 Thus he said, The fourth beast shall be the fourth kingdom ³² upon [the] earth,
 which shall be diverse from all [the] kingdoms, and shall devour the whole
 24 earth, and shall tread it *down*, and break it *in pieces*. And the ten horns out of
 this ³³ kingdom *are* ten kings *that* shall arise: and another shall rise [arise] after
 them; and he shall be diverse from the first, and he shall subdue [abase] three
 25 kings. And he shall speak *great* words against the Most High, and shall wear
 out [afflict] *the* saints of *the* Most High, ³⁴ and think to change times and laws

- [law]: and they shall be given into his hand, until a time and times and the
 20 dividing of [half a] time. But [And] the judgment shall [did] sit, and they
 27 shall take away his dominion, o consume and to destroy it unto the end. And
 the kingdom and [the] dominion, and the greatness of the kingdom under the
 whole heaven [heavens], shall be given to the people of the saints of the Most High,²⁸
 whose [his] kingdom is an everlasting kingdom, and all [the] dominions shall
 serve and obey him.
- 28 Hitherto is the end of the matter." As for me²⁹ Daniel, my cogitations
 [thoughts] much troubled³⁰ me, and my countenance³¹ changed in³² me: but
 [and] I kept the matter³³ in my heart.

8

GRAMMATICAL AND LEXICAL NOTES.

[To.—² Or, chief of the words.—³ Answered.—⁴ Was seeing.—⁵ With the.—⁶ Changed this from that.—⁷ Was seeing
 all that.—⁸ חִזְיוֹנָיו is evidently used here to correspond with the description of the preceding verse, and hence the pointing
 חִזְיוֹנָיו is preferred, as in the margin.—⁹ חִזְיוֹנָיו, to one side, sidewise, i.e., partially, prob. on the fore or hind feet
 only; in a crouching or half-risen posture; thus contrasted with the erect attitude of the lion preceding on both feet כָּל
 רַגְלָיו.—¹⁰ The position of the terms is emphatic, *teeth of iron were to it, great ones.*—¹¹ Was occupying my attention with.—
¹² Out of, or among.—¹³ The definite article is here injurious to the sense.—¹⁴ Would serve him as attendants.—¹⁵ Myriad of
 myriads would stand.—¹⁶ Literally, caused to pass away.—¹⁷ And a lengthening in their lives was given them till.—¹⁸ As in
 chap. vi. 26: All the nations, the peoples, and the tongues.—¹⁹ Labor for.—²⁰ Would trouble.—²¹ Upon.—²² Would ask
 from him.—²³ Would make.—²⁴ Or, words.—²⁵ They.—²⁶ In the plur., like most names of Deity.—²⁷ A kingdom the fourth.
²⁸ It the.—²⁹ To the side of.—³⁰ Or, word.—³¹ I.—³² Looks would be.]

EXEGETICAL REMARKS.

Verse 1. *Historical introduction.* In the first
 year of Belshazzar; hence, in the first year
 after the death of Nebuchadnezzar, the father
 and predecessor of Belshazzar; see on chap. v.
 1.* This designation of the time "seems sub-
 stantially to have furnished the occasion for
 renewed reflection on the part of the pro-
 phet, bearing upon the former series of pro-
 phetical meditations that had been called forth
 in him by an important event (the dream of
 Nebuchadnezzar concerning the image of the
 monarchies, which Daniel interpreted, chap. ii.).
 The idea of the four heathen kingdoms which
 were to precede the introduction of the Mes-
 sianic kingdom of Israel, that was announced by
 the earlier prophets and believed by them to be
 near, is again brought out comprehensively in
 this place, with reference to the course observed
 by those kingdoms toward the theocracy" (Kranichfeld).—Concerning the chronological
 parallelism of the series of apocalyptic visions,
 opened by this new vision of the monarchies,
 with the series of historical events recorded in
 the former division of the book, and beginning
 with chap. ii., see the *Introd.*, § 8.—Daniel had
 a dream and visions of his head upon his bed.
 Cf. chap. ii. 19; and with reference to the
 visions of his head, cf. ii. 28.—Then he wrote
 the dream, immediately or soon after it trans-
 pired; a note intended to strengthen the follow-
 ing statements concerning its nature (cf. chap.
 xii. 4). This note, however, as the change of
 person between vs. 1 and 2 indicates, was proba-
 bly introduced by the author at a later time, in

connection with his final revision of the whole
 book. The closing verse of the chapter, which
 likewise is merely important as a transitional
 passage, seems also to be a later addition.—And
 told the sum of the matters; gave the leading
 features. סֻמָּא מַלְיָא, the sum or substance of
 the words; cf. רִאשֹׁנָא in passages like Lev. v. 24;
 Ps. cxix. 160; and also the Talmudic סֻמָּא
 רִאשֹׁנָא (Rosh hash., II. 6), and the Gr. κεφάλαιον,
 which is employed in this place by the Sept.
 The "sum" signifies, of course, the aggregate
 of all that is of Messianic significance. Cf.
 Ewald: "When it is said that Daniel merely
 recorded the leading features, or gave a mere
 summary, of the wonderful visions which he
 saw, the meaning becomes evident, when it is
 observed with what freedom the leading outlines
 of the visions are drawn in the first two turns of
 the description (vs. 1-14), and are afterward re-
 peated for the purpose of interpretation. All
 the remaining prophetic sections of the book
 have the same plan in substance; but whenever
 it is attempted to record personal experiences
 and observations in writing, it is advisable to
 furnish the briefest outline consistent with clear-
 ness, on account of the readers, if for no other
 reason." *

* ["This vision accords not only in many respects with the
 dream of Nebuchadnezzar (ch. ii.), but has the same subject.
 This subject, however, the representation of the world-power
 in its principal forms, is differently given in the two chap-
 ters. In ch. ii. it is represented according to its whole char-
 acter as an image of a man whose different parts consist of
 different metals, and in chap. vii. under the figure of four
 beasts which arise one after the other out of the sea. In the
 former, its destruction is represented by a stone breaking
 the image in pieces, while in the latter it is effected by a
 solemn act of judgment. This further difference also is to
 be observed, that in this chapter, the first, but chiefly the
 fourth, world-kingdom, in its development and relation to
 the people of God, is much more clearly exhibited in ch. ii.
 These differences have their principal reason in the differ-
 ence of the recipients of the Divine revelation: Nebuchad-
 nezzar, the founder of the world-power, saw this power in its
 imposing greatness and glory; while Daniel, the prophet of
 God, saw it in its opposition to God in the form of ravenous
 beasts of prey. Nebuchadnezzar had his dream in the second
 year of his reign, when he had just founded his world-mon-
 archy; while Daniel had his vision of the world-kingdoms

* [This assumption rests upon the author's theory that
 Belshazzar is identical with Evil-merodach, which, as we
 have shown in the notes appended to the Introduction, is not
 sustained by the latest authorities on Babylonian history.
 If Rawlinson's conjecture is correct, that Belshazzar was
 the son of Nabonnet, left in command of Babylon while his
 father threw himself into Borsippa, the date in question will
 relate to the viceroyship of the former, which may well have
 continued a year or more (or even into the third year, see
 chap. viii. 1), since the siege of Babylon lasted two years.]

Verses 2, 3. *The entrance of the four beasts.* Daniel spake and said. The incoherence of these words with the statements of v. 1 seems to indicate that they no longer belong (as Kranichfeld believes) to the supplementary note, v. 1, but that they originally served to introduce the description of the vision.—I saw in my vision by night; עַל, "during, by," spoken of synchronous things; cf. chap. iii. 38.—And behold, the four winds of the heavens strove ("broke forth") upon the great sea. Concerning רָפָח, see on chap. ii. 31.—The fourfold number of the "winds of the heaven" (i. e., the winds blowing from the different quarters of heaven, or, more simply, those blowing *under* heaven; cf. "the birds of heaven") has reference, of course, to that of the beasts in v. 3 et seq. It designates all the winds of the world (cf. chap. viii. 8; Zech. vi. 5; Jer. xlix. 38), and therefore indicates at the outset the universal importance of the following vision. Hence actual winds must be intended, and not "*angelicae potestates*" as Jerome suggests, under reference to Deut. xxxii. 8 (Sept.).* It is not necessary to ask, in connection with a dream-vision, how all the four winds could arise together; nor how the great sea (i. e., probably the Mediterranean, the ocean of the nations of hither Asia; cf. Josh. xv. 48) could enter into the dream of an Israelite who resided from his early youth at Babylon. The sea, as is frequent in prophetic figurative language of the Old Testament, represents the *heathen world of nations*, which unquestionably afforded a striking illustration in every case when they arose in hostility against theocracy, in order to overwhelm and destroy the constantly-diminishing people of God, as the raging waves of the ocean break upon an insignificant island or coast. Cf. Isa. viii. 7 et seq.; xvii. 12; xxvii. 1; lvii. 20; Psal. xli. 4; also Rev. viii. 8; xvii. 15; and with reference to the *overflowing* (by hostile forces) see Dan. ix. 26; xi. 10, 22, 26.—מִן־הַיָּם may be properly translated "breaking forth upon the sea, breaking loose against the sea;" on מִן, cf. the corresponding Heb. word in Job xl. 23; Ezek. xxxii. 22, and also the Syr. and Targum. usage, which principally employs the word to represent the hostile irruption of warlike forces. Less natural is the factitive rendering of the participle, "*caused the great sea to break forth*" (Kranichf.), and the reciprocal, by Luther, "stormed against each other on the great sea (cf. Ewald's "swept through the great sea"); the prep. מִן seems not suited to either conception.†—Verse 3. And four (excessively) great beasts came up from the sea. The strengthening of the idea implied in the reduplicated מְרִיבִים may be rendered, with Ewald, by "monstrous," or by an adverb of comparison prefixed to "great," as "very,

excessively," etc.* Kranichfeld is incorrect and interpolating: "four ravenous beasts."—The rising of "the beasts from the sea" describes, figuratively, their rising out of the great undefined, and, so to speak, mist-enveloped sea of nations, and their more noticeable entrance into the range of the dreaming prophet's vision. There is therefore no allusion to a coming up out of the sea to the land (unlike Gen. xli. 2, 18 et seq.), especially since, in the parallel description in v. 17, four kings, corresponding to the four beasts, arise "out of the earth." ["These four fierce beasts arise, not all at once, but, as ver. 6 and 7 teach, one after another" (Keil).]—Concerning the representation of nations or kingdoms under the figure of certain beasts, especially ravenous beasts, monsters (cf. Isa. xxvii. 1; li. 9; Ezek. xxix. 3; xxxii. 2; Psal. lxviii. 31; lxxiv. 13), see Ewald: "It is an ancient habit to regard beasts as symbols of kings and empires; but it first became really significant through the custom of emblazoning them on standards and arms, especially on shields, and also on permanent monuments and works of art, as standing symbols. The most ancient picture-writing in Egypt and Assyria afterward contributed its part to introduce an intimate connection in thought between a figurative creature and a kingdom corresponding to it. It is now known that each of the twelve tribes of Israel bore the figure of an animal on its standard and its coat of arms; and likewise that every representative of a tribe could wear such a symbol, while a king could elevate the symbol of his tribe to the dignity of a national emblem" (*Geschichte des V. Israel*, III. 341, 349). Certain animals, such as the lion, panther, and ox, would naturally be suggested in any case; and others would be chosen by way of contrast. But nowhere would such animal-symbols be likely to become so significant as in the ancient Assyrian empire. This has become the more certain, since the frequent colossal animals scattered among the ruins of Nineveh and other places, which served as symbols of the power and greatness of that empire, i. e., of its kings and gods, have been brought to light. Hence, after Assyria and the other great powers of the ancient world had, from the 8th and 7th centuries B. C., been opposed to the Israelites, whom the latter were continually less and less able to resist, their poets and orators adopted the custom of designating them on proper occasions by such symbols, e. g., Assyria as a lion or as a "reed-beast," and Egypt as a crocodile or dragon. As a consequence, it is comprehensible why animals were chosen here and in chapters vii. and viii. as symbols of the great monarchies beginning with the Assyrio-Chaldean, although these animals are selected independently, because an entirely new conception is here introduced. Since an increased spiritual significance was attributed to animals as the emblems of kingdoms, it would become possible for the imagination to extend such figures beyond the realm of actual creation, and to construct ideal forms; but our author clearly avoids the use of wholly imaginary animals for this purpose, as being inappropriate. His object is here to re-

and of the judgment against them in the first year of Belshazzar, when the glory of the world-monarchy began to fade, and the spirit of its opposition to God became more manifest."—Keil.]

* [Keil's remark, however, is apposite: "The winds of the heavens represent the heavenly powers and forces by which God sets the nations of the world in motion."]

† [We suggest that the preposition rather indicates the direction of the winds as converging to this one point as a source of conflict.]

* [The reduplicated form, however, seems to be merely the usual one in Chaldaean.]

present in a more striking and impressive manner the four successive changes of the great world-kingdom described in chap. ii. under the figure of a monstrous human image, which afforded but faint analogies; and for this purpose he selects four wild beasts, which differ among themselves respectively, and which overcome each other in succession.—Diverse one from another, for the reason that they represented distinct kingdoms, which differed from each other respectively, and were peculiarly constituted in respect to their national character and their political tendencies. These distinctions are now to be brought out as clearly and prominently as possible, thus indicating a different purpose from that connected with the image of the monarchies, which was chiefly designed to represent the perpetuation of the same heathen world-power throughout the four successive phases of its development.

Verses 4-8. *More detailed description of the four beasts, and especially of the fourth.* The first was like a lion and had eagle's wings. The emblem of a wonderful beast so constituted might be chosen with propriety to represent the Chaldean, or, if it be preferred, the Assyrio-Chaldean world-power (cf. *supra*, Eth.-fund. principles, etc., on chap. ii.), since the winged lions with human heads recovered at Nimrud (Layard, *Nineveh and Babylon*, p. 348) and also the similar images of winged animals at Babylon (Münter, *Religion der Babylonier*, pp. 98, 139) were doubtless designed as symbols of the power and glory of that empire or of its rulers. In addition, the description of Nebuchadnezzar as a lion in strength and an eagle in swiftness was familiar to his contemporaries, as may be seen on the one hand, in Jer. iv. 7; xlix. 19; i. 17, 44; on the other, in Jer. xlix. 23; Lam. iv. 19; Hab. i. 8; Ezek. xvii. 3, 12. Moreover, the rank of the lion as the king of beasts, and of the eagle as the king of birds, corresponds to that of gold, the most precious of metals, which had been in chap. ii. the symbol of the first world-kingdom. As in that instance (v. 38) the king was identified with his realm, and therefore was regarded as its representative, so here the fate of the first world-kingdom is illustrated by various traits taken from the history of Nebuchadnezzar in chap. iv.—I beheld till the wings thereof were plucked, i.e., until its power and unrestrained motion were taken from it; cf. chap. iv. 28 et seq.—And it was lifted up from the earth, to which, after being deprived of its wings, it had been confined; compare chap. iv. 30 with iv. 33. The words, therefore, as well as those which follow, relate to the restoration from a state of beastly degradation to the upright posture and free dignity of man. Others, as Jerome, Theodoret, Rashi, Bertholdt, Hitzig, etc., render it, "and it was taken away from the earth," as if the sentence implied the destruction of the Chaldean world-power; but neither its connection with the following context, nor the usual meaning of *נִסָּר*, "to raise up, elevate,"—cf. iv. 31 and the corresponding Heb. verb, Gen. xxi. 18—will justify this reading.—And made (to) stand upon the feet as a man; cf. chap. iv. 13, 31, 33; v. 21. Notice the suffixless *עַל שְׁנֵי רַגְלָיו*, "upon two feet," instead of "on its two feet," which (corresponding with

2 Kings xiii. 21) would have been employed if the description had from the first referred to Nebuchadnezzar in person. [The phrase "does not mean that the whole beast was lifted up into the air, but that it stood upon its hinder legs, taking the upright position of a man. The purpose of this is explained more fully by the clause that follows.—*נִסָּר* is a Hebraizing dual form, only found in Biblical Chaldee. . . .—The heart of a man was given to it, i.e. (in connection with the preceding clause), not only did it take the outward position of a man, but also partook of his internal mind and feelings. I understand the design here to be to characterize the greater moderation and humanity which the Babylonian dominion exhibited after Nebuchadnezzar's malady and restoration, or, to use the language of the prophet, after 'its wings were plucked.'—*Stuart*.]—See Hitzig on this passage, with reference to the at times venturesome explanations offered by exegetes who deny its relation to chap. iv. in any way whatever (e.g., Bertholdt: "The writer designed to indicate in this place that human empires are symbolized;" J. D. Michaelis, Dereser: "The civilizing of the formerly barbarous Chaldeans, which was reserved until the Babylonian period, was to be described;" Jerome, Rashi, Ibn-Ezra, etc.: "The standing upon two feet of the hitherto four-footed beast was to symbolize the humiliation of the Chaldeans on the overthrow of their supremacy;" etc., etc.).—Verse 5. And behold another beast, a second, like to a bear. *נִסָּר* is the more extended, *נִסָּר* the more definite idea; the former only is repeated in v. 6, and the latter in v. 7. The bear, considered as being second only to the lion in point of strength and savage disposition, is frequently mentioned in close connection with the latter; e.g., 1 Sam. xvii. 34; Prov. xxviii. 15 (cf. xvii. 12); Wisd. xi. 17.—And it raised up itself on one side; or even, "it stood leaning to one side" (Hitzig), as it is to be rendered on the authority of the reading *נִסָּר*, "side" (for which several MSS. substitute the usual Aram. form *נִסָּר*).

The common reading *נִסָּר* would require to be regarded as synonymous with the Heb. *נִסָּר*, "dominion" (Job xxxviii. 38), but would thus lead to the rapid sense, "and it raised up one dominion," which is opposed by the context, and is questionable in every respect. This meaning, however, has recently been unsuccessfully advocated by Kranichfeld, who refers to the erection of a Median empire on the ruins of the Babylonian. Most expositors regard it correctly as indicating a *leaning* posture of the beast, an inclination to one side. Such a posture would naturally suggest a tendency to fall, an unsteady, vacillating character of the monarchy in question, verging upon ruin—and thus it has been interpreted by the Sept., Theodot., the Syr., and by many moderns, as Hitzig, Ewald, Kamphausen, etc., who find here a reference to the weakness and brief duration of the Median supremacy, which soon gave way to that of the Persians. The context, however, requires that a strong kingdom, animated with a lust for conquest—or, in the figurative language of the text, a "voracious" kingdom—should be understood,

to which the words "arise, devour much flesh," are not spoken ironically and uselessly. For this reason we must suppose (with Hävernick; cf. also Bertholdt, Von Lengerke, and Maurer) that the beast inclined *forward*, i.e., that it was prepared to spring and to attack; and this threatening, rapacious, and warlike posture of the beast shows clearly that not the weak and short-lived Median kingdom, but the powerful empire of the Medo-Persians, with its greed for lands and conquest, is intended.*—And it had three ribs in the mouth of it between the teeth of it. שְׁלֹשָׁה עֲצָמִים evidently designates a

prey that has already been seized by the beast, and which it is preparing finally to devour (cf. Num. xi. 33; Zech. ix. 7), and not (as Saadia, Bertholdt, and Hävernick suppose) parts of its own body, such as three *molar teeth*—an interpretation which שְׁלֹשָׁה עֲצָמִים nowhere bears. The three states, or even cities, which became the prey of the Persian empire as symbolized by the "three ribs," can hardly be specified; perhaps three is used merely as a round and indefinite number. If, however, it is attempted to designate them more particularly, it will certainly be more appropriate to conceive of three countries, e.g., Babylon, Egypt, and Lydia (or, instead of the latter, Palestine, including Syria), which were conquered by the Medes or Medo-Persians (with De Wette), than (with Hitzig) to think of the three great Assyrian cities on the Tigris, Nineveh, Calah, and Resen,—or Nineveh, Mes-pila (?), and Larissa, which, according to Xenophon, *Anab.*, III. 4, 10, the Medes are said to have destroyed (cf. Gen. x. 12; Jon. iii. 1 et seq.).—And they said thus unto it, *Arise, devour much flesh.* These words evidently refer to something in the history of the Median empire, that is subsequent to the devouring of the three ribs, and therefore to the later wars of that state for conquest and plunder, which followed after the subjugation of the three neighboring kingdoms. This clearly indicates that the beast described in this connection does not represent

Media only, but the united Medo-Persian empire (against Ewald, Kranichfeld, etc., and also against Hitzig, who applies this command to "devour much flesh" to the overthrow of the Chaldean empire by the Medes, which he believes to have preceded the destruction of the three cities on the Tigris). The direction to devour much flesh is, however, an appropriate feature in the description of the voracity of this ζῷον πάραγιον; cf. Micah iii. 2, 8; Isa. ix. 11; Jer. l. 17. The speakers who are implied (וְהָיוּ),

as in chap. iii. 4; iv. 28) are the angelic powers of God, who govern the world and especially watch over and guide the fortunes of the great world-powers.*—Verse 6. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of (or "like") a fowl. Ewald observes, with entire correctness: "This beast is already distinguished from the other in being less one-sided, and in having 'four wings of a bird'—i.e., such as are large and capable of carrying it swiftly to any place—on its back. [It moves, however, 'not so royally as Nebuchadnezzar—for the panther has not eagle's wings but only the wings of a fowl—yet extending to all the regions of the earth' (Keil).] Hence it can move with ease and freedom towards either of the four regions of the world, and therefore, in a sense, it possesses all the four regions of the world, i.e., it is in the full sense a world-kingdom." Cf. Kranichfeld also: "The flashing swiftness of movement, the παράδεισος ὄψις (Hab. i. 8), which is here specially indicated by 'four wings of a fowl on the back of it,' i.e., in a condition for flying, is regarded as characteristic of this beast (the leopard) while lurking for its prey (Jer. v. 6; Hos. xiii. 7). Compared with the clearness and correctness of this interpretation there seems to be a strange lack of motive for the refusal of the two scholars to apply it to that world-kingdom, which more than any other was remarkable for its extension by leaps of panther-like swiftness, and by the lightning-like rapidity of its rise and fall—namely, the Macedonian empire of Alex. the Gr." Cf. the remark of Hitzig: "The special rapidity of the Persian movements to war and victory cannot be historically established"—certainly a correct remark, but one which ought not to have decided its author, who was likewise an opponent of the Macedonian hypothesis, to regard the four wings in this instance, not as symbols of rapid movement, but as "an emblem of the far-reaching protecting royal power from above" (after Lam. iv. 20; Ps. xxxvi. 8).—The beast had also four heads, i.e., it extended its dominion in the four quarters of the earth, and governed the whole world. The words which follow, "and dominion was given unto it," are probably merely epeexegetical of this symbolical description, in which the four heads have the same significance as the pushing of the ram towards the four quarters of the heavens in chap. viii. 4, or as the four faces of the cherubs which looked towards the four quarters of the earth in Ezek. i. 10 et seq. If it is desired to interpret the four heads more closely, they may be taken to represent the four principal divisions

* [Keil adopts a different, but, as it seems to us, far-fetched and over-ingenious interpretation: "This means neither that it leaned on one side (Ewald), nor that it stood on its fore feet (Hävernick), for the sides of a bear are not its fore and hinder parts; but we conceive that the beast, resting on its feet, raised up the feet of the one side for the purpose of going forward, and so raised the shoulder or the whole body on that side. But with such a motion of the beast the geographical situation of the kingdom (Geier, Mich., Ros.) cannot naturally be represented, much less can the near approach of the destruction of the kingdom (Hitzig) be signified. Hofmann, Delitzsch, and Kliefoth have found the right interpretation by a reference to ch. ii. and viii. As in ch. ii. the arms on each side of the breast signify that the second kingdom will consist of two parts, and this is more distinctly indicated in ch. viii. by the two horns, one of which rose up after the other, and higher, so also in this verse the double-sidedness of this world-kingdom is represented by the beast lifting itself up on one side. The Medo-Persian bear, as such, has, as Kliefoth well remarks, two sides; the one, the Median side, is at rest after the efforts made for the erection of the world-kingdom; but the other, the Persian side, raises itself up, and then becomes not only higher than the first, but also is prepared for new rapine."—Stuart justly remarks that "the difficulty seems to have arisen from the fact that, until lately, we have been ignorant of a like symbol sculptured on the ancient monuments of Persia. Münster (*Rel. der Bab.*, p. 112) has given us a description (with an engraving) of an animal of the symbolic kind, in a group near the star of Belus, which, kneeling or lying on the right foot, has its left one erect. A sense of security, combined with watchfulness, seems to be the indication. Probably this symbol, now on the monuments of Persia and Babylon, was a part of what belonged to the insignia of the royal and national standards."]

* ["The plur. וְהָיוּ is impersonal" (Keil); "it might be rendered passively" (Stuart).]

or aggregates of countries which the empire of Alexander embraced (cf. Hävernicks on this passage), e.g., Greece, Western Asia, Egypt, and Persia (including India). This is less arbitrary, at least, than the opinion of Jerome, that the heads represented the four leading generals of Alexander, viz.: Ptolemy, Seleucus, Philip, and Antigonus, or than the favorite assumption of many moderns after Von Lengerke (e.g., Hitzig, Ewald, Kamphausen, etc.), that the author represents the four earliest Persian kings, from Cyrus to Xerxes, who alone were known to him as the four heads of the leopard. The advocates of the latter opinion refer for support to chap. xi. 2, which passage, however, does not even imply that Daniel knew of but four kings of Persia (see on that passage), to say nothing of its affording no proof whatever that the present passage is concerned with any Persian kings. Our apocalypticist does not represent kings by heads, but by horns (see vs. 8 and 24 et seq.); a feature which recurs in the apocalypse of St. John, where the ten horns of the beast (Rev. xvii. 13) symbolize ten kings, while the seven heads indicate seven mountains. This analogy seems to favor the view of Hävernicks, which assumes that the four heads represent the four principal sections of the world-kingdom in question, but of course without demonstrating its correctness.—Verse 7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly. Observe the solemn minuteness with which the fourth beast is introduced, and also the description as both "dreadful and terrible," דָּרָא וְרָאָה; cf. Chr. B. Michaelis: "*Jung-untur duo synonyma, ad intendendum rem significatam, ut hac bestia non vulgariter, sed supra modum horribilis apparuisse videatur.*"*—And it had great iron teeth. Iron is mentioned as signifying firmness and incisive sharpness (cf. Jer. xv. 12; Mic. iv. 13), while the teeth symbolize its lust of conquest (cf. v. 5).—It devoured and brake in pieces and stamped the residue with the feet of it. Unlike the other beasts, it

was not content with simply securing its prey, but, rejoicing in destruction, it stamped with its feet what it could not devour. This description evidently does not indicate that the conquests of the fourth world-kingdom were more extensive than those of its predecessors, but merely that its course was more devastating and destructive. This obviously alludes to the description of the legs of iron and clay (the organs employed in treading and stamping), which belonged to the colossus in chap. ii., and corresponds fully to the actual character of the empires of the Macedonian Diadochi, and particularly that of the Seleucids. Cf. Kranichfeld: "It is generally acknowledged that the description of the fourth beast agrees in its leading features with that of the fourth kingdom in chap. ii. 40; especially in regard to its rage for destruction, which crushed without pity and trode everything under foot. Even the iron, the medium of destruction in chap. ii. 23, 40, returns here in the large teeth of the monster. The terrible appearance of the colossus resulted primarily from its fourth constituent part, and corresponding to this, the qualities which produce a terrible appearance are here expressly connected with the form of the fourth beast."—And it was diverse from all the beasts before it. This does not assert that "it combined in itself all that was prominent in the three former beasts, the lion, bear, and leopard respectively" (Jerome, Hävernicks, et al., under comparison with Rev. xiii. 2), but merely that it differed from them all, and displayed its nature in a way that could not be realized by a comparison with the lion, the bear, or the leopard. This difference of the fourth beast from all the others is chiefly suggestive of the fragmentary and divided character of the fourth world-kingdom, and consequently alludes to the composition of the feet of the colossus out of intermingled iron and clay.* The opinion of Hävernicks and other advocates of the theory which regards the Roman empire as the fourth world-kingdom, that this description indicates the contrast between the character of that empire and that of the Oriental-Hellenistic monarchies which preceded it, is entirely too far-fetched; but that of Hitzig is no less so, when, in the support of his theory that the fourth beast represents Alexander the Great, he asserts that the contrast between the Hellenistic and the Oriental rule is here indicated—a contrast that was far greater than that between Rome and the world-kingdoms which preceded it.—And it had ten horns. According to v. 24 these ten horns represent "ten kings." Unlike ordinary animals, which have two horns, this monster representing the fourth world-kingdom has ten, being so many symbols of warlike power and dominion (cf. Deut. xxxiii. 17; 1 Sam. ii. 1, 10; Psa. xviii. 3; Job xvi. 15; Mic. iv. 13, etc.). The number ten is hardly to be strained, in this connection, to represent ten specified kings; but like the number four in v. 6, it is rather to be taken in a symbolic sense, and to be regarded as indicating a multiplicity of rulers, or an indefinitely large number of kings—in harmony with the usual significance of the number,

* ["The writer gives to this fourth beast no particular name. Plainly it was a peculiar monster. The reason why he omits a name seems to be, that in the world of nature no similitude could be found, for in no case of really-existing beasts are four of them united in one, so as to constitute an appropriate symbol for the four kingdoms of Alexander's successors. He classes these under the dynasty, comprehensively considered, which grew up out of the predominance or victories of the Greeks in the East. But when enough is introduced to designate the general nature of the dynasty, both here and in ch. viii. and xi., he goes over into a notice of only such kings as were in the neighborhood of Palestine, and had more or less to do with annoying it. As Antiochus Epiphanes was incomparably the most annoying and mischievous of them all, so a peculiar share of the prophecy respecting the fourth dynasty is allotted to him in each of the chapters named. It is evident from a comparison of historical facts as well as from the nature of the case, that a dynasty is spoken of by Daniel as more or less dreadful and destructive according to the measure in which Palestine was actually affected by it in this way."—Stuart. Kell, on the contrary, who adopts the common or "orthodox" interpretation of the fourth monarchy, gives a different explanation of this feature: "The fourth kingdom is represented by a nameless beast, because in Daniel's time Rome had not come into contact with Israel, and as yet lay beyond the circle of vision of Old-Testament prophecy." This candid admission one would think might have led the commentator to doubt any reference even here to Rome. He does not seem, moreover, to have perceived that for precisely the same reason the Macedonian empire should have been represented by some nameless beast, as being hitherto unknown to the Hebrews.]

* [May not the diversity rather consist in the fact that, unlike all the former governments, the Seleucid dynasty began a systematic attack upon the religious institutions of the subject Jews?]

both in the Scriptures and elsewhere, as the symbol of earthly perfection.* Kranichfeld observes correctly, "It is clearly not in the nature of the prophetic idea, that the number ten, in addition to the value which it thus has for the writer, should be capable of being demonstrated on the analogy of ordinary numerals, in the realization of the picture of the future." The notes on chap. xi. will show that in the more detailed description of the development of the fourth world-power in that place, there is by no means an exact enumeration of ten kings on the throne of the Seleucidae.—Verse 8. And behold, there came up among them another little horn. Concerning *אֵין קוֹרְנִים*, and its relation to the succeeding modifying predicate, see *supra*, on v. 5.—The prophet observes the rising or springing up of this little horn, the eleventh one, as taking place between the ten which already existed (notice the idea of continued observation, so to speak, of *being lost* in observation, which is indicated by the expression *אֵין קוֹרְנִים*, "I was engaged in considering, in observing"). The smallness of the new horn in this case, as in the parallel chap. viii. 9, refers merely to its original state, not to its later appearance when fully grown; for, according to v. 20, it was then greater than any of the other horns. Concerning the reading *אֵין קוֹרְנִים*, instead of *אֵין קוֹרְנִים*, see Hitzig on this passage.—Before (or "by") whom there were three of the first horns plucked up by the roots; i.e., it grew so strongly, and through its growth exercised so disturbing an influence upon its neighbors, that three of them were uprooted and wholly destroyed. Here also the definite number "three" is hardly to be strained to signify precisely three kings, who were overthrown by the monarch represented by the eleventh horn.† The prophecy certainly had its more immediate Messianic fulfilment in the manner in which Antiochus Epiphanes rose from his originally obscure condition to the throne of the Seleucidae, by removing two or perhaps three of his rivals (see *infra*); but from the prophet's point of view, involving substantially a merely ideal, or, more correctly, a dream-like indefinite view of the future, the idea of precisely this personage in future history, and of the political conjunctures preceding his accession to the throne, was assuredly excluded.—And behold, in this horn were eyes like the eyes of a man. Eyes like those of a man, human eyes (therefore *two* in number, despite the plural *אֵין קוֹרְנִים*, which is probably substituted for the dual for euphonic reasons merely, and by virtue of a usage that is frequent in the Chaldee), are borne by the horn in token that it represents a

man,* and, moreover, a wise, judicious man; for here as elsewhere (e.g., Ezek. i. 18; x. 12) eyes are the symbol of understanding; cf. *אֵין קוֹרְנִים*, "to look at, understand."—And a mouth speaking great (or "proud") things; a farther indication of the human nature and character of the historical personage prefigured by the horn. *אֵין קוֹרְנִים*, properly, "speaking great or monstrous things;" cf. *supra*, on v. 3, and also *infra*, v. 11; also the Heb. *אֵין קוֹרְנִים*, Psal. xii. 4. The interpretation in v. 25 shows that blasphemies are meant by this "speaking of great things;" cf. xi. 36; Rev. xiii. 5.†

Verses 9–12. *The Divine judgment upon the world-powers.* I beheld (such things) till the thrones were cast down (or "set"). The A. V. is literal (*אֵין קוֹרְנִים*). The chairs of the Orientals consist of cushions, which are not set down, but laid down, and, in case of haste, are cast down; cf. *ἐκείνω*, Rev. iv. 2. The place where the thrones are set is not in heaven, for according to v. 13 the Son of man descends to it from heaven; nor is it on the earth, but, as in chap. xii. 7, a locality intervening between heaven and earth. ["Seats, not merely a throne for God the judge, but a number of seats for the assembly sitting in judgment with God. That assembly consists neither of the elders of Israel (Rabbins), nor of glorified men (Hengstenb. on Rev. iv. 4), but of angels (Psal. lxxxix. 8), who are to be distinguished from the thousands and tens of thousands mentioned in ver. 10, for those do not sit upon thrones, but stand before God as servants to fulfil his commands and execute His judgments" (Keil).]—And the ("an") Ancient of days did sit; viz., on his throne, in order to preside at the judgment; cf. Psal. ix. 5; xxix. 10; Isa. xxviii. 6. The "Ancient of days" (*אֵין קוֹרְנִים*), i.e., the aged in days (*παραλαβόμενος ἡμερῶν*, Sus. 52), is doubtless the God of Israel, the same as the Most High, v. 25, who was blasphemed by the little horn. He is described as the "Ancient of days," probably not by way of comparison with the younger associated judges, nor yet with the "blasphemous upstart," the little horn (Kranichfeld), but in comparison with the more recent gods of the heathen; cf. Deut. xxxiii. 17; Jer. xxxiii. 23. This predicate therefore refers to that attribute of the God of the Old Covenant, which is designated in such expressions as *אֵין קוֹרְנִים*, Dent. xxxiii. 27, *אֵין קוֹרְנִים*, Psal. iv. 20; *βασιλεὺς τῶν αἰώνων*, 1 Tim. i. 17; *ὁ πρῶτος καὶ ὁ ἔσχατος*, Rev. i. 17 (cf. Isa. xlv. 6; xlviii. 12). "He, who from primitive times has proven Himself a powerful judge, assumes the form of venerable age, in order to beget the confidence that He pos-

* See Leyrer, art. *Zahlen* in Herzog's Real-Encyklop., vol. 18, p. 378; also Zöckler, *Theologia naturalis*, I. 713 et seq. In both places the essentially political or cosmical significance of this number is pointed out, in opposition to Delitzsch, who regards it as the symbol of Divine perfection. Cf. further, Bähr, *Symbolik des mos. Kultus*, I. 175; Hofmann, *Weisagung und Erfüllung*, I. 75; Hengstenberg, *Beiträge s. Einl.*, III. 391, 605. [On the contrary, it seems to us that the definiteness of the numbers four and three in the same connection requires a similar definiteness in this number likewise. See our remarks in the Ethico-fundamental principles, etc., on this chap., No. 3, a.]

† [See, however, the remarks in the Ethico-fundamental principles, etc., below, 3, a.]

* ["The eyes of a man were not attributed to it (merely) in opposition to a beast, but in opposition to a higher celestial being, for whom the ruler denoted by the horn might be mistaken on account of the terrible nature of his rule and government: 'ne cum potestatem suam quorundam opinionem vel diabolum esse vel demonem, sed unum de hominibus, in quo totus Satanus habiturus sit corporealiter,' as Jerome well remarks: cf. Hofmann and Kliefoth."—*Keil*.]

† ["A mouth which speaketh great things is a vainglorious mouth. *אֵין קוֹרְנִים* are presumptuous things, not directly blasphemous (Häver.). In the Apocalypse, xiii. 5, *μεγάλα* and *βλασφημίας* are distinguished."—*Keil*.]

esses the wisdom and power to bring the blasphemer to judgment."—His garment was white as snow; thus correctly Theodot., Vulg., Hitzig, under comparison with Mark ix. 3, but conflicting with the Masoretic accentuation, which requires "as the white snow." The white color of the garment is probably not designed "to increase the impression of awful majesty" (Kranichf.), but to symbolize the *purity* and *innocence* of the judge. He appears, "so to speak, robed in the כְּתוֹרֹת of the righteous judge;" cf. Isa. lix. 17; Job xxix. 14; 2 Chron. xix. 7, and also the passages which mention the light, the symbol of *holiness*, as the garment of God, e.g., Ezek. i. 26; Psa. civ. 2; 1 Tim. vi. 16.—And the hair of his head like the pure wool, hence, likewise as white as snow, as in the case of a venerable sage. Cf. the parallelism of snow and wool in passages like Isa. i. 16; Psa. cxlvii. 16; Rev. i. 14.—His throne like the fiery flame; flashing like flaming fire, and apparently composed of it. The mention of the fiery appearance of the throne of God, does not of itself convey the conception of flaming vengeance on the part of the strict judge (Deut. iv. 24; ix. 3; xxxii. 22; Heb. xii. 29, etc.); for He frequently appears surrounded by fire in cases where His judicial character is not involved, e.g., Gen. xv. 17; Ex. iii. 3; Psa. xviii. 9, etc. In the present instance, however, the judicial significance of the fire that emanates from God is clearly established by the connection, as in Ex. xix. 16; xx. 15; Psa. l. 8 et seq. (against Hitzig and Von Lengerke).—His wheels as burning fire. The throne of the universal judge is therefore mounted on wheels (cf. the cherubic chariot, Ezek. i. 12 et seq.; x. 13 et seq.; Psa. lxxvii. 19), whose swift revolutions are encompassed with flashing fire. This description of the Divine throne of judgment as mounted upon wheels leads Kranichfeld to the incongruous opinion that the "casting down of the thrones" was accompanied with noise (!).—Verse 10. A fiery stream issued and came forth from him; i.e., from the Divine Judge, not from His throne; for the שֶׁמֶרֶץ of the first sentence can hardly be construed with a different object from that of the second, which clearly relates to God. Nevertheless both the author of the book of Enoch (xiv. 19) and the writer of the Apocalypse (iv. 9) represent the fiery stream as issuing from the throne, in the descriptions copied by them from this passage. Ewald interprets the "stream of fire" as a "stream of light," and arbitrarily makes it the symbol of the *speech* which issues from God, that is, of His *command* to begin the judgment (in support of which he appeals to chap. ii. 15; vi. 27, etc., whose character is entirely different). Hitzig is no less arbitrary when he remarks that the stream must be conceived as flowing evenly over a smooth bottom (hence like liquid glowing lava!), and as constituting the floor for the entire scene of the judicial procedure, since without this "the whole apparition would float in the air without support"—an empty fancy, which the prophet's language in no wise favors.*—Thousand thousands minis-

tered unto him, and ten thousand times ten thousand stood before him. The imperfect tense of the verbs indicates that a readiness to serve existed in the thousands as a constant and enduring quality. Concerning "to stand before one" as synonymous with "to serve," cf. chap. i. 4.—In relation to the plural ending כְּתוֹרֹת in כְּתוֹרֹתָא, which the Keri rejects as a Hebraism, cf. chap. iv. 14; Ezra iv. 13.—The Kethib כְּתוֹרֹת (the plural of כְּתוֹרָה) immediately following is likewise to be retained, in opposition to the Hebraizing Keri כְּתוֹרָה; Hitzig's suggestion, however, to write כְּתוֹרָה (on the analogy of the corresponding Syr. word) instead of כְּתוֹרָה is unnecessary.—The "thousand thousands and ten thousand times ten thousand" are of course a host of ministering angels, which, standing in a wide circle, surrounds the council of the judges who are seated beside God (these are angels of a superior order, or perhaps "elders," cf. Rev. iv. 4). Cf. Deut. xxxiii. 2; 1 Kings xxii. 19; Neh. ix. 6; Psa. lxxviii. 18; ciii. 20 et seq., and also the mention of the angelic hosts in Gen. xxxii. 3; 2 Kings vi. 17, etc. The numbers 1,000 and 10,000 are not to be regarded as definite; they indicate, in a symbolic manner, the impression of an innumerable multitude which was made on the prophet in his dream-vision, while he was naturally in no condition to overlook the whole of this immense host, to say nothing of counting its numbers exactly; cf. Psa. lxxviii. 18; xci. 7.—The judgment was set. דִּין is properly an abstract word, signifying "judgment;" here used concretely to designate the judicial conclave composed of the superior angels—the angelic princes or archangels (cf. Josh. v. 14; Tob. xii. 15, etc.); cf. the analogous use of *judicium* in the concrete by Cicero, *Verr.*, II. 18. Since chairs indeed were mentioned in the foregoing (v. 9 a), but nothing was said about the judges taking their seats, we must find it indicated in this place, and it is therefore not necessary to explain, with Dathe and Kranichfeld, that "He seated Himself in judgment" (the Ancient of days), as if this were merely a repetition of דִּין in v. 9 (similarly also Syrus, who read דִּיןֵי instead of דִּין, and therefore renders it, "the judge seated himself").—And the books were opened; the books of record, in which the good and bad deeds of men were recorded, that they may serve as a basis of the sentence to be pronounced upon men by God, the heavenly judge. Cf. Rev. xx. 12, as well as the frequent mention of the "book of life" in which the names of the

burning zeal with which the holy God not only punishes and destroys sinners but also purifies and renders glorious His own people; see on Exod. iii. 3.—*Kell.*

* ["In the N. T. Christians are represented as sharing in the like solemnities, 1 Cor. vi. 2; Matt. xix. 28; Luke xxii. 30; Rev. iii. 21. Not improbably such expressions as 'Let us make man in our image.' 'Let us go down and see.' 'Who will go for us?' take their plural form from such views of the heavenly *Concensus*. The sum of the matter is that the prophet presents the Supreme Lord and Judge to our view by imagery borrowed from earthly sovereigns, i.e., as having all the insignia of pre-eminence and supremacy around him."—*Stuart.*]

* ["Fire and the shining of fire are the constant phenomena of the manifestation of God in the world as the earthly elements most fitting for the representation of the

heirs of celestial glory, who have been reconciled to God, are inserted,—in Ex. xxxii. 82; Psa. lxi. 29; Isa. iv. 3; Dan. xii. 1 (see on that passage); Luke x. 20; Phil. iv. 3; Rev. iii. 5; xx. 15; also the “book of remembrance,” in which God records the sufferings of His faithful servants, which is noticed in Psa. lvi. 9; Mal. iii. 16, etc.—Verse 11. I beheld then, because of the voice of great words which the horn spake—I beheld even till the beast was slain. An anacoluthon, in the second *וְהָיָה הַקֶּרֶן* repeats

the first, which was separated from *וְהָיָה* by the accent, but gives a somewhat different turn to the thought; cf. the similar constructions in Jer. xx. 5; Rev. xii. 9; 1 Macc. i. 1. *וְהָיָה*,

+ “till that,” indicates a protracted trial, which ends with the destruction of the beast, i.e., with the judicial execution of the God-opposed world-power. The little horn, representing the last anti-Christian king of the fourth monarchy, who brings ruin upon his whole empire by his insolent rebellion against the Most High, is designated as the cause for this destruction.—And his body destroyed, and given to the burning flame; rather, “and given for burning to the flame.” The latter of these expressions illustrates the former; the destroying of the “body” of the beast, i.e., of the entire edifice of anti-Christian national power, is effected by burning, which burning (*וְהָיָה* = Heb. *וְהָיָה* in Isa. lxi. 10) is of course to be taken figuratively, as in Isa. ix. 4; lxi. 24; Rev. xix. 20; xx. 10; and the fiery nature of the Divine Judge of the world, as described in v. 9, unquestionably stands in a causal relation to the kindling of this devouring fire of judgment; cf. Isa. x. 17; xxx. 27; Zeph. i. 18, etc.—Verse 12. The rest of the beasts. they had their dominion taken away; rather, “and the power of the rest of the beasts was also taken away.” The subjects of *וְהָיָה* are the celestial powers, as in v. 5.

Since the dominion of the three earlier beasts was destroyed before the rise of the fourth, so far at least as it was a dominion over the world in the proper sense, and since it does not seem admissible to take *וְהָיָה* in the sense of the pluperfect, thus explaining the passage as a mere supplementary note (against Ephraem, Polychron., Kamphausen, C. B. Michaelis, etc.), the judgment inflicted on the “rest of the beasts” together with that visited on the fourth must be understood to signify that *utter destruction of the heathen world-powers which subjects the remnants of all the four world-kings to the new all-embracing Messianic dominion, and incorporates them in its realm*; for as the characteristic expression *וְהָיָה*, “the rest of the beasts” (instead of *וְהָיָה* or *וְהָיָה* כְּלִי-חַיָּה, v. 7 b) indicates, certain fragments or remnants of the three former world-kings are conceived of as continuing to exist beside the fourth, and as being involved in its destruction. The fall of the three earlier world-kings is not regarded as complete by the prophet, inasmuch as larger or smaller portions of them continue to exist beside the last—perhaps temporarily incorporated into it as provinces, but not on that account assimilated to it—until

the Messianic judgment involves them in a common destruction. That he refers only to such remnants, and not to new kingdoms essentially distinct from the former world-monarchies (as J. D. Michaelis, Von Lengerke, Hitsig, Ewald, etc., suppose), is evident (1) from the parallel description in chap. ii., where the destruction of the four constituent parts of the colossus results at the last and in the same moment through the agency of the stone which rolls from the mountain (see v. 34 et seq., and especially v. 44); (2) from the later parallel, chap. viii. 4, where all the beasts (*כָּל-הַחַיָּה*) with whom the Persian ram contends, are likewise only the constituent parts into which the latest world-kingdom had dissolved, and which are all overthrown and subjugated by the new dynasty (see on that passage, and compare Kranichfeld's remarks on this place, p. 265 et seq., which are certainly correct).—Yet their lives were prolonged for a season and time; rather, “for the duration of their life was fixed, to the season and time.”

This time (*וְהָיָה*, identical with *וְהָיָה*, v. 22, according to the correct opinion of Von Lengerke, Kranichfeld, etc.) has come, so far as the seer is concerned, with the judgment of the fourth beast and of the remnants of the other beasts, which has just been described. The duration of their lives (*וְהָיָה*, properly “respite, prolongation of life”) finds its unalterable *terminus ad quem* in this period of Messianic judgment, beyond which, indeed, the various nations (v. 14) continue to exist, but not the *heathen world-powers* formerly composed of them. Concerning *וְהָיָה* (= Heb. *וְהָיָה*) see on chap. ii. 21.

Verses 13, 14. *The erection of Messiah's kingdom.* I saw in the night visions, and behold; again a solemn and circumstantial introduction, like that preceding the description of the fourth beast in v. 7. Cf. the minuteness with which the prophet dwelt on the description of the fourth world-power, and of the Messianic judgment which came upon it, in chap. ii. 40 et seq.—(One) like the Son of man came with the clouds of heaven; literally, “with the clouds of heaven (one) coming like a Son of man” (*וְהָיָה*).

The subject is omitted, and must be rendered indefinitely by “one,” as in chap. viii. 15; x. 16, 18. “With the clouds of heaven,” i.e., together with *them* (Rev. i. 7), and therefore *in them* (Mark xiii. 26) or *upon them*, *ἐπὶ τῶν νεφελῶν* (Matt. xxiv. 30; xxv. 64; Rev. xiv. 14). As the Messiah here comes to God upon the clouds of heaven and stands before Him, so God Himself rides, in poetical and prophetic descriptions elsewhere, upon the clouds as His celestial chariot, cf. Psa. civ. 3; Jer. iv. 13; also Psa. xviii. 10–18; xvii. 2–4; Nah. i. 3 et seq.; Isa. xix. 1 (cf. Isa. xiv. 14).—*וְהָיָה*, “son of a man, son of man,” is a simple circumlocution to express the idea “man,” which is found also in the Syr. and the Targums; and therefore = the Heb. *וְהָיָה* or *וְהָיָה*, for which the Heb. also occasionally substitutes *וְהָיָה* or *וְהָיָה* (see Psa. viii. 5; cxliv. 3; and infra, chap. viii. 17; x. 16, 18). This combination serves to specially

point out an organic connection with or membership in the human race. The personage whom Daniel saw coming with the clouds of heaven had the appearance, therefore, of being one of the human race—a man. The mention of the human appearance of the apparition certainly does not aim at contrasting it with the forms of the beasts before described (as Hofmann supposes, *Weissagung und Erfüllung*, I. 290); for these have passed from the prophet's vision in consequence of their destruction, which has already transpired (vs. 11, 12). The comparison with the human form of Him who comes with the clouds, which, although not expressed, is certainly implied, is to be found in the *superhuman*—hence the *Divine*, or at least *angelic*—form, which the seer would naturally expect to behold in these exalted scenes (see Ewald on this passage). That he should observe a form similar to that of man, shining through the clouds, instead of a terrifying apparition that blinds and confuses his senses, produces on him an impression of wonder, but also of pleasure. Cf. Kranichfeld: "The case here is different from that of chap. iii. 25, where only ordinary men might be looked for in the fiery furnace, so that he who became the associate of the three Jews was at first regarded merely as partaking of human nature, and a comparison with merely human traits was necessary to lead the judgment to express the stronger utterance *כְּבָר וְאֵלֹהִים*, without thereby denying the human appearance of the form. And as the judgment in iii. 25 rests in the conclusion that the personage in question belongs to the race of gods, although present in human form, so it here concludes that the object of notice is one *belonging to the human race, but wearing the form of God*." The prophet, however, holds fast to the distinction between a wholly human appearance and the vision he has seen, and indicates this by the particle of comparison *כְּ*, which points out that he intends to represent a *really supernatural*, but still human-like personage. (The correspondence with the *כְּ* in vs. 4 and 6, does not militate against this conception of the *כְּ* here—despite the assertion to the contrary by Richno, in the *Stud. u. Krit.*, 1869, II., p. 255.) There cannot be the slightest doubt, in view of the entire description, particularly in v. 14, and also in view of the exactly corresponding signification of the destroying stone, in the parallel vision of the 2d chapter (see ii. 44 et seq.), that this superhuman form of a man represents the *Messiah*, the Divine-human founder of that fifth world-kingdom, which is at the same time a heavenly kingdom of eternal duration.

The effort of Hitzig to refer the *כְּבָר וְאֵלֹהִים* to the people of Israel as the "personified community of saints, which rules over the heathen," is merely the product of a persistent and fundamental aversion to the idea of a personal Messiah, which results naturally from the extreme rationalistic position of that exegete. The interpretation which asserts a personal Messiah is advocated by nearly all expositors (with the exception of Ibn-Ezra, Jahn, Paulus, Baumgarten-Crusius, and Hofmann, who agree with Hitzig, but, in part, for very different reasons, and giving a more positive turn to the subject), and

is removed beyond the region of doubt, (1) by vs. 18 and 21 of this chapter, in which an unbiased exegesis is compelled to find the people of Israel clearly distinguished from the Son of man (see on v. 18); (2) by the undeniable reference of *ὁ υἱὸς τοῦ ἀνθρώπου*, the pre-eminently favorite Messianic designation of Himself employed by the Saviour, to this passage (Matt. viii. 20, etc.; John xii. 34); (3) by important testimonies of the Jewish-Hellenistic literature, such as Enoch (xli. 1-3; xlviii. 2 et seq.; lxii. 7, 9, 14; lxiii. 11; lxix. 27.—Cf. Hilgenfeld, *Jüdische Apokalyptik*, p. 155 et seq.), *Orac. Sibyll.* (III., 286 et seq., 653 et seq., ed. Friedlieb; cf. Zündel, *Kritische Untersuchungen*, p. 163 et seq.); * (4) by most of the rabbins (e.g., R. Joshua in Ibn-Ezra, Saadia, Rashi, Ibn-Jahja, etc.), who frequently designate the Messiah simply as *כְּבָר*, "the beclouded one." Cf. the Eth.-fund. principles, etc., No. 4.—And came to the Ancient of days; i.e., he was admitted to the immediate presence of God (cf. Ezek. xlii. 13), conducted before Him until he was placed as near as were the elders who sat on the right and left, and even still nearer.—And they brought him near before him. The subject of *בָּרָךְ* is probably not "the clouds," but rather the ministering angels, v. 10. Thus Hitzig, Ewald, etc., correctly hold, in opposition to Kranichfeld, who construes the clouds as the subject, and to several others, as Kamphausen, etc., who prefer to leave the subject wholly undesignated, as with *כְּבָר*, v. 12.—That the Messiah was required to be brought before God and be presented to Him at this juncture, indicates that the prophet regards him as having previously existed while the beasts exercised their dominion—and therefore that he ascribes *personal pre-existence* to him. Daniel probably conceived of him as pre-existing among the thousands and tens of thousands of the saints of God, and as subduing and crushing the God-opposed world-powers at their head (vs. 11, 12); for only thus can be explained the investing of the Messiah with eternal dominion over the kingdom of God, which is evidently a reward for his valiant battling in the service of the Most High, as described in the next verse; cf. also the parallel description in chap. ii. 44 et seq.—Verse 14. And there was given him dominion and glory, and a kingdom. Instead of *יְהוָה* Syrus and the Vulgate read *וְהוּא*—"and He (the Ancient of days) gave him," etc.; likewise Luther in this place and the parallel v. 22, where also the Sept. and Theodot. interpret *וְהוּא*. In the latter instance the active sense would certainly seem preferable, since the "Ancient of days" immediately precedes a different verb in the 3d sing. active as its subject; here, however, this subject is too distant, and the analogy of vs. 4 and 6 recommends the passive form *וְהוּא*.—The triad "dominion, glory, and kingdom" recalls chap. iii. 33; iv. 31; vi. 22, where at least "dominion" (*כְּבָר*) and "kingdom" (*מְלָכָה*) are given.

* Cf. also *Sibyll.*, I. II., p. 277, ed. Galland: *ἔγει ἐν νεφέλῃ πρὸς ἀφ' αὐτῶν ἀφ' αὐτῶν αὐτὸς ἐν δόξῃ χριστὸς συν ἀμύμητον ἀγγελῶν καὶ καθύπερθε, κτλ.*

Upon it is based the ancient doxology at the close of the Lord's prayer: *σου γὰρ ἡ βασιλεία καὶ ἡ δόξα εἰς τοὺς αἰῶνας*.—And all people . . . should serve ("served") him. Concerning the triad "peoples, tribes, and tongues" see on chap. iii. 4. Von Lengerke and Ewald regard *שָׂרְבָן* as future, "shall serve him," but thereby assume a rather harsh change of tense in the midst of the remarks which describe the objects seen in the vision. Hitzig, Kranichfeld, etc., are correct in considering the verb as logically dependent on the preceding principal verb *יִרְאֶה*, thus expressing design—"in order that," or, "so that all people, etc., should serve him." *שָׂרְבָן* in itself is certainly not to be limited to signify religious service (Divine adoration, *cultus*), for in the extra-Biblical Chaldees, e.g., in the Targuma, it signifies also a purely secular service, and in v. 27 of this chapter it is synonymous with *אֲשַׁמְעָה*, "to obey;" but in point of fact it serves, both here and in that passage, to designate service rendered to a Divine person, which is also its bearing in chap. iii. 12 et seq.—His dominion is an everlasting dominion, which shall not be destroyed. Cf. chap. iii. 33; iv. 31; vi. 27; also Mic. iv. 7; Luke i. 33; Rev. xi. 15; xix. 16, etc.

Verses 15-18. *The interpretation of the vision in general, without special reference to the fourth beast.* The impression of alarm produced on Daniel by what he saw, led him to seek a further explanation of its meaning. He therefore mingles with the host that surrounds the Ancient of days, after having hitherto remained apart as a mere observer. A second act in the drama of the dream-vision, in which the prophet himself takes part, though merely as an inquirer, begins therefore at this point. Von Lengerke arbitrarily remarks: "The vision is now over (with v. 14); but the seer remains on the heavenly scene, and requests an angel to interpret the dream." That this is incorrect, appears from v. 16, where the ministering hosts of angels mentioned in v. 10 still appear, while on that assumption they must have disappeared with all the other features of the vision; and the character of what follows, to the end of the chapter, does not indicate that it is a mere interpretation as distinguished from the preceding dream.—I, Daniel, was grieved in my spirit in the midst of my body; properly, "within in the sheath" (*בְּיָדִי*), i.e., in the body, which contains the spirit, as the sword is contained in its scabbard; cf. Job xxvii. 8; Pliny, *H. N.*, VII., 58. Ewald well remarks that "as the sword remains at rest as long as it is in its sheath, so the spirit of man is generally quiet while it feels itself enclosed by the coarse veil of the body; but there are still moments in which the spirit becomes restless while in its coarse tenement, and when it would break forth impatiently and venture all," etc. In relation to *פָּנָה* (properly "to abbreviate, contract, *torquere*") as designating an unusually bitter grief, cf. the corresponding Syr. and Arab. verbs. The feature that plunges the prophet into so severe and bitter sorrow is not so much the circumstance that he is unacquainted with the special meaning of the vision, as that a majority of its features, and particularly the

four beasts and the dreadful fate imposed on them, were so prophetic of evil and misfortune. The end, indeed, toward which everything was tending, according to vs. 13 and 14, was glorious, but the way by which to reach it was painful, and opened a prospect of severe conflicts for the people of God; and the prophet must have suspected this, even before it was explained to him in detail.—*אֲנִי*, in the combination

אֲנִי יִרְאֶה, is not the nominat. absol., as Bertholdt supposed, but is in apposition to the suffix in *יִרְאֶה*; cf. viii. 1, 15; Ezra vii. 21; also Winer, § 40, 4, and concerning the corresponding construction in the Hebrew, see Gesenius, *Lehrgeb.*, p. 728. The solemn emphasis which the prophet's language gains by this appositional supplement, corresponds to the importance of his vision; cf. chap. x. 1, 7; xii. 5.—Verse 16. I came near unto one of them that stood by, i.e., one of those engaged in His service, who stood about God.—And asked him the truth (or "the true explanation") of all this; *אֲשַׁמְעָה*

properly "the firm, or certain;" here used of the trustworthy interpretation, conforming to the designs of God, for which Daniel asks. Kranichfeld interpolates: "He desires that nothing should be concealed because of a desire to spare the inquirer in his excited state." This additional idea of laying aside reserve, of disregarding considerations of pity, is not contained in the simple *אֲשַׁמְעָה*.—And he told me, and made me know the interpretation of the things (or "words"), viz.: in the remarks which follow (vs. 17, 18). The clause "and made me to know" is therefore epexegetical to "and he told me;" the *ו* before *אֲשַׁמְעָה* is explicative, as in v. 1 a. Von Lengerke and Kranichfeld unnecessarily take *יִרְאֶה* in the telic sense, "He told me that he would make me to know," etc. The reason for such a promise to reveal the interpretation is not discoverable, since the interpretation itself immediately follows.—Verse 17. These (exceedingly) great beasts, which are four—four kings—shall arise, etc. With reference to the clause in the nom. absol., "these exceedingly great beasts, which are four" (or, "With reference to these . . . beasts, concerning them," etc.), cf. vs. 23, 24, and also Isa. xlii. 49.—The four kings (*מְלָכִים*) whom the beasts are here said to denote, are unquestionably not regarded as four individuals, but as the representatives of four kingdoms, as appears from vs. 23, 24 (where the fourth beast is represented as a *מְלָכִים* governed by a numerous succession of individual kings). Cf. the identifying of *מְלָכִים* and *מְלָכִים* which appears already in chap. ii. 37 (as well as supra, v. 4) in the case of Nebuchadnezzar, and again in chap. viii. 21 et seq.; xi. 2.—The "arising of the kings will be *מִן הָאָרֶץ*, i.e., not "out of the earth," but "from the surface of the earth," hence, in effect, "on earth" (Luther).—In the later Heb. parallels, viii. 22, 23; xi. 2, 3 et seq. *קִרָּה* is rendered by *מְלָכִים*. The future *יִרְאֶה* denotes the Divine decree, which limits the duration of the dominion of kings, as well as

appoints their rise. Instead of "They shall arise," קִימוֹן may therefore be rendered modally, "They shall be compelled to arise." If the purely future sense be retained, it will be necessary to assume, with Von Lengerke, Kamphausen, etc., that the prophet carelessly, or by virtue of a *denominatio a potiori*, included the actually existing, and even partially superseded Babylonian world-kingdom among the future ones of his vision. This view is, however, more eligible than the strange assumption of Hitzig that the author does not in this connection regard the Chaldean empire as the first of the coming monarchies, but assigns that position to the reign of Belshazzar merely, which opened shortly after the time of this vision; as if v. 1 did not expressly specify "the first year of Belshazzar" as the time of recording the vision, and as if it were at all certain that the author really regarded Belshazzar as the last Chaldean king! Moreover, how can it be reconciled, that while formerly (chap. ii. 37) Nebuchadnezzar was selected as the representative of the Chaldean monarchy, and this was to a certain extent repeated at the commencement of the present vision (see v. 4), the unimportant, listless, idle Belshazzar should here suddenly be installed in his place?—Verse 18. But the saints of the Most High shall take ("receive") the kingdom. The plural קְדוֹשֵׁי, which occurs here

and in vs. 22, 25, and 27, serves, like עַלְי in the Targums, as a *plurais excellentia*, to denote the God of Israel, who in Gen. xiv. 18 is called אֱלֹהֵי

קְדוֹשֵׁי. As similar plurals of excellence, cf. not merely אֱלֹהִים, but also קְדוֹשִׁים, Josh. xxiv. 19; Hos. xii. 1; Prov. ix. 10; xxx. 3.—The "saints of the Most High," or the "saints" simply (קְדוֹשִׁים), as they are called in vs. 21 and 23, are not the angels, mentioned in vs. 10 and 16, who surround the throne of God, but the people of God on the earth, the "real members in the communion of the perfectly true religion" (Ewald), the members of the house of Israel in its ideal spiritual signification (Gal. vi. 16), the Israel of the Messianic time of fulfilment; cf. Isa. iv. 3; vi. 13; lxii. 12; Rom. ix. 6, etc.—The same expression is also found in vs. 23 and 25; cf. עַם קְדוֹשִׁים, chap. viii. 24,

and עַם קָדָשׁ, chap. xii. 7 (also Ex. xix. 6; Deut. vii. 6; xiv. 21; Ps. xvi. 3; xxxiv. 10).—When it is said that these saints of the Most High "shall receive the kingdom," the reference is evidently to the transmission of the Messianic kingdom into the hands of the Son of man from the Ancient of days, as described in v. 14. The saints, however, are by no means to be regarded as identical with the Son of man, so as to make him a mere personification of the people of Israel. This view, which, besides being advocated by Hitzig and Hofmann (see supra, on v. 13), is adopted by Herzfeld in his *Geschichte Israels*, II., 381, is opposed by v. 21, where the saints are represented as a host of battling persons, and are clearly distinguished from the Messiah, who is exalted far above them, and at the time of their conflict with the anti-christ carries in heaven with the Ancient of days—

hence the relation between the Messiah and the Messianic people is represented to be such that he aids them in heaven and from heaven (strengthening, comforting, and supporting them in their conflicts and sufferings), and for that reason, as their representative, receives for them the dominion over the eternal kingdom from the hand of God, as was already indicated in the vision, v. 14. Cf. Auberlen, p. 51; also Von Lengerke, Kranichfeld, and Ewald on this passage. The latter correctly observes, p. 406: "If the language in this place and in vs. 22 and 27 refers at once to the genuine members of Messiah's kingdom instead of Himself, this is merely for the purpose of more fully explaining the great picture which has been given once for all. A kingdom and its sovereign cannot exist without subjects, and in fact, they only exist through the latter. . . . When such a people has really been found, it receives the power and perpetuity, the indestructible and eternal character, as well as the dignity and the pre-eminence which lie in the nature of that empire and its Messiah (cf. ii. 44). The language of this interpretation refers therefore to this people, and the subject of the vision in v. 13 et seq. derives therefrom a self-evident but not unimportant completion. This by no means implies, however, that the Messiah, who was already sufficiently characterized in that passage, is identical with the people who are now, at the final stage, included, any more than that the description of the Messiah in that place, whose majestic character is not easily repeated, has any analogy with the words here employed. The king and his people are associated only in the final results and end, in the eternity and glory of the kingdom itself, as is strikingly remarked in this passage and in v. 27; and yet even here the distinction is clearly observed that the three things, 'authority, glory, and dominion,' i.e., majesty in its full activity and glorious recognition, are in v. 14 awarded only to the Messiah, and not to his people." Cf. also the same author's *Jahrbücher der biblischen Wissenschaft*, vol. III., p. 231 et seq.—And possess the kingdom for ever, etc. אָדָם, "to possess," here denotes the continued possession, while in v. 22 it is inceptive, and signifies the assumption of the possession, or the entrance upon it. The superlative expression עַלְמָא עַלְמָא, "unto the eternity of eternities, unto all eternities," is exactly like the Hebrew עַד עוֹלָמֵי עַד, Isa. xlv. 17; cf. 1 Tim. i. 17; Eph. iii. 21, etc.

Verses 19-22. *Daniel desires a certain explanation of the FOURTH BEAST.* He therefore briefly recapitulates the former description of its appearance and fate in vs. 7-14. In this recapitulation, which recalls to mind the similar ones in chap. ii. 45 (cf. v. 34), and especially in chap. iv. 17 et seq. (cf. v. 7 et seq.), we have the new features that *claws of brass* are noticed in addition to its iron teeth (v. 19), and that the people of God are mentioned as warring against the beast (aided by the Messiah, and under his protection) and overcoming it.—Then I would know the truth of the fourth beast. יָדַעְתִּי, I desired to be certain about this, ἐζητοῦν ἀκριβῶς περὶ (Theodot.). The reading

אֶרֶץ, instead of אֶרֶץ, which is found in three MSS. at Erfurth, probably owes its origin to the defective form, which in this place, unlike v. 16, seemed to indicate an Inf. Pael (which, however, is found in no other place). The rendering in the Vulgate: "*Post hoc volui diligenter discere*," may also have contributed to originate that reading.—Whose teeth were of iron and its nails of brass. The brazen claws are associated with the iron teeth, by virtue of the association of ideas, which frequently connects iron and brass in thought; see e.g., Deut. xxxiii. 25; Jer. xv. 12; Isa. xlv. 2; Psa. ovii. 16, etc.—Verse 20. And the other which came up, and before whom three fell. Literally, "and they fell before him the three." The relative construction is dropped at this point, as well as the connection of the speech from נָפַל, at the beginning of the 20th verse, so that the discourse again assumes the character of description, especially from the beginning of the 21st verse.—And (of) that horn that had eyes; properly, "and that horn, and it had eyes," etc. The ׀ before עֵינָיו is epexegetical or correlative, as in Isa. xlv. 12; Psa. lxxvi. 7.—The form מְבַלֵּל with ׀ occurs also in v. 25 and chap. vi. 22.—Whose look was more stout than his fellows. כֶּן חֲבֵרָתוֹ, a shortened expression for כֶּן חֲבֵרָתוֹ; cf. chap. i. 10; iv. 13, 30.—Verse 21. I beheld, and the same horn made war with the saints, etc. This war against the saints merely indicates a special feature connected with the "devouring, breaking in pieces, and stamping under foot" (v. 19), of which the beast was guilty, but precisely that feature which would especially arouse the attention and fears of the prophet. So far as the mode of expression is concerned, the writer here passes from figurative to literal language; cf. Rev. xi. 7; xii. 7; xix. 19.—Verse 22. Until judgment was given to the saints of the Most High; i.e., "until justice was done to them." דִּין here signifies justice to be secured by law, equivalent to the Heb. מִשְׁפָּט, e.g., Deut. x. 18; cf. Psa. cxl. 13. It cannot here be taken in the sense of judging or performing judicial functions; for according to vs. 9, 10, it is God, with whom are associated the elders of heaven, who sits in judgment and administers justice (cf. Psa. ix. 5). There is no design here to assign a participation in this judicial administration of the Almighty to the saints (thus differing from Matt. xix. 28; 1 Cor. vi. 2).—Instead of "the saints of the Most High," the original has "saints of the Most High," without the article, which is also the case in the latter half of the verse, and in v. 21. Concerning the omission of the article in solemn and poetic speech, cf. Ewald, *Lehrb.*, § 277 b, where Mic. vii. 11 et seq.; Isa. xiv. 32; Hab. iii. 16; Psa. lvi. 11, etc., are adduced as illustrations of the Hebrew usage.

Verses 23–27. The explanation of the angel respecting the fourth beast and its judgment. The fourth beast shall be the fourth kingdom; rather, "the fourth beast, a fourth kingdom shall be," etc. The same construction as in v. 17 a, and as in v. 24.—And shall devour the

whole earth. The emphasis does not fall on "the whole earth," but on "shall devour" (אֲכָלֶה), which is not only placed first, but is also repeated by two synonymous terms following the object. אֶרֶץ אֲרָצִים does not, therefore, as Hitzig supposes, signify "all the countries of the earth," for this would result in an unnecessary exaggeration of the hyperbole which, without question, really exists. Nor does the related אֲכָלֶה signify "to swallow up," which would be equivalent to "appropriating, or incorporating with itself" (as Hitzig asserts, appealing for proof to Deut. vii. 16; Isa. ix. 11; Jer. x. 25—which passages are, however, by no means convincing), but only "to devour," which, like the synonyms "to break" and "to stamp" (דָּבַק and דָּבַק), indicates merely a devastating and destructive energy, without including the idea of *conquering*. The fourth world-kingdom, therefore, may be held to signify the empire of the Seleucidæ, in the light of this passage also; and there is no necessity to refer it to the Macedonian empire of Alexander, nor yet to that of the Romans.—Verse 24. And the ten horns out of this kingdom are ten kings that shall arise; rather, "And the ten horns; out of this kingdom shall arise ten kings." מִמֶּנָּה מְלָכֵיהֶם, literally, "out of this, the kingdom," i.e., out of this same kingdom; cf. on chap. iii. 6. Concerning the form מְלָכֵיהֶם, for מְלָכֵיהֶם, see on chap. ii. 7. Hitzig prefers, needlessly, to substitute the ending ׀, and refers the resulting "out of it, his kingdom" to the fourth beast, or even to the "other one" (antichrist) who is afterward mentioned, as its subject—which clearly is forced and arbitrary. Hengstenberg (p. 211 et seq.) attempts, contrary to the sense of the prophet, to make the "ten horns" represent *ten kingdoms*, i.e., ten Christian German states which are developed out of the Roman world-empire. Bleek (*Jahrb. für deutsche Theol.*, 1860, I. p. 68) also inclines to this transformation of the "kings" into kingdoms, since he attempts to apply the fourth beast as a whole to the Macedonian-Hellenistic world-monarchy, the ten horns to the several kingdoms of the Diadochi which sprang from the former, and the eleventh horn directly to the dominion of the Seleucidæ, and at the same time to its characteristic leading representative, Antiochus Epiphanes. Since the ten horns correspond to the partly iron and partly clay toes of the colossus in chap. ii. 41 et seq.,* the assumption that "kings" are here really put for "kingdoms" might seem admissible; but in parallelizing the toes of the image with the horns of the beast, the prophet would hardly think of individual rulers, any more than of distinct states or kingdoms (see on ii. 42). A horn, as Hitzig justly observes, would not be especially appropriate as the symbol of a kingdom; and the attempts of

* [This correspondence, however, cannot be legitimately urged as an argument in favor of the contemporaneity of the ten kings, for it is doubtful if the number of the toes has any special significance, and no stress is laid upon it in the explanation of the vision. Like the two legs, it forms but an accidental accessory in completing the figure. Otherwise we should be obliged to count the toes on both feet likewise, and this would be more than any interpreters are prepared to do.]

* An important remark.

Luther, Melancthon, Geier, Ph. Nicolai (*De regno Christi*, l. I., c. 5 sa.), etc., to make the ten horns denote ten designated states which were formed out of the Roman world-monarchy—e.g., Syria, Asia, Egypt, Africa, Greece, Italy, Germany, France, Spain, and England, or (as Nicolai, l. c., suggests) Syria, Egypt, Greece, Italy, Germany, Poland, Hungary, France, Spain, and England—can only produce absurd and arbitrary results. In v. 8 the horn is clearly represented as a person; and accordingly the numerous horns in this place are probably intended to denote individual royal personages. Cf. also chap. viii. 21, where the horn is said, in the plainest terms, to represent a personal king.* For the rest, see Ethico-fund. principles, etc., Nos. 2 and 3.—He shall be diverse from the first. "As the fourth kingdom differs (vs. 7, 19) from the other three, so he differs, and to his disadvantage, from his predecessors; this is true generally, but especially so in his conduct towards God and his saints, v. 25" (Hitzig).—And he shall subdue three kings. *יִהְיֶה כְּשֵׁר*,

the opposite of *יִהְיֶה כְּשֵׁר*, as in chap. ii. 21. It does not denote a merely moral humiliation, but a complete degradation, and even a hurling down, a seizing of their dominion (cf. Ezek. xxi. 32; Isa. x. 33). This is also shown by v. 8, which speaks very plainly about a "plucking up by the roots" of three of the former horns by the "little horn," and thereby probably refers to a supplanting of three rulers of the Seleucidæ by the violence of a new sovereign (see on that passage).†—Verse 25. And he shall speak—words against the Most High; *יִהְיֶה כְּשֵׁר*—*יִהְיֶה כְּשֵׁר*, like the Heb.

יִהְיֶה כְּשֵׁר, Hos. x. 4; Isa. viii. 10; lviii. 18. It appears from vs. 8 and 20, and also from the later parallel, chap. viii. 25 b, that blasphemous words are meant. This prophecy was certainly fulfilled in a marked degree by the blasphemous words of Antiochus Epiphanes (1 Macc. i. 24, etc.), but by no means for the last time; cf. the N.-T. prophecies relating to antichrist, 2 Thess. ii. 4; Rev. xiii. 5 et seq. *יִהְיֶה כְּשֵׁר*, properly, "in the direction of the Most High," i.e., against

the Most High (who is personally near), "against the person of the Most High" (Kranichfeld).—And shall wear out ("disturb") the saints of the Most High. Hitzig's remark is too far-fetched: "*יִהְיֶה כְּשֵׁר*" is assonant with the preceding parallel *יִהְיֶה כְּשֵׁר*, and is not equivalent to 'disturb, wear out' (cf. *יִהְיֶה כְּשֵׁר* in 1 Chron. xvii. 9, and the Targ., Isa. iii. 15), but signifies 'to try, oppress, make wretched' (?).—And think to change times and laws. *יִהְיֶה כְּשֵׁר* does not signify "*statuta sacra*" (Hävernich), but = Heb. *מוֹעֲדִים*, "festival seasons" (Lev. xxiii. iv.; Isa. xxxiii. 20), i.e., determined, legally appointed times for religious celebrations in general, for the great annual feasts as well as for the weekly and monthly (Sabbaths and new moons); cf. Num. xxviii. 2. The following *יִהְיֶה כְּשֵׁר*, "and law, traditional usage," indicates that the impious king shall not merely endeavor to change the appointed times of these rites, but that he shall seek to abrogate the ceremonial observances of religion themselves; hence, what was formerly said in a good sense (chap. ii. 21) of God, the absolutely perfect and omnipotent "changer of times and seasons," is here predicated in a bad sense of His daemonic adversary, the impious *Ἀντίοχος*. Cf. the attempts of Antiochus Epiphanes, recorded in 1 Macc. i. 45 et seq.; 2 Macc. vi. 2-7, to destroy the theocratic system by abrogating the daily sacrifices, the observance of Sabbaths and feasts, and by introducing the sacrifice of unclean beasts, and the worship of Jupiter and Bacchus—attempts in which the prophecy before us found its more immediate historical fulfilment, while its ultimate realization must be looked for in the last times, according to 2 Thess. ii. 4; Rev. xiii. 8, 12 et seq.—And they shall be given into his hand until a time and (two) times and the dividing of (or, "a half") time. The expression sounds, upon the whole, like Mic. v. 26; but the duration of the period of suffering imposed by the permission and pedagogic wisdom of God is somewhat more definitely fixed in this instance, without, however, omitting the mystical feature in this limitation which requires to be interpreted. The aggregate duration of this time of affliction is divided into three distinct periods, which, however, are sufficiently indefinite in themselves, and therefore in no wise indicate the real measure of time in the prophet's mind; for while it is entirely probable that *יִהְיֶה כְּשֵׁר* has the same signification here as in chap. iv. 13, namely, "a year" (see on that passage), yet the duration of "a year" in a vision of the future, which constantly presents symbolic conceptions, is upon the whole extremely doubtful. It must remain an open question whether ordinary calendar years are intended, or, what is scarcely less probable in itself, whether mystical periods are referred to, which are measured by a standard not known to men, but only to God.* It may

* [Kell's reference to chap. viii. 20-22 is unavailing against this express statement of the text here, for not only is the great goat horn there undeniably a personal ruler, but so are likewise the "four notable horns" that succeed it as the founders of so many dynasties. His entire argument on this point is a perversion of the sense: "Since the ten horns all exist at the same time together on the head of the beast, the ten kings that arise out of the fourth kingdom are to be regarded as contemporary." On the contrary, they are explicitly said to "arise" in the sight of the prophet, as if they were not there originally, and this admits, if it does not require, the idea of their gradual and consecutive development. So in the case of the two-horned ram (chap. viii. 3) we might with equal reason have presumed both horns to have arisen simultaneously, but such was not the fact. Moreover, as they are stated in so many words to be kings of one and the same kingdom, they must in the nature of the case be successive; for ten simultaneous sovereigns in one dominion would be a palpable absurdity. In the case of the last three only, whose fall makes room for the eleventh, is there a partial simultaneousness.]

† [Kell contends that "the king coming after them can only overthrow three of the ten kingdoms when he himself has established and possesses a kingdom or empire of his own." But such is not the process represented in the vision. The little horn in the act of arising evidently usurps the room previously occupied by the three others. It is this expansion in their place that makes it become great. They must, therefore, have been themselves rivals at the time, and not well-established in their seat, when this fourth contestant arose in its first insignificance.]

* [Few readers, however, will be content with this indefinite exposition of these sharply defined and frequently reiterated statements of time with reference to the events predicted. The difficulties in the way of their literal application to the period of desecration of the Temple by Antiochus Epiphanes do not appear so formidable as to require such a vague interpretation. See under the Ethico-fundamental considerations below.]

be shown with more confidence how the three particular designations of time, עֶדְנִיךָ, עֶדְנִיךָ, and עֶדְנִיךָ, are related to each other, and also why precisely these terms are employed in the prophecy, which are repeated in the Heb. of the parallel, chap. xii. 7, in the words מוֹעֵדִים, מוֹעֵדִים, and מוֹעֵדִים. In harmony with a not infrequent Chaldee usage, the plural עֶדְנִיךָ is put for the dual (cf. Targ., Am. iv. 6; Ex. xi. 5; Num. xix. 36; supra, v. 8 et seq., and, upon the whole question, Winer, § 55, 8), and therefore, like the corresponding Heb. מוֹעֵדִים, represents a double period, a pair of times, and, in case עֶדְנִיךָ signifies a year, a period of *two years*. The converse holds with עֶדְנִיךָ, which, though in itself denoting any fraction whatever, is shown positively by the parallel מוֹעֵדִים in xii. 7 to signify "a half." Hence a double year is at first added to the year which stands at the beginning, and afterward another half year. The period of 8½ years which thus results is symbolically significant, inasmuch as it forms the half of seven years, and therefore stands related to the prophetically significant "seven times" in chap. iv. 13, as the half to the whole. If, therefore, the sevenfold number of the years passed in lycanthropy by Nebuchadnezzar (which was not to be taken literally, but ideally and prophetically) denoted, in a general way, an extended duration of the sufferings imposed on him by God, it follows that the present figures indicate a period of affliction *that is shorter by one-half*. "A time, and times, and a half time" represents a time of suffering that is abbreviated by one-half, or that is interrupted at the middle, similar to that referred to in the prophetic words of Christ: *εἰ μὴ ἐκολλωθῆσαν αὐτὴν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ*, Matt. xxiv. 22; Mark xiii. 20. The same idea of a shortened or halved time of affliction is expressed by the "half-week" (i.e., half week of years) in chap. ix. 27, which, like the 1,290 days in chap. xii. 11 (or the 1,260 days or 42 months of the Apocalypse, xi. 2 et seq.; xiii. 5), is merely a tolerably exact designation of the 8½ years, in different language. It will be shown hereafter that this prophecy of the affliction of Israel during 8½ years prior to its deliverance likewise had a typical fulfilment in the history of Antiochus Epiphanes, while its final realization is reserved for the eschatological future.* For the present it will be necessary to remember merely, as the result of an unprejudiced exegesis having a suitable regard for the prophetic usage of language in this book, that a strictly literal conception of the period of 8½ years will hardly conform to the sense of the prophecy, and that there is

therefore no need to seek for a period of suffering in the history of the Jews, while subject to that Syrian despot, which shall cover precisely that length of time, for the purpose of demonstrating that first fulfilment of the prophecy.*

—But the judgment shall sit; cf. v. 10 b, and also v. 22.—And they shall take away his dominion, to consume and to destroy (it) unto the end. מוֹעֵדִים is to be repeated, as the accusative of the object to the two infinitives. מוֹעֵדִים,

"unto the realized end," i.e., to the end of the last God-opposed world-power, which marks the end of the heathen world-power as a whole. מוֹעֵדִים therefore designates (unlike chap. vi. 27,

where the never-accomplished end of God's kingdom is referred to) the goal at the end of the development of earthly dominion, which coincides with the erection of the kingdom of God (v. 13 et seq.).—Verse 27. And the kingdom and dominion and the greatness of the kingdom ("kingdoms"); a triad similar to that in v. 14, differing only in the substitution of מוֹעֵדִים, "the greatness" (Luther, "the power"),

for עֶדְנִיךָ, "glory." עֶדְנִיךָ depends equally on all the three nouns as a subjective genitive, and therefore denotes that the dominion, power, and greatness possessed by *all* the heathen kingdoms is intended. On the meaning of the expression "of the kingdoms under the whole heaven," see supra, on v. 12.

Verse 28. *The impression made on Daniel by what he has seen and heard. Hitherto is the end of the matter* (or "remarks"), namely of the interpreter, the conclusion of which coincides with the end of the dream. De Wette, Hitig, etc., render it inappropriately, and contrary to the sense of מוֹעֵדִים, "Thus far the history"—an interpretation which finds no support in chap. xii. 6.—As for me, Daniel, my cogitations much troubled me, namely, after awaking from his dream-vision; cf. ii. 1; iv. 2.—And (the color of) my countenance changed in me. Cf. chap. v. 9, where the same expression is found, and chap. x. 8, which is parallel in substance.—But I kept the matter in my heart, viz.: the remarks of the interpreting angel, v. 17 et seq., and consequently, the subject and signification of the dream-vision. Cf. Luke ii. 19.

ETHICO-FUNDAMENTAL PRINCIPLES RELATED TO THE HISTORY OF SALVATION, APOLOGETICAL REMARKS, AND HOMILETICAL SUGGESTIONS.

1. After what has been remarked, it is apparent that the principal force and the greatest interest of the prophetic descriptions of this chapter centre in the *fourth world-kingdom* and in its development as an anti-christian power, which immediately prepares the way for the judicial advent of Christ. In the parallel description in

* [Some of those modern interpreters who hold in part to the "year-for-a-day theory" make the little horn in this passage to be different from that in ch. viii., referring the latter to Antiochus Epiphanes, but the former to the papacy or else to Mohammedanism. Such as maintain that the days stand for years in both instances regard the difference in the periods between this passage and that (1,060 years here and 2,900 there) as caused by computing the period in the one case from the *rise of the power* to its downfall, and in the other from *Daniel's own time*. In either case the same fatal objection applies, that there is no good evidence of such a symbolic use of the word "day" by Daniel.]

* [Kell, in like manner, argues for the purely symbolical and indefinite import of this designation of time, being driven thereto by his theory that this whole prophecy applies to the duration of the Roman power, which he extends into the unknown future. He has all along contended against a literal interpretation of these chronological data as they seem to be.]

the second chapter,—where the series of world-kingsdoms was represented by four metallic substances, respectively inferior to each other in value, in the order of their succession, and although together forming a great colossus, yet indicating its perishable nature by the weakness of the feet on which it rested—the observation of both the dreaming king and the interpreting prophet was fixed equally on all the four world-monarchies. Their intimate relations to each other, their separation, and their subjection to the same ultimate fate through the agency of the rock of Messiah's kingdom, formed the principal features of that prophecy, which, however, likewise dwelt more extensively upon the fourth kingdom than upon its predecessors (v. 40 et seq.); but the principal reason for the prominence thus given to the last kingdom in the series, existed substantially in the fact that the aim was to point out that its heterogeneous elements and its divisions laid the foundation for its own ruin, and, as a matter of course, for the fall and ruin of the former empires. The case is different with the present vision and its interpretation. Each of the four beasts which in this instance represent the world-kingsdoms is indeed drawn with nervous and strongly characterizing strokes, that admit of no doubt respecting their identity with the four constituents of the image (v. 4 et seq.); but the attention of the narrator is principally directed to the fourth beast, and to the horn which denotes the height of the development of the world-power (v. 7 et seq.; 11 et seq.), even during the dream-vision itself. The interpretation of the vision disposes of the first three beasts and their reference to the three earliest world-kingsdoms very summarily (v. 17), but emphasizes the fourth beast and its "little horn which speaks blasphemous things," as symbols of the final phase of development on the part of the world-power, and of the reign of antichrist produced by it; for not only are the characteristic peculiarities of this beast noticed twice over, the second time in a recapitulation denoting the reflections of the prophet concerning its nature and appearance (vs. 18-22), but they receive a somewhat detailed explanation (vs. 23-26), which does not indeed display the clearness of the disclosures in chapters viii., xi., and xii. relating to the same events in the period immediately prior to the Messianic future, but which is nevertheless far superior to all the former prophetic sections of the book, and especially to that contained in chap. ii., in the precision and clearness of its expositions.

2. In order to a correct apprehension of the Messianic bearing of this prophecy, it is requisite before all else, that the identity of the monarchical relations and situations indicated in this chapter with those described in chapters viii., xi., and xii. should be carefully observed; or, in other words, that the common reference of the prophecies in all these chapters to Antiochus Epiphanes and the Maccabean period, as marking their more immediate fulfilment, should be recognized. The following considerations will demonstrate that this reference is common to the prophecies mentioned (and also to that contained in chap. ix. 24-27), and that, consequently, the second part of the book of Daniel refers, as a whole, to that time as the epoch of its first and more immediate fulfilment:

a. The world-power in question is described as *divided and subject to dissensions in itself*, in all the parallel representations, especially in chap. ii. and vii. on the one hand and chap. xi. on the other. This agreement extends even to the point, that in both instances, chap. ii. 43 as well as chap. xi. 6, 17, the vain attempts to secure peace by means of intermarriages are noticed (see on ii. 43 and cf. *infra*, on chap. xi., l. c.).

b. The number *ten* is applied to the kings of the fourth monarchy, and receives prominent mention in at least two of the parallel descriptions (chap. vii. and xi.), although merely as a symbolic number, which finds its counterpart, in a general way, in the first ten possessors of the throne of the Seleucids. (It must be remembered, however, that [according to the author's view] neither the ten toes of the image of the monarchies, chap. ii. 42 et seq., nor the four horns of the Grecian goat, chap. viii. 7 et seq., refer to these ten predecessors of Antiochus Epiphanes, or to any individual kings whatever.)

c. The *blasphemous and sacrilegious course of the eleventh king*—symbolized by the "little horn"—towards the Most High, His law, and His saints, is described in chap. vii. (vs. 8, 11, 20-25), and more fully in chap. viii. 10, 24 et seq.; ix. 24 et seq. [?]; xi. 31, 36, in a manner that recalls the statements of the Maccabean books relating to the abominable attempts of Epiphanes to profane the Jewish worship and oppress its adherents, with the liveliest and strongest emphasis.

d. Chapters vii. 25; ix. 27; xii. 7 et seq., agree in limiting the duration of the tribulation caused by the antichristian tyrant to $3\frac{1}{2}$ years. (In relation to the merely apparent discrepancy in the duration of the suffering, as stated in chap. viii. 14 and chap. xii. 12, see on those passages.)

e. The several descriptions agree in *superseding and destroying* the antichristian supremacy by the *erection of a Messianic kingdom*. This is not only asserted in the chapter before us and in chap. ii. 44 et seq., but also in chap. viii., where the breaking of the foe *without hands* (v. 25) is evidently synonymous with the loosening of the destroying stone "without hand" in chap. ii. 34, 45, and where the "justifying" (v. 14) of the desolated sanctuary denotes nothing else than the introduction of the Messianic period of salvation. Further illustrations of this head appear in chap. ix. 24 and in xii. 1 et seq., 7 et seq., where the Messiah likewise is described as the direct opponent and victorious successor of antichrist and his abominations. Hengstenberg (p. 213 et seq.), Hävernicks, Ebrard (*Offenb. Joh.*, p. 84 et seq.), Zündel (p. 119), and Auberlen (p. 197 et seq.) attempt in vain to deny the identity of the antichrist noticed in chapters ii. and vii. with the enemy of the people of God described in chapters viii. and ix., asserting that the former is to be looked for in N.-T. times immediately prior to Messiah's second advent, while the latter appeared and was destroyed during the Old Dispensation and before the first advent of Christ, and that the prophecies in chapters ii. and vii. relate to the eschatological antichrist, while those in viii. and ix. denote a typical personage!—as if the descriptions in chap. vii. 25 did not already indicate an opponent of the O.-T.

church and ceremonial! as if the "changing of (festal) times and laws," there referred to, could designate anything but the violent offences against the temple and the sacrifices of the Old Covenant, as described in chapters viii., ix., and xi. (see *supra* on v. 25, and also under c)! and as if an Israelitish prophet could possibly suspect that the worship of Messianic times would differ from that of the former dispensation; and as if he had not, in chap. ix. 24, even expressly opened the prospect of a restoration of the O.-T. sacrifices and sanctuary services when Messiah should appear (see on that passage)! An unprejudiced exegesis, governed by scientific principles, can discover but a single antichrist in all the parallel prophecies, and that one is clearly described as the immediate predecessor of the Messiah, who supersedes and destroys him.* The prophet, however, was evidently ignorant of the merely typical importance of this antichrist, as being only a forerunner of the antichrist of the last times (to whom refer the N.-T. descriptions of the future, which are based upon this book indeed, and which frequently recall its features—in 2 Thess. ii.; Rev. xi. 7; xiii. 1 et seq.; xvii.; xix. 19 et seq.); for instead of representing the former as merely an imperfect analogue of the incomparably more atrocious impiety, the far more concentrated and diabolical wickedness of the latter, as he must have done if he were actually conscious that the distinction between type and anti-type existed in this case, he everywhere presents the idea of a flagrant rebellion against the Most High, and of the desecration of the sanctuary, and the attempted extirpation of the true religion, in expressions of equal force. And instead of dwelling chiefly on the anti-type as the more important character, and as being more significant in his relations to Messiah's work, as might have been expected, he pursues a contrary course, and furnishes a far more thorough and realistic prophetic description of the type!—We are therefore obliged to conclude that, in harmony with the law of prophetic perspective, Daniel saw the type and anti-type, the vista of Old and New-Testament times, the scenes of the more immediate future and those of the eschatological period, as a *comprehensive whole*, and that from his point of view, as a captive in Babylon, he no

more saw the interval between the two features in the history of the future, although it covered thousands of years, than the pilgrim who journeys toward a distant goal is able to observe the broad and depressed valley that intervenes between the mountain immediately before him and that which seems to rise in close proximity beyond it. Cf. Hofmann, *Weissagung und Erf.*, p. 313 et seq., where it is correctly remarked, with reference to the closing verses of chap. xi., which describe the terrible end of the typical antichrist, Antiochus Epiphanes, that "at a subsequent point he (the prophet, or rather the angel who speaks to him) observes *only the final end of national history*, the fear and tribulation which overtake the whole world, and the preservation of Israel in the midst of it, in addition to the final end of human history, the resurrection of the dead to life or to perdition (chap. xii. 1-3). . . . The connection of these last things with the prospect of the end of that oppressor of Israel is not different, for instance, from that by which Isaiah speaks of the impending attack on Jerusalem by Assyria as the *final alarm* of that city, or which causes Jeremiah to regard the end of the seventy years as coinciding with the end of all the afflictions of his people." Similar views are advanced by the same author in his *Schriftbeweis*, II. 2, 547 et seq., and also by Delitzsch, p. 285: "It is a law of Messianic history that the fulfilment of a prophecy, if not completed by one event, must produce successive developments, until the actual state that has been realized shall correspond to the sense and word of the prophecy. The afflictions caused by Antiochus were *not the last* experienced by God's people; but the book of Daniel predicts them as the last, as Isaiah in the downfall of Assyria, chapter x., and Habakkuk in the destruction of Babylon, chap. ii. et seq., foretell the overthrow of the world-power. The range of the prophet's vision is decided by the border of the horizon where arises the glory of the congregation of God, but not the measure of the meaning which the Spirit of prophecy introduces into his words, and which history gradually unfolds."

3. While, however, the more immediate fulfilment of the predicted misfortunes of the dream-vision is to be chiefly, and even exclusively sought in the period of tribulation marked by the reign of the Seleucids and the revolt of the Asmoneans, it does not follow in any degree that a contemporary of that generation must be regarded as the composer of this vision, and that therefore it must be held to be a prophecy forged *ex eventu*. In opposition to this assumption of a pseudological conventional composition of the chapter by an apocalypticist of the Maccabean period, it must be observed that discrepancies exist between several leading characteristic features of the prophecy and the facts connected with the history of the sufferings of Israel under Antiochus, and also the facts connected with the development of the empire, which are *unquestionably more marked than the origin of the chapter in the time of the Maccabees would justify in any way*. Above all we notice the following:

a. The difference between the ten horns of the fourth beast (v. 7 et seq., 20, 24) and the number of the predecessors of Antiochus Epiphanes on the throne of the Seleucids. The most plan-

* [Keil seeks (p. 258 et seq.) to make the most of the incidental variations in the description of the "little horn," in ch. vii. and viii.; but his points are minute and often far-fetched, whereas the coincidences are striking, numerous, and essential. Consult the harmonic table in the introduction. Lest we might be thought to treat the opposite view too lightly, we briefly note the differences adduced by Keil. 1. The little horn of ch. vii. rises out of one of the four horns without adding to their number or injuring them; that of ch. viii. arises among the ten as an additional or parallel element, and uproots three. This merely proves that the four powers are not identical with the ten horns, which is precisely our view. 2. The enemy in ch. vii. goes much farther in his violence than that in ch. viii.; but as the conduct is of the same general character, this is evidently but a fuller or more detailed description. Both certainly tallied with the behavior of Antiochus. It is vain to allege that in one chapter the persecutor is not an antichrist because he is not directly said to arrogate divinity as in the other chapter, but only to oppose the people of God; for these are everywhere in the Bible identified with God himself, and their cause and interests are his likewise. 3. The periods in the two cases are different (2,300 days, and a year and a half, or 1,290, or 1,335 days). This is readily explained as including in some passages more accessory circumstances than in others. See the exegetical remarks on each.]

able method of reconciling the number of the horns with that of the early Seleucids—hence, of fixing the number of the latter at ten, while Antiochus follows as the eleventh—is that adopted by Prideaux, Bertholdt, Von Lengerke, Delitzsch, and Ewald, by which Alexander the Great is excluded from the series, and Seleucus Nicator heads the list. This certainly secures a succession of seven rulers down to Seleucus IV. Philopator, the brother and predecessor of Ant. Epiphanes (1. Seleucus Nicator, B. C. 312-280; 2. Antiochus Soter, 279-261; 3. Antiochus Theos, 260-246; 4. Seleucus Callinicus, 245-226; 5. Seleucus Ceraunus, 225-223; 6. Antiochus the Great, 222-187; 7. Seleucus Philopator, 186-176); but every attempt to designate the three missing monarchs, who should fill the brief interregnum and state of restless anarchy which preceded the accession of Antiochus Epiphanes, results in failure. The ordinary resource is to assume that these three kings, whom Antiochus dethroned and superseded, or, as the figurative language in v. 8 has it, “the three horns which were uprooted before the little horn came up,” were (1) Demetrius, the eldest son of Seleucus Philopator, and therefore the nephew of Ant. Epiphanes, who was at Rome as a hostage when his father died, and whose crown was usurped in his absence by his uncle (who had just returned to Syria from an extended sojourn in Rome, where he had likewise been a hostage); (2) Heliodorus, the murderer of Seleucus Philopator (see chap. xi. 20), who occupied the throne for a short time after poisoning that king, until Epiphanes dethroned him; and finally (3) Ptolemy IV. Philometer, king of Egypt, a minor at the time, who was the son of Cleopatra, the daughter of Antiochus the Great and sister of Epiphanes. It is assumed that this queen laid claim to the throne of the Seleucids for her son, or at least to the provinces of Palestine and Phœnicia, which adjoined Egypt. In point of fact, however, none of these rivals of Epiphanes could be regarded as the king of Syria, for Heliodorus was a mere usurper, who was dethroned after a brief reign, and there is no record to show that either Demetrius or Ptolemy Philometer pretended to the throne with any degree of earnestness.* Hence a variety of different explanations have been attempted; as, for instance, Alexander the Great has been included in the series of the ten kings, as being the actual founder of the empire of the Seleucids (1), so that the line begins with him and closes with Seleucus Philopator as the eighth, Heliodorus as the ninth, and Demetrius as the tenth representative of that dynasty (thus Hitzig, on the passage, and Hilgenfeld, *Die Propheten Esra und Daniel*, 1863, p. 82); or again, attention is

called to the fact that exactly that period in the history of Syria which immediately precedes the reign of Epiphanes, is known to be particularly obscure, uncertain, and defective in its records (Ewald, and also Hitzig and Kamphausen); or it is observed that on the analogy of the toes of the image, which were partly of clay and partly of iron, the requisite number of kings is probably to be found both among the Seleucids and the Ptolemies (Rosenmüller, Delitzsch, following Porphyry, Polychron, and other ancients); or the attempt to discover a succession of ten kings is wholly given up, and the ten horns are regarded as denoting ten *contemporary* rulers, e.g., ten satraps or generals of Alexander the Great, among whom the three that Seleucus Nicator conquered, Antigonus, Ptolemy Lagus, and Lysimachus, were especially prominent (Bleek, p. 68). The uncertain and unsatisfactory nature of all these attempts at an explanation, which Delitzsch (p. 283) also acknowledges in substance, has finally led even several advocates of the theory of the Maccabean composition of this section (e.g., Hertzfeld, *Geschichte Israels*) to adopt the only correct view, on which the number ten as applied to the horns is a *round or symbolic* number, whose more specific interpretation it is useless to attempt. This view is also held in substance by a majority of the expositors who refer the fourth beast to the *Roman* world-power and the occidental-Christian kingdoms which emanated from it, although they hold fast to the really prophetic character of the vision, and therefore its origin with Daniel and during the captivity.* We have already shown that the advocacy of the genuineness of this prophetic book by no means involves, as a necessary consequence, the interpretation by which the fourth beast designates Rome. It has also been shown, on v. 8, that we must be content with a general and symbolic explanation of the subordinate three-fold number of the horns, as well as of the number ten. Cf. *infra*, on chap. xi. 2 et seq.

6. The statement in v. 25, according to which the period of tribulation, prepared for God's people by the eleventh king of the fourth monarchy, was to cover “a time, and two times, and a half time” (hence according to chap. iv. 13 was to extend over three and a half years and then to be ended by an act of Divine judgment), will likewise admit of no exact and thoroughly

* [So formidable is this difficulty on the Roman theory of interpretation that Kell, its last most noted advocate, takes refuge in a remarkable *postponement* of the solution. “The kingdoms represented by the ten horns belong still to the future. To be able to judge regarding them with any certainty, we must first make clear to ourselves the place of the Messianic kingdom with reference to the fourth world-kingdom, and then compare the prophecy of the Apocalypse of John regarding the formation of the world-power—a prophecy which rests on the book of Daniel.” This is a virtual abandonment of the field. If all the other parts of this prophecy have their clear counterpart in history, why not this also? If, as Kell claims, these ten horns are found simultaneously on the head of the beast as it first arises, it is obviously inconsistent to refer their identification to the future. But the attempts made to distinguish the horns in question, in their literal application Rome, have signally failed, as the most cursory inspection of the schemes proposed in various commentaries on Daniel and the Apocalypse will abundantly show. The ten kings in Rev. xvii. 12 are there expressly assigned to the indefinite future; but the seven in ver. 10 are clearly characterized as belonging to proximate history, and the first six as having been at the time actually realized.]

* [Kell urges these objections with all their force to disprove any reference here to the time of the Seleucids; but they apply with equal and even greater force to the Roman list of emperors. It does not appear however, that the three horns in question represent actually reigning kings, nor do the terms “plucked up” and “fell” clearly mean dethronement. It is sufficient that they were royal personages who claimed or were entitled to the throne. One of them, at least, Heliodorus, actually occupied it, for a brief period, indeed, but long enough to come within the description. The other two, as being legitimate heirs, may fairly be designated as *princes*, and this is all that the figure requires. The partial and temporary royalty of all three is evidently denoted by their speedily succumbing to the upstart. It is difficult to imagine a case of four rivals to the same throne that would more accurately answer to the vision.]

false before this Chronological Test.

+ it is not only a see how full of sin it helps the matter. His method is much the same
 + at that of the author - and both of them equally unsatisfactory. The

satisfactory comparison with the periods of religious persecution under Antiochus and of the Maccabean revolt. If the introduction of a sacrificial worship and the erection of an altar to the Olympic Zeus by Antiochus (1 Macc. i. 54) be taken as the *terminus a quo*, and the rededication of the desecrated sanctuary by Judas Maccabeus (1 Macc. iv. 52) as the *terminus ad quem* of that period of suffering, the result is merely three years and ten days, instead of three and a half years (cf. Josephus, *Ant.* XII. 7, 8); for the Maccabean books fix the date of the former event on the 15th Chisleu of the year 145 of the era of the Seleucidae (= B. C. 167) and of the latter on the 25th Chisleu 148 a. Sel. (B. C. 164). Hitzig attempts unsuccessfully to recover the five and two third months yet lacking by going back to the arrival in Judaea of Apollonius, the commissioner of tribute (which he asserts must have happened about three months before the 15th Chisleu 145, according to 1 Macc. i. 29 [cf. v. 18]), as the actual commencement of the era of persecution. The result is still only three and a fourth years instead of the requisite three and a half; and a yet more unfortunate feature, which increases the difficulty of settling both the beginning and the end of the epoch of three and a half years in question, appears in the two-fold consideration, that on the one hand the real beginning of the Maccabean persecution may be found in the barbarous attack on the life and religion of the Jews, which, according to 1 Macc. i. 22, took place fully six years prior to the rededication of the temple, while on the other hand it is by no means necessary to regard the dedication of the sanctuary on the 25th Chisleu 148 as marking the cessation of the persecution, which might rather be dated from the great victories of Judas Maccabeus over the Syrian generals Gorgias and Lysias (the one of which was gained during the year 147, and the other in the earlier months of 148 in the era of the Seleucidae), or on the contrary, from some event subsequent to the dedication, as the death of Antiochus Epiphanes (cf. *infra*, on chap. xii. 11). The theories which are admissible, therefore, vacillate between periods covering from three to six years, without being able, in any case, to demonstrate an era of exactly three and a half years, such as v. 25 requires, and further, without presenting any evidence from the recorded history of the Maccabees of so sudden, complete, and wonderful a conclusion of the period of suffering (without being secured by repeated conflicts and successes), as the same passage and its parallels in chap. viii. 14 and chap. xii. 7 et seq. seem to require.* For this reason

* [In this chronological examination the author does injustice to the data in question, as the following exhibit from Stuart's *Commentary* (p. 223) will render clear: "Is this expression of time poetical merely and figurative, consisting of round numbers (as they say), and comprising just half of the mystical number seven, which is so often employed in a kind of tropical way? *Historical facts* seem to speak for the literal interpretation. In the book before us. Yet, considering the nature of the case and of the number usually concerned with such reckonings (i.e., the number seven), we surely need not be solicitous about a day, a week, or even a month, more or less. The convenience of the reckoning, when it is near enough to exactness, for all the purposes of prophecy, is very obvious, and will account for adopting it. "In exhibiting the historical facts, we will begin with an era which is certain, viz., the time when Judas Macc. expurgated the temple, and began the service of God anew. This was on the 25th of Dec. 148 ann. Sel. = 165 B.C., see 1 Macc.

we are sometimes referred to the alleged insufficiency of our information respecting the various events connected with the Maccabean history, which lacks certainty and thoroughness (Hilgenfeld, as above), and at others, the assumption has been adopted that the Maccabean tendency-writer employed a designedly mystical and indefinite mode of indicating time, which cannot be accurately elucidated by a comparison with the facts of history (Von Lengerke). However conceivable and in itself probable the latter view may be, on the opinion that the prophet was drawing an apocalyptic picture of the distant future, which was necessarily ideal and indefinite so far as details were concerned, it is to the same degree improbable and incapable of being demonstrated, when the author is regarded as a conventional inventor of *vaticinia ex eventu*, who everywhere attempts to introduce allusions to the circumstances of the recent past or of the present. From such a writer we might assuredly have expected a more exact agreement and palpable correspondence between the prophecy and its fulfilling counterpart than results from the relation of the $1+2+\frac{1}{2}$ times to the period of the Antiochian persecution. "The alleged pseudo-composer of our chapter must accordingly have written for a time, with whose historical conditions he was unacquainted, *despite the fact that he was its contemporary*; and the entire condition of the theocracy, covered with shame and the want of success as it was, during the three and a half years of this chapter—before whose expiration this advocate of the actually victorious but not by him so-designated Maccabean rebellion is said to have written—becomes historically inconceivable in the light of the pseudo-Daniel tendency-hypothesis" (Kranichfeld).

iv. 52. Counting back three and a half years, we come to June in 145 A.S. = 168 B.C. Livy has described the retreat of Antiochus from Egypt, in the *early spring* (*primo vere*, Liv. xiv. 11) of that year. While on that retreat, Antiochus detached Apollonius, one of his military chieftains, to lay waste Jerusalem (comp. 2 Macc. v. 11, which makes the time clear), for he had heard that the Jews exulted at his misfortune, in being obliged by the Romans to retreat from Egypt, and he was determined to wreak his vengeance on them. He did so effectually, as 1 Macc. i. 29 seq. fully shows; and vs. 29, 20, of the same chapter, compared together, show that the year was 145 A. S. as above stated. From June, when Jerusalem was probably taken, to December, is six months; and from December in 168 to December, 165, is three years. In the same way, as to time, does Josephus reckon *Præm. ad Bell. Jud.* § 7. But to avoid perplexity, it should be noted that a different mode of reckoning, viz., *three years*, is sometimes employed, e.g., in 1 Macc. iv. 54, and 2 Macc. x. 6, such a method seems to be implied; and so in Jos., *Ant. Jud.* XII. 7, 6. An examination of the context in these cases shows, however, that this period designates only the time that intervened between the profanation of the temple by heathen sacrifices, 1 Macc. i. 54, and the consecration of it by Judas Maccabeus, 1 Macc. iv. 54. Some six months after capture of the city, during which all manner of cruelties and excesses were committed, appear to have elapsed before Antiochus began his *scintilla* offerings in the temple. The consecration of the temple by Judas introduced regular Hebrew worship there; and the death of Antiochus happening shortly afterward, the period of his oppression was of course at its end. Thus did events correspond very exactly with the time designated in our text. We cannot indeed specify the exact *day*, because history has not done this; but it is enough, that we come so near to the time designated, as to remove all serious difficulty respecting it."

To this we may add that the period three and a half years may reasonably be taken as a somewhat round number, not only because of its being in itself a general and inexact expression, but more especially as being the *fix* of the conventional term of seven years. See on ch. ix. § 7.]

c. Intimately connected with this is the discrepancy between the picture of the Messiah drawn in our chapter, and the nature of the Messianic hopes entertained by the Jews of the Maccabean period, as revealed in the books of the Maccabees, and also in the other products of Jewish apocalyptic literature of nearly the same date. These authorities are indeed able to refer to a final deliverance and re-union of the scattered tribes of Israel (see, e.g., Ecclus. xxx. 11; 1. 24; Tob. xiii. 13-18; xiv. 6), and also to a Divine visitation of judgment upon the heathen (Ecclus. xxxii. 18; Judith xvi. 17, etc.); but they nowhere base their theocratic expectations clearly on the appearance of a single Messianic personage, least of all, on one who is so positively characterized by traits belonging to both Divine and human nature as is the "Son of man" in v. 13 of this chapter. The *προφήτης πιστός* of 1 Macc. (xiv. 41) is a purely human prophet, devoid of all celestial, supernatural character; and the "poor righteous one" of the book of Wisdom (chap. ii. 10-20) can make no claim to recognition as an individual Messianic person, but is rather a mere personification of the class of suffering righteous men. The conception of a Messiah is very dim upon the whole in all the apocryphal literature of the two centuries immediately preceding the Christian era; and in the cases, where the expectation of a personal Messiah, possessed of the Divine-human character to a greater or less degree, actually appears in several productions of this period, as in books II. and III. of the *Sibylline Oracles*, or in the book of Enoch (which at least some critics admit to have been composed as early as in the second century B. C., and possibly under John Hyrcanus—e.g., Ewald, Dillmann, Jos. Langen), the dependence of such writings on this book must doubtless be assumed (cf. the passage from the *Orac. Sibyll.* 1. II., cited above, on v. 8, and also *Introduct.* § 6, note 8). This dependence, however, in no wise compels to the assumption that the prophecies of Daniel originated in the Asmonean period; it is far more readily understood on the opinion that they originated during the captivity, but that they were recognized at their true value and introduced into general use in all the circles of pious Jewish apocalyptists in the Maccabean age and as a result of its afflictions.

4. In support of the opinion that He who "came with the clouds of heaven" in v. 13 is no other than the *personal Messiah*, it has already been remarked among other things (see on that passage) that Christ preferably and frequently employed the phrase *ὁ υἱὸς τοῦ ἀνθρώπου*, as a testimony in favor of that view. It is now recognized by a majority of expositors and Biblical theologians that this designation, which is found in all eighty-one times in the New Testament, was intended to recall Dan. vii. 13, and to assert the identity of Jesus as the Messiah with the *בן אדם* who is there described, although several (e.g., Von Hofmann, Delitzsch, Kahnis, etc.) still attempt to advocate the view formerly represented by Huetius, Harduin, Schleiermacher, Neander, Weiss, Baur, etc., on which the phrase was derived from Psa. viii. 5, and designates Jesus, not as being the Messiah, but as "the flower of humanity," as "the ideal and normal man," the "man of history, toward whom all

human development tends." The former method of explaining the phrase does not exclude the latter, but is rather to be traced back to both these passages of the Old Testament, inasmuch as Dan. vii. 13 also expresses the sense of the ideal and normally human, of the perfectly human, and even of the *Divine human*, as will appear with special clearness from the manner in which the Saviour, in Matt. xxvi. 64, replies to the question of the High priest inquiring whether He were "the Christ, the Son of God," when, with an evident allusion to this passage, He declares Himself "the Son of man," who shall thereafter be seen sitting "on the right hand of power and coming in the clouds of heaven;" cf. also John xii. 35, 36, where in answer to the question of the unbelieving people, "Who is this Son of man?" the Lord declares, "Yet a little while is the light with you," and thus again identifies himself most clearly with the Messianic "Son of man" of this passage. Cf. Meyer and Lange on both these passages (and also on Matt. viii. 20); likewise Gess, *Lehre von der Person Christi* (1856) p. 7 et seq., 257; J. F. Tafel, *Leben Jesu*, p. 127 et seq., and especially Nebe, *Ueber den Begriff des Namens υἱὸς τοῦ ἀνθρώπου*, Herborn, 1860; also Holtzmann, *Ueber den neuteamentlichen Ausdruck Menschensohn*, in Hilgenfeld's *Zeitschr. f. wissenschaftliche Theologie*, 1865, p. 212 et seq. (although the latter has so distorted a view of the reference of the name to Dan. vii. 13 that he chooses to entirely exclude that to Psa. viii. 5, thus approaching the opinion advocated by Strauss in his *Leben Jesu*).—In addition to this reference to our passage in the mouth of our Lord as directly testifying to a personal Messiah, and besides the possibly still more ancient references in the same spirit which are found in the Sibyllines and the book of Enoch (see supra), the substantial agreement of its description of Christ with that of the prophets prior to the captivity affords an important testimony in favor of the correctness of our view. Especially if the description of the "Son of man" in chap. vii. 13 et seq., to whom an eternal and all-embracing dominion over all nations is given, be compared with the designation *מָלְכִיּוֹן*, "an anointed prince," in chap. ix. 26, which, although primarily applicable to a typical forerunner of Christ (see on that passage), yet clearly indicates the character of the Messianic ruler as being at the same time priest and king, the result will be a demonstration of the close analogy and even identity of Daniel's description of the Messiah with those by which Isaiah (chap. ix. 5; xi. 1 et seq.) and his contemporary, Micah (chap. v. 1 et seq.), characterize the spiritually anointed ruler of the house of David who should introduce the period of the deliverance of Israel and all nations, and also with the Messianic prophecies of Jeremiah (xxiii. 5; xxx. 9) and Ezekiel (xxxiv. 23; xxxvii. 25) and even those of the time of David and Solomon together with the period immediately subsequent, e.g., David himself (Psa. cx.), Nathan (2 Sam. vii.), Amos (ix. 11 et seq.), Hosea (iii. 5), etc. The Messiah of Daniel does not differ from Him to whom all the earlier prophets bore witness; the super-human glory and perfection of power of Him who nevertheless appears in human form, as described in

this vision, correspond exactly to the expectations which the prophetism of Israel in general, from the time of David, when the theocracy bloomed and shone in its splendor, had learned to connect with a later offspring of the house of David, as the restorer, endowed with Divine power and majesty, who should renew the glory of that house, and consequently the glory of the theocracy as a whole.

5. For the purpose of a practical homiletical treatment of the chapter it will of course be necessary to pay special regard to the shining clearness of this description of the Messiah, and through it to clear up the more obscure features of the prophetic vision, in so far as this may be possible and of practical utility. The Divine-human Messiah of Israel, the founder and ruler of the kingdom of God in the earth, the Saviour and Judge of the world (cf. John iv. 42; v. 27), is to be described in His relations toward the earthly world-power, which, passing through various forms and phases of development, finally reaches the diabolical rage of anti-Christianity, and rebels against Him; and his ultimate triumph over all His foes is to be displayed as a necessity, founded in the Divine economy of salvation. In this connection it will not be wise to enter upon a consideration of those phases in the development of the world-power, symbolized by the figure of the beasts, in their relation to the pre-Christian world-monarchies which are to be regarded as their historical counterparts, any farther than is imperatively necessary for the purpose of clearness. The ideal and fundamental thought of the prophecy, which substantially coincides with that of the image of the monarchies in chap. II. and may be expressed by the statement "that all the kingdoms of the earth must be put to shame" (cf. Rev. xi. 15; xii. 10) before the kingdom of the everlasting God (the Ancient of days, v. 9), and of His Anointed, must evidently be made prominent; but the details of its realization in the history of the world should receive only a subordinate attention, especially since none of the theories promulgated to the present time, which undertake to specify the particular kingdoms designated by the four beasts, can claim to be absolutely correct, and recourse must therefore be had to a choice between probabilities, or between interpretations, more or less plausible, of the mysterious hieroglyphic animal figures that "came up from the sea." For as merely the forms of the future world-monarchies were revealed to the prophet—sometimes indeed in surprisingly definite and exact outlines—but he was not made acquainted with their names; as their nature, but not their historic appearance was prefigured to him: so can no effort of scientific penetration on the part of exegetes succeed in establishing an exact correspondence between the character of these monarchies, as shadowed forth in prophetic images, and its actualization in the surging confusion of the life of nations during the course of the last pre-Christian century, and thus in stating, with mathematical exactness and certainty, *which* great world-kingdom subsequent to the captivity was intended by the Spirit of prophecy by each of the beasts seen by Daniel, *what* kings were represented by the ten horns of the fourth beast, *what* was the precise conception of the blasphemous course and anti-theo-

cratic rage of the last horn, and whether, in point of fact, Antiochus Epiphanes conformed to it in all respects, or merely realized it generally and in substance. In view of these unavoidable obscurities and difficulties, the practical expositor, still more than the scientific exegete, is limited to a chaste, modest, and reserved course in the treatment of this prophecy as it applies to the history of nations and of the world. Instead of pursuing to particulars the interpretation of the series of monarchies in va. 4-7, or even of the succession of kings in v. 8, in the details of history, he will be able to present only *examples* of the wonderfully exact correspondence between the type and its historical antitype, or *illustrative proofs* of the generally unquestionable congruity between the visional and the actual succession of monarchies; and especially, instead of treating the fourth beast and its eleventh horn (in which the idea of the fourth beast attains its complete development, and which may, therefore, to a certain extent, be identified with the beast itself) as referring solely to the anti-Christian world-power in pre-Christian times, or also to the Roman supremacy with Herod or Nero as the representative of its anti-Christian character*—which would be wholly impractical and a grave offence against all the rules of sound homiletics;—instead of so one-sided an Old-Testament or typical interpretation of this beast, he will doubtless be obliged to deal prominently with that more unfettered, spiritual, and ideal mode of treatment, by which the fourth beast represents at the same time both type and antitype, thus including the world-power of the last times, which is inimical to God and Christ. Here also every one-sided interpretation, centring in a definite point of the history of the past, must be avoided, and the antichrist must not be found specifically in the Turkish nation (so Luther, *Vorrede über den Proph. Daniel*; Melancthon in the *Kommentar*, where, however, he also associates the pope; Calov.; M. Geier, etc.), nor in the pope (Luther in his exposition of chap. xi. and xii. and elsewhere frequently; also Brentius, Calvin, Zanchius, Cocceius, Buddens, Bengel, Roos, and recently, F. Brunn, in the little work, *Ist der Papst der Antichrist?* Dresden, 1868), nor in Napoleon I. or III. (cf. Leutwein, *Das Thier war und ist nicht*, etc., Ludwigswig, 1826), nor, most remarkable of all, in Count Bismarck as representing the Prussian State (thus, e.g., Groen van Priesteler; many clergymen of Württemberg in the year 1866, etc.), but his eschatological character as belonging to the final stage of mundane history must be retained. Cf. Lünemann, on 2 Thess. ii., p. 204 et seq.; Auberlen and Riggenbach on the same chapter, p. 117 et seq.; H. O. Köhler, *Die Schriftwahrheit des Chiasmus*, in Guericke's *Zeitschr. für die luth. Theol. und Kirche*, 1861, No. III., p. 459 et seq. (where the numerous writers in the Middle Ages are mentioned, who declared the pope to be the antichrist, e.g., bishop Arnulf of Orleans, 991; Honorius of Autun; John of Salisbury; Joachim v. Floris; Robert Groshead; Joh. Milioz; Matth. v. Janow; Gregory of Heimburg; the Waldenses; many Hussites,

* Thus, e.g., Beckmann, *Meditationes politicae*, c. 26, and Koch (in Starke, on v. 8).

et.); S. Baring Gould, *Curious Myths of the Middle Ages*, London, 1886 (chap. 9, the Antichrist); H. W. Rinck, *Die Lehre der Heiligen Schrift vom Antichrist, mit Berücksichtigung der Zeichen unserer Zeit*, Elberfeld, 1867 [and many of the monographs cited at the close of the Introduction].

Since but few of the practical expositors of former times occupy the ground of this more free and spiritual interpretation, but rather are generally concerned to adapt the visions of the prophet to special events and appearances in modern history, or confine themselves to the work of disproving the interpretation which assumes that the chap. was a *vatic. ex eventu*, written by a pretended Daniel in the Maccabæan period (so many church fathers, e.g., Jerome, whose observations on this section aim solely to resist the tendency-critical attacks of Porphyry; among moderns, e.g., Hävernick), a thoroughly proper practical and homiletical treatment of the chapter, based on a solid exegetical foundation, can of course derive but little benefit from them. Nevertheless, we quote several observations on the more important passages.

On vs. 4-8, Melancthon: "*Mirabili Dei consilio et voluntate Ecclesia subiecta est cruci. . . . Prædicant Prophetae et Apostoli, mundum pœnas daturum esse, quod post sparsum evangelium tyranni sariant in membra Christi, deinde et ab illis ipsis qui gubernant Ecclesiam, polluta sit Ecclesia idolis, falsis dogmatibus, pœricidiis sanctorum libidinibus.*" (To this, however, is added the one-sided and arbitrary remark, "*Est ex his seminibus ortam esse pestem Mahometicam historia*

ostendit.") On v. 9, Calvin: "*Solamus non posse a nobis Deum conspici qualis est, donec simus plane similes ei. . . . Deus certe neque solium aliquod occupat, neque rotis vehitur, sed non debemus imaginari Deum in sua essentia talem esse, qualis propheta suo et aliis sanctis patribus apparuit; sed induit subinde varias formas pro capitu hominum, quibus præsentia sua aliquod signum dare volebat.*"

On vs. 11, 12, the *Tübinger Bibel*: "In His eternal decree God has fixed a limit to every kingdom; beyond this it cannot go, and the Divine providence exerts a special agency to this end (Isa. xxxiii. 15)."

On v. 13 et seq., Luther (*Von den letzten Worten Davids*, in his *Werke*, vol. XXXI. p. 80 et seq.): "This eternity or eternal kingdom cannot be given to any evil creature, whether man or angel; for it is the power of God, and of God Himself. . . . Namely, the Father confers the everlasting power on the Son, and the Son receives it from the Father, and all this from all eternity. . . . At the same time, the Son is also a child, i.e., a real man and the Son of David, to whom such eternal power is given. Thus we see how the prophets properly regarded and understood the word 'eternal' when God says to David by the mouth of Nathan, 'I will place my and thy son in my eternal kingdom' (2 Sam. vii. 13, 16)."

On v. 25, Starke: "When crowned heads assail God with impious hands, and are not content with the honor of earthly gods, their respect and honor, dominion and glory, are taken from them by a common stroke; cf. Acts xii. 22 et seq."

2. The vision of the two world-kingdoms and their fall.

CHAP. VIII. 1-27.

- 1 In the third year of the reign of king Belshazzar a vision appeared unto me,
- 2 even unto me [I] Daniel, after that which appeared unto me at the first. And I saw in a vision (and it came to pass, when I saw, that I was at [in] Shushan in the palace [or, citadel], which is in the province of Elam); and I saw in a vision, and I was by [upon] the river of Ulai.
- 3 Then [And] I lifted up mine eyes and saw, and, behold, there stood before the river a [single] ram which [and he] had two horns, and the two horns were high;
- 4 but [the] one was higher than the other, and the higher came up last. I saw the ram pushing westward [sea-ward], and northward, and southward; so that [and] no beasts might [could] stand before him, neither was there any that could deliver out of his hand; but [and] he did according to his will, and became great.
- 5 And as I was considering [then], behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground [earth]: and the goat
- 6 had a notable [sightly] horn between his eyes. And he came to the ram that had [master of the] two horns, which I had seen standing before the river, and
- 7 ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against [towards] him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground [earth], and stamped upon [trampled] him: and there was none that could deliver the ram out of his hand.

- 8 Therefore [And] the he-goat⁴ waxed [became] very⁵ great:⁶ and when [as] he was strong, the great horn was broken; and for it came up four notable
- 9 [slightly] ones,¹⁰ toward the four winds of heaven [the heavens]. And out of [the] one of them came forth a [single] little¹¹ horn which waxed [and it became] exceeding great,⁷ toward the south, and toward the east and toward the pleasant
- 10 land.¹² And it waxed [became] great,⁸ even to the host of heaven [the heavens]; and it cast down⁹ some of the host and of the stars to the ground [earth], and
- 11 stamped upon [trampled] them. Yea [And] he magnified himself¹³ even to the prince of the host, and by [from] him the daily [continual] sacrifice was taken
- 12 away,¹⁴ and the place of his sanctuary was cast down. And a host was [would be] given him against the daily [continual] sacrifice by reason of [in] transgression, and it [would] cast down the truth to the ground [earth]; and it practised [did], and prospered.
- 13 Then [And] I [quite] heard one saint [holy one] speaking, and another saint [one holy one] said unto that certain saint which spake [to so-and-so the one speaking], How long shall be the vision concerning [of] the daily [continual] sacrifice, and the transgression of desolation [desolating or astounding transgression], to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days [evening-mornings];¹⁵ then [and] shall the sanctuary be cleansed [sanctified].
- 15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning [understanding], then, behold, there stood before me as the
- 16 appearance of a man [person]. And I heard a man's voice between the banks of Ulai, which [and he] called, and said, Gabriel, make this man to understand the
- 17 vision [appearance]. So [And] he came near where I stood;¹⁶ and when he came, I was afraid, and fell [quite] upon my face: but [and] he said unto me, Understand, O son of man; for [that] at [to] the time of the end shall be the
- 18 vision. Now [And], as he was speaking with me, I was in a deep sleep [stunned] on my face toward the ground [earth]: but [and] he touched me, and
- 19 set me [made me stand] upright.¹⁷ And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be [it is to the time of the end].
- 20 The ram which thou sawest having [master of the] two horns are the kings of
- 21 Media and Persia. And the rough goat¹⁸ is the king of Græcia [Javan]; and the
- 22 great horn that is between his eyes [, that] is the first king. Now that being broken, whereas [And the broken one, and] four stood up for it, four kingdoms
- 23 shall stand up out of the nation, but [and] not in his power. And in the latter time of their kingdom, when [as] the transgressors are come to the full [have completed], a king of fierce countenance [strong (bold) of face], and understanding dark sentences [stratagems], shall stand up. And his power shall be
- 24 mighty, but not by his own power: and he shall destroy [or, corrupt] wonderfully, and shall prosper, and practise [do], and shall destroy [or, corrupt] the
- 25 mighty [ones] and the holy people [people of the holy ones]. And through [upon] his policy also [and] he shall cause craft to prosper in his hand; and he shall magnify himself¹⁹ in his heart, and by peace [in security] shall destroy [or, corrupt] many: he shall also [and he will] stand up against the Prince of
- 26 princes; but [and] he shall be broken without²⁰ hand. And the vision [appearance] of the evening and the morning which was told is true [, it is truth]: wherefore [and thou] shut thou up the vision; for it shall be for many days.
- 27 And I Daniel fainted,²¹ and was sick certain days: afterward [and] I rose up, and did the king's business [work]; and I was astonished at the vision [appearance], but [and] none understood it.

GRAMMATICAL AND LEXICAL NOTES.

[To.—³ חִנְיָא, *butting*, as rams are fond of doing.—⁴ חִנְיָא, *acted proudly*.—⁵ Literally, a *leaper of the goats*.—

⁶ חִנְיָא, a different term from that used in ver. 4, יָם, *the sea*, i.e., Mediterranean, which here might have been understood as being literally the place of origin, whereas the idea of direction only is intended.—⁷ Literally, *touching the side of*.—⁸ Literally, *imbittered himself*, i.e., was exasperated.—⁹ Literally, *no deliverer for*.—¹⁰ Literally, *all exceedingly*.—

¹⁰ Literally, a *sight of four*.—¹¹ *בַּצַּעֲרִירָה*, *diminution*; the order too is emphatic, *one horn—a petty one*.—¹² *הַיָּפֶתֶחַ*, *the beauty of lands*.—¹³ *Caused to fall*.—¹⁴ According to the text *הָרָרִים*, *one took away*.—¹⁵ The original is exceedingly laconic and obscure, *וַיִּבְרָא וַיִּשְׁכֵּן בְּמִקְדָּשׁוֹ*, literally, *a giving and the sanctuary and the host a treading*.—¹⁶ The original is very peculiar, *Till an evening-morning, 2300*.—¹⁷ Literally, to the *side of my standing*.—¹⁸ Literally, upon my standing.—¹⁹ Literally, *hairy leaper*.—²⁰ Literally, *with a cessation of*.—²¹ *בְּהִרְרֵיתִי*, *q.d.*, "Was done up," was overcome.]

EXEGETICAL REMARKS.

Verses 1, 2. *Time and place of the vision.* In the third year of the reign of king Belshazzar; hence, shortly before the end of this king, who reigned but little more than two years (cf. *Introd.*, § 8, note 3), and therefore not long after the incident recorded in chap. v., which revealed the Medo-Persian kingdom already rising with a threatening light above the political horizon of the Chaldean empire, as the heiress of Babylonia. Nebuchadnezzar's vision of the image and that of the four beasts and the Son of man (seen perhaps two years before the present date), as well as the vision of the Medo-Persian ram and the Græcian goat, described in the following verses, had already prepared Daniel, before he interpreted the mysterious writing on the wall of Belshazzar's banquet-hall, to see Medo-Persia standing on the arena of history as the leading world-power instead of Babylonia in the not distant future. The extent, however, to which recent political events, such as successes achieved by the Medes, or, what is more probable, the rise of the youthful Persian prince Cyrus and his victory over Astyages (B. C. 559, and therefore two years after the death of Nebuchadnezzar in 561, and shortly after the overthrow of his successor Belshazzar-Evilmerodach), may have been influential in inciting the prophet to the politico-religious meditations from which originated the vision of this chapter, cannot be positively decided, in view of the silence of the book with regard to such externally conditioning circumstances. The political situation must certainly not be apprehended as if the fall of the Babylonian empire were immediately impending, and the approach of the Medes under Darius were looked for shortly. Against this view, which is based on the familiar but incorrect interpretation of chap. v. 29 et seq., and which is still advocated by Hitzig, Ewald, etc., see *supra*, on that passage. —A vision appeared unto me . . . Daniel, after that which appeared unto me at the first; i.e., "after having seen, somewhat earlier, an important prophetic vision, another of a similar character appeared to me." This new vision, however, is not called a "dream" or a dream-vision, like that in chap. vii. 1, but simply a *חֲזִוִּי*, "vision, what has been seen;" cf. vs. 15, 26, and also *חֲזִוִּי* (vs. 16, 27; chap. x. 7; also *Ex. iii. 3; Ezek. xliii. 3*), which is often substituted for *חֲזִוִּי*. It is evident that the prophet was awake and conscious during this vision, from the language of the verses at the beginning and

end of the section (vs. 2 and 27), and also from a comparison with the vision in chap. x., which is analogous in form (see especially vs. 7-10). —*הַחֲזִוִּי*, instead of *חֲזִוִּי*. On this apparently relative use of the article, cf. Ewald, *Lehrb.*, § 335 a. —*בְּתֹהֶמֶת*, properly, "in the beginning," is here and in chap. ix. 21 equivalent to "formerly, before," and therefore = *בְּרִאשִׁיתָהוּ*, *Isa. i. 26; Gen. xiii. 8, 4* (in both passages the two terms are employed as synonyms). The expression refers back to chap. vii., and especially to vii. 28.—Verse 2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace. *וַיְהִי בְּרִאשִׁיתָהוּ* indicates that he was merely visionally present at Shushan, or that in spirit he was transported to that Persian metropolis; but in the following words he describes its situation and locality in so realizing and exact a manner that his actual presence in or near that city becomes exceedingly probable. During his long official and semi-official service under Nebuchadnezzar he may have visited that region more than once (cf. *supra*, on iii. 12 and iv. 6). Like Josephus, a majority of the older translators, Luther, Grotius, etc., Bertholdt and Gesenius advocate the view that the words beginning with *וַיְהִי* are in parenthesis; but this is contrary to the Heb. usage and to the expression of the author, and consequently the view adopted by nearly all the modern expositors, which finds only a presence of Daniel *in pneumatic* at Shushan indicated by this language, is preferable. This destroys all foundation for the charge of Bertholdt, that the writer is guilty of anachronism in this instance, since Shushan was no longer subject to the Babylonian empire in the reign of Belshazzar, i.e., Nabonidus. Even prior to the fall of the Chaldean world-power Daniel was able to speak of the palace (or castle) of Shushan (with regard to *בֵּירָה*, *Pers. būru*, "a castle," Sanscr. *bura*, Gr. *βύρις*, cf. Gesenius and Dietrich, s. v.) as a centre of Persian power, and even, in a measure, as the heart of the Medo-Persian world-monarchy, because the city of Susa (Old-Pers. probably *Shusa*, now *Shush*—see Lassen, *Zeitschr. für Kunde des Morgenl.*, VI. 47), together with its well-fortified castle, was, from the earliest times, a principal feature in the province of Elymais (which is indicated by the terms applied to it by Herodotus, e.g., *Μεμνύσιον ὄρεν, Σοῖσα τὰ Μεμνύσια*, etc.; see Herod., V. 53, 54; VII. 151; cf. Strabo, XV. 52 et seq.; Pausan., IV. 81, 5), and because the prominent and all-controlling part which that city would take under the direction of a native Persian prince could readily be foreseen, even before Cyrus should have solemnly declared it the capital of his empire, and before Darius Hystaspis should have enlarged and splendidly ornamented it as such (cf. Hävernick, on this passage).—Which is in the province of

* [If, however, Rawlinson's identification of Belshazzar with Nabonned's son and viceroy be correct, the Medo-Persian army was at this very time besieging Babylon, though with apparently little prospect of success; and the fall of the city must have followed shortly after this vision. Hence the first monarchy, the Chaldean, is here kept out of view, as if already a thing of the past.]

Elam. Kranichfeld observes correctly that "if this book had been written subsequent to the exile, Shushan would not have been located in Elam, but in Susiana" (cf. Füller, p. 190); for Elam (Gr. Ἐλμαίς, Sept. Αἰλάν) is the old-Heb. designation of the countries situated east of Babylon and the lower Tigris, which were inhabited from the earliest times by Shemites (see Gen. x. 22; xiv. 19; cf. Isa. xi. 11; xxi. 2; xxii. 6; Jer. xxv. 25, etc.), and it was not till the period of the Persian supremacy that the extended province of Elam was limited to the narrow strip between the Tigris and the Eulæus, or between the Persian satrapies of Babylonia and Susiana, by which arrangement the river Eulæus (see the notes immediately following) became the boundary between Elymais and Susiana, and the city of Susa was assigned to the latter province. Cf. Strabo, XV. 8, 12; XVI. 1, 17; Pliny, *H. N.*, VI. 27: "*Susianam ab Elymaide determinat omnis Eulæus.*" The expression עֵלַיִם הַיְּדֵי, "the province of Elam," does not by any means convey the idea of a *Chaldean* province of that name, whose capital was Susa, because the author conforms entirely to the ancient Heb. usage. Cf. Niebuhr, *Gesch. Assurs und Babels*, p. 198 et seq.; Vaihinger, in Herzog's *Real-Encycl.*, Art. *Elam*.—And I was by the river of Ulai, i.e., on the banks of the Eulæus, which flowed on one side of the city of Susa, while the Choaspes (on which river the classics, as Herod., I. 183; V. 49, 52; Strab., XV. p. 738, etc., locate that town) probably bounded it on the other. Corresponding with this, the representation of a large city, lying between two rivers, on a bas-relief of Kuyunjik copied by Layard (*Niniveh and Babylon*, p. 452), was probably designed for Susa. The explorations of Loftus in the region of Shush in 1851 make it probable that the Eulæus itself was merely a fork or branch of the ancient Choaspes or modern Kerkhah, and that the latter stream was also occasionally called Eulæus (see Rödiger, *Zeitschr. f. Kunde des Morgenl.*, XIII. 715 et seq.; Rütschi, in Herzog's *Real-Encycl.*, art. *Susa*). The peculiar name אֵלַיִם, "stream, water-course," which is applied to the Ulai in this place and in vs. 8, 6, 16, appears likewise to indicate that it was not so much a single river as a stream which divided into two forks. The same idea was probably intended by the expression "between the Ulai," v. 16 (see on that passage).*

Verses 3, 4. *The first leading feature of the vision: the Persian ram.* And behold there stood before the river a ram. "Before it," i.e., probably, eastward from it, in case the branch of the river which flowed to the west of Susa is intended; for if Daniel did not stand in the castle of Shushan, he was at any rate close beside it, and therefore on the eastern bank of

* ["But why such a locality? Because the prophet's present vision begins with the Medo-Persian empire, and Shushan was to be its capital. And why on the river's bank? Not because the Jews were wont to build prayer-houses in such places, Acts xvi. 13; nor because Ezekiel had visions on the Chaboras, i. 1, 3; iii. 15, 35 *al.* (Leng.); nor because of the solitude of the place (Maurer); but simply, as I understand it, because the castle (בֵּיתִי) stood on the banks of the river. The mention of the river, however, would still be in a measure superfluous, were not this mention a preparation for what is said in ver. 16."—Stuart.]

that branch of the stream. If from this position he saw the ram standing *before* the river, the latter must likewise have been on the eastern bank. ["Daniel first sees *one* ram, אֶחָד, standing by the river. The אֶחָד (*one*) does not here stand for the indefinite article, but is a numeral in contradistinction to the *two* horns which the *one* ram has" (*Keil*). Rather it indicates a *solitary* ram, and not a member of a flock, as is usual with these gregarious animals. For every ram has of course two horns.] The vision symbolizes the Persian monarchy as a *ram* (and afterward the Græcian empire as a *he-goat*), in harmony with that mode of representation—which prevailed generally in the figurative language of O.-T. prophecy and accorded with Oriental modes of conception in general—by which princes, national sovereigns, or military leaders were typified under similar figures; cf. Isa. xiv. 9 ("all the great goats of the earth"), and as parallel with it, "all the kings of the heathen," Jer. l. 8; Ezek. xxxiv. 17; Zech. x. 8. From extra-Biblical sources, cf. *Zendæ.*, part II., p. 273 et seq., in Klenker (Ised Behram appears "like a ram with clean feet and sharp-pointed horns"); *Hamasa*, p. 482, ed. Shultens; also the *Iliad*, xiii. 491–493; Cicero, *de divin.*, I. 22, 14; Plutarch, *Sulla*, c. 27.* It is especially significant that Persia is represented as a male sheep, while the Macedonian-Greek empire is symbolized as a he-goat, in view of the contrast between the solid prosperity and even abundant wealth of the Persian monarchy, and the combative, rampant, and warlike nature of Macedonia. With similar propriety the preceding vision (chap. vii. 5 et seq.) employed the bear to represent the slow, clumsy, but enormous power of Medo-Persia, and the four-winged leopard to illustrate the fleetness and warlike spirit of the Macedonians. It is also possible that an indirect allusion to the *eternal* contrast between Medo-Persia, as a power which in a religious point of view approximated somewhat towards Shemitism and the Theocracy, and maintained friendly relations with them, and the Græcian empire, as being thoroughly heathen and fundamentally opposed to all monotheism, was implied in this representation; for the parallel descriptions in chapters ii. and vii. likewise describe the succeeding world-kingsdoms as in every

* *Iliad*, l. c.:

Οἱ οἱ δ' ἄρ' ἡγεμόνες Τρώων ἰσάρ' αἰνέον ἔκστα
 Ἀσπλ' ἔρπον', ὅσσοι τε μετὰ πύλον ἔσσοντο μέλα
 Πάριον ἐν βοτάνῃ γένοντο δ' ἄρα τε φέροντο πομπήν.

Cf. the prophetic dream relating to the murder of the brother of Brutus by Tarquin Superbus, and to the vengeance inflicted by Brutus for that deed, as narrated by Tarquin in Cicero, *de divin.*, l. c.

"Vires t' in somnis pastor ad me adpellere
 Pecus lanigerum cænim pulcherrimam,
 Duo consanguineos artibus inde elip
 Frucliariorumque alterum immolare me:
 Delude ejus gremium cornibus committer
 In me arctiare, coque icu me ad castrum dart."

In Plutarch's *Sylla* the following is related, and treated as an omen of the defeat of the younger Marius and the consul Norbanus, which occurred soon afterwards: ὁ Κασσανίης περὶ τὸ ἥδαιον (? read Τίδαιον instead) ἵστος ἡνέκατος ὡφείλοντο δύο πρόβατο μεγάλα συμβεβημένοι, καὶ ταῦτα ἕκαστος καὶ πλάγροντες, ἃ συμβαίνει μαχησάμενος ἀνέβηται.—Cf. additional extracts from the classics and from the oriental literature which bear on this point in Hævernick.

case more degraded and abominable, in a religious and ethical light, than their predecessors (see Eth.-fund. principles, etc., on chap. ii. No. 8, *a* and *b*). He-goats serve elsewhere also as symbols of a violent, savage, and obstinately hostile disposition, while sheep (and consequently rams also) are distinguished by being more governable, and by evincing a more peaceful and mild nature, and thus are better adapted to typify what is ethically good and attractive. See Matt. xxv. 31-46, and cf. Lange on that passage, who observes against Meyer, and certainly with justice, that in this description of the last judgment, Christ does not represent the wicked under the symbol of goats because of the inferior value of that animal (Luke xv. 29), but because of its "incurable obstinacy" and ungovernable temper (Vol. I. of the New-Test. portion of this Bible work). Cf. also Piper, *Christus der Weltrichter* in the *evangel. Kalender*, 1853, p. 25.—Which had two horns; and the horns were high. The ram was therefore not impotent and defenceless, since the tall horns which he bore are symbols of great power, being the natural weapons of rams, both for offence and defence; cf. on chap. vii. 7, 24.—But one was higher than the other, and the higher came up last. The vision therefore represents the horns as still growing, and fixes the prophet's attention on the fact that the horn which comes up last excels the other in its powerful growth—a striking illustration of the well-known process of development by which the Persian nation became the head of the Medo-Persian world-empire after the time of Cyrus, as being the more powerful element in the confederacy, and thus able to compel the Median branch, though older, to assume the second place in power and dignity. Theodoret thinks that this passage refers to the expulsion of the dynasty of Cyrus by the later, but more powerful family of Darius Hystaspis; the ram, however, does not represent Persia only, but the combined Medo-Persia, as the angel expressly states in the interpretation v. 20, and as the parallel visions in chap. ii. 39 and vii. 5, when properly conceived and understood, compel us to suppose (see on that passage).—Verse 4. I saw the ram pushing westward, and northward, and southward. The "pushing" can only be intended to signify the assertion and extension of its power in a warlike manner; cf. chap. xi. 40; Psa. xlv. 6; Deut. xxxiii. 17; 1 Kings xxii. 11. In this place the pushing westward denotes more particularly the victories of Medo-Persia over Babylonia and the Lydian kingdom of Asia Minor; that toward the north, the expeditions for the conquest of Scythia, led by Cyrus and Darius; and that towards the south, the conquest of Egypt and Libya by Cambyse. The ram does not push eastward, because the east already belonged to the Medo-Persian empire, and no farther extension in that direction was to be expected. Hitzig remarks, with incredible absurdity: "The fourth quarter of the earth is here unnoticed. While the ram turns his head to the right or left, he may, without changing his position, push northward and southward, but not backwards; in that direction, moreover, he would assail Daniel himself, and afterward Susa"—as if there could have been any difficulty in the matter of changing the position of the ram, in case it be-

came necessary to represent an extension of its power eastward, by the symbol of pushing in that direction!—So that no beasts might stand before him; literally, "and all beasts—they stood not before him." The imperfect *לֹא יָמְדוּ* expresses here, as often, the sense of "not being able to resist" (cf. Gesen., *Lehrgeb.*, p. 773 et seq.). The verb in this place is masculine (unlike v. 22), because the writer has in his mind the kingdoms or monarchs symbolized by the *הַיְּמִינִים*. Cf. the similar *enallage gen.* in Job xv. 6; Hos. xiv. 1.—But he did according to his will and became great. *וַיִּהְיֶה*, properly, "and he made great," namely, his power, i.e., he became strong, mighty. Not "and he pretended to be great, gave himself boastful airs" (de Wette, van Ees, Ewald, etc.); for, as v. 25 shows, *וַיִּהְיֶה* never expresses the sense of boasting or concealed superciliousness when standing alone, as it does here and in v. 8, but only when joined with the particularizing *בְּקִבְּבוֹ*.† With regard to vs. 10 and 11 cf. *infra*, on those passages.

Verses 5-7. The Græcian he-goat and its victory over the Persian ram. And as I was considering, behold, a he-goat, etc. "Considering," *וַיִּבְרֵן*, as in v. 27. The he-goat with a single notable horn between the eyes—hence in its general appearance resembling one of the *unicorns* which are prominent in the drawings on the monuments of Nineveh, Babylon, and Persepolis—symbolizes the Macedonian-Hellenistic world-monarchy founded by Alexander the Great (whom the single great horn more directly represents, see v. 21), and at the same time the kingdoms of the Diadochi which emanated from it, as v. 8 indicates with all possible clearness by the growth of four new horns in the place of the great horn which was broken. This comprehensive animal symbol accordingly includes all that had been characterized separately in the two former visions of the world-monarchies, chapters ii. and vii., at first by the figure of two different parts of the body of the colossus, and afterward by the symbol of two beasts appearing in succession. This departure from the former mode of representation involves no questionable features whatever, inasmuch as this chapter follows a different train of ideas in many other respects as well, and the advocates of the interpretation of the fourth beast in chap. vii. (and of the legs of clay and iron intermingled,

* ["He did push toward the east—not because . . . the Medo-Persians themselves came from the east (Von Leng., Kran.); nor yet because the conquests of the Persians did not stretch toward the east (Häv.), for Cyrus and Darius subdued nations to the east of Persia, even as far as to the Indus, but because, for the unfolding of the Medo-Persian monarchy as a world-power, its conquests in the east were subordinate, and therefore are not mentioned. The pushing toward the three world-regions corresponds to the three ribs of the bear, ch. vii. 5, and intimates that the Medo-Persian world-kingdom, in spite of the irresistibility of its arms, did not extend its power into all the regions of the world."—*Kell.*]

† [Yet "the idea of insolence or arrogance is not absent from *וַיִּהְיֶה* used thus absolutely, see Sam. i. 9; Zeph.

ii. 8. Flushed with success, we know from all quarters that the Persians assumed a haughty position; so Croesus (in Herod. i. 69), Περσας . . . ὑψηλοῖς, and so Æschylus (*Pers.* 796) ὑψηλοῦς αἶψαν.—*Stuart.*]

in chap. ii.), which differs from ours, must not be permitted to urge their view to the exclusion of our own, because they also are compelled to acknowledge that the present vision combines in one two features which are there found separately, so that the one Medo-Persian ram in this place corresponds to the *two* beasts in the former vision, which, in their judgment, represent Media and Persia (cf. supra).—Came from the west on the face of the whole earth, and touched not the ground; therefore, with great swiftness, as if flying, or as if borne on the wings of the storm. Cf. the description of the leopard in chap. vii. 6, and the statement respecting Alexander the Great, in 1 Mac. i. 8: *διηλθεν εως ακραυ της γης*; also Isa. xli. 2 et seq.; Hos. xiii. 7; Hab. i. 6, 8, and other descriptions relating to conquerors of earlier times.—And the goat had a notable horn between his eyes. קרן חזקה does not signify a "horn of vision" (Hofmann, *Weiss. und Erfüllung*, I. 292), but rather a "notable horn," as the parallel קרן חזקה in vs. 8 and 21 shows, and as the ancient versions already declare (Theod.: *κίρας θεωρητικόν*; Vulg.: *cornu insigne*, etc.); cf. אֵשׁ מְרִאָה, 2 Sam. xxiii. 21; also Targ., Esth. ii. 2; Gen. xii. 11.—Verse 6. And he came to the ram that had two horns. The Arabs term Alexander the Great "the two-horned one," because he was represented on coins, etc., as the son of Jupiter Ammon, wearing two horns on his head. The fact that, on the contrary, the Medo-Persian empire which he conquered is represented as a double-horned ram, indicates with sufficient clearness that the symbolic visions of this chapter did not originate with a pseudo-Daniel, who prophesied subsequent to the event. Cf. Kranichfeld on this passage, where he justly rejects Hitzig's opinion that we have here merely an "accidental analogy" to the Arabian idea.—And ran unto him in the fury of his power; properly, in the heat of his power, i.e., in the irresistible rage (חמה) of which he was capable by reason of his mighty power. Hävernick is not exactly correct when he reads "full of a fierce desire for battle;" nor are De Wette, Von Lengerke, etc., in their version, "in his mighty rage."—Verse 7. And I saw him come close unto the ram. The manner in which Alexander the Great, at the head of the Macedonian forces, put an end to the Medo-Persian empire, corresponds in the main with this description of the assault by the goat upon the ram, which resulted in the breaking of the two horns of the latter (i.e., the power of Media and of Persia), but still not so exactly as to suggest a sketching *ex eventu* of that event. The figurative description is especially defective in not containing any tolerably clear indication of the fact that several vigorous blows by the ram, which were inflicted at different points (the first at Granicus, the next at Issus, and the final one in the neighborhood of Susa and the Euleus river), were required to break and destroy the Persian power. A Maocabean pseudo-Daniel would hardly have escaped the temptation to introduce more tangible allusions to these features.

Verses 8-12. *The little horn which grew from the goat, and its violence against the Most High and His sanctuary. And the goat waxed very*

great. Here again קָדַר does not signify "to pretend to greatness," but "to become great, to develop mightily." * זר מאד, "unto excess," as in Gen. xxvii. 33; 1 Kings i. 4; Isa. lxiv. 8.—And when he was (or, "had become") strong, the great horn was broken. כִּפְצוֹ, when the height of his "becoming great" was reached, when his power was at its climax. Think of Alexander's expeditions to Bactria, Sogdiana, and India, which were soon followed by his death. The "breaking of the great horn," however, does not refer simply to Alexander's death, but also to the division of the dominion and disruption of the unity of the realm immediately consequent on the decease of that monarch.—And for it came up four notable ones. קוֹזִים is properly in apposition with אַרְבַּע, "conspicuousness, four," or also an adverbial accusative, "in conspicuousness, in a notable manner;" cf. supra, on v. 5. Each of the separate powers is therefore still important, although each receives but a fourth of the power and greatness of the original collective empire.—Toward the four winds of heaven. This addition alludes to the centrifugal principle, tending to division and separation, which after Alexander's death (not after the battle of Ipsus, as Hitzig prefers) seized on the Macedonian-Hellenistic world-monarchy, in which the centralizing principle had hitherto prevailed. The number of the horns appears to be based on the number of the winds, and to be a standing symbolic expression which is found in other writers also (cf. Jer. xlix. 36; Zech. ii. 10; vi. 5; Job i. 19). It is at any rate of symbolic significance, referring to the separation and parting of the empire toward all quarters of the world; and it is therefore not admissible to seek four particular kingdoms which should be denoted by the four horns growing towards the four quarters of the earth, as those of Cassander (Macedon), Lysimachus (Thrace and Asia Minor), Seleucus (Syria, Babylonia, and Persia), and Ptolemy (Egypt).† Both the opponents and the advocates of the genuineness of this book, since Porphyry and Jerome, are agreed in this specializing interpretation of the four horns, by which the kingdoms of the four Diadochi, who have been mentioned, are obtained (cf. in addition Hävernick, Hitzig, Ewald, and Kamphausen, on the passage). But they do not consider (1) that not the battle of Ipsus, but the death of Alexander, the monarch who founded the empire, is given as the *terminus a quo* at which the growth of the "four horns" begins; (2) that in point of fact the number of the great empires of the Diadochi Cassander, Lysimachus, etc., was limited to four during a period even more brief than that during which the empire was a unit under Alexander; (3) that the enumeration of four such empires even immediately subsequent to the battle of Ipsus

* [The necessity for this limitation of the meaning of קָדַר here is not clear; it seems better to take it in the same sense of arrogance as the result of success which it bears in the remainder of the chapter.]

† [Yet Daniel says explicitly that the four horns are four kingdoms (ver. 23), and the coincidence is too striking and minute to be accidental. There were indeed originally five of the Diadochi, but they so soon resolved themselves into four that this temporary pentarchy is disregarded.]

might be assailed as being inexact, inasmuch as Demetrius, the son of Antigonus whom those kings had conquered, stood upon the scene of action (as ruler of the sea, and lord of Phœnicia, Cyprus, Athens, etc.), as well as the independent rulers of the Achæmenidæ who governed Pontus, Armenia, and Cappadocia; (4) that the parallel visions in chap. ii. and vii. appear to indicate a division of the original empire into *two* kingdoms (the "two legs" of the colossus, chap. ii. 33, 40 et seq.), or into *ten* (cf. Bleek's interpretation of the ten horns, chap. vii. 7) instead of four. Among modern expositors Kranichfeld advocates the correct view by laying the principal stress on the symbolic idea of a "dispersion to the four winds," and contenting himself with observing in relation to the bearing of this prophecy upon the four empires of the Diadochi in question, that "the prophetic idea is verified formally also, by events suggesting its fulfilment which were connected with the four kingdoms of the Diadochi in the Macedonian realm."—Verse 9. And out of one of them came forth a little horn. קַלְעִיָּה, literally, "out of littleness, in a small way," an adverbial conception of similar formation as קָטַן בְּכֵן קָטַן, in chap. ii. 8, 47 (see on those passages). On the masculine forms מִקְטַן and קָטַן cf. the similar constructions *ad sensum* in v. 4 (קָטַן מִקְטַן) and v. 11 (קָטַן מִקְטַן).—The horn from which the horn "sprouting in a diminutive manner" comes forth has its historical counterpart in the kingdom of the Seleucidæ; the little horn which sprouts or branches forth from it—after the manner of the prongs in the antlers of a deer—finds, like that in chap. vii. 8, its most pregnant historical illustration in the most godless offspring of that dynasty, Antiochus Epiphanes. The little horn, however, was certainly not intended to represent Epiphanes only and exclusively, as the description shows that immediately follows, which relates to the predecessors of Epiphanes also, especially to Antiochus the Great, and perhaps even suggests a reference to Seleucus Nicator and his expeditions to Persia and India in search of conquest.—Which waxed exceeding great toward the south and toward the east. It is usual to apply this to the wars of Ant. Epiphanes against Egypt (1 Macc. i. 18 et seq.; cf. *infra*. Dan. xi. 23 et seq.), against the countries beyond the Euphrates, Armenia and Elymais (1 Macc. i. 31, 37; vi. 1 et seq.; cf. Appian., *Syr.*, c. 45, 66), and against the Jews under the leadership of the Asmonæans. But Syria derived no "exceeding greatness under that tyrant from these wars; the קָטַן מִקְטַן may be far more appropriately applied to the former extensions of the power of the Seleucidæ under Sel. Nicator and Antiochus the Great (whose conquests toward the west are not noticed, probably because of their transient character). Moreover, in case the reference to the undertakings of Epiphanes that have been mentioned could be established, the prophecy would be so direct in its application, that it would be hardly possible to defend

its origin during the captivity with Daniel.* It is better, therefore, to be content with the more general, and, so to speak, collective or genealogical interpretation of the "little horn," by which it signifies, *more immediately*, the anti-theocratic or anti-Christian governing power in the empire of the Seleucidæ merely, the power of the "transgressors," who are clearly distinguished in like manner in v. 23 from Ant. Epiphanes as the most concentrated expression of the anti-theistic principle (see on that passage). Cf. also Kranichfeld, who, while assenting to this general idea of the little horn, seeks to explain the circumstance that the growth of this horn toward the west is not mentioned, by assuming that "the Grecian horn as such is conceived as being in the west and as operating from thence," and that therefore the author "would naturally describe it as asserting its power only in the regions which lay southward and eastward from Javan."—And toward the pleasant land. יְהוּדָה, properly, "the ornament;" here equivalent to אֶרֶץ יְהוּדָה (chap. xi. 16, 41), i.e., the valued, precious land, the blessed land, the land of Israel; cf. Jer. iii. 19; Ezek. xx. 6, 15; Zech. vii. 14; Ps. cvi. 24. "Palestine is here noticed as a third land between the south and the east, as, in a different connection, in Isa. xix. 23 et seq., it is located between the once hostile Egypt and Assyria."†—Verse 10. And it waxed great, even to the host of heaven. The "becoming great" is here no longer to be taken in the strict and proper objective sense, but is subjective, an impious presumption, a conceited pride whose greatness reached to the host of heaven; cf. v. 25. The "host of heaven," however, is doubtless a figurative expression, referring in strong eulogistic phrase to Israel, the community of saints, who constitute "the Lord's host" on earth, even as the glittering stars form His host in the sky; cf. Gen. xv. 5; xxii. 17; Num. xxiv. 17; also Ex. vii. 4; xii. 41; and further, the name Jehovah Sabaoth, which probably designates God in a two-fold sense, namely, as the "Lord of hosts," with reference to the starry host, and also to people of Israel, the host of His earthly servants and elect ones. The figurative designation of Israel as the "host of heaven" was probably caused by the designed assonance between אֲרָצָה and יְהוּדָה, the latter of which had just been employed to characterize the land of Israel.‡—And it cast down (some) of the host and of the stars to the ground. The copula before וְ

* [The force of these arguments, especially the last, for extending the import of "the little horn" beyond Antiochus Epiphanes, it is very difficult for those who are wholly untinted with rationalistic sentiments to appreciate.]

† A later Rabbinical interpretation conceives יְהוּדָה in the sense of "gazelle," and refers this designation partly to its beauty, and partly to its peculiarity to extend its borders, when inhabited, like the skin of a gazelle, but to shrink when uninhabited (*Taanith*, 69 a).

‡ ["The comparison of the saints to the host of heaven has its root in this, that God, the king of Israel, is called the God of hosts, and by the אֲרָצָה (*hosts*) are generally to be understood the stars or angels; but the tribes of Israel also, who were led by God out of Egypt, are called 'the hosts of Jehovah' (Exod. vii. 4; xii. 41)."]—*Kell.*

הַבֹּרֶךְ is explicative (= namely), and serves to introduce an explanatory clause, intended to sustain the force of the figure presented in the preceding sentence while applying the term אֶבֶר—which is not metaphorical in itself—to the host of Israel, and thus to strengthen the conception of the impious character of the attempt.—And stamped upon them, namely, the members of the people of God; cf. v. 18 and chap. vii. 21, 25. The manner in which this part of the prophetic vision was fulfilled under Ant. Epiphanes is recorded in 1 Macc. i. 24; 30, 37; ii. 38. Cf. the reference expressly to this prophecy in 2 Macc. ix. 10.—Verse 11. **Yea, he magnified himself even to the prince of the host.** The masculine הַנְּקִיר is used because the foe who is typified by the horn is intended; cf. xi. 36.—The “prince of the host” is of course not identical with him who is mentioned in Josh. v. 14 (who is probably identical with Michael, Dan. x. 13), but the Most High God Himself, to whom v. 25 refers as the “Prince of princes.” Cf. chap. vii. 8, 20, 25; xi. 36.—And by him the daily sacrifice was taken away. The enemy of God’s people, who is symbolized by the horn, must be regarded as the agent of the two passive verbs הִדָּח and הִשָּׁבַח (for which Hitzig, following the Keri and the versions, unnecessarily desires to substitute the actives הִדָּח and הִשָּׁבַח), “the daily” (Gr. *ἐνδελειχισμός*), designates, as is shown by the mention of “the place of his sanctuary” immediately afterward, the *daily service* in the temple, and more particularly, probably the *daily morning and evening sacrifices*, the עֹלֶה תָּמִיד, Num. xxviii. 3; 1 Chron. xvi. 40; 2 Chron. xxix. 7. Cf. the rabbinical usage which expresses this idea also by הִדָּח simply; cf. also infra, on v. 14.—The events in the history of the theocracy immediately prior to the Christian era, which fulfilled this prophecy in a measure, are narrated in 1 Macc. i. 39, 45 et seq.; iii. 45.—Verse 12. **And a host was given him against the daily sacrifice by reason of transgression; rather, “and war is raised against the daily sacrifice, with outrage.”** The imperf. verbs הִדָּח and הִשָּׁבַח are not, indeed, präterites (Hitzig), but they are not used in a strictly future sense (Ewald, *Lehrb.*, p. 829 et seq.). They denote, rather, the idea that the predicted course of conduct accords with the Divine decree, or that it is ordained or *permitted* by God, thus corresponding to chap. vii. 14, 17, or supra, v. 4. This sense is most readily expressed in the English by the present tense.—הִדָּח does not signify “the host is given up, or devoted to ruin” (De Wette, Von Lengerke, Hävernick, Kranichfeld, etc.), but, “a war is carried on, a warlike expedition is begun, a campaign is undertaken” (cf. Isa. xl. 2). The correct view was already entertained by Jerome, Luther, etc., and among moderns by Hitzig, Kamphausen, and Ewald, the latter of whom justly notices the contrast between אֶבֶר here and the same word in v. 10, where it stands in a different sense, and therefore translates,

“and the *compulsion* of a host is imposed on the daily.” His idea is that *compulsion* is employed for the purpose of introducing idolatrous worship in place of the service of the true God, and particularly, *compulsion* to service in the host, so that “host stands opposed to host, serfdom to the true service (of God), coercion to freedom.”—In imitation of Theodotion (*καὶ ἰδὼν ἐπὶ τοῦ θυλάκου ἀπαρτία*), Bertholdt makes the very uncalled-for proposition of rejecting אֶבֶר from the text, and then reading שָׁבַח. שָׁבַח unquestionably indicates the method of making war upon the daily sacrifice; it stands *sensus obfectivo*, to designate the outrageous heathen idolatry or sacrificial service, which superseded the worship belonging to the true faith. The same feature occurs in v. 13, where אֶבֶר is added, to strengthen the idea.*—And it cast (“casts”) down the truth to the ground. The subject of הִשָּׁבַח (for which Hitzig, following the Septuagint, Theodot., and Syr., prefers to read הִדָּח) is the הָרֶן, which is last mentioned

* [Kell thus reviews the various interpretations proposed of this difficult clause: “We must altogether reject the interpretation of the Vulgate, *‘Robur autem datum est contra fuge sacrificium propter peccata,’* which is reproduced in Luther’s translation. ‘There was given to him such strength against the daily sacrifice on account of sin;’ or Calvin’s, *‘Et tempus datum est super fuge sacrificio in scelere,’* whereby, after Rashi’s example, אֶבֶר is interpreted of the *statio militaris*, and thence the interpretation *tempus* or *intervalum* is derived. For אֶבֶר means neither *robur* nor *tempus*, nor *statio militaris*, but only *military service*, and perhaps *military forces*. Add to this that אֶבֶר both in vers. 10 and 13 means *host*. If we maintain this, with the majority of interpreters, only two explanations are admissible, according as we understand אֶבֶר of the host of heaven, i.e., of Israel, or of some other host. The latter interpretation is apparently supported partly by the absence of the article in אֶבֶר and partly by the construction of the word as fem. (הָרֶן). Accordingly, Hitzig says that a Hebrew reader could not understand the words otherwise than as meaning, ‘and a warlike expedition was made or conducted against the daily sacrifice with wickedness’ (i.e., the impure service of idols); while others translate, and a host placed against the daily sacrifice on account of sin’ (Syr., Grot., Harerb., J. D. Michaelis); or, ‘a host is given against the daily sacrifice in wickedness’ (Wieseler); or, ‘given against that which was continual with the service of idols,’ i.e., so that, in the place of the ‘continual’ wickedness, the worship of idols is appointed (Hofmann); or, ‘the power of an army is given to it (the horn) against the daily sacrifice through wickedness,’ i.e., by the evil higher demons (Ewald). But the latter interpretation is to be rejected on account of the arbitrary insertion of הָרֶן (so it); and against all the others it is to be remarked that there is no proof either from ver. 13, or from Esak. xxxii. 23, or xxvi. 8, that הָרֶן means to lead out, to bring forward, to give contrary to or against.” Kell concludes by translating: “And (a) host shall be given up together with the daily sacrifice, because of transgression.” Stuart renders, “And a host was placed over the daily sacrifice by wickedness,” and remarks: “*Place* or *place* is a very common meaning of הָרֶן, as also the kindred signification to *appoint, constitute*: see Lex.—הָרֶן, *over*, in a hostile sense, implying that the *daily sacrifice* was subjected to oppression and impious supervision.—שָׁבַח, *by the rebel*. Hence, in the N. Test., 2 Thess. ii. 3, ἀνερωσάτω (an exact version of שָׁבַח), also ὁ ἀνέρωσας τῆς ἀπαρτίας; and in v. 8 (ib.), ὁ ἀνέρωσας; expressions having their basis, as I apprehend, in the verse before us, and applied by Paul to some personage of a character similar to that of Antiochus.”]

in v. 10, and which forms the principal feature of the entire description before us. The "truth" (אֱמֻנָה, Theodot., *δικαιοσύνη*) to be cast down by this "horn" is the true religion, the objective truth of God, which is revealed in the law and the prophets (cf. *Psa.* xix. 10; xxx. 10; also *Dan.* ix. 13). V. 14 shows that its being cast down, like that of the daily sacrifice, shall continue but for a brief period.—And it practised and prospered; rather, "and it accomplishes this, and prospers," namely, because of the Divine permission. The words, and indeed the verse as a whole, serve to recapitulate and gather together the preceding statements.

Verses 13, 14. *A question, concerning the duration of the oppression of the truth, and the answer to this question. Then I heard one saint speaking.* This speaking angel (for אֱמֻנָה here signifies an angel, cf. אֱמֻנָה, chap. iv. 10,

and also *Deut.* xxxiii. 2; *Job* v. 1; xv. 5; *Psa.* lxxxix. 6, 8; *Zech.* xiv. 1) enters into the vision here described without previous notice, because the prophet conceives of the whole scene as surrounded by angels, similar to chap. vii. 10; cf. v. 16, and analogous features (perhaps in imitation of this passage) in the night visions of *Zechariah*, e.g., *Zech.* i. 9 et seq., 13 et seq.; ii. 2, 5, 7; iii. 1 et seq.; iv. 1 et seq. The prophet does not state *what* the angel, who is introduced in this mysterious and dream-like manner, said at first, evidently because he does not know, i.e., because, although he has heard him speak, he has not understood his words. He saw, therefore, two angels, who were engaged in conversing with each other, and *heard* one of them say something which he failed to understand; the question, however, which the other addressed to the first speaker was so clearly apprehended by the prophet that he was able to repeat it in the latter half of this verse. Ewald puts it, correctly: "Thus, at the first moment of silence after that speech, he suddenly hears one angel ask another, *with whom he is conversing*," etc. Hitzig, Kamphausen, etc., on the other hand, are arbitrary: "The second angel addressed the speaker, by directing an inquiry in the interest of Daniel to him (v. 13 b), *by replying to which the other angel became for the first time a speaker*." According to this the greater part of v. 13 would be a logical parenthesis, and the words "and he said unto me" at the beginning of v. 14 would serve simply to resume the introductory words of v. 13; the language of the writer, however, does not accord with this view. His evident aim is to repeat what he has overheard of a conversation between two angels; otherwise the most simple course for him would have been to address the inquiry concerning the duration of the tribulation to the angel in person, as in chap. vii. 16, which is, in other respects, an analogous case.—*How long shall be the vision concerning the daily sacrifice.* "The vision," i.e., the subject of the vision, which is here more specially indicated by the two genitives that follow, viz.: אֱמֻנָה וְהַזֶּהֱבֵה. The anxious question as to "how long?" (cf. *Isa.* vi. 11) is caused by the fearful and alarming character of the profanation and destruction, as seen in the vision of the prophet.—*And the transgression*

of desolation; rather, "and the horrible transgression." אֲשֶׁר, the partic. of אֲשֶׁר, "to be astonished," and then "to be desolate or laid waste," certainly expresses the idea of the "horrible or monstrous" (Lat. *horrendus*), whether the intransitive sense of "being astounded," or, in accord with *Ezek.* xxxvi. 3, the less general transitive sense of "laying waste," be regarded as the radical meaning; cf. on chap. ix. 27. In the latter case it would probably be necessary to translate the participle as a substantive in apposition; "and (of) the transgressor, the destroyer;"* but in the former case also, where the adjective sense "horrible" (Ewald) or "astounding" (Kranichfeld) is chosen, the participle must be regarded as a kind of appositional supplement to אֱמֻנָה, to which it is therefore added without the article (as in *Ezek.* xxxix. 27). The expression אֲשֶׁר אֱמֻנָה, instead of which אֲשֶׁר אֱמֻנָה might have been expected (cf. xi. 31), produces a solemn emphasis, which warrants the urgent question that is proposed.—*To give both the sanctuary (rather, "the most sacred thing") and the host to be trodden under foot, i.e., to give both the holy sacrifice (the central point of worship) and the community of the saints of the Most High (cf. vii. 13, 22, 27), the partakers of the theocratic covenant, to be trodden under foot (thus Ewald, correctly).* [The grammatical construction of the latter clause of the verse seems to be that אֱמֻנָה and אֲשֶׁר אֱמֻנָה are all in dependence upon הָיָה, like אֲשֶׁר אֱמֻנָה preceding. "How long shall be . . . (the) giving, and (the) sanctuary, and (the) host (to be) trampled." אֲשֶׁר אֱמֻנָה thus qualifies all the last three nouns, the latter two directly as an adj., and the former as an equivalent for the infin.] "The expression adds nothing that is new to the former statements, but simply repeats the comprehensive estimate of the condition of the Jewish religion referred to, and the outrage committed against it, in the light of the idea that they are permitted by a superior Providence; and, in point of fact, the only object of the question is to recapitulate what has already been said. The asyndetic connection accords with the abrupt conciseness of the description, and the disjunctive וְ before אֲשֶׁר אֱמֻנָה and אֲשֶׁר אֱמֻנָה, added to the lack of conjunctions, is suited to its poetic character (note also the omission of articles). Consequently, everything that Hitzig regards as objectionable in this place, and that he urges against the traditional pointing for the purpose of removing הָיָה to the preceding clause, arises naturally from the subject itself. Moreover, the explanation of הָיָה by Hitzig, 'to permit the horrible transgression to go on,' has no parallel, neither in v. 12, nor in *Isa.*

* [Stuart, on the other hand, strongly contends for the passive sense of אֲשֶׁר אֱמֻנָה here, "equivalent to *which ought to be laid waste or destroyed*," as being sustained not only by the intransitive force of the root, but by the distinctive use of the transitive אֲשֶׁר אֱמֻנָה in ch. ix. 27. Kell takes substantially the same view.]

x. 6, where, like the synonymous לַעֲשׂוֹת , 'to make into something,' it is joined to a double accusative; and when Hitzig takes לֵב at first in the sense of 'to permit,' and immediately afterward makes it signify 'to make into something,' the artificial zeugma certainly does not diminish the imaginary difficulty which, in view of the disjunctive *vav*, he discovers in the *vav* that is not prefixed to לֵב , (Kranichfeld.)—Verse 14. And he said unto me. Thus all the MSS., which read וַיֹּאמֶר , while the ancient translators, and among modern expositors, Bertholdt, Dereser, Hitzig, Ewald, etc., prefer וַיִּשָּׁאֵר . The latter form certainly seems to accord better with the contents of v. 13, since it is supposed that the $\text{מַלְאָכִים הַשְּׁנַיִם}$ (cf. Ruth iv. 1) who says what follows, would address it to the other angel, who inquires of him; but it is conceivable, on both logical and psychological grounds, that the witness to the conversation of the angels would represent the information conveyed in the reply to the angel's question as *imparted to himself*, because he was still more interested in that information than was the inquirer. Accordingly, he substitutes himself for the angel, because the interest felt by him in equal measure justifies him in identifying himself to some extent with the questioner.—Unto two-thousand and three-hundred days ("evening-mornings"); then shall the sanctuary be cleansed (rather, "justified"). The "justifying of the sanctuary" is the re-consecration of the desecrated sanctuary and its services (which were permitted to be trodden under foot), which is accomplished by the renewal of the daily sacrifices. וַיִּצְדָּק consequently denotes a being justified by that work, and, in its position at the head of the apodosis to the antecedent clause beginning with the connective וַעַד , expresses to some extent the sense of the *fut. exactum*. The material justification or renewal of the perfection of the *host*, according to v. 13, the second of the objects exposed to being "trodden under foot," is conceived of as essentially coincident with that of the sanctuary, or as immediately involved in it, and for that reason is not expressly mentioned. The neglect to mention the *host* does not warrant the conclusion reached by Hitzig, under reference to 1 Macc. v. 2 et seq., that the author intended to point out that *its* state of being trodden under foot was to be more protracted, while that of the sanctuary was to cease at an earlier date.—The duration of the period which is to precede the re-dedication of the sanctuary, is again indicated by a mystically indefinite and equivocal limitation of time, as in chap. vii. 25. The 2,300 evening-mornings ($\text{עֶרְבַּיִם בֹּקְרִיִּים$) cannot be intended to signify so many *days* (as Bertholdt, Hävernicks, v. Lengerke, etc., assume), for although the several days are, in Gen. i. 5 et seq., divided into the two parts which represent them, עֶרֶב and בֹּקֶר , they are not numbered accordingly; and the Gr. συνήμερον , which is often adduced in comparison, is the less adapted to serve as an analogy or ground of probability for the signification of evening-morning as synonymous with "day," as $\text{עֶרְבַּיִם בֹּקְרִיִּים}$ can hardly be regarded as a compound

word (on the analogy of לַיְלָה), but is, on the contrary, an *asyndeton*, arising from the poetic brevity of expression in this section (similar to $\text{וַיִּשָּׁאֵר עַד הַיּוֹם}$ in v. 13), which, so far from being a "current phrase" or "stereotyped formula," occurs *only in this place* as a designation of time. The limitation of the expression in this sense to this passage indicates, with an almost absolute certainty, that עֶרֶב and בֹּקֶר do not signify the corresponding periods of the day, but rather the *sacrifices* required to be offered in them. The whole prophecy relates principally to the $\text{עֶרְבַּיִם בֹּקְרִיִּים}$, to which the passage under consideration assigns an especially prominent position; but as, according to Ex. xxix. 41 (cf. infra, chap. ix. 21), this consists of a מִזְבֵּחַ עֶרֶב and a מִזְבֵּחַ בֹּקֶר , the terms "evening" and "morning" in this place clearly denote the evening and morning *sacrifices*, or, if it be preferred, the *times* at which they were offered. "Morning" and "evening" are therefore to be counted *separately*; * and thus the period indicated by the author covers 1,150 days instead of 2,300. This period is *nearly* equivalent to the three and a half years in chap. vii. 25, while, on the other hand, the later numbers of 1,290 and 1,335 days (chap. xii. 11 et seq.) exceed the medium of three and a half years but little. How this discrepancy in the limits assigned to the duration of the time of anti-Christian persecution and oppression is to be explained, and, in particular, how the number in this place is to be interpreted, is of course very uncertain, and must always remain undecided. In general, those expositors of the truth who always come nearest to the sense of the prophetic author, will regard the present number 1,150 as a designed *narrowing*, and the numbers 1,290 and 1,335 as a designed *extension* or *overstepping* of the limit of three and a half years, and seek to establish a conformity to law both in the narrowing and the extension of that period. If it is assumed that this book limits the year to 360 days (or to twelve months of thirty days each) besides five intercalated days, amounting in all

* [This conclusion, however, is by no means certain, as the following considerations will serve to show: " $\text{עֶרְבַּיִם בֹּקְרִיִּים}$ "

have no copula or conjunction between them; it would therefore seem to be a popular mode of compound expression, like that of the Greek συνήμερον (2 Cor. xi. 25), in order to designate the whole of a day. Compare Gen. i., where the evening and morning constitute respectively *day the first*, *day the second*, etc.; for it seems plain that the phraseology before us is derived from this source. In other words, $\text{עֶרְבַּיִם בֹּקְרִיִּים}$, as here employed, may be admitted to contain an allusion to the morning and evening sacrifices, and thus the phrase virtually becomes a kind of substitution for $\text{מִזְבֵּחַ עֶרֶב וּמִזְבֵּחַ בֹּקֶר}$, which is generic, and includes both the morning and the evening sacrifice."—Stuart. "That in ver. 26 $\text{עֶרְבַּיִם בֹּקְרִיִּים}$ (*the evening and the morning*) stands for the phrase in question, does not prove that the evening and morning are reckoned separately, but only that evening-morning is a period of time consisting of evening and morning. When the Hebrews wish to express separately day and night, the component parts of a day of a week, then the number of both is expressed. Thus they say, e.g., forty days and forty nights (Gen. vii. 4, 12; Exod. xxiv. 18; 1 Kings xix. 8), or three days and three nights (Jonah ii. 1; Matt. xii. 40), but not eighty or six days and nights, when they wish to speak of forty or three full days."—*Edw.*]

to 365 days, it will be found (1) that the whole number of 1,277 days, which are necessary to cover the period of three and a half years, is decreased by 127 days, or something more than four months, by the number 1,150; (2) that the number 1,290 adds twelve days or about half a month to 1,277 days or three and a half years; and (3) that the number 1,335 adds fifty-eight days, or nearly two months, to the period of three and a half years. A certain conformity to law is evident from these figures, inasmuch as the two months by which the three and a half years are extended in the last number, are added to the shorter period of three years in the first (i.e., to 1,095 days); or, in other words, in the one case the prophet regards the period of three and a half years as *extended* by two months, in the other (in the present passage) as *shortened* by four months. *These prophetic limitations of time correspond generally to the events of the primary historical fulfilment of this vision in the Maccabean era of oppression and revolt, without being chronologically covered by them.* It has already been shown, on chap. vii. 25, that the interval between the abrogation of the daily sacrifices by Epiphanes (1 Macc. i. 54) and the reconsecration of the sanctuary by Judas Maccabæus (ibid. iv. 52) amounted to three years and ten days, or 1,105 days, thus covering forty-five days or one and a half months less than 1,150 days, as here stated. But if, on the other hand, the arrival in Judæa of Appollonius, the commissioner of tribute (1 Macc. i. 29), is taken as the starting-point of the calculation (as Hitzig does), a result of three and a quarter years to the rededication of the temple is obtained, with tolerable exactness, which amounts at least to from one to one and a half months more than 1,150 days. A comparison of the larger periods of 1,290 and 1,335 days with the circumstances of the era of the religious persecution by Antiochus, as recorded in the books of Maccabees, leads to still more unsatisfactory results (cf. *infra*, on chap. xii. 11 et seq.). Hence, nothing more definite than a general or approximate correspondence between the predicted periods and their historical counterparts can be looked for; or, what amounts to the same thing, the *prophetically-ideal* value of the numbers in question must be recognized. Cf. the remarks in the *Eth.-fund. principles*, etc., No. 1, respecting the *necessity* that the predictions of any prophet which involve numbers should be only approximately fulfilled. — *All the expositors of this passage, whether upholding or denying the composition of Daniel's prophecies during the captivity, are in the end obliged to assume a merely approximate correspondence of the number 1,150 to the periods of the Maccabean era of persecution.* Among the former class, the view we have presented comes nearest to that of Delitzsch (p. 280), who holds that, "*for reasons which our knowledge of history does not permit us to recognise,*" the prophet's estimate of the period of something more than three years, from the 15th Chisleu 145 æ. Sel. to the 25th Chisleu 148, is "somewhat inadequate;" and also to that of Kranichfeld (p. 300 et seq.), who diverges from us on the mode of estimating the duration of the years in question, but is wholly agreed on the general principle. His opinion is that here, as well as elsewhere in the book,

Daniel estimated the year at twelve months of thirty days each, intercalating a month of thirty days every third year. This results in exactly 1,290 days for 3½ years, but leaves a discrepancy of forty days between 1,150 days and three years or 1,110 days. With regard to this difference he then observes: "It is equally in harmony with the very general employment of the number forty in the theocratic representations of times of severe trial and sifting (e.g., Gen. vii. 4, 12, 17; Num. xiv. 33, 34; Ezek. iv. 6; xxix. 11 et seq.; 1 Kings xix. 8; Matt. vi. 1 et seq.), and with the author's general usage which employs numbers in an ideal sense (cf. on iv. 13; vii. 25), as well as with the context more especially, that precisely this number should be found in combination with the final half-time. Consequently the amount 1,110 + 40 results as substantially identical with the more direct measurement of the three and a half times in chap. xii. 11; and this discrepancy within the book itself becomes no more strange than that, for instance, which represents the same kingdom at one time as divided into two parts, at another as falling into ten, and again (see *supra*, on v. 8) as separating into four, in all of which descriptions the same fundamental idea prevails, although presented under different forms." We cannot adopt this estimate of the 1,150 days, by which they are made to consist of 1,110 + 40 days, because it seems too artificial upon the whole, and because the opinion on which it rests, that Daniel added an intercalary month of thirty days to every third year of 360 days, seems to be untenable, and to conflict with the 1,260 days or forty-two months of the Apocalypse, which, beyond all question, are synonymous with the three and a half years of this book (cf. Auberlen, *Daniel*, etc., pp. 185, 286 et seq.). — Among those who deny the genuineness of this book, Ewald approaches our method of reckoning, upon the whole, inasmuch as he supposes that the author constantly assigns 365 days to the year; and he consequently extends the 1,290 days over three and a half years + one-half month, and the 1,335 days over three and a half years + two months; but he departs from our view in arbitrarily reducing the number 2,300 to 2,230, so as to obtain only 1,115 days, or three years + one month, instead of 1,150 (p. 463). In opposition to such critical violence, Hilgenfeld, Kamphausen, etc., retain the reading 2,300 in the text, reckon the 1,150 days backwards from the dedication of the temple on the 25th Chisleu 148, and accept some unknown event as marking the beginning of the 1,150 days, since they exceed the period to the 15th Chisleu 145 by forty days. Hitzig thinks that only 1,105 days elapsed between the 15th Chisleu 145 and the 25th Chisleu 148, instead of 1,110, and therefore forty-five less than 2,300 evening-mornings, and that this difference of one and a half months "belongs to the interval between the abrogation of the דָּבָר (1 Macc. i. 45) and the introduction of the $\beta\delta\epsilon\lambda\gamma\mu\alpha$ $\epsilon\pi\eta\rho\mu\acute{o}\sigma\epsilon\omega\varsigma$ (ibid. v. 54)." A hasty glance at the description of these incidents in 1 Maccabees will be sufficient to show that this interval of exactly forty-five days between the interdict of the daily sacrifices and the erection of the statue of Zeus in the temple is *wholly* imaginary. Moreover, the critic contradicts himself,

since he employs all his acuteness to prove, on chap. vii. 25, that the Antiochian persecution began at least a quarter of a year, or more than three months, before the 15th Chisleu 145, while he finds it proper in this place to place the abrogation of the לִשְׁמִיטָה , or the beginning of the same period of oppression, only one and a half months earlier than this date.—While the representatives of the opinion that the 2,300 evening-mornings are but half as many days, fail to establish an exact correspondence between the prophecy and its fulfilment, those expositors who regard the language as designating 2,300 days succeed no better. Bertholdt and Hävernicks go three years beyond the time of Antiochus, to the defeat of Nicanor (1 Mac. vii. 43, 49), and assign to that period 2,271 days; the 29 days which, accordingly, are still lacking, are placed by Bertholdt at the close of the period, as an interval between that victory and the consequent celebration of the triumph, while Hävernicks would prefer to assign them to the beginning, prior to the 15th Chisleu 145 (in opposition to both, see Hitzig, p. 136). On the other hand, Dereser, Von Lengerke, Wieseler (*Die 70 Jahrwochen*, etc., p. 110 et seq.), and Von Hofmann (*Weissagung und Erfüllung*, I, 295 et seq.) go back to the year 143 æ. Sel. in reckoning the entire period of about six years—Dereser and Hofmann calculating from the 25th Chisleu 148 (the day of the dedication of the temple), and Von Lengerke and Wieseler from the death of Ant. Epiphanes in the month of Shebat 148. The former are thus carried back to the summer of the year 142 in fixing the date of the beginning of the apostasy of the Jews who were seduced by Antiochus, Von Lengerke to Sivan, or the third month, and Wieseler only to the feast of tabernacles in the same year, 142. Wieseler himself afterwards recognized the untenable character of this method of reckoning, and therefore acknowledged his conversion to the exegetically more correct view entertained by a majority of moderns, which estimates only 1,150 days, in his subsequent essay in the *Gött. Gelehrten-Anzeigen*, 1846.* [The author,

* [These difficulties in the way of the literal exactness of the period in question as applicable to the history of the persecution by Antiochus Epiphanes, are drawn out in detail by Kell, p. 303 et seq., who does not, however, add anything of importance to what the author adduces. They seem to us to be fairly met by the following explanation of Stuart in his *Commentary*, p. 238 et seq.: "And then shall that which is holy be vindicated, וְיִשְׁמְטוּן , shall have justice done, i.e.,

the rights of the sanctuary shall be effectually restored, its claims shall be vindicated. This was done when Judas Maccabæus, after the three and a half years in which all temple rites had been suspended, and heathen sacrifices had been offered there, made a thorough expurgation of everything pertaining to the temple, and restored its entire services. This was on the 25th of Dec., 165 B. C., just three years from the time when swine's flesh was first offered there by Antiochus. We have then the *terminus ad quem* of the 2,300 days; and it is not difficult, therefore, to find the *terminus a quo*. These days, at thirty in a month (which is clearly the prophetic mode of reckoning), make six years, four months, and twenty days. Dec. 26th of 171 makes six years, and the four months and twenty days will bring the time to the latter half of July in the same year, i.e., 171 B. C. During this year, Menelaus, the high-priest appointed by Antiochus on the ground of a proffered bribe, rifled the temple of many of the treasures to pay that bribe, and in this transaction he was assisted by his brother Lysimachus. The regular and lawful high-priest, Onias III., who had been removed, severely reproveth this sacrilege committed by his brethren; and afterward, through fear of them, fled for refuge to Daphne, an asylum near Antioch,

it will be perceived, ignores that class of interpreters, quite common in this country and Great Britain, but comparatively rare in Germany, who understand by the days in question so many *years*, and generally apply the prophecy to the continuance of the papal supremacy. There is, however, a great discrepancy among these interpreters as to the point of time from which to date the period spoken of, as well as some diversity as to its length, whether 2,300 years or only 1,150 years, although the majority prefer the latter. It would be a tedious, and, in our opinion, a bootless task, to follow them into all the details of their historical investigations, computations, and comparisons. Others, adopting the same substitution of *years* for "days," apply the prophecy to the rise and sway of Mohammedanism, and make out the requisite dates as best they can. It is an adequate answer to all these interpretations to say that such a meaning of the word *day* has no sufficient—if any—warrant in Scripture use, and certainly is not hinted at in this entire passage. A calm but fundamental refutation of the theory in question is given by Tregelles, *Remarks on Daniel* (Lond., 1864, 5th ed.), p. 110 et seq. It is also abundantly met by Stuart in his *Commentary on the Apocalypse*, II. 459 seq. Elliott, the strongest advocate of this theory, admits (*Horæ Apocalypticæ*, II. 965) that it was unknown till the close of the fourteenth century, when it was first broached by Walter Brute. It came into vogue with the Reformation, and owes its prevalence, not to any sound exegetical support, but to the

in Syria. Thence he was allured by the false promises of Menelaus, and perditionally murdered by the king's lieutenant, Andronicus. See the whole story in 2 Mac. iv. 27 seq. The Jews at Jerusalem, incensed by the violent death of their lawful high-priest, and by the sacrilegious robberies of Menelaus and Lysimachus, became tumultuous, and a severe contest took place between them and the adherents of those who committed the robbery, in which the patriotic Jews at last gained the victory, and Lysimachus was slain at the treasury. This was the first contest that took place between the friends of Antiochus and the adherents to the Hebrew laws and usages. The whole of it was occasioned by the baseness of Antiochus in accepting bribes for bestowing the office of high-priest on those who had no just claim to it. The payment of the bribes occasioned the robbing of the temple and the sacrilege committed there; and this was the commencement of that long series of oppression, persecution, and bloodshed which took place in the sequel under Antiochus.

"We have, indeed, no data in ancient history by which the very day, or even month, connected with the transactions above related can be exactly ascertained. But the year is certain; and, as the time seems to be definite in our text, the fair presumption is, that the outbreak of the populace and the battle that followed constitutes the *terminus a quo* of the 2,300 days. See Frolich, *Annales Reg. Syr.*, p. 46; and also Usher's *Chronol.*, . . . As to the difference between the time here, viz., 2,300 days, and the three and a half years in vii. 25, if the reader narrowly inspects the latter, he will perceive that the time there specified has relation to the period during which Antiochus entirely prohibited the Jewish religion in every shape. This period, as is well known, corresponds with historical facts. In the passage before us a more extensive series of events is comprised, as vs. 10-12 indicate. They begin with assaults on the priesthood (which we have seen to be matter of fact, as stated above), and end with the desecration and prostration of all that is sacred and holy. It is unnecessary to show that each of the things described belongs to each and every part of the 2,300 days. Enough that the events are successive, and spread over the time specified in our text. The *trampling down* or degradation of the priesthood and the sanctuary commenced the whole series of oppression and persecution, and this, with most aggravated acts of sacrilege and blasphemy, was also the consummation of the tyrant's outrages." Cowles gives a similar explanation in detail, *Commentary*, p. 378 et seq.]

polemical spirit of the times, which has seized upon it as a popular weapon against papacy.]

Verses 15-19. *Preparatory to the interpretation of the vision of the ram and the he-goat.* And . . . when I . . . sought for the meaning, namely, of the entire vision that was seen. The seeking was purely subjective, and not expressed in the form of a question addressed to the angel (Von Leng.), nor in a silent prayer to God (Hävernicks).—Behold, there stood before me (one), as the appearance of a man, i.e., appearing like a man. The expression "behold, there stood," etc., indicates the startling and extraordinary character of the apparition, which argued something terrible and superhuman (cf. Job iv. 16); the *בְּנֵי אֱלֹהִים* then follows to denote the encouraging effect produced on the seer by the *manlike* appearance of the form. The term *בְּנֵי* is employed instead of *אֱלֹהִים* or *אֱלֹהִים*, doubtless in allusion to the name of the angel, which is given below, in v. 16; see on that passage, and cf. chap. ix. 21, where the same angel is designated as "*the man Gabriel*," but where his super-human nature is also very clearly implied (in his "flying").—Verse 16. And I heard a man's voice between (the) Ulai, i.e., between the two branches of the Eulæus; cf. supra, on v. 2. *בְּנֵי* does not stand for *בְּנֵי*, as if the voice only, and not also the listener, were stationed between the Ulai; nor does *אֱלֹהִים* signify "between the banks of the Ulai" (against Von Lengerke, Hitzig, etc.).—Gabriel, make this man to understand the vision. *בְּנֵי אֱלֹהִים*, i.e., "man of God," or also "man-god" (according to Ewald, "a God who kindly condescends to man"), is the name of one of the principal angels or angel-princes (cf. Luke i. 19), one of the ἀρχάγγελοι or *אֲרִיִּים* (chap. x. 13 et seq.), whose number is fixed at seven in Rev. viii. 2 (οἱ ἑπτὰ ἄγγελοι, οἱ ἐνώπιον τοῦ θεοῦ ἑστῆκασιν), equal to that of the *amēshaspendas*, who stand beside Ormuzd as a divine council, according to the ancient religious books of Parseeism. The Scriptural archangels, however, of whom another, Michael, is mentioned hereafter in this book, are not to be regarded as identical with the *Amēshaspentas* of Parseeism; for (1) the number seven in the latter case is obtained only by adding Ormuzd himself to six others; (2) they are not represented as angels or servants of God, but as being themselves divine, and as governing determined portions of creation in that character, e.g., *Bohumano* (Bohman) governs the sky, *Ardihsht* the fire, *Sapandomad* the earth, etc.; (3) the names of the *amēshaspendas* are as thoroughly Persian or Aryan in their character as those of the Scriptural archangel, so far as they occur in the Holy Bible (namely, Gabriel and Michael, and Raphael in the Apocrypha, Tob. iii. 25; xii. 12 et seq.) are specifically Shemitic, and bear, by virtue of the ending *ל* in each case, a thoroughly monotheistic character; (4) the attempts to establish the identity of individual *amēshaspendas* with individual archangels of the Bible must be regarded, without exception, as failures; e.g., the supposed recognition of *Chordad* (Haur-

vatat) in the Apocalyptic "angel of the waters," Rev. xvi. 5 (Hitzig; also Hilgenfeld, *Das Judenthum im pers. Zeitalter*, in the *Zeitschr. f. wissenschaftl. Theologie*, 1866, No. 4), the proposed identifying of Gabriel with *Croasha* and of Michael with *Bohman* (by Alex. Kohut, *Ueber die jüdische Angelologie und Dämonologie in ihrer Abhängigkeit vom Parsismus*, in *Abhandlungen der Deutsch. Morgenl. Gesellschaft*, vol. IV. No. 8). Cf. Haneberg, in Rensch's *Theolog. Literaturtbl.*, 1837, No. 3, p. 72; also Döllinger, *Heidenthum und Judenthum*, p. 361; M. Haug, *Essays on the sacred language, writings, and religion of the Parsees*, Bombay, 1862.—Ewald appears inclined to regard Gabriel not as one of the superior angels, but as occupying an intermediate or inferior rank, since he designates the "man's voice" which calls to him as that of a still higher angel. This assumption, however, is unnecessary; it is conceivable that an angel of equal rank may have given him this direction, or, if this should not be preferred, that God Himself, giving a human sound to His voice that He might be heard by Daniel, addressed the angel.—It must remain undecided whether the "man's voice" is to be considered as belonging to the former of the *בְּנֵי אֱלֹהִים* who were speaking together in v. 18, while Gabriel is to be identified with the questioner in that place (as Hitzig supposes), since the author has not definitely indicated such an identity.—Verse 17. So he came near where I stood; literally, "beside my standing" (cf. v. 18). Luther renders it, "and he came hard by me."—And when (or "as") he came, I was afraid, and fell upon my face. Cf. chap. x. 9; Ezek. i. 28; xliii. 3; Rev. i. 17.—Understand, O son of man (—this address is probably modelled after Ezekiel—); for at the time of the end shall be the vision; rather, "for the vision is for the final time," i.e., it refers to the final period of earthly history; cf. v. 19 b. 26. [But these verses do not warrant this interpretation. See below.] The words are not designed to comfort, but to direct attention to the impressive and alarming nature of the prophecy, in which, according to the following context, they are successful.—Verse 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; rather, "and while he was speaking with me, I fell stunned upon my face to the ground." Not until this repeated falling down in terror did the "benumbing" or Divine ἐκστασις take place, as the immediate presence of God for the purpose of imparting to the prophet a highly important revelation, was not realized until then. Cf. the case of Moses (Ex. xxxiii. 20), Isaiah (Isa. vi. 5), Peter, John, and James, on the mount of transfiguration (Luke ix. 32), Paul and his companions near Damascus (Acts ix. 4; xxii. 7; xxvi. 12), etc.—But he touched me, and set me upright. Cf. x. 10 et seq.; Neh. ix. 8, etc.—Verse 19. Behold . . . what shall be in the last end or the indignation, namely, of the Divine indignation upon the godless world (the ὀργὴ μεγάλη, 1 Macc. i. 64; cf. Rom. ii. 5; Isa. x. 5, 25; xxvi. 20; Jer. l. 5), which naturally will be manifested most strongly toward the close of human history, when the tares of wickedness shall flourish most luxuriantly (see v. 23 and

Matt. xiii. 30, 39; cf. Matt. xxiv. 9 et seq.). For this reason the last times shall constitute a period of great tribulation and woes (*ὀλιγοίς, ὀλίγοις*—Matt. xxiv. 7 et seq.).—For at the time appointed the end shall be; rather, “for it relates to the point of time of the end.” The subject here, as in v. 17 *b*, is the vision (*הַחֲזוֹן*), or rather its contents, which, according to this assurance from the angel, refers to the *מוֹדֵד הַכֶּזֶב*, the determined point of time of the end.” *

Verses 20–26. *The interpretation of the vision.* On v. 20, cf. supra, on v. 3; concerning v. 21, on v. 5.—The king of Græcia; properly, of Javan (*יָוָן*). By this term the Hebrews designated all the Hellenic lands and peoples, because the Ionians (Homer, *Ἰάονες*) dwelt in the eastern portions of Hellas, and through their colonies in Asia Minor were the first to become acquainted with the Asiatics. The Egyptians, ancient Persians, and Indians appear likewise to have constantly denominated the whole body of Græcian nations as Ionians or Jaonians; Æschylus and Aristophanes, at least, introduce Persians as employing the term *Ἰάονες* instead of *Ἑλλήνες*. Cf. generally, Knobel, *Völkertafel*, p. 78 et seq.—Verse 22. Now that being broken, whereas four stood up for it; rather, “and that which was broken, and in whose stead four stood up.” It should have read, properly, “and concerning this, that it (the great horn) was broken, and that in its stead four stood up;” but instead of this, *וְהָיָה כְּהָרִים אֲרֻבָּה*, stands abruptly at the beginning (cf. vii. 17), and the echaotic *וְהָיָה כְּהָרִים אֲרֻבָּה*, “and four stood up,” etc., is subordinate to that

* [Keil, however, justly remarks: “But *עַתֵּה כֵּן*, the time of the end, and *מוֹדֵד הַכֶּזֶב*, the appointed time of the end, is not the absolute end of all things, the time of the setting up of the *regnum gloria*, and the time of the tribulation preceding the return of the Lord; but the time of the judgment of the world-kingdom and the setting up of the everlasting kingdom of God by the appearance of the Messiah, the end of *αἰὼν ὀτρυν* and the commencement of the *αἰὼν μέλλων*, the time of the *מְהִירָה הַיָּמִים* (chap. ix. 14), which an apostle calls (1 Cor. x. 11) *τὰ τέλη τῶν αἰώνων*, and speaks of as having then already come.” Stuart still more correctly says: “End of what? Of Antiochus? or of a troublous state of things? or end of the world? Not merely of Antiochus; for his importance, as exhibited in the book of Daniel, arises principally from his power to annoy the people of God. Not the end of the world; for in chap. viii. no Messianic period is developed at the close of its predictions, and yet the Messianic reign is itself the end or last time of the world. Ver. 19 gives us perhaps more light; *בְּאַחֲרִית הַיָּמִים*, in the latter time of the indignation, i.e., the latter time of afflictions permitted to be brought upon Israel, because of the divine indignation against their sins. The vision itself in fact reaches only to the end of those special afflictions that are to come on the people of the Jews before the Messianic period, and which are made the subject of prophecy because of their importance. The warning to mark well or consider the vision, because it discloses these afflictions, connects itself of course with a supposed importance attached to the knowledge of the final special troubles of the Jews before the coming of the Messiah. The Rabbins call these troubles *הַיָּמִים הַקְּצֵרִים*.” In other words, as Keil presently says more distinctly, “*הַיָּמִים הַקְּצֵרִים* is the wrath of God against Israel, the punishment which God hung over them on account of their sins, as in Isa. x. 5; Jer. xxv. 11; Ezek. xxii. 24, etc., and here the sufferings of punishment and discipline which the little horn shall bring over Israel.”]

term in its absolute position.—Four kingdoms shall stand up out of the nation; *רַבְּמַלְכֵיהֶם*, an archaism (Gen. xxx. 38; 1 Sam. vi. 12), that here seems to be renewed under the influence of the Chaldee element.—But not in his power. The suffix in *בְּכֹחוֹ* does not refer back to *לְבָנָיו*, but to *הַמֶּלֶךְ* in v. 21 *b*. The power of the first great Græcian conqueror shall not descend to the kingdoms which spring from his empire; they shall not equal him, neither singly, nor all taken together.—Verse 23. And in the latter time of their kingdom, when the transgressors are come to the full, namely, of the measure of their wicked plans and actions; cf. the same elliptic usage of *הָיָה* in chap. ix. 24 Keri, and in addition Gen. xv. 16; 2 Macc. vi. 14; Matt. xxiii. 32; 1 Thess. ii. 16. The *פְּעֻרֵים* who are here charged with “filling the measure of their sins” are not the Israelites who have forsaken Jehovah and His law (Dereser, Von Lengerke, Kranichfeld), but, without doubt, the enemies of God's people, the heathen oppressors of the saints of the Most High; for the term *פְּעֻרֵים* alludes with sufficient clearness to *פְּעֻרֵים* in va. 6, 12, and 13. For the opinion that this does not probably refer to the servants and abettors of Antiochus Epiphanes, but rather to his predecessors, see supra, on v. 9.—A king of fierce (rather, “insolent”) countenance, and understanding dark sentences, shall stand up. *וְהָיָה כְּהָרִים אֲרֻבָּה*, properly, “of hard countenance” (cf. Dent. xxviii. 50; Isa. xix. 4). The predicate probably refers chiefly to the blasphemous sayings of the tyrant, see chap. vii. 8 et seq. The following predicate, *מְבָרֵךְ חֲדָדוֹת*, “versed in riddles,” denotes his art of cunning dissimulation, by which he is able to conceal his purposes from both friend and foe; cf. v. 25, and xi. 21, 27.—Verse 24. And his power shall be mighty, but not by his own power. The implied thought is, “but by Divine permission;” cf. va. 12 and 13, and also Isa. x. 5 et seq.; 1 Sam. ii. 9, etc.—It is incorrect to supply, with Dereser, Von Lengerke, etc., an antithesis to “not by his own power,” so that it will read “but by his cunning.” *וְהָיָה כְּהָרִים אֲרֻבָּה* is a *litotes*, which, exactly similar to the expression “without hand” (chap. ii. 34 and infra, v. 25), alludes to the superhuman providence of God as compared to human power, which is never more than impotence.—And he shall destroy wonderfully, and shall prosper; *וְהָיָה כְּהָרִים אֲרֻבָּה*, an adverb, as in Job xxxvii. 5. For what remains, cf. supra, v. 12 *b*.—And shall destroy the mighty (ones) and the holy people. The *וְהָיָה כְּהָרִים אֲרֻבָּה* is explicative; it is designed to denote more particularly the respects in which the king shall prosper. The “mighty ones” are the warlike enemies over whom he shall triumph, and to them are added, by way of contrast, the

* [Stuart and Keil, on the contrary, strongly maintain that “the transgressors” here are not the heathen, but the apostate Jews, whose sin will be visited by the indignation of God; and this seems to be more appropriate to the whole connection.]

"nation of saints" (cf. vii. 18, 22), as unwarlike opponents. In the opinion of Hitzig, Ewald, etc., the *שְׁמִינִיּוֹת* are the three pretenders to the crown whom Epiphanes was compelled to depose; but not one of these deserved to be called a mighty one, not even the usurper Heliodorus; see *supra*, on chap. vii. 8, 25.*—Verse 25. And through (rather, "according to") his policy he shall cause craft to prosper in his hand. *עַל-שָׂכְלוֹ* is probably not "by reason of," but "according to his cunning;" cf. *Psa.* cx. 4; *Esth.* ix. 26, etc. This expression, in an absolute position at the beginning, is connected with the principal sentence which follows by an emphatic *וְ*; cf. Gesenius, *Thesaur.*, p. 396 a. *יִהְיֶה* is not transitive (Hitzig, et al.), as if the following *מְרִימָה* were its accusative, but probably intransitive, despite the fem. *מְרִימָה*; cf. *Isa.* liii. 10.—"In (or with) his hand" (cf. *Isa.* xlv. 20), considered as the outward sphere of action, seems intended to form an antithesis to the following "in his heart." Concerning *וְיִכְרֹם* and the signification of *וְיִכְרֹם* which results from it, cf. *supra*, on v. 4.—And by peace shall destroy many; rather, "and unawares shall destroy many." *וְיִכְרֹם* does not exactly signify "in the midst of profound peace" (*Job* xv. 21), but more indefinitely, "with suddenness, by a malignant surprise," an illustration of the malice and dissimulation practised by this tyrant, which were already mentioned in v. 23. The circumstance that it is recorded of Antiochus Epiphanes, in 1 Macc. i. 30, *καὶ ἐπέπεσεν ἐπὶ τὴν πόλιν ἐξάπνῃ*, proves nothing in favor of a *vañic. ex senili*, beyond the fact that malignant and sudden surprises are necessarily practised by every warlike foe of cruel disposition. *["In the *רַבִּים* (*many*) are comprehended 'the mighty (one) and the holy people' (ver. 24).—*Kell.*].—He shall also stand up against the Prince of princes, etc. Cf. v. 11. and with regard to the being "broken without hand," cf. chap. ii. 34; also *Job* xxxiv. 20 and *Lam.* iv. 6. It is not necessary to seek a definite reference to the death of Epiphanes by sickness or extraordinary accident in this passage, instead of permitting him to fall on the battle-field, or by the hand of a murderer (against Bertholdt, Von Lengerke, Hävernicks, etc.).†—Verse 26. And the vision of the even-

ing and the morning which was told, namely, in v. 14. Since the observation in that place respecting the 2,300 evening-mornings was really a *מִשְׁמַע*, and not a *מְרִימָה*, the words *וְאִשְׁרֵי נְאֻמֵּי רִגְוֹ* seem to refer back to the genitive *וְאִשְׁרֵי רִגְוֹ* instead of to the *Stat. constr.* (thus Hitzig). Words and things told, however, form the subject of visions in other cases also (cf. *Isa.* ii. 1; *Am.* i. 1; *Hab.* ii. 1, etc.); and the remark concerning the 2,300 evening-mornings may consequently be termed a "vision" in this instance.—Is true (rather "truth"), i.e., it is correct, deserves to be credited, inasmuch as 2,300 evening-mornings must elapse before the end of the period of affliction. That period is thus determined as an extended one, which shall not soon reach its close. On *מִשְׁמַע*, cf. chap. x. 1; xi. 2; also xii. 7; *Jer.* xxvi. 15; xxviii. 9; *Rev.* xix. 9; xxi. 5; xxii. 6.—Wherefore shut thou up the vision; rather, "and thou, conceal the vision," i.e., do not publish it, do not be anxious to spread a report concerning it. *וְהָרַם* is not equivalent to *וְהָרַם*, "to seal up" (Theodotion, Hävernicks, Von Lengerke); for "sealing" is added to the mere "concealing" in chap. xii. 4, as a strengthening term.—For it shall be for many days, i.e., it (the vision) shall retain its prophetic value for a long period, it does not relate to a near, but to a distant future; cf. chap. xii. 4, 9. As the direction to conceal the vision is here based on the consideration that a long period must elapse before it shall be fulfilled, so, on the contrary, the prophet is directed, in *Rev.* xxii. 10, *not* to seal what has been revealed to him, because the time of its fulfilment is near. Notice the difference between the Old-Testament seer, who is far removed from the final future, and only sees it primarily in types (e.g., instead of beholding the antichrist he only sees his forerunner Epiphanes), and the New-Testament prophet, who beholds the events of the last times in the history of the world much nearer at hand, and is therefore not obliged to conceal the prophecies relating to them, especially since he addresses a community composed exclusively of *θεοδιδάκτοι* (*Isa.* liv. 8; *John* vi. 45; cf. 1 *John* ii. 20, 27).

Verse 27. The effect of the vision upon the prophet. And I Daniel fainted, and was sick (certain) days. Cf. vii. 28, and especially chap. ii. 1, in relation to *וְנִיחֵי*.—Afterward I rose up, namely, from the sick-bed. This formal statement by the prophet cannot be regarded as extraordinary, since not only the vision as such (i.e., by reason of its startling character), but also the fasting which preceded it (cf. chap. ix. 3; x. 2 et seq.), comes under consideration as the cause of the complete exhaustion which followed.—And did the king's business. Concerning the extent to which Daniel might have transacted official business for the king in the reign of Belshazzar, without being personally known to him, see on chap. v. 7.—And was astonished at (rather, "dumb concerning")

* ["*שְׁמִינִיּוֹת* does not here signify *many*, numerous, many individual Israelites (Von Leng., Maurer, Kliefoth [Stuart]), partly because in ver. 26 *רַבִּים* stands for that, partly because of the *קְדוּשָׁה*, by which we are to understand the people of Israel."—*Kell.*]

† ["The language is adapted to the symbol, namely, the little horn. The meaning is, *totally destroyed*. Facts correspond. According to history, Antiochus, after marching into Persia, and robbing the temple at Elymais, was driven away by popular tumult; and on his return back towards Syria, he was met with the news of the total defeat of his army in Judaea, and of the restoration of the temple services there. Polybius (XXXI. 11) says of him, that 'he fell mad (*δαιμονιῆρας*) and died'; 1 Macc. vi. 8 relates that he fell sick of grief for his losses; Appian (*De reb. Syr.*, LXVI.) says simply: *φθίνας ἐλαυνήσας*. Various shades are given to the picture by the different writers; e.g., in 1 Macc. vi. 8 seq., which narrates his penitent confessions. But these have a

strong tinge of Jewish coloring. So much is undoubtedly true, viz., that he perished suddenly by a violent sickness, during which he probably fell into a state of mania. He died, therefore, without violence by the hand of man, and so as to make a deep impression of perishing by a peculiar visitation of God."—*Stuart.*]

the vision, but ("and") none understood (rather, "became aware of") it; usually rendered, "none understood it," or, "and to me there was no understanding. I did not understand it" (thus Maurer, Hitzig, Kranichfeld, Kamphausen, etc., under comparison with chap. xii. 8). Since, however, the obvious design is to state what Daniel did "to conceal" the vision, the signification of "not noticing, not learning" seems to be the only logical and suitable one for לֹא יָדָעָה in this passage; cf. on this interpretation, vs. 5, 17; Job xxviii. 23; Isa. xxviii. 19, etc.

ETHICO-FUNDAMENTAL PRINCIPLES RELATED
TO THE HISTORY OF SALVATION, APOLOGE-
TICAL REMARKS, AND HOMILETICAL SUG-
GESTIONS.

1. The principal difficulty to be met with in this section relates to the concrete number of 1150 days or 2300 evening-mornings, in v. 14, and in its failure to agree with the three and a half years of the preceding vision (chap. vii. 25). If simply the idea was to be expressed that the period of tribulation should expire in *something less* than three and a half years, why did the author not permit the angel to say, "even before three and a half years shall have passed," etc.? Or why did he not select really a round number, as 1200 days (to denote 1277, which amount exactly to three and a half years)? Or why did he not pursue the course adopted by the New-Test. apocalypticist, who substituted forty-two months for forty-two and a half, and hence 1260 days for 1277 (see Rev. xi. 2; xii. 6; xiii. 5)?—This strange feature admits of a correct explanation, only when it is remembered that prophecies relating to time are necessarily and unavoidably of a symbolic-concrete character, and that for this reason, no exact correspondence, or mechanically precise agreement of the prophetic numbers with the extent of the periods in which they are realized, can be expected. Neither the seventy years of being forgotten and of ruin which Isaiah predicted for the Tyrians (chap. xxv. 15-18), nor the seventy years of captivity in Babylon, which Jeremiah (chap. xxv. 11, et seq.; xxix. 10 et seq.) foretold to the Israelites of his time, were fulfilled with literal exactness* (cf. infra. on chap. ix.); and as the "two days" (יָמֵי) during which Israel's state of death or the period of its affliction was to continue, according to Hos. vi. 2, have primarily an ideal-symbolic value only, so the "three days and three nights," which were to be spent by the prophet in the belly of the great fish, according to Jon. ii. 1, were, in like manner, not an exact number, amounting to precisely seventy-two hours (cf. Kleinert on that passage)—and yet both these prophetic numbers were designed to foretell the resurrection of the Saviour on the third day, i.e., after two whole nights and one

entire day.* The prophets are accustomed to employ concrete conceptions of time, and to clothe them in definite form. This form might arise from any incident or event, most of which can no longer be discovered; but their relation to the duration of the events which fulfil the prophecy must as certainly be a merely approximate agreement, and not mathematically exact, as the manner in which God secures the fulfilment of the prophecies uttered by holy men through the Spirit, is in nowise a matter entrusted to man, but belongs only to the God who brings the predictions to pass (cf. 2 Pet. i. 20 et seq.)† The predictions of the prophets in the Church during the Middle Ages and in modern times (e.g., St. Hildegard, Joachim, the Parisian professor Nicholas Oresmius, who, in 1364, foretold the great papal schism, which actually broke out in 1378; Huss and Savonarola, who predicted the Reformation; the Lutheran Michael Stiefel of Jena († 1507); the astrologer Nostradamus († 1566); and finally J. A. Benzel and Jung-Stilling) might be substantially treated in the same manner, so far as they assume a numerically exact, or definitely chronological form.‡ The partial non-agreement of their predictions with the points of time or periods of the future in which they were to be realized does not destroy their character as genuine prophecies, or disprove that they were employed in a superior and heavenly calling; but the approximate agreement or partial coincidence of their vaticinations with the facts of fulfilment and their chronological relations, does not warrant a suspicion that they were forged subsequently to the beginning of their fulfilment, any more than the approximate agreement of either the 1150 days or the three and a half years, etc., in the prophecy before us, with the epochs of the Maccabean history will justify the pseudo-Daniel tendency-hypothesis.

2. While the slight difference between the prophetic number and the events connected with its realization, discussed above, belongs undoubtedly to the category of those "slight discrepancies" which, according to M. v. Niebuhr,

* [The "three days and three nights" in question are an exact expression according to Hebrew usage, which includes both extremes in all such periods.]

† Cf. Tholuck *Die Propheten und ihre Weissagungen: eine apologetisch-hermeneutische Studie* (Gotha, 1860), p. 115 et seq., where the remark is made concerning the seventy years of Jeremiah, considered as being a designation of time that agreed, generally at least, with the duration of the captivity. "Can any means of escaping this conclusion be discovered? Only that one, which, among others, Ewald has not despised, viz., to regard the number seventy as a round number, and therefore = 'a long time.' . . . Is then, round number really = long time in the Oriental use of language? The master of Old-Test. language will certainly not attempt to deny that it rather denotes an 'approximate limitation of time!' . . . Such numbers are clearly approximate, e.g., in Am. ii. 4, where it is said, 'For three transgressions of Judah and for four, I will not turn away,' etc.; Mic. v. 6, 'Then shall we raise against him seven shepherds and eight principal men'; cf. Hos. vi. 2. In like manner a desolation of forty years is predicted for Egypt, by Ezekiel, in chap. xxix. 11, 12, which is, indeed, a round number of probable reckoning, but is, at the same time, an approximate number, namely, 36 or 37," etc. [But these conventional numbers in a general statement are very different from those obviously given as chronological data.]

‡ In relation to the prophets of the Christian era, above referred to, and also with regard to several others, cf. the interesting statements in Splittgerber, *Schicksal und Tod*, etc. (Halle, 1866), p. 238-253. [But sound theologians—indeed, accurate observers merely—would certainly place all these pseudo-predictions on a very different level from those of the prophets of Scripture.]

* [With regard to the latter point at least the author concedes too much, for the Babylonian captivity was exactly seventy years in length, namely, from the fourth year of Jehoiakim, B. C. 606, to the edict of Cyrus, B. C. 536. See Browne's *Ordo Sædorum*, ch. iii. sec. 1. §§ 161 et seq. Had we the data extant we might doubtless prove the truth of the other periods named in Scripture prophecy with equal precision.]

"must excite our awe, instead of begetting a doubt of the truth of the prophecy, or shaking our confidence in the chronology of ancient history" (*Geschichte Assurs und Babels*, p. 90), the relation between the character of the history of nations and kingdoms as described in the vision under consideration, and the condition of Israel during the era of oppression and revolt in the Maccabean age, which corresponds to it as a primary historical fulfilment, is such, that it unconditionally forbids the idea that the vision is a prophecy *ex eventu*, and was composed to favor a tendency. There is no complete and thorough correspondence between prophecy and fulfilment, that could favor the suspicion of its composition under such circumstances and for such a purpose; on the contrary, the discrepancies are so numerous, that to trace historical facts which shall correspond in every case to the particular features of the prophetic vision, involves the greatest uncertainty and difficulty. Bertholdt and v. Lengerke assume that the chapter was written shortly after the death of Antiochus Epiphanes; Hitzig, that it was composed shortly before that event; Bleek (*Jahrb. für deutsche Theologie*, 1860, No. 1, p. 57), that it was framed at least about that time. "According to this, the section was at any rate composed at a time when the Jews had already demonstrated their superiority in arms over the troops of the tyrant. At the same time, these bloody feats of arms, which formed the basis of all the hopes that animated the newly-awakened national consciousness of the Jews, are not mentioned with a single word. As in chap. vii. the heathen oppressor triumphs in battle over the holy people to the end of the three and a half times, so in this selection the host and sanctuary are represented as being trodden under foot until the close of the period mentioned in v. 14. Even the restoration of the sanctuary (v. 14), which might at least indirectly be interpreted as consequent on a warlike triumph of the Jews, is, in v. 25, referred only to a theocratic judgment imposed directly by God, and not to a national victory. The latter, indeed, is directly excluded. The great deeds of the oppressor only are spoken of, and his overthrow $\overline{\text{וְיִשְׁמְרוּ}}$ is immediately connected with them. Every real foundation for the opinion that this section originated at that juncture which was marked by the triumphs over Apollonius and Seron, over Gorgias and Lysias, dearly bought as they were with the blood of the people, is thus taken away, since the situation described in the chapter, testifies only to defeat down to the time of restoring the temple, and denotes a disposition which looked for help only from a supernatural agency" (Kranichfeld, p. 286 et seq.).—Remarkable as is this total silence respecting the national revolt, which was so successfully introduced, when the author is regarded as a Maccabean pseudo-Daniel, it is no less difficult to understand why, if the vision was recorded soon after the death of Antiochus, the Messianic hopes which must have been connected with that death, should not be mentioned with a single word. The only tolerable explanation of this fact is that the death of the oppressor (his "being broken without hand," v. 25) was future to the writer, as much so as everything else. Even the restora-

tion of the temple-service, which had been abolished, is clearly placed in the future by the description in v. 14, and does not appear as an incident in the past experience of the prophet. The only comfort offered by him in the entire section has no relation to the sufferings of the present or the past, but to tribulations belonging to the far-distant future.

3. The only circumstance which seems seriously to favor the theory of a Maccabean composition is the express mention of *Javan* in v. 21, as the world-power from which the impious oppressor of Israel should come forth (preceded, however, by a number of anti-theistic kingdoms [v. 22] and wicked sovereigns [v. 23]). But this circumstance also loses its apparent character, as disproving the origin of the chapter during the captivity, and becomes decidedly more intelligible, as soon as we remember the frequent contact of the orientals with Hellenic civilization and culture, as well as with Gracian military art and bravery, which began even before the time of Nebuchadnezzar (see *Introd.* § 7, Note 2). Let it also be remembered that the ancient prophecy by Balaam (*Num.* xxiv.), which threatened destruction to the Assyrians and Hebrews through "ships from Chittim," i.e., through Greek invasions from the sea (cf. *supra*, on chap. ii.), must have been known to Daniel, even if it had originated as late as the age of Salmanser and Sennacherib, and afterward been incorporated with the early history in the Pentateuch. There is no lack of natural indications arising from the events of current history, which might suggest to a seer of the period of the exile, that precisely the distant nation of the Greeks would become a threatening rival, and eventually, a victorious opponent of the Persian power and greatness, and which might also awaken in him a presentiment of the internally divided and disunited, and therefore transient character of the future empire of the Greeks. The definite character of the predictions respecting the development of that Javanic empire is certainly marvellous and inexplicable, unless referred to the Divine Spirit of prophecy; but it is scarcely more wonderful than the equally definite character of Balaam's prophecy, which likewise related to the Greeks, or than the surprising clearness and confidence with which Amos foretold that the Israel of his day should "go into captivity beyond Damascus" (chap. v. 27), or Isaiah was able to predict that the successors of Hezekiah should be led into captivity at Babylon (chap. xxxix. 6 et seq.; 2 Kings xx. 17 et seq.), or Jeremiah could describe to his contemporaries the overthrow of Babylon by the Medo-Persians! Cf. also Kranichfeld, p. 128 et seq.

4. The real and fundamental Messianic feature of this section, and, at the same time, the thought which is pre-eminently adapted to practical homiletical treatment, is that already noticed in the exegesis of vs. 19 and 23, according to which the moral degradation and the wickedness of the world-power in its hostility to God becomes more excessive with each stage through which that power passes in its development, until it reaches its climax, when God interferes to judge and deliver—thus bringing it, in its character as an oppressive, pseudo-prophetic antichristianity, into the strongest contrast with the

transparent light and holiness of the Messiah and the community of His saints, who are born of God. This thought is also presented by the Saviour in the parable which describes the tares as growing together with the good seed in the field, and as ripening for the harvest at the judgment (Matt. xiii. 30 et seq.); it is the same Messianic truth and necessity to which he refers in the former half of his *oratio eschatologica* in thoroughly prophetic language (Matt. xxiv. 5 et seq.); it is the fundamental thought of all apocalyptic prophecy, of all prophecy relating to the future history of empires, as the analogous sections in 2 Thess. and the book of Revelation show with sufficient clearness. The *goats* triumph over the more harmless *rams* in the last times; the place of the weaker horns that arise against the Lord is supplied by others who succeed each other in constantly increasing strength. The "great power" of the enemy is reinforced by "great cunning," which increases with the lapse of time; and his insolence is joined to craft which steadily develops, and to malignant dissimulation (cf. vs. 23-25), until, through the instigation of the great arch-enemy, who is ever the same, nation rises against nation, and kingdom against kingdom. To increase the need and oppression of the righteous, many false prophets arise and practice their deceitful arts, and because iniquity abounds, the love of many waxes cold (Matt. xxiv. 7 et seq., 11 et seq.).—If all this, considered as the real fundamental idea of the visional representation, be duly regarded, the jejune character of this section, which at first sight seems to offer nothing that possesses practical value, or that is available for homiletical purposes, will speedily disappear; and as the danger of feeling that only unimportant features, such as the animal-symbols (vs. 3-7) or the doctrine of angels (vs. 13-18), are here presented, becomes less, the preacher will find the energetic warning and promise by the Saviour, "But he that endureth to the end shall be saved," available as an encouraging and hortatory theme that covers the ground of the whole chapter. This forms the pregnant and solemn expression of the New Testament, which marks the consoling and elevating Messianic back-ground in which the discouraging and stormy scene of the chapter is laid, but which here appears but for a brief moment in the concluding words of v. 19, like the cheering sun at evening against the border of the stormy cloud.

5. *Special homiletical suggestions relating to separate passages:*

On v. 8 et seq., Melancthon: "*Aliquoties dictum est, ad quid prosit tenere predicationes de serie monarchiarum et omnium temporum usque ad extremum judicium? Est Ecclesia hac doctrina et consolationis opus, ne inter tot afflictiones et scandala desperet. Est etiam admonitione opus, ut causas cogitemus afflictionum. . . . Ha atroces comminationes exarscunt nos, ut minus diligentiores in conservanda puritate doctrine et in vita, ne Deus sinat exoriri majores tenebras.*"—The *Tübing. Bib.*: "How uncertain is the glory and majesty of the kingdoms of earth! Even when they have attained the highest prosperity they must yet be humbled, fall, and pass away, like every other earthly good and honor. The kingdom of heaven alone is immutable, and forms the hope of every believer," Psa. cxlv. 13.

On v. 10 et seq., the *Tüb. Bib.*: "Nothing is more dangerous than pride, which leads man even to war against God, His Church, and the true worship. This must inevitably be followed by heavy judgments from God."—Starke: "An earthly ruler will not permit rebellion against his authority to pass unpunished. How shall he escape, who revolts against the Prince over the host of God (Isa. x. 13)?"

On v. 14, Cramer: "The persecution and rage of the godless is a storm that sweeps over us; God fixes its limits, results, and measure."—Starke: "God has indeed revealed something in relation to the hope of Christ's Church for better times on the earth, in order that no doubt may be entertained concerning the fact itself; but to seek to ascertain the particular time, would be fool-hardiness and useless trouble (Acts i. 7.)."

On v. 17 et seq., Jerome: "*Et Ezechiel et Daniel et Zacharias, quia sepe inter angelos esse se cernunt, ne levitent in superbiam et angelice vel naturae vel dignitatis se esse credant, admonentur fragilitatis suae, et filii hominum appellantur, ut homines se esse noverint.*"—Geier: "If the presence of a holy angel was so insupportable to Daniel, how terrible will be the experience of the wicked when they shall behold the Lord of angels and Judge of the whole world, Jesus Christ Himself (Rev. vi. 15 et seq.)!"

On v. 24, Oslander: "God sometimes permits the plans of the wicked to succeed, in order that the saints may be tried."—Starke: "God requires no great preparation or mighty instruments to cast down a tyrant; He can adapt the most insignificant means to that end (Acts xii. 23)."

8. The vision of the seventy weeks of years.

CHAP. IX. 1-27.

- 1 In the first year of [to] Darius, the son of Ahasuerus, of the seed of the Medes
- 2 [Media], which [who] was made king over the realm of the Chaldeans; in the first year of [to] his reign, I Daniel understood by [the] books the number of the years, whereof [which] the word of the Lord [Jehovah] came [was] to Jeremiah the prophet, that he would accomplish [for fulfilling] seventy years in [for] 3 the desolations of Jerusalem. And I set [gave] my face unto the Lord God, to seek¹ by prayer and supplications, with fasting, and sackcloth, and ashes.

- 4 And I prayed ^a unto *the* Lord [Jehovah] my God, and made my confession, and said, ^a O Lord, the great and dreadful God, keeping the covenant and mercy^a
- 5 to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even *by* [and *there has been a*] departing from thy precepts [commandments],
- 6 and from thy judgments; neither have we [and we have not] hearkened unto thy servants the prophets, which [who] spake in thy name to our kings, our
- 7 princes, and our fathers, and to all *the* people of the land. O Lord, righteousness *belongeth* unto thee; but [and] unto us confusion [shame] of faces,^a as *at* this day; to *the* men [man] of Judah, and to *the* inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through [in] all the countries [lands] whither [where] thou hast driven them, because of [in] their trespass [treachery] that they have trespassed [done treacherously] against [with] thee.
- 8 O Lord, to us *belongeth* confusion [shame] of face [faces], to our kings, to our princes, and to our fathers, because we [or, we who] have sinned against [to] thee. To *the* Lord our God *belong* mercies^a and forgivenesses,^a though [for] we
- 10 have rebelled against [with] him; neither have we [and we have not] obeyed *the* voice of *the* Lord [Jehovah] our God, to walk in his laws, which he set [gave] before us *by* [the hand of] his servants the prophets.
- 11 Yea, [And] all Israel have transgressed thy law, even *by* [and *there has been a*] departing, that they might not [*so as not at all to*] obey thy voice; therefore [and] the curse *is* [has] poured upon us, and the oath that *is* written in *the* law
- 12 of Moses *the* servant of God, because we have sinned against [to] him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing [to bring] upon us *a*^a great evil; for [, which] under the whole heaven [heavens] hath not been done as [it] hath been done
- 13 upon [in] Jerusalem. As *it is* written in *the* law of Moses, [*as to*] all this evil [, it] *is* [has] come upon us; yet [and] made we not our prayer before [we besought not *the* face of] *the* Lord [Jehovah] our God, that we might [to] turn
- 14 from our iniquities, and understand [become wise in] thy truth. Therefore [And] hath *the* Lord [Jehovah] watched upon the evil, and brought it upon us; for *the* Lord [Jehovah] our God *is* righteous in [upon] all his works which he doeth [has done]; for [and] we obeyed not his voice.
- 15 And now, O Lord our God, that hast brought thy people forth out of *the* land of Egypt with a mighty hand, and hast gotten [made for] thee renown [a name],
- 16 as *at* this day; we have sinned, we have done wickedly. O Lord, according to [in] all thy righteousness [righteousnesses], I beseech *thee*, let thine anger and thy fury *be* turned *away* [return] from thy city Jerusalem, thy holy mountain [the mountain of thy sanctuary]; because for [in] our sins, and for [in] the iniquities of our fathers, Jerusalem and thy people *are become* [*are for*] a reproach to
- 17 all *that are* about us. Now, therefore [And now], O our God, hear [hearken to] *the* prayer of thy servant, and [to] his supplications, and cause thy face to shine upon
- 18 thy sanctuary *that is* desolate, for *the* Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold [see] our desolations, and the city which is called by the name [upon which thy name has been called]: for we do not present^a our supplications before thee for [upon] our righteousness, but [for *it is*] for [upon] thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken, and do; defer not: for thine *own* sake, O my God; for thy city and thy people are called by thy name [thy name has been called upon thy city and upon thy people].
- 20 And while I *was* [And I *was* yet] speaking, and praying, and confessing my sin and *the* sin of my people Israel, and presenting my supplication before *the* Lord [Jehovah] my God for *the* holy mountain [upon *the* mountain of *the* sanctuary]
- 21 of my God; yea, while I *was* [and I *was* yet] speaking in prayer,^a even [and, *i.e.*, then] the man Gabriel, whom I had seen in the vision at [in] the beginning, being caused to fly swiftly, touched [reached] me about *the* time of *the* evening
- 22 oblation. And he informed *me*, and talked [spoke] with me, and said, O
- 23 Daniel, I am [have] now come forth to give thee skill *and*^a understanding. At [In] *the* beginning of thy supplications *the* commandment [word] came [went]

forth, and I am [have] come to show *thee*; for thou *art* greatly beloved,* therefore [and] understand [in] the matter [word], and consider [have understanding in] the vision [appearance].

- 24 Seventy weeks [sevens] are determined* upon thy people and upon thy holy city [*the city of thy sanctuary*], to finish the transgression, and to make an end of [seal up] sins, and to make reconciliation for [cover] iniquity, and to bring in everlasting righteousness, and to seal up *the* vision and prophecy, and to anoint *the* Most Holy [holy of holies]. Know, therefore [And thou shalt know], and understand [be wise], *that* from the going forth of the commandment [word] to restore [return] and to build Jerusalem, unto *the* Messiah *the* Prince, *shall be* seven weeks [sevens], and threescore and two weeks [sevens]: *the* street shall be built again, and *the* wall [trench], even [and, i.e., but] in troublous [trouble of the] times. And after [the] threescore and two weeks [sevens] shall Messiah be cut off, but not for himself [and *there shall be* nothing to him]: and the people of *the* prince that *shall* come shall destroy the city and the sanctuary; and *the* end thereof [or, his end] *shall be* with a [the] flood, and unto [till] *the* end of *the* war desolations *are* determined [*there is* a decision of desolations]. And he shall confirm the covenant with [to] many for one week [seven]: and in the midst [half] of the week [seven] he shall cause *the* sacrifice and *the* oblation to cease, and for [upon] *the* overspreading [wing] of abominations *he shall* make it desolate [*there shall be* a desolator], even [and] until *the* consummation, and *that* determined [decided], *shall be* poured [it shall pour] upon *the* desolate.

GRAMMATICAL NOTES.

[וַיִּשְׁמַע] used absolutely here, may be taken in the sense of *overslipping*, which it often bears, or we may supply "information" from the context.—¹ The form is very intensive. [וַיִּשְׁמַעֲךָ], denoting extreme earnestness.—² Not only is this verb, like the others, emphatic, but the pronoun added gives it a reflexive reference, like the Hithp. of the other verbs, i.e., *for myself*.—³ The art. prefixed = *thy, our, his, my, etc.*—⁴ The indef. art. here injures the sense by really making the noun definite.—⁵ Literally, *let fall, i.e., rest or base*.—⁶ Literally, *to make thee wise as to*.—⁷ Literally, *delights*.—⁸ The verb being in the singular indicates the unity or singleness of this entire period.]

EXEGETICAL REMARKS.

Verses 1-3. *The time of the penitential prayer which led to the vision, and the occasion which inspired it.* In the first year of Darius, the son of Ahasuerus. Concerning both Darius the Mede and his father Ahasuerus (Theodot., Sept., Vulg., "Assuerus") or Astyages, see the Introd. § 8, note 4. The point of time referred to in the text belongs to a period later than that of the vision in the preceding chapter by more than twenty years, or about B.C. 537;* cf. on chap. v. 30 and vi. 1.—Of the seed of the Medes. The nationality of the new ruler is noticed, because the subject of the prayer which follows, and also of the prophecy respecting the seventy weeks of years vouchsafed in consequence, was conditioned by the circumstance that at the time when this incident transpired in the experience of Daniel, he was a *Medo-Persian* subject, and hence, *had seen the second world-power of his former vision replace the first.* The overthrow of Babylon by the Median king would naturally lead him to meditate on the question concerning the time of the restoration of Jerusalem and the realization of the further theocratic hopes connected with that event. In the nature of the case, such meditations would connect themselves at once with Jeremiah's prophecy relating to the seventy years which were

to elapse, before Jerusalem, the desolate, should be restored; and such a reference was unavoidable in the case of a *vir desideriorum* (see v. 23. Vulg.), like Daniel, who searched the Scriptures.

—Which was made king. The passive [וַיִּשְׁמַעֲךָ] denotes that he did not become king over the Chaldean realm in the ordinary way and by right of inheritance, but that he reached the throne in an extraordinary and violent manner, through the agency of the victorious Persian army (led by his nephew, Cyrus).—Verse 2. I Daniel, understood (or "observed") in books the number of years, i.e., I gave attention to that question, meditated upon it. With regard to [וַיִּשְׁמַעֲךָ], a shortened Hiphil-form like [וַיִּשְׁמַעֲךָ], chap. x. 1, or like [וַיִּשְׁמַעֲךָ], for [וַיִּשְׁמַעֲךָ], Job. xxxiii. 13, cf. Ewald, *Lehrb.* § 127 a, 1*—The construction with an accusative is similar to chap. x. 1; Prov. vii. 7; xxiii. 1. Von Lengerke renders it incorrectly, "I sought understanding in the books, in the number," etc., as if [וַיִּשְׁמַעֲךָ] were here construed with [וַיִּשְׁמַעֲךָ], as in v. 23, and this [וַיִּשְׁמַעֲךָ] were then dropped before the more definite [וַיִּשְׁמַעֲךָ].—The "books" (or "writings," [וְסֵפֶר])

* [It is simpler to make it at once an irregular Kal-form, with Gesenius.]

† [וַיִּשְׁמַעֲךָ (number) forms the object to [וַיִּשְׁמַעֲךָ] (I am

derstood); cf. Prov. vii. 7. Neither the placing of [וַיִּשְׁמַעֲךָ] (by books) first, nor the Athnach under this word, contravenes this view; for the object is placed after 'by books' because a further definition is annexed to it; and the sepa-

* [This anachronism results merely from the author's attempt to identify Belshazzar with Evil-Merodach. On the theory which we have adopted this chapter follows in immediate chronological order.]

in which Daniel observed the number seventy, and thus made it the subject of his meditations, were, according to the context, those which would engage the attention of a captive, be familiar and adapted to him. They did not probably include the whole collection of O.-T. writings, the Torah, Nebim, and Kethubim (as v. Lengerke, Hitzig, Ewald, and other defenders of the Maccabæan origin of the book suppose), nor were they limited to the letter of Jeremiah (Jer. xxix., although the plural *ספריים* might, without difficulty, designate a single letter; cf. Jer. xxix. 25; 2 Kings xix. 14) which contained the prophecy concerning the seventy years, but they were simply a collection of prophetic writings which Daniel had at command. It cannot be decided how great the extent of this collection was. Perhaps it was confined merely to prophecies by Jeremiah—possibly including only those which are now contained in chapters xxv. and xxix. (to which Wieseler, *Die 70 Wochen*, etc., p. 4, limits the *ספריים*, as being the particular rolls of writing in which these oracles of Jeremiah were recorded), or extending to a larger number, or even comprehending all that are now found in the book of Jeremiah. Perhaps it comprehended a larger circle of prophetic and other writings, similar to the private collection which Jeremiah already must have owned (cf. Hengstenberg, *Beiträge*, etc., p. 33 et seq.). It is likely of itself that the Pentateuch was included among the sacred books belonging to Daniel, although no positive evidence of that fact can be derived from vs. 11 and 13 of this chapter; for the mention of the *ספריים* in those passages does not prove that the prophet classed them among the *ספריים* which are here referred to.*—To what passage in Jeremiah's prophecies, then, does Daniel allude? Chiefly and primarily, no doubt, to chap. xxv., from which the term *הריבוי*, "ruins," is evidently borrowed (see Jer. xxv. 9, 11); but likewise to chap. xxix., the 10th verse of which clearly refers back to chap. xxv. 11 et seq., and with which our prophet was doubtless as well acquainted as with the former.—Whereof the word of the Lord came to Jeremiah the prophet. *אשר*, "whereof, in regard to which" (namely, *years*); cf. the use of *אשר* in the same sense in chap. viii. 26. *יְרֵמְיָהּ*, as found also in Ezra i. 1, and in chapters xxvii.—xxix. in the book of Jeremiah itself, is the later form of the name.—That he would accomplish *seventy year*—in the desolation of Jerusalem; or, "that seventy years should be full in the ruins," etc. *הריבוי*, "ruins, desolate condition;" cf. Lev. xxvi. 31; Ezek. xxxvi. 10, 33; xxxviii.

ration of the object from the verb by the Athnach is justified by this consideration, that the passage contains two statements, viz., that Daniel studied the Scriptures, and that his study was directed to the number of the years, etc."—*Kell.*

*["*ספריים*, *ῥὰ βιβλία*, is not synonymous with *הספריים*, *αἱ βιβλίαι*, but denotes only writings in the plural, yet does not say that these writings already formed a recognized collection, so that from this expression nothing can be concluded regarding the formation of the O.-T. canon."—*Kell.*]

12, etc. Our prophet, as appears in v. 25 *a*, regards the destruction of Jerusalem by Nebuchadnezzar, in the year B.C. 587, as the *terminus a quo* of the seventy years of desolation, while, on the other hand, Jeremiah uttered his prophecy relating to the seventy years (Jer. xxvi. cf. xxix. 1 et seq.) as early as the "fourth year of Jehoiakim," i.e., B.C. 605, or 19 years before that date, and accordingly seemed to favor the method which reckoned the seventy years from the first conquest of Judæa by Nebuchadnezzar, and ended them with Cyrus (606-536).* When and how the end of the seventy years should be realized, was therefore a question which would engage his special attention when the Chaldean monarchy was supplanted by the Medo-Persian.†—Verse 8. And I set my face unto the Lord God, i.e., probably, heavenward (cf. Gen. xxi. 17; 1 Kings viii. 22; John xvii. 3); for the turning of his face toward Jerusalem or the site of the temple (cf. vi. 11), would certainly not be disregarded in this instance, when about to pray for the restoration of the city and temple. The name *יְהוָה* is used here to designate God (instead of *יהיה*, which is found in several MSS.), as in chap. i. 2; Ezra x. 3; Neh. i. 11; iv. 8, and as in several places in the prayer itself, v. 4 et seq.—To seek by prayer and supplications; rather, "to seek prayer," etc. Prayer is conceived of as an operation of the Divine Spirit (cf. Zech. xii. 10; Rom. viii. 26), which must be sought after or elicited from within, by means of fasting, putting on mourning garments, etc.; cf. 2 Sam. vii. 27; xii. 16; Ezra ix. 3; Eccles. xxxiv. 21; Luke ii. 37, etc. Upon this subject see my *Geschichte der Askese*, p. 136 et seq. *תְּפִלָּה* is "prayer" generally considered (Psa. lxx. 3), while *תְּפִלָּתוֹ*, like *תְּפִלָּה*, v. 20, is "prayer for mercy, importunate, moving prayer."

Verses 4-19. *Daniel's prayer.* In order to justly appreciate the impressive beauty of this prayer, and to understand its plan and aim, cf. Ewald, p. 430 et seq.: "The motives that led him to pray are scarcely indicated in the introductory statements, vs. 1-3, and must be discovered in the nature of the circumstances. He had long been deeply afflicted because the sufferings of his people were protracted during so long a period, and thus found and meditated on those passages from Jeremiah in the Bible (?); but the difficulty of understanding the Divine meaning of the number, redoubled his grief. He comprehended, however, that if the period of Israel's punishment at the hand of God was so protracted, and the mystery relating to himself and the whole nation was so hard to solve, it must be charged solely to the consequences of

* [The discrepancy here surmised by the author is entirely imaginary. Daniel reckons the captivity precisely as Jeremiah, namely from the fourth of Jehoiakim, B.C. 605, when he was himself taken away by Nebuchadnezzar (Dan. i. 1, the *invasion* having taken place the preceding year). The present vision occurred B.C. 538, when the captivity was near its close. "Jerusalem did not lie in ruins for seventy years [the temple, however, certainly did]; the expression is not thus to be interpreted, but is chosen partly with regard to the existing state of Jerusalem, and partly with reference to the words of Jeremiah."—*Kell.*]

† [Keil combats at length the notion of Bleek and Ewald that it was Daniel's *uncertainty* regarding the termination of the seventy years which moved him to prayer.]

the former grossly wayward course of the people as a whole, and in this concurrence of the most incongruous emotions he sought and found the proper plea to present before God. He does not plead for ability merely to solve this numerical riddle—the entire prayer contains no allusion to this; and what, indeed, is a mere number in the sight of God? The mystery of the number is oppressive to the heart of this individual supplicant who prays for light, and likewise to the whole nation, only because of other and entirely different errors, darknesses, and faults; and not until this supplicant has put forth all the powers of his soul in wrestling with God for the removal of those general sins, can he hope that the next uncertainty which bows him down and troubles him shall be dispelled by a gracious ray from the original source of all light. Thus the moving stream of this deeply agitated prayer gushes forth from a profound sense that only when the most earnest desire for renewed purification, forgiveness, and elevation at the hand of God shall take possession of the people as a whole, can Divine help be expected for the desolations of Jerusalem, for which after all Daniel also pleads. His words, resulting from the oppressive darkness of the present and from a further retrospect of all former history relating to this state, thus become at first the expression of a true confession, and then of genuine confidence and supplication. They become a sincere confession in view of the present, vs. 4-10, but still more so, vs. 11-14, in consequence of a retrospect of all former history, which is the more proper in this connection, because the blame for this exceeding great destruction and disintegration dates back, in the first instance, to the older times; but in vs. 15-19 the trustful prayer and supplication for mercy become gradually more fervent (at first in the name of the whole people, v. 15 et seq., but ultimately in the name of the individual supplicant himself, v. 17 et seq.), until they cease, so to speak, in disconnected sighs, and as if exhausted with the last glow of the fire (v. 19).—However appropriate we may find this analysis to be in general,* we are nevertheless obliged to enter a decided protest against the presumption of a Maccabæan composition of the prayer, which forms its background. The proof of this presumption is found by Ewald, Hitzig, v. Lengerke, etc., in the similarity between this prayer and the penitential prayer found in Ezra ix. 6 et seq.; Neh. i. 5-11 and ix. 6 et seq., Bar. i. 14-ii. 19, which unquestionably exists, and which they believe indicates the imitation of those passages by an alleged pseudo-Daniel, who lived at a much later time. The points of contact referred to, however, are in part merely indirect and accidental, such as sprang naturally from the general type of thought produced by the period of the captivity and the age immediately subsequent to it. Other features belonging to them in common are more specific and direct; but in these cases the prayer before us must be regarded as the original, instead of the others (as,

e.g., בְּשֵׁם הָאֱלֹהִים, vs. 7, 8, cf. Ezra ix. 7; כְּלִירוֹתָי, v. 9, cf. Neh. ix. 17; also the combination “our kings, princes, fathers, and all the people of the land,” v. 6, which is exactly repeated in Neh. ix. 32, and again in ix. 34, where [as here in v. 8] “all the people of the land” is omitted, etc.). The more verbose and diffuse style of these prayers, and especially of those found in Nehemiah and Baruch, is of itself sufficient to arouse the suspicion at a glance, that Daniel’s prayer, with its comprehensive brevity and freshness, must be the original (cf. particularly Zundel, *Kritische Unterz.*, etc., p. 191, whose exposition has not been controverted in a single feature by anything adduced by Ewald, p. 485). The fact, moreover, that it represents the sufferings of Israel as deserved, but does not allude with a syllable to the damnable character of the human agent who executed the Divine punishment, nor yet to the raging of Israel’s oppressors, which still continued, and to the Divine judgment which was certainly impending over them—all this is surely not conformable to the idea that this section is a compilation made in imitation of older models and dating as late as the Maccabæan age. “It is certainly conceivable that an author writing in the midst of the sufferings of the Maccabæan period, might occasionally avail himself of the opportunity to remind the people that their affliction was partly deserved, because of their general sinful conduct toward the God of their fathers, and thus attempt to remove their bitterness of heart in view of the fact that God had permitted such misery to come upon them. But it does not seem natural that he should fail to strengthen the courage of his nation by a direct reference, to say nothing of a passing allusion, to the excessive wickedness of the course of the persecuting despot, the *μαρὸς*, at a juncture when they took their stand upon the ground of that very law of their fathers for which they suffered. Still more unnatural is it that here, where practical encouragement was needed in a time of decisive and terrible conflicts, he should neglect this for the mere purpose of keeping up a conformity to the prayers of Ezra and Nehemiah, which originated in circumstances of a totally different character and involved a reference to the earlier fact of the conquest and destruction of Jerusalem” (Kranichfeld). Cf. in addition the remarks in the Intro. § 6, respecting the relation of the book of Daniel to the writings of the period subsequent to the captivity, which refer to it; and also the exposition of the several passages.

Verses 4-10. *The introduction. A penitential confession of sin in the name of the people. And I prayed . . . made my confession, and said.* הִתְחַוֵּיתִי, “to confess, acknowledge,” as in v. 20; Ezra x. 1.—O Lord, the great and dreadful God, keeping the covenant and mercy. The same address to the mighty and terrible God, but who is good and merciful when His conditions are met, occurs also in Neh. i. 5; with this difference only, that the article is carelessly omitted before הַיְיָ, the second object of

* Cf. the similar, but more simple analysis by Melancthon which is adduced below, in connection with the homiletical suggestions. It divides the whole prayer into the two parts (1) of the *confessio* (vs. 4-14) and (2) of the *consolatio* (vs. 15-19).

הַיְיָ, in the latter passage, while in the present instance and in Neh. ix. 32 and Deut. vii. 9, it is retained.—Verse 5. *We have sinned, and have committed iniquity, and have done*

wickedly, and have rebelled. Properly, "and sinned and rebelled," for the וַיִּשְׁכָּנוּ is probably to be retained; its omission from several MSS. is explained from the desire to assimilate this passage to the parallels vs. 15 and 1 Kings viii. 47. The Hiphil וַיִּשְׁכָּנוּ , "to sin, do wickedly," is used instead of the more usual וַיִּשְׁכָּנוּ ; cf. xi. 32; Neh. ix. 33; Psa. cvi. 6.—By departing from thy precepts and from thy judgments. The infinitive וַיִּשְׁכָּנוּ is used as a continuation of the וַיִּשְׁכָּנוּ , as in v. 11; cf. Neh. ix. 8, 13; Esth. iii. 13; ix. 1, 12, 16; vi. 9, etc.—Verse 6. The prophets, which spake in thy name to our kings, our princes, and our fathers, etc. The "fathers" in this place and in v. 8, as well as in Jer. xiv. 17, 21, denote the ancestors of the Israel of that day, including all but those who were of royal and princely blood; cf. the comprehensive "and to all the people of the land," which immediately follows. The same language occurs in Neh. ix. 32, where, however, the "prophets and priests" are also specially included, between the princes and the fathers—an extension which clearly reveals the thought of a later age, and which appears the more superfluous, inasmuch as both prophets and priests might unquestionably be comprehended in the term "fathers" (cf. Judg. xvii. 10; xviii. 19).—Verse 7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, i.e., the confusion which depicts itself on the face (by blushing) because of our sin and the consequent disgrace and tribulation; cf. the familiar use of וַיִּשְׁכָּנוּ , and the passage Ezra ix. 7, which paraphrases the thought here presented.—As at this day (so from time immemorial). In וַיִּשְׁכָּנוּ does not indicate the indefinite temporal sense of "about, at" (as v. Lengerke, Hävernick, etc., think), but that of comparison, as always in this form of speech; cf. v. 15; Neh. ix. 10; Jer. xxv. 18, etc. Consequently the expression of God's righteousness and the contrasted being put to shame or disgrace of Israel are both described as having always been apparent and as being still evident.—To the men of Judah, and to the inhabitants of Jerusalem. Vs. 16-18, which represent Jerusalem as being in ruins, show clearly that this reference is not to inhabitants of Jerusalem who were contemporary with the prophet (Bertoldt, v. Lengerke, Stähelin, etc.).—Verse 8. O Lord, to us belongeth confusion of face, etc. cf. Jer. iii. 25; xiv. 20; Neh. ix. 34, etc.—Verse 9. Though (rather "for") we have rebelled against him. וַיִּשְׁכָּנוּ , as in v. 5. The clause with וַיִּשְׁכָּנוּ serves to explain why the mercy and forgiveness of God (וַיִּשְׁכָּנוּ ; cf. Neh. ix. 17, and וַיִּשְׁכָּנוּ , Psa. cxxx. 4) are referred to, namely, because the children of Israel need mercy, etc., before all else, since they are guilty of rebellion against God. The thought is still farther developed in the following verse.—Verse 10. Neither (rather "and we") have we obeyed the voice of the Lord our God, to walk in his laws; cf. Jer. xiv. 23; 1 Kings viii. 61; Luke i. 6 etc. The וַיִּשְׁכָּנוּ here mentioned differ from the וַיִּשְׁכָּנוּ of the next verse merely in the form of the word, the latter comprehending the commandments, i.e., the several manifestations

of God's will in a united whole. The prophets accordingly appear as the *guardians*, teachers, and enforcers of the law; cf. Isa. xxi. 11, where the term וַיִּשְׁכָּנוּ is applied to them; Jer. vi. 17; Ezek. xxxiii. 2; Mic. vii. 4, etc., which designate them by וַיִּשְׁכָּנוּ .

Verses 11-14. *Continuation.** *References to the past history of the nation.* Therefore the curse is poured upon us, and the oath. As in other places the anger of God (Jer. xlii. 18; xlii. 6; 2 Chron. xii. 7; xxxiv. 21, etc.), so here the curse which represents it, is characterized as, so to speak, a fiery hail (Gen. xix. 24; Ex. ix. 33; Nah. i. 6) which is poured out on the sinner. It is, moreover, not a simple curse, but stands connected with an oath, which supports and strengthens it; cf. Num. v. 21; Neh. x. 30; Psa. xcvi. 11; Heb. iii. 11, 18; vi. 17.—That is written in the law of Moses the servant of God. Lev. xxvi. 14 et seq.; Deut. xxviii. 15 et seq.; xxix. 19. Concerning the designation as the servant of God, cf. Ex. iv. 10; xiv. 31; Num. xi. 11; xii. 7; Josh. i. 2; Heb. iii. 5. See also v. 5, where the same predicate is applied to the prophets.—Verse 12. And he hath confirmed his words, which he spake. וַיִּשְׁכָּנוּ , usually "to raise up," here signifies "to preserve intact, to maintain, to confirm in act;" cf. Num. xxx. 14, 15.—Instead of וַיִּשְׁכָּנוּ the Keri has וַיִּשְׁכָּנוּ , referring back to the curse, v. 11; but all the ancient versions and also the parallels Neh. ix. 8; Bar. ii. 8 support the plural.—Against us, and against our judges; literally "over us," etc. וַיִּשְׁכָּנוּ , a comprehensive term denoting "our superiors" generally; cf. Psa. ii. 10; cxlviii. 11, and above, vs. 6 and 8, the separation of this idea into "kings and princes."—By bringing upon us a great evil, etc.; rather, "that he would bring upon us," etc.; cf. Lam. i. 12; ii. 17; Ezek. v. 9, etc.—Verse 13. As it is written in the law of Moses, all this evil is come upon us; rather, "as all this evil is written in the law of Moses, that is come," etc.† וַיִּשְׁכָּנוּ before וַיִּשְׁכָּנוּ serves to introduce the subject, as in 2 Kings x. 6; Jer. xiv. 4; Ezek. xlv. 3.‡ Concerning וַיִּשְׁכָּנוּ cf. Isa. xiv. 24 b.—Yet made we not our prayer before the Lord our God; rather, "yet conciliated we not the face of the Lord," etc.,—who prepares for our just punishment. It appears from the following verse that this neglect of propitiating his anger, hence an obstinate and hardened persistence in sin, was the immediate cause that brought misfortune to the nation. With regard to וַיִּשְׁכָּנוּ which literally signifies "to stroke one's face, to smooth its stern furrows," cf. Ex. xxxii. 11; 1 Sam. xiii. 12; 1 Kings xiii. 6, etc.—That we might (or "should") turn from our iniquities, and understand (or "observe") thy truth.

* ["The confession of sin divides itself into two sections. Vers. 4-10 state the transgression and the guilt, while vers. 11-14 refer to the punishment from God for this guilt. Ver. 3 forms the introduction."]—*Keil*

† [Against this construction, however, is the difference in gender of וַיִּשְׁכָּנוּ and וַיִּשְׁכָּנוּ .]

‡ [The subject, however, is here rather "stated absolutely as concerns all this evil, thus it has come upon us."—*Keil*.]

The truth of God which was not observed by the people is His immutability, by virtue of which He actually permits the punishment threatened against the sinner to be inflicted—hence His faithful adherence to His pledges from a negative point of view, which is identical with His punitive justice (cf. 1 John i. 9). Hitzig's adoption of a hendiadys, "that observing thy faithfulness, we should turn from our sins," is unnecessary.—Verse 14. Therefore hath the Lord watched upon the evil, *i.e.*, "He cared for it, was concerned about it;" cf. Jer. i. 12; xlv. 27.—For the Lord our God is righteous in all his works which he doeth; literally, "on the ground of all his works" (אֲשֶׁר עָשָׂה); cf. Neh. ix. 38. אֲשֶׁר עָשָׂה, "which he doeth," is aorist, like Jon. i. 14 (not pret., "which he has done").—For (rather "and") we obeyed not his voice, *i.e.*, despite that we obeyed not; cf. the similar expression, with וְלֹא וְנָן, in v. 13.

Verses 15-19. *Conclusion. The petition itself in its intensity and importunity, which increase from sentence to sentence. That hast brought thy people forth out of the land of Egypt with a mighty hand; a glorious and striking proof of the grace and mercy which God formerly manifested towards his people; cf. Ex. xx. 2, etc.; Psa. cv.; cxiv. etc.—And hast gotten thee renown, as at this day, i.e., by that wonderful act of deliverance hast acquired renown that continues to this day; cf. Jer. xxxii. 20; Neh. i. 10; ix. 10.—Verse 16. O Lord, according to all thy righteousness . . . let thine anger . . . be turned away, i.e., according to the displays of thy righteousness. צְדִיקוֹתָ, whether it is to be regarded as the plural of צְדִיקָה, as a majority hold, or as the plural of a singular צְדִיק, which is Hitzig's view (cf. Isa. xli. 10; xlii. 6, 21), certainly denotes "proofs of righteousness," and not of mercy; but it is decidedly erroneous, and involves a gross weakening of the sense of the Scriptures, to assign the meaning "mercy" to the Old-Test term "righteousness," in a single instance.*—From thy city Jerusalem, thy holy mountain. The opposition is the more appropriate, as in Daniel's time nothing remained of Jerusalem but its site, its mountain.—Jerusalem . . . (are become) a reproach to all that are about us; cf. Psa. lxxix. 4.—Verse 17. Now therefore, O our God, hear. שְׁמָע is a conclusion from v. 16 b, and does not serve to resume v. 15.—The prayer of thy servant, and his supplications. Daniel applies the designation צְדִיק to himself in full consciousness of the mediatorial position occupied by him, as by Moses and the earlier prophets (cf. vs. 11, 5).—Cause thy face to shine upon thy sanctuary that is desolate. The ruined temple here takes the place of the city and the mountain which were mentioned before, indicating that the prayer constantly increases in fervor and importunity, and addresses*

God with motives whose effective character steadily grows stronger.—For the Lord's sake, *i.e.*, for thine own sake, for thy name's sake (v. 19). The noun is repeated, to the neglect of the pronoun, for the sake of emphasis, as in Gen. xix. 24, and as often in the usage of the New Test., *e.g.*, Rom. xv. 5, 6; Eph. ii. 21, etc.—Verse 18. O my God, incline thine ear, and hear; open thine eyes, etc. The Kethib עֲקָרָה is to be retained, in opposition to the Niphalizing Keri עָקָר; cf. v. 19; Psa. xli. 5; Isa. vii. 11; xxxii. 11.—The thought of the phrase "incline thine ear" (cf. Psa. lxxxviii. 3; lxxxvi. 1; cii. 3; cxvi. 2, etc.), is also frequently expressed in the plural, "thine ears," *e.g.*, Psa. cxxx. 2; cf. Isa. lix. 1; Ezek. viii. 18; Psa. xxxiv. 16; 1 Pet. iii. 12; Jas. v. 4. Luther's translation generally disregards this distinction, and in almost every instance employs the plural, even where the original has the singular.—And behold our desolations (שְׁמָמוֹת), as in v. 26, instead of the former הִרְבֵּית, v. 2; cf. Isa. lxi. 4) and the city which is called by thy name, literally, "upon which thy name is called;" cf. Jer. vii. 10; xxv. 29; xxxiv. 15; Psa. xlviii. 3, 9, etc.—For we do not present (lit. "lay down") our supplications before thee for our righteousness. On the expression לִפְנֵי הוֹר, "to lay down or pour out supplications at one's feet," cf. v. 20; Jer. xxxviii. 20. ["The expression is derived from the custom of falling down before God in prayer."—*Kell.*] On the thought cf. Isa. lvii. 12; lviii. 2; Neh. ix. 19, 27, 31, etc.—Verse 19. O Lord, hear; O Lord, forgive; O Lord, hearken, etc. The two-fold repetition of the name Adonai, "Lord," denotes the highly importunate and almost uncontrollable character which the prayer assumes at the close; cf. Isa. vi. 8; Jer. vii. 4; xxii. 29.—And do it, defer not. It cannot be proved that Daniel intended to refer to the long delay attendant on the fulfilment of Jeremiah's prophecy of the seventy weeks by the expression "defer not" (cf. Psa. xl. 18; lxx. 6), as Ewald thinks. The expression is not sufficiently definite for this; and at any rate, nothing in favor of the Maccabean origin of this passage can be deduced from it.—For thine own sake, O my God; for thy city and thy people are called by thy name. The explanatory clause "for . . . are called by thy name," implies that צְדִיקוֹתָ is equivalent to לִפְנֵי שְׁמִי (Isa. xlviii. 9; Psa. xxiii. 8; xxv. 11), and therefore signifies, "for the sake of thy honor, of thy renown" (cf. on v. 18).

Verses 20-23. *Arrival of the angel Gabriel, who was sent from God to interpret Jeremiah's prophecy of the seventy weeks. And while I was speaking, and praying, etc. This does not mean, "before I ceased praying"—for the prayer had evidently reached its conclusion with v. 19—but rather, "I was concluding my remarks, I was just speaking the last words," etc. Cf. Isa. xxviii. 4.—My supplication . . . for the holy mountain of my God; properly, "on the basis (or ground) of the holy mountain." The preposition עַל, by virtue of its fundamental meaning "over," may signify "against" (v. 12)*

* [צְדִיקוֹתָ means the great deeds done by the Lord for his people, among which the signs and wonders accompanying their exodus from Egypt take the first place, so far as therein Jehovah gave proof of the righteousness of his covenant promise.—*Kell.*]

as well as "for." According to vs. 16 and 17 the "holy mountain" includes the "holy city" (Matt. iv. 5) and the temple.—Verse 21. *Yea* (lit., "and"), while I was (yet) speaking in prayer; rhetorical *epanalepsis* or brief repetition, designed to favor the connection.—Even (or "and") the man Gabriel, whom I had seen in the vision at the beginning (or "formerly"), a reference to chap. viii. 15 et seq., where the designation of the angel as a "man" was explained as being derived from his human form. Concerning *בְּהֵיכָל* see on chap. viii. 1.—Being caused to fly swiftly; rather, "come to me with flying speed." The expression *בְּהֵיכָל* is difficult. The rendering, "wearied with an extended (or rapid) course," which is adopted by Ibn Ezra, Gesenius, etc. (substantially also by Kranichfeld, "very weary") appears to be supported by the circumstance that the same root *עָרָה*, which always signifies "to weary, become exhausted," lies at the bottom of both words. The sense of "being wearied," however, will not apply to angels generally, nor is it appropriate in the present instance, where the *בְּהֵיכָל* of the following verse clearly alludes to the rapidity of the angel's coming. This rapid approach does not indicate that he *ran* swiftly (Hävernick, v. Lengerke, etc.), but denotes *hasty flying*, with lightning speed, as may be seen (1) from the root *עָרָה*, which is unquestionably related to *עָרָה*, "to fly," and therefore may involve that idea; (2) from the testimony of the ancient versions, which unanimously express the idea of flying rapidly (Sept. *τάχιστα*; Theodotion, *πετόμενος*; Vulg., *cito volans*, and also Syrus); (3) from the fact that the Scriptures frequently represent the angels as flying—a trait which is not confined to the New Test. (Rev. xiv. 6), but is found in the Old Test. also, as Isa. vi. 2 et seq.; Judg. xiii. 20; Psa. civ. 4, etc., demonstrate, despite the assertion to the contrary of Hitzig, Hävernick, and others (cf. also Matt. xxviii. 3 etc.).*—About the time of the evening oblation, or about sundown (Num. xxviii. 4). This theocratic and Levitical designation of time finds a simple explanation in the prophet's yearning recollection of the sacrifice that was offered at that hour in the temple-worship, and therefore does not in any way militate against the belief that this chapter originated during the captivity. It is

* [Kell holds that these terms, *בְּהֵיכָל*, "belong from their position to the relative clause, or specially to *רָאִיתִי* (*I had seen*), not to *בָּנִי*, since no ground can be perceived for placing the adverbial idea before the verb." This is also countenanced by the Masoretic interpunction. Kell accordingly refers the phrase to Daniel himself, as being utterly exhausted; and compares ch. viii. 17 et seq., 27, "because Gabriel, at his former coming to him, not only helped to strengthen him, but also gave him understanding," etc. The epithet, however, as applied to Daniel, seems very inept and vague here, especially following the definite phrase "at first." Stuart maintains that *בְּהֵיכָל* essentially means

to hasten, and that it bears this signification here; but the usage of the word does not sustain this sense. Under these circumstances we can probably do no better than, with our author, to abide by the interpretation of the old translators, and regard both terms either as directly from *עָרָה* or from *עָרָה* a cognate of that root.]

no more remarkable, as uttered by the captive Daniel in the reign of Darius Medus, than it would be if a Christian youth of the Middle Ages who had fallen into the power of the Saracens, should, after being separated from scenes of Christian worship for many years, still have spoken of matins, or vespers, or the *completorium*. Cf. supra, on chap. vi. 11.—Verse 22. And he informed me, or "gave me to understand." Thus it is rendered, correctly, by most expositors; cf. *בְּהֵיכָל* in chap. viii. 16. Hitzig's version, "and he became aware"—namely that the time of evening sacrifice was not yet past, and therefore that Daniel had just finished his evening prayer—is entirely too forced.—I am now come forth, namely from God, before whom Gabriel usually stands (Luke i. 19; cf. also Job i. 12). That he should *now* come forth (*בְּהֵיכָל* like John xiv. 11) denotes that Daniel's importunate prayer had caused his being sent; cf. the next verse.—Verse 23. At the beginning of thy supplications the commandment (rather, "a word") came forth, i.e., a decree (*בְּהֵיכָל*, as in Job iv. 12; Isa. ix. 7, etc.) intended to comfort and encourage thee (and consequently to answer thy prayer). It was not "a commandment," for this could only have been laid on the angel, and not on Daniel, who is nevertheless exhorted "to attend to the word" (*בְּהֵיכָל*). Hitzig renders it correctly, "a decree, an oracle, which is recorded verbally in vs. 24-27."—For thou art greatly beloved. *בְּהֵיכָל*, synonymous with *אִישׁ־בְּהֵיכָל*, "man of costlinesses, of joys," i.e., well-beloved, a favorite (Luther, "beloved man, beloved and precious"; Ewald, "a loved sweet one"). The "*vir desideriorum*" of Jerome is misleading; for *בְּהֵיכָל* certainly does not relate to the prophet's anxiety to understand the mysteries of God ("quod pro desiderio tuo Dei secreta audire merearis, et esse conscius futurorum"). With far greater correctness Jerome himself compares, in remarks immediately preceding, the predicate *בְּהֵיכָל*, "the favorite of God," which was applied to Solomon (2 Sam. xii. 25); and several moderns have also adduced the cognomen of Titus, "*amor et delicia generis humani*," with equal justice.—Therefore understand thou (or "observe") the matter ("word"), and consider the vision. "The transition from *בְּהֵיכָל* to *בְּהֵיכָל* denotes a slight variation of meaning in the fundamental idea. The difference is not greater than exists between *בְּהֵיכָל* itself and *בְּהֵיכָל*, the latter of which = *רְאוּן*, 'revelation,' the substance or soul of the spoken word" (Hitzig).†

* ["The sentence, 'for thou art a man greatly beloved,' does not contain the reason for Gabriel's coming in haste, but for the principal thought of the verse, the going forth of the word of God immediately at the beginning of Daniel's prayer."—Kell.]

† *בְּהֵיכָל* stands not for revelation, but is the *vision*, the appearance of the angel by whom the word of God was communicated to the prophet. *בְּהֵיכָל* is accordingly not the contents of the word spoken, but the form of its communication to Daniel. To both—the word and the form of its revelation—Daniel must give heed. This revelation was, moreover, not communicated to him in a vision, but while in his natural consciousness."—Kell.]

Verses 24-27. *The interpretation of the seventy weeks of years. Seventy weeks are determined.* Literally, are "cut off;" for this is the proper meaning of *קָטַעַ*, in like manner as *קָרַעַ* primarily signifies "to cut, to sharpen to a point," and then "to conclude, determine;" cf. Job xiv. 5; Isa. x. 22; 1 Kings xx. 40. The Vulgate, influenced by *εκοβοβωθσαν*, Matt. xxiv. 22, has "*abbreviata sunt*," which conflicts with the context. Hitzig, on the contrary, is correct when he rejects the idea of "dividing" into two sections, which might seem to accord with v. 25 et seq., and instead applies the cutting off to the "sum of the time" as a whole, in consequence of which he paraphrases, "a section of time (consisting) of seventy years is appointed."—The construction is the familiar one of the impersonal passive with an accusative (cf. Gen. xxxv. 26; Ex. xiii. 7; Isa. xxi. 2; also supra, on v. 13). Entirely too artificial is the view which Wieseler adopts, that *קָטַעַ* in v. 23 is the subject, while the seventy weeks form the predicate—"the word is cut off at seventy weeks." This view is opposed further, by the fact that *קָטַעַ* cannot in this place denote the idea of "being abbreviated."—*שִׁבְעִים שָׁבָעִים*, "seventy weeks." This cannot possibly denote seventy weeks in the ordinary sense, or 490 days; for the number has an obvious relation to the seventy years of Jeremiah, v. 2, and the brief limit of 490 days is not suited to serve as a mystical paraphrase of the period of three and a half years. Moreover, according to the descriptions in chapters vii. and viii., the three and a half years were throughout a period of suffering and oppression, while in v. 25 et seq. the latter and more extended subdivision (amounting to sixty-two weeks) of the seventy weeks is characterized as being comparatively free from sufferings. Finally, the three and a half years evidently reappear in v. 27, in the form of the "half-week" during which the sacrifices and oblations were to cease, etc.; and this undeniable identity of the small fraction at the end of the seventy weeks with the three and a half years of tribulation, heretofore described, removes it beyond the reach of doubt that the seventy weeks are to be regarded as *seventy weeks of years*, and therefore as an *amplification* of the seventy years of Jeremiah. Such a prophetic or mystical transformation of the seventy years into as many periods of seven years each is not unparalleled in the usage of the ancients; cf., e.g., the remarks of Mark Varro, in Aul. Gellius, *N. A. III.*, 10: "*Se jam undecim annorum hebdomadem ingressum esse et ad eum diem septuaginta hebdomadas librorum conscripsisse*;" also Aristotle, *Polit.*, VII. 16; Censorin., *de die natali*, C. 14. It was, however, peculiarly adapted to the prophet's purpose, and was especially intelligible to his readers, inasmuch as the Mosaic law (Lev. xxv. 2, 4 et seq.; xxvi. 34, 35, 43; cf. 2 Chron. xxxvi. 21) had designated every seventh year as a sabbath of the land, and had introduced the custom of dividing the years into hebdomads, which thus became familiar to every individual in the Jewish nation during all subsequent ages. The thought that instead of seventy years seven times seventy were to

elapse before the theocracy should be restored in all its power and significance, and that, consequently, an extended period of delay should precede the advent of the Messianic era, is "an integral feature in the mode of conception which prevails throughout the book" (Kranichfeld). It should also be observed that the idea *weeks*, as the principal idea, is placed before the numerical idea for emphasis: "*weeks* (of years, not simple years), seventy in number, are determined," etc. The masculine form of the noun occurs also in chap. x. 2, 3; cf. Gen. xxix. 27 et seq.; Lev. xii. 5.*—Upon thy people and upon thy holy city. "Thy" is used in the sense of "near thy heart, dear and precious unto thee;" cf. v. 20; chap. xii. 1. As the people of Jehovah (v. 19) is also Daniel's people (v. 20), so is Jerusalem *his* city, his favorite city. It may have been, in addition, his native place; but this circumstance cannot be determined from this passage; see the Introd. § 2, at the beginning. The predicate "holy" was deserved by Jerusalem, even when in ruins, and without regard to the length of the period during which it was desolate, since by virtue of all its history in the past, and in view of its importance for God's kingdom in the future, it was absolutely "the holy city," cf. vs. 16-20; Isa. lii. 1; Matt. iv. 5.—To finish the transgression and to make an end of sins. The infinitives with *לְ* which follow, to the end of the verse, "direct attention, with a view to comfort, to the blessed experiences connected with the close of the period in which the people and the city were then languishing," thus denoting from the outset that the vision is concerned with the realization of the *Messianic* hopes of Israel, in the time when "Zion's warfare" shall be accomplished (Isa. xl. 2 et seq.)—in short, that the prophetic remarks of the angel acquire a Messianic character from this point.—Theodot., Hengstenb., v. Leng., Wiesel., Kranichf., etc., punctuate the Kethib *לְכַלֵּם הַפֶּשַׁע*, and read "*to seal up the transgression*," which, according to v. Leng., signifies "*to forgive the transgression*," and according to Kranichfeld, means "*to hinder or restrain the sin*." The former rendering, however, would lead to an unsuitable tautology with *לְכַלֵּם*; and the idea of "*restraining (cohibere) sin*" would be more properly expressed by *צָרַר*; cf. Job xiv. 17; Hos. xiii. 2. The idea of "restraining," moreover, has not been presented by a single one of the more ancient translators, not even by Theodotus. It is better, therefore, to read *לְכַלֵּם* with a majority of moderns, and to regard this as standing for *לְמַלֵּא*, expressive of the idea of completing or filling up. This view is also supported by the parallel *לְהַחֲיוֹת*, as it should be read, with the Keri and all the ancient versions, excepting that of Theodotus; cf. chap. viii. 28; Isa. xvi. 4; xxxiii. 1, etc.

* [Keil maintains that neither the gender nor position of *שִׁבְעִים שָׁבָעִים* is here significant; but it is certain that the mass. plur. nowhere else occurs, except at chap. x. 2, 3, where it is defined by the addition of *יָמִים*, *days*. Even Stuart, who does not apply this prophecy to the Messianic age, candidly admits that *heptades* of years can only be designated by this expression.]

The "making full of sin," i.e., of the measure of sin, is substantially identical with the finishing of the transgression, from which it differs only in expressing the idea more forcibly. The Kethib וְלִמְחָה (similarly Theodotion also: τὴν ἀπαργισίαν ἀμαρτίας) is decisively rejected by the single fact that וְלִמְחָה, "and to seal up," is repeated in this passage, and in a sense that differs materially from what it would bear in the former half of the verse. It is certainly possible to refer (with Kranichfeld) to chap. vi. 18; xii. 4; Deut. xxxii. 34; Job ix. 7; xxxvii. 7, in support of this rendering, which would perhaps add to וְלִמְחָה, "to seal up, to hinder," the idea of a still more effective sealing up or of a more complete banishment. The sense of "filling up," however, which is secured by chap. viii. 23, and by which the language of the whole verse gains a harmonious variety and multifor- mity, is far more likely to prove correct; and, in addition, the substitution of וְלִמְחָה for וְלִמְחָה in the preceding line would, in and of itself, be an exceedingly probable error on the part of a copyist, which might be easily comprehended.—To make reconciliation (rather "expiation") for iniquity, and to bring in everlasting righte- ousness. These closely united members stand related to each other as antecedent and conclu- sion, or as a negative and a positive statement of the same fact. They form the central point of the acts of gracious blessing wrought by God, and both are introduced alike by the two infinitive clauses which precede, and appear to be conjoined and brought to a common conclusion by those which follow. According to this, three pairs of actions, or three double numbers, were designed in this verse, as Gesenius, Mau- rer, and Hitzig correctly observe; and for this reason the disjunctive accent $\dot{\text{~}}$ seems less suit- able after וְלִמְחָה than it would have been after וְלִמְחָה. The intimate collocation of וְלִמְחָה with וְלִמְחָה is warranted, further, by the fact that, without doubt, God is regarded as the efficient cause of both these results, and particularly of the "expiation" (literally "cover- ing over") of sin; cf. Psa. xxxii. 2; lxx. 4, etc.—Righteousness, which is a characteristic of the Messianic period in other prophecies also (cf. Isa. liii. 11; Jer. xxxiii. 15 et seq.; Mal. iii. 20), is here described as "everlasting," in harmony with the eternal character of Messiah's kingdom (cf. chap. ii. 44; vii. 18. 27; Isa. li. 5-8). It is of course not to be limited to the sphere of a merely *external* (Levitical and theo- cratic) righteousness, as even Hitzig acknowl- edges, when he observes that external righteou- sness cannot be regarded as separate from inter- nal in any case.—And to seal up vision and prophet (marg.), and to anoint the most holy (rather, "a holy of holies"). The relation be- tween these final members of the whole series of Messianic results to be secured is that of the internal to the external, of the ethical to the ritual, or of religion to worship. Kranich- feld's remark is incorrect, when he observes that the third pair in the gracious series occupies an inverse relation to the first, in view of its form, inasmuch as the latter proceeds from the ante-

cedent to the consequent, while that method is here reversed (namely, the sealing of prophecy precedes the anointing of the most Holy).^{*} But Hitzig, Bleek, etc., are no less at fault, when they assume that the anointing of the most Holy is mentioned after the sealing of prophecy, and at the end of the entire series, because it *had not been foretold* by Jeremiah, while the other features had, directly or indirectly, formed the subject of the Messianic promises with that prophet. The opinion that the "sealing of vision and prophet" denotes specifically the con- firmation of Jeremiah's prophecy respecting the seventy years (as v. Lengerke, Wieseler, Kamp- hausen, etc., also hold) in chap. xxv. and xxix. is wholly untenable, since the terms וְלִמְחָה and וְלִמְחָה, without the article, evidently do not refer to any particular prophet or prophecy, but rather to the prophetic institution and its visions relating to the prospective salvation in general. The idea is, that everything in the form of prophetic visions and predictions which had been produced in the course of theocratic develop- ment from the time of Moses (וְלִמְחָה and וְלִמְחָה) are collective and general; of. chap. xi. 14) should receive "sealing," i.e., Divine confirma- tion and recognition, in the form of actual fulfilment (cf. 1 Kings xxi. 8; Esth. viii. 8).[†] Jeremiah's prophecy cannot be intended, either exclusively, or even by way of pre-eminence (as Ewald thinks), because it does not mention the expiation of sin and the establishing of everlasting Messianic righteousness, which nevertheless are here particularly emphasized. The sense is clearly general, similar to that found in New- Test. passages like Acts iii. 19; x. 43; 2 Cor. i. 20, etc.—The prospect of an "anointing of the most Holy," which is presented at the close, or

* ["The six statements (represented by the infinitives with $\dot{\text{~}}$) are divided by Maurer, Hitzig, Kranichfeld, and others, into three passages of two members each, thus: After the expiration of seventy weeks there shall (1) be completed the measure of sin; (2) the sin shall be covered and righteousness brought in; (3) the prophecy shall be fulfilled, and the temple, which was desecrated by Antiochus, shall again be consecrated. The Masoretes, however, seem to have already conceived of this threefold division by placing the Athnach under וְלִמְחָה (the fourth clause); but it

rests on a false construction of the individual members, especially of the first two passages. Rather we have two three-membered sentences before us. This appears evident from the arrangement of the six statements, i.e., that the first three statements treat of the taking away of sin, and thus of the bringing in of everlasting righteousness, with its consequences, and thus of the positive deliverance, and in such a manner that in both clauses the three members stand in reciprocal relation to each other; the fourth statement corresponds to the first, the fifth to the second, the sixth to the third—the second and the fifth present even the same verb וְלִמְחָה.—Kell. It is not necessary, however, to assume that these results were all to await the expiration of this entire period; they were only to be in the process of taking place during or after it; in a word, this was to be the final period of the Jewish economy, in or at the end of which all these consummations were to take place.]

† ["But for this figurative use of the word 'to seal' no proof-passages are adduced from the O. T. Add to this that the word cannot be used here in a different sense from that in which it is used in the second passage. The sealing of the prophecy corresponds to the sealing of the transgression, and must be similarly understood. The prophecy is sealed when it is laid under a seal, so that it can no longer actively show itself" (Kell); and correspondingly transgression is sealed, when its further demonstration is prevented. In short, both are to be suppressed after that date; transgression by the Atoning Sacrifice, and prophecy by the close of the O.-T. canon.]

rather of a most Holy (קֹדֶשׁ קָדִים, without the article) is evidently a solemn act of worship, which is substantially equivalent to the restoration of the theocratic worship as a whole. It is the anointing with oil or theocratic consecration of the *sacrificial altar* of the New Covenant, of the Messianic community of the redeemed, the pure sanctuary, which shall no more be profaned, that, according to chap. viii. 14 (cf. vii. 25; ix. 17), shall take the place of the desecrated and defiled altar of the Old Dispensation. From Lev. viii. 11, comp. with Ezek. xliii. 20, 26, where a consecration of the altar of burnt-offerings by means of an act of anointing is described (in Lev., l. c., with oil, in Ezek., l. c., with the blood of the sacrifice), and also from Ex. xxix. 37; xxx. 29; xl. 10, where the sacrificial altar is expressly designated as the קֹדֶשׁ קָדִים, it is evident that the altar of sacrifice is here intended, instead of the holy of holies in the temple at large, or even the Messiah himself (*sanctus sanctorum*), as Syrus, the Vulgate, and others suppose.—The prophecy under consideration has been twice fulfilled,—at first externally and in a literal sense, by the actual restoration of the Old-Test. services in the temple with their bloody offerings of animals, which came to pass three years after they had been interrupted by Antiochus Epiphanes in the Maccabean age (1 Macc. iv. 54–59),* and afterward in the antitype by the historical introduction of the more perfect sanctuary and worship of the New Covenant, which were likewise foretold by the prophet Zechariah (chap. iii. 9) and whose sacrificial altar is Christ, having become such through the *cross* which he anointed and consecrated by his own exalted priestly sacrifice and blood.†

Verse 25. **Know therefore and understand.** This exhortation is intended to introduce the more detailed explanation of the relation of the seventy year-weeks to the yet unexpired seventy years, and also to the subject of the earlier theocratic promises which follows. It directs the notice of both the hearer and the reader to the importance of the disclosures now to be made, and to the duty of subjecting them to serious and thoughtful consideration; cf. *ὁ ἀγαπῶν ὑμᾶς νοεῖτω*, Matt. xxiv. 15.—From the going forth of the commandment (or “word”) to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks;

* [Kell justly objects to this interpretation of the fulfilment that “it is opposed by the *actual fact*, that neither in the consecration of Zerubbabel’s temple, nor at the reconsecration of the altar of burnt-offering desecrated by Antiochus, is mention made of any anointing. According to the definite, uniform tradition of the Jews, the holy anointing oil did not exist during the time of the second temple.” The term “anoint,” however, may here be taken in the metaphorical sense of *rededicating*.]

† [Kell likewise, after adducing several exegetical reasons against the interpretation of “most holy” here as referring to the temple, altar, or any of the sacred utensils, finally concludes that “the reference is to the anointing of a new sanctuary, temple, or most holy place.” This, however, makes the whole expression metaphorical, while all the associated phrases are taken in a sense more or less literal. It seems to us that the rejection of the old reference of the language here to the Messiah, on the ground of the absence of the article, is rather hasty; for surely the words may justly be rendered “to anoint a most holy” (*one* as well as *thing*), and thus really refer to the inauguration of the Head of the New Dispensation. The expression is doubtless to be explained in conformity with the similar phraseology of the verses immediately following.]

rather, “unto an anointed one, a prince,” etc. The expression מָלְאךְ דָּבָר corresponds to מָלְאךְ

דָּבָר at the beginning of the angel’s remarks, and therefore probably denotes the promulgation of a Divine decree rather than of a royal edict (as Dereser, Hävernicks, Weigl, etc., conceive with reference to the edict of Artaxerxes Longimanus, which commanded that the rebuilding of Jerusalem should be commenced).

The latter idea would require that מָלְאךְ should be connected with דָּבָר, in order to its clear expression; and the observation of Hitzig is probably correct: “Gabriel could not speak so objectively, and with composure, of the decree of a heathen king that would imply his right to dispose of the holy city; such a decree would no more be a דָּבָר in the mind of a theocrat than the confederacy in Isa. viii. 12 would be a קִשְׁפָּר.”—Moreover, דָּבָר cannot denote a decree at all, but rather a prophetic statement, an oracle, which in this instance promises the restoration of Jerusalem. This Divine prediction concerning the rebuilding of the holy city cannot differ materially from the repeated prophecy by Jeremiah (chap. xxv. and xxix.), which foretold the desolation of Jerusalem during seventy years, and the subsequent restoration of the exiles and punishment of their Chaldean oppressors. Although the restoration of the theocracy, and especially the rebuilding of Jerusalem, are not expressly mentioned in the latter prophecies, these features are yet implicitly included in the prediction, chap. xxv. 12 et seq., concerning the judicial visitation of the Chaldeans and the re-adoption of Israel; and in chap. xxix. 10 the gracious visitation of the Jews is described directly as a restoration to their place, i.e., their country. It is not necessary, therefore, to seek for a prophecy by Jeremiah that predicts the rebuilding of Jerusalem in more literal and explicit terms. If such a passage be found in Jer. xxx. 18, or xxxi. 38 (Hitzig, Ewald, Bleek, Kamphausen, etc.), it is nevertheless unnecessary to assume that Daniel here refers only to that prophecy (which was probably composed after the destruction of Jerusalem by Nebuchadnezzar, B.C. 588, according to chap. xxxi. 5 et seq.). It is more probable that our prophet made no chronological distinction between Jer. xxix. (a letter composed about B.C. 598) and the more extended prophecy in chap. xxx. and xxxi. They (and also chap. xxv.) were probably regarded by him as belonging, upon the whole, to the same period and the same circle of prophecies, namely, that of the overthrow of the kingdom of Judah which covered eighteen to twenty years, beginning with the first conquest of Jerusalem by Nebuchadnezzar in the fourth year of Jehoiakim, or B.C. 605, and ending with the destruction of the city in B.C. 588. His starting-point for the calculation of the seventy years thus naturally became uncertain and vacillating, and for that very reason became the inciting cause of the prophecy under consideration. See *supra*, on v. 2.*—It would conflict with the

* [Few will be disposed to adopt an interpretation that comes to so vague a conclusion, when the very object of these added verses is evidently to furnish a definite

general usage to take מְשִׁיחַ in an adverbial sense and to connect it with the following verb, so as to obtain the sense "to build Jerusalem again," since only שָׁנָה in the Kal is used to designate our "again" (*rursus, iterum*) in other places (and also here, in the latter half of the verse). Wieseler's rendering, "to lead back," i.e., the people, is opposed in part by the harshness of such an objective supplement, and partly by the impossibility of showing that this passage refers directly and exclusively back to Jer. xxix. 10, where מְשִׁיחַ certainly occurs in the sense of "to lead back." The second half of the verse, moreover, refers only to a rebuilding of the city (בְּנֵינָהּ וּבְנֵינָהּ), and not to a *reductio populi exulis*, which is decisive in favor of a restoration, i.e., of bringing back out of the state of desolation; cf. Ezek. xvi. 55.—Who is designated by מְשִׁיחַ, the "anointed one, the prince" (or, as it may be rendered with equal correctness, the "anointed prince;" cf. Ewald, *Lehrb.*, p. 741), in the sense of the prophet? Certainly not the *Messiah of Israel* in an immediate and primary sense, as the Jewish and orthodox exegesis has generally held, down to the latest time. He would scarcely have been referred to as "an anointed prince" without the article; nor would Daniel have introduced Him after the brief interval contained in the first seven of the seventy year-weeks, since he always places the advent of the Messiah in the distant future, when the fourth and last world-kingdom shall fall—which is especially apparent in chapters ii. and vii.* The reference is probably to a prince contemporary with Daniel and already well known, who was destined to exert a powerful influence in favor of the theocracy, and to fulfil the special Divine purpose relating to the Israel of that day (about forty-nine or fifty years after the destruction of

Jerusalem)—hence, without doubt, to *Cyrus*, who is designated as Jehovah's Mashiach in Isa. xlviii. 1 also. Cf. Kranichfeld, p. 327: "Rather, the person referred to appears as a different prince, who has a theocratic dominion, and is endowed with the spirit of Jehovah for his calling; cf. 1 Sam. xvi. 18 et seq.; x. 1, 6 et seq. But since the special mention of the feature of anointing in the case of the ordinary, i.e., non-Messianic national kings who came in contact with Israel would be strange, it is proper to search for a heathen prince, who became prominent as the promoter of the theocracy, and especially so, because of his relation to the Messianic hopes before referred to. As such a one, and unique in this respect, the theocratic literature conceives of *Korah*, the victor from the east who effected the return of Israel from the exile. He is expressly designated in Isa. xlv. 1 as the Mashiach of Jehovah. He appears in the first year of the reign of Darius Medus over Babylon, therefore at the time of the vision, and was then at least the victorious leader of the armies of Darius. We are compelled to decide for him, in interpreting the מְשִׁיחַ of Daniel's description. He was regarded as the executor of the will of Jehovah already referred to, agreeably to the description which immediately follows, and in harmony with the theocratic hopes which Israel based on him. Having realized other prophetic expectations, the author regarded him as the agent who should bring about the restoration and the rebuilding of Jerusalem; and consequently, the writer expressly confirms these expectations, since he merely separates from them the *direct Messianic idea*, which he finds himself obliged to refer to a more distant future, in view of the course of political events."*—The "Mashiach Nagid,"

chronological determination of the period spoken of. Kell, although no advocate of a strict literal fulfilment of this passage, justly remarks that "all such references (to Jeremiah) are excluded by the fact that the angel names the commandment for the restoration of Jerusalem as the *terminus a quo* for the seventy weeks, and could thus only mean a word of God whose going forth was somewhere determined, or could be determined, just as the appearance of the Anointed Prince is named as the termination of the seventy weeks. Accordingly, 'the going forth of the commandment to restore,' etc., must be a *factum* coming into visibility, the time of which could without difficulty be known—a word from God respecting the restoration of Jerusalem, which went forth by means of a man at a definite time, and received an observable historical execution." This last remark effectually disposes of the author's exegesis regarding מְשִׁיחַ here.]

* [This last argument is certainly out of place, for Daniel does not place the personage in question at an interval of only seven weeks, but of seven and sixty-two weeks, i.e., all but at the close of the entire period of the prophecy. So likewise in the next verse. As to the objection against the reference to the Messiah, both here and in the following and preceding verses, on the ground of the absence of the article, this is greatly, if not wholly, made up by the construction of the noun with an adjunct, which in Hebrew often makes a word really definite, so that the article is readily dispensed with. Indeed, the simple term מְשִׁיחַ, *Messiah*, even anathorous, is so emphatic that none but the Great Prophet of Deut. xviii. 18 (where מְשִׁיחַ is in like manner rendered definite only by the adjunct term) can well be thought of. Accordingly, those interpreters who have forsaken this old and widely-accepted reference, have signally failed to adduce any other historical personage to whom it can be fitly applied.]

* [Kell's remarks on this point seem to us so satisfactory that we transcribe them in full. "The words מְשִׁיחַ נָגִיד are not to be translated an anointed one, a prince (Bertholdt); for מְשִׁיחַ cannot be an adjective to נָגִיד, because in Hebr. the adjective is placed after the substantive, with few exceptions, which are inapplicable to this case; cf. in Ewald's *Lehrb.*, § 298 d. Nor can מְשִׁיחַ be a participle: *an a prince (is) anointed* (Stendel), but it is a noun, and נָגִיד is connected with it by apposition; *an anointed one (who is at the same time) a prince*. According to the O. T., kings and priests, and only these, were anointed. Since then, מְשִׁיחַ is brought forward as the principal designation, we may not by נָגִיד think of a priest-prince, but only of a prince of the people; nor by מְשִׁיחַ of a king, but only of a priest; and by מְשִׁיחַ נָגִיד we must understand a person who, first and specially, is a priest, and in addition is a prince of the people, a king. The separation of the two words in ver. 26, where נָגִיד is acknowledged as meaning a prince of the people, leads to the same conclusion. This priest-king can neither be Zerubbabel (according to many old interpreters), nor Ezra (Stendel), nor Onias III. (Wieseler); for Zerubbabel the prince was not anointed, and the priest Ezra and the high-priest Onias were not princes of the people. Nor can Cyrus be meant here, as Saadian, Gaon., Bertholdt, Von Lengerke, Manrer, Ewald, Hitzig, Kranichfeld, and others, think, by a reference to Isa. xlv. 1; for, supposing it to be the case that Daniel had reason from Isa. xlv. 1 to call Cyrus מְשִׁיחַ—which is doubted, since from his epithet מְשִׁיחַ, *His (Jehovah's) anointed*, which Isaiah uses of Cyrus, it does not follow, of course, that he

accordingly, is in himself merely a type of the Messiah, corresponding to the person introduced in Isa. xlv., but is not Christ Himself (correctly rendered by Saad., Gaon., Bertholdt, Von Leng., Hitzig, Bleek, Kamph., etc., with the exception, however, that they generally reject the typical Messianic sense as well as the direct reference to Christ). This typical forerunner of Christ, the first restorer of the theocracy in the age of Daniel itself, is placed by the prophet at the close of the first cycle of seven Sabbatic years, and hence after the expiration of the first jubilee-period which had elapsed since the prophetic activity of Jeremiah, while he assigns sixty-two additional weeks of years (or nearly nine jubilee-periods) to the interval of tribulation that announced and prepared for the coming of the genuine antitypical Christ.* Several expositors attempt to substantiate the direct Messianic interpretation of מְשִׁיחַ בְּנֵי, by placing the seven weeks referred to in this passage after the sixty-two weeks which follow (Von Hofmann, Wieseler in the *Göttinger Gelehrten-Anzeigen*, 1846, Delitzsch, etc.), and thus "reckon on the contents of the seventy backward;" but if Daniel had preferred this order he would certainly have noticed the sixty-two weeks first and the seven weeks afterwards, and, moreover, the one week in v. 27 cannot be suitably provided for. Finally, all that has been heretofore observed against the direct Messianic interpretation of that expression, militates against their view. Upon the whole, cf. the "history of the exposition" in appendix to exeget. remarks.—**And three-score and two weeks; the street**

should be named מְשִׁיחַ—the title ought at least to have been מְשִׁיחַ בְּנֵי, מְשִׁיחַ being an adjective following בְּנֵי, because there is no evident reason for the express precedence of the adjective definition.

"The O. T. knows only one who shall be both priest and king in one person (Psa. cx. 4; Zech. vi. 13). Christ the *Messias* (John iv. 26), whom, with Hävernick, Hengstenberg, Hofmann, Anberlen, Delitzsch, and Kliefoth, we here understand by the מְשִׁיחַ בְּנֵי, because in Him the two essential requisites of the theocratic king, the anointing and the appointment to be the מְשִׁיחַ of the people of God (cf. 1 Sam. x. 1; xiii. 14; xvi. 13; xxv. 30; 2 Sam. ii. 4; v. 2 seq.), are found in the most perfect manner. These requisites are here attributed to Him as predicates, and in such a manner that the being anointed goes before the being a prince, in order to make prominent the spiritual, priestly character of His royalty, and to designate Him, on the ground of the prophecies, Isa. lxi. 1-3 and Iv. 4, as the person by whom 'the sure mercies of David' (Isa. lv. 3) shall be realized to the covenant people. The absence of the definite article is not to be explained by saying that מְשִׁיחַ בְּנֵי,

somewhat as מְשִׁיחַ, Zech. iii. 8; v. 12, is used *κατ' ἔξοχ.* as a *nomen propr.* of the *Messiah*, the Anointed; for in that case בְּנֵי ought to have the article, since in Hebrew we

cannot say בְּנֵי מְשִׁיחַ, but only מְשִׁיחַ בְּנֵי. Much rather the article is wanting, because it shall not be said: *the Messiah, who is prince*, but only, *the one who comes to be anointed and at the same time prince*, because He that is to come is not definitely designated as the expected Messiah, but must be made prominent by the predicates ascribed to Him as a personage altogether singular."

* [How ill the chronological elements of the prophecy accord with the reference of this anointed one and prince to Cyrus, is evident from the fact that the author is obliged to sever Daniel's conjoined statement (7+62) in order to effect anything like an agreement. Yet even thus the historical fulfilment has to be vaguely presumed, and cannot be definitely verified.]

shall be built again, etc.; rather, "and (during) three-score and two weeks (it) shall return (or 'be restored') and be built."* This period of sixty-two weeks, the "result of subtracting the significant seven at the beginning, and of one to be reserved for the end," covers the time during which the heathen world-kingsdoms succeed each other, down to the fourth and most godless power, which is to attempt to entirely suppress the Divine kingdom of the Old Covenant that had meanwhile been perfectly restored, although with much labor, but which by that very effort secured its own destruction through the Messianic judgment (cf. viii. 11 et seq.; 23 et seq., and the preceding parallels). The subject of מְשִׁיחַ בְּנֵי, which must be supplied, is doubtless Jerusalem, in analogy with the former half of the verse, where the same idea is presented in an active form. The specification of time, מְשִׁיחַ בְּנֵי, which precedes in the accusative, "marks the limits of the period, within which, at different times, the building was prosecuted" (Hitzig).—The limitation of this period, beginning a new clause as it does, is properly preceded by an *Athnach*, which serves to divide the verse. The method adopted by the ancient translators, by Luther, and by a majority of subsequent expositors (including Hengstenb., Hävern., Anberl., Zündel, etc.—but not Kranichfeld, Kliefoth, and Füller), divides the verse so as to connect the "sixty-two weeks with the preceding clause, despite the *Athnach*, and thus obtains sixty-nine weeks as the time that should elapse before the coming of the anointed prince; but it is evidently based on the desire to give a direct Messianic bearing to the passage. It is opposed (1) by the fact that the sixty-two weeks are repeated in v. 26, where they are preceded by the article, which clearly marks them as an independent period; (2) that the clause מְשִׁיחַ בְּנֵי thus occupies a very abrupt and bare position, being without any designation of time, while the preceding clause has two; (3) that the sense of the writer clearly is that the rebuilding and restoration had not begun before the sixty-two weeks, while he evidently regards the seven weeks as a period of desolation and ruinous neglect of the city which afterward was to be built (cf. Hitzig, p. 140; also Kliefoth, p. 323 et seq.).†—The

* [The only justification of this translation, which separates the two periods of seven weeks and sixty-two weeks, assigning the former as the *terminus ad quem* of the Anointed Prince, and the latter as the time of rebuilding, lies in the Masoretic interpunction, which places the *Athnach* between them. Some adduce also the fact that the *v* connective is likewise at the point, and not at מְשִׁיחַ. But these arguments, especially the latter, are not conclusive; and the rendering in question involves a harsh construction of the second member, being without a preposition. It is better, therefore, and simpler, to adhere to the Authorized Version, which follows all the older translations. Kell, indeed (although admitting that the Masoretic punctuation is neither authoritative nor decisive), departs from it, but endeavors to extricate himself from the chronological difficulties resulting by his interpretation of these "weeks" as not being heptades of years. Stuart, too, insists upon the Masoretic separation, but he is thereby led into a maze of interpretation from which he confesses he sees no satisfactory exit.]

† [These arguments, however, have little weight; for (1) the sixty-two weeks are still "an independent period," namely, that following the seven weeks of rebuilding, i.e., covering the whole period of the restored city down to the

street shall be built again, and the wall, even in troublous times; rather, (with) street and ditch, but in troublous times. יְרוּחוֹ וְחִירוֹ. a combination that suggests חִירוֹמָה נָחַל, Isa. xxvi. 1, is evidently an adverbial apposition to the subject יְרוּחוֹ; and there properly signifies "street-and-ditch-wise," i.e., with streets and ditches. It was not to be a wretched, confused, and scattered, as well as a defenceless mass of houses, but was to be arranged in streets, and to be surrounded with a fortified (wall and) ditch. [יְרוּחוֹ means the street and the wide space before the gate" (*Keil*, who adds "before the temple," but this last is by no means certain.)] יְרוּחוֹ is regarded by most moderns, and certainly with justice, as synonymous with the Chald. חִירוֹ, "ditch." This rendering is indirectly supported by the ancient versions also, which have "wall" (Sept., Theodot.: *οικοδομηθήσεται πλατεία καὶ περίτειχος*; Vulgate: "*rumsum edificabitur platea et muri*"). Hitzig arbitrarily asserts that the verb נָחַח will not admit of such an interpretation of יְרוּחוֹ. On his view, the word is synonymous with נָחַח, Ezek. xli. 12, and gives the meaning "according to street and court." Hofmann adopts a similar rendering, "extension and bounded space," as do also Kliefoth and Füller, "opening and limitation." Grotius, on the other hand, conceives of an "aqueduct." Dathe, of the Divine "judgment," and several others take יְרוּחוֹ as a parenthetic supplement, signifying "and it is determined" (decided), or, "as it is determined" (Hitzig, in *Stud. u. Krit.*, 1832, Hengstenb., Hävernick, Von Lengerke, Wieseler, Kranichfeld). * יְרוּחוֹ expresses the reason why so long a time is required to build and restore, and therefore stands in an adversative relation to the preceding (= "but, however"). The historical commentary on this "but in troublous times" is found in the narratives of Ezra and Nehemiah, respecting the frequent disturbing and interruption of the rebuilding of the walls of Jerusalem in the time of the Persian kings; cf. especially Neh. ix. 36, 37.

appearance of the Anointed One and Prince: (2) the pause before the statement of the rebuilding of the "street and wall" is justified and even required by the fact that this is evidently a resumption of the former declaration of the "building of Jerusalem;" (3) so far from this period of rebuilding being delayed till some subsequent event, it is set forth as the very initial *terminus a quo* of the entire prophecy. We may add, that the subdivision of the sixty-nine weeks into two portions of seven and sixty-two weeks respectively perfectly corresponds with the assignment, in the same connection and order, of two distinct events, namely, the completed reconstruction for the former portion, and the Messianic advent for the latter. If, on the contrary view, we appropriate the sixty-two weeks to the reconstruction-period, we fall into several exegetical contradictions: (1) we confound it with the Messianic-period, which is described in very different terms, ver. 26; (2) we leave no special transaction for the preceding seven years; (3) we make the Messianic-period vastly too long for its definite limitation in ver. 37. Other difficulties of a historical character will be adduced presently.]

* [We suggest, as best suited to the etymological import of these two terms, as well as their proverbial antithesis and adverbial adjection to the sentence, the sense of "court and alley," i.e., broad square, and close street; to denote the complete restoration of the city, with all its places of resort and thoroughfare.]

"The city was inhabited in the second year of Darius Hystaspis (Hag. i. 4), but had neither walls nor gates (cf. Zech. ii. 8, 9); up to that time the enemies of the Jews had prevented the building of the temple and of the walls either by cunning or by force (Ezra iv. 4, 5, 12, 23 et seq.). In the twentieth year of Artaxerxes Longimanus the walls and gates had again been destroyed (Neh. i. 3); and the renewed building succeeded only under manifold precautions: Neh. iii. 33; iv. 1, 2 et seq.; vi. 1 et seq." * (Hitzig). Any reference of the expression to disturbances encountered in the building up of the church, or the New-Test. kingdom of God, can only be admitted in a typical sense, since the primary reference of the passage is solely to Jerusalem in the period following the captivity. When Kranichfeld, p. 329, declares that יְרוּחוֹ is

"the modifying factor connected with oracles like Jer. xxxi. 38; Isa. liv. 11; lx. 10; Ezek. xlv. 6; xlviii. 8, 15 et seq.," he thereby substantially contradicts his ordinary interpretation of the passage, which is only typically Messianic, and he is guilty of an inconsequent vacillation in the direction of the strict Messianic theory.

Verse 26. And after (the †) threescore and two weeks shall the Messiah be cut off; rather, "an anointed one." Since the period covered by the sixty-two weeks (or 434 years) is preceded by the seven weeks (or forty-nine years) according to the above, the event here predicted must fall into the last of the seventy weeks in v. 24, as the next verse expressly states. Hence the מָשִׁיחַ who is to be cut off during that final year-week cannot possibly be identified with the מָשִׁיחַ whom the preceding verse introduced already on the expiration of the seventh of the seventy weeks of years. † Instead of an "anointed prince," we are here referred simply to an "anointed one," who is, moreover, placed in such an intimate relation to "the city and the sanctuary" in the second half of the verse—i.e., to Jerusalem and the temple located there—that he is brought into sharp and clearly defined contrast with the "prince" and people who destroy that city and its sanctuary. A high priest of Israel is evidently intended, whom the people of the foreign and hostile prince "cuts off" (יְרוּחוֹ), i.e., "destroys, kills" (cf. Gen. ix. 11; Deut. xx. 20; Jer. xi. 19; Psa. xxxvii. 9; Prov. ii. 22;

* [That the reconstruction of the city wall, however, was completed at this last date is certain from Neh. vi. 15. This was B. C. 446. The temple had been rebuilt a long time, Ezra vi. 15. B. C. 517. During Nehemiah's administration the whole process of restoration was evidently effected. It is impossible, therefore, to protract this period over the sixty-two year-weeks, as the author seeks to do. The historical interpretation here falls completely. From whatever point of time we reckon the first forty-nine years, they certainly included this work of reconstruction.]

† [The article here only shows that the period in question agrees in general with that similarly stated in the preceding verse. That they do not exactly coincide is clear from the fact that the *terminus a quo* of the two is differently stated: in the one it is "till the Messiah," in the other, down to his "cutting off." The difference in time is accurately defined by the following verse.]

‡ [This objection to the identification of the *Messiah* in both cases is entirely obviated by the above note of the variation in the limits of the two chronological terms.]

x. 31, etc.).* And since the hostile prince is unequivocally characterized in both vs. 26 b and 27 as the ruler of the antitheistic and anti-Christian world-power, and as the originator of the blasphemous and sacrilegious horrors which already appeared in chap. vii. 25; viii. 11 et seq., it will evidently be appropriate to regard a high priest who fell at the hands of heathen persecutors in the period of religious oppression under the Seleucidæ as the "anointed one," in whose death the prophecy before us was primarily, although but typically, fulfilled. Such a person is found in the high priest Onias III. who was murdered by Andronicus, the governor under Epiphanes, according to 2 Macc. iii. 31 et seq.; iv. 1 et seq., and to him the prophecy may be referred with the highest probability that the interpretation is correct. According to 2 Macc. iv. 34 et seq., the slaying of this anointed one took place before the second campaign undertaken by Epiphanes against Egypt, and shortly before the king arrived at Tyre on his return from Cilicia (cf. *ibid.*, vs. 22, 30, 44; chap. v. 1). Hence, it certainly transpired before the abuse of the city and its sanctuary by the same king, a feature with which the description in this verse harmonizes well upon the whole [but with some fatal exceptions]. A discrepancy exists in a chronological aspect only between that event and the statements in the prophecy; for, while the sixty-two weeks of years extend, when reckoned from the end of the first seven year-weeks or B.C. 539, to B.C. 105 or into the reign of the Asmonæan Aristobulus I. or his successor Alexander Jannæus (after 105), the murder of Onias by Andronicus took place as early as 141 or 142 of the era of the Seleucidæ, i.e., B.C. 171 or 172, and therefore in the fifty-third week of years after B.C. 539. Consequently, if it be conceded that all the remaining assumptions are correct, it must be acknowledged that the prophecy is not consistent with itself in a chronological aspect, or that the prophet saw events belonging to different periods in a single comprehensive view—in other words, that he conceived of a catastrophe 'n the historical future, which was decidedly important to the nations concerned, as belonging to a period, later by a number of years (perhaps ten weeks of years, or seventy years) than it actually transpired. Cf. *infra*, eth.-fund. principles, etc. Nos. 1 and 2.†—The following

* [Kell insists that מָשִׁיחַ does not necessarily denote a violent death. But the passages adduced by the author are sufficient to establish this as the general meaning. The "orthodox" interpretation of this clause as referring to the crucifixion of the Messiah is certainly well sustained.]

† [This admission of failure to meet the chronological terms of the prophecy sufficiently points out the fallacy of the author's interpretation. The Anointed one of this verse can be no other than that of the preceding verse. "The circumstance that in ver. 26 מָשִׁיחַ has neither the article

nor the addition מֶלֶךְ following it appears to be in favor of this opinion. The absence of the one as well as of the other denotes that מָשִׁיחַ, after what is said of Him in consideration of the connection of the words, needs no more special description. If we observe that the destruction of the city and sanctuary is so connected with the *Mashiach* that we must consider this as the immediate or first consequence of the cutting off of the *Mashiach*, and that the destruction shall be brought about by a *Nagid*, then by *Mashiach* we can understand neither a secular prince or king, nor simply a high priest, but only an anointed one who

diverging interpretations are to be rejected: (1) That adopted by Eichhorn, Corrodi, Wieseler, Hitzig, Kamphausen, etc., which comes especially near our own; they regard the anointed one as being Onias, but reckon the sixty-two year-weeks, which closed at the time of his death, from B.C. 604 instead of 539, so that the first seven weeks are not to be counted (?), or rather, are included in the sixty-two (?)—since 604-434 actually results in 170, the number of the year in which Onias died; (2) The similar view of Wieseler (*Gött. Gd.-Anz.* 1846) and of Delitzsch (upon the whole that of Hofmann also, *Weiss. und Erf.*, p. 303 et seq.), which holds that Onias is the anointed one, at whose cutting off the sixty-two weeks of years from B.C. 604 were to have expired; but that the seven weeks are to be placed after the year-week which began with the year of his death—hence are to be reckoned from B.C. 164 (cf. on the impossibility of this assumption, *supra*, on v. 25); (3) The opinion of Bleek, Maurer, v. Lengerke, Roesch, Ewald, etc., that the anointed one who was cut off was not the high priest Onias, but the king Seleucus IV. Philopater, of Syria, who was killed by the usurper Heliodorus in B.C. 176; this opinion involves still greater chronological difficulties than the former, inasmuch as the sixty-two weeks of years, when reckoned back from B.C. 176, would extend to B.C. 610; and it is opposed, moreover, by the inadmissible character of an attempt to explain מָשִׁיחַ by "king;" (4) That of Bertholdt, who believes that the passage refers to the death of Alexander the Great (I), who left no heir; (5) The assumption of Kranichfeld, that the anointed one is the Messiah of Israel, as in *Psa.* ii. 2; *Isa.* lxi. 1, and therefore not identical with the "anointed prince" of v. 25, but not less distinct also from Onias, the murdered high-priest of Maccabæan times; (6) The orthodox churchly view which identifies the "anointed one" with the "anointed prince" of the preceding verse, and believes that both denote Christ, whose sufferings and death are said to be predicted in a similar manner by מָשִׁיחַ בְּנֵי אֱדֻם, as in *Isa.* liii. (held among moderns, e.g., by Häverni, Hengstenb., Auberl., Pusey [Keil], etc.); (7) The assertion by Kliefoth (on *Zech.* xiii. 7 and also on this passage) that the anointed one is Christ, but only in the final stage of his work and government among the kingdoms of the earth; and further, that the passage, "like Luke xvii. 25; 2 Thess. ii. 7, describes the relation to the world and mankind which Christ shall occupy by reason of the great apostasy before the end of the world, as prophecy leads us to expect."—But not for himself; rather, "and he has no one," i.e., "for his helper, his deliverer from death;" or "he has

stands in such a relation to the city and sanctuary, that with his being 'cut off' the city and the sanctuary lose not only their protection and their protector, but the sanctuary also loses at the same time, its character as the sanctuary which the *Mashiach* had given to it. This is suitable to no Jewish high-priest, but only to the Messiah whom Jehovah anointed to be a Priest-King after the order of Melchisedek, and placed as Lord over Zion, his holy hill. We agree therefore with Häverni, Hengstenberg, Auberl., and Kliefoth, who regard the *Mashiach* of this verse as identical with the *Mashiach Nagid* of ver. 25 as Christ, who, in the fullest sense of the word, is the Anointed, and we hope to establish this view more fully in the following exposition of the historical reference of this word of the angel. —*Keil*].

nothing, there remains nothing to him" (אין לו), namely מְאַחֲזֵהוּ, of Fuller and Kranichfeld on this passage). This אין לו meets with an extraordinary variety of interpretations, based respectively on the different explanations of מְאַחֲזֵהוּ. Theodotion: *καὶ κριμα οὐκ ἔστιν ἐν αὐτῷ*; Jerome: "*et non erit ejus populus qui eum negaturus est*" (in like manner also Grotius, and a majority of Roman Catholic expositors); Bertholdt: "and he (Alex. the Gr.) shall have no successor;" v. Lengerke, Roesch, Bleek, Ewald, etc.: "and he (Seleucus Philopater) shall have no successor;" Wieseler: "and he (Onias) shall have no son;" Auberlen: "he, Christ, shall have no adherents;" Hofmann, Hengstenb., Kranichf., Kliefoth (and similarly also Calvin, Junius, Ebrard): "he, Christ, shall possess nothing, shall be without possessions, and be deprived of everything;" Hofmann (in *Weiss. und Erf.*): "and there shall not be to the people," i.e., an anointed one, the people shall have no Messiah;* Hävernick: "and not for himself, i.e., for his own sake,"—supply, "shall the Messiah die, but for the benefit of mankind, which is to be redeemed;" Michaelis, E. C. Schmidt (in Paulus' *Memorabil.* VII. 51), Wieseler (in *Gött. Gel.-Ans.*, 1846), Hitzig: "and he is not, i.e., Onias" (—אין לו consequently = אֵין לוֹ, cf. Gen v. 24). Upon the whole cf. Kliefoth, p. 357 et seq. Since the forcible cutting off of an anointed one is concerned, we are obliged to regard that explanation as being most consistent with the context, which supplies מְאַחֲזֵהוּ, perhaps (cf. Ps. vii. 3; 1. 22; Isa. v. 29) after אין לו. It does not differ materially from that advocated by Hofmann, Hengstenberg, Kranichfeld, etc., which supplies מְאַחֲזֵהוּ; for whoever has no deliverer or helper is also without power, without possessions, without anything whatever. We differ from those expositors only in regarding the anointed one who is described as being without possessions and helpless, not directly as the Messiah, but more immediately as his type, the Jewish high priest who was killed in the course of the Antiochian persecution,—in short, in substituting the typical Messianic theory for the direct (in which we agree substantially with Fuller).—And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood; rather, "and the people of a prince,† who shall come and end with overflowing,‡ shall

destroy the city and the sanctuary." The words evidently refer to a catastrophe which follows immediately on the cutting off of the anointed one. The "coming prince" (בְּרִיךְ הַבָּיָא) who approaches to cause destruction to the city and the sanctuary, or more exactly, who comes as the ruler of the people that brings ruin and destruction, is doubtless, therefore, the Old-Test. antichrist, or the antitheistic horn of the earlier visions (chap. vii. 21, 25; viii. 11 et seq.; 24 et seq.), and consequently Antiochus Epiphanes, מְאַחֲזֵהוּ (= מְאַחֲזֵהוּ) describes this ruler as coming at the head of his army in a hostile character (cf. בָּרַח in i. 1; viii. 6; xi. 10, 13, 15, 16, 40, 41), and the definite article indicates that his coming was a familiar fact to the prophet, as having formed the subject of his earlier predictions.* The participle is therefore not employed without a purpose (Hofmann, *Weiss. und Erf.*, I. 804), nor does it refer to עַם, "people" (Schöll, Ebrard). It does not signify Epiphanes' "succession" to his predecessor Seleucus (Roesch, Maurer), nor denote the future "appearing" or mysterious presence of the New-Test. antichrist, in the sense of 2 Thess. ii. 9 (Kliefoth).—The ending of this prince "with overflowing" is probably not materially different from the "pouring out of annihilation and judicial punishment upon the desolator," at the close of the following verse. עֹשֶׂה, "a flood, an overflowing," accordingly denotes the judgment inflicted by God in his anger on the impious בְּרִיךְ (Wieseler, Kliefoth), or, more probably, since in that case a genitive עֹשֶׂה (cf. Prov. xxvii. 4) would properly be required in order to define the sense more clearly, it is used *sensu bellico* to denote an overflowing with warlike hosts, which should lead to the end of his life, i.e., his annihilation (chap. xi. 45; cf. vii. 26). Cf. the exactly similar use of עֹשֶׂה in chap. xi. 10, 22, 26, 40, and in Isa. viii. 8, together with עֹשֶׂה Isa. x. 22.—Here again we are obliged to reject a number of diverging explanations, and

further definition of the בְּרִיךְ, but an independent statement as to the result of that prince's coming. The suffix in עֹשֶׂה doubtless refers to the בְּרִיךְ, but in an *objectes* not a subjective sense: it is the end which he causes, not any which he is to suffer. It is thus precisely parallel with the עֹשֶׂה of the clause immediately following. This view is con-

firmed by the article in עֹשֶׂה, which commentators have overlooked or misapplied, but which is here, as often, equivalent (like the Greek article) to a personal pronoun, *q.d.* "in his overflowing," evidently the military campaign or מלחמה immediately subjoined. The whole phrase thus indicates that the invasion should issue in the destruction of Jerusalem. This was certainly not done by Antiochus Epiphanes.]

* [The inconsistency of this explanation of the article after the above statement that מְאַחֲזֵהוּ = מְאַחֲזֵהוּ is obvious. It is not a Hebrew idiom to use the article with a participle or adjective in order to point out something well known; for that purpose the article should (also) be prefixed to the associated noun. It is evidently employed here simply in order to render definite the otherwise indefinite בְּרִיךְ, i.e., he is not a present or a past, but a future prince.]

* [Kell's interpretation is substantially like this, namely: "it is not to Him, viz., that which he must have, to be the *Messiah*."]†

† [On the contrary, בְּרִיךְ is here rendered definite by the epithet or adjective following, and therefore may properly be translated "the prince." It simply "omits the article because it is different from that in ver. 25, and the article would give a wrong sense, or at least the insertion of it would make it dubious to the reader, inasmuch as it would naturally refer him to the בְּרִיךְ in ver. 25. The בְּרִיךְ here is merely a heathen prince acting in a civil (rather military) capacity, in distinction from a מְאַחֲזֵהוּ who belongs to the people of God."—Stuart.]

‡ [This rendering of עֹשֶׂה בְּרִיךְ is quite unjustifiable. It is not a correlative clause appended to מְאַחֲזֵהוּ as a

especially that of Hitzig, v. Lengerke, etc., who refer the words to a warlike expedition undertaken by Antiochus Epiphanes, instead of one that should break in upon him like a flood and annihilate him; that of Ewald, who obtains the sense "who comes with his host overflowing" (or "in overflow") by a violent emendation, inasmuch as he substitutes *וְיָצִי*, "and his host," or *וְיָצִי*, "and his line of battle" (after Prov. xxx. 27), for *וְיָצִי*; that of Gesenius, Rosenmüller, Roesch, etc., who take *וְיָצִי* in the sense of "suddenly, like a flood;" that of Auberlen, Hävernick, Delitzsch, etc., who refer the suffix in *וְיָצִי* to the city and sanctuary, rather than to the "prince;" "their destruction shall come by overflowing," etc.—And unto the end of the war desolations are determined; i.e., the devastating of the city and sanctuary are to continue to the end of the warlike alarms excited by their impious oppressor, as a matter that is determined by God. *מִלְחָמָה* designates that state of war which begins with cutting off the anointed one, and eventually results in the destruction of the city and the sanctuary (so, correctly, Rosenmüller, Hofmann, Ewald, Füller, etc.). Others read, "and to the end shall be war, the determined desolations," in which method *וְיָצִי* is either taken as an apposition (Hävernick, v. Leng., Maur., Wieseler, Hitz., Auberlen), or as an explanatory clause to the foregoing, with the conjunctions omitted in the connection (Kranichfeld, Kliefoth), and in connection with which still further differences of opinion exist with regard to the meaning of *וְיָצִי*, some expositors referring it to the end of the prince (Wieseler), some to the end of the sanctuary (Häv., Aub.) or of the period of the seventy weeks—hence, to the last year-week of the seventy (v. Lengerke, Hitzig), and some even to the end of all things, the "absolute end" (Kliefoth). The reference of *וְיָצִי* to the exterminated prince is evidently the only one in harmony with the context, which thus identifies it with the *וְיָצִי* of the preceding clause; but it is more appropriate to regard it in the sense of a *stat. constr.*, "to the end of the war," because of the more regular and connected character of the arrangement of the sentence.† *וְיָצִי* is also the construct state of *וְיָצִי*, which recurs at the close of the following verse, and here probably denotes the same idea as in chap. xi. 36, and Isa. x. 23; xxviii. 22, viz.: "determination, destiny, what is ordained." A "determination of the desolations"

* [These latter interpretations are refuted in detail by Keil, whose objections, however, do not apply to the explanations which are suggested above.]

† [Keil admits the grammatical propriety of this rendering, but objects that "in the preceding sentence no mention is expressly made of war; and if the war which consisted in the destruction of the city be meant, *מִלְחָמָה* ought to have the article." These arguments are of no force, as *מִלְחָמָה* is definite by reason of its construction with *וְיָצִי*, and the war itself was already distinctly alluded to in the preceding verse.]

(*וְיָצִי* as in v. 18; cf. on that passage) is a decree that aims at desolations and has them for its object. Ewald: "the decision respecting the horrors," i.e., the decision of God at the judgment of the world, which relates to the horrible actions and devastations of Antiochus, or which serves to punish them (?). Hofmann and Kliefoth are still more arbitrary: "a determined measure of desolations, which is thus limited and confined."—[This language was not fulfilled in any appropriate sense by Antiochus, who aimed merely at the suppression of Jehovah's worship, but left the city and sanctuary uninjured. It seems to us that the old interpretation, which refers it to the last war with the Romans when Titus seemed compelled by providence to persist in his attack till the temple itself was demolished, is the only adequate one. This was the retribution that eventually followed the rejection and murder of their Messiah by the Jews.]

Verse 27. And he shall confirm the covenant with many for one week; rather, "make a strong covenant,"* etc. This sentence (introduced by an explicative *vav*) is obviously an explanation and more particular illustration of the statements in the preceding verse. Its subject is neither the indefinite "it" (Füller), nor the "one week" (Theodot., Dereser, Hävernick, Von Leng., Hengstenb., Hitz., Auberl.), but, beyond all question, *וְיָצִי*, which governs the preceding sentence as a logical subject, is finally included in *וְיָצִי*, and is the prominent subject of consideration, from v. 26 *וְיָצִי* (thus, correctly, Berth., Maur., Wieseler, Ewald, Kranichfeld, Kliefoth, etc.).† It is observed, therefore, with regard to the anti-Christian prince of the final world-power, that "he shall confirm the covenant as to many," i.e., "that he shall enter into a strong, firm covenant with many;" for the Hiphil *וְיָצִי*, which occurs elsewhere only in Psa. xii. 5, and there signifies "to be strong, to exhibit strength," in this place doubtless expresses the transitive idea of strengthening, and in connection with the idea "covenant," involves more particularly the notion of "confirming or establishing." The many (*וְיָצִי* with the article) with whom the strong covenant is made by the prince are obviously the numerous apostate Jews, who were induced by the heathen tyrant to break their covenant with God and disobey His law, according to 1 Macc. i. 10 et seq., and thus to enter into an antitheocratic alliance that was hostile to God, for one week, i.e., during a

* [The connection is unnecessary. The expression *וְיָצִי* properly and fairly signifies: "he shall confirm a covenant," which naturally implies one already made.]

† [On the contrary it seems to us that the subject of this clause is not the *וְיָצִי* just spoken of, but the *וְיָצִי* preceding, or, more definitely, the *וְיָצִי* just before; for (1) this (as Hengstenberg rightly says) is the predominant or principal subject of the entire passage; and (2) each of the other portions of the seventy weeks is directly referred to that personage, so that this final week will not fill up the number appropriately if otherwise referred. The objections of Keil to this interpretation are unimportant. Moreover, the prophecy is not historically applicable to Antiochus, but does correspond to the term of the Messiah's ministry: as we shall endeavor to show.]

week of years (שָׁבועַ שָׁנָה, accusative of time). Cf. the allusions to this fact in chap. xi. 22 (where בְּרִית is employed in the same antitheocratic sense as here), in xi. 32 (where the transgressors of [Jehovah's] covenant, the מְרַשְׁעֵי בְרִית, are the same as the רִבִּים in this place), and also in chap. viii. 10 et seq., where the stars that were trodden under foot by the little horn may likewise represent the breakers of the covenant who are here mentioned (cf. also viii. 24 et seq.).*—A great diversity of opinion respecting the meaning of the "covenant" exists among the representatives of the theory which makes אֲדָמָה the subject of הִנָּבִיר. In illustration of this, cf. Hitzig, "the one week of years shall make the covenant—i.e., the adherence to the faith in Jehovah, and to the theocratic law—hard for many;" Hofmann (*Schriftbeweis*, II. 2), "the one week of years shall confirm many in the covenant through tribulation and the trial of their faith" (similarly, Rosenmüller, before Hofmann); Von Lengerke, "A week shall confirm a covenant to many, through the seductive arts of Antiochus;" Hengstenberg, Hävernick, Auberlen, etc., "the one week, or rather the events belonging to it, especially the death of the Messiah referred to in v. 26, will lead to the conclusion of a new, strong, and firm covenant with many," etc.—And in the midst of the week he shall cause the sacrifice and the oblation to cease; i.e., during one half of the week. הַשָּׁבֹעַ הַשֵּׁנִי might of itself signify the middle of the week; but the following 'וְגַם מִן הַשָּׁבֹעַ shows that something transpires during the הַשָּׁבֹעַ, which naturally belongs to the close of the whole period of oppression here described, viz.: the punishment and annihilation of the impious persecutor. For this reason הַשָּׁבֹעַ must rather denote half of the week, and more particularly the *second* half, and it therefore corresponds to the three and a half years of persecution of chap. vii. 25; and נִשְׁבֵּית—for which no other appropriate subject can be found than that of the preceding verb הִנָּבִיר—can therefore express no other sense than that of "causing to cease" during the period in question. The impious madman causes to cease during that period זֶכֶר וְנִחֻחַ, the bloody and unbloody offerings, which are mentioned representatively for *all* the sacrifices required by the theocratic ritual, as being the two principal classes of offerings under the Mosaic economy,

* [The passages adduced by the author, especially xi. 22, do not sustain the meaning he here assigns to בְּרִית, which, unless specially qualified, always refers to Jehovah's covenant as contained in the Law. Moreover, as Kell justly observes, "בְּרִית, with the article, signifies the *many*, i.e., the great mass of the people in contrast with the few." But the mass of the Jews did not apostatize in the time of Antiochus. Still more inept is Keil's application: "That ungodly prince shall impose on the mass of the people a strong covenant that they should follow him and give themselves to him as their God." The language of the text can only have its appropriate fulfilment in the mission of the Redeemer, which was a completion of God's covenant with the race of man. How this took place during the last of the seventy weeks we will presently show.]

in a similar manner as that in which הַיּוֹמִי, "the daily," was employed in chap. viii. 11 to express this concrete individualizing and comprehensive sense.* The expression here employed cannot be taken to refer to the superseding of the Old-Test. institution of sacrifices by the New-Test. worship in spirit and in truth, as being based on the perfect expiatory sacrifice of Christ (against Hävernick, Hengstenb., Auberl., etc.); for the verb הִנָּבִיר would not have been suited to express that idea, and, moreover, the *sin* offering (cf. v. 24) would hardly have been passed by without mention in that case. Kliefoth emphasizes correctly, "that in this place the הַיּוֹמִי of v. 26 must be considered the subject, and that the observation here relates not to the abrogation, but merely to the suspension of the sacrifices;" but he afterward arbitrarily applies the passage to a temporary suspension and suppression of the eucharist as the sacrifice of the New Covenant, to be caused by the antichrist in the last age of the church.—And for the overspreading of abominations he shall make it desolate; rather, "and abominations of desolation shall be on the wing." This יָעַל בְּנֶה שְׁקִיצִים מִשְׁמַח constitutes the actual climax of the many difficulties presented in this passage, the real *crux interpretum*, which has produced almost as many explanations as interpreters. Probably all those methods of explanation are to be at once rejected and avoided which contradict the most ancient quotation and translation of the words in the originally Hebrew Maccabean book (chap. i. 54; cf. Matt. xxiv. 15; Mark xiii. 14), and the corresponding testimony of the most ancient translators, the Sept., Theodotion, and the Vulgate. All these render שְׁקִיצִים מִשְׁמַח by "abominations of desolation" (1 Macc., i. c., τὸ βδέλυγμα τῆς ἐρημώσεως; Sept., Theodot., βδέλυγμα τῶν ἐρημώσεων; Vulg., *abominatio desolationis*), which probably resulted from the influence of primitive traditions that were certainly correct in the main. מִשְׁמַח was accordingly regarded as a genitive from the beginning, and probably by the author himself—not, however, as a genitive of possession, but as a genitive of *description*; or, what amounts to the same thing, it was considered an *apposition* to the preceding plural שְׁקִיצִים, in support of which the analogy of אֲרֵבֶּה in chap. viii. 8 may be adduced on the one hand (as also the similar connection of that plural with a singular in Jer. xlix. 11), and on the other, the appositional combination מִשְׁמַח הַשְּׁקִיצִים in chap. viii. 18 (cf. also הַבְּרִית מִשְׁמַח

* [Or, on the usual Messianic interpretation, Christ shall forever do away with the Levitical sacrifices by the one perfect offering of himself (Heb. vii. 27; ix. 12-14, 26). On this view, it matters little whether we render הַיּוֹמִי "in the midst," or "during half," for our Lord's ministry was a process of superseding of the legal sacrifices, which culminated in his death, and (should we even grant the author's position, that the *latter* half of the week is intended) was finally carried out by the release of Gentiles from the Levitical economy (Acts xi. 18). The author's objections, as to the sense of הִנָּבִיר, etc., are inconclusive. Stuart thinks that "chap. vii. 11 settles the question" that Antiochus is referred to; but the language there employed is very different.]

רָאָה, 1 Chron. xxvii. 5). * The plural שְׁקִיפִים (for which, however, the writer of 1 Macc. i. c., substituted the sing. שְׁקִיפָה, *βδελυγμα*, possibly with design, because the abomination of idolatry with which Epiphanes desecrated the temple was chief in his mind) at all events denotes "abominations, horrible things," and more particularly abominable things from a *religious* point of view, abominable idolatries, what is loathsome in the domain of Divine worship, "*res abominandas ad cultum Deorum spectantes*," cf. xi. 31; xii. 11. In like manner as this meaning of שְׁקִיפִים is adequately secured by the *βδελυγμα* or *abominatio* of the ancient translators, so that of שְׁקִיפָה, by which it denotes "ravager or desolation," is evidently established by their *ἐρημωσις*. This rendering may be substantiated by a comparison with שְׁמִימָה in the preceding verse, and also with שְׁמִימָה in Ezek. xxxvi. 3 (of שְׁמָה, "to be desolate, uninhabited," Lam. i. 4; 2 Sam. xiii. 20), and accords as well with the context as does the idea of an "object to be stared at, or of terror"—hence "what is terrible, dreadful,"—by which Hitzig, Ewald, *et al.*, prefer to render the term (by virtue of a one-sided application of the fund. meaning of שְׁמָה, "to stare, shudder"). If these considerations are accordingly sufficient to establish for שְׁקִיפָה the sense of "abomination of desolation" = "desolating abomination of idolatry, hideously devastating nature of the idolatrous service," there remains only the difficult וְיִצֵּל בְּנֶהָ to be interpreted. The ancient versions are agreed in rendering בְּנֶהָ by *lepon*, *temphum*, and also in not connecting it as a *stat. constr.* with the following term, but taking it separately as a *stat. absol.*, and reading it וְיִצֵּל. It might be difficult to raise any material objection against this departure from the Masoret. punctuation, since it is only too easy to conceive of בְּנֶהָ as a *stat. constr.*, and thus reach the ordinary reading, in view of the temptation to obtain the sense of "wings of abomination, hideous wings," which is suggested by passages like Zech. v. 1, 9. Moreover, the interpretation of בְּנֶהָ by "sanctuary" has an almost irresistible though indirect support in the *περιβόλιον τοῦ λεποι* of Matt. iv. 5. בְּנֶהָ, in itself equivalent to "screen, covering, roof" (from which fund. meaning all others, *e.g.*, wing, tassel, edge, border, etc., are readily derived), might without difficulty become the customary term to designate the roof of the temple or the "pinnacle of

the temple" (Matt. i. c.), and afterward be applied, with equal adaptation, to the *entire edifice* of the temple (in view of its elevated site and its prominent buildings), by virtue of a synecdoche analogous to that which prevails in the Latin with reference to *tectum*, and in the Greek (cf. Matt. viii. 8) in the use of *στέγη*. If this view should not seem objectionable, it will not be necessary to limit the sense of בְּנֶהָ so as to apply to the roof-pinnacle, summit, or highest point of the temple (Gesenius, Hengstenberg, etc.), nor yet to violently amend וְיִצֵּל בְּנֶהָ by supplying וְיִצֵּל בְּנֶהָ, with J. D. Michaelis. It will then be possible to render it simply by, "and on the wing, *i.e.*, the temple," and to regard the "desolating idolatrous abominations found on it as any symbols or utensils of idolatrous worship whatever, whether idols, altars erected to their worship, or other similar fixtures. See especially Bleek, *Jahrb. f. d. Theol.*, 1860, p. 93 et seq."—We adduce, by way of illustration merely, several of the more recent and noticeable of the many interpretations rejected in favor of the above (with reference to which Hitzig, p. 168, observes somewhat coarsely, but not without wit, and, were he to assign to his own a principal place among them, not incorrectly, that "the expositors themselves are here lying-in in the weeks, and being delivered of all manner of שְׁקִיפִים"). Hitzig interprets, "and annihilation, even to its full consummation, is poured out on the extreme point of the horrible abomination" (by which expression is designated the idolatrous altar, which, according to 1 Macc. i. 59, was erected on the altar of burnt-offerings by Antiochus); Ewald, "and above shall be the horrible wing of abominations," *i.e.*, "the wing-shaped (!?) point of the heathen altar shall appear over" the ruined altar of Jehovah; Wieseler, "and a desolator shall arise against the wing of abominations;" Von Lenggerke, "the desolator comes upon the pinnacle of abomination" (also Hengstenberg, Maurer, Reinke); de Wette, "the abomination of the desolator shall stand on the pinnacle of the temple;" Hävernick, "on the head (or summit) of the abominations is a desolator;" Auberlen, "and because of the desolating wing of abominations . . . the curse (!) shall drop down upon the desolate;" Delitzsch, "and indeed, because of the desolating wing of abominations (which spreads over the temple and the altar), the sacrifice shall be abolished;" Hofmann, "and upon the covering of the desolating idolatrous institutions (*i.e.*, on the new plate which Antiochus caused to be placed on the profaned altar with a view to the offering of heathen sacrifices) the sacrifice shall be interrupted for half a week;" Füller, "and over the covering of abominations stands a desolator;" Ebrard,

* [The author's construction of the words in question, although sanctioned by such early authority, is wholly ungrammatical. There is but one translation possible: *On a wing of abominations shall be a desolator*. The בְּנֶהָ aptly designates the eagles of the Roman army, which were used as idolatrous images; and the "desolator," which was "over" them, of course, is the army itself or the commander. This is in pointed agreement with our Lord's warning, Matt. xxiv. 15, which, of course, must be regarded as a citation of this passage from the Sept., as *substantially* agreeing with its sense. The fact that the destruction of the city and temple by Titus did not immediately follow the Crucifixion is no objection to this interpretation of the clause, which is altogether parallel, both in import and phraseology, with the close of the preceding verse.]

* [Bleek, in the passage here cited, shows, as Kell well argues, that בְּנֶהָ is "used only of that which is extended horizontally (for end or extremity), but never of that which is extended perpendicularly (for peak)." Nor, as Kell continues, can the use of it in the latter sense be proved from the *περιβόλιον* of Matt. iv. 5; Luke iv. 9: for the genitive *τοῦ λεποι*, not *ναοῦ*, shows that not a pinnacle or summit of the temple edifice itself is meant, but a wing or adjoining building of the sanctuary. To the latter alone, indeed, could access have been had by our Lord on the occasion referred to.]

Kliefoth, "and a destroyer comes on the wings of idolatrous abominations" (so formerly Reichel, *Stud. u. Kritiken*, 1848, and also Kranichfeld [and substantially Keil]); Jahn, *Hermeneutic. Append.*, p. 161, Gesenius (*Thesaur.*). "desolation comes upon the horrible wing of the rebel's host;" [Stuart, "and a waster shall be over a winged fowl of abominations," i.e., the winged statue of Jupiter Olympius placed by Antiochus in the temple], etc.—Even until the consummation, and that determined shall be poured upon the desolate; rather, "but (only) until extirpation and judicial punishment shall be poured out upon the desolator," i.e., the abomination of desolation shall continue only until the Divinely determined judgment shall be poured out upon the desolator. The וְעַד may be rendered by "and indeed" (as ἐπεξεgeticum), or by "but yet;" in either case this closing sentence serves to limit the idea. It points out, in a comforting manner, how long the abomination of desolation should continue in the sanctuary, certifying that it could be maintained no longer than the providence of God should permit.* "The thought that the events of the entire period of severe tribulation in question are controlled by a Divine decree which predetermines their end and results was already expressed for the comfort of the pious in the וְעַד of v. 26, and was also implied by וְעַד , v. 24" (Kranichfeld). The combination וְעַד וְעַד is taken verbatim from Isa. x. 23; xxviii. 22, and signifies, as in those passages, "utter extinction (annihilation) and consummation,"—a hendiadys which denotes a "Divinely determined annihilation, extirpation imposed as a judicial punishment." This two-fold idea forms a unit in the intimate blending of its shades of meaning, and is the subject of the verb וְעַד ; for וְעַד is not in this instance a preposition governing the two substantives, but a conjunction, signifying "until that," as elsewhere וְעַד ; cf. Gen. xxxviii. 11; Hos. x. 12. The annihilation that was determined "drops down, is poured out" on the וְעַד , the impious desolator, as the curse and the oath were to descend upon the guilty Israelites, v. 11; cf. וְעַד , which does not materially differ from וְעַד , as has already been shown.— וְעַד , the Kal participle of וְעַד , is probably equivalent in substance to וְעַד , the Piel partic. of the same verb (cf. chap. viii. 13; xii. 11 with chap. xi. 31).† Like that, it signifies "desolating, the desolating (agent), desolation," and probably does not pri-

marily designate the person of the antichrist, but rather both antichrist and his host (cf. v. 26, "the people of a prince")—hence, the aggregate of the power that opposed God led Israel into apostasy and desecrated its sanctuary, and upon which the Divine judgment was for that reason poured out. Hitzig arbitrarily remarks (as did Ewald and Hoimann before him) that וְעַד does not designate the tyrant who resisted God, but rather the idol-altar erected by him or the heathen religion generally, against which destruction and judgment are here denounced, as being horrible to any Israelite in its nature.

APPENDIX

Relating to the history of the exposition of vs. 24-27.

1. *Jewish exposition* in pre-Christian times is united in referring this section to the Maccabæan era of tribulation under Antiochus Epiphanes. This is established beyond controversy by the $\text{βδελυγμα ἐρωμώσεως}$ of 1 Macc. i. 54, which corresponds to וְעַד , v. 27, and in that place denotes the smaller idol-altar (θυμιάριον , v. 59) erected by Antiochus Epiphanes on the altar of burnt-offerings. It is no less clearly indicated by the manner in which the Sept. renders this paragraph, and supplements it with various additions that obviously relate to the Maccabæan period. In this connection the mode of expressing the time indicated at the beginning of v. 26 is especially instructive. "And after threescore and two weeks," reads in that version, " $\text{μετὰ ἑξήκοντα καὶ ἑβδόμηκοντα καὶ ἑξήκοντα, δύο,}$ " i.e., after 139 (67 + 62) years. This was doubtless intended to designate the year 139 of the era of the Seleucidæ (B.C. 174) as the time at which began the apostasy of the Jews who had been seduced by Antiochus; cf. 1 Macc. i. 11 et seq.; 2 Macc. iv. 9 et seq. See also Wieseler, *Die 70 Wochen*, etc., p. 201; Hävernick, *Komment.*, p. 387 et seq.—Several expressions in the New Test. appear to indicate that shortly before the advent of Christ the Jews again began to look for the fulfilment of the prophecy in question *in the future*; e.g., Luke ii. 38 (cf. v. 24), $\text{προσδεχόμενοι λίτρῳ σου Ἰερουσαλὴμ}$; Matt. xi. 3, ὁ ἐρχόμενος , a designation of the Messiah that probably originated in a misunderstanding of וְעַד in v. 26 (cf. Wieseler, p. 150); and also the allusions to the "abomination of desolation," v. 27, contained in the eschatological prophecies uttered by the Saviour (Matt. xxiv. 15; Mark xiii. 14) and by St. Paul (2 Thess. ii. 3 et seq.), which could only be understood by their contemporaries, in case a Messianic character were assigned to the paragraph before us, and consequently, in case its fulfilment were not exclusively looked for in the events of the Maccabæan period.*—Jose-

* [Rather, it shows that the abominable object should remain even *until* the complete desolation. Keil's objection to the use of וְעַד as a conjunction, that "though וְעַד is so used, וְעַד is not," has little force.]

† [Such a confusion of Kal and Piel is quite unauthorized. וְעַד must here, as everywhere else, be treated as passive, desolate. It is certainly parallel with וְעַד of the preceding verse, as the connection with וְעַד in both instances shows.]

* Cf. the observation of Melancthon on the passage, which is certainly not incorrect upon the whole (p. 863): "*Ac Judæis quidem post Daniælem factis fuit observatio annorum, præsertim quum in eo populo sævientes tempora diligerent annuotantes et multi essent longævi. Nehemias, qui Daniælem senem viderat adolescentem, Alexandrum senem vidit (?) Simeon qui Christum infantem gestavit in sinu, vidit adolescentem senem, qui Maccabæum viderant, Tales viri tempore, quo Christus natus est, intellexerant, annos hic præfixitos exacte quadrare ad Christi adventum.*"

thus also bears witness that this Messianic-eschatological interpretation was current among the Jews of his day, in the repeated instances where he states, or at least implies, that the terrible incidents connected with the Jewish war and the destruction of Jerusalem by the Romans were predicted by the prophet Daniel; e.g., *Ant.*, X. 11, 7: "Daniel also wrote concerning the Roman government, and that our country should be made desolate by them (*ὅτι ἐν αὐτῶν ἐρημαθῆσεται*);" *De Bell. Jud.*, IV. 5, 2, where he applies the term "anointed one," v. 26, and again the expression "anointed one and prince," v. 25, to the high priest Ananus whom the Idumæans murdered; and *De Bell. Jud.*, VI. 5, 4, where the mysterious oracle "that then should their city be taken, when their temple should become four-square" seems to refer back to v. 27 (where they perhaps read *יְהִי כְּרִבְעָה* instead of *שְׁבַע*), etc. It is less certain whether any direct reference to this section is contained in the celebrated passage, *De Bell. Jud.*, VI. 5, 4, *ὡς κατὰ τὸν καιρὸν ἐκείνων ἀπὸ τῆς χάρας τῆς αὐτῶν ἀρξεί τῆς οἰκουμένης*. In that case the parallel records in Tacitus, *Hist.*, V. 13 and Suet., *Vesp.*, 4, must, of course, be likewise rooted in the prophecy of Daniel that is before us. Concerning this question see Hävernick, p. 390, who, however, probably finds too much in the passage, since he refers the *ἀρξεί τῆς οἰκουμένης* directly to the *יְהִי* of v. 25 and 26.*

2. The interpretation of Josephus, which applies the prophecy to the destruction of Jerusalem in A.D. 70 and to Titus as the *יְהִי* of v. 26, seems to have been accepted, with scarcely an exception, by the *later Jews* of the Talmudic æra and the time immediately subsequent. The principal witness to this fact is Jerome (on v. 24 et seq.; *T. V.*, 2 ed. Vallara, p. 694). The "Hebraei" of his day calculated the 490 years or seventy weeks of years from the first year of Darius or B.C. 539 indeed, but none the less assigned their conclusion to the age of Jesus, even finding his death predicted therein (probably in the *יְהִי* of v. 26), since they held that "*non erit illius imperium, quod putabat se redempturum*" (as it should be read, instead of "*quod putabant se retenturos*," which is a later emendation). They also found a prediction of the approach of the Roman army under Vespasian and Titus, in the same place. Several added even the rising under Barcocheba or the three years' (three and a half years) war against Hadrian: "*Nec ignoramus, quosdam illorum dicere, quod una hebdomada, de qua scriptum est: confirmabit pactum multis hebdomada una, decidatur Vespasiano et Hadriano, quod iuxta historiam Josephi Vespasianus et Titus tribus annis et sex mensibus pacem cum Judæis fecerint. Tres autem annis et sex mensibus sub Hadriano supplantantur, quando Hierusalem omnino subversa est, et Judæorum gens cæteratim cæsa, ita ut Judææ quoque finibus pellerentur.*"—The two Gemaras also refer this prophecy to the war against Vespasian; the Babylonian in *Nusir*, c. 5; *Sanhedr.*, c. 11, and the Jerusalem in *Kelim*, c. 9; and several

* [It is perhaps to these prophecies of Daniel in a general way that Josephus likewise alludes in the references to an ancient prediction that the city should be destroyed in a civil war, *De Bell. Jud.*, IV. 6, 3; VI., 2, 1.]

Talmudic and Rabbinical traditions are likewise based on that interpretation, e.g., that the Targumist had neglected to translate the Hagio-grapha, because it was taught in them that "the Messiah should be cut off" (v. 26. See Lightfoot, *Hor. Hebr.* ad Luc. xix. 11; Schöttgen, *Hor. Hebr.*, p. 211); and that the Messiah actually came at the time when Jerusalem was destroyed and the temple desolated, but as a sufferer and in disguise (Gläserer, *De gemin. Jud. Mess.*, p. 23 ss.; Corrodi, *Krit. Gesch. des Chilismus*, I. 284 et seq.).—It was reserved for the later period of the middle ages to introduce several new and more independent explanations beside this variously modified Messianic interpretation of the prophecy; e.g., by referring the *יְהִי* to Cyrus (Saad. Gaon., Rashi, Jachiad.), or to Nehemiah (Ibn-Ezra) or the high-priest Joshua (Levi b. Gera). Cf. Müller, *Judaism*, pp. 321, 342 et seq.; Carpzov, in his ed. of Raymond Martini's *Pugio fidei*, p. 233.—It was customary to follow the Seder Olam Rabba in reckoning the seventy weeks from the first destruction of the temple to the second; see Abendana, in the *Spicileg. ad Michl. Jophi*: "*Hebdomades hæc sept. sunt septimana annorum quadringentorum nonaginta, idemque sine dubio a devastatione primi ad devastationem secundi templi, quia sept. anni fuere captivitatis Babylonice, et quadringenti viginti anni, quibus futura erit domus secunda in structura sua: atque sic majores nostri exposuere in Seder Olam.*" By this method of reckoning, the *יְהִי* of v. 25, is accordingly made to apply to the period of Jeremiah's prophecy respecting the seventy years' exile or to the year B.C. 588. Ibn-Ezra alone departs from this method, by referring that expression concerning the going forth of the oracle (v. 23) to Daniel, and consequently assigning the beginning of the 490 years to the year B.C. 539 and extending the first seven weeks of years belonging to that period, to Nehemiah, the restorer of the temple, or to the twentieth year of Artaxerxes. Concerning these Rabbinical methods of reckoning, and at the same time, concerning their fundamental incorrectness and untenable character in a chronological point of view, cf. Chr. B. Michaelis, *Annot. uberior*, III. 320 et seq. Individual Rabbins in modern times were convinced of the incorrectness of this usual anti-Messianic interpretation, as appears from the noteworthy expression of the Venetian chief-Rabbin Simon Luzzato, concerning this passage, as recorded by Wolf in the *Biblioth. Hebr.*, III. 1228. According to him, "the consequence of a too extended and profound investigation on the part of Jewish scholars would be that they would all become Christians; for it cannot be denied that according to Daniel's limitation of the time, the Messiah must have already appeared. But that Jesus was the true Messiah he felt himself unable to accept as certain."

8. The Christian expositors of the older time regarded the directly Messianic bearing of the passage as being generally incontrovertible, and especially the application of *יְהִי* to Christ the crucified, as also the reference of the "restoring and building" of the city and temple in v. 25 to the establishing of the church of the New Covenant; cf. Barnabas, *Ep.*, c. 16:

γράφεται γὰρ καὶ ἔσται, ἐβδομάδης συντελουμένης, οικοδομηθήσεται ναὸς θεοῦ ἐνδόξως ἐπὶ τῷ ὄνματι κυρίου, κτλ. The different exegeses varied exceedingly, however, in the mode of reckoning the years.* Jerome, on this passage, already mentions nine different methods of explaining them: (1) that of Jul. Africanus, who reckoned the 490 years from Nehemiah, or the 20th year of Artaxerxes, to the death of Christ, but in connection with this committed the error of reckoning by Jewish lunar years (resulting in only 465 solar years); (2) Three different theories of Eusebius, who (a) dates the first sixty-nine weeks from the return of the Jews in the reign of Cyrus to the death of Alexander Jannæus, the high priest and king, and Pompey's invasion (B.C. 536-B.C. 64; thus in *De n. ev.* VIII 2, 55 et seq.); or (b) from the second year of Darius Hystaspis (B.C. 520 to the birth of Christ (*ibid.* and *Chronic.*, Ol. 184); or, (c) regards the last week as a period of seventy years, and attempts to calculate from the resurrection of Christ; (3) that of Hippolytus, who counted sixty-nine mystical weeks (comprising more than seven years each) from the first year of Cyrus to the incarnation of Christ, and declared that the last mystical week denotes the future period of the antichrist, which is connected with the end of the world; (4) that of Apollinaris of Laodicea, who reckoned the 490 years from the birth of Christ ("ab exitu Verbi," v. 25), and therefore expected the coming of the antichrist and the end of the world about a century after his day, in the "last week;" (5) that of Clemens Alex. who extended the seventy weeks of years, in the face of all chronology, from the first year of Cyrus to the second year of Vespasian (B.C. 560-A.D. 70); (6) that of Origen, who denies the possibility of any more exact chronological estimate, and therefore assumes 4900 years instead of 490, reaching from Adam to the destruction of Jerusalem by Titus (not indeed in vol. X. of his *Stromata*, which Jerome cites, but in his *Tract. XXIV.* on Matthew c. 24); (7) that of Tertullian (*adv. Judæos*, c. 8), who reckons the 437½ years from the first year of Darius Nothus (whom he strangely identifies with Darius Medus) to the birth of Christ, and fifty-two and a half from that event to the destruction of Jerusalem, thus obtaining 490.—Jerome himself expresses no opinion respecting the mode of reckoning to be observed, but seems to favor that of Africanus, which he preferred to all the others, and probably not without reason. That method is likewise adopted by Chrysostom, Theodoret, Isidore of Pelusium, Euthymius Zigabenus, and generally by a majority of expositors in the Oriental church, but few of whom assume an independent position. Among the latter are, e.g., Cyril of Jerusalem (*Catech.* xii. 19), who attempts to extend the seventy

* On this point, cf. Heusch, *Die patristischen Berechnungen der 70 Jahren des Daniels*, in *Die bibl. Theol. Quartalschrift*, 1:68, No. iv., p. 535 et seq.; also Reinkens, *Die biblischen Weissagungen*, iv. 1, 389 et seq. The statements of the latter are, however, sadly in need of correction and supplementing by those of Heusch.

[In addition to Heusch's treatise, Keil refers to the following summaries: "for the period of the Middle Ages and of more modern times, Abr. Colovii *Exegesis theologica de septuaginta septimanis Daniels*, in the *Biblia illustr.* ad Dan. ix., and Hävernick's 'History of the Interpretation,' in his *Comment.*, p. 386 sq.; and for the most recent period, R. Buxmann, 'on the Book of Daniel,' in the *Theolog. Studien u. Kritiken*, 1803, III., p. 497 sq.]

weeks of years from the sixth year of Darius Medus to the birth of Christ, but violates historical accuracy by identifying Darius Medus with Darius Hystaspis; Ephraem Syrus who places the restoration of Jerusalem in the beginning of the seventieth week and the destruction by Titus at its close, without entering on a more careful calculation in other respects; Polychronius, a brother of Theodore of Mopsuestia, who reckons the first seven weeks from Darius Medus to the ninth year of Darius Hystaspis, when Zerubbabel's temple is said to have been completed, the sixty-two weeks from the twentieth year of Artaxerxes to the birth of Christ, and the final week from that date to Titus, while the death of Christ falls in its central point; Basil of Seleucia (*Orat.*, 38 in t. 85 of Migne's *Patrol.*), who calculates the first sixty-nine weeks from the completion of the walls of Jerusalem in the twenty-eighth year of Xerxes (!) to the resurrection of Christ, and identifies the seventieth week with the first seven years after the resurrection, while he declares the abomination of desolation erected in the middle of that week to have been the familiar attempt of Caligula to erect his image in the temple.—Among the later expositors of the Latin church, Augustine, following the example of Jerome, avoids every independent and detailed calculation of the seventy weeks. He contents himself with finding a fulfilment of the leading features of the prophecy Dan. ix. 24 et seq., in the earthly work of Christ and in the judgment of Jerusalem, and expressly rejects (especially in *Ep.* 199 "*de fine seculi*") the opinion of those who looked for two periods of seventy weeks of years, the first of which should reach to Christ's advent in the flesh, and the second to the end of the world. This assumption of a double period of seventy weeks of years, or of an Old-Test. and typical realization of the prophecy, followed by a New-Test. antitypical fulfilment, was advocated as late as the sixth century by the unknown Arian author of the so-called *Opus imperfectum in Matthæum*. Sulpicius Severus (*Chron.*, II. 21) extends the sixty-nine weeks from the thirty-second year of Artaxerxes I. to Vespasian, or from the restoration of the temple to its second destruction. His contemporary, Julius Hilarius, appears in his *Chronologia s. libellus de mundi duratione* (in Migne, t. 13, p. 1098) as the forerunner of the modern critical exposition, in consequence of his denial of the direct Messianic character of the prophecy, whose fulfilment he places in the age of Antiochus and the Maccabees; but he commits the gross chronological blunder of assigning 434 years (= 62 weeks) to the interval between the return of the Jews under Zerubbabel and the reign of Antiochus Epiphanes, while the period between B.C. 536 and B.C. 175 really amounts to but 361 years! Prosper Aquitan in his *Chronicon* adopts the view advocated by Eusebius in the *Demonstr. evangelica* and the *Chron.* (see supra, No. 2 b), and accordingly reckons the sixty-nine weeks from the building of the temple under Darius to Herod the Gr. and the birth of Christ. Finally, the venerable Bede adopts substantially the view of Julius Africanus (*Libell. de temporum ratione*, c. 7), as does also Thomas Aquinas (*Comm. in Dan.*, in *Opp.*, t. XIII. ed. Antwerp).

4. The expositors of modern times, and more particularly of pre-rationalistic times, are agreed in recognizing the Messianic bearing of this prophecy, but differ exceedingly in their modes of reckoning the seventy weeks, or, what amounts to the same thing, in their interpretations of *בְּשָׁבַע דָּבָר*, v. 25.* As the *terminus a quo* of the seventy weeks they accept one of the following dates:

a. The time of the first prophecy by Jeremiah (Jer. xxv. 11 et seq.), or the fourth year of Jehoiakim's reign; thus Harduin (*Chronol. Vet. Test.*, Amstel., 1709, p. 592 ss.); A. Calmet (*Dissert. sur les 70 semaines de Daniel*, Dissert., p. 1); A. Collins (*The scheme of liberal prophecy*, I. 109).

b. The time of Jeremiah's second prophecy (Jer. xxix. 10) or the fourth year of Zedekiah; so Seb. Münster, Vatablus (and also several expositors belonging to the last centuries in the Middle Ages, e.g., Lyranus, in the *Postilla*, Raym, Martini, *Pugio fid.*, 2, 269, etc.).

c. The date of Daniel's prophecy itself (chap. ix. 1), and hence the first year of the reign of Darius Medus over Babylon, B. C. 539; so J. H. Jungmann (Cassel, 1681); J. Koch (*Entsiegeller Daniel*, II., § 206, and *Kurze Anfangsgründe der Chronologie*, II. 24), J. D. Michaelis (*Versuch über die 70 Wochen Daniels*, Gött. and Gotha, 1770; cf. his *Epistola de Septuag. hebdom. ad Jo. Pringle*, London, 1773); Matth. Hassenkamp (*Versuch einer neuen Erklärung der 70 Wochen Daniels*, Lemgo, 1772); Velthusen (*Muthmassungen über die siebenmal siebenzig Jahre beim Daniel* ix. 24-27, Hanover, 1774).

d. The first year of the reign of Cyrus, B. C. 580; Calvin, Écolampadius, l'Empereur, Cocceius, Matth. Bervaldus (*Chronicon ss. auctoritate constitutum*, III. 7), B. Blayney (*A dissertation by way of Inquiry into Daniel's seventy Weeks*, Oxford, 1775), H. Uri (*Sept. hebdomadum, quas Gabriel ad Danielem detulerat, interpretatio, paraphrasis, computatio*, Oxford, 1788), also Dathe, Hegel, etc., in their commentaries.

e. The second year of the reign of Darius Hystaspis (B. C. 520), or the year of the prophecies of blessing by Haggai (i. 1 et seq.; ii. 1 et seq.) and Zechariah (i. 1 et seq.; iii. 8 et seq.; viii. 7 et seq.); so J. Driedo (*De scriptis et dogmaticis ecclesiasticis*, c. 5), Corn. Jansen (*Concord. evangel.*, c. 122), J. A. Bengel (*Ordo temporum*, etc., Stuttgart, 1741).

f. The second year of the reign of Darius Nottus (B. C. 423); so J. J. Scaliger (*De emendat. temporum*, I. 4), S. Calvisius (*Opus chronologicum*).

g. The second year of the reign of Artaxerxes Longimanus; so Luther (*D. Prophet Daniel deutsch*, etc., vol. 41, p. 247, ed. Erl.), Melancthon (*Comm.* p. 891), Sal. Glossius (*Philol. sacra*).

h. The seventh year of Artaxerxes Longimanus, or the date of the first decree by this king to rebuild Jerusalem (Ezra vii. 1; viii. 11 et seq.); so Abr. Calov (*De Septuag. septimanis mysterium*, Viteb., 1663; *Bibl. illustr.*, I., p. 119 ss.), M. Geier, in the *Comm.*, Isaac Newton (*Observations*, etc.), J. R. Rus (*Diss. de Sept. hebdom. Danielis*, Jenæ, 1740), H. Benzel (*Diss. de 70 hebdom. Danielis*, in the *Syntagma dis-*

sertat., II., 21 ss.), H. Prideaux (*Connections*, etc.), Alex. Sostmann (*Comment. chronol. philol. et exeget. in orac. Dan.* ix. 24-27, Lugd. B., 1710), S. Deyling (*Progr. ad Dan.* ix. 24 ss., Lips., 1724), J. G. Franck (*Novum systema chronologie fundamentalis*, Gött., 1778), J. C. Döderlein (*Institutt. Theol. chr.*, II., p. 530 ss.).

i. The twentieth year of Artaxerxes Longimanus, or the date of the second edict by that king (Neh. ii. 1, 7 et seq.); so Luther (*Dass Jesus Christus ein geborner Jude sei*, vol. 29, p. 71 et seq., ed. Erl.),* H. J. Offerhaus (*Dissertat. de 70 septimanis Danielis*, Groning., 1756), J. G. Reinbeck (*Betrachtungen über die Augsb. Konfession*, III., 39), S. S. Weichmann (*Carmen Danielis de 70 hebdom. Christo vindicat.*, Progr., Viteb., 1772), Starke (*Synops.*, p. 2614).

k. The tenth or eleventh year of Artaxerxes Longimanus, or the earlier date by about ten years assigned to his second edict, on the ground of his co-regency with his father Xerxes; so Dion. Petavius (*Doctrina temp.*, L. 12, c. 29; *Rationarium temp.*, II., 3, c. 9), Camp. Vitringa (*De Septuag. hebdom. Dan. advers. Marahum*, *Obseruat. sacr.*, II., p. 290 ss.), C. B. Michaelis (in *Annot. uberior.*, etc.).

l. The second year of the reign of Xerxes; so J. E. Faber (*Jesus ex natulium opportunitate Messias*, Jenæ, 1772, p. 125 ss.).

A great difference of opinion prevailed also with reference to the particular *terminus ad quem* of the prophecy referred to Christ, inasmuch as (a) some, following Eusebius, Cyril of Jerusalem, Jacob of Edessa, and other ancient churchly expositors, extended the seventy weeks merely to the death of Christ, others (b) continued them to the time of his presentation in the temple (Jungmann, Sostmann, etc.), others (c) to his baptism in the Jordan or to his anointing (Melancthon, Calvin, Vitringa; also W. Whiston, *Dissertation upon Daniel's weeks*, London, 1725), still others (d) to the year of our Lord's death (Luther, Calov, Prideaux, Buddens, *H. Ecol. Vet. Ti.*, p. 854 ss.), and others finally (e) included the more general spread of the Gospel in the years immediately following the Saviour's death in the series of the seventy weeks (Petavius, Bengel, J. Brunsmann, etc.).—Various methods were adopted in order to obviate, by means of exact calculation, the discrepancy between the *termin. a quo* and *ad quem*, which was either too large or too small. According to Bertholdt, p. 574 et seq., they may be designated as follows:

(1). The method of *parallelism* by which the seven and the sixty-two weeks were reckoned from the same point of time, or by which these periods were not regarded as successive in their order, but as contemporaneous with each other (Harduin, Jungmann, Collins, Marsham, etc.).

(2). The method of *intercalation* which consisted in interpolating intervals of greater or less extent between the several periods of hebdomads, and especially between the sixty-ninth and seventieth weeks (l'Empereur, Newton, Koch, Beer, Uri, etc.).

(3). The method of *transposition* by which the first two periods of hebdomads were enum-

* Luther, however, confound* Artaxerxes I., who figures in the book of Nehemiah, with Cambyse, cf. also the work, *Von den Juden und ihren Lügen*, vol. 32, pp. 196 et seq., 212 et seq.

* Cf. Bertholdt, *Daniel*, II. p., 567 et seq.

erated in inverted order, i.e., the sixty-two first, and the seven afterward (thus, in imitation of Tertullian, Theodoret, etc., some of the most recent expositors, especially Hofmann, Delitzsch, Wieseler, etc.).

(4). The *analogical* method which estimates the hebdomada in the several sections by an unequal standard, e.g., regarding the seventieth week as a "*septimana magna*" or Jubilee period of forty-nine years (Newton, Frank; similarly Calmet, A. Kluit [*Vaticinium de Messiu duce primarium s. explic. Sept. hebdom. Dan.*, Mediol., 1774], and already many of the church fathers mentioned above, as Eusebius, Polychronius, etc.).

(5). The method of reckoning by *lunar years* of 354 days, without an intercalated month (Hassenkamp and J. D. Michaelis—after the precedent of Jul. Africanus and his patristic successors).

(6). The method of counting by *jubilee periods* of fifty years each, by which the seventy years appear to be exactly equal to 500 years (Sostmann and others).

(7). The method of reckoning by Chaldean years of 360 days, by which the seventy hebdomads are reduced to 483 years (Pet. Brinch, *Diss. chronol.-critica de 70 hebdomad. Danielis*, Hafn., 1702).

(8). The *mystical* method of enumeration, which seeks either to limit or extend the seventy weeks of years by the use of a year of any abnormal and mystical length. Hippolytus and others led the way in the ancient church in this method; and following them we have J. J. Hainlinus (*Clavis sacrar. temporum*, Tüb., 1692, and *Sol temporum s. Chronol. mystica*, Tüb., 1647); Bengel, Thube, Crusius (*Hypomnemata in theologiam prophetica*). Among them Hainlin assumed shorter years than the ordinary, giving them 343 days each, and thus obtained 480 Julian years for the seventy weeks. Bengel, Thube, etc., on the other hand, sought to amplify, and therefore fixed the length of a mystical year at $1\frac{1}{4}$ solar years, and thus obtained $555\frac{1}{2}$ years for the period of seventy weeks.

5. The *critico-rationalistic* or *anti-Messianic* expositors of recent times may be divided into two principal classes:

A. That of the *emendators* who adopt a violent course, and seek to remove the chronological difficulty by means of exegetical or critical assumptions of a more or less arbitrary character, e.g., (1) by the assertion that the seventy weeks are ordinary weeks and therefore 490 days, and extended from the day of the vision to the time of Cyrus and of laying the foundations of the temple (thus the Eng.-work, *A free Inquiry into Daniel's vision or Prophecy of the Seventy Weeks*, London, 1776; cf. Bertholdt, p. 554 et seq.); (2) by the assertion that Daniel, who wrote after the time of Cyrus, predicted to the people an impending second destruction of the recently restored temple in this prophecy, which was therefore not fulfilled (Eckermann, *Theol. Beiträge*, I. 1, p. 132 et seq.); (3) by the assumption that vs. 23-27 are the gloss of some rabbi (Franz Löwenheim, *Inquisition critica exegetica in difficult. proph. Dan.*, c. ix., etc. Wiroeb., 1787); (4) by several less important changes in the reading of v. 24 or 25, such as were proposed by

Schmidt (in Paulus' *Memorabilia*, VII., 41 et seq.), Velthusen, J. D. Michaelis, Jahn, et al. The first (with whom Baumgarten-Crusius agrees, *Bibl. Theol.*, p. 370) reads v. 24, שְׁבַעִים שָׁבָעִים, "seventy, yea, seventy years" (which is intended to indicate the duration of the exile), and then translates v. 25, "from the present time to the Messiah are seventy, seven, sixty, and two weeks," which is interpreted to mean that "twice seventy years may elapse before his advent" (1). Velthusen (*Muthmassungen über die siebenmal 70 Jahre des Daniel*, Hannover, 1774) reads v. 25 שְׁבַעִים שָׁבָעִים שְׁבַעִים, J. D. Michaelis (*Versuch über die 70 Jahrwochen Daniels*, Gött., 1771) emends the same passage so as to read שְׁבַעִים שָׁבָעִים שְׁבַעִים, Jahn (*Herm. sacra*, Append., t. I.), on the other hand, reads v. 24, like Schmidt, שְׁבַעִים שָׁבָעִים (the seventy years of the captivity), and then renders v. 25 שְׁבַעִים שָׁבָעִים (70 x 7 or 490 years, which reach from Cyrus to B.C. 64), and adds in addition שְׁבַעִים שָׁבָעִים שְׁבַעִים (i.e., seventy years, to A.D. 7 or 8, and sixty-two years, to the destruction of Jerusalem by Titus).

B. The more *considerate* and *scientific* expositors of the critical school conceive of the passage as belonging to the times of Antiochus Epiphanes, and as a *Vaticinium ex eventu* relating to that age. In this view they were preceded by numerous Jewish and a few Christian representatives of the *Maocabean* interpretation (e.g., by Julius Hilarianus, about A.D. 400; by Marsham, an Englishman [*Canon chron.*, p. 610 ss.], the Jesuit Harduin [*Opp. selecta*, p. 592 ss.; cf. Köhler, *De Harduin novu sed inepta interpretatione vatic. apud Dan. de 70 hebdom.*, Altorf, 1721], and the English free-thinker Ant. Collins [*Scheme of Literal Prophecy*, Lond., 1726]). So Corrodi (*Krit. Gesch. des Chiliasmus*, p. 247 et seq., and *Freimüthige Versuche über verschiedene in Theologie und biblische Kritik einschlagende Materien*, p. 42 et seq.), who, however, introduced much that is arbitrary in developing his scheme. He renewed, for instance, the questionable expedient of transposing the weeks [see No. 4 (3)], reckoning first sixty-two hebdomads from the beginning of the captivity to the first invasion of Judæa by Epiphanes, then seven hebdomads from the date of the composition of the book of pseudo-Daniel to the *Maocabean* Messiah, who, it is alleged, was expected to appear about the year B.C. 115, and finally inserting a single hebdomad between the two former periods, to which last week he assigns the actual persecutions, which involved, e.g., the murder of Onias III., the interruption of the sacrifices, etc.—Another representative of this tendency is Eichhorn (*Allgem. Bibliothek der biblischen Literatur*, III., 761 et seq.) who follows the method by parallelism [No. 4 (1)] rather than that of transposition, calculating the first seven hebdomads *backwards* from the edict of Cyrus in B.C. 536 to the destruction of Jerusalem by Nebuchadnezzar, but reckoning the sixty-two weeks *forward* from the fourth year of Jehoiakim (B.C. 605) to Ant. Epiphanes, and the final week from the death of Onias to the restoration of the temple services by Judas Mac-

cabæus.—Eichhorn's hypothesis found an adherent in v. Ammon, who adopted it in his *Biblische Theologie* (II. 217 et seq.) with but few changes; but Bertholdt opposed it with keen criticism, and advanced instead the following explanation: "seventy weeks of years are determined upon the Jews until the expiation of their sin (i.e., to the dedication of the temple by Judas Maccabæus), and, more particularly, from the destruction of Jerusalem by Nebuchadnezzar to the reign of Cyrus, forty-nine years or seven weeks of years; within a period of sixty-two further weeks of years Jerusalem is to be rebuilt (hence to the time of Epiphanes). At about the end of these sixty-two weeks (!) Alexander the Gr. dies, without leaving a natural successor. Afterward Jerusalem is desolated by Antiochus Epiphanes, who forms an alliance with numerous apostate Jews, that continues during nearly a week of years. At the middle of that week he interrupts the temple services and erects the statue of Jupiter Olympus on a wing of the temple—until death overtakes him." So far as the chronological order of the seven and sixty-two weeks is concerned, this expositor is therefore not a parallelist, but a representative of the theory that they denote successive periods. To obviate the exorbitant interval of sixty-two weeks of years between B.C. 536 and B.C. 175, he assumes that, as a whole, the statements by the oracle respecting time "are not to be taken mathematically, but prophetically and indefinitely" (p. 613)!—Bertholdt's theory is accepted by Griesinger (*Neue Ansicht der Aufsitze im Buch Daniel*, 1815, p. 92) and substantially also by Bleek. The latter (*Theolog. Zeitschr. of Schleiermacher, de Wette, and Lücke*, 1822, and *Jahrb. f. d. Theologie*, 1860) differs from Bertholdt in several particulars, e.g., in not dating the commencement of the first seven weeks of years from the destruction of Jerusalem, but from the prophetic oracle of Jeremiah, chapters xxv. and xxix., and in extending the sixty-two weeks exactly to the death of Seleucus Philopater (the מָלְכָא without a successor, v. 26). But they are entirely agreed in placing the seven, sixty-two, and one weeks in succession to each other, and in most positively rejecting every parallelism or transposition of these periods, as being contrary to the sense of the vision (*Jahrb.*, etc., p. 83).—H. L. Reichel (*Die vier Weltreiche des Propheten Daniel*, in the *Theol. Stud. u. Krit.*, 1848) and Kamphausen in Bunsen's *Bibelwerk* advocate views similar to those of Bleek, excepting that the latter holds that the "anointed one" of v. 26 denotes the high priest Onias, instead of Seleucus Philopater.—Several others, however, again made use of parallelisms, e.g., Rösch (*Die 70 Jahrwochen des Buches Daniel, genau chronologisch nachgemessen*, *Stud. u. Krit.*, 1834), v. Lengerke, and Hitzig. The first takes the year B.C. 609 as the starting-point of the two parallel epochs as being the year which the alleged pseudo-Daniel assumed for the destruction of Jerusalem. The seven weeks of years, beginning at that date, were to continue until the commencement of the reign of Cyrus, B.C. 560, and the sixty-two weeks until the death of Seleucus Philopater, the "anointed one who should be cut off;" but this period is lengthened by the

addition of eight farther weeks, which reach to B.C. 120 or to John Hyrcanus, the political Messiah of Judaism in the Maccabæan period. Von Lengerke likewise regards the seven and the sixty-two years as being parallel, but dates them from B.C. 588. The sixty-two were to expire with the murder of Seleucus Philopater, the "anointed one," v. 26 (although this is said to involve an error of 21–22 years in the reckoning of pseudo-Daniel, since the 434 years, if calculated from 588, would, in fact, reach to B.C. 154), and the seventieth week was to reach from 170 to the death of Antiochus in B.C. 164. There is consequently a gap of about six years between the close of the sixty-second week and the beginning of the last! Hitzig subjects this hypothesis of v. Lengerke to a searching criticism, but on his part, likewise adopts an arbitrary explanation based on parallelisms. He (a) inserts the seven weeks of years between B.C. 588 and 539; (b) the sixty-two weeks or 434 years, on the other hand, are reckoned backward, from B.C. 172 to B.C. 606, the year in which Jeremiah uttered his prophecy respecting the seventy years; (c) the seventieth week extends from April, B.C. 170, to the end of March, 164, and the murder of Onias, the "anointed one," v. 26, falls in the beginning of this last week. This hypothesis comes nearest to that of Eichhorn, from which it differs merely in reckoning the seven weeks forward from 588, and the sixty-two backward from 172, while Eichhorn counts the seven weeks in a retrograde order, and the sixty-two progressively.—A peculiar mode of reckoning was adopted by Ewald, which may be characterized as the *abbreviating* method. It first reckons the seven weeks of years from B.C. 588 to 539, and the sixty-two weeks from thence to B.C. 165, but then assumes a shortening of the latter period of 434 years by seventy (which reduction, it is alleged, was formerly indicated in the text itself by a note after v. 25 or v. 27 that has now been lost), and by this method returns to the year B.C. 175, in which the "anointed one was cut off," i.e., in which Seleucus Philopater died—and approximately at the same time, the year in which the momentous last week began, which extends from B.C. 174 to 167 (p. 424 et seq.).—Wieseler in substance (in his treatise, *Die 70 Wochen*, formerly followed the method of parallelism etc., Göttingen, 1839), but at a later period preferred a peculiar modification of the transposing method (in his review of the *Times of Daniel*, by the duke of Manchester, *Gött. Gel. Anz.*, 1846). In the former instance he reckoned the sixty-two weeks from B.C. 606 to B.C. 172, and the last week from 172–165, and regarded the seven weeks as not admissible or to be counted beside the other sixty-three (pp. 102 et seq.; 123 et seq.); but in the latter, while he continues to reckon the sixty-three weeks from B.C. 606–165, he places the seven weeks after them, as representing the period which was to elapse between the week of severe tribulation and the advent of the Messiah (the מָלְכָא, v. 25, who is to be carefully distinguished from the מָלְכָא mentioned in v. 26, where Onias is intended). This period, which must not be calculated with mathematical exactness, but is to be interpreted spiritually, denotes a jubilee cycle, that has

grown from a period of fifty years into one of more than 150 years, since Christ was born 160 years after the date of its beginning (p. 131 et seq.). Wieseler's modification of the transposing method may be denominated the *lengthening hypothesis*, in contradistinction from Ewald's abbreviating method. It obviously forms the point of transition to the Messianic conception of the text, and is intimately connected with the views of several representatives of the typical-Messianic interpretation in the latest times.

6. *The most recent Messianic expositors* are divided into two classes, who advocate respectively a direct-Messianic interpretation of the prophecy, or one that is merely typically Messianic.*

A. To the former class belong Less (*Beweis der Wahrheit der christlichen Religion*, p. 275 et seq.), Sack (*Apologetik*, p. 283 et seq.), Scholl (*Commentatio de Sept. hebdomadibus Danielis*, Francof., 1831), Dereser, Hävernicks, Hengstenberg, Allioli, Reinke, Stawars, Sepp, Weigl, Auberlen, Duke George of Manchester, Pusey, Kliefoth, etc. [including the great body of English and American expositors, with the almost sole exception of Moses Stuart]. In general, they are agreed in referring both the *בְּקִרְיָהּ נִבְרָה*, v. 25, and the

בְּקִרְיָהּ, v. 26, to Jesus Christ, but they differ considerably as to the special *terminus a quo* of the prophecy, or its *terminus ad quem*. A majority regard the twentieth year of Artaxerxes Longimanus, or B.C. 455 (Neh. i. 1; ii. 1) as the starting-point of the seventy weeks or the date of the *בִּלְמַע דָּבָר*. They count sixty-nine weeks of years, or 483 years, from that date to the fifteenth year of the reign of Tiberius, twenty-eight ær. Dionysius, or 782 a. u. c. (Luke iii. 1), when the three and a half years of public activity on the part of our Lord began. They consequently place the Saviour's death and resurrection in the middle of the last week, and refer the *בְּקִרְיָהּ נִבְרָה*, v. 26, to his crucifixion. The remaining three and a half years are regarded as a more or less variable terminus, admitting of no precise chronological determination, but rather transpiring indefinitely in the course of the founding of Christianity (so Less, Sack, Scholl, Dereser, Hävernicks, Hengstenberg, Allioli, Reinke). Modifications of this theory are advocated (1) by Fr. Stawars (*Die Weissagung Daniels in 24-27 in Bezug auf das Taufjahr Jesu*, in the *Tübinger Theol. Quartalschrift*, 1868, No. III., p. 416 et seq.), who translates *בִּלְמַע דָּבָר*, v. 25, "from the fulfilment of God's promise to rebuild Jerusalem," and contends that that promise was fulfilled in connection with the rebuilding of Jerusalem as a city, under Nehemiah, in the year 458; from that time to twenty-six ær. Dionysius 483 years or sixty-nine weeks elapsed, and immediately afterward, in Jan. 27, Jesus was baptized in the Jordan by John; (2) by Auberlen and Pusey, who begin the seventy weeks in B.C. 458, or the seventh year of Artaxerxes Longimanus (Ezra vii. 7), instead of the twentieth year of that reign, and thus obtain the twenty-sixth year of our æra as the close of the sixty-nine weeks, or

the time of our Lord's baptism; (3) by Sepp (*Leben Jesu*, I., p. 248 et seq., second ed.), who regards Ezra as the *spiritual* rebuilders of Jerusalem, and therefore reckons from the year B.C. 460, locating the baptism of Jesus in the year 778 a. u. c., or A.D. 25; (4) by Weigl (*Ueber das wahre Geburts- und Sterbejahr Jesu Christi*, Part I., p. 108 et seq.), who renders the words at the commencement of v. 25 "from the execution of the command to rebuild Jerusalem," etc., and begins the seventy weeks with the year B.C. 453, thus obtaining the year 783 a. u. c., or A.D. 30, as the time of our Lord's baptism; (5) by Duke George of Manchester (in the work reviewed by Wieseler, *The times of Daniel, chronological and prophetic, examined with relation to the point of contact between sacred and profane chronology*, Lond. and Edinb., 1845), who takes the first year of Darius Medus as the *terminus a quo* of the seventy weeks—identifying that monarch with Darius Nothus, like Tertullian, Scaliger, Calvisius, etc.—and therefore calculates the 490 years from B.C. 424, which brings him to A.D. 66, the year in which the Christians fled from the besieged city of Jerusalem, and in which the Christian church was really founded. He assumes an entirely different *terminus a quo* for the sixty-nine weeks, namely B.C. 444, the alleged first year of Cyrus, whom he believes to have lived in the fifth instead of the sixth century before Christ (!). The sixty-nine weeks, or 483 years, intervened between that year and Christ's death on the cross in March, A.D. 39; (6) by Kliefoth, who goes back to the *mystical* theory of reckoning, and accordingly extends the *seven* weeks from the edict of Cyrus in B.C. 537 to the advent of Christ, regardless of the fact that that period does not consist of seven weeks of years, nor of seven centuries, nor of any cycle whatever, whose aggregate of years is divisible by seven—the sixty-two sevens from Christ to the time of the great apostasy, or of the antichrist at the end of earthly history (during which period of indefinite duration the church is to be "built" and "restored," or brought back to God), and finally, the last week from the great apostasy to the appearing of Christ, the last judgment, and the consummation of the world.

B. Hofmann, Delitzsch, Fuller, Ebrard, and Kranichfeld [also substantially Keil] adopt the *typically Messianic* interpretation. The former three also favor the transposing theory followed by Wieseler (1846), inasmuch as they assign to the seven weeks of years a place after the 62 + 1 weeks. They reckon the latter from B.C. 606 or the fourth year of Jehoiakim to the time of the Maccabees (and more particularly, the sixty-two weeks from 606-172, and the one week from 172-165), regarding the events of the æra of the Antiochian persecution and the Maccabæan revolt as types and prefigurations of the history of the founding of Christianity; and they describe the seven weeks of years as a period of unmeasured length, whose beginning is coincident with the "going forth of the word to build Jerusalem," i. e., with the first preaching of the Gospel in the time of Christ and the apostles, while their end is connected with the judgment of the world and the advent of Christ! There is therefore, on this theory, a "breaking of the thread," or a hiatus, between the sixty-three

* Cf. Kliefoth, *Daniel*, p. 239 et seq.

and the seven weeks amounting to about 160–190 years, and, in addition, an extension of the last seven weeks into periods of mysterious length; in other words, the aid of *intercalation* and of *mystical enumeration* is superadded to that of *transposition* [cf. supra, No. 4, (2), (3), and (8)]. These are employed at least by Hofmann and Delitzsch, who do not even shrink from the venturous experiment of amplifying the seventy weeks into quadratic Sabbatic periods,* while Füller, more sober and considerate, but assuredly not less arbitrary, interprets the six weeks as being wholly future, and as belonging to the distant end of the world. He endeavors to render this inordinate hiatus conceivable by the assumption that Daniel saw the post-Macedonian antichrist, Antiochus Epiphanes, and the post-Roman antichrist of the last times perspectiveally as one.—Ebrard avoids every method of transposition, but does not escape violently altering the text (in a review of Füller's *Daniel*, in the Gütterslohe *Allgem. literar. Anzeiger*, Oct., 1868, p. 267, and earlier, in his *Offenbarung Johannis*, p. 67 et seq.), in his endeavor to demonstrate the typically Messianic sense of the passage. Supported by the amplifying version of the Sept. (see supra, No. 1), he reads שְׁבַעִים in v. 25 a (scil. שְׁבַעִים), instead of שָׁבַעִים, or he asserts that שְׁבַעִים was omitted after שְׁבַעִים through the inadvertence of a copyist. He farther holds that v. 24 states, in general terms and round numbers, that seventy weeks of years were to elapse from the beginning of the captivity to Christ, and, by the method described above, obtains the more exact statement in v. 25, that $7 + 70 = 77$ weeks of years should intervene between the edict of Cyrus (538) and Christ, and sixty-two weeks between the building of the city "with street and wall" by Nehemiah (B.C. 440) and Christ (six years earlier than the Christian era). The time from Christ's birth to his death or the thirty-five years of his life on earth, in which he particularly includes the three and a half years of his official activity, are conceived by him as the former half of the last week, the whole of which is said to be a "larger mystical" week; and its latter half "reaches to the mystical three and a half years of the Apocalypse, which extend to the return of Christ."—Kranichfeld does less violence to the text than any of those referred to. Avoiding transposition, parallelisms, and emendations, he reckons the first seven weeks of years from the prophecy of Jeremiah, chap. xxix., and from the destruction of Jerusalem in B.C. 588 (cf. supra, on v. 25), the sixty-two weeks from the end of the former seven or the time of Daniel's vision in B.C. 589, and regards the שְׁבַעִים, v. 25, who stands at the beginning of the sixty-two weeks, as represent-

ing Cyrus, while the מָלְאֵךְ, v. 26, who appears at their close, is supposed to denote Christ. This theory consequently postulates a gap of more than a century between the Maccabæan period, which bounds the sixty-two weeks (and to whose sufferings the prophetic descriptions of v. 26 b and 27 refer), and the time of Christ, the "anointed one who was to be cut off," v. 26 a, which interval was unnoticed by the prophet, in harmony with the law of perspective vision.*

The assumption of this interval between the close of the sixty-two weeks and the opening of the New-Test. æra of salvation does not constitute the feature which forms our only objection to Kranichfeld's theory; for, without some such interval the prophecy would lose its genuinely prophetic character, and instead of being an ideal description, possessing the future, it would present a calculation of arithmetical ex-

* [Kell thus classifies the various interpretations: "1. Most of the church fathers and the older orthodox interpreters find prophesied here the appearance of Christ in the flesh, His death, and the destruction of Jerusalem by the Romans. This view is in our time fully and at length defended by Hävernick (*Comm.*), Hengstenberg (*Christol.*, III. 1, p. 19 sq., 3d ed.), and Auberlen (*Der Proph. Daniel*, etc., p. 103 sq., 3d ed.), and is adopted also by the Catholic theologian Laur. Reinken (*Die Messian. Weissag. bei den gr. u. kl. Proph. des A. T.*, IV. 1, p. 206 sq.), and by Dr. Pusey, of England. 2. The majority of modern (continental) interpreters, on the other hand, refer the whole passage to the time of Antiochus Epiphanes. This view presents itself in the Alexandrian translation of the prophecy, more distinctly in Julius Hilarianus (about A.D. 400) (*Chronologia s. Weltus de mundi duratione*, in Migne's *Biblioth. cler. univ.*, t. 12, p. 1096), and in several rabbinical interpreters, but was first brought into special notice by the rationalistic interpreters Eichhorn, Bertholdt, v. Lengerke, Maurer, Ewald, Hitzig, [Rossmüller], and the mediating theologians Bleek, Wieseler (*Die 70 Wochen u. die 63 Jahroochen des Proph. Daniel*, Göt., 1839, with which compare the retractation in the *Göttinger. Gel. Anzeiger*, 1846, p. 113 sq.), who are followed by Lücke, Hilgenfeld, Kranichfeld [Stuart], and others. This verse has been defended by Hofmann (*Die 70 Jahre des Jer. u. die 70 Jahroochen des Daniel*, Nürnberg, 1836, and *Weissag. u. Erfüllung*, as also in the *Schriftbew.*), Delitzsch (art. *Daniel* in *Herzog's Realencykl.* vol. III.), and Zündel (in the *Kritischen Unters.*), but with this essential modification, that Hofmann and Delitzsch have united an eschatological reference to the primary historical reference of vers. 25–27 to Antiochus Epiphanes, in consequence of which the prophecy will be perfectly accomplished only in the appearance of antichrist and the final completion of the kingdom of God at the end of the days. 3. Finally, some of the church fathers and several modern theologians have interpreted the prophecy eschatologically, as an announcement of the development of the kingdom of God at the end of the exile on to the perfecting of the kingdom by the second coming of Christ at the end of the days. Of this view we have the first germs in Hippolytus and Apollinaris of Laodicea, who, having regard to the prophecy of Antichrist, ch. vii. 25, refer the statement of ver. 27 of this chap. regarding the last week to the end of the world, and the first half of this week they regard as the time of the return of Elias, the second half as the time of antichrist. This view is for the first time definitely stated in the *Berleburg Bible*. But Kliefoth, in his *Comm. on Daniel*, was the first who sought to investigate and establish this opinion exegetically, and Leyser (in *Herzog's Realenc.*, XVIII., p. 388) has thus briefly stated it: 'The seventy שְׁבַעִים, i.e., the

* Cf. Delitzsch, p. 284, "If the seventy weeks are not regarded as simple, but rather as quadrated Sabbatic periods, it follows that 70×49 or 3430 years are to intervene between the fourth year of Jehoiakim and Christ, whose parousia is considered as one such period. Consequently, if 3,595 years be added to that aggregate, as having passed from the creation to the fourth year of Jehoiakim, the suggestive amount will result in about 7000 years (diminished by only twenty-five years) as the duration of the world. For a criticism of this view cf. Kliefoth, p. 387 et seq.

καταβολή of Daniel (ch. ix. 24 sq.), measured by seven, within which the whole of God's plan of salvation in the world will be completed, are a symbolical period with reference to the seventy years of exile prophesied by Jeremiah, and with the accessory notion of omenicity. The seventy is again divided into three periods: into seven (till Christ), sixty-two (till the apostasy of antichrist), and one, שְׁבַעִים, the last world, *הָעוֹלָם*, divided into $2 \times 3\frac{1}{2}$ times, the rise and fall of antichrist." With the last view Kell's own interpretation essentially agrees. The great objection to it is that it mixes the literal with the mystical import of the prophecy, and fails to yield any exact fulfilment of the definite numbers of the text].

actness (cf. the following section, No. 1). Our difficulty consists in the circumstance that the "anointed one who should be cut off," v. 26 *a*, is held to be Jesus Christ, the Messiah, who was exalted through humiliation and sufferings to glory, while everything subsequently mentioned in the immediate context (the "prince" who should "destroy the city and the sanctuary," the "covenant with many" confirmed by him, the interruption of the sacrifice and oblation, the introduction of the abomination of desolation, and the judicial punishment of the destroyer) had its complete historical fulfilment in the events of the period of persecution and oppression under Antiochus, and serves merely as a typical illustration of the times of suffering and of the judgments under the New Covenant. The continuity of the prophetic description appears to be painfully broken by this application of v. 26 *a* to Christ, when the predictions of v. 26 *b* and v. 27 are simultaneously referred [by Kranichfeld, etc.] to the Maccabean epoch. In addition to this contradiction of the context, this method of interpretation involves the logical inconsequence of a vacillation between the typical and the direct Messianic theory of exposition, or of an obscure intermixture of the prefigurative and the antitypical.

EXCURSUS.

(BY THE AMERICAN REVISOR.)

[Identification of the Historical Periods comprised within the "Seventy Weeks" in Daniel ix. 24-27.]

Seventy heptades have been decreed [to transpire] upon thy nation, and upon thy holy city, for [entirely] closing the [punishment of] sin, and for sealing up [the retributive sentence

against their] offences, and for expiating guilt, and for bringing in [the state of] perpetual righteousness, and for sealing up [the verification of] vision and prophet, and for anointing Holy of Holies. And thou shalt know and consider [that] from [the time of the] issuing of a command for restoring and building [i.e., for rebuilding] Jerusalem till [the coming of] Messiah prince [shall intervene] seven heptades, and sixty and two heptades; [its] street shall return and be built [i.e., shall be rebuilt], and [its] fosse, and [that] in distress of the times. And after the sixty and two heptades Messiah shall be cut off, and nothing [shall be left] to him; and people of the coming prince shall destroy the city and the holy [building], and his end [of fighting shall come] with [or, like] the flood, and until [the] end of warring [shall occur the] decreed [result] of desolations. And he shall establish a covenant for the many [during] one heptade, and [at the] middle of the heptade he shall cause to cease sacrifice and offering; and over a wing [i.e., eagle as an ensign] of abominations [i.e., idolatrous images], [shall preside the] desolator, and [this shall continue] till completion, and a decreed [one that] shall pour out upon [the] desolate.

I have been unable to satisfy myself of the entire consistency of any of the foregoing interpretations of this remarkable prophecy, and would therefore propose a partly new elucidation, in accordance with the preceding literal translation and the following diagram. In doing this I need not dwell upon the minor peculiarities of phraseology, which have been fully treated already.

	Last Reform begun [late in Summer] B. C. 410.		Christ Baptized, August, A. D. 26.	
Edict published at Jerusalem, July, B. C. 459.	7 w. = 49 y.	62 weeks = 434 years.	1 w. = 7 y.	Jesus rejected, September, A. D. 32.
	70 heptades = 490 years.			
	52½ years.	62 weeks = 434 years.	Half w.	
	Reform Completed, [early in Spring] B. C. 405. Christ Sacrificed, March 18, A. D. 29.			
Sequel.—Jerusalem razed by the Romans, A. D. 70.				

In verse 24 we have a general view of the last great period of the Jewish Church (see the middle line in the *diagram*). It was to embrace four hundred and ninety years, from their permanent release from Babylonian bondage, till the time when God would finally cast them off for their incorrigible unbelief. Within this space Jehovah would fulfil what he had predicted, and accomplish all his designs respecting them under their special relation. The particulars noted in this cursory survey are, first, the conclusion of the then existing exile (expressed in

three variations, of which the last phrase, "expiating guilt," explains the two former, "closing the sin" and "sealing up offences;") next, the fulfilment of ancient prophecy, by ushering in the religious prosperity of Gospel times; and, lastly, as the essential feature, the consecration of the Messiah to his redeeming office.

The only "command" answering to that of verse 23 is that of Artaxerxes Longimanus, issued in the seventh year of his reign, and recorded in the seventh chapter of Ezra, as Prideaux has abundantly shown, and as many cri

tics agree. At this time, also, more Jews returned to their home than at any other, and the literal as well as spiritual "rebuilding of Jerusalem" was prosecuted with unsurpassed vigor. The period here referred to extends "till the Messiah" (see the upper line of the *diagram*); that is, as far as his public recognition as such by the Voice at his baptism, the "anointing" of the previous verse; and not to his death,—as is commonly supposed, but which is afterward referred to in very different language; nor to his birth—which would make the entire compass of the prophecy vary much from four hundred and ninety years. The period of this verse is divided into two portions of "seven heptades" and "sixty-two heptades," as if the "command" from which it dates were renewed at the end of the first portion; and this we find was the case. Ezra, under whom this reformation of the State and religion began, was succeeded in the work by Nehemiah, who, having occasion to return to Persia in the twenty-fifth year after the commencement of the work (Neh. xiii. 6), returned "after certain days," and found that it had so far retrograded that he was obliged to institute it anew. The length of his stay at court is not given, but it must have been considerable to allow so great a backsliding among the lately reformed Jews. Prideaux contends that his return to Judæa was after an absence of twenty-four years;* and I have supposed the new reform then set on foot by him to have occupied a little over three years, which is certainly none too much time for the task (see the lower line of the *diagram*). The "rebuilding of the streets and intrenchments in times of distress" seems, to refer, in its literal sense, to the former part especially of the forty-nine years (compare Nehemiah iv.), very little having been previously done towards rebuilding the city, although former decrees had been issued for repairing the temple; † and, in its spiritual import, it applies to the whole time, and peculiarly to the three years of the last reform.

The "sixty-two weeks" of verse 26, be it observed, are not said to commence at the end of the "seven weeks" of verse 25, but, in more general terms, after the "distressing times" during which the reform was going on; hence, they properly date from the end of that reform, when things became permanently settled. It is in consequence of a failure to notice this variation in the limits of the two periods of sixty-two weeks referred to by the prophet (compare the middle portions of the upper and of the lower line in the *diagram*) that critics have thrown the whole scheme of this prophecy into disorder in applying to the same event such irreconcilable language as is used in describing some of its different elements. By the ravaging invasion of foreigners here foretold, is manifestly intended the destruction of Jerusalem by the Roman troops, whose emperor's son, Titus, is here styled a "prince" in command of them. The

same allusion is also clear from the latter part of the following verse. But this event must not be included within the seventy weeks; because, in the first place, the accomplishment would not sustain such a view,—from the decree, B. C. 459, to the destruction of Jerusalem, A. D. 70, being five hundred and twenty-eight years; secondly, the language of verse 24 does not require it,—as it is not embraced in the purposes for which the seventy weeks are there stated to be appointed to Jerusalem and its inhabitants; and, lastly, the Jews then no longer formed a link in the chain of ecclesiastical history in the Divine sense,—Christian believers having become the true descendants of Abraham. At the close of the verse we have the judgments with which God would afflict the Jews for cutting off the Messiah: these would be so severe, that the prophet (or, rather, the angel instructing him) cannot refrain from introducing them here, in connection with that event, although he afterwards adverts to them in their proper order. What these sufferings were, Josephus narrates with a minuteness that chills the blood, affording a wonderful coincidence with the prediction of Moses in Deut. xxviii. 15-68; they are here called a "flood," the well-known Scripture emblem of terrible political calamities (as in Isa. viii. 7, 8; Dan. xi. 10, 22; Nah. i. 8).

Verse 27 has given the greatest trouble to critics of any in the whole passage; and, indeed, the common theory, by which the seventy weeks are made to end with the crucifixion, is flatly contradicted by the cessation of the daily sacrificial offerings at the temple, "in the middle of the week." All attempts to crowd aside this point are in vain; for such an abolition could not be said to occur in any pertinent sense before the offering of the Great Sacrifice, especially as Jesus himself, during his ministry, always countenanced their celebration. Besides, the advocates of this scheme are obliged to make this last "week" encroach upon the preceding "sixty-two weeks," so as to include John the Baptist's ministry, in order to make out seven years for "confirming the covenant;" and when they have done this they run counter to the previous explicit direction, which makes the first sixty-nine weeks come down "to the Messiah," and not end at John. By means of the double line of dates exhibited in the above *diagram*, all this is harmoniously adjusted; and at the same time the only satisfactory interpretation is retained, that after the true Atonement, these typical oblations ceased to have any meaning or efficacy, although before it they could not consistently be dispensed with, even by Christ and his Apostles.

The seventy weeks, therefore, were allotted to the Jews as their only season of favor or mercies as a Church, and we know that they were not immediately cast off upon their murder of Christ (see Luke xxiv. 27; Acts iii. 12-26). The gospel was specially directed to be first preached to them; and not only during our Saviour's personal ministry, but for several years afterward, the invitations of grace were confined to them. The first instance of a "turning to the Gentiles" proper was the baptism of the Roman centurion Cornelius, during the fourth year after the resurrection of Christ. In this interval the Jewish people had shown their de-

* [See the arguments in his *Connection*, sub anno 409. I place the whole prophecy a year earlier.]

† [Namely, by Cyrus, the Medo-Persian conqueror of the Babylonians, who thus put an end to the "seventy years' captivity," B. C. 590, as in Ezra i. 1; and by Darius Hystaspis, who renewed Cyrus's decree (Ezra iv. 24), B. C. 518, rescinding its prohibition by his immediate predecessors Cambyses and Smerdis.]

terminated opposition to the New "Covenant" by imprisoning the Apostles, stoning Stephen to death, and officially proscribing Christianity through their Sanhedrim: soon after this martyrdom occurred the conversion of Saul, who "was a chosen vessel to bear God's name to the Gentiles": and about two years after this event the door was thrown wide open for their admission into the covenant relation of the church, instead of the Jews, by the vision of Peter and the conversion of Cornelius. Here we find a marked epoch, fixed by the finger of God in all the miraculous circumstances of the event, as well as by the formal apostolical decree, ratifying it, and obviously forming the great turning-point between the two dispensations. We find no evidence that "many" of the Jews embraced Christianity after this period, although they had been converted in great numbers on several occasions under the Apostles' preaching, not only in Judæa, but also in Galilee, and even among the semi-Jewish inhabitants of Samaria; the Jews had now rejected Christ as a nation with a tested and incorrigible hatred, and, having thus disowned their God, they were forsaken by him, and devoted to destruction, as the prophet intimates would be their retribution for that "decision," in which the four hundred and ninety years of this their second and last probation in the Promised Land would result. It is thus strictly true that Christ, personally and by his Apostles, "established the covenant," which had formerly been made, and was now renewed, with *many* of the chosen people, for precisely seven years after his public appearance as a Teacher; in the very *middle* of which space He superseded forever the sacrificial offerings of the Mosaic ritual by the one perfect and sufficient Offering of His own body on the cross.

In the latter part of this verse we have a graphic outline of the terrible catastrophe that should fall upon the Jews, in consequence of their rejection of the Messiah; a desolation that should not cease to cover them, but by the extinction of the oppressed nation; it forms an appendix to the main prophecy. Our Saviour's language leaves no doubt as to the application of this passage, in His memorable warning to His disciples, that when they should be about to "see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place," they should then "flee into the mountains" (Matt. xxiv. 15, 16; comp. xxiii. 36, 38), in order to save themselves from that awful "*consummation*" of ruin, which he also pointed out as the "determined" fate of that impenitent city, after it should have endured the "desolating" ravages of a siege unparalleled in rigor and suffering, besides being "left desolate" by the abandonment of their God. The destined period of fulfilment arrived, and Josephus, who witnessed it, tells us that the standards of the Roman army, who held sacred the shrined silver eagles that surmounted their banners, were actually placed, during the capture, in the temple, opposite the eastern gate, and there sacrificed to (*De Bell. Jud.*, VI. 6, 1). Equally exact, if the view proposed above is correct, are all the specifications of this wonderful prophecy.

In the preceding investigation several chronological points have been partially assumed,

which entire satisfaction with the results obtained would require to be fully proved. A minute investigation of the grounds on which all the dates involved rest would occupy too much space for the present discussion; I shall, therefore, content myself with determining the two boundary dates of the entire period, trusting the intermediate ones to such incidental evidences of their correctness as may have been afforded in the foregoing elucidation, or may arise in connection with the settlement proposed.* If these widely distant points can be fixed by definite data independently of each other, the correspondence of the *interval* will afford strong presumption that it is the true one, which will be heightened as the subdivisions fall naturally into their prescribed limits; and thus the above coincidence in the character of the *events* will receive all the confirmation that the nature of the case admits.

1. *The date of the Edict.* I have supposed this to be from the time of its taking effect at Jerusalem, rather than from that of its nominal issue at Babylon; the difference, however,—being only four months,—will not seriously affect the argument. Ezra states (chap. vii. 8), that "he arrived at Jerusalem in the fifth month (*Ab*, our July–August) of the seventh year of the king" Artaxerxes. Ctesias, who had every opportunity to know, makes Artaxerxes to have reigned forty-two years, and Thucydides states that an Athenian embassy, sent to Ephesus in the winter that closed the seventh year of the Peloponnesian war, was there met with the news of Artaxerxes' death, *πυθόμενοι . . . Ἀρταξέρξην . . . νεωστὶ τεθνηκότα* (κατὰ γὰρ τοῦτον τὸν χρόνον ἐτελείτθην), *Bell. Pelop.*, IV. 50. Now this war began in the spring of B.C. 481, as all allow (Thuc. ii. 2), and its seventh year expired with the spring of B.C. 424; consequently, Artaxerxes died in the winter introducing that year, and his reign began some time in B.C. 468. This latter historian also states that Themistocles, in his flight to Asia, having been driven by a storm into the Athenian fleet, at that time blockading Naxos, managed to get safely carried away to Ephesus, whence he dispatched a letter of solicitation to Artaxerxes, then lately invested with royalty, *νεωστὶ βασιλεύοντα* (*Bell. Pelop.*, I. 137). The date of the conquest of that island is B.C. 466, which is, therefore, also that of the Persian king's accession. It is now necessary to fix the *season* of the year in which he became king. If Ctesias means that his reign lasted forty-two *full* years, or a little over rather than under that length, the accession must be dated prior to the beginning of B.C. 466; but it is more in accordance with the usual computation of reigns to give the number of *current* years, if nearly full, and this will bring the date of accession down to about the beginning of summer, B.C. 466. This result is also more in accordance with the simultaneous capture of Naxos, which can hardly have occurred earlier in that year. I may add, that it likewise explains the length assigned to this reign (forty-one years) by Ptolemy, in his *Astronomical Canon*, although he has misled modern compilers of ancient history

* [On these chronological elements, see Browne's *Ordo Sacrorum*, pp. 203 and 96–107.]

by beginning it in B.C. 465, having apparently himself fallen into some confusion, from silently annexing the short intermediate periods of anarchy sometimes to the preceding and at others to the ensuing reign. The "seventh year" of Artaxerxes, therefore, began about the summer of B.C. 460, and the "first [Hebrew] month" (Nisan) occurring within that twelvemonth, gives the following March-April of B.C. 459 as the time when Ezra received his commission to proceed to Jerusalem for the purpose of executing the royal mandate.

2. *The date of the conversion of Cornelius.* The solution of this question will be the determination of the distance of this event from the time of our Saviour's Passion; the absolute date of this latter occurrence must, therefore, first be determined. This is ascertained to have taken place in A.D. 29, by a comparison of the duration of Christ's ministry with the historical data of Luke iii. 1-23; but the investigation is too long to be inserted here. (See Dr. Jarvis's *Introduction to the History of the Church*.) A ready mode of testing this conclusion is by observing that this is the only one of the adjacent series of years in which the calculated date of the equinoctial full moon coincides with that of the Friday of the crucifixion Passover, as any one may see—with sufficient accuracy for ordinary purposes—by computing the mean lunations and week-day back from the present time. This brings the date of Christ's baptism to A.D. 25; and the whole tenor of the Gospel narratives indicates that this took place in the latter part of summer. Other more definite criteria of the season cannot be specified here.

The chief chronological difficulties of the Acts occur in the arrangement of the events associated with Cornelius's conversion, and arise from the vague notes of time (or, rather, absence of any definite dates) by Luke, between the account of the Pentecostal effusion (chap. ii. 1) and the death of Herod Agrippa the elder (chap. xii. 23); indeed, but for the periods noted by Paul in Gal. i. and ii. it would be utterly impossible to adjust minutely the dates of this portion of the history. As it is, the subject is almost abandoned by most chronologers and commentators as hopelessly obscure and uncertain; but there is no occasion for such despair. The death of Herod is ascertained (by the help of Josephus, *Antiq.*, XIX. 8, 2) to have occurred in the early part of the year A.D. 44, between which time and the Pentecost of A.D. 29 is an interval of fifteen years, covered by the incidents contained in chapters ii.-xi. of the Acts. The visit of Paul, spoken of by him as his second to Jerusalem (Gal. ii. 1), appears at first sight to be the same with that narrated in Acts ii. 30, since there is no mention of any intervening visit; it was made in company with Barnabas, and the "revelation" (Gal. ii. 2) might answer to the prediction of the famine by Agabus (Acts xi. 28), which caused the journey. Now in that case it is certain that the date of this visit ("fourteen years after") is not reckoned from that of his former visit (Gal. i. 18), for then it would have occurred at least seventeen years (14+3) after his conversion, which would be two years more than the whole interval between this second visit and the Pentecost referred to; it is, therefore, reckoned from his *conversion*, which makes his

journey to Damascus, on which he was converted occur one year (15-14) after this Pentecost. This is corroborated by two ancient ecclesiastical traditions, one of which states that Paul was converted in the year after the Ascension, and the other refers the martyrdom of Stephen (which was so connected with Paul's persecuting journey to Damascus, as not to have preceded it many months) to the close of the same year in which Christ suffered. If, on the other hand, as the best authorities mostly agree, the second visit spoken of in Gal. corresponds with that described in Acts xv., as the similarity of the subject debated at the time (the obligation of Mosaicism) especially indicates, then we are at liberty to apply the natural interpretation to the intervals there given, and we shall thus have the visit in question occurring seventeen years after the conversion of Paul. Now, the date of the visit referred to in Acts xii. is known to be A.D. 44, and if we allow the reasonable space of three years for the first missionary journey, as recorded in the intervening chapters (Acts xiii., xiv.), and the considerable stay at Antioch upon its close (xiv. 28), we shall still have, as before, an interval of one year between the Crucifixion and Paul's conversion—a space, for all that we can see, sufficiently ample for the events related.

Paul's first visit (Gal. i. 8) must naturally be reckoned in like manner from his conversion, as it is mentioned to show the length of his stay in Damascus and its vicinity, and is put in contrast with his intentional avoidance of Jerusalem on his conversion (ver. 17); we have thus the date of this same visit in Acts ix. 26 fixed at A.D. 33, four years after the noted Pentecost. I need not here discuss the length nor precise time of the visit into Arabia (Gal. i. 17), nor the exact mode of adjusting this passage with Luke's account in the Acts; these points are capable of easy solution, and do not require the supposition of some intervening visit in either narrative. Neither need I stop to reconcile the mention of travels in Syria (Gal. i. 21) with the sea voyage direct from Cassarea to Tarsus (Acts ix. 30); the visit to Jerusalem occupied only fifteen days (Gal. i. 18), and there is nothing here to disturb the above dates.

Most chronological schemes, blindly following the order of Acts ix. and x., without taking into special consideration this interval of three years spent by Paul at Damascus, have placed the conversion of Cornelius after that apostle's return to Tarsus, the arrangers being apparently actuated by a desire to fill up the period of fifteen years by sprinkling the events along as widely apart as possible for the sake of uniform intervals. But several considerations present themselves to my mind which cause me to think this arrangement erroneous. In the outset, the question arises on this supposition, What were the other apostles doing these three years? Was nothing going on at Jerusalem or in Judæa worth recording? But this interval is not thus left a blank by the sacred historian. Luke says (Acts ix. 31), "Then had the churches rest," etc.; that is, as I understand it, during these three years, the persecution stirred up by Saul after the martyrdom of Stephen being arrested by the conversion of that enemy, the Christian societies generally enjoyed great quiet and pros-

perity. I cannot discover any pertinent cause for this remark, unless we suppose it to refer to the period succeeding this event. The same idea is carried by the mention of the travels of Peter "through all parts" (verse 32), evidently during this season of outward peace, when his presence was no longer needed to sustain the Church at Jerusalem. It was during this tour that Peter was called to preach the Gospel to Cornelius; the year succeeding the conversion of Saul was probably spent by Peter in building up the society at the metropolis, his tour apparently occupied the summer of the year following; and in the third year Paul, on his visit to Jerusalem, finds Peter returned thither. This affords convenient time for all these occurrences, and connects them in their natural order. Lastly, under this view we can readily explain the plan of Luke's narrative in these chapters: after tracing the history of the Church (specially under the conduct of Peter) down to the persecution by Saul, he takes up the subject of this opponent's conversion, and does not quit him until he has left him in quiet at home—hence his omission of all reference to these three years as being unsuitable to his design of continuity; he then returns to Peter, and narrates his doings in the interim. This parallel method of narration is proved by the resumption of Paul's history in chapter xi. 19, where Luke evidently goes back to the time of Stephen, in order to show what the dispersed evangelists had been accomplishing during the four years succeeding that martyrdom, and thus connect the preaching to the Gentiles with the latter part of that period (ver. 20); and this again prepares the way for the visit to Antioch of Paul, who had lately returned to Tarsus.

It is true, in this scheme there is made an interval of ten years between the establishment of the Church at Antioch and the visit of Paul to Jerusalem, about the time of Herod's death; but it is much better to place such an interval, during which no incident of striking moment occurred, after the Gospel had become in a measure rooted in the community, than to intersperse considerable periods of uninteresting silence in its early planting, when matters which, had they transpired afterward, would be passed by as trivial, were of the greatest importance in the history. Intimations are given of the general prosperity of the cause, and there was no occasion to present the details of this period, until some remarkable event broke the even course of occurrences. Such an event was the visit of Paul, and especially the contemporaneous conduct and fate of Herod; and the latter account is accordingly introduced in the twelfth chapter by the phrase, *κατ' ἐκείνον δὲ τὸν καιρὸν*, always indicative of some fresh occurrence after a period of comparative monotony and silence. Nor is this interval left entirely devoid of incident; it is in fact filled up by the account of the preparation for the famine. It was "during those days" that the prophet Agabus visited Antioch from Jerusalem; some time after his arrival, he predicted the famine, and it is plainly intimated that the fulfilment did not take place immediately, but several years afterward, "in the days of Claudius Cæsar." That emperor, therefore, was not reigning at the time of its utterance,

and as the famine took place in the *fourth* year of his reign (Josephus, *Ant.*, XX. 5, 2, compared with I. 2), there is here an interval of at least four years silently occurring between two closely related incidents of this period. The "whole year" during which Paul preached at Antioch (Acts xi. 26) is reckoned from his call thither by Barnabas, but does not extend to his visit to Jerusalem; it only covers his first labors confined to the city itself (after which he itinerated in the neighboring regions of Syria, Gal. i. 21), and extends merely to about the time of the arrival of Agabus. The above interval of ten years was occupied by Paul in such labors as are referred to in 2 Cor. xi. 23-27.

We thus arrive at the conclusion, based upon internal evidence, that the admission of the Gentiles by the conversion of Cornelius occurred near the close of Peter's summer tour, in A. D. 32; we cannot be far from certainty in fixing it as happening in the month of September of that year.]

ETHICO-FUNDAMENTAL PRINCIPLES RELATED TO THE HISTORY OF SALVATION, APOLOGETICAL REMARKS, AND HOMILETICAL SUGGESTIONS.

1. A truly unbiassed apprehension of the sense of the prophecy respecting the seventy weeks of years will succeed in demonstrating a typical reference to the Messiah only rather than any direct allusion.* The general character of the language in the introductory passage, v. 24, opens a prospect, indeed, of events such as are elsewhere foretold only in prophecies that are directly Messianic in their nature; but these events are here assigned to a time *immediately subsequent to the end of the seventy weeks of years*, which are made to begin with Jeremiah's *לשבעים* concerning the seventy years, or at about the commencement of the captivity (B.C. 600 or 588). The prophet consequently saw the Messianic period of deliverance in a much closer proximity than its actual distance from his time would justify, and he connected it intimately with the era of persecution under the Seleucids, which he saw in spirit as the closing period of the series of seventy sevens of years, as prophetically revealed to him. The theocratic seer, who could not calculate by centuries, but only by Sabbatic periods or cycles of jubilees, expected the advent of the Messianic deliverance after seventy Sabbatic years should have expired, instead of removing it to the distance of five or six centuries.† The limit assigned by the prophet certainly testifies to his wonderful range of vision, and exalts him far above his contemporaries in the captivity, none of whom would have been likely to remove the beginning of the Messianic era to any considerable distance be-

* [On the contrary, there is good reason to believe that this remarkable prophecy sustained the faith of the pious Jews in their anticipations of the near approach of the Redeemer's coming (cf. Mark i. 15; Luke ii. 26, 28), as it has since been a powerful argument to prove his actual advent at the time predicted (cf. Gal. iv. 4; 1 Pet. i. 11).]

† [The learned and pious author does not seem to be aware how nugatory such a misconception on the part of the holy seer would render this prophecy, the marked peculiarity of which is that it designates the *time* of the events predicted.]

yond the close of the Babylonian captivity; but it still falls below the *historical* measure of the distance between Jeremiah's prophecy and the New-Test. fulfilment by 100-110 years,—or, in other words, instead of extending into the time of Christ, it merely reaches to the age of John Hyrcanus and his immediate successors. The principal stations in the course of pre-Christian development were doubtless sufficiently apparent to the prophet, and upon the whole, were seen as separated from each other by precisely the interval which actually resulted in the progress of events. In his younger contemporary Cyrus, the "anointed prince," v. 25, he recognized the introducer and founder of a period of *relative* salvation for the people of God (a period which should bring a restoration of Jerusalem, although for the time an imperfect, troubled, and oppressed restoration), and therefore saw in that prince a first typical forerunner of the Messiah. He saw a farther pre-factory condition to the coming of the Messiah in the religious persecutions and antitheocratic abominations, with which the descendant of a royal Javanic house should afflict Israel in the distant future, slaying the anointed high priest (Onias III., B.C. 172), and even interrupting the theocratic worship for a time and desecrating its sanctuary; and he fixed the interval between the former positive and this later negative preparation for Messiah's coming, with approximate correctness, at sixty-two weeks (*i.e.*, the difference between the first seven, which had already expired at his time, and the momentous last week of the seventy—a number of years which certainly exceeds the actual historical interval between 539 and 175 or between Cyrus and Epiphanes by seventy years.* But the additional interval of more than one and a half centuries or twenty-three to twenty-four weeks of years, which, according to the Divine purpose, was to intervene between the typical *ωδὲς τοῦ χριστοῦ* of the Maccabean age and the advent of Christ, escaped his vision while ranging in the distance. In the limitation of his earthly and human consciousness† he did not suspect that the Spirit of prophecy did not reveal to him any immediate, but only indirect preparations and types of the Messianic era. He does not see the abysmal gap of renewed waiting during nearly two hundred years, which separated the bright exaltation of the victorious Maccabean era from the still more glorious and heavenly period in which the New Covenant should be established; and the prophets and observers of prophetic predictions immediately subsequent to him, probably noticed no more of that interval than did he (cf. the Eth.-fund. principles on chap. vii. No. 2). The pious theocratic searchers of the Scriptures in the Maccabean period, and probably in the *later stages* of that period, who had themselves begun to experience a painful consciousness of the descent into the gap which Daniel had overlooked, were probably the first to arrive at an under-

standing of the merely typical nature of the contents of vs. 26 and 27, thus being taught to look for a more perfect and enduring realization of that oracle. Cf. Kranichfeld, p. 337: "This natural difference between the prophet's conception of events and their historical reality would ultimately lead to the inference that a farther realization of the prophecy was to be expected,* inasmuch as the Grecian empire, and more particularly that of Antiochus Epiphanes, did not appear as the last of the heathen monarchies, and the final supremacy of the Messianic kingdom of God was not yet introduced. Instead of charging the prophetic idea as such with being untrue in this respect, or of rejecting it without farther investigation as not having been fulfilled, the thoughtful circles among the people would probably treat that idea as Haggai, Zechariah, Malachi, and Daniel himself treated the Messianic hopes of Jeremiah or Isaiah, that were connected with the return from the captivity, since the prophetic description had been so remarkably fulfilled in other respects. The internal evidence demonstrated that the idea was in itself incontrovertibly *true*, and it was regarded as such, while its realization in the light of historical facts was referred to a more distant future. In like manner Christ unites the description of the Messianic future with its conflict, and its triumphs with his own time, and connects with the latter the thought of the erection of Messiah's kingdom; while the New-Test. Apocalypse, from its historical point of view, connects it with a still later time. Christ simply regards the destruction of Jerusalem and the end of all things, joined to the triumph of God's kingdom, as a comprehensive whole, on the authority of Daniel's description; and he consequently designates the present *yevea* (Matt. xxiv. 31 and parallels) as the time in which the picture of the eschatological future should be realized.† The apostles imitate him in expecting the end of the world in the age in which they lived;‡ but the Revelator's field of vision lay beyond that *yevea*, and beyond the destruction of Jerusalem. That such a transfer and reference from one period to another (which, as compared with its predecessor, is to bring a more complete, and ultimately, a full realization) is possible, without degrading the prophetic idea and destroying its value, is implied in the very character of the genuine prophetic oracle, as being *essentially comprehensive in its nature, even though the writer may primarily have intended it to refer only to some particular event in the progress of history.*—The reference of the prophecy respecting the future tribulation was doubtless accepted in the beginning of

* [It is difficult to see how a discovery of Daniel's own error on the point in question should lead his readers either to entertain greater faith in his predictions or to seek for a more correct interpretation of them than he was able to attain himself.]

† [There is this essential difference, however, as to the point at issue between these eschatological sayings of our Lord and this of Daniel, that Christ expressly disclaimed any revelation or even knowledge of the "times and seasons" of the events predicted; whereas the prophecy before us is a pure series of such chronological potand. Indeed our Lord in these very utterances explicitly refers to this identical passage of Daniel as affording the only clue that he gives to the date of their occurrence.]

‡ [This assertion is often made by expositors, but it is directly contradicted by Paul's emphatic language in 2 Thess. ii. 1 seq.]

* Cf. Bleek, in the *Jahrbücher f. deutsche Theologie*, 1860, p. 84; Reiche, in *Stud. u. Kritiken*, 1848, pp. 737, 748 et seq.

† [It should rather be borne in mind that this is not a question of Daniel's subjective intuition into the future; the dates in question were those explicitly given him by Gabriel commissioned direct from heaven for that very purpose.]

the Maccabæan epoch, and among others, by the writer of the first book of Maccabees; but the Jewish Sibyl may serve to show that despite such reference, the circumstances of the times might make way for another interpretation in each instance, since, as early as about B.C. 140, and at the time of a newly founded hereditary Jewish-national dynasty, it makes the ten horns of Dan. vii. end beyond the Epiphanes with Demetrius I., finds the little horn in Alexander Balas, who seized the throne of the Seleucidæ, instead of referring it to Antiochus Epiphanes, and no longer regards the world-controlling power of the Jewish theocracy as bound to the ruin of the dead Hellenic influence, which is characterized in mild terms, but to the power of the hated Roman empire. The Romans, whom the Septuagint substitutes for the מַלְאָכִים in Dan. xi. 31, are here directly and practically installed in the place of the fourth world-kingdom of Daniel, in which position we afterward meet them in Josephus and the New Testament." Concerning the latter point cf. Hilgenfeld, *Die jüdische Apokalypitik*, pp. 69 et seq., 84 et seq., and also supra, § 6, note 3, of the Intro. to this work.

2. Despite the repeated specific references to facts and circumstances in the Maccabæan æra, the prophecy before us is no *vaticinium ex eventu*, that was invented in that age; for the want of agreement between its statements and the actual conditions of that time is far more general than their correspondence.* It is (1) a fundamental non-agreement between the prophecy and the fulfilment, that the sixty-two weeks of years, if reckoned from the end of the seven weeks, or from B.C. 538, in harmony with the context and the evident sense of the prophecy, extend down to B.C. 105, while the whole of the Antiochian-Maccabæan catastrophe, which forms the contents of the last week of years, was ended at least seventy years earlier; and (against Ewald) the text contains no indication whatever that the period of 434 years or sixty-two weeks is to be shortened by seventy years or ten weeks of years. Further (2), the murder of the high priest Onias, which we are compelled to regard as the Maccabæan or typical fulfilment of the קִרְיַת מִשְׁפָּחָה, v. 26, did not transpire exactly in the beginning of the sixty-ninth or last week, but somewhat earlier, in the year 141 æ. Sel., which was still included in the sixty-second week (cf. 2 Macc. iv. 7 et seq.; xxiii. 34). The prediction of v. 26, "and after the threescore and two weeks shall an anointed one be cut off," does not therefore harmonize exactly with the corresponding fact in the Maccabæan history (cf. supra, on that passage; also Kranichfeld, p. 309 et seq.); and if not Onias, but Seleucus Philopater is to be understood as denoted by the "anointed one who was cut off," as Bleek, Maurer, Roesch, v. Lengerke, Hitzig, etc., contend, the chronological discrepancy becomes still greater. To this must be added (3) that the

temple and the altar did not remain in the profaned condition to which Antiochus Epiphanes had reduced them during "half a week or three and a half years, but only during three years and a few days (see Eth.-fund. principles, etc., on chap. vii. No. 3, b), and finally (4), that the detailed description of this desecrated state and of the "abomination of desolation," v. 27, which stood on the sanctuary while thus profaned, does not correspond more exactly to the statements in 1 Macc. i., than the allusions to the judicial punishment of the antitheistic madman, which are found in the close of the same and the preceding verse, accord precisely in any way with what history records concerning the end of Antiochus Epiphanes. In order to be understood by his contemporaries, a Maccabæan pseudo-Daniel would have clothed his allusions in a very different form, and would have made them everywhere less equivocal. The surroundings of the vision concerning the seventy weeks, and the preparations for it would likewise have received a different form at his hands; and the fervent penitential and intercessory prayer, by which the Spirit of prophecy was invoked and the Divine exposition of Jeremiah's oracle was secured, this especially would have been different in both contents and form, from what it is in vs. 4-19, had it been invented by a pseudo-Daniel. Instead of revealing a relationship to the similar prayers in the books of Ezra and Nehemiah, which were written immediately after the captivity, it would have displayed a character more nearly like that of the far more verbose and prolix apocryphal writings which originated during the last pre-Christian centuries, such as Baruch, Eccclus., Judith, and the additions to Esther and Daniel; cf., in addition to Bar. i. 14-ii. 19 (regarding which see above, on v. 4 et seq.), especially Eccclus. li.; Jud. ix.; Tob. iii. and xiii.; Ezek. iii. 1 et seq.; and also the Prayer of Azariah, Dan. iii. 26 et seq. Nor would the alleged pseudo-Daniel of the Maccabæan age have been likely to omit from a prayer written to favor a tendency, every allusion to the raging of the enemies of God's people, which still continued at his time, since that prayer would unquestionably be designed to contribute to the quickening of the religious and national zeal and courage (cf. e.g., the prayer of Judith, chap. ix. which has already been referred to, and see again the remarks on v. 4 et seq.).

3. *The practical fundamental thought, and the central idea of this section* is to be looked for neither in Daniel's penitential prayer and fervent intercession for his nation only, nor yet merely in the equally serious and comforting disclosures of the vision of the weeks. It is rather contained in the relation of the two constituent elements to each other, i.e., in the causal connection of the prayer, as the expression of a disposition of the heart, that showed it truly prepared to receive Divine revelations concerning the salvation connected with the future of God's kingdom, with the revelation itself that was thus obtained. Inasmuch as that preparation of the heart reaches its highest point in the disposition which constitutes the prophet a אִישׁ אֱלֹהִים (v. 23), a God-loving favorite of God, a needy, contrite, humble,

* [This effort of the author to turn to advantage in one direction an acknowledged failure in another, is ingenious, but unfortunately, if true, would prove too much; for if the prophecy does not tally with its alleged fulfilment, it is thereby shown not only to have been not written after the event, but to have been no true prophecy at all.]

and therefore worthy object of the yearning love of the Father of mercies, it may be said that this expression in v. 23, which states in a brief and striking manner the reason why the following prophetic disclosures are vouchsafed to the prophet, contains the central and fundamental thought of the whole chapter. Moreover, since by that very expression the prophet is characterized as an anxious searcher after the goal of the history of the Old-Test. empires, and as one of those humble and self-abasing servants of God, to whom He granted the most extended view of the future of His kingdom,* in reward of their humility and their faithful investigations in the documents containing His revelation of salvation, the nature of genuine prophecy under the Old Dispensation, as being a longing and anxious preparation for the future manifestation of deliverance in Christ may be found to have been characterized in this section, and to have been exemplified in one of the most prominent instances in the collective development of Old Testament. The theme for the homiletical treatment of the chapter as a whole might therefore read: "Daniel, the favorite of God; the leader and founder of that series of pious 'watchers' (*προσδεχόμενοι*, Luke ii. 25, 38) which reached to the time of Christ; the example and teacher of the only Divinely attested method of 'searching the Scriptures' (John v. 89); the model possessor of the Spirit in which the Scriptures are to be read and pondered; the ideal prophet in the sense indicated by Peter" (1 Pet. i. 10, 11: *περὶ ἧς σωτηρίας ἐξεθέτησαν καὶ ἐξηρτίησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδόχῃ τὸ ἐν αὐτοῖς πνεῦμα χριστοῦ προμαρτυρούμενον τὰ εἰς χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας*). If a proper use were made of the key afforded by 1 Pet. i. 10, to arrive at a correct understanding of the chapter and a correct estimate of the Messianic position of the prophet, thus securing the weapons with which to energetically refute the current rationalistic prejudice that Daniel no longer represented a normal and healthful stage of prophetic development, but rather one in which it had already begun to degenerate and to be "apocalyptically diseased," a sermon framed on some such plan would be able to achieve truly powerful results, both in a practical and an apologetic point of view. In view of the extraordinary wealth of matter, it might be well to divide it into two themes for sermons, in order to treat it thoroughly; for instance, let one sermon treat of the *spirit* in which the Scriptures should be read and the mysteries contained in them be approached (vs. 1-23), and another bear upon the principal feature disclosed by the Scriptures when thus perused, viz.: the fundamental law of all the history of salvation—"through sufferings to glory" (vs. 24-27).

* Cf. Füller, *Der Prophet Daniel*, p. 264. "We hear Daniel repeatedly characterized as a *Jewel* of great value in the sight of God. Hence, for the reason that Daniel is precious with God, the latter meets his petitions and wishes kindly, and makes disclosures to him which would not otherwise have been imparted. If his nation may find comfort and encouragement in these disclosures at a later day, it is to know to whom it is indebted for them, and to learn that a man upon whom rests the favor of God may be a blessing to his people during subsequent centuries. For Daniel is not merely the instrument through which, but also the man for whose sake God imparts this revelation, which possesses incalculable value for Daniel's nation for centuries to come."

4. Homiletical suggestions on particular passages. On v. 2 et seq., Jerome: "In cinere et sacco postulat impleri, quod promiserat Deus; non quo esset incredulus futurorum, sed ne securitas negligentiam et negligentiam pareret offensam."—Melancthon: "Etiam si Deus promisit beneficia corporalia vel spiritualia, tamen precibus vult exerceri fidem, et vult orare penitentiam, sicut inquit Zacharias: Convertimini ad me, et ego convertar ad vos, etc. Et orat Daniel de restituenda Ecclesia; ita nos quoque officiamur vero dolore propter Ecclesie calamitates et oramus, ut Deus eam augeat, gubernet et servet." Spener: —(Penitential sermons on Daniel's penitential prayer): "All the Divine prophecies are obscure before their fulfilment, and can only be apprehended through special industry in the light of Divine truth; therefore, 'whoso readeth, let him understand' (Matt. xxiv. 14).—Starke: "If Daniel read prophetic writings, although himself a prophet of the Most High, how silly is it to imagine that we can know everything of ourselves! Thence it results that dreams and false imaginings are taken for God's word (Ezek. xiii. 8 et seq.). . . . It is certainly the duty of a Christian to exercise his faith continually in prayer; but when a special promise by God is before him, he should arouse himself to that exercise more fully (Acts iv. 24); for there are many promises which include the condition of true repentance and obedience to God, either expressed or implied," etc.—J. Lange: "Promise, prayer, and fulfilment always belong together (Psa. xxvii. 8)."

V. 4 et seq., Melancthon: "Daniel fatetur peccata populi et tribuit Deo laudem justitiae, quod juste puniverit populum. Deinde petit remissionem peccatorum et reductionem populi. Est ergo vera contritio, agnoscere iram Dei aduersus nostra peccata, expectare propter iram Dei, dolere quod Deum offenderimus, tribuere in laudem, quod iuste nos punit, et obedire in penite.—Nec tamen satis est peccata noscere, intruere penas, sed accedat quoque consolatio. Ergo Daniel non solum doctrinam contritionis proponit, sed addit partem alteram. Docet suo exemplo petere et expectare veniam propter misericordiam et promissiones."—Starke: "A conception of God's punitive justice is necessary, in order that man may more fully recognize the guilt of his sin, and may not lull himself into a mistaken security with the comforting thought of His mercy. . . . But despite this there is no other nor better comfort in the agony of sin, than God's goodness and mercy, through which alone we can obtain forgiveness by faith."—Hävernick: "At the same time, the prayer of the prophet was not merely one that proceeded from him as an individual, but one offered by him as a mediator of the whole nation, in whose name he now cried to the Merciful One. We may therefore ascribe a liturgical character to it with entire justice, and thus explain the frequent borrowing of former expressions in which it abounds."

Verses 11-14, Calvin: "Daniel hic significat, non debere videri absurdum, quod Deus multo sit asperior in electum populum, quam in gentes profanas; quia scilicet major erat impietas illius populi quam gentium omnium, propter ingratitudinem, propter contumaciam, propter indomabilem illam perniciem. Quum ergo superarint Israelitae gentes omnes et malitia et ingratitudine

et omni genere scelerum, Daniel hic prædicat, merito tam duriter ipso affligi.—Geier: "The greater the favor shown by God toward a nation or country, the greater will afterward be the punishment which follows on its ingratitude (Deut. xxxii. 18, 23 et seq.)."—Spenser: "Divine threatenings are recorded in order that man be deterred from sinning, and also that an evidence of God's righteousness and truthfulness may be drawn from their realization.—Without repentance, all other means to avert the wrath of God are useless. He that should endeavor to quench the fire with one hand, while pouring oil on it with the other, would increase the fire more than his attempt to quench it would diminish it (Jer. ii. 23)."

Verse 15 et seq., Starke: "Where genuine repentance exists it fills the heart, so that it cannot avoid breaking out in humble confession, and that repeatedly (Jer. vi. 11).—When man humbles himself under a sense of God's wrath, recognizes that the punishment was deserved, and flies to Divine mercy for refuge, God transforms His wrath and displeasure into grace (Psa. lxxxi. 14, 15).—If the church, and even every single member belonging to it, bears the name of Christ, it follows that this is the most powerful motive to hear our prayer for the church which we can present to God (cf. Acts iv. 27 et seq.)."—Hävernick: "As the strongest motive for a father to be careful for his child, is that it is called by his name—and that not in conformity with a custom having no significance, but as a sign that it belongs to him and must be considered as his property,—so the prophet here expresses his confidence in the grace of God most beautifully by the feature that he refers to the city which is called by the name of God, the city of Jehovah, the great King, which is founded in eternity (Psa. xli. 5; xlviii. 2, 9; lxxxvii. 8)."

Verses 20–23, Jerome: "*Non populi tantum peccata, sed et sua replicat, quia unus e populo est; sive humiliter, quum peccatum ipse non fecerit, se jungit populo peccatori, ut ex humilitate veniam consequatur.*"—Id. (on chap. x. 11): "*Congruenter 'vir desideriorum' vocatur, qui instantia precum et afflictione, corporisque jejuniis duritie cupit scire ventura et Dei secreta cognoscere.*"—Starke: "The prayer that is poured out before God for our personal wants and the common need is never unheard (Psa. xci. 15).—What will God not do for the sake of man! The princes of heaven are obliged to render Him service and reveal His will to the faithful, that they may be strengthened in faith and hope (Heb. i. 14).—True Christians imitate the angels, who seek to instruct each other more

and more in the ways of God, till they all arrive at the unity of the faith and of the knowledge of the Son of God (Eph. iv. 13; 1 Pet. i. 12)."—Füller (see the note connected with No. 8).

Verses 24–27, Melancthon: "*Primum refutat hic locus errorem Judaeorum de lege retinenda et de regno politico Christi. Si erit perpetua justitia, item: si Christus occideretur, sequitur legem Moysaïcam non retinendam esse, nec fore mundanum regnum.*—*Secundo tradit testimonium de passione Christi.*—*Tertio cum politia jam desierit, ita ut nullos habeat duces, nullos prophetas, nulla tribuum discrimina* (cf. Hos. iii. 4 s.), *constat impletum esse dictum Jacob: Non auferetur sceptrum de Juda, donec venerit Salvator* (Gen. xlix. 10). *Necesso est igitur, venisse Salvatorem.*"

—Starke: "If everlasting righteousness shall be brought back, it follows that man has once possessed it, but has lost it.—While Christ is the true High-priest who atones for all men, and the great Prophet who has revealed the will of God concerning our salvation, He is also the true King, who has the power to place his atoning blood to our credit, and to protect His believing followers."—Hävernick: "The complete expiation of the great and numerous sins of Israel shall take place in the time of Messiah, the true High-priest; but His coming shall be delayed until after the expiration of the period that was indicated. But precisely because the sins of the people were as the sand of the sea, so that Daniel himself confessed their enormity (vs. 4–19), it was necessary to provide a perfect and wholly complete expiation, in contrast with that which had hitherto been made in the temple at Jerusalem, which was the mere foreshadowing of the future reality. The eyes of Daniel and of Israel were not to linger on the temple only, whose restoration the prophet so anxiously desired; they were to lift their eyes up farther, to Him who was to come, who is both the true temple, and the priest who ministers in it."—Füller: "Meanwhile the principal concern was that Israel should happily escape from the tribulation caused by the Old-Test. antichrist. When that was realized, it might be inquired why the seven weeks of years did not begin (?—rather, why Messiah did not come!)—At a later period, John, the New-Test. Daniel, appeared with his Revelation, which continued to build on the foundations laid by Daniel, and described the troubled times of the New-Test. antichrist, together with the deliverance from them, being designed to render the same service to the New-Test. people of God, which Daniel's prophecy formerly rendered to God's people under the Old Covenant."

4. The prophet's last vision, containing the most thorough description of the future sufferings of Israel, and of its ultimate Messianic exaltation.

CHAPTERS X.—XII.

a. The appearance of the angel on the banks of the Tigris, as preparatory to the subsequent prophecies and introductory to them.

CHAPS. X. 1—XI. 1.

1 In the third year of [to] Cyrus king of Persia, a thing [word] was revealed unto Daniel, whose name was called Belteshazzar; and the thing [word] was

true [truth], but [and] *the* time appointed [warfare] *was* long [great]: and he understood the thing [word], and had understanding of [in] the vision [appearance.]

- 2 In those days I Daniel was' mourning three full weeks.' I ate no pleasant
3 bread, neither came flesh nor wine in [to] my mouth, neither did I anoint myself at all till three whole weeks were fulfilled.
- 4 And in the four and twentieth day of [to] the first month, as [and] I was by
5 [upon] *the* side of the great river, which [it] *is* Hiddekel, then [and] I lifted up mine eyes, and looked [saw], and, behold, a certain [one] man clothed in
6 linen [linens], whose [and his] loins *were* girded with fine gold of Uphaz; his body also [and his body] *was* like *the* beryl, and his face as *the* appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to [the aspect of] polished brass, and *the* voice of his words like *the* voice of a
7 multitude. And I Daniel alone saw the vision [appearance]; for [and] the men that were with me saw not the vision [appearance]; but a great quaking fell upon them, so that [and] they fled to hide [in hiding] themselves.
- 8 Therefore [And] I was left alone, and saw this great vision [appearance], and *there* remained no strength in me; for my comeliness was turned in [upon] me
9 into corruption, and I retained no strength. Yet [And] heard I *the* voice of his words: and when [as] I heard *the* voice of his words, then [and] was I in a deep
10 sleep [stupified] on my face, and my face toward *the* ground [earth]. And, behold, a hand touched me, which [and] set me upon my knees and upon *the* palms
11 of my hands. And he said unto me, O Daniel, a man *greatly* beloved, understand [have understanding in] the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he *had* spoken [at his speaking] this word unto [with] me, I stood trembling.
- 12 Then [And] said he unto me, Fear not, Daniel; for from the first day that thou didst set [give] thy heart to understand, and to chasten thyself before thy
13 God, thy words were heard, and I am [have] come for [at] thy words. But [And] *the* prince of *the* kingdom of Persia withstood [*was* standing in front of] me one and twenty days: but [and], lo, Michael, one of the chief [first] princes, came
14 to help me; and I remained there with [beside] *the* kings of Persia. Now [And] I am [have] come to make thee understand what shall befall thy people in *the* latter [sequel of the] days: for yet *the* vision *is* for *many* days.
- 15 And when he had spoken [in his speaking] such like [like these] words unto [with] me, I set [gave] my face toward *the* ground [earth], and I became dumb.
- 16 And, behold, *one* like the similitude of the sons of men [man] touched [touching upon] my lips: then [and] I opened my mouth and spake, and said unto *him* that stood before me, O my lord, by the vision [appearance] my sorrows
17 are turned upon me, and I have retained no strength. For [And] how can *the* servant of this my lord talk [speak] with this my lord? for [and] *as* for me [I], straightway *there* remained [would stand] no strength in me, neither is *there* breath left in me.
- 18 Then [And] *there* came again and touched me *one* like *the* appearance of a
19 man, and he strengthened me, and said, O man *greatly* beloved, fear not; peace *be* unto thee; be strong, yea [and], be strong. And when he had spoken unto [in his speaking with] me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.
- 20 Then [And] said he, Knowest thou wherefore I [have] come unto thee? and now will I return to fight with *the* prince of Persia: and *when* I am gone forth,
21 [then] lo, *the* prince of Græcia shall [has] come. But I will show [tell] thee that *which* is noted [recorded] in *the* scripture of truth: and *there* is none that
1 holdeth with me in [upon] these things, but Michael your prince. Also [And] I, in the first year of [to] Darius the Mede, *even* I, stood to confirm and to strengthen him.

GRAMMATICAL NOTES.

[שָׁבַע יָמִים] here signifies *continued*.—³ The phrase is peculiar, שָׁבַע יָמִים, literally, *sevens days*, the latter being in epexegetical apposition. It is here used in contrast with chap. ix. 25 et seq., to show that literal weeks, and not hebdomades of years, are intended.]

PREFATORY REMARKS

Concerning the final vision of Daniel (chap. x.-xii.) as a whole.

The last section of the prophetically visional part of this book falls into three clearly defined subdivisions of unequal length, and was therefore not inappropriately treated by the person who divided the Holy Scriptures into chapters. It is not only the most comprehensive, but, because of its form and contents, also the most remarkable and difficult among the prophetic portions of the book. Having been composed later than the three preceding visions, namely subsequent to the captivity and when the return of the exiles had already begun (see on v. 1), it supplements their contents, and develops them still farther—especially those of the second vision (chap. viii.) and of the third (chap. ix.). The development of the fourth and last world-power to the stage of anti-Christianity, which was described with special interest in those two chapters, is now illustrated more fully than in any former instance, and at the same time, the ultimate triumph of the kingdom of God over that and all other opposing powers is brought into a clearer light and portrayed in more glowing colors than heretofore. The relation of the section to chap. vii. as serving to complement and still farther develop its subject, becomes especially prominent in this bright closing scene; while the prophecy is in so far complementary to chapters viii. and ix. as it describes the development of the anti-Christian world-power in predictions distinguished by a greater fullness of detail—to say nothing of the similarity between its preparatory scenery and that of chap. viii. and also of ix. 20–23. The section serves to complete the visions of chap. viii. by describing more exactly the hostile relations in which the various constituent sections of the fourth world-power stood to each other, as already symbolically indicated in chap. viii. 22 et seq.; and particularly by showing how the holy land, which lay between the contending sections of the divided empire, in some cases was drawn indirectly into suffering, and in others was made the object of direct attack. In like manner this vision becomes complementary to that in chap. ix. since it fills the outline of the sixty-two weeks and also of the one final week of tribulation [?], which were but briefly referred to in that chapter, with a wealth of contents, that displays a growing animation and interest as the description draws near to the close of the sixty-second and the beginning of the last week. In tracing the particular manner of the development of the anti-Christian power out of the fourth and last world-monarchy, there seems to have been the occasional intervention of a later hand, which drew the prophecy with sharper lines and adapted it more fully to the subsequent facts connected with its historical fulfilment, than had been done in the general outline which was revealed to the prophet.* The statements in v. 5 et seq., concerning the geographical position of the two most powerful sections of the great divided Javanic world-empire, and also concerning the di-

rection taken by the various expeditions for conquest which their rulers organized, the repeated attempts to unite the contending dynasties by means of matrimonial alliances, the insurrections and treasonable plots against individual sovereigns, etc., can hardly be regarded otherwise than as interpolations on the part of a pious Jewish apocalyptist of the Maccabæan age, although it may be impossible at this day to venture a definite estimate respecting the proportion of the whole section chap. xi. 5–45 that originated with Daniel, or as to how much is to be credited to the subsequent reviser (see the exeget. remarks on the several passages, particularly on vs. 5, 6, 8, 14, 17, 18, 25, 27, etc., and pre-eminently on v. 40 et seq.; and cf. supra, Introd. § 1, note 2, and § 4). While, for reasons that have been given (cf. Introd. § 4, note 1), we decidedly reject the hypothesis that the entire section chap. x. 1–xii. 13, excepting only the first four verses of chap. xii., is spurious, we regard the theory that chap. xi. has been interpolated as above suggested, as necessary, chiefly because details characterized by such unusual precision as is found in that chapter, seem to conflict with the nature of genuine and healthful prophecy, and with the analogy of all the remaining prophecies in the history of Old-Test. revelation.* We are entirely agreed with Kranichfeld (p. 340 et seq.) in holding that the nature or the “self-evident canon” of prophecy requires “that the prediction should not usurp the place of historical development itself, i.e., that it should not adduce such future dates, as cannot be connected with the time of the prophetic originator, as the unfolding of a religious or moral idea animated by the operations of God—although in other respects a particularizing description may offer any amount of detailed representations in illustration, limited only by the confines established by that canon.” We cannot, however, agree with him in believing that the entire vision before us, and especially that part contained in chap. xi., must be regarded “by that canon” simply as a developing of the ideas contained elsewhere in the book. The many surprising details of that chapter do not appear to an unbiassed mind as the mere development of former thoughts, but, rather as concrete statements respecting the political and family history of the Seleucids and the Ptolemies, such as no other Old-Test. prophet would have attempted to furnish, even approximately, and such as conflict with the spirit of Old-Test. prophecy in general. We are certainly not compelled by any merely subjective reason to assume

* [We have repeatedly objected to this hypothesis of a later interpolation as purely subjective and gratuitous.]

* [That the prophecies in question are unique in this particular may readily be conceded without any impeachment of their genuineness. The whole book is remarkable for its vividness and personality of delineation. The details were so striking that Cyrus the Great and Alexander the Great are traditionally reported to have recognized their own portraits immediately. But the same is measurably true of other specifications in O.-T. prophecies, although not on so extended a scale. Even the name of Cyrus is mentioned by Isaiah nearly two centuries before his time; yet few, among evangelical interpreters at least, would on that account pronounce those passages a forgery. The author's reasoning for the rejection of the authenticity of these predictions of Daniel is entirely uncritical. Hengstenberg, in his work on the *Genuineness of the Book of Daniel* (Edinb. translation, sec. xii.), adduces other examples of equal definiteness in O.-T. prophecy, and meets this whole objection fully. The vague manner in which our author adduces the argument gives very little opportunity to do more than make this general demurral to his views on this point.]

an interpolation of the text of Daniel in this place, after having rejected that theory in every other instance. The only reason which prevents us from defending the genuineness of this closing section is based on the analogy of all the balance of O.-T. prophecy, which in no case affords a similar example of specific and detailed description of the future (cf. Tholuck, *Die Propheten und ihre Weissagungen*, p. 105 et seq.; *Die Grenzen einer Prädiktion*—an investigation, however, which seems to require a more strict apprehension).

The whole section divides itself, as has already been observed, into three parts, the first of which describes the general circumstances that conditioned the new vision, and also the introductory features of the vision itself (consisting in the appearance of a mighty angel, which at first excited the prophet's alarm and terror, but subsequently exercised a comforting and exalting influence over him), chap. x. 1-xi. 1. The special description of the future having been thus introduced is taken up by the second part and carried forward from the unfolding of the Persian world-empire, then upon the stage, to the highest point of conceded power developed by the atheistic tyrant who ultimately sprang from the Javanic world-monarchy, and who became the antichrist of the Old Testament (chap. xi. 2-45).^{*} Finally, the third part describes the triumph, the deliverance, and the exaltation of God's people in the Messianic period, and, if it does not certify the nearness of that era of ultimate prosperity, it yet conveys the assurance

^{*} [Kell takes a different view of this whole prophecy, with a view to obviate any sudden transition, either from the Persian monarchy to the Antiochian tyranny, or from that to the final consummation of the kingdom of God. "The angel of the Lord will reveal to Daniel, not what shall happen from the third year of Cyrus to the time of Antiochus, and further to the resurrection of the dead, but, according to the express declaration of chap. x. 14, what shall happen to his people מְלָכֵי בָבֶלֶת וְיָמֵי מְלָכֵיהֶם, i.e., in the Messianic future, because the prophecy relates to this time. In the מְלָכֵי בָבֶלֶת וְיָמֵי מְלָכֵיהֶם takes place the destruction of the world-power, and the setting up of the Messianic kingdom at the end of the present world-æon. All that the angel says regarding the Persian and the Javanic world-kingsdoms, and the wars of the kings of the north and the south, has its aim to the end-time, and serves only to incite briefly the chief elements of the development of the world-kingsdoms till the time when the war that brings in the end shall burst forth, and to show how, after the overthrow of the Javanic world-kingsdom, neither the kings of the north nor those of the south shall gain the possession of the dominion of the world." But this last would certainly seem to be a very inadequate reason for so great a detail of political delineation. Hence, after pursuing the exposition of the middle portion of this prophecy especially, Kell concludes thus: "From this comparison this much follows, that the prophecy does not furnish a prediction of the historical wars of the Seleucids and the Ptolemies, but an ideal description of the war of the kings of the north and the south in its general outlines, whereby, it is true, diverse special elements of the prophetic announcement have been historically fulfilled, but the historical reality does not correspond with the contents of the prophecy in anything like an exhaustive manner." Accordingly he everywhere exaggerates the minor discrepancies that occur between the prophecy and the history of Antiochus in particular, with a view to enhance this idealistic theory. The indefiniteness and inconsistency of thus carrying on at once a double line of interpretation renders his scheme on the whole very unsatisfactory. Yet it is in pursuance of his general theory concerning the absence of a design on the prophet's part to particularize the history or the Jews as such. To a certain point this theory is doubtless true; but he carries it so far as to render the predictions rather symbolical than real. The discrepancies upon which he chiefly relies for the support of his view we will examine in detail as they occur.]

that its approach is determined by immutable measurements and conditions fixed by God (chap. xii. 1-13).—The exorbitant length of the intermediate part, exceeding, as it does, the aggregate of the others nearly two-fold, might be adduced as an additional and highly probable evidence of its interpolation, as suggested above.^{*}

EXEGETICAL REMARKS.

Verse 1. *The time and significance of the vision.* In the third year of Cyrus king of Persia—therefore B.C. 536 or 535 [probably, 534], later than any other date in the book (cf. on chap. i. 21). It is significant and instructive, as bearing on the subject and design of the vision, which dwells with special interest on the aspect of affairs subsequent to the Persian dominion, that when it was imparted to Daniel, he had already lived under Medo-Persian rule during several years. Cf. Kranichfeld, p. 340: "After a series of prophetic announcements by Daniel had received a genuine prophetic fulfilment during the time of the exile itself, and, on the one hand the newly confirmed return of the exiles had been but lately realized, while on the other, the מְלָכֵי בָבֶלֶת וְיָמֵי מְלָכֵיהֶם, which had been predicted instead of the Messianic glory, was feelingly demonstrated, e.g., by the disputes with the Samaritans, by the interruption of the building of the temple (cf. Ezra iii. 8 with iv. 8), and, above all, by the continued aversion of the supreme Persian powers (cf. Dan. x. 13, 20), it now became the interest of the seer to devote special attention to the last heathen empire of the earth, the only one remaining to be demonstrated, and to present theoretically this last characteristic picture of hostility, in colors that would constantly impress its nature, and in such detail as the confidence springing from the unvarying success of the past would justify. Thoroughly convinced as he was, on the ground of his own observation and of the teaching of earlier prophecy that the Javanic west would eventually displace the east in the dominion of the world, and that at the same time the ultimate form of heathen government would appear in connection with the former, he would naturally not regard the transient Persian empire, which had indeed been adequately characterized at its very beginning, as the מְלָכֵי בָבֶלֶת וְיָמֵי מְלָכֵיהֶם (cf. x. 14; ii. 28; viii. 19) upon which prophecy elsewhere dwells by preference, but would rather consider the final form of heathen power over the theocracy in that light."—Hitzig inquires "Why Daniel was still at Babylon in the third year of Cyrus? Why so pious a theocrat, and so devoted a lover of Jerusalem and the holy land, had not returned thither? Why he should seem to place himself among the despisers of

^{*} [On the contrary, the fact that in chap. xi. this detail is so minutely drawn out, is a strong proof of the genuineness of this portion, for it is precisely here that the same arch-enemy, the Antiochian antichrist, is most vividly depicted, who constitutes the prominent and culminating figure in all the preceding visions. The whole chapter evidently revolves around this, which is likewise the central point of the entire book. It is moreover in exact conformity with the spirit of O.-T. prophecy to dwell thus at length upon the nearest type of all the tableaux in the future of God's people, and to touch more lightly and dimly upon the more distant features.]

the holy mountain and among the apostates (Isa. lrv. 11; lxvi. 5), by disregarding the exhortations of Isa. ii. to return (Isa. xlviii. 20; lii. 11 et seq.)?—to all of which the simple answer is, that while ranking as a highly esteemed and influential officer of the state, even under Persian rule (cf. chap. vi. 29), he must have been persuaded that he would be able to render his nation more important service with regard to the rebuilding of their city and temple, were he to remain behind to represent them at the court, than he possibly could were he to accompany them on their return to Judæa. As a secondary consideration his somewhat advanced age may have influenced his decision (despite Ezra iii. 12), cf. Hävernick on the passage.—**Unto Daniel, whose name was called Belshazzar.** Cf. i. 7; ii. 26; iv. 5; v. 12. Both names are given in this place, for the reason, probably, that the two-fold relation which the prophet occupied (being connected with the Old-Test. people of God, and also filling an official station at the court of the world-kingdom) and which is thus indicated, constituted the feature by which he was enabled "to view the history of the conflict of Israel with the world-power, and to record for the benefit of his people what might be expected from the latter" (Fuller).—**And the thing was true;** or, "and the word is truth," i.e., the word of God which was revealed to the prophet, and which, unlike the words of so many false prophets of that time (Jer. xxix. 8 et seq., 15), is not a lying and deceptive word, but truth, that is worthy of credit and shall surely come to pass; cf. 2 Sam. vii. 28; 1 Kings viii. 26; also below, v. 21; xi. 2; xii. 7.—**But the time appointed was long;** rather, "and great tribulation," supply, "formed its subject" **הַדָּבָר** is an additional predicate of **הַדָּבָר** (cf. Gen. xi. 1; Isa. vii. 24; Jer. xxvi. 2). Maurer renders it correctly: "oraculum vocatur ab argumento," and also de Wette: "and refers to great wretchedness." **אֲנִי** here denotes "warfare, oppression, trouble," exactly as in Isa. xl. 2; not "bravery, might" (Vulg., Syr.), nor "exertion," as if the great effort put forth by the prophet while receiving the revelation were alluded to (Hävern.), and least of all, "ministering," as Ewald strangely conceived, referring to the numerous angels whom he regarded as being engaged in this new revelation with industrious energy and care (!).—**And he understood the thing, and had understanding of the vision;** rather, "observed the word, and gave attention to the vision." **בִּינְיָן** is not an imperative (v. Lengerke, Ewald), but an infinitive with a perfect signification.* The construction with an accusative of the object is similar to that in chap. ix. 2; cf. xii. 8. The following **וַיִּבְרָךְ**, although *mīlāh*, is not an imperative (as v. Lengerke supposes, but a noun, which has the accent here on the first syllable, because of the accented **כִּי** that immediately follows; cf. Ezek. xix. 14. The probable design of the statement that Daniel gave careful heed to what was revealed was to emphasize the highly significant and profoundly important subject of the vision

from the outset, and also to give assurance of the credibility of the prophet's narrative.

Verses 2, 3. *The frame of mind of Daniel and his outward deportment while receiving the revelation.* Verse 2. **In those days I Daniel was mourning three full weeks.** The tidings respecting the discouraging state of affairs among the Jews, who had returned to the holy land, which may have reached Daniel about this time, may be regarded as the probable cause of his sadness. An especial cause of grief to him probably lay in the fact, that as the intervention of the Samaritans had interrupted the building of the temple since the second year after the return of the exiles (Ezra iv. 4 et seq.; cf. iii. 8), the latter were prevented from observing the Passover in a lawful manner. His attention would be especially directed to that fact, since according to v. 4, the period of three weeks spent by him in mourning and fasting was included in the very month of the feast of the Passover, so as to precede the date fixed for the beginning of that feast (which continued from the 14th to the 21st Nisan, the "first month" of the Jewish year) by twelve days, and to extend three days beyond its close—to the 24th Nisan.—**שָׁבַע יָמִים.** The addition of **יָמִים**, which is designed to indicate the full or enumerated measure of the weeks (cf. our "three full weeks"), is hardly intended to contrast with the weeks of years which are implied in chap. ix.; for the contrary of Gen. xxix. 14; xli. 1; Num. xi. 20 et seq.; Jer. xxvi. 8, 11, etc.—**I ate no pleasant bread.** **לֶחֶם חֲמֻדֹת**, "bread of pleasures, of desires," is doubtless a contrast to the "bread of affliction," Deut. xvi. 3, i.e., to the unleavened bread which was eaten during the Passover. Hence, the first expression of his grief mentioned by Daniel is that he abstained from the use of leavened bread, or from eating the **לֶחֶם חֲמֻדֹת**. Luther's rendering, "I ate no dainty food," is therefore mistaken and inexact; and also Bertholdt's, "I abstained even from the use of bread."—Neither came flesh nor wine in my mouth. A genuine fast, in which all dainty, attractive, or luxurious viands were avoided; cf. Gen. xxvii. 25; 2 Sam. xii. 20; Isa. xxii. 13, etc.—**Neither did I anoint myself;** another characteristic indication of a sorrowful disposition, cf. Eccl. ix. 8; Psa. xxiii. 5; Isa. lxi. 3, etc.—Hitzig's view is substantially correct: "The design of his mourning was not to support prayer and inter-

* [In these phrases **יָמִים** is doubtless, as Gesenius explains, to be regarded as an *accusative* of limitation, the preceding noun being in the absolute, and not the construct state. Yet even this appositional relation seems to limit the **שָׁבַע יָמִים**, whether the latter be regarded as a noun = weeks or even simple = seven, to the usual hebdomadal sense. It thus stands really, though perhaps not intentionally, in contrast with the undefined **שָׁבַע יָמִים** of chap. ix. 24-27, and leaves the word in that passage to be interpreted by the exigencies of the context.]

† ["But this contrast is not well founded, for the **לֶחֶם חֲמֻדֹת** (unleavened cakes) of the Passover was not (notwithstanding Deut. xvi. 3) bread of sorrow, but pure, holy bread, which Daniel did not eat, in opposition to the law, for three weeks. **לֶחֶם** is not to be limited to bread in its narrower sense, but denotes food generally."—*Kell.*]

* [Kell. however, agrees with Gesenius and Fürst in regarding it as an anomalous third pers. masc. präter.]

cession as in chap. ix. (for which reason it does not assume its appropriate garb, cf. *Psa.* xxxv. 18, 14), but rather to prepare to receive a revelation. However, the writer by no means entertains the opinion that asceticism could secure or compel a revelation; for in that case the means employed would have been increased, particularly as the vision was delayed. Daniel rather confines himself to abstinence from worldly enjoyment, in order to maintain the serious frame of mind in which the desired revelation should be received, and which is the only one that may hope to be blessed with a revelation."

Verses 4-7. *Designation of the special time and place. Description of the appearance of the angel who conveys the revelation.* And in the four and twentieth day of the first month. Since, according to *Esth.* iii. 7, the "first month" was Nisan (cf. also 1 *Macc.* vii. 49; ix. 3), and since by vs. 12 and 13, the mourning and fasting of Daniel began precisely twenty-one days before the present date—therefore on the third Nisan,—tho' special reason why he commenced such exercises on that particular day may probably be found in the fact that the 1st and 2d Nisan were still observed, at the period of the captivity, as they were already in the time of Saul and David, as the festival of the New-year or of the first new moon in the year; and it was of course unsuitable for him to fast while that joyous festival continued (cf. 1 *Sam.* xx. 18, et seq.; xxvii. 34, with ii. 19, vi. 29).—I was by the side of the great river, which is Hiddekel. It cannot be easily determined whether he was there in vision merely, as in the similar case, chap. viii. 2 (see on that passage), or likewise in body. The latter opinion (Hävern., v. Leng., Maurer, Hitzig, Kliefoth, Füller) appears to be preferable, in view of the subsequent mention of Daniel's companions on the bank of the river.—Concerning *קָדְשֵׁךָ*, i.e., probably, the "swift, tearing" (from *קָדַח*), as the Scriptural designation of the Tigris, cf. Gesen.-Dietrich, a. v., and also the expositors of *Gen.* ii. 14. The latter passage, moreover, clearly asserts the distinction between the Hiddekel and the Euphrates, which is observed throughout the Old-Test. generally, and thereby demonstrates the mistake of Syrus, who regards the *קָדַח* in this place as denoting the Euphrates.—

Verse 5. Then I lifted up mine eyes and looked, etc., exactly as in the vision on the banks of the Eulæus, chap. viii. 3.—And behold a man clothed in linen. The description begins with his clothing, hence proceeds from without inward (contrary to the method of, e.g., *Matt.* xvii. 2; xxviii. 3). White linen (*בְּגָדִים*, from *בָּרַךְ*, cf. *Ezek.* ix. 2) was the garb of priests, especially of the high-priests (cf. *Lev.* xvi. 4, 23; vi. 8 with *Isa.* xliii. 28), and therefore symbolizes holiness; the addition of golden ornaments denotes princely rank. The person here described was therefore at all events a *קָדֵשׁ* (cf. *Isa.* xliii. 28) or holy angelic prince, and more particularly, was identical with the "man's voice between the Ulai," chap. viii. 16, which directed Gabriel to interpret the vision for Daniel in that place, since according to chap. xii. 6, he hovered over the river. It was shown on the former pas-

sage, that the angel who uttered that command need not necessarily have been superior to Gabriel, but that he may have belonged, as well as the latter, to the class of archangels or *מַלְאָכִים*; and he may be regarded as the compeer of Michael as well, despite v. 13, where he refers to the aid he received from the latter against the prince of Persia. Hence, he was a third angel-prince besides Gabriel and Michael, whose name, however, is not given; and it is therefore vain to search for the specific name he bore. Hofmann, Auberlen and Füller conceive of this angelic prince as being the power of nature which operates for the kingdom of God in the entire heathen world, or as the good principle in the world-power, which is identical with the *κατ'εχων*, 2 *Thess.* ii. 6; but they fail to establish exegetically, and in an adequate manner this identity, as well as the character ascribed to the angel. Concerning the modicum of truth which may nevertheless underlie this opinion, see *Eth.-fund. principles*, etc., No. 1.—The identity of this angel with Michael, which Kranichfeld assumes, is opposed by the manner in which Michael is represented as *not being present*, in vs. 13 and 21. It is more probable that he was identical with Gabriel (Ewald et al.); but the appearance of the latter on his entrance in chap. viii. is described in different terms, and, moreover, the name of Gabriel is not expressly mentioned; cf. *infra*, on v. 13.—Whose loins were girded with fine gold of Uphaz; i.e., with the finest and most valuable gold; cf. *Psa.* xlv. 8, "gold of Ophir." The identity of *אֶפְזָיִם* and *אֶפְרַיִם*, which is assumed by, e.g., the Vulg., Chald., and Syr. (but not by Theodot.), is opposed by the different form of the name, and by the impossibility of transforming *י* into *פ*.^{*} The country here referred to (and in *Jer.* xii. 8) was probably a region in the south or east, and perhaps adjoining to Ophir, which abounded in gold, and like the latter, constituted a principal source from whence the people of hither Asia derived their precious metals in ancient times. The theory which seems best recommended is that of Hitzig, who combines the Sanscr. name *vīpācā* = *Hyphasis*, with the supposition based on that etymology, that the country derived its name from a colony which came to Arabia Felix from the river Hyphasis in India. Cf. Nägelsbach on *Jer.* i. c., concerning this question.—Verse 6. His body also was like the beryl, or "crysolite," hence having the golden lustre of topaz or amber, which shone through his garb of white linen. With regard to *בְּרִיָּא*—whose primary signification was doubtless "the sea" (= Sanscr. *varīṣa*), and which afterward became the name of the celebrated colony of Phœnician merchants located in Spain near the Mediterranean sea, and still later was employed to designate the precious stone brought from thence, which the Sept and Josephus term the *χρυσόλιθος* with probable correctness—see Hitzig on *Ezek.* i. 16; Gesen.-Dietrich in the *Handwörterbuch*; and also my observation on *Cant.* v. 14.—And his face as the appearance of lightning; cf. *Ezek.* i. 13; *Matt.* xxviii. 3. On the comparison

* [The predominant opinion, nevertheless, among scholars identifies Ophir with Uphaz.]

of his eyes with lamps of fire cf. Rev. i. 14, which passage is wholly imitated from the one before us.—And his arms and feet like in colour to polished brass; rather, “arms and feet like the gleam of glowing brass.” מִרְקָרִית, which primarily denotes the “place of the feet,” is here synonymous with רַגְלָיִם, “feet,” as appears from the mention of יָרְעוֹת, “arms,” in the same connection; for why, if the arms glowed like brass, should the *place* only of the feet present the same appearance and not rather the feet themselves? (against Kranichfeld, etc.). * —קָלֵל, the attribute of הַקּוֹשֵׁשׁ, together with צִיָּר (cf. Num. xi. 7), is taken from Ezek. i. 7. It denotes brass in a glowing and liquid or molten state (קָלֵל, a fuller form of the more usual קָל, light, swiftly moving, *volutilis*), not merely “shining or gleaming” brass (Ewald, etc.), nor yet “brass of the smelting furnace,” as Hitzig assumes, putting entirely too artificial a sense on the idea. Cf., however, the parallel Rev. i. 15, οἱ πόδες αὐτοῦ ὅμοιοι χαλκοῦ βράνω ὡς ἐν καμίνῳ πεντρομένῳ.—And the voice of his words like the voice of a multitude, or “of a roaring.” קוֹל הַמָּוֶן primarily signifies the “voice (sound) of a roaring,” and may denote the roaring of the sea, of the stormy waves of the ocean, or of a great multitude of people (Theod., Vulg., Syr., and also moderns, e.g., Kranichfeld, Füller, etc.). The parallels, Ezek. i. 24 (קוֹל מַיִם), Jer. liii. 2; Isa. xvii. 12; Rev. i. 15, determine in favor of the former interpretation. The terrified prophet does not at first recognize what the speaker says in so dreadful a voice, either here or in v. 9. Cf. the analogous circumstance in chap. viii. 13 a.—Verse 7. The men that were with me saw not the vision; a feature similar to that connected with the conversion of St. Paul, Acts ix. 7; xxii. 11. It is impossible to determine who the prophet's companions were; they may as well have been the *servants* of the highly esteemed “prince” Daniel (chap. vi. 21), as associates of a different rank.—But a great quaking fell upon them; evidently because they heard the dreadful sound of the roaring, although they saw nothing; cf. Gen. iii. 8; Am. iii. 6; Acts ix. 7.†—They fled to hide themselves; rather, “they fled hiding themselves.” בְּהִתְחַבֵּא, properly, “while hiding themselves,” a periphrase of the gerund; cf. Gesenius, *The-saur.*, p. 175 a. The infinitive with ל would have expressed the somewhat different idea, “they fled to hide themselves;” cf. 1 Kings xxii. 25; 2 Kings xix. 11.

Verses 8–11. *The impression made on Daniel by the appearance of the angel. His temporary stupor, and subsequent and gradual restoration.* I . . . saw this great vision. The same

language is used with reference to the appearance of the Lord in the burning bush to Moses, Ex. iii. 8.—My comeliness was turned in me into corruption; rather, “the color of my face was changed into disfigurement for me.” Literally, “and my brightness,” etc. (thus Ewald et al.). הִוָּךְ, “brightness, freshness of color,” here corresponds to the Chald. יָרִי, chap. v. 6, 9; vii. 28. עָלַי, “on me,” seems to be a Chaldaism employed as a periphrase for the dative, and therefore to be equivalent to אֵלַי (unlike v. 16). It is hardly to be separated from the verb and to be immediately connected with הִוָּךְ, thus periphrasing the genitive (against Hitzig).—לְמַשְׁחִיתָהּ, properly, “to destruction;” cf. 2 Chron. xx. 28. The following context indicates the nature of this destruction or disfigurement, by stating that the loss of color was joined to faintness and a total loss of strength.—Verse 9. Then was I in a deep sleep on my face, i.e., in a stupefied state, during which a total loss of his senses and of consciousness was depicted on his countenance.—And my face (sank) toward the ground; i.e., the loss of consciousness was not momentary, but was protracted during some time, and brought him to the ground on his face. With a strange arbitrariness Hitzig finds “an attention to trivial details that border closely on the comical” in the statement that the *face* was toward the ground; as if the frequent expression אֶפְסָרִים וְיִשְׁתַּחֲוֶה אֶרְצָה (Gen. xix. 1; xlii. 6) or וְיִשְׁתַּחֲוֶה אֶרְצָה (Gen. xxxiii. 8, etc.) did not likewise indicate the apparently general use of אֶרְצָה in this sense! On the subject of chap. viii. 17.—Verse 10. And behold, a hand touched me. The stunned prophet is not able to say whose hand it was; but the tenor of the entire representation shows, beyond the reach of doubt, that it was the hand of the same person who had hitherto been in his presence (cf. viii. 18; Ezek. ii. 9). Kranichfeld (see above, on v. 5) is therefore in error when, after having assumed that the angel described above was Michael, he regards the one who now appears and henceforth addresses Daniel as being *Gabriel* (as do Hävernick, Hengstenberg, etc.). Such a multiplication of persons is unnecessary, and is opposed by the total silence of the author with regard to the names of the appearance here introduced. Maurer, Hitzig, v. Hofmann, Füller, Kliefoth, etc., correctly hold to the identity of the angel who touches Daniel with the one introduced in v. 5.—Set me (rather “shook me”) upon my knees and upon the palms of my hands; a *constr. pragnans*, for “shook me and helped me,” etc. The couching position which he accordingly assumed at first is the natural posture of one who is stunned and overwhelmed with awe in the presence of a superior being.—Verse 11. O Daniel, a man greatly beloved. See on chap. ix. 23.—For unto thee am I now sent; namely, sent at this precise moment, as the servant of God and the bearer of a message of blessing and comfort. The angel designs by this encouraging address not merely to induce Daniel to arise to an erect position, but also to

* [Keil, however contends that מִרְקָרִית, *place of feet*, does not stand for *feet*, but denotes that part of the human frame where the feet are; and the word indicates that not the feet alone, but the under parts of the body shone like burnished brass.]

† [Keil thinks that “the voice was not heard till after Daniel's companions had fled;” but this is by no means certain from the text.]

fix his attention on the words about to be spoken.—I stood trembling—in fearful expectation of the things to which he should listen; cf. Ezra x. 9.

Verses 12–14. *The angel's statement respecting the design of his coming and the reason of his delay to that time.* Cf. chap. ix. 23.—For from the first day (therefore from the third Nisan, according to v. 4) that thou didst set thine heart; properly “gavest thy heart;” cf. Eccles. i. 13, 17.—To understand, and to chasten (or “humble”) thyself before God. V. 14 *a* states what Daniel desired to understand, viz.: the future experiences of his people. He sought to obtain the knowledge of this by humbling himself before God in fasting, etc. Consequently לְהַכְרִיחַ וּלְהַתְעַצֵּב וְגו' may be considered a hendiadys, to the extent to which the implied verbal idea is co-ordinated.—And I am come for thy words, i.e., in consequence of the words of thy prayer to which reference has just been made. On כְּדִבְרֶיךָ, “according to thy words,” cf. for instance, Esth. i. 12; iii. 15; viii. 14; 1 Kings xiii. 1, etc. The perfect בָּאֵתִי, “I have come,” denotes the coming of the angel, which had already been determined on at the beginning of the prophet's prayer, had only then become an accomplished fact. The delay in his coming, which was caused by the interference of a hostile angelic power, is accounted for in the following verse.—Verse 18. But the prince of the kingdom of Persia withstood me one and twenty days. שֹׁרֵר מַלְכוּת פָּרְסָא.

Jerome observes correctly, although upon a possibly inadequate exegetical foundation: “*Videtur mihi hic esse angelus, cui Persis credita est, iuxta illud quod in Deuteronomio (xxxii. 8, lxx.) legitur: ‘Quando dividebat Altissimus gentes et disseminabat filios Adam, statuit terminos gentium iuxta numerum angelorum Dei.’ Isti sunt principes, de quibus Paulus apostolus loquitur: ‘Sapientiam loquimur inter perfectos, quam nullus principum sæculi hujus cognovit; et enim cognovissent, nunquam Dominum gloriæ crucifixissent.’ Restituit autem princeps, i.e., angelus Persarum, faciens pro credita sibi provincia, ne captivorum omnis populus dimitteretur.*” This interpretation is supported, and that of Calvin, Hävernicks, Kranichfeld, et al., which takes שֹׁרֵר in the sense of “king, earthly and human sovereign,” is opposed by the following considerations: (1) in chap. xi. 5, where שֹׁרֵר is unquestionably employed in the latter sense, the connection is entirely different from the character of the present passage, where the הַשֹּׁרֵרִים which immediately follows obviously denotes angelic princes; (2) the Persian kings, on the other hand, are termed מְלָכֵי פָּרְסָא at the end of the verse; (3) the idea of an angel's conflict with a human king seems very inappropriate; (4) the angel Michael was Israel's “prince,” i.e., guardian angel, according to v. 21; chap. xii. 1; and corresponding to this, the prince of Persia who is here noticed, and the prince of Græcia mentioned in v. 20, were, without doubt, the angels of Persia and Javan respectively; (5) the idea of guardian angels over entire realms, whether friendly or hostile in their disposition toward the

theocracy, is attested by various Old-Test. parallels, particularly by Isa. xxiv. 21 (see Knobel on that passage); Isa. xli. 2; Jer. xli. 25; xlix. 3 (where the gods of heathen nations take the place of the guardian angels); Deut. xxxii. 8; and Psa. xcvi. 4, lxx.; also Bar. iv. 7 and Eccles. xvii. 17 (where ἡγεμόνες seems to designate an angel prince, exactly like “שֹׁרֵר” in this passage),—to say nothing of New-Test. passages, such as 1 Cor. viii. 5; x. 20 et seq.—The withstanding or resisting during twenty-one days is obviously to be understood *sensu hostili* (לְהִיגֵר), as in Prov. xxi. 30; cf. 2 Sam. xviii. 13), without, however, involving the idea that the Persian court, or any earthly locality whatever, was the scene of such opposition or warfare (as, e.g., Füller assumes). That *adversari* may more probably have taken place in super-mundane regions; and that this was the case seems to have been attested by parallels like 1 Kings xxii. 19 et seq.; Job i. 6; ii. 1 et seq.; Luke x. 18; xxii. 31. Hofmann (*Schriftbew.* i. 286 et seq.) and Füller hold that “the prince of the kingdom of Persia” does not denote an actual guardian angel of that realm, but any evil spirit whatever, who may have sought to exert an influence on the decisions of the Persian king, while on the contrary the angel who appeared to Daniel sought to counteract that influence by his own, as being more beneficial to Israel;* but this opinion is altogether too artificial, because it supposes two spiritual powers—the one good and the other evil—in every case (a “court-angel” and a “royal court-devil,” in the language of Starke), as exerting influence over the ruler of a kingdom. Moreover, the idea of the spirit ruling at a court, as being either good or bad, either peaceful or warlike, has too modern an aspect, and is foreign to the modes of conception that were current among the ancient Orientals. The strongest argument against this opinion, however, consists in the consideration that the title שֹׁרֵר מַלְכוּת פָּרְסָא, and farther on, the appellations שֹׁרֵר יִרָן and שֹׁרֵרֶס (Michael, the prince of Israel; v. 21, cf. v. 20), imply a more intimate connection, a much closer and more constant relation between the angel and the corresponding nation than is involved in a merely temporary influence over the governmental policy of any particular ruler. A spirit who may have exercised a temporary control over the decisions of one or more Persian kings could not on that account simply be designated the שֹׁרֵר.

פָּרְסָא. The angel who is thus entitled must be considered the constant patron of the Persian

* Cf. especially Füller on this passage, p. 274: “The question is, which of the two spirits shall succeed in exercising the greater influence over the Persian court and king. It becomes an object to gain the consent of the Persian king and the holders of power under him, that he may decide thus or otherwise. . . . It is conceivable that in such a case the good spirit, who operated on the world-ruler, would occupy a more difficult position, and be engaged in a harder task than the evil spirit, to whom the heart of the natural man, to say nothing of the heart of a heathen, is more accessible than it is to the former. It was then that Michael came to his support by causing, as Hofmann remarks (as above, p. 288), the relations which Cyrus had assumed toward the Jewish people to operate on that king, and to gain increased influence over his inclinations and views,” etc.

nation and state, as much so as Michael was the constant patron of Israel, having been known as such in the age of Joshua (Josh. v. 13) as well as in that of Daniel, and still later, in that of the New-Test. apocalypticist (Rev. vii. 7; Jude v. 9). For additional thoughts on the subject see on vs. 20, 21, and the Eth. fund. principles.—And lo, Michael, one of the chief princes; properly, “one of the first” (חַדָּשִׁים, i.e., of the most eminent; cf. 1 Chron. xviii. 17, and also חַדָּשִׁים הַקְּדוֹלִים, chap. xii. 1. The name Michael, “*quis sicut Deus*” (cf., e.g., Ex. xv. 11; Ps. lxxxix. 7), and also the name of Isaiah’s prophetic contemporary מִיכָיָה (= מִיכָיָהוּ) is, according to Haneberg’s correct observation (in Reusch’s *Theol. Literaturbk.*, 1867, No. 3, p. 72), “a name that sounds like a decided monotheistic protest against every undue exaltation of the angelic dignity.” It expresses still more strongly than the similar name of Gabriel (cf. on viii. 16), the idea of God’s incomparable and assisting power, as whose instrument the angelic being who bears this name must be regarded (Kranichfeld). His “coming to help” is probably to be conceived of as an armed intervention, and supported by celestial hosts, as is suggested by the preceding warlike phrase לִנְגֹדֵי, and as the term מִלְחָמָה in v. 20 indicates still more clearly. Michael must be conceived of in this place as battling at the head of an angelic host, as in Josh. v. 14 and Rev. xii. 7; cf. also Gen. xxxii. 2; 2 Kings vi. 17, and other references to hosts of celestial angels. How little this belligerent attitude of Michael comports with the view of Hofmann and Füller, that the speaker was a special “good spirit of the heathen world-power,” whose battle with the prince of Persia was fought in the circles of the Persian court, will be apparent at once. Concerning the theory of the older exegetes and also of Hävernicks, which directly identifies Michael with Christ, see Eth. fund. principles, No. 1, and also on chap. xii. 1.—And I remained there with the kings of Persia; rather, “and I became superfluous there,” etc., namely, because another who was still more powerful than I had relieved me, and now represented me in the resistance to be made to the prince of Persia. The angel says that his presence became superfluous “with the kings of Persia” because he refers to all the powers who operate at the head of the Persian empire, including both the earthly and the super-earthly, the guardian spirit and the king beside his chief officers (cf. Isa. xxiv. 21 et seq.; lvii. 9; Ps. lxxxiii. 6; also the more extended signification of “kings” [= great ones, mighty ones], which occurs, e.g., in Ps. ii. 2; Job xxix. 25; Ezek. xxvi. 7; 1 Kings xi. 24). The difficult נִשְׁמַר מִלְכֵי פֶרַס must probably be explained in this way (with Ewald and partly also with Hitzig). The explanation offered by others, “and thus it happened that I remained or tarried during an extended period with the kings of Persia” (Vulg.: “*et ego remansi ibi*,” etc.; Syr., Dereser, Rosenm., Kranichf., etc.), is opposed by the fact that נִשְׁמַר does not properly signify “to remain behind,” but “to remain over, to be superfluous” (at the most, it

might be possible to adduce Gen. xxxii. 25 in support of the former meaning); and also that the construction of the sentence does not justify its being regarded as a supplement or complementary explanation of the remainder of the verse. The translation of Luther, Geier, Winer, Gesenius, Hävernicks, etc.: “and I gained the ascendancy, or the victory, with the kings of Persia,” is likewise at variance with the general usage of נִשְׁמַר. The explanation of Füller (and Hofmann [also Keil]), “and I then maintained my place beside the kings of Persia,” certainly accords better with the usage; but it is opposed by the consideration adduced above, concerning the assumption of two angelic powers who contend for the greatest influence over the Persian king. Nor can it be understood on that theory why the plural מִלְכֵי פֶרַס was used instead of the singular; for, although the opinion that the writer intended Cyrus together with his successors, hence the entire Persian dynasty, by his “kings of Persia,” has recently become an especial favorite (being accepted likewise by Füller and Hofmann), it seems to us so improbable in itself, that even the adoption of the theory which asserts the Maccabean origin of the book, could scarcely serve to establish it (cf. especially Hitzig, who contends for the more extended signification of מִלְכֵי upon substantial grounds). The Sept. (and Theodot.) renders the passage correctly with regard to its meaning: καὶ αὐτὸν (sc. τὸν Μιχαήλ) κατέλιπον ἐκεῖ μετὰ τοῦ ἀρχοντος βασιλείας Περσῶν.—Verse 14. I am come to make thee understand what shall befall thy people in the latter days. Cf. the introductory words of Jacob’s blessing, Gen. xlix. 1; also Num. xxiv. 14. Concerning הַיָּמִים הָאֵלֶּים as a designation of the Messianic future (the “issue of the ages,” Füller), cf. on chap. ii. 28. The “end of the indignation,” mentioned in chap. viii. 19, is not materially different from this end of (pre-Messianic) days.—For yet the vision is for many days; rather, “for yet a vision for those days,” supply “I now bring, am about to reveal.” הַיָּמִים, the days, those days, viz.: the latter days just mentioned. כִּי is probably to be taken (with Füller and O. B. Michaelis) as referring indirectly back to the two preceding visions which treated of the latter days, hence to chapters viii. and ix. (cf. especially chap. viii. 19 b and chap. ix. 23 et seq.). Consequently the angel now brings yet an eschatological prophecy, yet a vision of the last times which forms the final and most specific revelation. None of the other interpretations yield a clear sense that agrees with the context, e.g., that by Hitzig: “but it is yet continually a prophecy for ages;” by Hävernicks, “for the prophecy to be imparted to thee shall extend to this time” (similarly Kranichfeld: “כִּי, exceeding the present and the immediate future in its range”); the highly artificial one by Cocceius: “*expectatio promissionis adhuc protelabitur, nempe per ista tempora, quæ partim c. 8, partim c. 9 descripta sunt*,” etc.

Verses 15–17. The prophet’s renewed consternation, in consequence of the reverential awe felt by him in the presence of his super-human visitor, who therefore now assumes an increasingly human

bearing (see v. 16 a; cf. v. 18 a). . . . I set my face toward the ground and became dumb; the same attitude of reverential awe as in Luke xviii. 13; xxiv. 5.—The prophet's dumbness was twice removed by the comforting interference of the angel (v. 16 et seq. and v. 19); but he afterward remained speechless, excepting that he asked the brief question in chap. xii. 8.—And behold one like the similitude of the sons of men touched my lips, or, "like the sons of men he touched my lips;" the subject is not indicated here (and in v. 18), which does not, however, permit a doubt to arise that the one "after the similitude . . . of men" is identical with the angel who was hitherto present. מְדַבֵּר אֲנִי serves to recall the מְדַבֵּר בְּנֵי אָדָם, chap. vii. 13, as מְדַבֵּר אֲדָם in v. 18 recalls the similar expression in chap. vii. 15. An identity with *Gabriel*, however, cannot be established on this repeated assurance of the angel's manlike appearance (against Kranichf.).—The touching of the lips (for the purpose of unsealing and opening them) is similar to the incident in Isa. vi. 7; Jer. i. 9.—O my lord, by the vision my sorrows are turned upon me. There is nothing strange in the form of the prophet's address to the angel, which terms him "my lord," particularly since the angel belonged to the class of "chief princes;" cf. Josh. v. 14; Judg. vi. 13. With regard to צָרָתִי, "sorrows," properly, "pains," cf. Isa. xlii. 8; xxi. 8; 1 Sam. iv. 19. צָרָתִי, "my sorrows" (cf. Psa. xviii. 24), characterizes the acuteness of the terrified sensation alluded to more impressively than could have been done by צָרָתִי merely; and since the term is obviously employed in a tropical sense only, it does not sound strange from the lips of a man (against Hitzig), and does not require to be obviated by means of putting an unusual sense on צָרָתִי, e.g., by "my joints trembled in me" (Vulg., Luther, Berth., Hävernick, Fuller), or by "my features were changed" (Ewald, following Psa. xlix. 15).—Verse 17. And how can the servant of my lord talk, etc. אֲדַבֵּר, as in 1 Chron. xiii. 2, a Chaldaism for אֲדַבֵּר.—As for me (properly "and I") straightway there remained no strength in me, neither is there breath left in me; i.e., the power to stand and breathe regularly (1 Kings x. 5; Josh. ii. 11) departed from me afresh. The renewed consternation described in these words was not as great as the former, in v. 9; the "ceasing of the breath" was not in a literal sense as in 1 Kings xvii. 17, but only figurative, as in the similar form of speech, Cant. v. 6.—A majority of recent expositors correctly regard this second member of the verse as no longer belonging to Daniel's address to the angel; for if it were still included, the words "there is no strength in me" would have been employed twice in close proximity (v. 16 b and here) and in nearly the same form. Moreover, the incident of the two following verses requires a suitable preparation.—Fuller, however, is entirely too artificial when he includes the words "and I—" in Daniel's explanation to the angel, but excludes everything else, to the close of his remarks.

Verses 18, 19. *The prophet is touched and strengthened for the third time*, and more effectually than before (cf. vs. 5 and 16). The being touched and strengthened *three times* by the angel (in which old-churchly exegetes, e.g., Ephraem, etc., sought to find an allusion to the Trinity) was certainly not accidental; cf. the conflict of Christ in Gethsemane, Matt. xvi. 38 et seq.; his being tempted thrice in the desert, Matt. iv. 1 et seq.; also such passages as John xxi. 15 et seq.; Acts x. 16; 2 Cor. xii. 8 et seq., etc. Hitzig, however, being utterly unaware of the profound mystical meaning of the description, thinks that "the broad representation that he was gradually invigorated, at first to speak himself, and afterward to listen to speech (v. 16 b, 19 b), has a manufactured appearance, and does not impress."—Like the appearance of a man; cf. on v. 16.—Verse 19. Peace be unto thee; be strong, yea, be strong. שָׁלוֹם וְכֹחַ; cf. יְשׁוּעָה וְכֹחַ, Josh. i. 6, 7, 9; and with regard to the repetition of the verb, as strengthening the idea, cf. Jer. x. 25; li. 34, etc.—For thou hast strengthened me, viz.: sufficiently to enable me to listen with courageous composure to all that is to be revealed, not excepting even what is calamitous and terrible.

Verse 20.—chap. xi. 1. *Solemn and circumstantial introduction of the subsequent detailed description of the future*, connected with an encouraging reference to the constant readiness of God to assist Israel, despite the serious character of the situation of the time (and particularly, despite the dangers which threatened from the direction of Persia and Javan).—Knowest thou wherefore I come unto thee? i.e., art thou aware of the serious and highly important character of the message which I am to deliver unto thee? Dost thou sufficiently estimate the tremendous earnestness of the situation, in consequence of which my mission became necessary?—And now will I return to fight with the prince of Persia. That is, the peaceful service of disclosing the future unto thee, in which I am now engaged, forms but a brief interruption to the great war which I must continue steadily to wage against the guardian spirit of the Persian power. With regard to הַיָּסֵד, considered as denoting an actual warfare rather than a mere altercation or dispute in the council of the angels of God (as Bertholdt and others think, see on v. 13.—And when (as soon as) I am gone forth, lo, the prince of Græcia shall come. The "going forth" in this passage, as often in descriptions of warlike incidents (e.g., Josh. xiv. 11; 1 Kings ii. 7; 1 Sam. viii. 20; Isa. xlii. 12; Zech. xiv. 10), certainly denotes a going forth to battle rather than the mere departing from a locality (Hofmann, Fuller, etc.). The observation does not, however, refer to his going forth to meet the prince of Persia, but a going forth to other conflicts after the war with the latter shall have been brought to a close; or, in other words, it denotes a going forth *out of* the war against the prince of Persia (so Jacchiad., Bertholdt, Hitzig, Kranichfeld, etc.—correctly). The sense is therefore: "Scarcely shall the Persian war be ended, when the Greek arises against me; the conflict with the Græcian world-power shall be immediately consequent on the war with that of

Persia."* Cf. the similar contrasting of מִיָּד and מִיָּד in 2 Kings xi. 5, 7. Hofmann's exposition of the passage is altogether too labored: "The prince of the Græcians enters into the quarrel against the prince of the Persians, from which the angel retires; but, after the Persian empire has fallen, the angel renews the conflict with the new adversary, and, as in the former instance, is supported by Michael, the prince of Israel" (*Schriftbew.*, I. 290; cf. *Weissag. und Erfüllung*, I. 312 et seq.). Hofmann, however, properly rejects V. Lengerke's view, on which the coming of the prince of Græcia must be regarded as *victorious*, and leading to the defeat of the angel. Hitzig, on the other hand, comes especially near to the latter theory, in his venturesome assertion that the angelic prince who converses with Daniel, and who is to battle against Persia and afterward against Greece, represents the *guardian spirit of Egypt*, as of a power that had been friendly to the Jews in former ages and that especially made common cause with them against Syria (= Javan) in the period of the Seleucids!—a bold hypothesis, that has no support in the context, and that is absolutely incompatible with the expressions of sacred awe and reverence which Daniel made use of toward this celestial מַלְאָךְ, according to v. 5 et seq. Daniel would have been an idolater of the coarsest kind had he rendered such homage as is described in this chapter, and particularly in vs. 16–19, to the angelic patron and representative of Egypt (whom he assuredly regarded as a *damonic* power inimical to God, no less than those of Persia and Javan). And a possible Maccabæan pseudo-Daniel would have been still less likely than the Daniel of the era of the captivity, to involve himself in the guilt of so gross a violation of the monotheistic principle and of disobedience to the first commandment in the decalogue.—Verse 21. But I will show thee that which is noted in the Scripture (or book) of truth. אֲבָל, "but still," a strong adversative particle, serves here to introduce the antidote to the fears for the theocracy excited by v. 20—in the shape of a comforting allusion to the ultimate welfare and blessing which are awaiting God's people according to the book of Divine providence, despite all the conflicts and sufferings that must precede them. Properly, "in a book of truth," i.e., in a Divine document upon which "the yet unrevealed (Deut. xxxii. 34) fortunes of nations (Rev. v. 1) as well as of individuals (Psa. cxxxix. 16) in the future are entered" (Hitzig). Cf. the books of judgment in chap. vii. 10, and also the term סִפְרֵי אֱלֹהִים in chap. xi. 2, which briefly comprehends the contents of the book of truth.—And there is none that holds with me in these things; rather, "and yet there is none that exerts himself with me against these," i.e., against the guardian angels of Persia and Javan, the demonic patrons of the heathen world-powers. On כָּמִי מִיָּד מִיָּד, exerting oneself with another, bat-

* [Yet "we must not, with Kranichfeld, supply the clause, 'to another more extensive conflict,' because this supplement is arbitrary; but rather, with Kilefoth, interpret the word generally, as it stands, of the going out of the angel to fight for the people of God, without excluding the war with the prince of Persia, or limiting it to this war" (Kell).]

ting beside one, supporting one, cf. 1 Sam. iv. 9; 2 Sam. x. 12. The participle characterizes the action, although future, as nevertheless being constant.—But (only) Michael your prince,—namely, in the sense of Josh. v. 13 et seq.; cf. supra, on v. 13. The sentence "and there is none . . . your prince," taken as a whole, is not intended to justify the greatness of the sufferings through which Israel must pass (Hofmann), or the long duration of the prospective conflict with the world-powers (Füller); it simply aims to place in a clearer light the help afforded by the grace of God, which requires no foreign support in order to protect, and eventually to fully deliver Israel" (Kranichf.). The sentence would still express the idea of the self-sufficiency of the good spiritual powers in the kingdom of God, which require no aid from the world, and also of their ability to effect all things, even if it were made (as Füller proposes) dependent on מִיָּד מִיָּד, and consequently if (in disregard of the accentuation) it were translated, "But I will show thee that which is noted," etc., ". . . and the absence of one to help me," etc. In that case, however, it would present two very dissimilar objects of the angel's remarks as co-ordinate with each other, the former of which is very general in its character, and the latter equally specific; and this rendering would not obviate the incongruous relation between the contents of the former half of the verse and those of the latter, which exists in any case.—Chap. xi. 1. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him, or, "As I also . . . stood by him as a supporter and helper;" properly, "and I also." אֲנִי begins a new sentence (cf. Psa. xxx. 7; Job xix. 25) which does not stand in an adversative relation to the preceding verse (Hitzig), nor serve to explain it (Luther, etc.), but which is *comparative*. It describes the relation by which the angel who now speaks and Michael, the prince of Israel, assisted each other, as being reciprocal. מִיָּד מִיָּד serves to repeat the מִיָּד, without regard to sequence, "and I . . . my standing was as his support," etc. Cf. Job ix. 27; Zeph. iii. 20; and respecting the use of מִיָּד *sensu bellico a. militari* cf. supra, v. 13 and chap. viii. 25.—לְךָ "to him." Hävernick and Hitzig propose to refer this participle to מִיָּד מִיָּד rather than to Michael, because the strong terms מִיָּד מִיָּד and מִיָּד מִיָּד are supposed to warrant the conclusion that the one to whose support he came was a being inferior to the assisting angel, which would not apply to the relation of the latter to Michael. But in view of all the teaching of this section, a martial angelic prince may well be in occasional need of the aid and support of another, without being inferior to the latter on that account; and in support of the view that Michael, the guardian angel of Israel, was obliged to put forth special efforts in behalf of his wards, and therefore required the assistance of other good angelic powers to an unusual degree, precisely "in the first year of Darius the Mede," or at the period when the world-power passed from the Chaldeans to the Medo-Persians, it will be sufficient to

refer to chap. vi. and to chap. ix. 1 et seq. (cf. Zech. i. 12). Cf. Hofmann, *Schriftbew.*, I. 289, and also Füller, p. 279: "The first verse of chap. xi. is thus intimately connected with the last verse of chap. x.; and it was unwise to separate them, and thereby to confuse the train of thought (by referring γ to Darius the Mede). If it be asked, what interests were at stake in the first year of Darius, the answer will be, *the position which the new dynasty should occupy toward the people of Israel*. And it may be seen from the narrative in chap. vi. that efforts were made in that particular year to place it in a hostile attitude toward that people. It was in that juncture that the good angel of the world-power stood by Michael, the prince of Israel, until he prevailed; in the coming conflict Michael shall support him."

ETHICO-FUNDAMENTAL PRINCIPLES RELATED TO THE HISTORY OF SALVATION, APOLOGETICAL REMARKS, AND HOMILETICAL SUGGESTIONS.

1. The characteristic and leading feature of the contents of this section is *angelological* in its nature. An angelic being is introduced and described in an unusually minute and life-like manner, whom we (see on vs. 5 and 18) cannot regard as being identical with the Gabriel of chapters viii. and ix., nor yet with Michael, to whom he repeatedly refers in the communications addressed by him to Daniel; but the important disclosures made by this being respecting the nature and functions of several leading representatives of the angelic world, and the exalted rank and powerful influence within that world claimed by him, no less than his tremendous influence on the fortunes of earthly empires, justify the careful description of which he is the object (vs. 5-7), as well as the expressions of profound reverence addressed to him by Daniel (according to vs. 8-11; 15-19). These expressions, together with the counteracting efforts of the angel called forth by them, by which he designed to strengthen and encourage the terrified and overwhelmed prophet, are analogous to the incidents connected with the appearance of Gabriel to Daniel in chap. viii. 15 et seq.; but while the prophet's fainting and his restoration by Gabriel occurred but once in that instance (see on v. 18), the same features appear *thrice* in this connection, leading to the conclusion that this nameless angelic prince is of extraordinary importance, and at least equals, if he does not outrank Michael, the "captain of the Lord's host" (Josh. v. 13). As the latter comes to his assistance (vs. 13, 21), so he affords aid to that prince in return (chap. xi. 1) in the conflict with the "princes" of Persia and Javan, the angels who fight against God at the head of the heathen world-power. The latter likewise appear to be possessed of exalted power, and therefore as terrible spiritual beings who are dangerous to the kingdom of God and its representatives. They are powerful demons who bear the name שְׂרִיפִים "princes, archangels," by virtue of their influential rank in the kingdom of darkness, with as much propriety as do Gabriel, Michael, etc., by virtue of their position in the kingdom of light.

The power of the evil angels, however, is only transient and perishable, like that of the empires over which they rule, while the angelic princes of light, Michael and the nameless one, who stand in the service of God, triumph over them all in succession, although the victory may only be achieved by effort and determined conflict.

But who is this nameless one, this mysterious being, to whom not even the predicate מַלְאָכִי is applied, although doubtless belonging to him, to say nothing of a definite *nomen proprium* being assigned to him?—Are we, in connection with many older expositors (e.g., Vitrina, C. B. Michaelis, Rambach, Starke, etc.), to identify him with Christ, the "uncreated angel of the Lord," whom Daniel repeatedly addressed as מַלְאָכִי , and whose description is said to be strikingly similar to that of the "Son of man" in chap. vii. 13 et seq. (with which compare especially vs. 16, 18), and also to that of Christ in the Apocalypse (Rev. i. 13-18; x. 1-6)? This opinion is at all events more probable than that of the interpreters who identify Michael instead with Christ (Melancthon, Geier, Jo. Lange, Neubauer, *Disput. de Michaele archangelo*, Hävernick, etc.); but it is opposed, and the created nature of the angel is implied, by the following considerations: (1) he describes himself in v. 11 as a messenger sent from God to bear a Divine message to Daniel (similar to Gabriel in chap. viii. 16 et seq.; ix. 20 et seq.); (2) his difficulty in combating the protecting angels of the world-powers, even necessitating his being supported by other angelic princes, contrasts strongly with the manner in which the former visions describe the triumph of Christ over the world-empires opposed to him; see especially chap. ii. 44 et seq. and chap. vii. 18, 22, 26; (3) the circumstance already noticed in v. 10, that the address "my lord," together with the other features of the description which aim at the exaltation and glorifying of this angel, are elsewhere applied to angels who were certainly created; e.g., in Josh. v. 14, to the captain of the Lord's host; Judg. vi. 13, to the angel who appeared to Gideon; Judg. xiii. 8, to the angel whom Manoah saw; cf. also Rev. xix. 10; xxii. 8 et seq. We shall consequently be compelled to assume that the messenger sent from God to Daniel, as here introduced, was an angel proper, and distinct from the Son of God (see Jerome, Theodoret, and a majority of church fathers, on this passage). But what position of rank and power is to be attributed to him, or—in case he is at once co-ordinated with Michael and Gabriel in these respects (as we have done on v. 5), and is therefore regarded as an archangel—what particular office and functions are to be assigned to him, is after all a difficult question, and can hardly be answered with full exegetical certainty. The range of the angel's activity would become too limited if he were identified with the third of the archangels mentioned by name in the Old Test., beside Gabriel and Michael, viz.: with the Raphael of the apocryphal book Tobit, or if he were degraded to the rank of a mere guardian angel over Egypt (Hitzig; see on v. 20). On the other hand, his authority would become too extensive, and his position too exalted, if he were conceived of as the mighty governor of all earthly

nature, the Divinely appointed ruler and spiritual guide of the whole terrestrial world, thus assigning to him a sphere similar to that occupied by the demiurge of the Gnostics, or the "earth-spirit" of Goethe in his prologue to *Faust*, or to that given by the ingenious natural philosopher, Max Perty (in his work *über die mystischen Erscheinungen der menschlichen Natur*, 1862), to the *goodamon*, the regent of our planet, who is regarded as the spiritual principle that presides over the earth, the human race, and the development of both. To assume such an earth-spirit, which is neither Scriptural nor natural, and which has no support even in the magical and mystical phenomena of human life (cf. the thorough criticism of this hypothesis in L. Giesebrecht's lecture on *Das Wunder in der deutschen Geschichtsbeschreibung neuerer Zeit*, Stettin, 1898, p. 10 et seq.), would be to disregard the tenor of this section, as certainly as it characterizes the angel as being decidedly supernatural, and at the same time (in v. 5 et seq.) endows him with external attributes of his rank such as would be but poorly adapted to the position and functions of a telluric planetary spirit. —Accordingly, if any particular explanation whatever of the nature and office of this angel is to be attempted, the opinion of Hofmann which was noticed above, on v. 5, is to be decidedly preferred to all others (*Weissagung und Erfüllung*, I. 312 et seq.; *Schriftbeweis*, I. 287 et seq.). That opinion has also been adopted by Auberlen (*Daniel*, etc., p. 67), Füller, Baumgarten, Luthardt, Riggenbach (on 2 Thess. ii. 6), and others. It assumes that the angel in question represents "the good spirit of the heathen world-power," while the "princes" of Persia and Javan opposed by him and Michael, represent the evil principle which is hostile to God, and which manifests itself in the development of the heathen world-power. The former is that "power in nature which operates in favor of God's kingdom throughout the heathen world," the "good spirit, which is to promote in the heathen world the realization of God's purpose of salvation;" the latter are powers opposed to God, who seek to cross and neutralize the plans of God and of the good angel, which aim at the salvation of the world. The former is the restraining principle (*τὸ κατέχον*, 2 Thess., i. c.) which restrains and prevents the ascendancy and prevalence of the height of Satanic wickedness in human history; the latter, on the contrary, endeavor to hinder and retard the progress of the kingdom of God. We regard this view as harmonizing well with the contents of the chapter before us, and can permit a partial departure from it only in so far as (1) we must consider it doubtful whether St. Paul intended to definitely and consciously allude precisely to the angel here described by the word *κατέχον* or *κατέχων*; (2) so far as we regard the conflict of the angel with those foes as an *actual warfare* in the invisible regions of the spirit-world, and not as a mere supplanting in the favor of the king and his court, because of the *termini belli* employed in vs. 13 and 20 et seq.; (3) so far as we are compelled to regard the foes against whom the angel contended, as being the actual spiritual protectors of the world-kingdoms in question, and as dæmonic powers or Satanic angels, who have entered on a permanent connection with the

kingdoms over which they rule, in consequence of which they stand or fall with them (cf. on v. 13). The idea of guardian angels, or, more exactly, the idea of certain dæmonic spiritual beings (*ἄγγελοι Σατάν*, 2 Cor. xii. 7) as being at the head of the antitheistic world-monarchies and as fundamentally opposed to Michael, the prince of the theocracy, is not only countenanced by the leading authorities of the older exegetical tradition (Luther, Melancthon, Calov, Geier, C. B. Michaelis, Starke, and in substance also Jerome, Theodoret, and the older Roman Catholic expositors, excepting that they mistake the Satanic evil character of the "princes" of Persia, etc., to a greater or less extent), but it is likewise based on all the passages in both the Old and New-Test. Scriptures, which represent the gods of the heathen world as demons, and consequently, the heathen lands or states over which they rule and exercise spiritual authority as being provinces of the kingdom of darkness (cf. the expositors of 1 Cor. viii. 6; x. 20 et seq., especially Kling, vol. 7 of the New-Test. part of the *Bible-work*).*

2. This estimate of the contents of the chapter does not affect its credibility, nor does it oblige us to conclude that the section originated at the hands of a pseudo-Daniel in the Maccabæan age. Füller's remarks on these points, p. 272 et seq., are especially pertinent. We transfer to this place an epitome of this author's apology for the doctrine of angels, as contained in this section, although it is connected with views that diverge somewhat from ours, and that especially contain no correct estimate of the idea of guardian angels: "This is the meaning of our text. Shall we consider it a rabbinical idea and a Jewish fable? I cannot even find that it is entirely foreign to our modern conceptions. Do we not frequently speak of the spirit that reigns in the influential circles of a court? Is it not well understood that propositions which conflict with that spirit have no prospect of being approved, unless the prevailing spirit should be superseded by a different one? That is exactly what the text affirms—although certainly with a difference; for our age speaks of spirit without understanding a personal spiritual being by that term. 'Spirit' is a current word in its mouth, but it becomes embarrassed when asked how it conceives of spirit. As God, in the consciousness of modern times, has taken

* [The vagueness and indecision of this interpretation of the "prince" in question is no less an objection to it than its evidently heathenish character. The author's arguments adduced above against the common view which identifies this angelic prince with Christ himself are entirely inconclusive: for (1) Jesus likewise calls himself a *messenger* of God (John iii. 17, 34); (2) the Son of God himself did not disdain angelic aid (Matt. iv. 11; Luke xxii. 43); (3) the other O.-T. instances cited (especially Josh. v. 14) are clearly allusions to the Messianic theophany. "This heavenly form has thus, it is true, the shining white *śālar* common to the angel, Ezek. ix. 3, but all the other features, as pre-described—the shining of the body, the brightness of his countenance, his eyes like a lamp of fire, arms and feet like glittering brass, the sound of his speaking—all these point to the revelation of the *יהוה*, the glorious appearance of the Lord, Ezek. i., and teach us that the *שׂרָפָא* seen by Daniel was no common angel-prince, but a manifestation of Jehovah, i.e., the Logos. This is placed beyond a doubt by a comparison with Rev. i. 13-16, where the form of the Son of man, whom John saw walking in the midst of the golden candlesticks, is described like the glorious appearance seen by Ezekiel and Daniel" (Kell).]

refuge in the guise of a universal spirit, of which it may be affirmed that it is, and that it is not, with equal propriety, so the spirits are involved in a similar predicament; they have dissolved into vapor. The Scriptures, however, teach a different doctrine. They have and know a *personal* God and *personal* spirits, and teach that the latter include some who do the will of God, while others resist it. If we assume accordingly that such spirits *exist*, it will not surprise any mind that they should be active and influential (cf. Gen. xxxii. 1 et seq.; 2 Kings vi. 17, etc.). . . . According to the Scriptures as a whole, the angels are the agents through whom God governs the world, and they are concerned in many things where we do not suspect their presence. The only new feature in the passage is that they are employed in influencing the decisions of the rulers of the world; but this is not surprising, since they are concerned to realize or prevent the Divine purposes. The world-power interferes in the fortunes of Israel; should God quietly look on while His will is counteracted? In such a case he opposes the evil spirit by *His* spirit, so that spirit combats against spirit," etc. —Auberlen expresses ideas exactly similar, p. 67: "The Holy Scriptures only ask of us that we should take in a real sense the language we are accustomed to employ in a figurative sense, respecting a conflict of the good and the evil spirit in man. Similar ideas prevail in 1 Sam. xvi. 13, 15; 1 Kings xxii. 22; the Satanic influences with which we become better acquainted through the words of Jesus and the apostles are nothing different in their nature. This does not argue that the freedom of human action is thereby destroyed; for the influence of spirits over the inner nature of man is not irresistible, and their principal attention may perhaps be given to the shaping of external circumstances. The question concerning the relation of the Divine government to the freedom of man does not become more difficult by the additional feature of the service of angels, but, on the contrary, becomes more intelligible."—Cf. also Blumhardt, *Ueber die Lehre von den Engeln*, in Vilmar's *Pastoral-Theol. Blättern*, 1865, I. p. 32: "If Christ is presented to us as he who shall reign until all his foes are made the footstool for his feet, his reigning is always realized through the means of angels who are sent forth, and over whom is placed a special angel, Michael being prominent among them; and the fact that so little is said respecting the persons of the warring angels, who must be regarded as constantly reappearing, produces in us the more positive and elevating impression, as it is always the same battle from the beginning and down to the consummation of God's kingdom, when he shall have put down all opposing rule, and all authority and power (1 Cor. xv. 24). In this light we learn to lose sight of the strangeness of a name also, e.g., that of Michael ('who is like God?'), and see that the names found in the Scriptures have not the slightest connection with the follies of the Jewish doctrine concerning angels, which includes extended registers of angels' names. But we also learn how easy it is, when the Word is carefully and thoroughly studied, to set aside the sneering objections of opponents, who judge everything superficially by its appearance, and are ready to throw it into the lumber-room of

superstitions, if we only guard against being moved from our simplicity by the power of a worldly wisdom that overlooks the kernel of everything."

3. Nor does the chapter contain anything aside from the doctrine of angels that is not well adapted to the time of Daniel, and to the captive prophet Daniel as its author. This has already been shown with reference to several particulars. It only remains to call attention to the alleged "historical improbability" contained in v. 1, that Daniel did not return to the holy land with Zerubbabel and Joshua, as being a circumstance that on the contrary lends very little support to the Maccabean-tendency hypothesis. For while it is a sufficient explanation of that fact that the aged and esteemed prophet remained at Babylon for the special purpose of promoting the welfare of his compatriots and of the theocracy (see on that passage), it is certainly improbable that a writer of the Maccabean period, who should have invented this narrative in the interest of a tendency, would have left his hero in a strange land, among the many indifferent and apostate ones (cf. 1 Macc. i. 13 et seq.; xlv. 55), when a suitable opportunity was presented for his return, and while his own heart was animated with a glowing love for the "pleasant land" (עֲרֵב וְשֵׂכֶל, chap. viii. 9; xi. 16).—The zealous *fasting* of Daniel (v. 2 et seq.) serves as little as the circumstance above referred to, to render probable the composition of the chapter in the Maccabean age; for the prophet's fasting does not bear an ascetic and work-righteous character, such as was adapted to the spirit of the later Judaism, and especially to the Alexandrian Judaism, inasmuch as the cause of the gracious acceptance of the supplicant while yearning for deliverance, is shown by v. 12 to have been, not his fasting, but the fervent and persistent prayer which accompanied it. In this character of a mere accompaniment and outward sign of sorrow because of national and religious misfortune, fasting (together with related usages connected with mourning, e.g., abstaining from anointing, the wearing of sackcloth, sitting in ashes, etc.) was practised, long prior to the captivity, by the earliest representatives of the prophetic order, such as Elijah, Joel, Isaiah, etc. (cf. 1 Kings xvii. 6; xix. 4 et seq.; Joel i. 14; ii. 12; Isa. xx. 2 et seq.); so that the similar conduct of Daniel, which becomes additionally appropriate in view of its being connected with the occurrence of the feast of the Passover, does not seem remarkable or untimely in the least.—In opposition to Hitzig's assertion that the remarks of the angel in chap. x. 21; xi. 1, contain an allusion to the political relations of Egypt with Syria and Palestine in the Maccabean period, see *supra*, on these passages.

4. The *homiletical* treatment of the chapter will have regard primarily and principally to its angelological features. In this respect attention will naturally be directed less to the nature and employment of the angels brought to our notice than to their relation to the designs and modes of operation of the *Divine providence* which employs them as instruments in its service. *The influence of God on the fortunes of the world-empires and the decisions of their rulers, as being*

exerted through the agency of angels, and as employing the power of the mighty princes of the spirit-world for the welfare of man—such will probably be the theme of a meditation on the contents of the section as a whole. In connection with this it will be proper to refer to passages like *Psa. xxxiv. 3; ciii. 20 et seq.; Heb. i. 14, etc.*, and to illustrate and enforce them in their profound truth and comforting power, by the subject of this chapter.

Homiletical suggestions on particular passages:
On v. 1, Melancthon: "*Nova visio exhibetur jam Daniel, non solum ut ipse et ceteri pii in hoc presenti periculo confortentur, sed etiam et posteritas præmonetur de præcipuis mutationibus imperiorum et de his calamitatibus, quæ Judæa impendebant. . . . Habes Ecclesæ imaginem, quam Deus vult et excoerci afflictionibus et fide expectare liberationem. Et cum liberat, tamen eventus non respondent nostris conjecturis. Cum Cyri beneficium impeditum esset, postea magis conspici potuit, a Deo gubernari hanc liberationem, cum tot impedimenta incidissent, quæ humanis consiliis tolli non poterant.*"

On v. 2, Jerome: "*Secundum anagogen vero hoc dicendum est, quod qui in luctu est et sponsi fuget absentiam, non comedit panem desiderabilem, qui de caelo descendit, neque solidum capitis cibum, qui intelligitur in carne, nec bibit vinum, quod letificat cor hominis, nec exultat faciem in deo (Pa. civ. 15). Hoc autem jejuniis sponsa impetrabiles facit lacrimas, quando sponsus fuerit ablatus ab ea.*" etc.—Cramer: "*To fast and prepare the body is indeed a proper external discipline, not to deserve something thereby, as the Papists do, but in order to a still better preparation: Matt. vi. 17 et seq.*"

On v. 4, Geier: "*Iuxta hunc fluxum se fuisse dicit propheta, jejuniis hactenus maceratus precibusque vacans devotus, sine dubio, ut animum nonnihil recrearet hac loci jucundioris contemplatione, si quidem ad hujusmodi fluxuum ripas amant nonnunquam dantur colles, valles aut luci arboribus consiti, ubi undarum suaviter audiuntur susurri adeoque non exigua simul suppeditatur ansa recolendi beneficia tam creationis, quam conservationis redemptionis.*" etc. Cf. *Psa. xxxvii. 1 et seq.; Ezek. i. 1 eto.*

On v. 8 et seq., Calvin: "*Deus non ideo terret suos, quoniam ipsum oblectet nostra perturbatio, sed quoniam id nobis utile est, quia scilicet*

numquam erimus idonei ad discendum, nisi carne nostra prorsus subacta. Hoc autem necesse fieri violento modo propter perviciam nobis ingentiam."—Starke: "*Behold in this the goodness and friendliness of God, who not only knows how to terrify, but also causes the terrified ones to be comforted and strengthened!*"

On v. 11, Theodoret: *Καλεῖ αὐτὸν οὐ Βαλτασάρ, ἀλλὰ Δανιήλ· τὸ μὲν γὰρ ἦν Χαλδαῖον, τὸ δὲ Ἑβραίων ὄνομα· καὶ τὸ μὲν ὑπὸ εὐσεβῶν ἐτίθη, τὸ δὲ ὑπὸ δυσσεβῶν προσετίθη.*—Starke: "*It is difficult for a timid and sorrowful heart to appropriate to itself the Divine comfort; wherefore God sometimes calls them by name; cf. Acts x. 31.*"

On v. 13, Jerome (see supra, on that passage).—Melancthon: "*Angelus pius narrat Danieli, se dimicasse cum principe Persarum, i. e., cum diabolo moliente dissipationes regni Persici. Etsi enim ignoramus, quomodo inter se pugnent boni et mali spiritus, tamen certamina esse non dubium est, sive disputatione flant, sive aliis modis. At ergo bonus Angelus repressum a se esse malum spiritum, qui Cambysen juvenem et aulicos impios incitabat, vel ad delendam gentem Judæicam, vel ad interficiendum Danielem, vel ad alias malas actiones tentandus, quæ novos motus in regno alaturus erant.*"—Auberlen, Blumhardt, Füller (see supra, No. 2).

On v. 15 et seq., Starke: "*If needless terror and alarm can deprive a pious soul of his speech, is it a wonder that wicked persons shall be dumb when Christ addresses them with the words, Friend, how camest thou in hither, etc.? (Matt. xxii. 12).—If God does not first open our lips, either directly or indirectly, we shall be unable to speak what pleases Him (Rom. viii. 26; x. 15).*"

On v. 20 et seq., Melancthon: "*Hæc exempla ostendunt satis inquietam fuisse provinciam. Fuerunt igitur et angelorum certamina, qui malos spiritus, seditionum et discordiarum inflammatores depellebant.*"—Starke: "*When one kingdom of the world has been destroyed, Satan will reign through another; and thus the church is compelled to contend constantly against the prince of this world, until all kingdoms shall belong to God and Christ.—The fact that the power of angels is limited appears from their requiring the assistance of others.*"

b. Detailed prophetic description of the Persian and Græcian world-kingdoms, and also of the kingdoms which should arise from the latter, together with their conflicts.

CHAP. XI. 2-45.

- 2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in [to] Persia; and the fourth shall be far richer than they all: and by [according to] his strength through [by] his riches he shall stir up all [the whole] against [with] the realm of Græcia [kingdom of Javan].
- 3 And a mighty king [a king, a hero] shall stand up, that shall rule with great
- 4 dominion [rule], and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided [partitioned] toward the four winds of heaven [the heavens]; and not to his posterity, nor according to his dominion [rule] which he ruled: for his kingdom shall be plucked up, even for [and given to] others besides those [these].

- 5 And *the* king of the south shall be strong, and [*become*] *one* of his princes; and he shall be strong above him, and have dominion [rule]; his dominion
- 6 [rule] *shall be* a great dominion [rule]. And in [to] the end of years they shall join [associate] themselves *together*; for [and] *the* king's daughter [daughter of the king] of the south shall come to the king of the north to make an agreement; but [and] she shall not retain *the* power of the arm; neither shall he stand, nor [and] his arm; but [and] she shall be given *up*, and *they* that brought her, and *he* that begat her, and *he* that strengthened her in *these* [the] times.
- 7 But [And] out of a branch [shoot] of her roots shall *one* stand *up* in his estate [basis, i.e., stead], which [and he] shall come with an army [to the force], and shall enter into [come in] *the* fortress of *the* king of the north, and shall deal
- 8 against [do with] them, and shall prevail [strengthen *himself*]; and shall also carry captives [cause to go in the captivity] *into* Egypt their gods, with their princes [anointed *ones*], and with their precious [prized] vessels of silver and of
- 9 gold; and he* shall continue [stand] *more* years than *the* king of the north. So *the* king of the south shall come into *his* kingdom [And he shall come into the kingdom of *the* king of the south], and shall return *into* his *own* land [ground].
- 10 But his sons shall be stirred up [strengthen themselves], and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through; then [and] shall he return, and be stirred up [or, they shall strengthen themselves], *even* to his [or, their] fortress. And *the* king of the south shall be moved with choler [become very bitter], and shall come forth and fight with him, *even* with *the* king of the north: and he shall set forth [cause to stand] a great multitude; but the multitude shall be given into his hand.
- 12 And *when* he hath taken *away* the multitude [or, the multitude shall be taken *away*], his heart shall be lifted *up* [or, raised *up*]; and he shall cast down [cause to fall] *many* ten thousands: but [and] he shall not be strengthened *by* it.
- 13 For [And] *the* king of the north shall return and shall set forth [cause to stand] a multitude greater than the former, and shall certainly come after certain [at the end of the times *the*] years with a great army [force] and with much
- 14 riches. And in those times *there* shall many stand *up* against *the* king of the south: also [and] *the* robbers [sons of tyrants] of thy people shall exalt themselves [be lifted *up*] to establish [cause to stand] *the* vision; but [and] they shall fall [be stumbled].
- 15 So [And] *the* king of the north shall come, and cast up [pour *out*] a mount [mound], and take [catch] *the* most fenced cities [city of defences]; and *the* arms of the south shall not *withstand*, neither [and, i.e., or] his chosen people
- 16 [*the* people of his choice], neither *shall there be any* strength to *withstand*. But [And] he that cometh against [to] him shall do according to his *own* will, and none *shall* stand before him; and he shall stand in *the* glorious land [land of comeliness], which [and] by his hand [he] shall be consumed. He shall also [And he shall] set his face to enter [come] with *the* strength of his whole kingdom, and upright *ones** with him; thus [and] shall he do: and he shall give him *the* daughter of [the] women, corrupting [to corrupt, or, destroy] her; but
- 18 [and] she shall not stand *on his side*, neither [nor] be for him. After this [And] shall he turn his face unto *the* isles, and shall take [catch] many; but a prince [general] for his *own* behalf [his reproach] shall cause *the* reproach offered by him [for him] to cease; without his *own* reproach he shall cause *it* to turn upon
- 19 [to] him. Then [And] he shall turn his face toward the fort [fortresses] of his *own* land; but [and] he shall stumble [be stumbled] and fall, and not be found.
- 20 Then [And] shall stand *up* in his estate [on his basis, i.e., stead] a raiser of taxes in [*one* causing the exactor to pass through] *the* glory of *the* kingdom: but within few days [and in single days] he shall be destroyed [broken], neither [and not] in anger nor in battle.
- 21 And in his estate [on his basis, i.e., stead] shall stand *up* a vile [despised] person, to whom [and on him] they shall not give *the* honour of *the* kingdom: but [and] he shall come in peaceably [with tranquillity], and obtain [or, strengthen] *the* kingdom by flatteries. And *with* the arms of a [the] flood shall

- they be overflown from before him, and shall be broken; yea [and], also *the* prince of *the* covenant. And after the league *made* with [from the covenanting to] him he shall work deceitfully: for [and] he shall come up, and shall become strong with a small people. He shall enter [come] peaceably [with tranquillity] even upon [and with] the fattest *places* of *the* province; and he shall do *that* which his fathers have not done, nor [and] his fathers' fathers; he shall scatter among [to] them *the* prey, and spoil, and riches; yea, and he shall forecast [devise] his devices against *the* strong holds, even [and *that*] for [till] a time.
- 25 And he shall stir up his power and his courage [heart] against *the* king of the south with a great army [force]; and *the* king of the south shall be stirred up to [the] battle with a very great and mighty army [force]; but [and] he shall not stand: for they shall forecast [devise] devices against him. Yea [And], *they* that feed [eat] of *the* portion of his meat [*dainty* food] shall destroy [break] him, and his army [force] shall overflow; and many shall fall down slain. And both these kings' hearts [the kings, their heart] *shall* be to do mischief [wrong], and they shall speak lies [falsehood] at [over] one table; but *it* shall not prosper: for yet *the* end *shall* be at [to] the time appointed.
- 28 Then [And] shall he return *into* his land with great riches; and his heart *shall* be against *the* holy covenant; and he shall do *exploits* and return to his own land. At [To] the time appointed he shall return, and come toward [in] the south: but [and] it shall not be as the former, or [and] as the latter. For [And] *the* ships of Chittim shall come against [in] him; therefore [and] he shall be grieved [dejected], and return, and have indignation against *the* holy covenant; so [and] shall he do; he shall even [and he shall] return, and have intelligence with *them* that forsake *the* holy covenant.
- 31 And arms shall stand on his part [from him], and they shall pollute the sanctuary of trength [the stronghold], and shall take [cause to turn] *away* the daily [continual] sacrifice, and they shall place [give] the abomination that maketh desolate. And *such as* do wickedly against [*the* wicked doers of] *the* covenant shall he corrupt [pollute] by flatteries: but [and] *the* people that do know their [its] God shall be strong, and do *exploits*. And *they* that understand among [the prudent of] *the* people shall instruct [understand for the] many; yet [and] they shall fall [be stumbled] by *the* sword, and by flame, by captivity, and by spoil, *many* days. Now [And] when they *shall* fall [be stumbled], they shall be holpen [helped] with a little help: but [and] many shall cleave [be joined] to them with flatteries. And *some* of them of understanding [the prudent] shall fall [be stumbled], to try [*lit.*, smelt in] them, and to purge [purify], and to make *them* white, *even* to [till] *the* time of *the* end: because *it is* yet for a [to the] time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous [distinguished] *things* against *the* God of gods, and shall prosper till the indignation be accomplished [fail]: for *that that is* determined shall be done.
- 37 Neither shall he regard [And he will not have understanding upon] *the* God of his fathers, nor [and upon] *the* desire of women, nor regard [and he will not have understanding upon] any god: for he shall magnify himself above all. But in His estate [And on his base, *i.e.*, stead] shall he honour [give glory to] *the* god of forces [strongholds]; and [to] a god whom his fathers knew not shall he honour [give glory] with gold, and [with] silver, and with precious stones [stone], and pleasant *things*. Thus [And] shall he do in *the* most [fortresses of] strongholds with a strange god, whom he shall acknowledge and increase [increase to acknowledge] with glory: and he shall cause them to rule over [the] many, and shall divide *the* land for gain [distribute ground with a price].
- 40 And at [in] *the* time of *the* end shall the king of the south push at [wage war with] him: and *the* king of the north shall come against him like a whirlwind [will storm upon him], with chariots [chariot], and with horsemen [horses], and with many ships [boats]; and he shall enter [come] *into* *the* countries [lands], and shall overflow and pass over. He shall enter also [And he will come] *into*

the glorious land [land of comeliness], and many countries shall be overthrown [stumbled]: but [and] these shall escape out of his hand, *even* Edom, and Moab, and the chief [first] of the children of Ammon. He shall stretch forth his hand also [And he shall send his hand] upon [in] the countries [lands]; and the land of Egypt shall not escape [be for an escaped one, i.e., exempt]. But [And] he shall have power [rule] over the treasures of gold and of silver, and over all the precious [pleasant] things of Egypt: and the Libyans and the Ethiopians shall be at [in] his steps. But [And] tidings out of the east and out of the north shall trouble him: therefore [and] he shall go forth with great fury to destroy, and utterly to make away [devote to extermination] many. And he shall plant the tabernacles [tents] of his palace [pavilion] between the seas in [at] the glorious holy mountain [holy mountain of comeliness]; yet [and] he shall come to his end, and none shall help him.

8

LEXICAL AND GRAMMATICAL NOTES.

[מִיִּשְׁרָרִים, literally *equities*, hence a *compact* as to what is agreed upon as right between the parties. It here seems to refer especially to the terms or provisos of the alliance, the marriage being one of the main conditions or *considerations*.² The pronoun is emphatic.—יִשְׁרָרִים, probably, like מִיִּשְׁרָרִים above, contains an allusion to the *rights* of a contract, and may therefore signify *allies*.]

EXEGETICAL REMARKS.

Verse 2. *Touching upon the last kings of Persia in a hasty and summary review. And now will I show thee the truth.* אֲנִי, see chap. x. 21.—Behold, there shall stand up yet three kings in Persia; i.e., doubtless, after the present king, hence after Cyrus (see chap. x. 1), there shall be three more kings of Persia,—the Persian state shall have three more kings. The author therefore assigns altogether four kings to Persia, from which, however, it by no means follows that he “knew” only that number; nor can it be shown from Ezra iv. 5, 7 that the writer of that book knew of four Persian kings (Hitzig, Ewald).^{*} The number four is rather to be regarded as a *symbolic* number, exactly like that of the wings and heads of the leopard in chap. vii. 6 (see on that passage), which indicates that the development of the kingdom in question is completed, and is, to that extent, parallel with the number of the world-monarchies and with other significant quadruples; cf. Eth.-fund principles, etc., on chap. ii. No. 3.†—And the fourth shall be far richer than they all; rather, “shall acquire greater riches,” etc. This fourth one does not denote the last of all the Persian kings, Darius Codomannus, but the fourth from the beginning (or, in other words,

the *third* of the three just mentioned),^{*} and therefore Xerxes, as pseudo-Smerdis, is probably not included, and Cyrus, Cambyzes, and Darius Hystaspis are considered the first three. The characteristic noticed in this place applies well to Xerxes, as he became especially famous because of his immense riches (Herodotus, III. 96; IV. 27–29), and as his expedition into Greece obscured those of his father by the excessive greatness of his armament. The significance of this fourth member of the old Persian dynasty (whose identity with Xerxes was naturally not yet apprehended by the prophet [?], especially as the angel did not see fit to state his name) is that he represents, on the one hand, the acme of the development in power of the kingdom in question, and, on the other, the beginning of its dissolution.—And by his strength through his riches, or, “when he has become strong through his riches. יִכְדּוּקֵתוֹ, an infinitive (cf. 2 Chron. xii. 1; also *infra*, v. 4, and chap. viii. 8, 23), is not co-ordinated with the following בְּעֶזְרֵתוֹ, but is placed above it.—He shall stir up all against the realm of Græcia, i.e., “stake all.” מְכַל, properly, “the all,” i.e., all that has been mentioned, all the immense treasures and forces referred to. יָעִיר, properly, “shall excite, stir up,” does not allude so much to inanimate treasures as to the subjects of this king as being the objects of his exciting activity; cf. v. 25; Job xii. 2; Jer. i. 9.—אֶת מְלָכְהָא יָוָן is not properly “against the realm of Javan,” but “to the realm,” etc.; אֶת serves to introduce the accusative denoting the direction of the movement.—It accords fully with the position of the seer *prior* to Xerxes, that Greece (with regard to Javan, cf. on chap. viii. 21) should be represented as a *kingdom*. A Maccabæan writer, who might aim to sketch the history of that king, and of his expedition against the Greeks, would

^{*} [“Moreover, this assertion (that the O. T. only knows of four Persian kings) is not at all correct; for in Neh. xii. 22, besides those four, there is mention made also of a Darius, and to the Jews, in the age of the Maccabees there was well known, according to 1 Macc. i. 1, also the name of the last Persian king, Darius, who was put to death (defeated) by Alexander.”—*Kell.*]

† [This interpretation is altogether vague and unnecessary. The meaning obviously is not that there should thereafter be only four more Persian kings in all, but merely that the next three should bring down the history as far as the prophetic vision extended in this regard, i.e., down to the breaking out of the conflict between Persia and Greece. Thus “the three kings who shall yet (עֲדָה) arise are the three successors of Cyrus, viz., Cambyzes, the pseudo-Smerdis, and Darius Hystaspis: the fourth is then Xerxes, with whom all that is said regarding the fourth perfectly agrees. Thus Hävernick, Ebrard, Delitzsch, Auberlen, and Kliefoth interpret.”—*Kell.*]

^{*} [This computation is manifestly inconsistent, for it confounds the “fourth” with the one just said to be the third.]

assuredly have known, and indicated, that at that time Javan was not yet a מְלִכָּה.

Verses 3, 4. *Alexander the Great and his immediate successors.** And a mighty king shall stand up. מְלִכָּה גִּבּוֹר, a heroic, warlike king; cf. מְלִכָּה גִּבּוֹר, Isa. ix. 5, and also the symbolic description of Alexander's martial greatness in chap. viii. 5 et seq., 31. מַעֲמִיד, "he stands up," i.e., comes up and presents a warlike and threatening appearance; cf. vs. 4, 14, and also v. 1. — And do according to his will. Cf. chap. viii. 4 and infra, v. 16. The sovereign arbitrariness with which Alexander ruled all the persons of his time is likewise attested by Curtius, X. 5, 35: "*Fortunam solus omnium mortalium in potestate habuit.*"—Verse 4. And when he shall stand up (rather, "when he has stood up"), his kingdom shall be broken, and shall be divided toward the four winds of heaven. מְלִכָּהוֹ is probably to be closely connected with

the idea presented by מַעֲמִיד in the preceding verse: "and when," or, "and as soon as he shall have stood up" (Von Lengerke, Füller, etc.); so that the brief duration of Alexander's reign is here indicated. Others, e.g., Hävernick, Kranichfeld, Ewald, etc., render it, "and when he shall stand in his power, when his power has reached its highest point" (Luther); but this view is questionable, because of the entirely too pregnant meaning which is thus attributed to מַעֲמִיד. Hitzig's assertion that מַעֲמִיד in this place is synonymous with the Syr. מַעֲמִיד, "to depart in death, to die," and that the following מְלִכָּה (with which cf. chap. viii. 8) is not passive in its signification, and therefore does not denote "to be broken," but "to break apart," must certainly be rejected.—On the phrase, "be divided toward the four winds of heaven," cf. the analogous symbolic description in chap. viii. 8.—And not to his posterity, namely, "shall it be divided;" they shall not be benefited by the division, but shall be entirely deprived of their patrimony, thus realizing a feature that was common in the early experience of the theocracy, 1 Sam. xv. 28; 2 Sam. iii. 10; 1 Kings xi. 11; xiv. 7-10; xv. 20; xvi. 8 et seq.; xxi. 21. It is well known that this actually was the case with Alexander's sons, Hercules (whose mother was Barsina, and who was murdered by Polysperchon) and Alexander (a *filius posthumus*, born of Roxana, and likewise murdered). Cf. Diodorus, XIX. 105; XX. 28; Pausan., IX. 7; Justin., XV. 2; Appian, *Syr.*, O. 51.—Nor according to his dominion which he ruled, "shall the divided kingdom be;" on the contrary, it shall present a painful picture of impotence; cf. מְלִכָּה בְּכֹחַ in the parallel, chap. viii. 22.—For his kingdom shall be plucked up, even for others besides those. מְלִכָּהוֹ, to the exclusion of those, i.e., of

the natural heirs and rightful successors of this ruler. Concerning the phrase, "to be torn out, uprooted," cf. on chap. iv. 12, 12; also Job xiv. 7 et seq.; Isa. vi. 10, etc.

Verses 5, 6. *The first Seleucids and Lagids.* While the prophetic description, upon the whole, has hitherto confined itself to general outlines, and has not materially deviated from the ordinary methods of prophecy, it begins at this point to assume a suspiciously specific character, which arouses the thought that later hands may have improved on the prophecy by interpolating various features of detail. The fact that only the two states, emanating from the great Græcian world-empire, which bordered immediately on the "pleasant land," are more carefully followed in their further development, is not, indeed, enough to arouse this suspicion, for the other kingdoms of the Diadochi might have been passed over as too unimportant in their relations with the theocracy. It was, moreover, to be expected that Israel should be alternately oppressed by a southern and a northern neighbor, in view of the similar parts taken in earlier prophecies by the Assyrio-Babylonian north on the one hand, and by Egypt in the south, on the other (cf., e.g., Isa. xxx. 6; xliii. 6; Jer. iii. 12, 18; vi. 22; xli. 20, 24; Zeph. ii. 13; Zech. x. 10, 11). But the manner in which the transactions between the two kingdoms, whether peaceful or hostile in their character, are described with regard to their changeful course, is too exact, and covers too extended a succession of reigns and events, to find even a remote parallel in any other part of the prophetic literature of the Old-Test. canon.* The unique character of the section in this respect was recognized at an early period, and has been made use of by the opponents of the authenticity and genuine prophetic dignity of the book (e.g., early by Porphyry), in order to attack its character, and has also been employed for apologetic purposes, in order to demonstrate the inspired character of the prophecy, and the astonishing exactness with which its predictions corresponded with the actual development of the dominion of the Seleucids and the Lagids. With this view it is employed by Luther in his preface to Daniel and in his exposition of chap. xii. (which begins, according to his opinion, with chap. xi. 36;—see vol. 41, pp. 252 et seq., 294 et seq.); by Venema, *Commentarius ad Daniels* cap. XI. 5-XII. 3 (Leovard., 1752); by Hengstenberg, *Beitr.*, p. 173 et seq.; and, generally, by a majority of orthodox expositors in ancient and modern times. Cf. especially Ebrard, *Die Offenb. Joh.*, p. 81 et seq., where a thorough

* ["From the conflict of Persia with Greece, the angel (ver. 8) passes immediately over to the founder of the Græcian (Macedonian) world-kingdom; for the prophecy proceeds not to the prediction of historical details, but mentions only the elements or factors which constitute the historical development. The expedition of Xerxes against Greece brings to the foreground the world-historical conflict between Persia and Greece, which led to the destruction of the Persian kingdom by Alexander the Great."—*Kell.*]

* [As we have already remarked, this peculiarity of detail does not argue a want of genuineness here. It is impossible to sever this portion from the preceding and following predictions, which present no such "suspicious" features, without making an irreparable hiatus in the prophecy as a whole. Indeed this very part constitutes the gist of the entire disclosure, for it is this alone that immediately and intimately concerns the theocracy. The unprecedented and unparalleled character of the Antiochian persecution, as a chapter in Jewish history, justifies the minuteness and earnestness of the portraiture. The rest of this prophecy is but introduction and sequel to this central delineation. The careful reader will note that Daniel does not give a syllabus of secular history, but only sketches the course of those collisions which should affect the religious status and relations of Israel. The character and conduct of the Antiochian antichrist could not be fully appreciated without a setting forth of these connections.]

illustration of the harmony between the contents of this section and the facts of history precedes the remark: "For that very reason—this is the internal design of the specializing prophecy, chap. xi.—the coming of the Macedonian tyrant is connected with the age of Daniel by an unbroken chain of the most particular events, that it might be thoroughly apparent *that no interval for the coming of the Messiah and his rejection should intervene between the time of Daniel and that tyrant.*" But Ebrard himself does not seem

to have remained permanently satisfied with this mode of justifying the remarkably specific character of the prophecy on the supposition of a higher plane of revelation; for, in his review of Fuller's commentary, he confesses that he "has not yet found any exposition of chap. xi. that was entirely satisfactory" (p. 267).—We shall attend specially to Kranichfeld's view in the following exposition of the several passages. He likewise contends for the genuine character of the section throughout, but on the frequently forced assumption that the modern exegesis applies what was indefinite and merely ideal in the mind of the prophet to the facts of history in the corresponding period in far too pointed a manner.—And the king of the south shall be (or "become") strong, i.e., the ruler to whom the south, or Egypt, has fallen; cf. v. 8, where the south is expressly designated as *מִצְרַיִם*; also the Sept. on this passage, and Zech. vi. 8.—And one of his princes; and he shall be strong above him; rather, "but one of his princes—he shall be strong above him." With regard to the partitive *בֶּן שְׁרָר* in *בֶּן שְׁרָר*, cf. Gen. xxviii. 11; Ex. vi. 26; Neh. xiii. 28. The subject, "one of his princes," occupies a detached position at the beginning (cf. Ezek. xxxiv. 19); the copula, however, restores the connection: "(so far as he is concerned) he shall still be stronger."—Others (Luther, etc., Bertholdt, Rosenm., Kranichfeld, Fuller, etc.) regard the *בֶּן שְׁרָר* as the definite "and indeed, namely," and refer the suffix to the subject of the preceding verse: "and the king of the south, namely one of his (Alexander's) princes, shall become strong." This, however, is opposed by the lack of a definite subject of *בֶּן שְׁרָר* in that case, and by the unanimous authority of the ancient versions, which regard this second *בֶּן שְׁרָר* as the predicate of *בֶּן שְׁרָר*, despite the *Altnach*. Consequently, the event to which the passage alludes is the founding of the dynasty of the Seleucidae in the year B.C. 312, by Seleucus Nicator, the general of Ptolemy Lagus (Diodorus, XIX. 55, 58; Appian, *Syr.*, C. 52),* who extended his dominion from Phrygia to the Indus, and thus greatly exceeded his former lord in power, approaching to the position of power and greatness occupied by Alexander himself more nearly than any other of the Diadochi (Appian, *Syr.*, 55; Arrian, *Anab.*, VII. 22. 9).—And (shall) have dominion; his dominion shall be a great dominion. *בֶּן שְׁרָר* is the predicate, followed by the sub-

ject in regular order. The whole clause, however, is logically subordinated to *וַיִּמְשָׁל*; cf. Gen. xii. 8.—Verse 6. And in the end of years they shall join themselves together. *וַיִּבְרְכּוּ*, "and after the lapse of several years," cf. 2 Chron. xviii. 2; also infra, vs. 8 and 13. The subjects of the sentence are the kings of the northern and of the southern kingdoms, and the alliance referred to is the marriage of Antiochus II. Theos (the son and successor of Antiochus I. Soter, who had followed Seleucus Nicator upon the throne of the Seleucidae as its second possessor, B.C. 281–261, but who is wholly unnoticed in this prophecy) with Berenice, the daughter of Ptolemy Philadelphus (280–247), the second of the line of Ptolemies. Antiochus was obliged, on that occasion, to banish Lodeia, his former wife and half-sister, and to disinherit the children she had borne to him (Appian, *Syr.*, C. 55; cf. Jerome on this passage). It is impossible to doubt that this event is referred to in this place, in view of what follows, and Kranichfeld therefore wastes his labor when he observes, with reference to *וַיִּבְרְכּוּ*, and with an apologetic aim, that "it is an interpolation to assume that Daniel here intended precisely a king of Syria."—To make an agreement; properly, "to make a straightening, to establish a just and peaceful condition." Cf. *וַיִּשְׁרַר*, v. 17, and the corresponding *δικαια*, 1 Macc. vii. 12.—But she shall not retain the power of the arm; neither shall he stand, nor his arm; i.e., probably, neither her arm nor his, which had strengthened themselves by that union, shall be able to retain the power thus acquired; * their union shall again be dissolved, and the political alliance, with its strengthening influence upon both kingdoms, shall thus be set aside. It seems unnecessary, upon this view, to adopt Hitzig's emendation, *וַיִּבְרְכּוּ* ("his [i.e., the arm of Berenice] arms shall not stand," which is held to be equivalent to "her father as well as her consort, who were hitherto her protectors, shall forsake her), and also Kranichfeld's rendering of *וַיִּבְרְכּוּ* in the sense of *host*, in support of which vs. 15, 23, and 31 may indeed be adduced, but this is decidedly opposed by the context, which treats solely of an intermarriage and its immediate consequences, and not at all of warlike events. It is likewise arbitrary to take *וַיִּבְרְכּוּ* in the sense of "support, protector," with Hävernick, Von Lengerke, etc., and accordingly to find the assistance to be derived by Berenice from Egypt referred to in the former half of the sentence, and in the latter half the

* [Keil lays great stress upon the objection that Seleucus was not one of Ptolemy's generals, as the text requires; but his own account of the history makes him out to have been so at least for a time.]

* [This substantially agrees with the rendering of Keil, who, however, is rather refined in his view of the construction: "The subject to *וַיִּבְרְכּוּ* is *לֹא יִבְרַךְ*; and his, i.e., this king's, help is his own daughter, who should establish *וַיִּבְרְכּוּ* by her marriage with the king of the north. *וַיִּבְרְכּוּ* is a second subject subordinated or co-ordinated to the subject lying in the verb: *As together with his help.* We may not explain the passage: *neither he nor his help*, because in this case *וַיִּבְרְכּוּ* could not be wanting, particularly in comparison with the following *וַיִּבְרְכּוּ*."]

aid rendered to her husband by Berenice herself. "Arm" is intended in each case to simply denote the *physical* or *political* power of the respective royal personages, and consequently, in the first instance, that of the Egyptian princess, and in the next that of her consort.—But she shall be given up and they that brought her, and he that begat her, and he that strengthened her in these times; or, "he that begat her and he that led her away in the times." *בְּיָמֶיהָ*, "they that brought her," denotes either the "begetter" who is mentioned immediately afterward, and the one that "led her home," hence her father and her husband (Hävernick, Füller, etc.), or the company of her followers, her train when she left Egypt (Ewald), [or "who brought her into the marriage" (Keil)]. The word is hardly to be taken, with Hitzig, as a categorical plural, and thus to be limited to the husband. *מְחַלְסֵהָ* properly signifies "he that holds her, that obtains possession of her," i.e., her consort (thus correctly Von Lengerke and Hävernick, while Hitzig, Kranichfeld, [Keil], etc., contend for the rendering of *מְחַלְסֵהָ* by "maintaining or supporting," which is too artificial).—*בְּיָמֶיהָ*, "in the times," is an idiom signifying "at that time," i.e., when his critical situation obliged him to marry her. *וְהָיָה*, "she shall be given up, be given over to ruin, overthrown (*in perniciem traditur*)," is a very general expression that does not necessarily imply death by violence; cf. Isa. v. 12; also infra, v. 11.—The historical commentary on the latter half of this verse is as follows: As soon as Ptolemy Philadelphus had died in B.C. 247, Antiochus Theos expelled Berenice, and recalled the formerly rejected Laodice. The latter, however, aimed at farther revenge, and to achieve it she poisoned the king, had her son by him, Seleucus II. Callinicus, declared his successor, and sent assassins against Berenice, who had fled to the sanctuary of Daphne. The latter queen was slain, together with her little son, and the hope of the Ptolemies to behold one of their lineage on the throne of the Seleucids was thus wholly destroyed. Cf. Polyæn., VIII. 50; Justin., XXVII. 1; Appian, l. c.—Kranichfeld vainly attempts to shake the evident correspondence of this series of facts with the language of the passage by regarding *מְחַלְסֵהָ* as denoting a violent death, and consequently as not harmonizing with the natural death of Ptolemy Philadelphus.* He farther translates *וְהָיָה* in the sense of "host," and attributes to *מְחַלְסֵהָ* the questionable meaning, "the promoters of her marriage" (the "furtherers of the whole Delilah-like match"), by all of which he obviously becomes liable to the charge of arbitrary "interpolation," to a far greater degree than the opponents

* [Keil somewhat extends this objection: "The prophecy differs from the historical facts, not merely in regard to the consequences of the events, but also in regard to the matter itself; for it speaks not only of the daughter but also of her father, being given up to death, while the natural death of her father is in no way connected with that marriage, and not till after his death did the consequences fatal to his daughter and her child develop themselves." Such niceties of verification in a prophecy so concise and incidental we may safely leave to the candor of the reader.]

whom he accuses of that crime because they frankly recognize the reference to those events.

Verses 7-9. *Ptolemy Evergetes and Seleucus Callinicus*. But out of a branch of her roots shall one stand up in his place (marg.). The participle *וְהָיָה*, as in v. 5. *וְהָיָה*, "the sprouting of her roots" (cf. Isa. xi. 1) signifies the lineage, the immediate ancestry of Berenice; the person referred to was consequently the son of her parents and her own brother, viz.: Ptolemy III. Evergetes, the successor of Ptolemy Philadelphus, B.C. 247-221. *וְהָיָה*, an accusative of the direction (cf. v. 2. at the end); in vs. 20, 21, it is replaced by a definite *וְהָיָה*.—Which (or "and he") shall come with an (rather, "against the") army, and shall enter into the fortress of the king of the north *וְהָיָה* signifies neither, "he shall come to his host" (Hitzig), nor "he shall come to power" (Hävernick); the former rendering is as forced as the latter is contrary to the language (owing to the missing article). *וְהָיָה* is rather equivalent to *against*, and the "host" is that of the northern king. The "coming into his fortress" which follows, designates the result of the expedition as a whole, the taking of the northern king's fortress by the king of the south. It must, however, remain undecided whether this "fortress" denotes specially the strongly fortified maritime city of Seleucia (as Hitzig thinks). It is more probable that *וְהָיָה* is used collectively (cf. v. 19), and that therefore *וְהָיָה* does not denote the entering into the fortresses, but only the arrival before them.—And shall deal (or "execute it") against them and prevail. "Against them" refers to the subjects of the northern kingdom, not to the fortresses. With regard to *וְהָיָה*, "to do to, or against one," namely, according to pleasure, cf. Jer. xviii. 28; also the more definite *וְהָיָה*, vs. 3, 36; chap. viii. 4. Concerning the magnificent success achieved by Ptolemy Evergetes during his expedition against Syria (the conquest of almost the entire Syrian realm from Cilicia to beyond the Tigris, the taking of numerous fortresses, and the slaying of Laodice, the rival and murderess of his sister Berenice) cf. Appian, *Syr.*, C. 65; Justin., XXVII. 1; Jerome on the passage.—Verse 8. And shall also carry captive into Egypt their gods, with their princes (rather "molten images"), etc. The suffix in *וְהָיָה* and also in *וְהָיָה* refers to the inhabitants of Syria, the same to whom *וְהָיָה* in the preceding verse referred. *וְהָיָה* does not signify "princes" in this passage (as it does, e.g., in Josh. xiii. 21; Ezek. xxxii. 30), but "molten images, cast images, brazen statues;" and consequently *וְהָיָה* is employed in the sense which is more generally denoted by *וְהָיָה* (Isa. xli. 29; xlviii. 5) or *וְהָיָה* (Ex. xxxii. 4, 8; xxxiv. 17, etc.). The express mention of the molten images besides the gods arises from the fact that the existence of the latter is made wholly dependent on the former. The transportation of

the idols in itself is the significant evidence of the total subjugation of an opposing kingdom (cf. Isa. xli. 1, 2; Jer. xlviii. 7; xlix. 3; Hos. x. 5 et seq.); and likewise the removal of the "precious vessels of silver and gold" which is afterward noticed (חֶסֶד, כֶּסֶף, *genit. materia*, depending on the immediately preceding *gen. qualitatis*, חֶסֶד, cf. Nah. ii. 10; Jer. xxvii. 18 et seq.; Ezek. vii. 19 et seq.; Zeph. i. 18; Dan. i. 2.—The historical event which corresponds to this was the return of Ptolemy Evergetes to Egypt, occasioned by a revolt, when he carried away from Syria a booty of 4,000 talents of gold, numerous jewels, and 2,500 idol-statues, the latter including among their number those which Cambyzes had formerly transported to Persia. It was the restoration of these that secured to this third Ptolemy the name of *Euergetes*. Cf. Jerome on the passage, and the *Marmor Adulitanum*, the monument erected by the victor in commemoration of his deeds, which boasts that he had united Mesopotamia, Babylonia, Persia, Susiana, Media, and all the countries as far as Bactria, under his sceptre. In view of this exact correspondence of our passage to the facts of history, which, it is alleged, occurred subsequently to the composition of the prophecy, the suspicion that the oracle was conformed to the history appears to be only too well founded, especially as *Egypt* (מִצְרַיִם) is expressly mentioned as the goal of the magnificent triumphal march.* The predictions by other prophets relating to expeditions that secured great booty and that captured immense numbers of idol-images, e.g., those of Isaiah, Jeremiah, Nahum, Ezekiel, etc., in the passages cited above, are always associated with very different surroundings, and present fewer circumstances of detail to be particularly fulfilled.† For this reason it cannot be admitted that the neglect to mention the death of Laodice forms a proof of the undimmed originality of the prophecy (against Kranichfeld).—And he shall continue more years than the king of the north; rather, "and shall abstain from the king of the north (several) years," i.e., shall refrain from waging war against him, shall leave him in peace. Thus Hävernicks, Von Lengerke, Maurer, Hitzig, etc., correctly render the sense. On the other hand, Syr., Vulg., Luther, Kranichfeld, Füller, etc., render: "and for years he shall maintain himself before the king of the north," i.e., preserve his superiority over him, *prævalebit adversus regem Aquilonis* (Vulg.). This interpretation is opposed by the usage of כָּן in the sense of "to cease, abstain from something," which occurs elsewhere also; cf. Gen. xxix. 35; xxx. 9; 2 Kings iv. 6; xiii. 18.‡—

* [Surely the exact agreement of prophecy with history ought not to be an objection with any except those who deny the possibility of prediction at all. At other times the lack of this agreement is made by the author the ground of the same objection.]

† [This argument resolves itself simply into the conceded fact that the prophecy in question is unusually specific. But what of that? Was not the Spirit of revelation competent to impart particulars, if need be? The author's reasoning is purely of a piece with the presumptions of rationalism.]

‡ [Kell likewise, though he admits that כָּן might well bear the sense of *abstaining from*, yet adduces

Verse 9. So the king of the south shall come into his kingdom; rather, "and he shall (now) come into the kingdom of the king of the south." The subject obviously is the northern king, who was mentioned at the close of the preceding verse, for מִלְכָּה הַצָּפוֹן is clearly a genitive depending on מִלְכָּה הַצָּפוֹן (against Kranichfeld).—And shall return unto his own land, i.e., to the northern kingdom, to Syria. The reference to the expedition against Egypt by sea (with a fleet that was soon destroyed in a storm) and also by land, which Seleucus Callinicus undertook about B.C. 240, or two years after the departure of Ptolemy Evergetes from Syria, but which resulted in his total defeat and hasty flight, is sufficiently obvious; cf. Euseb., *Chron.*, I. 346; Justin., XXVII. 2.

Verses 10–12. *Seleucus Ceraunus and Antiochus the Great against Ptolemy IV. Philopater*. But his sons shall be stirred up (or "prepare for war") and shall assemble a multitude of great forces. If the Keri מִלְכָּה is to be followed, it is unquestionable that the suffix of this plural refers back to the last named Syrian king Seleucus II. Callinicus, and that his two sons, Seleucus III. Ceraunus (B.C. 227–224) and Antiochus III. the Great (224–187), are intended. It is reported concerning the latter, although only by the somewhat credulous and hasty Jerome (on the passage), that, in connection with his younger brother, Antiochus, he made war on Egypt; but it is hardly possible that he should have attempted a war against Ptolemy Evergetes, who lived and reigned until B.C. 221, three years beyond the reign of Ceraunus. But the writer does not probably intend to assert by מִלְכָּה that the warlike expedition undertaken by the brothers was primarily and directly aimed against Egypt. The verb is rather used in a comprehensive sense, so as to cover the campaign of Seleucus Ceraunus (in which he met his death, B.C. 224) against Attalus of Pergamus, and also that commenced several years afterward by Antiochus Magnus, which was directed against the indolent Ptolemy IV. Philopater of Egypt; cf. Polyb., IV. 48; Appian, *Syr.*, C. 66 (Hävernicks, Von Lengerke, Maurer, Hitzig, Füller, etc., are substantially correct). This counteracts the attempt of Venema, Bertholdt, and Kranichfeld to read מִלְכָּה with the Kethib, and to understand Ptolemy Philopater, the son of Evergetes, by this "son," by proving it to be superfluous, and, moreover, to be conflicting with the plural מִלְכָּה *—And (one) shall certainly come, overflow, and pass

plausible reasons from the context in favor of the sense to stand before. It is difficult, however, to see how this signification can be legitimately extracted from the words.]

* [The author's remarks sufficiently meet the objection of Kell that "the announcement of the war of his (Callinicus) sons with many hosts overflowing the land is not confirmed by history;" but to make all clear we add the following from Stuart: "The sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus Magnus. The former of these two began the war against Egypt, in Asia Minor, where Egypt had tributary or allied provinces. He perished in the contest there. Antiochus Magnus then led on his army toward Egypt; and hence מִלְכָּה in the singular. The infin. being after the definite verb denotes the continued advance of the army under Antiochus."]

through (or "inundate"). **וְיָבֹא בָּוָא**, a strong description of the protracted but irresistible advance, followed by a portrayal of the overflowing masses of warriors that recalls the similar description in Isa. viii. 8. Beginning with this point, the subject is singular, denoting Antiochus the Great alone, who became king of Syria after the death of his brother Seleucus III., and after that of Ptolemy Evergetes became the terrible and victorious foe of Egypt, whose luxurious and cowardly king, Ptolemy Philopater, quietly permitted him to take the fortress of Seleucia on the Orontes, to capture Tyre and Ptolemais through the treachery of Theodotus, and finally to besiege the fortress of Dora during a protracted period, while entering into a four months' truce with him in connection with that siege (Polyb., V. 45-86).—Then shall he return, and be stirred up (or, "and they wage war"), even to his fortress. **וְיָבֹא** can in no case designate the return of Antiochus to Seleucia on the Orontes, after concluding the truce above referred to, in order to go into winter quarters at that place (Polyb., V. 66), but rather, as appears from the verb. *bellium* **וְיָבֹא** (as it must be read with the Kethib, instead of **וְיָבֹא**, as the Keri prefers) which immediately follows, it denotes a renewal of his operations against the Egyptians in the spring of 218, in the course of which he surrounded the Egyptians in the strong city of Sidon, to which they had advanced, conquered all Phœnicia and Palestine, and finally established himself in Gaza (Polyb., V. 68-80). **וְיָבֹא** (as it should be read, or even **וְיָבֹא**, with the Keri, but not **וְיָבֹא**, as Kranichfeld desires), "his fortress," doubtless refers to the great and exceedingly strong city of Gaza, so that its suffix points back to the king of the north, the subject of **וְיָבֹא**. It is arbitrary, however, to assume a designed assimilation in sound between **וְיָבֹא** and **וְיָבֹא**, as do Venema and Hitzig. —Verse 11. And the king of the south shall be moved with choler, etc. On **וְיָבֹא** cf. chap. viii. 7. The king of the south who is "moved with choler" is Ptolemy Philopater, and his "coming forth," as here described, denotes his moving to attack Antiochus the Great in the year 217, with 70,000 foot, 5,000 horse, and 73 elephants (Polyb., V. 79).—And he shall set forth a great multitude; but (rather, "and") the multitude shall be given into his hand. The southern king is the subject here likewise, whose success, as based on the support of a great army, is described in this and the following verse (not the king of the north, as Kranichfeld supposes). **וְיָבֹא** designates the great host before described, at whose head the aroused Egyptian king goes forth, and **וְיָבֹא** the host, of nearly equal strength (62,000 foot, 6,000 horse, and 103 elephants) with which the Syrian opposed him. Hitzig arbitrarily assumes that instead of **וְיָבֹא** we should read **וְיָבֹא**; so that the sense would be, "and he (Ptolemy Philopater) gave the great multitude into his own hand."—Verse 12.

And when he hath taken away the multitude, his heart shall be lifted up; rather, "and the multitude shall rise up (or "lift itself up"), and his courage (or "heart") increase." The "multitude" denotes the powerful host of the Egyptians (= **וְיָבֹא**, v. 11) which is now advancing; * "his courage" (**וְיָבֹא**) is the courage of the hitherto cowardly, dissipated, and lustful Ptolemy Philopater (cf. 2 Kings xiv. 10). The Kethib **וְיָבֹא** is probably to be retained, instead of replacing it by the Keri **וְיָבֹא**, which is simply an easier reading. **וְיָבֹא** is spoken of a warlike "rising up" to battle, as in Isa. xxxiii. 10.—And he shall cast down ten thousands ("myriads"). This occurred near Raphia (southwest of Gaza), where Ptolemy Philopater inflicted a heavy defeat on Antiochus the Great, in which the Syrians lost in killed 10,000 foot, 300 horse, and five elephants, and more than 4,000 prisoners (Polyb., V. 86).—But he shall not be strengthened by it; or, "but yet he shall not become strong," i.e., inasmuch as he followed up his victory very negligently (see Justin., XXX. 1: "*Spoliasset regem Antiochum, et fortunam virtute juvasset*;" cf. Polyb., V. 87), and immediately returned to Egypt after garrisoning the cities that had formerly been lost, in order to resume his former dissipated life. The Vulgate, "*sed non pravelebit*," is incorrect.

Verses 13, 14. *Farther description of the warlike deeds of Antiochus Magnus.* For the king of the north shall return, and set forth (rather "shall again set forth") a multitude, greater than the former. This new adventure falls fully thirteen years after the defeat of Antiochus near Raphia. Not until he had carried on fortunate wars during an extended period against the Parthians, the Bactrians, and even to the borders of India, and until he had likewise conquered Asia Minor and the Thracian Chersonnesus, did he turn his arms against Egypt in B.C. 203, where Ptolemy Philopater had recently died and left the throne to his son Epiphanes, a child of five years, who was placed under the guardianship of the voluptuous and cruel Agathocles. In league with Philip of Macedon, who concluded a formal treaty for the division of the Egyptian empire with him, he advanced toward Egypt at the head of the immense army which he had formed while engaged in his protracted eastern wars, and which he had especially strengthened by the addition of a great number of Indian elephants, and succeeded in depriving it again of Phœnicia and southern Syria; see Justin., XXX. 2; XXXI. 1; Polyb., XV. 20; Jerome, on this passage.—And shall certainly come after certain years; rather, "and toward the end of times he shall come (repeatedly) during a period of years." The "times" at whose end his annually repeated coming shall begin (**וְיָבֹא**, during several years, as in v. 8 b) are the thirteen years be-

* [Kell, however, somewhat arbitrarily declares that "**וְיָבֹא**, with the article, can only be the host of the king of the north." He contends that "the meaning is this: 'As the multitude rises up, so his heart is lifted up.'"]

tween the battle near Raphia and the death of Ptolemy Philopater (B.C. 217-204). — With a great army and with much riches (rather, "equipment"). In connection with this equipment we are probably to conceive of the rich treasures secured in past wars, in addition to the Indian elephants. — And in those times there shall many stand up against the king of the south. Insurrections occurred in upper Egypt as early as the first year of the reign of Ptolemy Epiphanes, occasioned by the bad administration and the cruelty of his guardian Agathocles; and these were followed in subsequent years by renewed insurrections, the revolt of subjugated countries, etc. Before his eighth year had expired, the king was obliged to conquer Lycopolis, a stronghold of the rebels (see *Corp. inscr.*, III. 339: *Inscr. of Rosetta*, 20, 26, 28; Jerome, on the passage). — Also the robbers of thy people shall exalt themselves; rather, "and criminal sons of thy people shall revolt." The literal reading is, "and sons of the ravenous ones, of the oppressors of thy people." יִרְיָצִים denotes persons who overturn the law and justice (cf. *Psa.* xvii. 4; *Ezek.* vii. 22; xviii. 10; *Isa.* xxxv. 9), hence violent persons, robbers. With regard to the occurrence of two *stat. constr.* in immediate succession (יִרְיָצִים יִרְיָצִים), which must not be strained so as to denote robbers' sons, robbers by birth (Füller), cf. the examples collected by Ewald (*Lehrb.*, § 289 c.). The oracle refers to the league against Egypt, into which a large number of Jews entered with Antiochus the Great, and to their participation in his warlike operations against that country, *a.g.*, in his attacks on the garrison which the Egyptian general Scopas had left in the citadel of Jerusalem (Josephus, *Ant.*, XII. 8, 3). The theocratic writer sternly condemns this partial revolt to the Syrians as a criminal course or as common robbery, because of the many benefits conferred on the Jewish nation by the earlier Ptolemies. — To establish the vision (rather, "visions"), namely, the visions respecting the afflictions of the Jews under Ant. Epiphanes already recorded in chap. viii. and ix., which could appropriately be regarded as a consequence or punishment of the revolt from the Egyptians as here described. וְיִרְיָצִים is used collectively in this passage, in the sense of "what there is of prophecy, such visions as exist." — But they shall fall. יִפְּלוּ does not probably denote stumbling or falling in a moral point of view (Hävernicks, etc.), but to be unfortunate in war, to be oppressed politically and religiously, etc. The special event referred to, whether a punishment imposed by Scopas, in the shape of taking away various nobles as hostages (cf. Polyb., XVI. 39; Josephus, *Ant.*, XII. 8, 4), or otherwise, must remain undetermined. It is not to be denied that at any rate this particular passage presents a somewhat considerable discrepancy between the prophetic text of the section and the corresponding historical events; cf. Kranichfeld on the passage, p. 368.*

* [It certainly may with justice "be denied that there is here such a discrepancy." There is, indeed, some indistinctness, owing chiefly to our inability to determine the exact application of the term "fall" here. It is clear, however,

Verses 15-19. *Last wars and death of Antiochus Magnus.* So (rather, "and") the king of the north shall come, and cast up a mount, and take the most fenced cities; rather, "a strongly fortified city." The reference is probably to the siege and ultimate capture of Sidon, into which "city of fortifications" (יְרֵיר קִבְּצִירֹה), cf. Ewald, § 177 c) the Egyptian leader Scopas had thrown himself after suffering a severe defeat at the hands of Antiochus at Paneas, near the sources of the Jordan, which reduced his army to 10,000 men (B.C. 198). While Antiochus was carrying on a war in Asia Minor against Attalus in the preceding year, Scopas had again brought Coele-Syria under the dominion of Egypt; but in consequence of that terrible defeat he was deprived not only of that province, but also of the whole of Palestine as far as Gaza by the Syrian king. After enduring a protracted siege in Sidon, in the course of which an Egyptian army under Eropus, Menocles, and Damoxenus had vainly attempted to extricate him, he was compelled by hunger to surrender himself into the victor's hands (Polyb., XXVIII. 1; Livy, XXXIII. 19; Josephus and Jerome, l. c.). The text, consequently, does not expressly notice the repeated advance of the Egyptians and the great battle near Paneas, but contents itself with referring to the final results of this new war, viz.: the capitulation of the remaining Egyptian troops in Sidon. The idea that יְרֵיר קִבְּצִירֹה is used collectively (Theodot., Syr., Vulg., Kranichfeld) must be rejected, because this event is so obviously referred to as appears especially from the second half of the verse. — And the arms of the south shall not withstand, etc.; an allusion to the unsuccessful nature of the attempt made by the three Egyptian leaders to come to the assistance of the besieged Scopas. זְרֵאוֹת is evidently used in the sense of military forces (arms = army), hence not as in v. 6; on the other hand, cf. v. 22 and 31. — Verse 16: But he that cometh against him shall do according to his own will; i.e., Antiochus, the victor of Paneas and conqueror of Sidon, who now subjugated the whole of Palestine (the "pleasant land" or "land of beauty," — cf. on chap. viii. 9). — Which by his hand shall be consumed; rather, "and destruction is in his hand." יִהְיֶה בְּיָדוֹ, as in *Isa.* x. 32; cf. *xliv.* 20; *Job* xi. 14. If there were no other reason, these parallels would be sufficient to show that יִהְיֶה בְּיָדוֹ cannot here denote "to consummate" (Luther), nor yet "completeness or totality," which would result in the meaning, "and it is wholly in his hand," i.e., the glorious land (Hävern., Von Leng., van Ees, Füller, etc.; also Bertholdt and Dereser, who

that it indicates a failure of their expectations; and of this, in the case of the apostate Jews referred to, history affords sufficient confirmation. "The apostasy of one party among the Jews from the law of their fathers, and their adoption of heathen customs contributed to bring about that oppression with which the theocracy was visited by Antiochus Epiphanes" (Kell). On the author's view, that these specifications were interpolated into the prophecy by a later hand, it is impossible to account for any such vagueness, much less "discrepancy;" for the forger would certainly have taken pains to conform his language to the well-known facts.]

prefer, however, to read מִלְּפָנָיו.*—Verse 17. He shall also set his face to enter with the strength of his whole kingdom. "To set his face" is equivalent to "fixing his aim" upon something; cf. 2 Kings xii. 18, and for the rest of the sentence, cf. Psa. lxxi. 16; Isa. xl. 10. Livy, XXXIII. 19, plainly asserts that Antiochus was temporarily inclined to follow up his victories in Coele-Syria and Phoenicia by a powerful attack on Egypt: "*Omnibus regni viribus connixus, cum ingentes copias terrestres maritimasque comparasset*," etc. The same author records also an attack on the cities on the coast of Cilicia and Caria belonging to Ptolemy, as being an introductory step toward the execution of that plan. The reference of the text to this fact is so unequivocal, that all explanations which do not accord with it must be rejected, e.g., that of Hävernick, Von Lengerke, etc.: "to come against the strength of his (the Egyptian monarch's) whole kingdom;" and of Füller, "to come in the power of his (Antiochus') whole kingdom," which is interpreted to mean, that he should secure the complete possession of the royal power throughout Syria, and re-establish its former limits.—And upright ones with him; rather, "and an agreement shall he make with him." This rendering of וְיָשְׁרִים עִמּוֹ was adopted by the Sept. (*καὶ συνήκας μετ' αὐτοῦ ποιήσεται*), Vulg., Luther, Berth., Dereser, Von Leng., and Hitzig, although the two last-named writers attempt emendations of the text (Von Leng., וְיִמְרִשְׁרִים instead of וְיָשְׁרִים; Hitzig, וְיִשְׁרֵה instead of וְיָשְׁרֵה) which are entirely uncalled for. It is certainly obvious that the words refer to the treaty concluded in the year 198 between Antiochus and the defeated Ptolemy Epiphanes, by which Coele-Syria was left in the hands of the victor, and in connection with which the marriage of Cleopatra, the daughter of Antiochus, with Ptol. Epiphanes was agreed upon, although not consummated until five years afterward (Polyb., XXVIII. 17; Josephus, *Ant.*, XII. 4, 1); see what follows. Such explana-

* [Kell again objects: "Here also the historical events fall far behind the contents of the prophecy, which points to the complete subjugation of the king of the south, whereas this war was carried on solely for the possession of the Asiatic provinces of the Egyptian kingdom. Also the rising up of many (בְּרַבִּים, ver. 14) against the king of the south is not historically verified; and even the relation spoken of by Josephus (*Ant.*, XII. 3, 3) in which the Jews stood to Antiochus the Great was not of such a kind as to be capable of being regarded as a fulfilling of the 'exalting themselves' of the בְּנֵי קִרְיָאִים, ver. 14. Still less does the statement of ver. 16, that the king of the north would stand in the glorious land, agree with the בְּכֹהֵן interpreted of the conduct of Antiochus the Great against the Jews; for, according to Josephus (*Ant.*, I. c.), he treated the Jews about Jerusalem favorably, because of their own accord they had submitted to him, and had supported his army; and he granted to them not only indulgence in regard to the observance of their religious ordinances, but also afforded them protection." These minute points of apparent variation are sufficiently met by the explanations given above. We cannot refrain, however, from observing here how completely these seeming discrepancies with the facts of history disprove our author's theory of an interpolation of this part of the prophecy by a later writer; for such a person would surely have been careful to conform his writing scrupulously to the known historical data.]

tions as the following must therefore be rejected, "and upright ones shall be with him,"—i.e., the Jews (!)—"and he shall succeed in it" (Gesenius, Winer, etc.); "and strong ones come with him, and he conducts it successfully" (Füller); or, "and uprightness with him, and he shall accomplish it" (Hävernick, Kranichf.), etc.—And he shall give him the daughter of women, i.e., his daughter Cleopatra, who is here designated as "a daughter of the women" (i.e., of her mother, grandmother, etc., who were still employed with her education), probably on account of her youth; cf. Zech. ix. 9, where מִן־הַנְּעוּרוֹת in like manner denotes a young ass-colt.* As Ptolemy himself was but seven years old when this treaty was made, the agreement primarily involves a *betrothal* only, the marriage being postponed during five years to B.C. 193.—Corrupting her; rather, "to destroy it," i.e., his league with Egypt; his purpose was to ruin his former opponent and present ally. הַהִשְׁתָּרִיחַ is probably to be taken in this sense, without substituting הַשְׁתָּרִיחַ for it with Hitzig, or, with others, referring the suffix to the daughter. If the latter interpretation ("to destroy her") were adopted, the הִ would certainly lose its telic signification, and become consecutive: "so that he destroys her, so that he ruins her in this way" (Kranichf.), but the following clause does not accord with this view.—But she shall not stand on his side, neither be for him; rather, "but it shall not succeed, nor result to his advantage," i.e., Antiochus shall not realize the expected benefits from the agreement. Others, less appropriately, conceive of Cleopatra as the subject, "she shall not stand on his side (?), neither be for him (?), but rather take sides with her husband, the king of Egypt" (cf. Jerome on the passage). The rendering preferred by us is supported by the exactly similar expressions in Isa. vii. 7; xiv. 24.†—Verse 18. And he shall turn his face unto the isles (or coast-lands), and shall take many (of them). The Kethib וְיָשֻׁב is to be retained in opposition to the Keri וְיָשִׁיב, which is transferred to this place from v. 17 for the sake of analogy. אֲרָיִם, i.e., "the isles and coast-lands" probably denotes the coasts of Asia Minor, which Antiochus

* ["וְנָשִׁים, of women, the plural of the class, as in Judg. xiv. 5" (Kell). The plur. gives a kind of superlative force, indicating her choiceness, beauty, etc.]

† [Still the construction proposed is harsh, for the subject of the verb is naturally הַבֵּית הַהוּא. Her destruction, "it is true, was not the object of the marriage, but only its consequence; but the consequence is set forth as had in view, so as forcibly to express the thought that the marriage could lead, according to a higher direction, only to the destruction of the daughter. The last clauses of the verse express the failure of the measure adopted. The verbs are fem., not neut.; thus the meaning is: . . . 'she (the daughter) shall not stand,' not be able to carry out the plan contemplated by her father. The words הַהִשְׁתָּרִיחַ do not stand

for הִשְׁתָּרִיחַ לָהּ, 'she shall not be to him,' or 'for him.' In that case, לָהּ must be connected with the verb. According to the text, לֹא-יָשֻׁב forms one idea, as לֹא-יָשִׁיב *impotent* (cf. Ewald, § 270): 'she shall be a not for him,' i.e., he shall have nothing at all from her.'—Kell.]

subjected to his power through the aid of his fleet and army in the summer of 197, and also Macedon and Hellas, which were attacked and conquered by him in the following year, after having spent the intervening winter at Ephesus and crossed the Hellespont in the spring (Livy, XXXIII. 19, 38, 40; Polyb., XVIII. 34).^{*}—But a prince . . . shall cause the reproach offered by him to cease; or, "but a general (military leader) shall stifle his scorn," i.e., his scornful and contemptuous declaration to the Roman ambassadors at a meeting in Lysimachia, that "Asia did not concern them, the Romans, and he was not subject to their orders" (Polyb. and Livy, l. c.). The leader (מִצְדֵּק, as in Josh. x. 24; Judg. xi. 6, 11) who stifled the scornfulness of the Syrian king (הַשָּׂרִי, literally, "to cause to cease" [to teach it to cease, Luther]), was Lucius Scipio Asiaticus, whose brilliant victory near Magnesia on the Sipylus in Lydia, B.C. 190, enabled him to force Antiochus to conclude an immediate peace on very severe and humiliating terms (Polyb., XXI. 14; Livy, XXXVIII. 38; Appian, *Syr.*, 38, 39, etc.).—Without his own reproach he shall cause it to turn upon him; rather, "he shall assuredly give him back his reproach;" he shall retaliate by inflicting a more bitter reproach on his part. מִצְדֵּק in this place is synonymous with אֶחָד or אֶחָדָם, and does not signify "except that" (Hävernick).†—Kranichfeld attempts in vain to obviate and obscure the manifest reference of this representation to the defeat of Antiochus near Magnesia, as being an artful "fabrication of history" on the part of the "positivists in prophetic interpretation."—Verse 19. And he shall turn his face toward the fort ("forts") of his own land. These words are probably ironical; instead of advancing against the fortresses of foreign lands, he is thenceforward to be employed only with those of his own realm, perhaps in the direction of placing them in good condition for defence. Fuller's remark, that here and in vs. 24, 31, and 39, מְצֻרִים denotes temples, which Antiochus was eventually obliged to plunder, because of the distracting state of his finances, is entirely too artificial and without adequate support from the customary usage of the term. History is acquainted with but a single instance in which Antiochus pillaged the temples, viz.: that of the temple of the Elymaio Zeus, or Bel, in connection with which he was slain, together with his warriors, in a rising of the people; and it is arbitrary to argue a number of similar acts from this single fact.‡—But

he shall stumble and fall, and not (or, "no more") be found. Cf. what has just been remarked, and see Strabo, XVI. 1, 18; Justin., XXXII. 2; Diodorus, *Fragm.*, 26, 39, 40.*

Verse 20. *Seleucus Philopater, the son and successor of Antiochus Magnus*, B.C. 187–176. Then shall stand up in his estate a raiser of taxes (in) the glory of the kingdom; rather, "one that causeth an exacter of taxes to pass over" (marg.), or "one that sendeth out a driver," to the ornament of the kingdom. The driver was obviously a collector of money, or of tribute, and the person intended was the treasurer *Heliodorus*, who was sent out by Seleucus Philopater (according to 2 Macc. iii. 7 et seq.) to Jerusalem to confiscate the treasure in the Jewish temple. הָדָר מְלָכוֹת, "the splendor or ornament of the kingdom," doubtless designates Jerusalem (as does also the הָדָר of Judaea, chap. viii. 9); cf. the similar laudatory terms applied to that city in Psal. xlviii. 3; 1. 2; Lam. ii. 15.† The accusative הָדָר נִלְוֶה accordingly indicates the direction rather than the measure ("who causes to pass through the extent (?) of the land," Fuller et al.), and cannot in any case be regarded as a nominative in apposition with the subject מְצַדֵּק, as Kranichfeld proposes, who consequently translates: "(one) who shall lead drivers thither, the ornament of dominion."—But in few days he shall be destroyed, neither in anger, nor in battle. Soon after Heliodorus was despatched to plunder the temple of Jehovah, B.C. 176 or 175, Seleucus Philopater was suddenly and mysteriously removed, possibly by poison which had been administered to him by the same Heliodorus (Appian, *Syr.*, C. 45). The words "after some (or 'a few') days" doubtless refer to the brief interval between the departure of that officer and the king's death, rather than to the brief duration of his reign of only twelve years, as they are generally applied.‡ On the statement

exactness, and the temple referred to may very well be taken as a representative of the native fortifications, especially as it was so vigorously defended as to cause the death of the assailant.]

* [Keil still insists that "what is said regarding his return to the fortresses of his own land and his own throne, does not so correspond with the historical issue of the reign of this king, that one would be able to recognize therein a prediction of it." Yet such a prediction has actually been recognised by interpreters of all ages.]

† [Keil, however, objects to "this interpretation of the words as too limited. נִלְוֶה denotes, no doubt (2 Kings xxiii. 35), to collect gold and silver; but it does not thence follow that נִלְוֶה, when silver and gold are not spoken of, means to collect tribute. The word in general designates the *taskmaster* who urges on the people to severe labor, afflicts and oppresses them as cattle. הָדָר מְלָכוֹת is not synonymous with הָדָר הַמְּלָכִי, ver. 16, but stands much nearer to הָדָר מְלָכוֹת, ver. 21, and designates the *glory of the kingdom*. The glory of the kingdom was brought down by נִלְוֶה, and נִלְוֶה refers to the whole kingdom of the king spoken of, not merely to the Holy Land, which formed but a part of his kingdom. By these oppressions of his kingdom he prepared himself in a short time for destruction."]]

‡ [Keil's objection: "The reference of these words, 'in days few,' to the time after the pillage of the temple of Jerusalem by Heliodorus is not only an arbitrary process

* [Yet Keil insists that "this prophecy of the undertaking of the king of the north against the islands has not its historical fulfilment in the expedition of Antiochus the Great against the coasts and islands of Asia Minor and the Hellespont."]]

† [Keil objects to the signification *moreover*, assigned to מִצְדֵּק, that "in all places where it is so rendered a negative sentence goes before it, cf. Gen. xliii. 8; xlvii. 18; Judg. vi. 14, or a sentence asking a question with a negative sense, as Amos iii. 8, 4. Hence מִצְדֵּק here has the idea of *exception*, and can only be rendered after an affirmative statement by *however*, for the passage introduced by it limits the statement going before."]]

‡ [Nevertheless, the plur. here is not to be strained to

that he was to be destroyed "neither in anger, nor in battle," the remarks of Appian respecting the mode of Philopater's death (ἐξ ἐπιβουλῆς) should be compared.*

Verses 21-24. *The rise of Antiochus Epiphanes; his first Egyptian campaign. And in his estate shall stand up a vile person.* הַיָּהוּ does not probably denote "a despised one, whose birth deprived him of every right to the throne" (Kranichfeld), but rather one who is deservedly despised, who is despicable, morally contemptible, thus corresponding to נִמְאָס, Jer. vi. 30, and contrasting with מְרֻסָּב, 1 Sam. xv. 9 (cf. Hitzig on the passage). The symbolic description of the person here introduced, as a "little horn," chap. vii. 8; viii. 9, is in any case appropriate. A contrast with the cognomen Ἐπιφανής was probably not intended, since the term appears to be one of the original constituents of the section, rather than an interpolation; for a Maccabæan interpolator would hardly have avoided the temptation to avail himself of the suggestion afforded by the familiar perversion of Ἐπιφανής into Ἐπιμηνής to make use of a term like מְשִׁיחַ, for instance (cf. 1 Sam. xxi. 16; Jer. xix. 26; Hos. ix. 7).—To whom they shall not give the honour of the kingdom; rather, "to whom was not given," etc.—who has seized the royal dignity instead, in opposition to the will of his nation. Cf. the Eth.-fund. principles, etc., on chap. vii., No. 8; and with reference to the expression מְלָכִיּוֹת, cf. 1 Chron. xxix. 25; Psa. xxi. 6.—He shall come in peaceably (or "unexpectedly")—וְשָׁלְוָה, as in v. 24 and chap. viii. 25) and obtain the kingdom by flatteries; rather, by "dissimulations." הַנְּקִלְקוֹת does not denote smooth speeches or flattering words merely, but dissimulating words and actions, a hypocritical and deceitful bearing in both word and deed. It occurs in the same sense in v. 34. The historical tradition, indeed, speaks only of the application of military force by Antiochus, when seeking to obtain the Syrian throne for himself, and of the assistance which Eumenes and Attalus rendered him to that end, by expelling the usurper Heliodorus. But this assuredly did not exclude the employment of all manner of cunning arts and secret manoeuvrings, which probably were the only means by which he could secure the countenance of those kings

of Pergamos. The difference between the language of the passage and the historical fact is at any rate inconsiderable; and it is not necessary to assume that to obviate that difficulty the Sept. substituted the more appropriate בְּהִלְקוֹת or

הַנְּקִלְקוֹת for בְּהִלְקוֹת, and translated it by καταχίσει βασιλεὺς ἐν κληροδοσίᾳ αὐτοῦ, on the ground that they "could find no historical equivalent for the former term" (against Kranichfeld).—Verse 22. And with the arms of a flood shall they be overflowed from before him; rather, "and the overflowing power of the host shall be swept away and broken before him," literally, "and the arms of the overflowing—before his face they shall be swept away," etc. On וְיִצְוֹ, cf. vs. 15, 31; on וְשָׁפָה, cf. chap. ix. 26. The tropical expression וְיִצְוֹ

וְשָׁפָה, when taken as a whole, involves a metaphor that is not entirely unmixed, similar to שֹׁרֵשׁ שְׂוֹפָה, "the overflowing scourge," in Isa. xxviii. 15. The "overflowing hosts" probably represent in part the troops of Heliodorus, whom Antiochus routed with the assistance of his Pergamenian allies, and in part the Egyptian forces which sought to deprive him of Coele-Syria soon after his accession to the throne. "For after the death of Cleopatra (v. 17), Eulans and Lenæus, the guardians of her son, Ptolemy Philometor, demanded the cession of Coele-Syria, the dowry which had hitherto been refused (Polyb., XXVIII. 1; Diodor., Leg. 18, p. 624 Wess.; Livy, XLII. 49). Antiochus, on the other hand, would not acknowledge that his father had promised such a dowry (Polyb., XXVIII. 17), and therefore refused to grant it. Finding that the Egyptians were preparing for war, he took the initiative, and succeeded in defeating the generals of Ptolemy between the Casian mountains and Pelusium. On every calculation, that event transpired in B.C. 171" (Hitzig).—Yes, also the (rather, "a") prince of the covenant; supply וְיִשְׁכַּר, "shall be broken." The person referred to was probably the high priest Onias III., who was put to death by command of Antiochus Epiphanes in the year 172, and hence about the time of the war between that king and Ptol. Philometor. He was denominated a נְסִיךְ in chap. ix. 26 (see on that passage),* and here bears the title of נְסִיךְ בְּרִית, "prince of the covenant," because he was the actual head of the theocracy at that time; cf. the repeated designation of the theocracy by the term בְּרִית in the following verses, e.g., vs. 28 and 32 (thus correctly Theodoret, Rosenm., Hitzig, Hofm., Füller). A majority of recent writers refer this expression to Ptol. Philometor; but this is opposed (1) by the fact that at the time which is here indicated, that prince was by no means in league with Antiochus; (2) that if it were really intended to represent him as having entered into such an alliance, it would have been necessary to employ the words וְנְסִיכֵי בְרִיתוֹ, or rather בְּעַל

ing, but is also contrary to the import of the words, since בְּרִית in בְּרִיתִים does not mean *post*,[†] has little force, even if we accept his interpretation of נְסִיכֵי preceding; for that term evidently constitutes a fresh date or starting-point.]

* [Kell once more urges that "of Seleucus Philopater, to whom ver. 20 must refer, if the foregoing verses treat of Antiochus the Great, nothing further is communicated than that he, 'quum paternis cladibus fractas admodum Syria opes accepisset, post otiorum nullaque admodum rebus gestis nobilitatum annorum duodecim regnum,' was put to death through the treachery of Heliodorus, unus ex purpuratis (Livy, XLII. 19: cf. App., *Syr.*, C. 45), and the mission of Heliodorus to Jerusalem to seize the treasures of the temple, which is fabulously described in 2 Mac. iii. 4 ff. The וְיִשְׁכַּר (shall be destroyed) of this king בְּרִיתִים

וְנְסִיכֵי (within a few days) does not harmonise with the fact of his twelve years' reign.]"

* [The fact that he is not here styled נְסִיכֵי serves to distinguish him from the personage so designated there.]

נִרְיָה (cf. Gen. xiv. 13); (3) that the Egyptian is always designated as מִלֵּךְ הַנִּגָּב in this chapter, while, on the other hand, בִּרְיָה always refers to the theocracy.*—Verse 23. And after the league made with him he shall work deceitfully, i.e., as soon as he shall have established friendly relations, and allied himself with his defeated opponent, which his victory near Pelusium enabled him to accomplish. Even while the battle was raging, Antiochus displayed great kindness toward the Egyptians, everywhere interfering to check the slaughter by his soldiers, and thus won the hearts of his foes (see Diodorus, Exc. in Weas., p. 579). This conduct seems to have subsequently been of material value to him in the capture of Pelusium, Memphis, and generally of all lower and central Egypt (cf. Diodor., l. c.; Polyb., XXVIII. 16 et seq.; Jerome, on this passage).—And shall come up, and shall become strong (or "prevail") with a small people, unexpectedly. Cf. Jerome: "*Ascendit Memphin et ibi ex more Egypti regnum accipiens puerique (i.e., Ptolemai Philometoris) rebus se providere dicens, cum modico populo omnem Egyptum subjugavit sibi, et abundantes atque uberrimas ingressus est cicilites.*" Several expositors propose to refer נִרְיָה to the king's invasion of Coele-Syria and Palestine only, instead of understanding his victorious march up the Nile as far as Memphis (e.g., Kranichfeld, Hofmann, Ewald, and especially Füller, who had already interpreted the preceding נִרְיָה as referring to the league of Antiochus with the Pergamenian kings Eumenes and Attalus); but this interrupts the regular progress of the narrative by transposing an event from the beginning of the war to the history of its close. בִּשְׁנָה, "unexpectedly," is probably to be included in this verse, as Von Lengerke, Hitzig, etc., propose. It states that the victor had penetrated into the heart of their country before the Egyptians

were fully aware of the fact, or had made arrangements to resist his progress. Hitzig's explanation, "with confidence (= בְּבִטְחָן) as if he were not in an enemy's country," is unnecessary; and also that offered by others, "with a peaceful object" ("in the midst of peace," Füller).—Verse 24. Concerning נִשְׁלָה, see what immediately precedes.—And he shall enter even upon the fattest places of the province. The extraordinary fertility of lower Egypt is well known; cf. Plin., *H. N.*, XXI. 15: "*Aegyptus frugum fertilissima*," etc. With regard to the genitive combination מִדְּרֵיכָה, cf., e.g., מִדְּרֵיכֵי אֲדָם, Isa. xix. 19. Concerning מִדְּרֵיכָה, a "territorial jurisdiction or province," see on chap. ii. 48; iii. 2.—He shall scatter among them the prey (rather "prey"—without the article), and spoil, and riches. This defines "that which his fathers had not done, nor his fathers' fathers." It consisted of an immoderate squandering, by which he not only divided among his soldiers the money provided for carrying on the war, but also the spoil of Pelusium and all other booty that had been acquired. Even the Egyptians (to whom נִרְיָה is perhaps to be specially referred) were not excluded from his liberality. Thus he bestowed on each Greek a piece of gold at that time, while at Naucratis, according to Polyb., XXVIII. 17. His unusual liberality during this campaign in Egypt is also attested by 1 Macc. iii. 50.—He shall forecast his devices against the strong holds, even for a time. מִבְּצָרִים unquestionably denotes fortresses in the proper sense, or strong cities, rather than *temples*, as Füller supposes (cf. on v. 19).—It refers, e.g., to the taking of Pelusium, and to the siege of the fortified cities of Naucratis and Alexandria, etc. (Polyb., XXVIII. 17-19). וְעַד-זֶמֶן, "and that until a time," i.e., until a time that has been determined by a higher power—for a time. Cf. מְעַד in v. 8, and the similar terms in vs. 6 and 18.

Verses 25-27. *The second Egyptian campaign of Antiochus Epiphanes. And he shall stir up his power and his courage.* Concerning נִרְיָה, cf. מִלֵּךְ הַנִּגָּב in v. 2; also Psa. lxxviii. 38; 1 Macc. ii. 24.—Against the king of the south. This was not probably Ptolemy Philometor, but his younger brother Ptolemy Physcon, who had thrown himself, together with his sister Cleopatra, into the strong city of Alexandria, at the time when Antiochus was conquering Egypt, and had there been declared king in the stead of his brother, who had fallen into the hands of the Syrians. After the departure of Antiochus

* [Kell objects that the interpretation of this outting off of the "prince of the covenant," as referring to the murder of Onias III., "is not warranted by the facts of history. That murder does not at all relate to the matter before us, not only because the Jewish high-priest at Antioch did not sustain the relation of a 'prince of the covenant,' but also because the murder was perpetrated without the previous knowledge of Antiochus, and when the matter was reported to him, the murderer was put to death by his command (2 Macc. iv. 36-38). Still the fact remains that Onias was slain by his agents, however much he disavowed or even regretted the occurrence. To deny the propriety of the epithet "prince of the covenant" as a title of the high-priest is arbitrary, as also the interpretation: "We must, therefore, with Kranichfeld, understand בִּרְיָה, in undefined generality, of covenant princes in general." There is little force in Stuart's comment that the latter phrase is "not the high-priest Onias, the prince of the Jewish covenant, as Rosenmüller maintains, for then בִּרְיָה would of

course be employed. בִּרְיָה is designed for a mere adjective of quality or condition here, and the article is omitted, as it is more generally in such cases. . . . If Rosenmüller be in the right, the order of time would be inverted, and a *υπερβολον* must consequently be admitted in the course of the narrative, which is improbable." "The absence of the article in בִּרְיָה is no proof against the reference of the word to the holy covenant. The article is wanting where otherwise the determination is found from the connection, e.g., ch. viii. 13" (Kell).]

* ["But to distribute money and spoil is nothing unheard of, and in no way does it agree with the 'fat provinces.' The context decidedly refers to conduct which injured the fat provinces. This can only consist in squandering and dissipating the wealth of this province which he had plundered to its injury (לָהֶם [to them], dativ. i. commodi). A historical confirmation is found in 1 Macc. iii. 29-31. To bring the provinces wholly under his power he devised plans against the fortresses that he might subdue them."—Kell.]

(occasioned by a revolt of the Tarsians and the Mallotes in Cilicia), this usurper had probably brought the entire kingdom into his power, as seems to be implied in Livy, XLIV. 19: "*Antiochus, Syria rex—per honestam speciem majoris Ptolemæi reducendi in regnum, bellum cum minore fratre ejus, qui tum Alexandream tenebat, gerens.*" etc.—But he shall not stand; for they shall forecast devices against him; i.e., despite the magnitude of his army, this Ptolemy shall offer no resistance to the Syrian king (לֹא יִרְעוּ, cf. viii. 4, 7; 2 Kings x. 4), because treason in his own camp (cf. what immediately follows), of which his opponent is able to make skilful use, shall cause his defeat.—Verse 26. **Yea, they that feed of the portion of his meat shall destroy him.** With regard to פָּרְקָי, cf. on i. 8. The אֲבִיכֵי פָּרְקָי were of course members of the royal household and servants of the king, therefore serpents whom he had cherished in his own bosom, like the traitorous אֲבִי לִחְמִי in Psa. xli. 10 (John xiii. 18); cf. v. 27 and 2 Sam. ix. 11 et seq.; xix. 29; 1 Kings ii. 7; xviii. 19, etc.—And his army shall overflow (or "flow away, dissolve"); and many shall fall down slain. Concerning the "flowing away," which is here equivalent to "dissolving, turning away to flee," cf. v. 22; also 1 Sam. xiv. 16, where יָמוּן expresses about the same idea. On the second member of the sentence, cf. Judg. ix. 40; 1 Chron. v. 22; 1 Macc. i. 18.—The decisive victory of this *second* Egyptian war (the δευτέρα ἐποχή, 2 Macc. v. 1), which Antiochus achieved over Physcon and Cleopatra, was not gained on land, so far as we know, but in a great and fortunate naval action near Pelusium; and יהִרְסוּ יָמֵיכֶם seems to be applicable only to a battle of the former kind, not to the scattering or destruction of a fleet. Nor is there any definite record of treason committed against Ptol. Physcon by the Egyptians.* But, after making due allowance for this discrepancy [?], the whole description seems more appropriate when applied to the *second* Egyptian campaign of Epiphanes than when it is altogether referred to the events of the former war, as Ewald, Fuller, etc., attempt to do.—Verse 27. **And both those kings' hearts shall be to do mischief.** This does not allude, probably, to their evil designs against their enemy Physcon, but to those entertained *against each other*; cf. Prov. xxvii. 19; and on the term לִמְרֵס (i.e., literally, "belonging to do evil"), cf. Isa. i. 5; Judges v. 9. The two kings themselves are certainly not Physcon and his victorious opponent Epiphanes, nor yet the two brothers Philometor and Physcon, but Antiochus and Philometor, who were leagued against Physcon, and concerning whom Livy (XLV. 11) and Polyb. (XXIX. 8) expressly state, that at that time they had taken the field in company against the latter king.—**And they shall speak lies at one table.** Probably an allusion to a particular incident which

is no longer known.* Their "speaking of lies" was naturally a hypocritical profession of disinterestedness on the part of Antiochus, as if his only concern were to reconquer the kingdom for his nephew Philometor (*out regnum queri suis viribus simulabat*, Livy, l. c.), while the latter pretended reverence and gratitude toward his uncle, but in his heart was anxious to have him removed from his path.—But it shall not prosper, i.e., their joint endeavor to overthrow Physcon; the latter, on the contrary, retained possession of Alexandria and of his usurped crown.—For yet the end shall be at the time appointed; rather, "for yet the end is (reserved) to the appointed time." "The end," namely of the Syro-Egyptian wars, and consequently of the sufferings of Judæa, which was intermediate between the contending kingdoms. The time indicated by לְמוֹדָר in v. 29 is not identical with this פֶּד, or "end of the appointed time," but rather that denoted by פֶּד יִבְיָהּ in v. 40, and by פֶּד נָח in v. 35.

Verses 28-30. *The third Egyptian campaign of Antiochus.* Then shall he return into his land with great riches, i.e., with much booty, which he partly secured in Egypt, and partly on his homeward march through Judæa, which was now in a state of insurrection. Cf. 1 Macc. i. 19, 20; 2 Macc. v. 11 with Livy, l. c.—His heart (shall be) against the holy covenant. Cf. the detailed descriptions of the rapine and other atrocities committed by Antiochus while marching through Judæa; 1 Macc. i. 20-29; 2 Macc. v. 11-17. יָרִיתָ קֶדֶשׁ denotes the theocracy with reference to its territory and its adherents.—And he shall do exploits; rather, "accomplish it," i.e., his malicious intention, the design of his לִבָּב.—Verse 29. **At the time appointed he shall return, and come toward the south.** לְמוֹדָר, "at the appointed time," i.e., the time appointed by God. The reference is to the spring of the year B.C. 168, in which Antiochus began his third campaign against Egypt, this time against the two Ptolemies, Philometor and Physcon. The brothers had become reconciled to each other in the preceding year, through the influence of their sister Cleopatra, and had made common cause against the Syrian, whose conduct in leaving behind him a strong garrison in Pelusium had indicated his purpose to secure a permanent influence over Egypt. Incensed by the course of the Ptolemies, Antiochus led a large army through Coele-Syria and Palestine to Egypt in the spring of 168 (*primo vere*, Livy, XLV. 11), and would have inflicted heavy penalties on the brothers had not the

* [The expression, "those who eat of his choice food" probably means Læneus and Euleus, the guardians and state ministers of the young Ptolemy," the same persons alluded to in the preceding verse as the members of his own court corrupted by the bribes of the Syrians.—Stuart.]

* [The phrase is sufficiently justified by the hypocritical alliance. "At one table designates the dissembled amity and intimacy of the parties, who said and did all they could to mislead each other" (Stuart). Keil, after interpreting: "The evil doing consists in this, that the one seeks to overthrow and destroy the other under the cloak of feigned friendship: for they eat as friends at one table, and 'speak lies'—the one tells lies to the other, professing friendship. But their design shall not succeed;" yet cautiously adds "All interpretations of these words which are determined by historical facts are arbitrary. The history of Antiochus Epiphanes furnishes no illustrations for this." The above league affords abundant presumption of these facts, even if strictly understood.]

Romans interfered (cf. Livy, 1. c.; Polyb. XXIX. 8; Justin., XXXIV. 2).—But it shall not be as the former, or as the latter, i.e., a success similar to the triumphs of the first and second expeditions shall not be realized; cf. for instance, v. 12.—"וְיִדְּקוּ", "as—so also;" cf. Ezek. xviii. 4; Josh. xiv. 11 (Ewald, *Lehrb.*, p. 851). The two substantives are in the *cas. adverbialis*.

—Verse 30. For ships of Chittim (פְּרִיִּים) shall come against him. The expression is derived from Num. xxiv. 24, where Balaam predicted the humiliation of Assyria through the agency of ships of Chittim. In that place Grecian ships were probably intended, but the reference here is certainly to ships belonging to the Romans, namely, the fleet of C. Popilius Lænas, which sailed to Egypt after the victory over Perseus near Pydna (June 22d, B.C. 168), in order to prevent the Syrian king from subjugating that country, as he designed to do (Livy, XLV. 10; Polyb., XXIX. 1). It is not necessary to assume, with Beitholdt and Dereser, that the "ships of Chittim" denote the Macedonian fleet which fell into the hands of the Romans at the victory of Pydna, and was afterward employed by Lænas for his voyage to Egypt. Aside from the fact that Polybius and Livy do not mention this fact, to designate ships that had been taken by the Romans as *Macedonian* vessels would obviously be inappropriate; and, moreover, the customary usage throughout this book would lead us to expect פְּרִיִּים instead. The term פְּרִיִּים is very broad and indefinite in its application, as appears already from Gen. x. 4. It denotes all the islands and coast-lands along the northern shores of the Mediterranean sea, beginning with Cyprus (which is referred to under that name in Isa. xxiii. 1, 12; Ezek. xxvii. 6), and extending as far as Spain, and therefore might appropriately be employed to designate Rome or Italy in particular (cf. Knobel, *Völkertafel*, p. 95 et seq.). The Sept. is correct (*Papaini*), and also Jerome; but the latter overlooked the adjective nature of פְּרִיִּים (plur. of פְּרִי), and therefore inserted a copula between the two nouns: "*venient super eum trieres et Romani*."—Therefore shall he be grieved (rather, "discouraged") and return. It is known that Popilius Lænas, on meeting with Antiochus four miles from Alexandria, did not grasp the hand extended by the latter in greeting, but at once presented the message entrusted by the senate to his care, and that when the king requested time to consider its contents, the Roman drew a circle about him, and did not permit him to pass beyond it before he had given the desired answer (Livy, XLV. 12; Polyb., XXIX. 11; Appian, *Syr.*, 66; Justin., XXXIV. 3).—And have indignation against the holy covenant: so shall he do; or, "and shall accomplish it." Fuller says well, "The rage which he was unable to vent on Egypt is now turned against the holy covenant; in his displeasure he turns against Israel, without being hindered" (יִפְשֹׁדוּ as in v. 28). Several writers, among whom are Rosenm. and Kranichfeld (the latter being guided by his desire to render the prophecy as dissimilar to the history as possible), take

the preceding וְיִדְּקוּ adverbially, and regard it as qualifying וְיִפְשֹׁדוּ: "and again he shall have indignation," etc. וְיִדְּקוּ, however, is not used as a mere auxiliary in any other part of this section; and the return of the northern king from Egypt could not be passed over without notice in this place, since not to have mentioned it would have made Egypt the scene of the subsequent warlike operations in v. 31 a, which would thus conflict with v. 31 b (cf. Hitzig on the passage).—He shall even return and have intelligence with them that forsake the holy covenant; rather, "and he shall return, and fix his attention on them," etc. The second "and he returns" denotes his journey to Antioch from Palestine, where he had halted by the way. His "fixing attention" (וְהִבִּיט, as in v. 37; Job. xxxi. 1; Jer. xxxix. 12) on the apostates from the covenant (עֹזְבֵי בְרִית = פְּרִיִּים, v. 14) is to be understood in the sense of affiliating with them, who became his favorites and protégés, and for whom he endeavored to erect a new and idolatrous system of worship; cf. 1 Macc. ii. 18; 2 Macc. vi. 1. Also *infra*, on v. 39.

Verses 31–36. Attacks on the sacred institutions of the theocracy, and the persecution of its faithful adherents by Antiochus. And arms shall stand on his part; rather, "and armed hosts of his shall remain," namely, in the holy land. Consequently וְיִרְעִים יַעֲקֹב is used substantially as in v. 15, to denote the standing still of an armed host (cf. the leaving of a Syrian garrison in the citadel of Zion, which is mentioned in 1 Macc. i. 84). The usual rendering is, "and armed bands shall arise from him"—which, however, seems more appropriate and conformable to the context than Kranichfeld's strange interpretation, "and accomplices (i.e., traitorous Israelites) shall stand up through his influence" (!). וְיִרְעִים probably does not signify "at his bidding" (cf. 2 Sam. iii. 37), but is a partitive, or rather expresses dependence on the possessor.—And pollute the sanctuary of strength; rather, "the sanctuary, the stronghold." The sanctuary is probably termed the stronghold (מִצְדָּה, an apposition) in a *spiritual sense*, as being the refuge and support of Israel; cf. Psa. xviii. 8; xxxi. 3–5; Isa. xxv. 4, etc., where Jehovah himself is termed Israel's strong tower (Von Leng., Kranichfeld, Fuller). The reference of the expression to the fortifications with which the second temple was certainly provided (1 Macc. vi. 7; v. 60) is less probable. However, cf. 1 Macc. i. 37; 2 Macc. vi. 4.—And shall take away the daily sacrifice. Cf. the parallels, chap. viii. 11–13; ix. 27; xii. 11; and with regard to the historical fulfilment, cf. 1 Macc. i. 45, 54.—Verse 32. And such as do wickedly against (or "by") the covenant shall he corrupt by flatteries; Hitzig: "the condemnners of the covenant, its accusers." The מְרִשְׁעֵי בְרִית, however, are evidently the same as the עֹזְבֵי בְרִית in v. 30; וְיִרְעִים is simply an accusative of specification; cf. Ewald, *Lehrb.*, § 238, 2 et seq.—וְהִבִּיטוּ, pro-

perly, "to desecrate," here signifies "to cause to revolt," utterly to sever their union with the theocracy, against which they had already sinned. Consequently, the expression does not involve a tautology, as if a successful effort to lead such as had already cast off their allegiance to apostatize were asserted. Kranichfeld interprets very harshly and arbitrarily, "and so far as the sinner against the covenant is concerned, he shall pollute it (the covenant) by his insinuating deportment." בְּחִלְקוֹתָם, "with smoothnesses," i.e., with smooth words and dissimulating arts (doubtless including deceitful promises, cf. 1 Macc. ii. 17 et seq.) probably differs merely in form from בְּחִלְקֵיהֶם in v. 21; cf. v. 34.—But people that do know their God shall be (or "prove themselves") strong (i.e., to resist his seductive efforts), and do exploits; rather, "do it." Cf. vs. 17, 28, 30, and for the historical fulfilment, see 1 Macc. i. 62 et seq.; ii. 3 et seq.—Verse 33. And they that understand among the people shall instruct (the) many. עַם מְשֻׁבְּרֵי עֵט does not denote "teachers of the people" (Deresser, Hitzig), and the analogy of לְהַשְׁבִּירָם in chap. ix. 22 is not sufficient to establish that rendering. מְשֻׁבְּרֵי is rather to be taken as equivalent to *intelligens* (cf. Sept., Theodot.: *ol anveroi laou*; Vulg., *docti*), in harmony with the usual intransitive sense מְשֻׁבְּרֵי (see chap. i. 4, 17; ix. 13, 25). This rendering finds a special support in the contrasting of the מְשֻׁבְּרֵי and the רְשָׁעִים in chap. xii. 10. These understanding ones, i.e., these genuine theocrats, e.g., a Mattathias (1 Macc. ii. 1 et seq.), an Eleazar (2 Macc. vi. 18), etc., shall "impart understanding (יְבִרָה), cf. Job vi. 24) to the many, i.e., the not inconsiderable number of the "people that do know their God," v. 32, who were faithful to the covenant and capable of being saved, and of whom 1 Macc. i. 65 et seq. testifies that they were somewhat numerous.—Yet they shall fall by the sword, and by flame, etc. "They," viz.: the many who hearken to the voice of the understanding ones, not the latter in person; see v. 35. For the narrative of the fulfilment, see 1 Macc. i. 57; ii. 38; iii. 41; v. 13; 2 Macc. vi. 11.—Verse 34. Now when they fall they shall be holpen with a little help, or, "they shall obtain but little help" (עֲזָרָה מְעוֹט), referring to the efforts of Judas Maccabæus (1 Macc. iii. 11 et seq.; iv. 14 et seq.), which were not sufficient to put an end to all the suffering and persecution at a single stroke; cf., e.g., 1 Macc. v. 60 et seq.—But many shall cleave to them with flatteries, or "hypocrisies," i.e., in addition to the limited aid received by them, the party of faithful adherents shall absorb many impure elements, which associate themselves hypocritically (בְּחִלְקוֹתָם, cf. on v. 32) with the "many." It appears from passages like 1 Macc. vi. 21 et seq.; ix. 23, that this was actually the case in the Maccabæan age, principally as a consequence of the bloody severity with which Judas Maccabæus treated all apostates (1 Macc. ii. 44; iii. 5, 8).—Verse 35. And some of them of understanding (see v. 33)

shall fall, e.g., certain priests, 1 Macc. v. 67; Eleazar, 2 Macc. vi. 18, etc., and Judas Maccabæus himself, etc. נָכַסְלָם can have no other meaning in this place than that in which it occurs in vs. 33 and 34.—To try ("smelt") them, and to purge and to make them white (or, "cleanse them"), even to the time of the end; literally, "among them." This is a statement of the Divine purpose in imposing the specified sufferings. "Among them" (בֵּינֵהֶם), i.e., not merely among the "understanding ones," but also among their followers, among the theocratic party as a whole, which, according to v. 34, stood in some need of being sifted and purified. לְבָרָר alludes to the separation or removal of the dross that was expelled by the צָרֻר, and לְלָבֵן to the polishing and brightening of the metal that was thus freed from its impure elements. "The three-fold description is also probably designed to indicate that the purifying should be effected by various processes. Not only are the pretended adherents to Jehovah's party to separate themselves from His sincere followers, but the latter themselves, incited thereto by the example of steadfastness and self-denial furnished by their martyrs, shall cast out from themselves everything that is impure; and they shall succeed in gaining over all those who share their convictions in their hearts, but have been hindered by fear and timidity from avowing an open connection with them. In like manner a Nicodemus and a Joseph of Arimathea were induced by the very death of Christ on the cross to confess their allegiance to him.—Thus Antiochus attempts to annihilate the party among the Jews that is devoted to its God, but succeeds only in contributing to its purifying" (Füller).—The "time of the end" (עֵת־הַסֵּפֶר) down to which the painful process of purifying is to be continued, denotes, in the sense of the prophecy, the end of the pre-Messianic period as a whole, as appears from chap. viii. 17; ix. 27; but it coincides essentially with the end of Antiochus himself.—Because it is yet for a time appointed; i.e., the period of tribulation shall be protracted until then; cf. v. 27.—Verse 36. And the king shall do according to his will. The מֶלֶךְ can be no other than the one hitherto represented, the antitheistic persecutor of Israel, the king of the north, Antiochus Epiphanes. It is therefore not Constantine the Great (Ibn-Ezra, Jacchiad., Abarbanel, etc.), or the Roman state as a whole (Rashi, Calvin, etc.), or the New-Test. antichrist (Jerome, Theodor., Luther, Ecclamp., Geier, Calov, Kliefoth)—all of which interpretations contradict the context, and arbitrarily interpose a hiatus of centuries between v. 35 and the closing verses of the chapter.—And

* [Kell contends for the last of the above views, in accordance with his adopted theory of the final Antichristian "little horn;" but his arguments have little weight, in the face of the admitted identity of the persecuting "king" throughout this passage. His chief point is this: "If the contents of vers. 36-45 lie beyond the end of the enemy who has hitherto been spoken of, then ought his destruction to have been mentioned, especially since with the words, 'to the time of the end, because yet for a time appointed,' ver. 35, the words of ver. 27, 'for yet the end of the time appointed,' are resumed. All attempts to give to the former of these expressions, ver. 36, a different meaning from that

magnify himself above every god, i.e., subjectively, in his proud imagination; cf. 2 Macc. ix. 12; 2 Thess. ii. 4; also chap. viii. 25. Jerome, Luther, Fuller, etc., render the words, "against every god;" but this interpretation of לְכָל־אֱלֹהִים is antagonized by its use in v. 37 b, where it is likewise connected with לְכָל־אֱלֹהִים , but notedly in the sense of "above."—And shall speak marvellous things against the God of gods. Cf. chap. vii. 8, 25; and concerning אֱלֹהֵי אֱלֹהִים , see chap. ii. 47.—And shall prosper, i.e., in his undertakings generally; cf. viii. 12, 24 et seq.—Till the indignation be accomplished; namely, God's anger against His people, in whose execution He employed Antiochus as a scourge or "saw" (Isa. x. 15). Cf. viii. 19; ix. 27; and on the whole expression, see Isa. x. 23, 25.

Verses 37–39. Description of the general godlessness of Antiochus Epiphanes, without confining it to its relations to the theocracy. Neither (or, "and not") shall he regard the god ("gods") of his fathers, hence, shall manifest his impiety even with reference to the requirements of the religious sense of the heathen. This will include his robbery of temples (Polyb., XXXI. 4), and his efforts to destroy national bounds by tearing down their several religious systems (Diodor., XXXI. 1; 1 Macc. i. 43). *—Nor the desire of women, nor regard any god; rather, "nor the desire of women nor any god shall he regard." In view of the connection $\text{וְלֹא־יִשְׁתַּחֲוֶה לְאִשָּׁה}$ cannot possibly signify anything else than a god,

contained in the latter, ver. 37 (Calovius, Geier, Kliefoth), amount to verbally impossible interpretations." But surely this phrase might be understood to refer to different points of time, if the chance in the connection required it. Even this, however, is not necessary. It is sufficient to apply it to the general issue of these troubles of the theocracy, and thus room is still left to introduce the sequel of Antiochus's career, which in fact did not take place till the controversy about the Jewish worship was pretty well decided at Jerusalem by the first successes of the Maccabees.]

* [Kell objects, "This does not agree with Antiochus. The *κόσμος ὁμοῦν ὑπερφανὲς* which is said of him, 2 Macc. ix. 12, is not an exalting of himself above every god. 'Antiochus was not an *ἀθεός*; he even wished to render the worship of Zeus universal; and that he once spoiled the temple does not imply his raising himself above every god' (Kliefoth). Of Antiochus much rather, as is said by Livy (XLI. 20), 'in duobus tantum. Amentiaque rebus fere regius erat animus, in urbem donis et deorum cultu.'"] But this misses the main point of the portraiture of this persecuting tyrant throughout the entire series of these prophecies, which is not so much his utter godlessness and violence as the direction of these traits against the hitherto established usages of his own subjects; intolerance now first made religion a crime, and foreign deities were now for the first time forcibly imposed upon them. * The next verse shows that he had no regard for his country's gods; and his whole course of life, his plundering the temple at Jerusalem, and finally in Elymais, shows the reckless and impious character of the tyrant. The intimation here given, of *derogating the gods of his fathers*, shows that the previous Grecian kings of Syria had adopted the gods of the Syrian nation; while Antiochus, who had lived some years at Rome, had learned to despise the Syrian gods, and to prefer the Jupiter Olympian and Xenia of the Greeks and Romans. The establishment of the worship of the former at Jerusalem, and of the latter at Samaria, shows that Antiochus was ambitious at times of imitating the Greeks and Romans" (Stuart). For this he was naturally applauded by Pagan historians, but the sacred seer penetrates the motives of policy that led to these occasional freaks of so-called piety, and paints his secret contempt for all religion. That the person here described, however, was not wholly or externally irreligious is proved by vers. 38, 39, which bring out the precise point of his impiety, namely, its foreign character.]

and does not, therefore, denote chaste conjugal love (Luther, J. Gerhard, etc., who support their view by a reference to *καὶ βίβιν γαμῖν*, 1 Tim. iv. 8), or a love for women, susceptibility to amorous emotions generally (Grotius), nor yet "the supplications of women" (Dathé, Stäudlin), or "the favorites of women," i.e., children (cf. Hos. ix. 16; Mic. i. 16, etc.—thus Bertholdt). We are to conceive, rather, of the goddesses of nature among the Asiatics, the Baaltis, Astarte, or Mylitta of the Babylonians, the Persian Artemis, and the Nansä of the Syrians. This is the more certain, as it is expressly reported of Antiochus that he had inflicted a gross indignity on the worship of this goddess (who is identical with the "queen of heaven," Jer. vi. 18; xlv. 17 et seq.), by attempting to plunder a temple of Artemis or Aphrodite in Elymais (Polyb., XXXI. 11; Appian, *Syr.*, c. 66; 1 Macc. vi. 1–4; 2 Macc. ix. 2). For this reason modern expositors since J. D. Michaelis, Gesenius, Dereser, and Hävernicks are, with few exceptions, agreed in applying the words to this divinity. Concerning the designation as "the desire of women," cf. Isa. xlv. 9, where the heathen gods in general are characterized as יְהוָה מְבַרְכִים

"favorites." *—He shall magnify himself above all; above everything, whether Divine or human (the addition of $\text{וְעַל־כָּל־בָּשָׂר}$ merely to $\text{וְעַל־כָּל־אֱלֹהִים}$ would be one-sided). Cf. 2 Thess. ii. 4: *ἐνὶ πάντα λεγόμενον θεὸν ἢ σίβασμα*.—Verse 38. But in his estate shall he honour the god of forces; rather, "but he shall honor the god of fortresses in his place." $\text{וְהָיָה אֱלֹהֵי מְצֻדֹת}$ is not properly a *nom. propr.*: the god "Mauzsim" or "Mausim" (Luther, following the Sept., Theodot., and the Vulg., which have *Μαυσιμ*, *Mauzim*), but rather, as appears from the repeated mention in this chapter of מְצֻדֹת (vs. 7, 10, 19, 31) or מְצֻדָּתוֹ (v. 15) or מְצֻדָּרִים , it denotes a martial god to whom the Syrian king paid special reverence—a "god of fortresses or castles," who must be regarded as being Jupiter Capitolinus, because he is subsequently described as formerly unknown to the Asiatics. There is no question respecting the character of this divinity, as being pre-eminently warlike, nor yet respecting the special reverence which Epiphanes entertained for him. "To him, the Capitoline Jupiter, were devoted the *spolia optima*; he was called Jupiter Stator, because he brought the Romans to a stand in answer to the prayer of Romulus, when they fled before the Sabines. But the surname Capitolinus accords fully with

* [Kell's defence of the abstract interpretation is signally weak: "A verbal proof that $\text{וְהָיָה אֱלֹהֵי מְצֻדֹת}$ denotes

Analitis or Adonis as the favorite deity of women has not been adduced. For these words, *δαιδερτον μωτηριον*, denote not that which women desire, but that which women possess which is desirable; cf. under 1 Sam. ix. 20. But it is impossible that this can be Analitis or Adonis, but it is a possession or precious treasure of women. This desirable possession of women is without doubt love; so that, as C. B. Michaelis has remarked, the expression is not materially different from $\text{וְהָיָה אֱלֹהֵי מְצֻדֹת}$, the love of women, 2 Sam. i.

26." On the contrary, all the associated terms compel us to understand a concrete object of regard. As Kell himself admits, "The connection requires us to think of a deity, because these words are placed between two expressions which refer to the gods.")]

the god of fortresses; for the capitol was, so to speak, the seat of the Roman empire, the *arx omnium nationum* (Cicero, *Verr.*, VII. 72), as being the citadel of Rome, beside which stood its temple. There the generals sacrificed and paid their vows; and when they returned from their victories, they were taken thither in triumph.—It is readily conceivable that Antiochus should honor this foreign god; he had learned to know him and his worship while at Rome." Antiochus did not, probably, regard the principal god of the Romans as distinct from the Olympic Zeus of the Greeks, whom he adored with a special zeal, according to Livy, XLI. 20; Polyb. XXVI. 10; 2 Macc. vi. 2, and for whom he caused a splendid temple to be erected at Athens; as a genuine Oriental syncretist he rather identified the two. Probably the magnificent temple which, according to Livy, XLI. 20, he began to build at his capital, Antiochia, but which did not arrive at its completion, was dedicated indifferently to both the Capitoline and the Olympic Zeus, the principal god of the Romans and the Greeks. The interpretations which deviate from this are accordingly to be rejected, e.g., that of several rabbins, Grotius, Bertholdt, Ständlin, etc., who think of *Mars* (who was evidently not a god of fortresses, but rather a god of battles), and that of Hitzig, who proposes to read *אלהי קצו*, not to render "god of the sea fortress," and that it should be referred to Melcarth or the Tyrian Heracles, making only the latter sentence of the verse to apply to Jupiter Capitolinus. The correct view is advocated by Gesenius, Dereser, Von Lengerke, Hävernick, Maurer, Ewald, and, generally, by a majority of recent writers, among them Vaihinger, Art. *Meusim* in Herzog's *Real-Encyclop.*—*לְבַנּוֹ*, "upon his basis," probably indicates that Antiochus should honor the specified divinity "on its pedestal," hence in the form of a statue or an idol-image (Bertholdt, Hävernick, Von Lengerke, Maurer, Hitzig, etc.). A less probable opinion is that the words refer to the temple of Jupiter at Rome, as being the headquarters or seat of that god, to which Antiochus forwarded gifts (Kamphausen); and finally, the rendering "in his stead," which was formerly current (Luther, Gesenius, de Wette, and more recently Kranichfeld and Füller), conflicts with the general usage and with the con-

text, because the preceding verse did not confine its statements to a single Oriental deity, in the stead of which this new god was to arise, while the sing. suffix in *בְּנֵי* can hardly be held to possess a "distributive and illustrative" force (cf. vs. 20, 21).—And (the) god whom his fathers knew not shall he honor with gold and silver, etc. This god with whom the ancestors of Antiochus were not acquainted was the god of fortresses just mentioned, not a different god (Hitzig), and still less *quaiscunque Deus alius* (Venema). Livy, XLII. 6, expressly mentions an embassy which Antiochus sent to Rome with a votive offering of golden vessels valued at 500 pounds (a portion of which would naturally be placed in the temple of the principal god).—*וְהַיָּדוֹת*, "jewels, precious articles of small size," is here equivalent to *בְּנֵי הַמְדוֹת*, 2 Chron. xx. 25.—Verse 39. Thus shall he do in the most strong holds with a strange god; rather, "and he shall pursue the same course with the fortifications of the fortresses as with the strange god;" i.e. he shall recognize and honor them only, shall fix his attention on nothing else, the fortresses are his idols. The words are significant merely as an introduction to what is to follow; *עַל* in this place is merely a stronger form of *בְּ*, cf. Job xl. 15; ix. 26; Psa. cxx. 4; cxliii. 7; Eccl. ii. 16. By approving of this explanation, which originated with Ewald, and which we are compelled to consider the only one that accords with the context, and that is adequately supported by the general usage of the language, we reject the numerous renderings which deviate from it, that have been imposed on the passage from of old, e.g., Vulg., "*Et faciet, ut muniat Mausim cum Deo alieno, quem cognovit*;" Luther, "And shall greatly honor those who aid him to strengthen Mausim, with the strange god whom he has selected;" Bertholdt and Dereser, "And shall store them (the jewels) in the temples of the god of war; all who hold with the strange god," etc.; Rosenmüller, Von Lengerke, Hävernick, "And in the manner which has been described he

* [On this Kell's criticism seems in the main to be just: "*עַל בְּנֵי*" does not signify on his foundation, pedestal,

because the remark that he honored the god on his pedestal would be quite inappropriate, unless it had also been said that he had erected a statue to him. *עַל בְּנֵי* has here the same meaning as in vers. 20, 21, and 7, 'in his place or stead.' But the suffix is not, with Kliefoth, to be referred to *עַל בְּנֵי*, 'in the place of all that which he did not

regard,' but it refers to *בְּנֵי אֱלֹהִים*, 'in the peace of every god;' which is not overthrown by the objection that in that case the suffix should have been in the plur., because the suffix is connected with the sing. *אֱלֹהִים*. The 'god of fortresses' is the personification of war, and the thought is this: He will regard no other god, but only war; the taking of fortresses he will make his god; and he will worship this god above all as the means of his gaining the world-power. Of this war god as the object of dedication, it might be said that his fathers knew nothing, because no other king had made war his religion, his god, to whom he offered up in sacrifice all, gold, silver, precious stones, jewels." We must take exception, however, to the incongruous idea of this last sentence respecting the dedication of an abstract passion; nor can we see that in any reasonable or conceivable sense this could be said to characterize the king in question—be he who he may—above all his forefathers.]

* [Kell still objects; (1) "But according to the following passage, this god (worshipped by the person in question) was not known to his fathers. That could not be said either of Mars, Jupiter, or Melkart." Kell has overlooked the description of this deity, which is not his ancestral god (although even then it would doubtless mean, as in ver. 37, the deity commonly worshipped in the country, i.e., Asiatic or Syrian), but "a strange god" (*אֱלֹהִים זָרִים*, ver. 38). (2) "Add to this, that if the statement here refers to the honoring of Hercules, or Mars, or Zeus, or Jupiter, then therewith all would be denied that was previously said of the king's being destitute of all religion" (Kliefoth). We cannot see that this last discrepancy would be at all improved by the identification with any other deity whatever. It simply shows that the latter passage must not be so strictly interpreted. (3) "The words thus in no respect (?) agree with Antiochus, and do not permit us to think of any definite heathen deity." Strange then that the descriptive epithet *זָרִים* should have been added by the sacred writer if he had so indefinite a worship in view, and stranger still that he should go on to characterize that reverence by the particulars given in this and the following verse.]

shall proceed with regard to the true feasts together with the strange gods," etc.; Maurer, "*Et sic ille versabitur in obtrudendo urbibus munitis Jove Capitolino, qui agnoverit illum,*" etc.; Kranichfeld (and similarly de Wette), "And he shall do it to the defensive fortresses with the aid of the strange god;" Füller, "And he is active for the fortifying of the strong holds with the strange god; whoso shall acknowledge," etc.; Kliefoth, "And he shall act with the defensive fortress according to the mind of the strange god; whoso shall acknowledge," etc.; Hitzig and Kamphausen, "And he shall provide for the defensive fortresses the people of a strange god, i.e., heathen colonists" (the two latter consequently transform עֲרֵי into

עֲרֵי); [Keil, "With the help of this god, who was unknown to his fathers, he will so proceed against the strong fortresses that he will reward with honor, might, and wealth those who acknowledge him."—Whom he shall acknowledge and increase with glory; rather, "To him who shall acknowledge (them), he shall make the honor great;" i.e., he shall confer great honor on those who, like himself, adore the god of fortresses, and consequently make an idol of fortifications and war in general. The persons in view are probably not the heathen subjects and military officers of the king, who naturally were already devoted to this martial god and the worship of fortresses, but primarily the Jews who apostatized to that religion, such as, e.g., a Jason, Menelaus, and others (2 Macc. iv. 10, 25; v. 15).—And shall cause them to rule (or "be lords") among (the) many; i.e., among the great mass of their nation. Füller, who identifies the עֲרֵי with those noticed in v. 33, i.e., with the theocratic Jews, probably goes too far in this; but he is doubtless correct in distinguishing the phrase "set them to be lords among many" from "to make them lords over many."—And shall divide the land for gain, or "in reward," i.e., in recompense for their apostasy. Nothing definite is stated with reference to a division of lands among the apostates by Antiochus in the passages that report his bribes and promises, 1 Macc. ii. 18; iii. 30 et seq.; but it can scarcely be doubted that he employed this means also, and that especially such property as had been confiscated from obstinate Jews was conferred on the apostates.

Verses 40–45. *Recapitulation of the warlike career of Antiochus Epiphanes*, not distinguishing between his several campaigns against Egypt, as was the case in v. 22 et seq., but merely noticing the general character of his attacks on that country, and their unfortunate results upon Judæa. The rather general character of this paragraph, which is analogous in this respect to the descriptions of the future drawn by earlier prophets, raises the expectation that these verses will prove to be especially original and free from interpolating additions—an expectation that will be verified by the exegesis of the several verses. Influenced by the words עַד זְמַן, "and at the time of the end," which appeared to relate to the final stages of the reign of Epiphanes, although the prophet probably employed it in the same general sense

as in chap. viii. 17 (with reference to the closing period of the pre-Messianic history in general); and led astray to a no less extent by the example of Porphyry, who, according to Jerome on this place, discovered the description of a fourth and last Egyptian campaign in this paragraph, which he supposed to belong to the year before that in which the reign of Antiochus closed (B.C. 165),* a majority of modern expositors have also regarded these verses as a continuation of the historical narrative, whose special object was to describe the last warlike operations of Epiphanes against Egypt, Phœnicia, and Armenia. The Maccabean books make no mention of these final wars of Antiochus, but report that he marched toward the east only, namely, to Babylonia, Elymais, and Persia, and that he died in the latter country (see 1 Macc. iii. 87; vi. 1 et seq.); but this circumstance is explained, either by assuming that the writer of those books *designedly ignored* the wars in question, especially the fourth Egyptian and the Armenian campaigns (Hofmann, *De bellis ab Antiocho gestis*), or by declaring that his representations as a whole are *not worthy of credit*, and for that reason giving the preference to Porphyry's statements as reported by Jerome (so especially Füller on this passage, p. 328 et seq.). The report of Porphyry, however, appears rather to have originated in a misapprehension of the paragraph under consideration; for the remaining historians of the time, and particularly Livy, Polybius, and Appian, are entirely ignorant of a fourth Egyptian campaign of Epiphanes, and the credibility of the Maccabean books, especially of the first, cannot be assailed upon the ground of their statements respecting the final actions and the death of Epiphanes, nor in any other respect; see Wernsdorf, *De fide Maccab.*, p. 58 ss., and Wieseler, *Art. Antiochus Epiphanes* in Herzog's *Real-Encyclop.* I., 886 et seq. We therefore agree with Dereser, Von Lengerke, Maurer, Hitzig, Ewald, and Kamphausen, in regarding vs. 40–45 as being in fact a kind of abbreviating and generalizing résumé of the contents of vs. 22–39; but we explain this peculiar feature by regarding that detailed narrative of the military career of Epiphanes, as the product of the interpolating activity of a pious Jew in the Maccabean period, while we consider vs. 40–45 as being a portion of Daniel's original prophecies uttered during the era of the Captivity, which was left untouched upon the whole by the interpolator.†—And at the time of the end

* Jerome, T. V., p. 2, p. 720: "*Et hæc Porphyrius ad Antiochum refert, quod undecimo anno regni sui rursus contra sororis filium, Ptolemæum Philometrem dimicaverit. Qui audiens ventis Antiochum congregaverit multa populorum milia: ad Antiochum quasi tempestas valida in curribus et in equitibus et in classe magna ingressus sit terras plurimas et transivendo universas vestaverit: veneritque ad terram inclytam, i.e., Judæam . . . et arcem munitis de ruinis murorum civitatis et sic perrexit in Egyptum.*"—Cf. farther the statements respecting the result of this expedition to Egypt, and respecting the connected expeditions toward the north and east, p. 721: ". . . Pugnam contra Egyptios et Libyos Æthiopianque pertransiens audiet sibi ab Aquilone et Oriente prælia concitari, unde et regressus capiti Arabum resistens et omnem in litore Phœnicie vastatam provinciam; confestimque pergit ad Artaxium regem Armeniæ, qui de Orientis partibus movebatur; et interfecit plurimos de Juss exercitus, post tabernaculum suum in loco Apadno, qui inter duo latissima situs est flumina, Tigrim et Euphratem (v. 45)."†

† [The author's views here have evidently been biased by his favorite theory of an interpolation of part of this pro-

the king of the south shall push at him. On וְיִדְכֶם , see immediately above. וְיִדְכֶם , "shall push at," accords fully with the genuine prophetic description of chap. viii. 4. The Egyptian king clearly appears as the beginner of this conflict, for he is mentioned before the northern king. Consequently, on the assumption that a fourth Egyptian war is here spoken of, it will be necessary to hold that Ptol. Physcon and Philometor, encouraged by their alliance with the Romans, had ventured to attack the Syrian. It is hardly to be credited that the Roman histori-

phcy. But the whole prediction is consecutive and naturally connected, without any repetition or redundancy. Keil, admitting a primary reference of this passage to Antiochus, argues against this supposition of a recapitulation or summary here. "If thus, according to ver. 35, the tribulation with which the people of God shall be visited by the hostile king for their purification shall last till the time of the end, then the time of the end to which the prophecies of vers. 40-45 fall cannot designate the whole duration of the conduct of this enemy, but only the end of his reign and of his persecutions, in which he perished (ver. 40). On the contrary, the reference to chap. viii. 17 avails nothing, because there also וְיִדְכֶם has the same meaning as here, i.e., it denotes the termination of the epoch referred to, and is there only made a more general expression by means of וְיִדְכֶם than

here, where by וְיִדְכֶם and the connection with ver. 35 the end is more sharply defined. To this is to be added that the contents of vers. 40-45 are irreconcilable with the supposition that in them is repeated in a comprehensive form what has already been said of Antiochus, for here something new is announced, something of which nothing has been said before. This even Maurer and Hitzig have not been able to deny, but have sought to conceal as much as possible.—Maurer by the remark: '*Res a scriptore iterum ac servitus pertractatus esse, extremam vero manum operi defuisse*,' and Hitzig by various turnings—'as it seems,' 'but is not precisely acknowledged,' 'the fact is nowhere else communicated'—which are obviously mere make-shifts." Stuart thus defends the belief in another and final campaign of Antiochus: "Lengertke asserts the entire improbability of another and fourth invasion of Egypt and Palestine, on the ground that Antiochus was too weak and too poor to collect forces enough to carry on such a war with success. But 1 Macc. i. 27 seq. shows us that after Antiochus had heard of the notable defeat by Judas of his general Beron, 'he was enraged, and gathered together all the forces of his kingdom, *καταβάντες ἱερουσαλὴμ σφόδρα, ἄν ἐξοικονομῶν μεγάλην ἐκκλήσιν*.' These he paid profusely, while in an attitude of preparation for active service, and thus exhausted his treasury, 1 Macc. i. 28, 29. To Lysias, his general, he left one-half of his troops (1 Macc. i. 34), which amounted to 47,000 (v. 39), with orders to subdue and partition on Palestine (vs. 35, 36). *Went*, then, Antiochus was not at that time. It is indeed true that neither Apollon, nor Polybius, nor Justin, nor Livy, nor Josephus have given us any particulars about this latest war of Antiochus; but who that has read their Syrian histories does not know that mere summaries, scraps, and fragments are all that remain of these writers in respect to Antiochus? Josephus depends on 1 Macc.; and this is mainly confined to the exploits of Judas and his brethren. Rosenmüller very appositely remarks: '*Cumque omnino integra aliqua et continua de rebus Antiochi narratione, quæ a sua ætate scriptore aliquo fide digno literis sit mandata*.' The argumentum a silentio, specially in respect to ancient history, is far from being cogent and satisfactory. On the other hand, the accuracy of the statements in the book of Daniel, respecting the domain of Alexander's successors, is on all hands admitted in other cases. Here it has narrated the events of an expedition, in vs. 40-43, with its usual minuteness, and apparently in good order. Why should this testimony be rejected? Nor does it stand alone. Jerome refers to Porphyry, who wrote against the book of Daniel, as saying with respect to vs. 40-43, that they relate to the last war of Antiochus, near the close of his life. . . . Let it be remembered that Jerome does not say a word to contradict this statement, although it made for his favorite object to do so if he could, inasmuch as he might then refer the passage to his favorite Antichrist. I do not see why the testimony of the book before us, the full confirmation of it by Porphyry, and the apparent consenting attitude of Jerome, do not place the matter before us fairly out of the reach of destructive criticism."]

ans, and especially Livy, should have been uninformed with regard to such a war, waged by one ally against another.*—And he shall enter into the countries, i.e., into the countries adjoining to Egypt through which his march against the latter kingdom would lead him, hence, into Coele-Syria, Phœnicia, and Palestine.—And shall overflow (or "flow along") and pass (or "surge") over. The phrase employed in v. 10, with reference to the war of Antiochus Epiphanes against Ptolemy Philopater, is entirely similar.—Verse 41. He shall enter also—rather, "and he shall enter"—into the glorious land, and many countries shall be overthrown; rather, "and many shall be caused to fall." The description is scarcely as concrete as the parallel in chap. viii. 9-11, and may therefore be an original prophecy with equal probability. The case differs in vs. 28, 31 et seq. The "many" who shall be caused to fall by the northern king are probably countries or nations, as appears clearly from וְיִדְכֶם , and as the fem. וְיִדְכֶם likewise indicates (namely, וְיִדְכֶם). That plural is consequently not to be pointed וְיִדְכֶם , "ten thousands" (Psa. xci. 7), nor to be translated, with Ewald, by "rabbins, teachers of high grade," and that interpretation to be taken as an evidence of the later composition of the book.—But these shall escape out of his hand, (even) Edom and Moab and the chief (or "kernel") of the children of Ammon. וְיִדְכֶם

וְיִדְכֶם , properly, the principal power, the "firstlings of the power" of the children of Ammon (cf. Num. xxiv. 20; Jer. xlii. 35; Am. vi. 1), which probably relates to Rabbah, their chief city, and the principal seat of their power. The entire prophecy before us relative to the neighbors of Israel does not bear the look of a *valde ex eventu*; for although the Maccabean book (1 Macc. iv. 61; v. 3-8) notices the assistance rendered to Epiphanes by the Edomites and Ammonites against the Jews, the mention of the Moabites in this place is so much the more remarkable, as that nation is never mentioned after the captivity as maintaining an independent existence (Ezra ix. 1 and Neh. xiii. 1 afford no proof to contradict this statement, since the Moabites are not referred to in those passages from a historical point of view, but dogmatically, with reference to the passage in the law, Deut. xxiii. 3), and since the name of the Moabites had already been lost in the more comprehensive one of Arabians in the Maccabean age. It is not strange, on the other hand, that a prophet of the time immediately subsequent to the Captivity should adduce the nations of Edom, Moab, and Ammon as leading representatives of tribal hostility to the theocracy,—not remarkable in the least; cf. the older prophetic parallels, Psa. x. 10; Isa. xi. 14; xxv. 10, 15, 16; Zeph. ii. 8; Jer. xliii.; xlix. 1-6; Ezek. xxv. 1-14; xxi. 20, 28, etc. Kranichfeld remarks correctly: "The Edomites, like the Moabites and Ammonites, showed themselves the most persistent allies of the oppressors of Israel among

* [The inconclusiveness of this reasoning is evident, for as the Romans themselves were not directly involved in this last campaign, a Roman historian may well have been ignorant or indifferent respecting it.]

all its neighboring relatives; and when the Chaldean catastrophe broke in upon Judah, they proved themselves her most bitter enemies. From that period, the complaint against this treacherous nation, so regardless of fraternal ties, is poured out more persistently, and the cry for revenge upon it is repeated more urgently, than against Babylon itself; cf. Obadiah; Jer. xlix. 7-22; Lam. iv. 21, 22; Ezek. xxv. 12-14; xxxv. 5; Psa. cxxxvii. 7 et seq.; Mal. i. 1-3. Although Edom, Moab, and Ammon, of all others, were connected with Israel by ties of relationship, and therefore were bound to maintain cordial relations with it in the very nature of their connection, it is precisely these nations, the unnatural oppressors of Israel, that enter into the conception of every theocrat, and especially of the prophets, as the historical representatives of all hostility against the theocracy; and as their subjugation revives the Messianic hopes (Psa. xl. 10; Isa. xi. 14; xxv. 10), so the picture of the bloody humiliation of Edom is occasionally introduced to represent the Messianic universal triumph in Isa. lxi. 1-6, etc.—Verse 42. He shall stretch forth his hand also upon the countries, i.e., upon the aggregate of the southern countries generally; cf. v. 41 a, to which the words before us are related as a generalizing repetition. [?].—And the land of Egypt shall not escape.* **לֹא תִהְיֶה לְפָלִיטָהּ**, properly, "shall not be among the escaped ones;" cf. Joel ii. 3; Jer. l. 20; 2 Chron. xx. 24; Ezra ix. 14.—Verse 43. And he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt. Cf. supra, v. 28, where the great booty was mentioned which Antiochus carried away on his return from the second Egyptian campaign, while the statement here is very general in its character, and notices the confiscation of treasures in Egypt once for all.—And the Libyans and the Ethiopians shall be at his steps as enforced auxiliaries, who were compelled to follow the victorious king of the north, as was Egypt in former times (cf. Ezek. xxx. 5; Jer. xlv. 9). The fact that this feature is recorded in no other authorities is an additional evidence for the genuine character of this prophecy (against Hitzig).† Concerning **בְּצִדְדֵי**, "in his following or train," cf. the analogous **בְּרִגְלָיו**, in Judg. iv. 10; v. 15; also Ex. xi. 8.—Verse 44. But tidings ("rumors") out of the east and out of the north shall trouble (or "alarm") him; therefore he shall go forth with great fury, to destroy and utterly to make away many. The masculine plural **יְהַלְלֵהוּ** is employed here, "in view of the omission from the general idea of the statement, of the subject which originates the rumors." Cf. the analogous case in chap. ii. 33. The "alarming rumors out of the east and north" may, in fact, be referred to the expedition which Antiochus undertook shortly before he died (B.C. 166, or 147 *æ. r.* Sel.—see 1 Macc. iii. 37), against the Parthians under Arsaces and against

the Armenians under Artaxias, and which resulted in at least the subjugation and capture of the Armenian king (see Tacitus, *Hist.*, v. 8; Appian, *Syr.* 45, 46). This thought is at any rate less forced than that which refers the words to the brutal treatment accorded to Jerusalem, which was mentioned in v. 30 et seq., and also to the alleged rebellion of the Aradians in Phoenicia, which is mentioned only by Porphyry in the passage cited by Jerome (see note above; against Hitzig). It is, however, by no means necessary to regard this passage as a *patet. ex eventu*; on the contrary, it is exceedingly possible that the remarkable correspondence between its statements and the historical fact that Antiochus Epiphanes was recalled from his warlike operations in the south by those insurrections in the north and east, became the very occasion which led the Maccabean interpolator to introduce into the preceding verses (22-39) allusions, still more specific in character, to the history of the wars of the antitheistic tyrant, with a view to represent his entire career as having been foretold by Daniel in all its successive stages.—Verse 45. And he shall plant the tabernacles of his palace † between the seas in the glorious holy mountain; rather, "between seas and the mountain of the holy ornament." **הָרֵךְ קֹדֶשׁ**, the "mount of the holy ornament," certainly denotes Mount Zion, the mount on which the temple at Jerusalem was erected (cf. **אֶרֶץ הַקֹּדֶשׁ**, chap. viii. 9, and **אֶרֶץ הַקֹּדֶשׁ** vs. 16, 41, as designations of the holy land); and the plural **מִדְבָּרִים** must be regarded, with Hitzig, Kranichfeld, etc., and with equal certainty, either as a poetical designation of the Mediterranean Sea (cf. Job vi. 3; Eccles. i. 2), or, with Venema, Füller, and others, as denoting the two seas between which mount Zion is situated—the Dead Sea and the Mediterranean. The latter view, on which the plural is employed for the dual, is the best recommended, on account of the absence of the article from **הָרֵךְ קֹדֶשׁ**. There is certainly no reference to any locality outside of the holy land, as Porphyry, l. c., held, referring the two "seas" to the rivers Euphrates and Tigris, and misunderstanding the choice poetical expression **מִדְבָּרִים**, "tents of his palace" (cf. the corresponding Syr. word for **מִדְבָּרִים**, "palace," and also Jer. xliii. 10, Targ.), to the extent of assuming a place between those rivers, and bearing the name of Apedno, as the resting-place of Antiochus while contending against the Armenians and Parthians; or, as Dreeser and Hävernick have interpreted it in modern times, ren-

* [On the contrary, had these clauses been introduced by such an interpolator, he would surely have been more definite in his allusions.]

† ["**קָנַע**"] of planting a tent, only here used instead of

the usual **נָסַח**, to spread out, to set up, probably with reference to the great palace-like tent of the Oriental ruler, whose poles must be struck very deep into the earth. Cf. the description of the tent of Alexander the Great, which was erected after the Oriental type, in Polyæn, *Strateg.*, IV. 3, 24, and of the tent of Nadir-Shah, in Rosenmüller, *J. u. N. Morgenl.*, IV., p. 364 f. These tents were surrounded by a multitude of smaller tents for the guards and servants, a circumstance which explains the use of the plural.—*Exell.*

* [No one can fail to see how inept and trivial this statement would be if a mere recapitulation of what had been before declared so much more fully and explicitly.]

† [But a later interpolator would not have failed to seize upon no remarkable a point, and would surely have incorporated it into his part, and even enlarged upon it from the history at his command.]

dering ^{נִסְתָּר} correctly, but making the "mount of the holy ornament" to designate the "mount of the sanctuary of Nanea," which lies between the Persian Gulf and the Caspian Sea, and near which they believe Antiochus to have died,—a view which Hitzig justly characterizes as "a monstrosity," and which is equally unfortunate in interpreting either ^{וְהָיָה כִּי יִבְרָךְ} or ^{וְיָבִיט}.—But he shall come to his end, and none shall help him. The death of Antiochus did not take place in Judaea itself, nor did it occur immediately after his final sojourn in that country, when his camp was in the vicinity of Jerusalem (having returned from the third Egyptian war in B.C. 168.—On the location of his camp, cf. 2 Macc. v. 24 with 1 Macc. i. 20 et seq.), but rather from two to three years later, in connection with the campaign against the Parthians and Armenians, and in the Persian town of Tabæ (Τάβαυ), which Polyb., XXXI. 11, and Porphyry, in Jerome on this passage, agree in representing as the place of his decease; cf. in addition 1 Macc. vi. 4, 8.* So sudden a transition from the scene of the over-confident oppressor's sojourn in the holy land to that of his irretrievable destruction, which did not take place until after a considerable interval, is a decided proof of the genuine prophetic character of this passage.† A testimony of no less weight is found in the analogy of the peculiar expression ^{וְהָיָה כִּי יִבְרָךְ} to the former descriptions in chap. viii. 25; ix. 26, and in the poetic coloring of the entire representation. As a characteristic feature in the latter regard, we notice the words ^{וְהָיָה כִּי יִבְרָךְ} (cf. the shorter ^{וְהָיָה כִּי יִבְרָךְ}, chap. ix. 26), which serve as a transition to chap. xii. 1-3, and form an expression that refers in very general terms to the irretrievable and irrevocable character of his destruction. It would be useless to look for an indication of insanity (Polyb., l. c.) or of painful disease (2 Macc. ix. 5, 9, 28), as having preceded the death of Epiphanes, in these words.

ETHICO-FUNDAMENTAL PRINCIPLES RELATED TO THE HISTORY OF SALVATION, APOLOGETICAL REMARKS, AND HOMILETICAL SUGGESTIONS.

1. Our exegetical examination has resulted in leading us to regard the *opening and closing verses* of the section as having originated with Daniel, or more particularly, those portions of

* [Stuart thus explains this seeming discrepancy: "But why is the mention of Antiochus's encampment between the Mediterranean and Jerusalem here brought again to view, after the speaker had already followed him to the East? For the purpose of *impression*, I should say, rather than from any necessity of the case. 'Look at the contrast' (the speaker would seem to say): '*now* Antiochus encamps in his lofty tent like a palace, meditating the overthrow of the holy city and temple: *next* we see him in disgrace, and even in the agonies of death, stricken by an invincible and irresistible hand.' The interest with which a Hebrew would survey this picture may be imagined, but cannot well be described."]

† [This remark of the author is doubtless by way of contrast with the more definite and historically correct utterances of the presumed interpolation preceding; as if an inexact—not to say untrue—prediction were a sure mark of authenticity in a prophet!]

the prophecy which relate to the development of the Persian empire and to the first beginnings of the Javanic world-power (vs. 2-4), together with those that refer to the Old-Test. antichrist as the last representative of the Græco-Asian world-kingdom (vs. 40-45); while we saw cause to regard the portion intervening between the two just indicated (vs. 5-39) as being composed of both genuine and interpolated elements. It is impossible to assert that the intermediate section is spurious throughout, because it affords many traces of original prophecy, which may be recognized by the comparative discrepancy of their statements with the corresponding facts in the history of the Seleucids and the Lagids (see, e.g., vs. 14, 19, 26, 34, 39). By far the larger portion, however, seems to have been inserted by a later hand, since the parallels found in former descriptions of the future, viz.: chap. vii. 24, and viii. 9,—passages which likewise refer to the period intervening between Alexander the Great and Antiochus Epiphanes,—are exceeded by it to an almost incredible degree in regard to the specific character of its predicted details.* It follows the succession of the Seleucid monarchs and their conflicts with the Ptolemies with such conscientious accuracy, that it may almost be considered an attempt to demonstrate the ideal tenfold number of the horns of the fourth beast in chap. vii. 24, in the particulars of history. This, however, becomes improbable from the circumstance that the number of the Syrian kings who are mentioned is by no means exactly ten, but that, on the contrary, their succession is followed in a decidedly imperfect manner, as appears from the overlooking of Antiochus Soter (see on v. 6), and from the confused interchange of the earliest kings in general (see on vs. 5-9). We observed in a former paragraph (Eth.-fund. principles on chap. vii. No. 3, a) that it could not be proven that the writer of this book assigns exactly ten kings to the period from Alexander the Great to Antiochus Epiphanes, or that he was acquainted with precisely *four* kings of Persia, and no more (see on chap. xi. 2). The arrangement of the series of Seleucid kings according to a numerically symbolic plan, can in nowise be asserted, whether the chapter before us be regarded as the genuine production of Daniel throughout, or as enriched (?) by later additions of the Maccabean age. On the other hand, there can be no question that it was the design of the originator of this exact description of the history of the Seleucids and the Lagids, whether Daniel himself or an inspired (?) reader of his book in the Maccabean period were that writer, to demonstrate that the Maccabean period, and it alone, formed the point in which the entire series of prophecies in the book are centred, and consequently that it constituted the immediate preparation for the Messianic period of salvation. It became necessary, "on the beginning of the predicted unexampled

* [We dismiss this theory of the author by once more calling attention to the fact that these so-called interpolations are so intimately blended as component parts with the rest of the prophecy in which they are imbedded, that our author does not attempt to eliminate them, or even distinctly designate them. To do so would result in enervating and dislocating the whole. The authenticity of the entire passage must stand or fall together.]

trial, to enable the Jewish nation to trace, step by step, that it was by the counsel of God that it should begin under precisely those circumstances, and in precisely that juncture of the progress of history" (Delitzsch). It was necessary "to connect the advent of the post-Macedonian tyrant with the time of Daniel by so continuous a chain of the most particular events, that it would be evident that no hiatus could intervene between the time of Daniel and that tyrant, in which the Messiah might appear" (Ebrard; see supra on v. 5). Cf. also Füller, pp. 362, et. seq., 368.

2. *The fundamental ethical and Messianic principle* of the section coincides substantially with its aim, as it was pointed out in the preceding paragraph, and as we are compelled to formulate it in common with nearly all the orthodox expositors of recent times, despite our doubts concerning its unimpaired genuineness. God will not desert his people in the changing fortunes of the world, or amid the tempestuous thronging of the nations and the tumults of the wars incited by the monarchs of the earth. Even though they be pressed during centuries between mighty contending empires as between two millstones, and be unable in their own power to prevent the raging of such foes, God will not permit them to be either ground or crushed. He does not permit the chosen people of His heritage to be overwhelmed, even though the oppressor's power should reach its highest stage, and though to his violent attempts to suppress that people by force should be added the most flattering arts of dissimulation and the most dangerous spiritual trials (cf. v. 31 et seq.). Indeed, it is precisely when the need is highest, that He comes nighest with His aid and deliverance; precisely when to human wisdom every prospect of rescue has been lost, does the judgment of God break in on the oppressor and snatch him away to irretrievable ruin—"and there is none to help him" (v. 45). The particularizing description of the tedious conflicts between the kingdoms of the north and south is evidently designed to illustrate these truths, which are closely connected with the fundamental thought of chap. viii. These truths would still constitute the ethical kernel of this section, even if the portion that is probably interpolated, vs. 5-39 (where the prophecy becomes transformed into actual history), were conceived of as being *wholly* expunged; but they form its leading thought in a more obvious sense, when it is remembered that that portion is at least *largely* composed of genuine prophecies relating to the time between Alexander and Antiochus Epiphanes. It must accordingly be admitted, even on the assumption of the partially interpolated character of the section which we have adopted, that the prophecy enters upon the course of history from the Persian era to the Asmonæan period with an unusual fullness of detail, and does this because it accorded with the Divine purpose to afford the suffering confessors of the latter epoch a strong certainty that their afflictions constituted the woes, the immediate precursors of the Messianic era of deliverance. To the extraordinary trials of the Maccabæan age, the wise providence of God designed to oppose a means of comfort and strength possessing extraordinary power, in this

unusually specific portion of Daniel's prophecies. "If that affliction was unique in its kind, is it wonderful that the people was armed against it, and strengthened to endure it, by means that are likewise unique in their kind? . . . The war which Antiochus waged against Israel was not like other wars. He aimed to destroy its religion; and therefore this war is represented as a contest against God and His service. In such a war Israel stood alone and without allies, in the resistance it opposed to the powerful king and his armies. In proportion as it was deprived of ordinary means of power and resistance, and was confined to the exercise of confidence in the aid of its God, in that proportion it was necessary to strengthen its trust; and this was accomplished by means of this unique detailed prophetic description of the tribulation and the history which should precede it" (Füller, p. 363; cf. Hofmann, *Weissag. u. Erf.*, I. 313).—We have assumed that a pious [!] theocratic investigator of the Scriptures in that period of trial, affected and surprised by the marvellously exact correspondence between the prophecy and the history of his time, sought to give a still more direct form to that correspondence, and to remove the last remains of apparent discrepancy between the prediction and the recent historical past, by inserting into the prophetic text a series of *canticina ex eventu*; but this can no more destroy the incomparable value and the inspired character of the prophecy before us, than, for instance, the interpolations perpetrated on the somewhat analogous predictions of the abbot Joachim of Floris († 1202) by later mystical observers of the history of the Middle Ages, for the purpose of adapting them as accurately as possible to the facts in which they were realized, can throw doubt upon the high prophetic endowment of that personage [?], or can bring into question the occurrence of really genuine prophecies in his writings (cf. Neander, *Kirchen-gesch.*, vol. II., p. 451 et seq.; Gieseler, II. 2, p. 354, No. 8; 356, No. 9). The interpolating activity of his later admirers did not destroy the fame as a genuine prophet of that celebrated apocalypticist of the twelfth century, who, as is well known, foretold the rise of two new orders, a preaching order and a contemplative order, during the period immediately subsequent to his own, and by that very means gave occasion to the more strict (or spiritual) party among the Franciscans in the thirteenth century to construct as perfect a concordance as was possible between his predictions and the history of the origin of their own order and that of the Dominicans; nor was his contemporary, S. Hildegard († 1197), who predicted the Reformation and the order of the Jesuits (*Epist.*, p. 160; cf. Neander, *ibid.*, p. 448 et seq.) deprived of her fame as a richly endowed prophetess [?], by the interpolated additions which were doubtless made to her prophecies at a later period.* With equal, and still greater truthfulness, it may be asserted that the prophetic and inspired character of this book is not materially injured, in any

* The *Revelations* of S. Bridget († 1373) might also be adduced as an example in point: likewise the *Quadrages* of Nostradamus († 1566), etc. [The Rationalistic tone of these comparisons of a book of Holy Writ with pseudo-apocryphal pretenders of modern times, is palpable.]

way whatever, by the opinion that the present section has received certain adaptations and particularizing additions from a later hand, and that by this opinion, *e.g.*, its accurate references to the expedition of Ptol. Evergetes for conquest (vs. 7, 8), to the warlike operations of Antiochus Magnus (vs. 11-19), and to the three Egyptian campaigns of Epiphanes (vs. 22-30) are most readily explained.*

3. This chapter apparently presents but few points, or none at all, for *practical or homiletical* treatment, as it is composed almost exclusively of prophetic descriptions of special historical events. Even the thought just presented, that the wonderful adaptation of the prediction to particular events, was conditioned upon the extraordinary severity of the Maccabæan sufferings and oppressions, seems to afford but little opportunity for practical and edifying application. Instead of emphasizing that idea in a one-sided manner, it will be better to seize on the ethical centre of the entire prophetic historical picture, or, in other words, on the truth that *God will not desert His people and His holy covenant in any of the storms and changing events of the history of the nations, but that He will send deliverance in the precise moment when their need has reached its highest point*—and to make this the starting-point and principal object of study. The practical fundamental thought of the section is consequently the same in substance as that contained in Psa. xli. 2-8: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Still the city of God shall be glad with its fountain [so Luther], where are the holy tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early."—The fundamental thought, reduced to a briefer form, may also be expressed as follows: The Lord causes the mighty millstones (the northern and southern kingdoms) between which the people of his heritage is placed like an insignificant and impotent grain of corn, to crush each other rather than that object of their bitter oppression; or. Where the need is highest, there is God's aid nighest; or, "For a small moment have I forsaken thee; but with great mercies will I guther thee" (Isa. liv. 7; cf. Lam. v. 20; Psa. xxxvii. 25; Heb. xiii. 5, etc.).

Homiletic suggestions on particular passages.

On v. 2, Melancthon, "*Est hæc predictio tes-*

* [This apology of the author for the wrecks of this passage after the expurgation from spurious additions—to an ill-defined extent—is a vain plea. Once admit the fact of such interpolations, in any considerable degree at least, and the credit of the prophecy is irretrievably destroyed. Every one will be at liberty to expunge ad libitum what he fancies to be a *pallicium ex eventu*.]

timonium illustre, quod a Deo traditam esse Prophetarum doctrinam ostendit. Et quia pollicetur liberationem, significat Deo curâ esse hunc populum, qui doctrinam propheticam amplectitur. Confirmantur ergo pii, ne a Deo deficient, ne abiciant hujus doctrinæ professionem. Pertinet autem postrema pars hujus longæ concionis etiam ad hanc ultimam mundi ætatem et ad Ecclesiæ ærumnas, quas tulit jam multis sæculis; dum alibi Mahometica rabies conatur prorsus delere nomen Filii Dei, alibi regnant Episcopi ethnico more et studiis ecclesiasticis negligunt, sinunt extinguî lucem Evangelii, proponunt idola et libidines, iniuste occidunt homines innocentes propter veræ doctrinæ professionem (therefore the supplanting of Christianity by the Pope and the Turks—a New-Test. counterpart to the advance of the northern and southern kingdoms against Israel). Hæc mala pii considerent, ut primum a Deo petant, ut ipse Ecclesiam suam servet, regat, foveat et augeat; deinde si qui possunt aliquibus vulneribus mederi, annuntiantur præ sua vocatione," etc.

On v. 38, Calvin: "*Hæc circumstantia magnum pondus in se continet, quia videmus multos ad tempus satis viriis esse et intrepido animo, postea languescere et tandem evanescere, ut sunt prorsus sui dissimiles. Angelus autem hic promittit fore insuperabilem constantiam eorum, qui sustinebunt Dei spiritu, ita ut non uno tantum die vel mense vel anno certent, sed subinde colligant animos et nova certamina, neque unquam deficient.*"—Cramer: "God supports his own even in the most violent persecutions, and preserves them from apostasy."—Starke: "A real Christian must venture his body, life, and all that he has, for the glory of God."

On v. 35, Calvin: "*Sequitur, nullos polleere tanta sanctimonin et puritate, quin adhuc resideant in ipsis aliquæ sordes, quæ purgationem exigunt, ita ut ipsis necesse sit transire per fornicem, et mundari instar auri et argenti. Hoc ad omnes Dei martyres extenditur. Unde etiam videmus, quam insulse Papistæ imaginentur merita Sanctorum ad nos redundare, quoniam plus quam necesse erat præstiterint.*"—Oslander: "God has set a limit to every persecution, beyond which it cannot pass."—Starke: "The trial is succeeded by the time of refreshing, and the suffering by the time of rejoicing; Tob. iii. 31."

On v. 39 et seq.: "Upon the surface the worshippers of the beast seem to prosper, but they are eventually compelled to realize that their honors and possessions are not eternal in their duration, while the followers of the Lamb shall enjoy everlasting glory . . . (On v. 44 et seq.): Although God permits many an evil purpose to be executed, His forbearance toward the godless is always merely for a time; Psa. l. 21."

- c. *Conclusion of the vision. The Messianic deliverance and glorifying of God's people, together with a reference to the definite determination by God of the time at which the Messiah's coming to deliver should transpire.*

CHAP. XII.

- 1 And at [in] that time shall Michael stand up, the great prince which [who] standeth for [over against] the children of thy people; and there shall be a time of trouble, such as [which] never was¹ since there was a nation even to [till] that same time: and at [in] that time thy people shall be delivered, every one
- 2 that shall be found written in the book. And many of them that sleep in the dust [ground] of the earth [dust] shall awake, some [these] to everlasting life,
- 3 and some [these] to shame [reproaches] and [to] everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn [the] many to righteousness, as the stars for ever and ever.
- 4 But [And] thou, O Daniel, shut up the words, and seal the book, even to [till] the time of the end: many shall run to and fro [run through the book], and [the] knowledge [of it] shall be increased.
- 5 Then [And] I Daniel looked, and, behold, there stood other two, the one on this side of the bank [hither at the lip] of the river,² and the other [one] on that
- 6 side of the bank [hither at the lip] of the river.³ And one said to the man clothed in linen, which [who] was upon the waters⁴ of the river,⁵ How long
- 7 [Till when] shall it be to the end of these [the] wonders? And I heard the man clothed in linen, which [who] was upon the waters⁴ of the river, when [and] he held up his right hand and his left hand unto heaven [toward the heavens], and swore by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter [as (at) the finishing of scattering] the power [hand] of the holy people, all these things shall be finished.
- 8 And I⁶ heard, but I understood not [could not understand]: then [and] said
- 9 I, O my Lord, what shall be the end [sequel] of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.
- 10 Many shall be purified [purify themselves], and made white [whiten themselves], and tried [be smelted]; but the wicked shall do wickedly: and none of the wicked shall understand; but [and] the wise [prudent] shall understand.
- 11 And from the time that the daily [continual] sacrifice shall be taken away, and the abomination that maketh desolate set up [to the giving of the desolate
- 12 abomination], there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.
- 13 But [And] go thou⁷ thy way till [to] the end be: for [and] thou shalt rest, and stand in [to (at)] thy lot at the end of the days.

LEXICAL AND GRAMMATICAL NOTES.

וְהָיָה כִּי, was made to exist, or was gone through, contains the idea of exhaustion.—¹ וְלֹא, strictly, the causal, properly applied to the Nile, but here used of any alluvial stream.—² The reduplicated forms מִיָּמִין מִיָּמִין seem to call special attention to the position of this being, which was not precisely defined before, ch. x. 5.—³ The pronoun is emphatic.]

EXEGETICAL REMARKS.

Verses 1-8. *The Messianic deliverance and the judgment for eternal retribution. And at that time; i.e. at the time just indicated (xi. 45), when judgment shall overtake the impious oppressor, Antiochus Epiphanes, and when he*

shall come to his end "without a helper."* In

* [Kell (as we have seen) makes the transition from the Antiochian to the Messianic era occur at an earlier point in the prophecy, and he urges the connective force of the introductory clause of the verse, especially the ו of consecution, as a proof that no break or interval can be admitted here. This is an unnecessary straining of the phraseology. In fact, phrases of date, like וְהָיָה כִּי here, usually

opposition to Hävernick's attempt to interpret **וְכָל יְמֵי הָיָה** in the indefinite sense of "once, at a certain time," nearly all recent expositors have justly contended: (1) that the copula **ו** connects this new designation of time most intimately with the preceding; (2) that it is impossible to regard the words **וְכָל יְמֵי הָיָה** which Hävernick adduces in comparison, otherwise than as a reference to the time indicated in the context immediately preceding; (3) that the time referred to is immediately afterward characterized as a time of trouble, which shows with sufficient clearness, that, like the mention of the **וְכָל יְמֵי הָיָה** in v. 3 (cf. xi. 35), the allusion is to the period of persecution under Antiochus as heretofore described.*—**Shall Michael stand up, the great prince, which standeth for the children of thy people.** This introduction of Michael as the heavenly ally and protector of Israel (not as the Son of God or the Messiah himself,—as Hävernick, in accord with the older exegesis, still supposes), refers back to chap. xi. 1, and also to the preliminaries to the vision as a whole in chap. x., and especially to x., 13, 21, in the same way as **וְכָל יְמֵי הָיָה** refers to the close of the preceding chapter. In both places **עָמַד** is employed *sensu bellico*, and denotes an armed and martial appearance (cf. xi. 14, 16, etc.). **עָלָה**, following **וְכָל יְמֵי הָיָה**, serves to express the idea of protecting oversight over, etc., as in Esth. viii. 11; ix. 16. He "stands up" or "stands there" for the children of thy people, i.e., he represents their interests in the way of actively supporting them and of protecting them; cf. chap. x. 13.—**And there shall be a time of trouble, such as never was since there was a nation even to that same time; i.e., the trouble of the faithful shall then reach its highest intensity, shall have reached its climax when deliverance finally arrives; cf. chap. xi. 45; ix. 26, 27.** On the relative clause **וְכָל יְמֵי הָיָה**, אשר לא היה, which describes this as a time of unheard of, unprecedented trouble, cf. Ex. ix. 18, 24; Joel ii. 2, and particularly Jer. xxx. 7, which

latter passage seems to have served generally as a prototype of the text.—**And at that time thy people shall be delivered.** Kranichfeld remarks properly, that "the deliverance of Israel (**וְיִשְׂרָאֵל**) which is here conceived of as accomplished under the direction of **מִיכָאֵל**, is coincident in fact with the descriptions of chap. vii. 18, 26 et seq., 14; ix. 24; and the entrance to the Ancient of days (vii. 18) of him who was like the son of man, and who was the spiritually endowed leader of Israel, i.e., the Mashiach, sprung from Israel itself, receives notice as being the final result and attestation of the victorious conflict maintained, under the invisible direction of the angel **מִיכָאֵל**, against the adversary of the theocracy, who appears in the history of the nations. The absolute identity of the Mashiach with **מִיכָאֵל**, whose spiritual endowments and official relations were similar to his, does not, however, become manifest from this observation—as Hävernick and others assert—despite the appropriate and well-founded application of the description to the glorified Son of man in person, in the New-Test. Apocalypse,—any more than the direct identity of Satan, the adversary of God in the angelic world, with the New-Test. antichrist, who stands under his agis, can be demonstrated."—**Every one that shall be found written in the book; or, "whosoever shall find himself recorded in the book."** The A. V. is literal. On **כָּל** in the sense of "whosoever, *quicumque*," cf. Isa. xliii. 7; 2 Sam. ii. 23. The book is the same as that mentioned in the similar passage, Isa. iv. 3, and hence, the book of life; cf. on chap. vii. 10. It is, of course, not to be regarded as a "list of living Israelites" (cf. Ps. lxxix. 29; Ex. xxxii. 32); nor, probably, as a "record of those who shall be delivered in the decisive hour and be permitted to live." It is rather a record of those who shall inherit eternal life, a "list of the subjects of Messiah's kingdom" (cf. Hitzig on the passage), of those who shall stand approved in the judgment, whether they live until it transpires, or are raised from the dead to meet it, according to v. 2. Hofmann (*Schriftbew.*, I. 209) is in substantial accord with this view—the "Divine register of Israel, upon which are entered all who truly belong to Israel,"—while Füller arbitrarily applies the expression in this place to the "book of truth," chap. x. 21.—Verse 2. **And many of them that sleep in the dust of the earth; rather, "and many of them that sleep under the earth;" literally, "many of the sleepers of the dust-land."** **אֲדָמָה עֶפֶר**, "land, earth of dust" (i.e., the dust of the grave, cf. Ps. xxii. 16, 30; Isa. xxvi. 19, etc), is substantially equivalent to "earth-dust, soil;" the **אֲדָמָה עֶפֶר** are those who sleep the sleep of death in that dust of the earth; cf. Ps. xliii. 4; Job iii. 13; Jer. li. 39, 57; and also the New-Test. *κοιμώμενοι, κοιμώμενοι*.—**Shall awake, some to everlasting life, etc.** While all the ancient Christian expositors regard this as referring to the general resurrection of the dead, and, among moderns, Hävernick, Hofmann, Auberlen, Zündel, Kliefoth, etc., still agree with that view, which makes

indicate a transition rather than a close sequence. Cf. Stuart, who instances especially Isa. xix. 23; xxvi. 1; and even Dan. ii. 44.]

* [Kell, on the other hand, thinks that **וְכָל יְמֵי הָיָה** points back to **וְכָל יְמֵי הָיָה** (ch. xi. 40), which he interprets as "the time of the end, when the hostile persecutor rises up to subdue the whole world," i.e., the final Antichrist. The transition appears to us precisely analogous to that found in our Lord's eschatological discourse, Matt. xxiv. 29; Mark xiii. 24; and it seems to stand here, as there, for a connecting link between the near and the remote application of the prediction. The distress of the Antiochian persecution, like that of the final siege of Jerusalem, is made the symbol of the ecclesiastico-political throes of the final catastrophe, the downfall of Judaism being there the precursor of that of the world itself. The phrase, "In that time," thus becomes parallel with the formula, "In that day," or, "In those days," "In the last day," etc., as a stereotyped designation of the Messianic era. It is the constant practice of the prophets to view these series of future events on the same plane and in the same perspective, the interval, as well that between the close of the Old Dispensation and the introduction of the New, as that between the establishment of the latter and its ultimate triumph, being left out of view. There is thus always a measure of indefiniteness in the prophetic utterances on these points, especially in the phraseology relating to these "times and seasons."]]

"many" to be equivalent to "all" (or translates, with Hofmann, *Schriftbew.*, II. 2, 549, "and in multitudes shall they arise from the world of the dead"), a majority of writers since Bertholdt (also Kranichfeld, Füller, Küstlin, in *Stud. und Krit.*, 1869, No. 2, p. 252) hold that the many who awake from their sleep belong solely to the nation of Israel; as Füller expresses it, p. 339: the resurrection of the dead foretold in this place is "not the last and general resurrection, but a partial one which precedes that, and is confined to Daniel's nation." It is manifest, however, that the final and general resurrection is here intended, (1) because the expression, the "sleepers of the dust of the earth" is far too general in its character, to admit of its being limited to the deceased Israelites; (2) because the mention of the eternal punishment of the wicked in the closing words of the verse would be incomprehensible, and serve no purpose, if they refer only to Israelites who are to be punished eternally (see the context immediately below); (3) further, רַב־מְנוּחָה , which primarily implies the immeasurable extent of the multitude of the resurrected dead (cf. Hofmann's rendering: "in multitudes"), may as well designate the entire world of dead arising from their graves as a large fraction of it—in the same way as πολλοί or οἱ πολλοί is frequently employed in the New Test. as synonymous with πάντες ; cf., e.g., Matt. xx. 28; xxvi. 28, with 1 John ii. 2; 1 Cor. xv. 22; Rom. v. 15, 16, with v. 12; * (4) if the earlier prophetic parallels, Isa. xxvi. 19; lxvi. 24; Ezek. xxxvii. 1-15, actually do foretell a partial resurrection which is confined to Israel (which can by no means be positively established, since they rest, without exception, on the pre-supposition of an ultimate resurrection of all men, cf. Hofmann, *Schriftbew.*, II. 2, 401 et seq.), this will not involve that the passage before us has a similar bearing; (5) on the contrary, the expectation of a general resurrection of the dead, whose existence is abundantly evidenced in the Jewish apocalyptic literature (2 Macc. vii. 14) and in the New Test. (see especially John v. 28 et seq.; Acts xxiv. 15), would require that there should not be wanting *basal testimonies to that fact in the canonical Old Test. as well*, which would obviously be the case if this passage referred exclusively to a particular resurrection of the Israelites; (6) nor does the intimate connection of the passage with the preceding context, or, in other words, the concatenation of the eschatological prophecies in vs. 1-3 with the era of the Antiochian-Maccabean troubles, as described in the preceding chapter, militate against the universal character of the resurrection in question. It is evident that in the mind of the prophet that period of trial was the immediate precursor of the end of

the world.* As he viewed it, the end of the persecution by Antiochus and the advent of the Messiah to introduce a new and eternal period of blessing were substantially coincident. He saw nothing at all of the long series of years that were to intervene between those Old-Test. "voices of the Messiah" and his actual birth and incarnation, nor did he observe the many centuries between His first and second advent, between the *beginning* of the end and the ultimate end of all things, because it was inconsistent with the nature of prophetic vision (cf. supra, Eth.-fund. principles, etc., on chap. ix. No. 1). The antitypical general judgment of all flesh was identical with the typical judgment that came upon the Old-Test. oppressor of God's people, to his understanding; and it is therefore equally one-sided to deprive the judgment here referred to of its universal character, and to reduce it to a special judgment over the good and the wicked Israelites, as Bertholdt, Hitzig, and the remaining rationalistic expositors contend,—or to arbitrarily refer v. 1 to the deliverance of Israel from the oppression of Antiochus, and therefore interpret it typically and distinctively, but vs. 2 and 3 to the general resurrection and judgment, making them antitypical and eschatological, so that an immense chasm between the time of vs. 1 and 2 is postulated, of whose existence there is no indication in the text. Against this arbitrary disruption of a description that obviously forms a unit, see Hilgenfeld, *Die Propheten Esera und Daniel*, p. 84, and also Kranichfeld, p. 402. A hiatus of centuries certainly exists; but it belongs between chap. xi. 45 and chap. xii. 1, and is of such a character that the prophet could have been in no way conscious of its presence.†—And some to shame, and everlasting contempt. As the awaking "to everlasting life" recalls Isa. xxvi. 19, so the arising "to shame, to everlasting contempt" (וְיָקִימוּן , *stat. constr.* of וְיָקִימוּן , similar to וְיָקִימוּן , *constr.* of וְיָקִימוּן) suggests Isa. lxvi. 24. Cf. the New-Test. expressions ἀνίστασθαι κρίσις , John v. 29, and ἀνάστασις δεινός , Rev. xx. 14.—Füller supposes, very arbitrarily, that "the resurrection to shame" is "merely a passing observation," which might be omitted from the passage without damaging its meaning. On the contrary, the mention of the eternal shame and torment which await the wicked at the judgment is a *leading thought*, which was not only suggested, but positively demanded, by the recent mention of the helpless and irretrievable ruin of the antichristian madman (xi. 45), and which deserves consideration as a leading proof that the judgment here foretold is not to be distinctively Jewish, but universal in its character, precisely because of this undeniable reference to chap. xi. 45 b; see supra, No. 2.—Verse 3. And they

* Cf. Calvin on that passage: "MULTOS hic ponti pro OMNIBUS, ut certum est. Neque hæc locutio debet nobis nideri absurda. Non enim RABBITO opponit angelus omnibus vel paucis, sed opponit UNI; cfr. Rom. v. 15, 19." [Keil observes that "the angel has it not in view to give a general statement regarding the resurrection of the dead, but only discloses on this point that the final salvation of the people shall not be limited to those still living at the end of the great tribulation, but shall include also those who have lost their lives during the period of the tribulation." This, however, seems an unnecessary limitation of the "many," which Keil himself admits "can only be rightly interpreted from the context." Stuart clearly argues that the connection gives it here the universal sense.]

* [This view is unnecessary, and places the prophet in a false light. Daniel does not explicitly say that these events are simultaneous, if we have rightly apprehended and expounded his language. He did not indeed clearly apprehend the length of the interval, but we are not warranted in saying that he was not aware there was any. Much less does he assert it.]

† [Keil of course disputes this interval at the place assigned to it by our author. Stuart also is unable to discover it there. Both lay undue stress upon the connecting link, "In that time."]

that be wise shall shine as the brightness of the firmament. There is no more reason here than in chap. xi. 33, 35, to translate מְשִׁיבֵי לַיָּם otherwise than "the wise, prudent, or understanding" ones. It does not characterize the pious generally (who were designated as the "many," רַבִּים, in chap. xi. 33, and who are again mentioned by the same term in *δ* of this verse), but "those who were prominent among the people by their piety, fidelity, and steadfastness, who accomplished more than others by word and deed; and suffered more than others for the holy covenant" (Füller). It is self-evident that the activity of such theocratically wise or prudent persons would include the work of *teaching*, but this does not involve the necessity of rendering מְשִׁיבֵי לַיָּם directly by "teachers." This over-precise adaptation of the idea is not established by the parallel מְשִׁיבֵי הַיָּם nor by the designation of Jehovah's servant by מְשִׁיבֵי, in Isa. lii. 13 (against Hitzig). On the other hand, the too general and diluted rendering, "pious, well-disposed ones" (de Wette), has no sufficient support, *e.g.*, in Matt. xiii. 44; for Christ's statement respecting the "righteous" in general, that "they shall shine as the sun in the kingdom of their Father," is a free application, but not a translation or an explanation of this passage.—On the comparison of the shining of the "wise" מְשִׁיבֵי, properly, "to radiate brightness, to shine brightly" with that of the bright arch of heaven (רָקִיעַ, "the firmament," cf. the expositors on Gen. i. 6), see especially Ex. xxiv. 10; also Ezek. i. 22, 26, etc.—And they that turn (the) many to righteousness, as the stars for ever and ever. The words מְשִׁיבֵי הַיָּם seem to have been borrowed from Isa. liii. 11, but do not on that account justify the assertion of Kranichfeld, that only originators of the righteousness mediated by the priestly function,—hence priests, "who take away the sins of the people through the sacramental ceremonial"—are to be understood thereby;—a view concerning מְשִׁיבֵי that is entirely too contracted, and, at the same time, interpolating in character, which finds no support either in the former mention of theocratic sacrifices (vii. 25; viii. 11, 13; ix. 26), or in the passage, chap. ix. 24.—The stars are mentioned as symbols of the heavenly condition of the righteous who have been glorified after the image of God in 1 Cor. xv. 40 et seq.; Rev. ii. 28; cf. also supra, on chap. viii. 10.

Verse 4. *Concluding exhortation of the prophesying angel.* But thou, O Daniel shut up (or "conceal") the words, and seal the book. The "words" and the "book" can hardly designate the entire book of Daniel's prophecies, but refer merely to the final vision, chap. xi. 2-xii. 8 (Häverni., Von Leng., Kranichf., Füller, etc., are correct). On סָתַר as denoting a limited section of connected writing, which occupies a single roll, cf. Neh. i. 1; Jer. li. 63; also supra, on chap. ix. 2.* On סָתַר, "to conceal,"

—*i.e.*, to preserve in secret, or not publish it—and סָתַר, "to seal," which is added to strengthen the idea, see on chap. viii. 6. Neither of the words was to be taken literally, of course (against Hitzig). What the angel required of the prophet, and to which the latter doubtless consented, was merely that he should avoid any intentional or inconsiderate publishing of the prophecy, hence, that he should transmit it into chaste, approved, and trustworthy hands, that would be prepared to treat it in accordance with its mysterious and awe-compelling subject.—To the time of the end; *i.e.*, until the juncture indicated in v. 1, to which the entire prophecy, beginning with chap. xi. 2, is directed.—Many shall run to and fro, and knowledge shall be increased; rather, "many shall search it through, and the understanding shall become great." וְרַבִּים, properly, "they shall run about," namely, for the purpose of searching or investigating; cf. Jer. v. 1; Am. viii. 12; Zech. iv. 10; 2 Chron. xvi. 9. The interpretation by "wandering about, roving about without a guide" (as contrasted with the assured guidance afforded by God's word), which was advocated by J. D. Michaelis and Von Lengerke, cannot be established; nor can the sense of "careful reading," which was adopted by Maurer, Hitzig, Ewald, etc., be demonstrated, despite the citation of the rabbinical מְשִׁיבֵי, "a line (of reading), a straight line," which is alleged as underlying the words in the text.—The whole observation was evidently intended to assign a reason for the exhortation to conceal the imparted prophecy, and treat it sacredly, and to prevent its falling into profane hands; for that prophecy was not unimportant and ordinary in its character, but a means to secure to many, who should zealously examine it in the future, a deeper insight into the ways of God, the controller of all earthly fortunes. For that reason it would be sinful to profane it. ["If Daniel, therefore, must only place the prophecy securely, that it may continue to the time of the end, the sealing then does not exclude the use of it in transcriptions, and there exists no reason for thinking that the searching into it will take place only for the first time in the end" (Keil).]

Verses 5-7. *Solemn avowal, by oath, of the assured realizing of the prophecy until a determined point in the future*—namely, until the expiration of the mystical three and a half years, to whose close the prophet had already been referred, chap. vii. 25 (cf. viii. 14; ix. 27). The recurrence of this comforting designation of time indicates that the contents of these verses to the end of the chapter are designed to form an *epilogue*, not merely to the last prophetic vision (chap. x-xii. 8), but to the entire prophetic

whole book. For, as Kliefoth remarks, the angel will close, ver. 4, the last revelation, and along with it the whole prophetic work of Daniel, and dismiss him from his prophetic office, as he afterwards, ver. 13, does, after he has given him, vers. 5-12, disclosures regarding the periods of these wonderful things that were announced. He must seal the book, *i.e.*, guard it securely from disfigurement, 'till the time of the end,' because its contents stretch out to the end. Cf. ch. viii. 26, where the reason for the sealing is stated in the words, 'for yet it shall be for many days.' Instead of such a statement as that, the time of the end is here briefly named as the *terminus*, down to which the revelation reaches, in harmony with the contents of ch. xi. 40-xii. 8, which comprehends the events of the time of the end."]

* [Keil, on the other hand, inclines (with Bertholdt, Hitzig, Anbalden, Kliefoth) to "understand by סָתַר the

part of the book, and even to the whole book itself. The new scene, however, which begins with this verse, and serves to introduce the epilogue, obviously occupies a more intimate relation to the scene, chap. x. 4 et seq., which introduces the last great vision, than to the others, and may even be regarded as a resumption of that scene, with but little modification. Compare, on the one hand, the words indicating a new beginning, "Then I, Daniel, looked," etc., which recall chap. x. 5, and, on the other hand, the circumstance that the principal person in the former scene, the mighty angelic prince, "clothed in linen," still continues to be the principal person in word and action (v. 6 et seq.), although two other angels, who had not been present hitherto, now appeared (as *witnesses* of the oath to be taken by him; see immediately below), so that the number present was now double its former size, when only Daniel and the angelic prince in linen clothing were on the scene.—And behold, there stood other two; i.e., other than the one who had hitherto spoken and who again resumes in v. 7,—other than the priestly angelic prince in linen garments. אֲחֵרִים is certainly not used with reference to the speaker introduced in v. 6 (Hengstenb.), but refers, as it always does, to what has been previously mentioned, so that it distinguishes two other persons besides the angel who was thus far the speaker; and these enter into the prophet's range of vision at this point. There can be no doubt that these persons were likewise angels; and the following verses leave no room to question that their number was precisely two, that they might be recognized as *witnesses* to the oath in v. 7; cf. Deut. xix. 15; xxxi. 28; 2 Cor. xiii. 1, etc. (thus correctly, Hitzig, Kranichfeld, and in substance Kliefoth also). It would be useless, however, to venture any supposition as to who the two angels were, for the simple reason that the writer did not see fit to furnish their names. It is scarcely probable that they were Gabriel and Michael, for Daniel would certainly have noticed *their* presence, since he had already mentioned these two chief princes among the angels in several instances. Probably angels of *inferior* rank are to be conceived of, since they were capable of being witnesses in the present case. Whether they were identical with the two saints whom the prophet heard conversing together in chap. viii. 13, or not, must remain undecided. In any case, the following theories, which conflict with the context, must be rejected: (1) that one of the two אֲחֵרִים was Gabriel, whose disappearance was nowhere mentioned (Von Lengerke); (2) that one of them was Gabriel, but the other was a different angel, who was already introduced in the former scene, chap. x. 5 et seq., but had not yet been designated by name (thus Hävernicks, who consequently finds the three angels of this scene present in chap. x., without exception, but without being clearly distinguished from each other); (3) that the אֲחֵרִים were the guardian angels or princes of Persia and Græcia, mentioned in chap. x. 20 (Jerome, Luther, Grotius, Sanctius, etc.); (4) that they were Judas and Simon Maccabeus (—so J. D. Michaelis); (5) that they were the representatives of all who

in the future should wait for the kingdom of God and inquire after the time of its coming (Cocceius); (6) that they were a mystical personification either of the law and prophecy (thus a gloss in the margin of the *cod. Chisian.*) or of reason and imagination (rabbins, e.g., Jos. Jacchiades). M. Geier already remarks respecting these and other theories of a similar character: "*Hæc figmenta sunt hominum, lectus auctoritate destituta.*"—The one on this side of the bank of the river, and the other on that side of the bank of the river; rather, "the one here on the bank of the river, the other yonder on the bank," etc. אֲחֵרִים, usually the Heb. name for the Nile (which in the Egypt. itself is called *ior* [Sahid. *jero*, Memphit. *jaro*]; cf. Gesen.-Dietz., s. v., אֲחֵרִים), is here used to designate the "great river" Tigris, chap. x. 4. The reason is probably to be found in the fact that at an early period אֲחֵרִים had acquired a purely appellative signification = הַנָּהָר הַקָּדוֹן, as may appear from the poetic use of אֲחֵרִים in the sense of "channels" (cf. Job xxviii. 10; Isa. xxxiii. 21). It is useless for Hitzig and Kranichfeld to deny the purely appellative use of אֲחֵרִים in this place, and to contend instead that the Tigris is here termed the Nile by way of *metonymy*—from which position they deduce consequences of a more or less arbitrary character (the former, that this designation reveals that the angel who had hitherto spoken, and who now, v. 6 et seq., hovered over the water, was the *guardian spirit of Egypt* [cf. on chap. x. 5] and also that the author of the entire book was of Egyptian descent [!]; the latter, that "the metonymical co-ordination in fact of the Nile, representing Egypt, and the Hiddekel, the representative of the coming time of trouble [?], was designed to indicate a *second Egyptian deliverance*"*).—Verse 6. And one said to the man clothed in linen, etc. The subject of אֲחֵרִים is certainly not "each of the two, the one on this side and one on the other" (Theod., Syr., Kranichf., Kliefoth), but rather only *one of them* (אֶחָד מֵהֵם, Ibn-Ezra), as the analogy of chap. viii. 13 clearly suggests, and probably the one nearest to the prophet, on the same side of the stream as the latter, and the only one whom he could hear. This angel represents the prophet himself in his inquiry, similar to chap. viii. 13 (cf. v. 14); Jerome is therefore not in the wrong to that extent, when he substitutes "*et dixi*" for "*et dixit (alter eorum)*," without further question.—Which upon (or "above") the waters of the river; supply "stood," or "hovered." This hovering over the waters of the Tigris denotes a new position, which was not mentioned in connection with the former introduction and description of the "man clothed in linen," chap. x., and with which chap. viii. 16 is probably not to

* [Keil (after Kliefoth) thus moderates the latter position: "The river Hiddekel (Tigris) was a figure of the Persian world-power, through whose territory it flowed (cf. for the prophetic type, Isa. viii. 6, 7; Psa. cxxiv. 3, 4), and the designation of the river as אֲחֵרִים, Nile, contains an allusion to the deliverance of Israel from the power of Egypt, which in its essence was to be repeated in the future."]

be compared (see on that passage). The fact that the revealing angel hovered over the stream was hardly for the mere purpose of placing him between the two inquiring angels on its banks, nor was it merely designed to recall the brooding of God's Spirit over the waters, Gen. i. 2 (Hitzig), but rather serves to designate the mighty and swiftly flowing stream of the Tigris—as formerly the sea (chap. vii. 2)—as a symbol of the surging world of nations over which “the good spirit of the world-power” exercises sway as a beneficent and guiding principle of order (so Fuller, probably with correctness; but he combines with it the extremely forced hypothesis that the angels on the banks of the river were intended to denote the two-fold end of the world-period, hence the two manifestations of Christ, the first in lowliness and the second in glory!)—How long to the end of the wonders? i.e., “when (עַד-כִּי, here equivalent to כִּי) shall the end, the consummation, come of the wondrous things foretold by thee?” The עַד is evidently that referred to in v. 1 (cf. chap. xi. 45), and therefore different from the אַחֲרֵי, “the last end,” concerning which Daniel makes inquiry in v. 8. The “wondrous things” (פְּלִאוֹת) themselves are the extraordinary sufferings and judicial punishments, whose instrument Antiochus, the Old-Test. Antichrist, was to become, and which are described at the end, beginning with chap. xi. 30; cf. the similar use of פְּלִאוֹת in chap. viii. 24; xi. 36; and particularly Isa. xxix. 14.—Verse 7. And he held up his right hand and his left hand. The raising of both hands was designed to impart a solemn emphasis to the act of taking the oath; cf. Deut. xxxii. 40; Ezek. xx. 5.—And swear by him that liveth for ever. בְּיָהוִי-עוֹלָם, cf. iv. 31; Deut. i. c., and Rev. x. 6. יָהִי is an adjective, not a substantive, in this place. Cf. the similar predicates connected with the names of heathen gods also, e.g., *δαιμόνων θεός* in the inscrip. at Shakka (Burkhardt, *Reisen*, etc., pp. 147, 503); *Προλεμαῖος αἰωνόβιος* on the Rosetta stone, lines 4, 9, 54. In connection with the true God Jehovah, the predicate *vivens in æternum* has the profounder significance, that He not only lives for ever, but also fixes the limit of evil for ever (Ewald, on this passage).—That for a time, times, and a half; i.e., after a time, and two times, and a half time, or, briefly, after three and a half (mystical [rather, literal]) years; cf. on chap. vii. 25. To this limitation of time, which has become familiar from its former occurrence (cf. also chap. viii. 14; ix. 27), is now added a further one, which, however, substantially coincides with it:—and when he shall have accomplished to scatter the power of the holy people; rather, “and when the scattering of a part of the holy people shall have ceased.” No material objection can be brought to bear against this exposition of the words וְכִשְׁכַּלּוּם נִפְץ, since נִפְץ almost invariably has the meaning “to scatter, disperse,” in the prophetic usage (cf. Isa. xi. 12; Jer. xiii. 14; ii. 20, 23), while that of “break, shatter,” seems to be confined more particularly to poetry

(cf. Psa. ii. 9; cxxxvii. 9), and further, since the rendering of כִּי by “part, division,” seems to be adequately supported by parallels like Gen. xlvii. 24; 2 Kings xi. 7; Neh. xi. 1. It is not necessary, in order to obtain this meaning, to change the pointing so as to read כִּי־כִּלְכִּלּוֹת, as Hitzig proposes. The correct view is represented by Bertholdt, Dereser, Gesenius, Hävernicks, Von Lengerke, Zündel, and substantially by Theodot., Vulg., Luther, etc., excepting only that the latter neglect to render כִּי by “part,” and either interpret it by “might, warlike power,” or leave it altogether untranslated. On the other hand, Hengstenberg, Hofmann, Maurer, Auberlen, Kranichfeld, Füller, Kliefoth, Ewald, etc., render: “When the shattering of the hand of the holy people shall have ceased” (i.e., when its power shall have been entirely broken). In support of this view it is usually contended (with Hofmann, *Weiss. und Erf.*, i. 314 et seq.) that the idea of reuniting the scattered Israel, which occurs nowhere else in Daniel, would be presented in this place without any preparation whatever. This is as if the chapter under consideration did not present a number of other ideas, which are wholly new and have never occurred previously, e.g., the prophecy of the resurrection in v. 2; the shining of the wise like the brightness of the firmament, in v. 3; and also the contents of v. 10; or as if the mention in this book of the expectation that the dispersed people of God should be reunited, which was so familiar to the earlier prophets, could be in any way remarkable, when taken in connection with the correspondence, usually so thorough, of the range of this prophet's ideas with that of his predecessors (cf. Joel iii. 5 et seq.; Am. ix. 11 et seq.; Isa. xi. 12; Jer. li. 20 et seq., etc., etc.).* It is entirely unnecessary to adopt the historical reference to 1 Macc. v. 23, 45, 53 et seq.; 2 Macc. xii. 32, which Hitzig discovers in this passage, and regards as a proof that in this instance there is another *vatic. ex eventu*. There is not the slightest difficulty, however, connected with the opinion that the facts recorded in those passages of the Maccabæan books (relating to the bringing back to Judæa of the scattered Jews who lived in Galilee and Gilead among the heathen, by Judas and Simon Maccabæus), constituted a first typical fulfilment and historical exemplification of the present prophecy.†—All this shall be finished. כִּלְכִּלּוֹת, not the foregoing words, but the things spoken of, the sum of the prophecy beginning with chap. xi. 2 (inclusive of the contents of chap. xii. 1-3). ‡

* [Kell defends the rendering of נִפְץ by *scatter*, rather

than “scatter,” and of כִּלְכִּלּוֹת by *completion*, rather than “ceasing;” but the sense is not materially different in either case, if the prophecy refer to the persecution by Antiochus, for the hour of striking for independence was coincident with that of the deepest oppression. The metaphorical signification of *power* for כִּי, however, seems preferable as being more usual and natural than that of *part*; and the latter savors too much of a diplomatic rendering.]
† [It may reasonably be objected to this reference that it is too petty, and requires too special a rendering of the words to be of any great value.]
‡ [The “fulfilment of all these things” obviously is

Verses 8, 9. *The prophet's question concerning the FINAL end, and the angel's encouraging reply.* And I heard, but I understood not, namely, the information just imparted by the angel, involving a two-fold designation of the time, and also including the statement, which was especially incomprehensible to the prophet, that at the expiration of the three and a half times the dispersion of a part of Israel should have reached its end.—*What shall be the end of these things? i.e., "which event is to be the last of these 'wondrous things?'"* (v. 6); by the occurrence of what event shall it be possible to know that the last end of the entire series of the predicted troubles and judgments has been reached?—Hence the *אֲחִירָהּ*, concerning which Daniel now inquires, does not directly coincide with the *עַד* to which the question of the angel in v. 6 referred, but stands related to it as the final point in a course of development is related to a final period of extended duration.*—Verse 9. And he said, Go thy way, Daniel, etc. *לֵךְ*, as in v. 13, an encouraging remark addressed to the prophet, who had approached with anxious questioning; cf. Ecc. ix. 7. This parallel demonstrates, if there were no other reason, that it is impossible to take *הִלֵּךְ* in the sense of "to die, to die peacefully, to lie down to sleep," in this place, as Bertholdt, Hävernick, etc., propose.—For the words are closed up (or "concealed") and sealed till the time of the end. Cf. v. 4, where *הַדְּבָרִים*, "the words," is evidently employed in the same sense as here, namely, as designating the words of the prophecy, chap. xi. 2–xii. 3. The statement that these words are "concealed and sealed" till the time of the end, has, of course, a different meaning from the exhortation in that passage, "to conceal and seal" them. While that exhortation was intended to warn him earnestly against an inconsiderate desire to publish and prostitute to common uses the statements of the prophecy, the present reference to their hidden condition (i.e., to the mysterious nature of the revealed facts), is designed to encourage and to lead to humble submission to the Divine guidance, whose purposes cannot at first be understood. *עַד*, however, has no other signification in this place than in v. 4, or than *עַד* in v. 6.†

explained by the more definite statement in vers. 11 and 12, for the prophet's inquiry was expressly in order to elicit such an explanation. This is precisely analogous to our Lord's eschatological data, Matt. xxv. 34, etc.; where the nearer event alone is chronologically determined, and the final one left vague (Matt. xxv. 38).]

* [Keil likewise distinguishes between *עַד* and *אֲחִירָהּ*, but neither his nor the author's distinction seems to be very clear or well founded. In the present instance *אֲחִירָהּ* seems to denote the nearer sequel of the pressing emergencies in immediate view, and *עַד* the more distant consummation of the entire prophecy. If so, the angel does not fully answer the inquiry of ver. 6, but does Daniel's, by designating only the terminus of the Antiochian history. "Hitzig is altogether correct in thus stating the (latter) question: 'What, i.e., which event is the uttermost, the last of the *פְּלִאטוֹת*, that stands before the end?'" (Keil).]

† [In like manner the "closing and sealing" (*סָדַם*) and

Verses 10–12. *Approximate* determination of the final point* (the *אֲחִירָהּ*) of the predicted development, for the purpose of affording additional comfort and encouragement to the prophet, in his anxiety to receive information. Many shall be purified and made white, and tried, rather, "shall purify and cleanse themselves, and shall be thoroughly tried." The terms recur from chap. xi. 35, excepting that they are differently arranged, and that the two leading verbs, *בָּרַר* "to purify," and *לָבַן* "to cleanse," are to be taken in a reflexive sense, corresponding to the Hithpael, while the third *צָרַךְ* (Niph.) expresses the passive sense of being thoroughly tried, or of being thoroughly purified (cf. Ps. xli. 7; Prov. xxx. 5). With each of the verbs the idea of suffering and persecution on account of the faith is of course again involved, as forming the media of purifying.—But the wicked shall do wickedly. The *ו* in *וְהַרְשִׁיעוּ* is adversative, and serves to contrast the conduct of the wicked in the last time with the contemporaneous course pursued by the faithful. Cf. the free rendering of the passage in Rev. xxii. 11.—And none of the wicked shall understand; but the wise shall understand, namely, what is the meaning and ultimate aim of the predictions relating to the last time; consequently they shall then understand the prophecy, and by its light shall be able to correctly interpret the signs of the time (cf. Matt. xxiv. 32 et seq.; Luke xxi. 28 et seq.), and accordingly, to act and regulate their conduct with reference to the salvation of their souls.†—Hitzig himself realizes that it would be exceedingly inappropriate to render *מְבַרְרֵיהֶם* by "teachers" in this passage; but why should he arbitrarily refuse to assign to it the meaning of "understanding ones," which is the only one

עַד in both cases) can be no other here than in ver. 4. "But since, according to ver. 4, Daniel himself must shut up and seal the book, the participles in this clause, assigning the reason for *לָבַן*, cannot have the meaning of the

perfect, but only state what is or shall be done; shut up—they shall be (remain) till the time of the end; thus they only denote the shutting up and sealing, which must be accomplished by Daniel. . . . The shutting up and sealing . . . can only consist in this, that the book should be preserved in security against any desecration of its contents, so that it might be capable of being read at all times down to the time of the end, and might be used by God's people for the strengthening of their faith; cf. ch. viii. 28.—[Keil.]

* [It is strange that a commentator will persist in calling this an "approximate estimate," when its sole object was to clear up uncertainty as to the duration of the events in prospect, and when, accordingly, precise periods of time are assigned in explicit and varied terms. Surely the whole subject is designedly left in doubt if this language does not definitely determine it.]

† [It is thus true that history in a measure interprets prophecy, or rather enables the interpreter to give vividness and detail to predictions in themselves general and obscure. So also seeing is better than reading a description, however clear. But it is not necessary to wait for the accomplishment of prophecy in order to gain an intelligent comprehension of its essential import. To maintain this would be equivalent to denying any intelligible use of language. Nor is it true, as many expositors assert, that Daniel himself did not understand these prophecies. Ver. 6 only means that he did not clearly see the application of the announcement in ver. 7 to the previous prophetic declarations, especially the mode of computing the note of time there given. This point is cleared up by the particular specifications of the present communication, and Daniel is therefore dismissed with a peaceful sense of full intelligence.]

that can be admitted here, in the former passages (xi. 35; xii. 1), where it is no less appropriate?—Verse 11. And from the time that the daily sacrifice shall be taken away, and an abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. On the construction of the words *יִבְעֶזֶה הַיִּסְדֵּר וְגו'*, which denote the beginning of the 1290 days, cf., e.g., chap. ii. 16; v. 15; Ecc. ix. 1; Jer. xvii. 10, etc. *יִבְעֶזֶה*, as appears from the following *לְיָמֵי*, which does not depend on *יִבְעֶזֶה* after the manner of the genitive, is not an infinitive, but a "relative asyndetic connection of the *præc. propheticum* with *עַתָּה*." The *לְיָמֵי* in *לְיָמֵי* may be regarded as "expressing the fateful purpose of God," and therefore as taking the place of the jussive imperfect, which ordinarily serves that purpose (cf. xi. 18).—The expression *שָׁמָּה יִבְעֶזֶה* is distinguished from the synonymous *יִבְעֶזֶה שָׁמָּה*, chap. xi. 31, and also from *יִבְעֶזֶה שָׁמָּה*, solely by its greater brevity, which may be indicated by the combination "desolating abomination" (cf. also the substantially identical *שָׁמָּה יִבְעֶזֶה*, chap. viii. 13).^{*} It seems to be inadmissible because of the substantial identity of the expression with those former parallels, to translate this passage, with Wieseler (*Die siebenzig Wochen* etc., p. 109): "From the time that the daily sacrifice shall be taken away, till the desolating of the abomination, i.e., till the destruction of the idol-altar and the rededication of the temple by Judas Maccabæus."—It has already been shown, on chap. viii. 14, that the 1290 days are substantially identical with the half year-week (ix. 27), or with the three and a half times (vii. 25; xii. 7), and that they involve an *extension of that period by about half a month only* (twelve to thirteen days); and it was also shown on that passage, that on the other hand the 2300 evening-mornings or 1,150 days *shorten* the same period by about four months. According to all the passages relating to the period of three and a half years as thus determined (in the one case exceeding those years by a few days, in the other falling below them by a few months), and especially according to the present passage, the *terminus a quo* for that period was the juncture when the daily sacrifice was taken away, and when the abomination of desolation was placed in the sanctuary. Our passage is *silent* with regard to the special *terminus ad quem*, which had in former passages been described as coincident, on the one hand with the *judgment of the wicked author of such profanation* (chap.

^{*} [The neut. *שָׁמָּה*, however, is not in itself synonymous with the act. *יִבְעֶזֶה*; it here becomes equivalent to it only by reason of the connection with *יִבְעֶזֶה*. "In ch. xi. 31, where the subject spoken of is the proceedings of the enemy causing desolation, the abomination is viewed as *יִבְעֶזֶה*, bringing desolation; here, with reference to the end of those proceedings" (rather, with reference to the persecuted sufferers as being profaned by it), "as *יִבְעֶזֶה*, brought to desolation; cf. on ch. ix. 37" (Kell).]

vii. 26; ix. 27), and on the other with the rededication of the profaned sanctuary (chap. viii. 14); in other words, the revealing angel *does not precisely determine the final point of the last time of trouble* (the *יָמֵי*, concerning which Daniel inquired, v. 8).^{*} He affords an indication, indeed, that a period of blessing should ensue on the expiration of the mystical three and a half years, by employing the beatitude of the following verse: "Blessed is he that waiteth," etc.; but he refrains from determining the exact point of time in which it should begin. Upon this point his language is even undecided and equivocal, inasmuch as he fixes the limits of the intervening time, at first at 1290, but afterwards at 1335 days—thus in the one case exceeding the measure of exactly 1277 days by thirteen, and in the other by fifty-eight days. The troubled events of the Maccabæan period, which might deserve notice as the points of the beginning and the end of the historical equivalent of the three and a half years, do not present a satisfactory reason for such vacillating predictions; for the exact period required cannot be found in that epoch, however its limits may be fixed. E.g., if, with Bertholdt, Hävernich, Von Lengerke, et al., its conclusion is assigned to the day of rededicating the temple by Judas Maccabæus, or the 25th Chisleu (Dec. 15th) of the year B.C. 164 (1 Macc. iv. 52), and the 1290 days are reckoned backward from that date, their beginning will fall on June 10th, B.C. 167, or more than five and a half months *earlier* than the event which is generally regarded as marking the commencement of the three and a half years (i.e., earlier than the abrogation of the daily sacrifice on the 15th Chisleu, 167; cf. 1 Macc. i. 54); nor will that reckoning consist with the arrival in Jerusalem of Apollonius, the commissioner of taxes, which might possibly be regarded as the introductory event of the period in question; for according to 1 Macc. i. 29, his arrival took place only about three months prior to the 15th Chisleu, 167, instead of 5th (cf. supra, on chap. vii.). Further, the attempt to regard the Maccabæan dedication of the temple as the characteristic fact that marked the conclusion of the 1290 days, is antagonized by the circumstance that the troubles of the Jews had by no means reached their end at that time, since the dreadful tyrant Antiochus yet lived, the citadel of Zion was still garrisoned by enemies, their leader, Lysias, who had gone to Antioch, was employed in making preparation for farther extensive operations, in order to wipe out the shame of his former defeat by Judas, and, in addition, the Ammonites, Edomites, and other heathen neighbors threatened the little band of Jews led by the Maccabees with dangerous attacks (cf. 1 Macc. iv. 35, 41; v. 1 et seq.).[†] If we assume, with Hitzig, Bleek, Hofmann, Delitzsch,

^{*} [After the precise designation of the *terminus ad quem* in the passage which our author last refers to, there seemed to the prophet, or rather to his angelic instructor, no need of its repetition here. Every reader would spontaneously understand the period in question, dating from an idolatrous installation, to continue till the removal of the offensive and impious object. It is evidently the term of the sacrifice.]

[†] [It ought to be observed, on the contrary, that the 1,290 days are not assigned as the limit of the troubles, but only of the profanation.]

Füller, etc., that the death of Epiphanes, which took place somewhat later than the dedication of the temple, ended the 1290 days, we are met by the difficulty of ascertaining the date of his death, which has not been preserved by any historical authorities that have descended to our times, and for that reason cannot be definitely settled. That Epiphanes died precisely 140 days after the dedication of the temple, is a mere assumption of Hitzig, Bleek, etc., based on a comparison of the 1150 days of chap. viii. 14,—which, it is asserted, extend exactly to the dedication—with the 1290 days of the present passage. This assumption appears the more uncertain, in proportion as, on the one hand, it becomes impossible to exactly accommodate those 1150 days between the desecration of the temple and the ascertained date of its rededication (cf. on chap. viii. 14), and as, on the other hand, it becomes difficult to reconcile the date of the death of Antiochus, as thus assumed, with historical statements respecting his end which have been preserved to us.* We are accordingly compelled to abandon every attempt to demonstrate an exact correspondence between the time indicated in the text and the periods of the Maccabæan era of persecution, and to remain content with the hypothesis that the 1290 days have a merely mystical and symbolical significance.† The merely approximate character of the correspondence between the prophetic measurement of time and the chronological relations of the history of its typical realization, with which we were obliged to content ourselves in a former instance, in connection with the 1150 days, returns here in a somewhat different manner. In that instance we found a considerable *minus* in comparison with the number 1277, and here a smaller *plus*.‡ It will scarcely become possible to ever assign a more definite reason

for this two-fold discrepancy than that the seer's attention was to be emphatically called to the *approximation* of the designation of time. Cf. Kranichfeld also, p. 413, who justly observes in opposition to the artificial attempts to ascertain the exact historical grounds for the difference between the 1150 and 1290 days, which he adduces, that "it is, moreover, an assertion which can never be exegetically established, that the deliverance of the nation, the destruction of the foe, and the restoration of the order of worship are everywhere in this book regarded as separate in time. On the contrary, they designate the same juncture of time at the end, as seen in the prophet's perspective, which appears from their indiscriminate application, or in other words, from the substitution of one for another; cf. vii. 25 with 26; viii. 14 with 25 et seq.; ix. 24 with 26, 27; xi. 45 with xii. 1. . . . For the rest, the profanation of the temple which an Antiochus Epiphanes imposed on Israel during three years, continues to be a historical exemplification of the facts revealed to Daniel's prophetic vision, in the face of the 1290 days, and despite the fact that in the nature of the case it *accords but relatively with them in a formal aspect*."*—Verse 12. Blessed is he that waiteth (or "is steadfast to the end") and cometh to the thousand three hundred and five and thirty days. In view of its connection with the foregoing, the meaning of this exclamation can only be as follows: "After 1290 days have expired, the tribulation shall end; it shall not be *completely* ended, however, until forty-five additional days (one and a half months) have elapsed, hence, until a total of 1335 days has been reached." Here again we believe ourselves obliged to rest satisfied with finding a symbolic and approximate value in the relation of the several numbers to each other; cf. the remarks on this point in a former connection, Eth.-fund. principles, etc., on chap. viii. No. 1. Among the various attempts that have been made to explain with historical accuracy the difference of forty-five days between the time fixed by v. 11 and that given in v. 12, none have succeeded in realizing an entirely satisfactory result: e.g., (1) that of Hitzig, based on the assumption that the 1335 days extend to the reception from Tabæ of the tidings respecting the death of Antiochus, forty-five (?) days subsequent to his demise; (2) the

* The precarious character of all combinations bearing on this question may appear from the following calculation by Hitzig (p. 226 et seq.): "Antiochus (1 Mac. i. 10) ascended the throne in the year 137 *æ. Sel.*, and he died (1 Mac. vi. 16) in the year 149; consequently his reign falls between April, B.C. 176 and March, 163. But we possess a coin of Seleucus bearing the number of the year PAZ (see Eckhel, *Doctr. num.*, III. 222), which shows that Seleucus still reigned at least at the beginning of the last quarter of B.C. 178. Antiochus became king during the month of October, 176, at the earliest; and if he reigned not quite twelve years, according to Apollonius, *Syr.*, c. 106, we may perhaps regard the eleven years 175-165 as being full, and obtain, in addition, the fraction of the twelfth year by including a remnant of 176 possibly, and certainly by adding the first months of 164 (at least as far as April). Accordingly if, as we believe, the author referred in v. 11 to the death of Antiochus as the end of the period, it follows that the latter died 140 days after the dedication of the temple (see on viii. 14), on the fifteenth to eighteenth day of the second month 149 (Jewish), i.e., on the thirtieth of the eighth month (Artemisius) 148 *Sel.* This result harmonizes excellently with that coin, and also with Apollonius (?). On the other hand, when Eusebius (*Chron.*, l. 343) assigns eleven years to the reign of Antiochus, from Olymp. 151, 3, to Olymp. 154, 1, or from B.C. 174 to 164, there is an error, not only with respect to the point of departure, but also with regard to the end, since the death of the king transpired during the second half of the Olympiad; Antiochus died in Olymp. 153, 4." Bleek ventures a similar calculation (*Theolog. Zeitschr.*, p. 298 et seq.), in which the words "perhaps, probably, I believe," occur suspiciously often.

† [But this convenient refuge of the puzzled expositor is cut off by the repeated and varied form of the numbers so absolutely given. If all was symbolical, why these changes, and why these particular numbers?]

‡ [This excess or deficiency is occasioned by the erroneous interpretation of the "2900 evening-mornings" as being 1150 days (cf. on ch. viii. 14), and by taking the three and a half years too strictly.]

* [It seems to us that the following explanations of Stuart fairly and sufficiently meet the difficulties or "discrepancies" raised by the author: "The 1290 days are more specific than the phrase, 'time, times and a half,' in ver. 7, and also in vii. 25. The latter ('time,' etc.) is, as it were, a round number, three and a half first equalling the one half of the sacred number seven, and the fractional part equalling the half of one year. In such a case minute exactness of course is not to be expected. But the thirty additional days here (over 1290 days = forty-two months = three and a half years) are doubtless designed as an exact account of time during which the detestable (desolating) abomination continued in the temple. The *terminus a quo* is the time when Antiochus first removed the daily sacrifice, which probably was near the end of May or at the beginning of June in B.C. 168. Judas Maccabeus removed this $\pi\rho\sigma\epsilon\upsilon\chi\eta$, and purified the temple, Dec. 25th of B.C. 165,

making the time in question, i.e., three and a half years, as nearly as history will enable us to state it. There can hardly be room for doubt that the statement in our text is minutely correct. The work of Judas there is the *terminus ad quem* of the period in question."]

assumption of Füller, that the 15th Xanthicus (April) of the year B.C. 164 (?), when a letter from Antiochus V. Eupator to the Jews reached Jerusalem, according to 2 Macc. xi., which contained the welcome proffer of peace, marks the end of the 1335 days; and (3) the theory of Bertholdt, Hävernick, Von Lengerke, Wieseler, etc., that while the 1290 days extended to the dedication of the temple, the 1335 days reached down to the death of Antiochus, forty-five days afterward. Against the latter opinion it may be objected that the interval between the dedication of the temple and the death of Antiochus was unquestionably longer than forty-five days; or, in other words, that Epiphanes did not die as early as the month of Shebat in the year 148 æ. Sel., as those scholars (including Wieseler in Herzog's *Real-Encyclop.*, I. 387, Art. *Antiochus*) assume, in contradiction of 1 Macc. vi. 16 (cf. also Hitzig, p. 226, and Füller, p. 357 et seq.).* The two former theories, on the other hand, are open to the objection that the reception of the news from Tabæ of the king's death, and also of the offers of peace from Antioch, were events of far too little importance to lead the writer (whether prophesying *ex eventu*, or by virtue of a disclosure of the future from God) to assign to either of them the dignity of marking the final conclusion of all troubles. The letter from Eupator was merely an offer of peace, and

and not the peace itself; and at the time both of its arrival and of the tidings from Tabæ, the horizon of Judæa was far too dark to enable a pseudo-Daniel, writing at that day, to announce the end of all the sufferings of his nation as having already arrived, or as being immediately at hand (cf. 1 Macc. iv. 35; vi. 17 et seq.), on the ground merely that such messages had been received. The mode of escape from the difficulty that is adopted by Kirmas, Bleek, Delitzsch, et al., is however still more questionable than the reference of the 1335 days to any of the events that were adduced in support of the foregoing theories. It assumes that some other fact of an encouraging nature, which is no longer found in our historical documents, formed the *terminus ad quem* of the 1335 days of the prophet; and is clearly nothing more than an expedient prompted by embarrassment and helpless discouragement, which feelings our theory of the merely symbolic value of the designation of time serves to justify better than any other hypothesis. Cf. Kliefoth, p. 514: "In extending this period of 1290 days by forty-five, the design probably was merely to indicate that whoever should live in patience and religious faith beyond the 1290 days, i.e., beyond the death of the wicked oppressor Antiochus, should be accounted blessed. The forty-five days are mentioned for the purpose merely of expressing that idea of surviving, and the form of the expression was governed solely by a desire to retain the analogy of v. 11." Also Kranichfeld, p. 416: "The period of final conflict which leads to the victory is here described as being very brief, comparatively, for the purpose of comforting and encouraging the pious ones; it is not measured by years, but merely by fractions of months. The half of a cycle of three months here takes the place of the limited period in the mind of the writer, according to ix. 26; viii. 25, etc.; and by the arithmetical measurement of time by days which is current in this book, it obtains the forty-five days which lie outside of the period of 1290 days or three and a half times," etc. Cf. also the Eth.-fund. principles, No. 2.

Verse 13. *Concluding exhortation and promise.* But go thou thy way (rather, "on") till the end. 𐤁𐤏𐤍𐤁, properly, "and thou," with conclusive 𐤁, but which may also be taken in an adversative sense, because it leads over from the foregoing to the close in an encouraging manner. 𐤏𐤁𐤏𐤁 𐤏𐤁 is of course to be understood according to the analogy of v. 9: "go on, toward the final point of the predicted events;" not "go thy way" (Hitzig), nor yet "go toward thy end" (Hävernick, Fuller, Kliefoth, etc.), for 𐤏𐤁 is clearly shown by the article to refer to the same end as that mentioned in v. 9.—For thou shalt rest and stand in thy lot at the end of the days; i.e., thou shalt rest in the grave, in the quiet sleep of death (cf. Isa. lvii. 2, and supra, v. 2). The meaning is, "that thou mayest rest, and enter on thy lot," etc., i.e., that thou mayest receive thy portion of the inheritance at the judgment of eternal recompense; cf. chap. vii. 18, 27; Rev. xx. 6. The thought refers back undeniably to vs. 2, 3, hence to the Messianic recompense, of which Daniel also should par-

* [The author is far too positive concerning the irreconcilability of this period with the death of Antiochus, as the following computation by Stuart will suffice to show: "It appears from chap. xi. 40-44 above, that Antiochus made another and final invasion of Egypt, near the close of his life, after which he marched against Palestine. Mattathias and his sons, in the mean time, had been organising the party of the pious, and Antiochus was exceedingly indignant at the efforts which they made and the success with which they were attended. In 1 Macc. ii. 26-37, we have an account of the situation of Antiochus while in the 'glorious land.' His treasury was empty. He had already robbed the temple of all which it contained that was of any value, and he was necessitated to look to another quarter. He left half of his army, therefore, with Lysias, one of his favorite officers, and passed over the Euphrates in order to rife the countries of the East. First he went through and subdued Armenia (*𐤏𐤁𐤏𐤁 𐤏𐤁𐤏𐤁*, v. 37), and then turned off to rob the temple at Elymais, where he met with disgrace, and finally with death. Not long after the departure of Antiochus, Lysias began the contest in Palestine in serious earnest; but Judas uniformly triumphed in all his encounters; and so decisive was one of them over Lysias, that Judas proceeded to purify the temple and to restore its worship, 1 Macc. iv. 36 seq. All this must have occupied some months; and the consecration of the temple took place the 25th of Dec. 165 B.C. Of course Antiochus had had sufficient time for his conquest in Armenia and for his advance to Elymais before the winter had far advanced. It was in early spring that he undertook the robbery of the temple in Elymais; after which, on his retreat, the news met him of total defeat in Palestine, and helped to increase the malady under which he was then laboring. In 1 Macc. vi. 1 seq., is an account of the close of the life of Antiochus, and of his failure at Elymais. If we now count onward, from the consecration of the temple by Judas to the time when Antiochus deceased, we shall perceive at once that the period of 1335 days is in all probability the period of Antiochus' death. From the time that the daily burnt-offering was removed by Apollonius, at the command of Antiochus, to the time of the reconsecration, were 1290. From the same *terminus a quo* to the death of Antiochus were 1335 days, i.e., forty-five days more than is included in the preceding period. History has not anywhere recorded the precise day of Antiochus' death; so that we cannot compare the passage before us with that. But we are certain as to the order of events, and as to the season of the year, as well as the year itself, in which the death of this king took place. Of the general accuracy there can be no doubt; and such are the chronological designations of this book that we may safely rely, in this case, on its minute accuracy."]

take, and a majority of interpreters recognize that fact; but they generally pervert the meaning of *וַתִּשְׁמַר*, so as to make it apply to the resurrection (standing up) for the purpose of being thus recompensed. The correct view in this respect is advocated, *e.g.*, by Ewald, Kamp-hausen, Kranichfeld, etc.—Hitzig's interpretation is very flat and exceedingly forced (in partial imitation of Grotius and Dathe): "And thou, go on to the goal, and thou mayest be content (!), and attend to thy office (!) for the end of days."—[*וְגֵרָלִי*, *lot*, of the inheritance divided to the Israelites by lot, referred to the inheritance of the saints in light (Col. i. 12), which shall be possessed by the righteous after the resurrection from the dead in the heavenly Jerusalem. *לְגַלְגָלִי*, *to = at the end of the days*, *i.e.*, not = *מִתְקַרְרֵי הַיָּמִים*, in the Messianic (rather Antiochian) time, but in the last days, when, after the judgment of the world, the kingdom of glory shall appear.—Well shall it be for us if in the end of our days we too are able to depart hence with such consolation of hope!"—*Koik*]

ETHICO-FUNDAMENTAL PRINCIPLES RELATED TO THE HISTORY OF SALVATION, APOLOGETICAL REMARKS, AND HOMILETICAL SUGGESTIONS.

1. The fundamental dogmatic thought that is especially prominent in this closing section is *the future resurrection of the dead and their eternal destiny*, as predicted in vs. 1-3, and as again repeated and confirmed in the closing words of v. 18. That in the meaning of the book this resurrection is not to be regarded as confined to Israel only, but rather as universal in its scope, has been shown in the remarks on v. 2. It remains only to briefly answer the important question respecting the relation of that prediction to the Maccabean age, which primarily afforded a typical and preliminary realization only of the prophecies of Daniel in general. Is it necessary, for instance, to take the entire prophecy in a *figurative* sense, as Derser does, and to apply it merely to a spiritual or national resurrection of the nation from its former condition of apparent helplessness and death? Or are we, with Bertholdt, Hitzig, and the remaining rationalistic exegetes, to charge the prophet with having committed a gross error, in conceiving of the end of the world, the resurrection, and the judgment as immediately consequent on the death of Ant. Epiphanes?—Neither of the two would be correct; on the contrary, we are again reminded of the perspective character of prophetic vision in this connection, according to which the interval between the preliminary and the ultimate end was overlooked, from the point of view occupied by the

prophesying seer long before either came to pass. By virtue of this perspective vision, the Old-Test. and the New-Test. Antichrists become one, which is true also of all the circumstances and results connected with their appearance. "As Antiochus became a type of Antichrist, so the oppression of the Old-Test. community of God's people by him became a type of the oppression of the New-Test. congregation of the people of God by the latter. And as little as it surprises us that Joel iii. 1 et seq. should make the preliminary signs of the end follow immediately upon the pouring out of God's Spirit, with which the last world-period begins, without remarking the period intervening between them; or as easily as we can explain the fact that Amos ix. should predict the restoration of the fallen tabernacle of David and the final return of Israel to its native land, immediately after the judgment which he denounces upon the nation, thus overlooking the whole of the immense period in the course of which Israel indeed returned to its country, but was a second time expelled by the Romans; or as little as we charge untruthfulness upon the prophet Ezekiel, when, in chap. xxxvi., he announces to the mountains of Israel the future return of the nation, and adds that God would show greater kindness to them than ever before, because this was not fulfilled on their first return; or as natural as we find it that in chap. xi. Isaiah should connect a description of the glory and peace of Christ's kingdom, which shall only be realized at His second coming, with the words, "there shall come forth a rod out of the stem of Jesse," which are regarded as bearing on the appearance of Christ in lowliness, thus viewing Christ's first and second advents together; so little should it surprise us or seem incompatible with the nature of prophecy, that the present prediction should represent the Seleucid persecution as being immediately followed by *the full and final deliverance of the nation*, without observing that a long series of years intervenes between the two. . . . Call it prophetic limitation, or whatever else we will, it is nevertheless the manner of the prophets; and the fact that we find it exemplified in the present instance is to us an evidence that the prophecy is genuine. Why do its opponents neglect to show how the prophecy respecting the resurrection of the dead immediately after the decease of Antiochus can be reconciled with their view concerning the composition of the book? If it was written immediately *before* the death of Antiochus, what was there to excite the hope that the time of blessing and the resurrection of the dead should follow immediately afterward? And if it was felt that such a hope was warranted, and it was *not realized*, were men not deceived? Who would have attached further value to such a mistaken prophecy?—But if it was composed *after* the death of Antiochus, it becomes wholly inconceivable that the false prophet should have compromised his pretended prophecy by *this conclusion*. But the features that are inconceivable on the presumption that the prophecy is spurious, are readily explained on the view that it was the actual Daniel who prophesied thus, centuries before Antiochus. The truth of his prophecy was in that case so incontrovertibly assured in the time of Antiochus, that

* Cf. Derser on the passage: "Many Israelites who lived during the persecution . . . in rocky caverns, where the dead were bestowed, or who seemed to lie in the dust like a lifeless corpse, shall, so to speak, awake to renewed life through the goodness and power of God, and shall perform actions by which they shall live forever in history. On the other hand, the apostate Jews — shall be branded with everlasting shame."

the apparent failure of its prediction concerning the resurrection of the dead (or, more properly, the delay of its fulfilment) was no longer sufficient to cast a doubt upon it. In one word, this passage of our book, usually considered so difficult, is so little worthy to be regarded as the heel of Achilles in the case, that it rather constitutes its strength, before which its assailants are put to shame" (Füller, p. 343 et seq.).—It should, however, be observed in this connection that the leading idea in the prophecy in vs. 1-3 is not the prediction of the resurrection, but rather the universal and eternal recompense to be meted out to them. The rising of the many "sleepers in the dust of the earth," as predicted in v. 2, is at bottom a mere auxiliary thought, or a preparation for the principal feature of the prophecy, consisting in the promise of everlasting life to the pious, and the denouncing of everlasting shame and torment upon the wicked. Inasmuch as the judgment upon the Old-Test. Antichrist, as foretold in a former passage (chap. xi. 45), forms, in a measure, the opening act and point of commencement of this great recompensing judgment, all subsequent instances of such judgment must appear as a continued series of displays of the Divine righteousness, whose final conclusion at the last judgment will constitute the highest and most perfect, but not the only fulfilment of this prophetic passage. Among such displays of God's justice may be reckoned the end of the tyrant Herod and the destruction of Jerusalem by the Romans, the subjugation of the Eastern churches by Islamism and the overthrow of the Middle-age Papal church by the Reformation.—As the eternal recompense, so the awaking of the dead, which forms its substratum and preliminary condition, reaches far into the history of time and earth, extending itself close to the historical position of our prophet, even though Jesus Christ, as the first fruits of them that sleep, began the blessed series of those who shall have a part in the "resurrection of the just" (Luke xiv. 14; xx. 36; 1 Cor. xv. 20 et seq.), and though, consequently, He was the first who could say with entire truth, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear him shall live" (John v. 25; cf. vs. 28, 29). Both the preliminary judgment of the world, which is transpiring in the events of history, and the ethical resurrection in Christ Jesus of the spiritually dead, which is the basis and pre-condition of the future resurrection of all flesh,—both these have their beginning at the very point where the prophet's scope of vision ends, and by that fact attest the truth and the Divine origin of his predictions, to which the Lord would assuredly not have repeatedly appealed and referred, had He not considered this book equal, in its inspired character, to any of the remaining prophets of the Old Covenant (cf. the Introd. § 6).

2. The prophecy, which forms the second leading thought of this section, relates to the point of time of the end. It repeats in substance the mystical (?) measure of time noticed in a former section, by which the last severe trouble of God's people should continue during three and a half times, and adds a further period of one and a half months, during which the last remnants of suffering and trouble shall be removed. It was

shown above that the historical conditions of the Maccabæan period afford but little countenance to the assumption that these periods of 1290 and 1335 days were invented to accord with the course of events in the experience of the past. It was also shown in a former instance (on chap. vii. 25) that the underlying idea, which is common to all the parallel mystical limitations of time (the half-week, the three and a half times, the 1150, 1290, 1335 days), is that *the time of suffering should be shortened*,—that the time of tribulation should indeed begin, but should be broken through at the middle, and by the grace of God should quickly be brought to its close. It is consequently a time to which the words of the Saviour respecting the shortening of the days of tribulation (κολοβωθῆναι, Matt. xxiv. 22; Mark xiii. 20) will apply. It will be sufficient to notice, in this connection, that this mysterious period, which received a first approximate [!] fulfilment in the great religious persecution of the Jews by Antiochus Epiphanes, appeared a second time in the Jewish war, which ended in the destruction of Jerusalem by Titus (A.D. 66-70), and that a third and final fulfilment of the same period is in anticipation, in the last days before the return of Christ, according to Rev. xii. 14; xiii. 5, when the church shall be overtaken by a time of severe trial and purification. Cf. Auberlen (*Daniel*, p. 287), who, somewhat vaguely and generally characterizes the three and a half times as "the period of the world-power, during which the supremacy over the kingdom of heaven is given to the earthly kingdoms," and then proceeds: "So, then, this number is resumed in the Apocalypse, in order to characterize the times of the heathen, during which Jerusalem is trodden under foot, and in which, consequently, the kingdom of God has wholly lost its outward and visible existence in the earth—hence the times from the Roman destruction of Jerusalem to the return of Christ (more correctly, without doubt, the last and most momentous epoch of that time, or the epoch of the New-Test. Antichrist). Cf. Luke xxi. 24, and Rev. xi. 2, both of which speak of the treading under foot of the holy city by the heathen, to continue, according to the former passage, until the times of the Gentiles are fulfilled, and, according to the latter, until forty-two months (= 3½ years = 1260 days) are past. To this negative designation Rev. xiii. 5 adds a positive, according to which the forty-two months denote the duration of the power of the beast, i.e., of the world-power. The only remaining passage in the Apocalypse which mentions the 1260 days, chap. xi. 3, might likewise be explained by this opinion. . . . The congregation therefore finds room in the heathen world, but it is also given over to the dominion of the world-power; it rests under the protection of that power, but also under its pressure; it is a suffering and militant church to this day. Precisely this correlation of protection and oppression forms the specific feature of the relation of the congregation to the world-power throughout the history of the church." Delitzsch (p. 285) is more cautious, that is, he avoids the excessive extension of the three and a half times until they cover a period of many centuries, and contents himself with observing that "in the antitypical history of the last times, these measures

of time, the three and a half years, 1290 and 1335 days, shall yet become important;" and Kliefoth (p. 503) contends for that interpretation of the three and a half times which holds that they denote "the highest development of the power of Antichrist, and his end," immediately before the manifestation of Christ.

Probably the opinion of those is likewise not to be at once rejected, who hold that there was also a typical relation between the three and a half times of Daniel and the public life of Jesus, which covered three to four years, whether they regard the latter period as a period of continued trial and suffering, which became more intense toward its close (cf. Luke xiii. 6-9: the three years of laborious and vain attempts on the part of the Lord to convert the barren fig-tree, Israel), or whether they find in it the first half of the mystical week mentioned in chap. ix. 27, and let the second, which corresponds directly to the three and a half years, follow immediately afterward (cf. supra, the history of the exposition of chap. ix. 24-27). Ebrard has recently put forth a particularly noteworthy effort to carry out the latter of these views, with special regard to the chronology of the leading events in the life of Christ, although his attempt involves much that is artificial and arbitrary (*Christliche Dogmatik*, 2d ed., II. 747; cf. his *Kritik der evang. Geschichte*, 3d ed., pp. 165, 196 et seq.;—and for a criticism of his views, cf. Bähring, in Schenkel's *Allg. kirchl. Zeitschrift*, 1867, p. 579).

3. *Homiletical suggestions.*—As in the *Oratio eschatologica* by Christ (Matt. xxiv. par.) and especially in its intermediate parts (vs. 29-36), so in the present section there are two principal questions whose investigation devolves on the homiletical student; and they succeed each other in the same order as in that section of the gospels: (1) the question concerning the *pre-conditions and the course of the end of the world and the final judgment* (see vs. 1-3); and (2) the question relating to the preceding development, or to the *time of the end of the world* (see v. 5 et seq.). In answer to the first question, vs. 1-3 indicate that the sufferings and sorrows of God's people shall attain to an unprecedented height, as a necessary preparation for their deliverance by the Messiah; and further, that the general resurrection of all the dead, whether pious or godless, forms a prerequisite and preparation to pave the way for the judgment of the world, which is to dispense eternal rewards and punishments. The revealing angel answers the second question in vs. 7, 11, and 12, so far as to state that the last times shall constitute a period of suffering, through which the faithful ones must urge their way, but which shall be shortened and broken through at the middle by the grace of God,—in which is contained, at the same time, a reference to the sudden and unexpected introduction of the final time of the end, or to the coming of the judge of the world like a thief in the night (Matt. xxiv. 36, 42, 44; Luke xxi. 34 et seq.; 1 Thess. v. 2 et seq.). The solution of both questions leads to an exhortation to patient, contented, and watchful waiting for the fulfilment of the prophecy respecting the last end (vs. 4, 9, 13—cf. Matt. xxiv. 32 et seq., 42 et seq.; xxv. 1 et seq.). Thus all the leading features of the Scriptural

doctrine of the last things (*Mors tua, judicium postremum, gloria celi, et dolor inferni*, etc.) are comprehended within the narrow limits of this chapter, and are there properly arranged for practical and edifying discussion, either in a single study or in several.

Single passages.

On v. 1, Luther: "This does not signify physical sufferings, which were far greater at the destruction of Jerusalem, in Rome, and in many other cities and countries; but the suffering of souls, or the spiritual affliction of the church, as prefigured by the sufferings of Christ. For physical sufferings are temporary, and cease with the body. But the question here is whether the church shall fall or stand, which the devil had attacked in two directions through the agency of Antichrist: on the one hand, by an Epicurean contempt for the sacraments and the Word of God, on the other, by the terrors and despair of conscience, in which no proper comfort of the graces (was found), but only wretched tortures, which vexed men with the sufficiency of their own doings and with their works (of which, however, the Epicureans and heathen know nothing); hence, that it was time that Michael should arouse himself, and not suffer Christendom to be destroyed at its last gasp, but to comfort and collect it again by his beneficent word of grace." —Melancthon: "*Semper oportet nobis notam esse et infirmam animis hanc doctrinam, quod Ecclesia sit subjecta cruci, et cur sit subjecta, videlicet, quia vult Deus intelligi ab Ecclesia iram adversus peccatum, quam mundus contemnit. . . . Agnoscant igitur pii Ecclesie ærumnas, et propter Dei gloriam ac propriam salutem et publicam necessitatem acriter incumbant in Evangelii studium, et toto pectore Deum innocent, ut Ecclesiam conservet, defendat, et augeat.*—Quatuor autem consolationes h. l. traduntur, quæ piis omnibus semper in conspectu esse debent: 1. Prima est, quod Ecclesia non sit penitus interitura, sed tunc quoque in illis periculis duratura. 2. Secunda consolatio, quod ibi sunt futura Ecclesie membra, ubicumque erunt amplexcentes puram Evangelii doctrinam; erit enim, ut inquit, dispersio populi (cf. v. 7). 3. Tertia consolatio, quod in his tantis periculis habitura sit Ecclesia defensorem Filium Dei (Michaelen). 4. Quarta consolatio est, quam hic quoque proponit Angelus: Quum ærumnas non sint futura perpetue, hac spe facilius eas feramus, quod piis promittitur gloriosa liberatio et æterna letitia; impii vero denuntiantur æterni cruciatus."—Starke: "God permits the persecution of His church to reach its highest point that His help may be so much the more glorious."

On vs. 2, 3, Jerome: "*Oppresso Antichristo et spiritu Salvatoris extincto salvabitur populus, qui scriptus fuerit in libro Dei, et pro diversitate meritum alii resurgent in vitam æternam, et alii in opprobrium sempiternum. Magistri autem habebunt similitudinem celi, et qui alios erudierunt, stellarum fulgori comparabuntur. NON ENIM SUFFICIT SCIRE SAPIENTIAM, NISI ET ALIOS ERUDIAS; TACITUSQUE SERMO DOCTRINÆ, ALIUM NON EDIFICANS* (cf. 1 Cor. xiv. 3 ss.), MERCEDEM OPERIS RECIPERE NON POTEST."—Melancthon: "*Facilius ferimus hujus vite miseria, cum quasi metam prospectamus, et scimus aliquando Ecclesiam ex tantis malis elucturam esse. . . . Videmus nunc quidem*

misere dissipatum esse populum Dei : quare non procul abest resuscitatio mortuorum."—Starke : "Since the faithful martyrs, who loved not their lives unto the death, are to have the preference over others in the resurrection (1 Cor. xv. 23 et seq.), should it contradict the righteousness of God that the greatest persecutors of the church, as the first-born sons of hell, should be raised before the general resurrection of the dead, and be the first to be cast into hell with soul and body (comp. Rev. xix. 20 with Rom. ii. 9)?—Forward, then, ye teachers of the Gospel ! do not become wearied in your office ! Rather devote tongue, pen, and life to point men to Christ as the true righteousness ! Suffer in patience everything that the wicked world can do to you on that account ! The magnitude of your gracious reward is well worth such industry and patience !" On v. 4, Jerome : "*Etiam in Apocalypsi Joannis liber videtur signatus septem sigillis intus et foris. . . . Librum autem illum potest solvere, qui Scripturarum sacramenta cognovit, et intelligit signata et verba tenebrosa propter mysteriorum magnitudinem, et interpretatur parabolas, et occidentem litteram transfert in spiritum vivificantem.*"—Oslander : "The Divine prophecies are only then correctly understood when they are in course of fulfilment (cf. 2 Pet. i. 20)."

On vs. 7, 11, 12, Melancthon : "*Meta sunt temporum mirabili consilio Dei constituta. Et quancumque Christus diem illum soli patri notum esse inquit nec vult nos curiosos querere certum diem aut annum, sed semper velut in statione paratos expectare illum letissimum diem, quo se ostendet universo humano generi et cum sua Ecclesia triumphabit ; tamen brevis hujus mundi varie significata est.*"—Calvin : "*Quamvis Daniel non stulta curiositate inductus quaesierit ex Angelo de fine mirabilium, tamen non obtinet, quod petebat, quia scilicet voluit Deus ad modum aliquem intelligi, quæ prædixerat, sed tamen aliquid manere occultum, usquedum veniret maturum plena revelationis tempus. Hæc igitur ratio est, cur Angelus non exaudiat Danielem. Pium quidem erat ejus votum (nequus enim optat*

quicquam scire plus quam jus esset), verum Deus scit quid opus sit, ideo non concessit, quod optabat."—Geier (in Starke) : "The last times will be terrible and dangerous ; but they have their definite limits."

On v. 10, Theodoret : *Οὐδὲ γὰρ δεῖ πᾶσιν ἀπλῶς προσκείσθαι τὰ θεῖα, ἀλλ' οἱ μὲν νοήμονες διὰ τῆς ἀνωθεν αὐτοῖς χορηγουμένης γνώσεως συνήσουσιν, οἱ δὲ ἀνομία καὶ δυσσεβεῖς σκώζοντες οὐδὲν τῶν ἐγκειμένων νοῆσαι δυνήσονται, ὅταν δὲ ἔλθῃ τὰ πράγματα, σαφῶς τὰς περὶ τούτων μαθήσονται προφητείας.*—Luther : "For however brightly and powerfully the Gospel moves, and however strong the church may be, there must still be heretics and false teachers to prove her, in order that the approved ones may be manifest ; and these same heretics are fond of taking sides with kings and great lords. Consequently the heretics will continue to the end. . . . But to the godless he (the prophet, or, rather, his prophecy) is of no service, as he himself remarks : the wicked shall remain wicked, and not regard it. For this prophecy and similar ones were not written that we might (beforehand exactly) know history and the troubles of the future, so as to feed our curiosity as with an item of news ; but that the pious might comfort themselves and rejoice over them, and that they should strengthen their faith and hope in patience, as those that see and hear that their wretchedness shall have an end, and that they, delivered from sin, death, the devil, and every evil, shall come to Christ in heaven, in his blessed eternal kingdom."

On v. 13, *Tübing. Bibel* : "How blessed will it seem to rest in the bosom of the Lord, after the work of this life is done, until the day of restitution shall come, when we shall arise, every one to the gracious lot that shall fall to him."—Starke : "At length the sufferings of the faithful reach a joyous end ; then follow rest and sweet refreshing, and finally a glorious resurrection, when with their glorified bodies they shall enter into the joy of their Lord." Blessed is he who with Daniel shall receive a similar lot. Amen.



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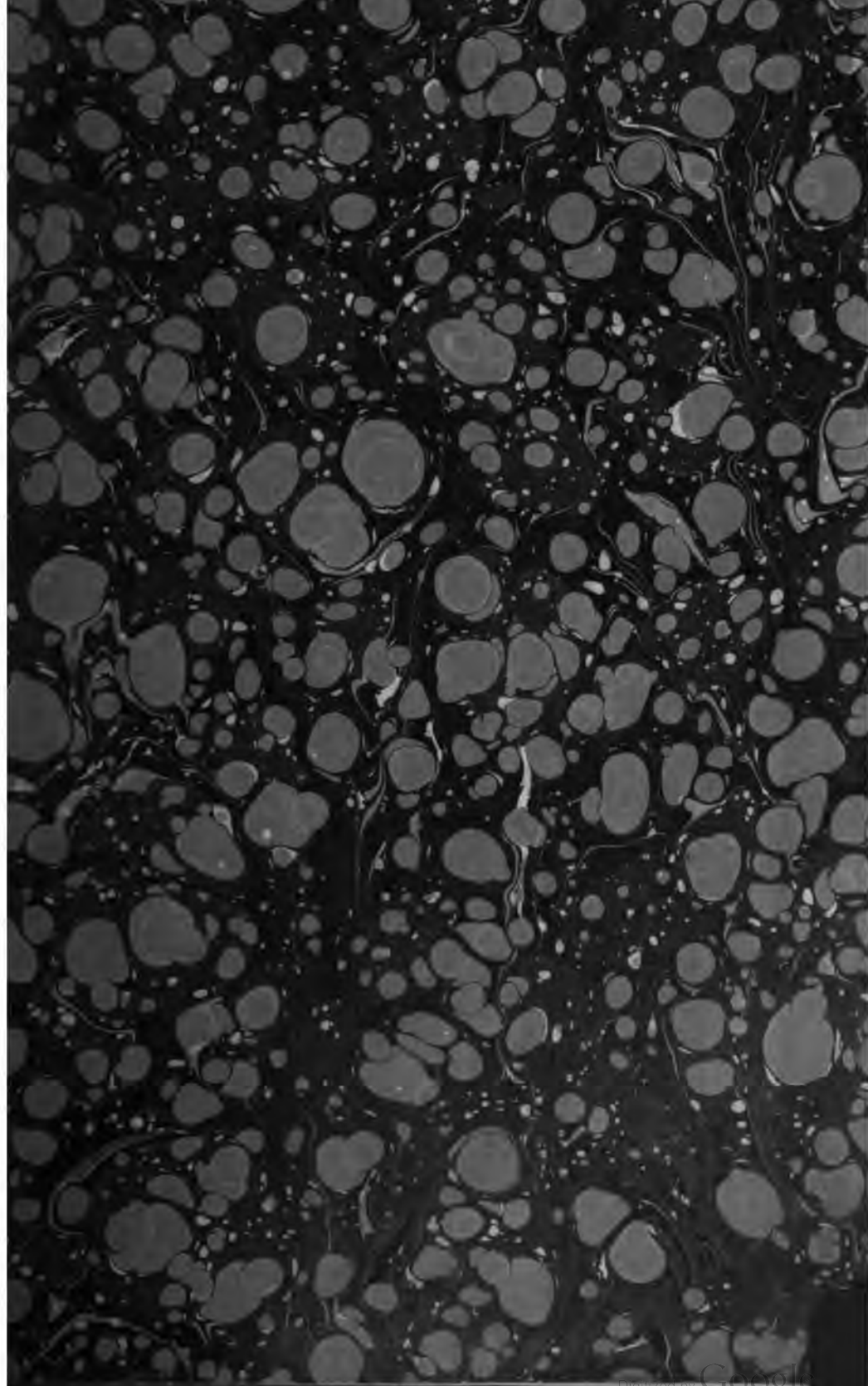


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Presented by

ARTHUR WELLMAN BUTLER

CLASS OF 1892



A
COMMENTARY
ON THE
HOLY SCRIPTURES:
CRITICAL, DOCTRINAL, AND HOMILETICAL,
WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY
JOHN PETER LANGE, D. D.,
ORDINARY PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BONN,
IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED, ENLARGED, AND EDITED

BY
PHILIP SCHAFF, D. D.,
PROFESSOR OF THEOLOGY IN THE UNION THEOLOGICAL SEMINARY, NEW YORK,
IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOLUME XVI. OF THE OLD TESTAMENT: CONTAINING THE MINOR PROPHETS.

NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.
1874.

THE
MINOR PROPHETS.

EXEGETICALLY, THEOLOGICALLY, AND HOMILETICALLY

EXPOUNDED

BY

PAUL KLEINERT, OTTO SCHMOLLER,
GEORGE R. BLISS, TALBOT W. CHAMBERS, CHARLES ELLIOTT, •
JOHN FORSYTH, J. FREDERICK McCURDY, AND
JOSEPH PACKARD.

EDITED BY

PHILIP SCHAFF, D. D.

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RIVERSIDE, CAMBRIDGE:
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PREFACE BY THE GENERAL EDITOR.

THE volume on the MINOR PROPHETS is partly in advance of the German original, which has not yet reached the three post-exilian Prophets. The commentaries on the nine earlier Prophets by Professors KLEINERT and SCHMOLLER appeared in separate numbers some time ago¹; but for Haggai, Zechariah, and Malachi, Dr. Lange has not, to this date, been able to secure a suitable co-laborer.² With his cordial approval I deem it better to complete the volume by original commentaries than indefinitely to postpone the publication. They were prepared by sound and able scholars, in conformity with the plan of the whole work.

The volume accordingly contains the following parts, each one being paged separately:—

1. A GENERAL INTRODUCTION to the PROPHETS, especially the MINOR PROPHETS, by Rev. CHARLES ELLIOTT, D. D., Professor of Biblical Exegesis in Chicago, Illinois. The general introductions of Kleinert and Schmoller are too brief and incomplete for our purpose, and therefore I requested Dr. ELLIOTT to prepare an independent essay on the subject.

2. HOSSEA. By Rev. Dr. OTTO SCHMOLLER. Translated from the German and enlarged by JAMES FREDERICK McCURDY, M. A., of Princeton, N. J.

3. JOEL. By OTTO SCHMOLLER. Translated and enlarged by Rev. JOHN FORSYTH, D. D., LL. D., Chaplain and Professor of Ethics and Law in the United States Military Academy, West Point, N. Y.

4. AMOS. By OTTO SCHMOLLER. Translated and enlarged by Rev. TALBOT W. CHAMBERS, D. D., Pastor of the Collegiate Reformed Dutch Church, New York.

5. OBADIAH. By Rev. PAUL KLEINERT, Professor of Old Testament Theology in the University of Berlin. Translated and enlarged by Rev. GEORGE R. BLISS, D. D., Professor in the University of Lewisburg, Pennsylvania.

6. JONAH. By Prof. PAUL KLEINERT, of the University of Berlin. Translated and enlarged by Rev. CHARLES ELLIOTT, Professor of Biblical Exegesis in Chicago.³

7. MICAH. By Prof. PAUL KLEINERT, of Berlin, and Prof. GEORGE R. BLISS, of Lewisburg.

8. NAHUM. By Prof. PAUL KLEINERT, of Berlin, and Prof. CHARLES ELLIOTT, of Chicago.

9. HABAKKUK. By Professors KLEINERT and ELLIOTT.

¹ *Obadjah, Jonah, Micha, Nahum, Habakuk, Zephaniah. Wissenschaftlich und für den Gebrauch der Kirche ausgelegt von PAUL KLEINERT, Pfarrer zu St. Gertraud und a. Professor an der Universität zu Berlin. Bielefeld u. Leipzig, 1868. — Die Propheten Hosea, Joel und Amos. Theologisch-homiletisch bearbeitet von OTTO SCHMOLLER, Licent. der Theologie, Diaconus in Urach. Bielef. und Leipzig, 1872.*

² The commentary of Rev. W. PRESSL on these three Prophets (*Die nachexilischen Propheten*, Gotha, 1870) was originally prepared for Lange's *Bible-work*, but was rejected by Dr. Lange mainly on account of Pressel's views on the genuineness and integrity of Zechariah. It was, however, independently published, and was made use of, like other commentaries, by the authors of the respective sections in this volume.

³ Dr. Elliott desires to render his acknowledgments to the Rev. Reuben Dederick, of Chicago, and the Rev. Jacob Lotke, of Faribault, Minnesota, for valuable assistance in translating some difficult passages in Kleinert's Commentaries on Jonah, Nahum, and Habakkuk.

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10. ZEPHANIAH. By Professors KLEINERT and ELLIOTT.
11. HAGGAI. By JAMES FREDERICK MCCURDY, M. A., Princeton, N. J.
12. ZECHARIAH. By Rev. TALBOT W. CHAMBERS, D. D., New York. (See special preface.)
13. MALACHI. By Rev. JOSEPH PACKARD, D. D., Professor of Biblical Literature in the Theological Seminary at Alexandria, Virginia.

The contributors to this volume were directed carefully to consult the entire ancient and modern literature on the Minor Prophets and to enrich it with the latest results of German and Anglo-American scholarship.

The remaining parts of the Old Testament are all under way, and will be published as fast as the nature of the work will permit.

PHILIP SCHAFF.

UNION THEOLOGICAL SEMINARY, NEW YORK, *January, 1874.*

GENERAL INTRODUCTION

TO THE

PROPHETIC WRITINGS OF THE OLD TESTAMENT,

AND ESPECIALLY TO THE

MINOR PROPHETS.

BY

CHARLES ELLIOTT, D. D.

PROFESSOR OF BIBLICAL LITERATURE AND EXEGESIS, IN THE PRESBYTERIAN THEOLOGICAL
SEMINARY OF THE NORTHWEST, CHICAGO, ILLINOIS.

NEW YORK:

SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.

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GENERAL INTRODUCTION

TO THE

MINOR PROPHETS.¹

I.

Meaning of the Words Prophet and Prophecy.

THE ordinary Hebrew word for prophet is *Nābi* (Heb. נָבִי), derived from the verb נָבֵא which is connected by Gesenius with נָבַע. The former of these verbs is used in 1. *Nabi*. the Niphal and Hithpael species in the sense of *speaking under a divine influence*: the latter signifies in the *Kal*, to *boil forth*, to *gush out*, to *flow*, as a fountain. If this etymology is correct, the noun will designate a person, who bursts forth with spiritual utterances under the divine impulse, or simply one who pours forth words. Freytag defines the corresponding word in Arabic (نَبِيّ), *editus, elatus fuit, annuntiavit, renuntiavit alter alteri, se prophetam dixit, propheticum munus vindicavit sibi*.

The form נָבִי is like that of נָבִי, and is taken by some in a passive sense, literally, *one who is divinely inspired*. This is the opinion of Bunsen and Davidson. But Ewald, Hävernick, Oehler, Hengstenberg, Bleek, Lee, Pusey, McCaul, and the great majority of Biblical critics, prefer the active sense of *announcing, pouring forth* the declarations of God, as more in accordance with the usage of the word.

Two other Hebrew words are used to designate a prophet, namely, רֹאֵה and חֹזֶה. Both these words signify *one who sees*, and are usually rendered in the LXX. by 2. *Roeh* and βλέπων, or ὄρων, sometimes by προφήτης (1 Chron. xxvi. 28; 2 Chron. xvi. 7, *Chozeh*. 10). The three words occur in 1 Chron. xxix. 29, where they seem to be contrasted with each other: "Now the acts of David the King, first and last, behold they are written in the book of Samuel the seer (*Roeh*), and in the book of Nahum the prophet (*Nābi*), and in the book of Gad the seer (*Chozeh*). *Roeh* is used twelve times in the Bible (1 Sam. ix. 9, 11, 18, 19; 2 Sam. xv. 27; 1 Chron. ix. 22; xxvi. 28; xxix. 29; 2 Chron. xvi. 7, 10; Is. xxx. 10), and in seven of these it is applied to Samuel. It was superseded in general use by the word *Nābi*, by which Samuel himself was designated as well as by *Roeh* (1 Sam. iii. 20; 2 Chron. xxxv. 18), and which seems to have revived after a period of desuetude (1 Sam. ix. 9), and to have been applied to the company of prophets mentioned in 1 Sam. x. 5, 10, 11, 12, and in xix. 20, 24. The verb רָאָה, from which it is derived, is the common word in prose signifying "to see;" חָזַק — whence comes the substantive חֹזֶה — is more poetical. חֹזֶה, another derivative, is the word constantly used for the prophetic vision. It is found in Samuel, Chronicles, Psalms, Proverbs, and in most of the prophets.

It has been much debated whether there is any difference in the usage of these words,

¹ The books used most in preparing this Introduction are Hengstenberg's *Christology*, Dean Stanley's *History of the Jewish Church*, Auberlen *On Daniel*, Fairbairn *On Prophecy*, Davison *On Prophecy*, Stuart's *Hints on Prophecy*, Bleek's *Introduction to the Old Testament*, Kell's *Introduction to the Old Testament*, Alexander's *Introduction to his Commentary on Isaiah*, Smith's *Dictionary of the Bible*, and Kitto's *Biblical Cyclopædia*. See also the list of Commentaries on the Prophets at the close of the Introduction, No. IX.; and Knobel's *Prophetismus der Hebräer* (1837, 2 vols.); Delitzsch's *Bibisch-prophet. Theologie* (1846); Gust. Baur's *Gesch. der alt. test. Weissagung* (1861 seq.).

and if any, what that difference is. Some consider *Nâbi* to express the official prophet, that is, one who belonged to the prophetic order, while *Roëh* and *Chozeh* denote those who received a prophetic revelation. The case of Gad is supposed to afford a clue to the difficulty. In 2 Sam. xxiv. 11, this prophet is described as the "*Nâbi*;" in 1 Chron. xxi. 9, as David's "*Chozeh*;" and in 2 Chron. xxix. 25, as the King's "*Chozeh*," while Nathan is styled in the same place "*the Nâbi*." Hence it has been suggested that *Chozeh* was the special designation of the prophet attached to the royal household; and that this individual might, at the same time, be a *Nâbi*. Perhaps it is safe to say that the same persons were designated by the three words *Nâbi*, *Roëh*, and *Chozeh*, the last two titles being derived from the mode of receiving the divine communications; the first, from the utterance of them to others. In any view of the case there can be little doubt that *Nâbi* was employed to designate one who belonged to the prophetic order. When Gregory Nazianzen (*Or.*, 28) calls Ezekiel ὁ τῶν μεγάλων ἐπόπτης καὶ ἐξηγητὴς μυστηρίων, he gives a sufficiently exact translation of the two titles *Chozeh* or *Roëh*, and *Nâbi*.¹

The word *Nâbi* is uniformly translated in the LXX. by *προφήτης*, and in the A. V. by "prophet." The proper sense of *πρὸ* is *before*, in *front*, as opposed to *ὀπίσθε*, *behind*. Hence, according to the best lexicographers, the idea of priority in time is given as secondary to that of antecedence and priority in place. This view would give to *πρὸ* in *πρόφημι* and *πρὸφήτης*, a *local* instead of a *temporal* signification. *Προφήτης* would, in that case, denote an authoritative speaker in the name of God; and it is applied in this sense, in the Classics, to the official expounders of the oracles, and to poets, as the prophets of the Muses, i. e., as speaking in their name, at their suggestion, or by their inspiration.

The classical passage as to the meaning of the word *Nâbi* is Exodus iv. 14-16: "And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Take in connection with this Ex. vii. 1: "I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet" (*Nâbi*); and the meaning of the word becomes plain. It means, one who speaks for another; who utters the words that another has put into his mouth. His communications may have reference to the past, to the present, or to the future; and may also extend to absolute and universal truth. These communications constitute prophecy.

The restriction, in modern usage, of the term *prophet* to one who predicts future events, and *prophecy* to the prediction of these events, has arisen from the fact that a large portion of the prophetic writings, and precisely that very portion which is most likely to impress the reader, is of this description. But these words do not admit of any such restriction in the Scriptures of both the Old and the New Testament. In these they admit of the sense of *declaration* and *interpretation*.

In the latter sense it was used by Lord Bacon, who speaks of an exercise called *propheying*. "The ministers within a precinct," says Lord Bacon, "did meet upon a week day in some principal town, where there was some ancient grave minister that was president, and an auditory of gentlemen, or other persons of leisure. Then every minister successively, beginning with the youngest, did handle one and the same part of Scripture, spending severally some quarter of an hour or better, and in the whole some two hours. And so the exercise being begun and concluded with prayer, and the president giving a text for the next meeting, the assembly was dissolved." Jeremy Taylor uses the word, in the same sense, in his treatise *On Liberty of Propheying*. A book was published at Oxford, in 1838, bearing the title, *On the Prophetic Office of the Church*, in which the adjective "prophetic" has evidently no reference to prediction.

¹ See Smith's *Dictionary of the Bible*, s. v. "Prophet;" Kitto's *Bib. Cyclopædia*, s. v. "Prophecy;" Lee *On the Inspiration of the Holy Scriptures*, Appendix J; and *Aids to Faith*, Essay III., "Prophecy."

II.

*Prophetical Institution and Order.*¹

The Law provides for the Prophetical Institution (Deut. xviii.); hence it was no expedient resorted to on special emergencies. Though the prediction (Deut. xviii.) specially relates, as the gospel history shows, to the one distinguished Prophet, "of whom Moses in the Law did write," yet the context (vers. 20, 21, 22) clearly shows that a succession of inferior prophets was included. The gift of prophecy was closely connected with the general design of the Old Economy, the foundation of which was the Law recorded in the Pentateuch. In the Law, as an epitome, the rest of the Old Testament is contained, as to its seminal principles. The later books are virtually a development and application of what is comprised in the Pentateuch. To make this development and application the prophetical order was instituted.

The Prophetical Institution provided for in the Law.

The Scriptures do not represent an unbroken series of prophets, each inducted into office by his predecessor. At least, they are silent on this point, except in the cases of Joshua and Elisha, the former of whom was inducted into office by Moses, and the latter by Elijah. The prophets are described as deriving their prophetical character immediately from God, and do not seem to have attached much importance to a series of incumbents, each receiving his commission from another, or from others. It was different with the priesthood, whose succession and induction into office were strictly prescribed.

The Scriptures do not represent an unbroken series of prophets, each inducted into office by his predecessor.

From the days of Joshua to Eli "there was no open vision" (1 Sam. iii. 1). Under the judges the original constitution remained unchanged, though the nation was subjected to many vicissitudes of fortune. But in the time of Samuel marked changes passed over the state, and others were imminent. Kingly government was established; the priesthood was to be transferred, the kingdom to be dismembered, and the nation to be led into captivity. Changes so serious needed special interposition. Hence the revival and enlargement of prophetic revelation. From Samuel to Malachi prophet followed prophet, in unbroken continuity, predicting the great changes that were coming upon the nation, and denouncing the sins that provoked the justice of heaven.

Many portions of the prophetic writings are of such a character, that the writers could not have recorded them without a special communication from heaven. They are, strictly speaking, *Revelations*. Other portions are not of this nature. They are such as must have been familiar to the sacred writers. Historical incidents were continually occurring around them of which they were cognizant. While it is evident that a supernatural knowledge was necessary in the former case, it is not so evident in the latter. They might have recorded historical events, as other historians have done, without any special divine aid. They might have done so, but they did not. In the former case they spoke by revelation, and in the latter by the inspiration² of the Holy Spirit. This they claim, and the writers of the New Testament accord it to them (2 Tim. iii. 16; 2 Pet. i. 21). They preface their announcements with "Thus saith the Lord."

Nature of prophetic inspiration.

In regard to the nature of prophetic inspiration, it is sufficient to state that it was plenary, or fully adequate to the attainment of the end. It is vain and needless to attempt any description of its mode. So far as anything can be inferred from incidental or explicit statements of the Scripture, the most usual method of communication would appear to have been that of immediate vision. Micaiah *saw* (1 Kings xxii. 17); Isaiah *saw* (Is. vi. 1); *Seer* and *Vision* are used for *prophet* and *prophecy*.

Some have supposed that the prophets, under the influence of inspiration, were in a condition expressed by the Greek word *ἑκστασις*, i. e., in a state of subjection to a higher power. Their own faculties, according to this view, were held in complete abeyance. Such

¹ See Alexander's *Introduction to the Prophecies of Isaiah*.

² A distinction is made between *revelation* and *inspiration*. By *revelation* is meant a direct communication from God to man, either of such knowledge as man could not of himself attain to, or which was not, in point of fact, from whatever cause, known to the person who received the revelation. *Inspiration*, on the other hand, is that actuating energy of the Holy Spirit, guided by which the human agents chosen by God have officially declared his will by word of mouth, or have committed to writing the several portions of the Bible. — *See on Inspiration*, pp. 40, 41.

a condition of mind was regarded as a natural and necessary sign of inspiration, on the part of the pretended prophets and diviners of the heathen. They exhibited the outward signs of violent excitement, resembling insanity. Hence the etymological affinity of the Greek words *μαντῖς*, *μανία*, and *μανομαν*. The early fathers uniformly speak of this maniacal excitement as characteristic of the inspiration claimed by the heathen diviners; and describe the inspiration of the Hebrew prophets as distinguished by the opposite peculiarities of calmness, self-possession, and active intelligence. Their minds may have been, on certain occasions, in a highly elevated state; but we have no reason to think that their mental condition was a morbid one. The action of the Holy Spirit did not supersede the exercise of their own intelligence: He spoke in them, not by them as mere instruments; and they, while uttering or recording his communications, preserved each his distinct individuality.

It is the general opinion that Samuel instituted companies, or colleges of prophets; and that "the sons of the prophets" mentioned in Scripture, were young men in a course of preparation for the prophetic ministry. We find one of these companies, or colleges, during Samuel's life-time, at Ramah (1 Sam. xix. 19, 20); others afterwards at Bethel (2 Kings ii. 8); Jericho (2 Kings ii. 5); Gilgal (2 Kings iv. 38); and elsewhere (2 Kings vi. 1). These colleges were probably, in their constitution and object, similar to our theological seminaries, which are sometimes called "Schools of the Prophets." Into them were gathered promising students, and there they were trained for the office which they were destined to fill. So successful were these institutions, that from the time of Samuel to the completion of the Canon of the Old Testament, there seems never to have been wanting a due supply of men to keep up the line of official prophets.

To this it may be objected that the ministry of the prophets depended on the gift of inspiration, for which no human training could compensate, or prepare them. But although they could not act as prophets without inspiration, they might be prepared for those parts of their work which depended upon literary culture.

The prophets, though inspired, were not omniscient. They were the spokesmen of God, the mouth of God to communicate his messages to men. They had *visions*; they saw: pictures were presented to their spiritual intuition; but their understandings were not so miraculously enlarged as to grasp the whole of the divine counsels, which they were commissioned to enunciate. We have the testimony of the prophets themselves (Dan. xii. 8; Zech. iv. 5; 1 Pet. i. 10, 11) that they did not comprehend them. These passages, however, have been pushed so far by some as to make it appear that the prophets were only speaking machines. This extreme must be avoided as well as the other, which would make them omniscient. The writer of the article on Prophecy, in Smith's *Dictionary of the Bible*, commenting on 1 Pet. i. 10, 11, says, that the prophets "after having uttered predictions on those subjects occupied themselves in searching into the full meaning of the words that they had uttered." This statement is perhaps not sufficiently guarded. The Apostle writes: *ἔρευνῶντες εἰς τὶνα ἢ ποῖον καιρὸν*, in which *τίνα* is interrogative and agrees with *καιρὸν*, and not with *πράγματα* understood. If the Apostle had designed to say, that the prophets searched into *what things they had uttered*, he would have written: *εἰς τὶνα, καὶ ποῖον καιρὸν*. The expression should, therefore, be rendered, *searching what time, or what manner of time*. This conveys a very different idea, and makes the object of the prophets' search, not the *meaning of the words* which they had uttered, but *some additional knowledge* concerning the subjects of which they had spoken. Zech. iv. 5 may mean no more than that the prophet did not understand the symbols mentioned in the preceding verses.

In Dan. xii. 8, the prophet declares that he "heard, but understood not." This evidently relates to what was suggested to his mind by the declarations of ver. 7, where it is said that the end of the wonders shall be after "a time, times, and a half." Daniel does not inquire like the angel, in ver. 6, "how long" (עַד-מָה) "shall it be to the end of these wonders?" but "what shall be the end" (מָה-יְהִי) "of these things." *מָה-יְהִי* (*end, latter state, final lot*) means the same as *עַד* (*end*) in ver. 6, the interrogative *מָה* (*what*) used by Daniel is inappropriate. His question, therefore, must have respect to the *state of things* at the close of the "time, times, and a half," ver. 7.¹

¹ *Hints on the Interpretation of Prophecy.* By M. Stuart. Second Edition. Andover, 1842. Pages 64-67.

A full discussion of this point is not necessary to the present purpose. The prophets, in many cases, saw "through a glass darkly;" but they did not, like mere *automata*, utter words which they did not understand. They were inspired and guided by the Holy Spirit, whose will they revealed. "Unto them it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven" (1 Pet. i. 12).

The prophets had a practical office to discharge. It was part of their commission to show the people of God "their transgression, and the house of Jacob their sins." — (Is. lviii. 1; Ezek. xxii. 2; xliii. 10; Micah iii. 8.) They were, therefore, ^{Relation of the prophets to the people.} pastors and ministerial monitors of the people of God. It was their duty to admonish and reprove, to denounce prevailing sins, to threaten the people with the terrors of divine judgment and call them to repentance. They also brought the message of consolation and pardon (Is. xl. 1, 2). They were watchmen set upon the walls of Zion to blow the trumpet and give timely warning of approaching danger (Ezek. iii. 17; xxxiii. 7, 8, 9; Jer. vi. 17; Is. lxii. 6).

The relation of the prophets to the people bore a greater resemblance to that of the Christian ministry than to that of the priests. The latter approached God in behalf of men, by means of sacrifice; the former approached men in behalf of God. They were his ambassadors, beseeching men to turn from their evil ways and live. The functions of the prophetic office were, therefore, not identical with those of the priesthood. The prophets were not priests, with the exception of Jeremiah and Ezekiel (Jer. i. 1; Ezek. i. 3).

They do not seem to have sustained any definite or fixed relation to the government. They were not officers of state, though they exerted an influence upon rulers and state affairs. This they did not by official formal action, but as special messengers from God, whose divine legation even the apostate kings of Israel acknowledged. Sometimes the kings refused to hear the prophet's message; but such obstinacy was the sealing of their doom.

It is not easy to determine the mode of life which the prophets led. It was probably subject to no uniform and rigid law. Some have inferred from Elijah's hairy ^{Mode of life of the prophets.} dress and John the Baptist's imitation of it, that they were distinguished by a peculiar dress and an ascetic mode of life. But the conclusion is too hasty. Their dress sometimes may have been a "*sermo propheticus realis*," to teach the people what they ought to do, and not a piece of asceticism. They do not seem to have been anxious of attracting notice by ostentatious display; nor did they seek wealth, but some of them, and probably the most of them, lived in poverty and want (1 Kings xiv. 3; 2 Kings iv. 1, 38, 42; vi. 5). It is probable that the writer of the Epistle to the Hebrews (xi. 37, 38) alludes to the sufferings and privations of the prophets especially, in their temporal humiliation, a vivid representation of which we have in the lives of Elijah and Elisha, in the books of the Kings; and in the case of Jeremiah, who concludes the description of his sufferings (chap. xx.) by cursing the day of his birth. Repudiated by the world in which they were aliens, they typified the life of Him, whose appearance they announced, and whose spirit dwelt in them. Their persecution and suffering did not arise from opposition to them as a distinct class, leading an unsociable, ascetic mode of life, but from opposition to their faithful ministry. From the very nature of that ministry, it was exempted from the rules of outward uniformity. Eichhorn has justly mentioned as a characteristic difference between the heathen and the Jewish prophets, that whereas the former tried to enhance their authority by darkness and seclusion, and mysterious accompaniments, the latter moved among the people without any such factitious advantages.

Other topics, concerning the prophetic office, the functions and mode of life of the prophets, will readily occur to the careful reader of the Holy Scriptures. The mere mention of some of these must suffice. The prophets were the national poets of Israel. Music, poetry, and hymns were a part of the studies of the class from which, generally speaking, they were derived. They were annalists and historians. A great portion of their writings is direct or indirect history. According to the testimony of Josephus the whole of the Old Testament was written by them. They were preachers of patriotism. Their patriotism, as subjects of the theocracy, was founded on motives of religion. The enemy of the nation was the enemy of God. Hence their denunciation of an enemy was a denunciation of a representative of evil; their exhortations in behalf of Jerusalem were exhortations in behalf of God's kingdom on earth.

III.

Contents and Sphere of the Prophetical Writings.

As the function of the prophet was not limited to the disclosure of the future, but included in it the expounding and application of the Law, the declaration of God's will in regard to present duty and of absolute and universal truth, so the prophetic volume is not confined to prediction. In accordance with this twofold character of the prophetic office, it contains two elements, which may be called the *moral* or *doctrinal*, and the *predictive*.

These two parts are not disjoined in the prophetical writings, neither were they disjoined in the design and communication of prophecy; but it will conduce to a better understanding of the subject to view them separately. The sequel, therefore, will exhibit a brief summary of the principal doctrines of the former, and the scheme of the latter.

By the sphere of prophecy are meant the parties for whom it was given, and the objects which it more immediately contemplated. Prophecy, in its stricter sense of containing pre-intimations of good things to come, is for the benefit of the church. The church, consequently, is its proper sphere. Only in an incidental and remote manner could it have been intended to bear upon those without; for it was the revelation of the Lord's secret in regard to the future movements of his providence, which belongs peculiarly to them that fear him (Ps. xxv. 14). It was not a revelation, however, for such as might needlessly seek to pry into the future, but for the higher purpose, especially in times of darkness and perplexity, of furnishing the light that might be required for present faith and duty. It is not God's common method to lay open his hidden counsel respecting things destined to come to pass, even to the children of his covenant; for such knowledge, if imparted with any measure of fullness and precision, would be a dangerous possession, and would tend to destroy the simplicity of their trust in God, and beget an unhealthy craving after human calculations and worldly expedients. It is only, therefore, within certain limits, or in cases that may be deemed somewhat exceptional, that God can grant, even to his chosen, a prophetical insight into future events. In so far as it may be needful to awaken or sustain hope in times of darkness and discouragement, to inspire confidence in the midst of general backsliding and rebuke, at the approach of imminent danger to the life of faith, to give due intimation of the brooding evil, — at such times and for such purposes, God's merciful regard to the safety and well-being of his people may fitly lead Him to provide them with an occasional and partial disclosure of the future; but the same regard would equally constrain Him to withhold it when not necessary for the moral ends of his government.

The cases of Balaam and Daniel, both of whom primarily disclosed to the enemies of God's kingdom the things destined to come to pass, may seem to conflict with the view that the church is the sphere of prophecy. Both these men, however, occupied a kind of exceptional position. They stood apart, not only from the prophetical order of men in Israel, but also from the common affairs of the church. Hence the writings of Daniel, notwithstanding their high prophetical character, have had a place assigned them in the Jewish Canon distinct from the writings of strictly prophetical men. But in regard to the point immediately before us, the grounds of exception are more apparent than real. For in the case of both Balaam and Daniel it was mainly for the light and encouragement of the church that the word of prophecy came by them; only the circumstances of the times were such as to render the camp of the enemy the most appropriate watch-tower, where it should be received and primarily made known. At both periods Israel had come into direct collision with the kingdoms of the world; in the one case as a new, in the other as a small and shattered power, standing over against others of mighty prowess, and, as might seem, of all-prevailing energy.¹

There are prophecies against Babylon, Tyre, Egypt, and other kingdoms, which, as being delivered to the people of God to comfort them by revealing to them the fate of their enemies, cannot be considered as exceptions to the view taken. The proph-

¹ Fairbairn *On Prophecy*, chapter III.

ecy of Jonah, however, against Nineveh, is of a different character and seems to be exceptional. The prophet was sent to a heathen power to denounce the judgments of God against it. He did not, in his own land and among his own people, preach against Nineveh, but he entered the Great City itself and denounced the judgment of God against it. Jonah was a typical character and his mission to Nineveh may have been typical of the mission of Israel to be "a light of the Gentiles," and intended to awaken the nation to a consciousness of its mission; for not only the Messiah but the Israel of God was sent to be a mediator or connecting link between Jehovah and the nations.¹ The prophecy of Jonah, therefore, may not be really exceptional, as it may have been intended as a type to the ancient church of the mission, which it had neglected and forgotten. It had acted like Jonah, but with greater success, when he attempted to flee to Tarshish, in a merchant vessel, to evade the commission, which God had given him to discharge.

Babylon,
Tyre, Egypt,
Nineveh,
and other
kingdoms.

IV.

Doctrinal Prophecy.

It does not fall in with the aim of this introductory treatise to exhibit, in detail, all the doctrines taught in the prophetic writings. It is sufficient to notice briefly the principal ones, and to state their relation to the Law and the Gospel.

The prophetic Scriptures speak of God as an eternal, self-existent, and spiritual Being. They speak of Him as a person, — a self-conscious, intelligent, moral and voluntary agent, doing all things according to the purpose of his own will. They ascribe to Him all the attributes of such a Being in infinite perfection.

Doctrine of
God.

No doctrine is more plainly taught than the unity of God. "I am the first, and I am the last; and besides me there is no God" (Is. xlv. 6). At the same time the doctrine of a trinity of persons — a doctrine more fully developed in the New Testament — is clearly intimated. In Is. vii. 14 and ix. 6, 7, we read of the birth of a child, whose mother was a Virgin. That this child was the eternal son of God, equal with the Father, is proved—(1) from his name Immanuel, which means God with us, i. e., God in our nature; (2) from his titles, Wonderful, Counsellor, the Mighty God, Father of Eternity, and Prince of Peace; (3) from the character of his Kingdom: it is everlasting and universal. The prophet Micah predicted (chap. v. 1, 5) that one was to be born in Bethlehem, who was to be the Ruler of Israel, i. e., of all the people of God. Although he was to be born in time and made of a woman, his goings forth were from of old, from everlasting. He was to manifest, in his government, the possession of divine attributes and glory. His dominion was to be universal and its effects peace.

Unity and
Trinity.

We also read of the Spirit of Jehovah, to whom are ascribed intelligence and will. The possession of these implies personality. In Ezekiel (i. 4-28) it is the Spirit that animates the fourfold cherubim and their mystic wheels. It is the Spirit, who entered into the prophet and set him on his feet, and lifted him up between the earth and heaven, and brought him in a vision to Chaldæa, and said to him, "Son of man, I send thee to the children of Israel. . . . Say unto them, Thus saith the Lord" (Ezek. ii. 2-9). It was the Spirit that breathed life into the dry bones (Ezek. xxxvii. 9-14). Micah asks: "Is the Spirit of the Lord straightened?" (ii. 7). "I am full of power by the Spirit of the Lord" (Micah iii. 8). Joel foretells the Pentecostal effusion of the Spirit (chap. ii. 28, 29). Many other passages might be adduced from the prophets, containing distinct notices of the presence and power of the Spirit. These passages, as parts of a progressive revelation perfected in the New Testament, cannot be made, by any process of criticism, to mean a mere divine influence.

The God of the prophets is the Creator of all things (Is. xlii. 5); and the upholder of all things (Jer. x. 23; xviii. 6; Dan. v. 23). They do not deify the laws of nature: these are only his ordinances and servants. They are the modes of his operation. He sits behind the elements that He has formed, giving birth and movement to all things. "When he uttereth his voice, there is a multitude of

Creation —
general and
particular
Providence.

¹ Alexander on Isaiah xlii. 6

waters in the heavens, and he causeth vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures" (Jer. x. 13). "Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places" (Ps. cxxxv. 6). He causeth the grass to grow for the cattle, and herb for the service of man. "The young lions roar after their prey, and seek their meat from God. These all wait upon thee; that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thy hand, they are filled with good" (Ps. civ. 14, 21, 27, 28). "O Lord, thou preservest man and beast" (Ps. xxxvi. 6). "Thy right hand upholdeth me." (Ps. lxiii. 8). These passages teach a universal, particular, and present Providence, controlling all things and directing their issues. It is not restricted to man, but extends to the beasts of the field. It is not confined to the Jewish theocracy, where it is displayed by more palpable manifestations; but it embraces Egypt and Babylon, Assyria and Persia, Moab and Ammon, the isles of the Gentiles, in a word, all the nations of the earth.

This Providence is asserted, when the event in question is brought about with no sensible disturbance of the ordinary influence of human motives; with no derangement of what is commonly called the natural course of things. Cyrus, for instance, whom the Greek historian describes, no doubt truly, as pursuing his career of conquest, in his own proper character, was only an instrument appointed for purposes of the divine government, which purposes the prophet Isaiah unfolds to us. Moses was a deliverer from Egypt, and Cyrus from Babylon: the former acted under an express legation, and was clothed with the power of working miracles; the latter had no such extraordinary power given to him. Yet divine Providence wrought by both; and so that Providence, in its ordinary course, is certain, active, and universal. Such is the account of the present constitution of things, which the tenor of prophecy affirms. In conformity with this account, the prophets deliver their predictions of future events, not as if they were announcing the bare truth of the future facts, but a purpose and design. They indulge a strain of prediction, which carries in itself the seed of its accomplishment, and sometimes declare themselves to have been constituted the agents of the divine counsels. "I the Lord have spoken it, and I will do it" (Ezek. xxxvi. 36), is subjoined to the event declared. "Shall there be evil in a city, and the Lord hath not done it?" (Amos iii. 6). "See," saith the Lord to Jeremiah, "I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant" (Jer. i. 10). This language is figurative, for the prophet himself was not to do these things; but it is plain who was to do them. Again, "Hast thou not heard long ago, how I have done it, and of ancient times that I have formed it? Now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps" (Is. xxxvii. 26). The Assyrian desolator, in his grasping ambition, was the unconscious servant of an unseen Power, the instrument of that unerring wisdom that rules the world.

Prophecy is more or less a commentary upon the doctrine of divine providence. It represents the future event, which it brings to view, as a part of that system of things in which the Creator is present by the direction of his power, and the counsels of his wisdom, appointing the issues of futurity as well as foreseeing them; acting with "his mighty hand and outstretched arm" seen or unseen; ruling in the kingdoms of men, ordering all things in heaven and earth.

The anthropology of the prophets is as full and complete as their theology. Man was created by God (Mal. ii. 10); he has a common origin (*ibidem*); he has the power of reason (Ezek. xii. 2; Is. i. 18); a capacity for holiness (Is. i. 18); for knowledge and progress (Is. ii. 3, 4, 5); he is ruined and cannot save himself (Hos. xiii. 9; Jer. ii. 22; xiii. 23); he is a subject of God's moral government and owes entire obedience to his law (Dan. iv. 34, 35; Ezek. xviii. 4, 5, 9; xxxiii. 11-16; Is. i. 19, 20); worship and homage must be rendered to God (Mal. i. 11; iii. 10; Is. lx. 6, 7). The relations of men to one another are clearly stated, and the duties arising out of these relations enforced; in a word all the duties of the decalogue are strictly enjoined.

Under the old dispensation, as well as under the new, the favor of God was secured by faith. The Apostle Paul, in his Epistle to the Romans (i. 17), quotes, in confirmation of the doctrine of justification by faith, Habakkuk ii. 4. Throughout the prophetic writings we find exhortations to trust in Jehovah and the result of confidence in

Him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Is. xxvi. 3, 4). This confidence, in its ground and object, is not necessarily identical with evangelical faith, yet it is the same in principle. The writer of the Epistle to the Hebrews enumerates its effects; but in some of his instances, we are hardly warranted in assuming the existence of that faith, which justifies the sinner. Yet the doctrine of a justifying faith is clearly taught, and in some passages necessarily implied, in the law, and in the prophets, as the Apostle Paul asserts and proves, in his Epistle to the Romans (Rom. iii. 21; chap. iv. 3; compare Gen. xv. 6; Is. liii. 11; Jer. xxxiii. 15, 16).

The prophets inculcate with remarkable clearness and decision the doctrine of repentance. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Is. lv. 7). "Then shall ye remember your evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations" (Ezek. xxxvi. 31; xx. 43). They preach the necessity of it, in order to escape ruin (Ezek. xiv. 6; xviii. 30). They invest it with a high moral dignity (Is. lvii. 15). They encourage it by promises (Hos. vi. 1, 2, 3; Joel ii. 12, 13).

Repentance.

The doctrinal teaching of the prophets is intermediate between the Law and the Gospel. It is a step in advance of the Law and preparatory to the Christian dispensation. It goes beyond the Law, in respect to the greater distinctness and fullness of some of its doctrines and precepts; it is a more perfect exposition of the principles of personal holiness and virtue; its sanctions have less of an exclusive reference to temporal promises and incline more to evangelical; the mere ritual of the Law begins to be discountenanced by it; and the superior value of a spiritual service is enforced. The Law had said: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. vi. 5). Nothing could go beyond this commandment, in its extent; but where nothing can be added to extend a law, much may be added to expound it, animate its spirit, and direct its practice. It is precisely this that the prophets do. They everywhere recognize the authority of the Law of Moses, exalt its practical force, and improve its obligations. Thus like Him, to whom they all bear witness, they do not destroy the law, but fulfill it. In them we have the unfolding of those germinal principles, which attain to their full development in the teaching of Christ, the Head and Crown of the prophetic order.

The doctrinal teaching of the prophets intermediate between the Law and the Gospel.

V.

Predictive Prophecy. — Its Structure.

A twofold view may be taken of predictive prophecy, — its structure and verification. The former constitutes the present theme of consideration.

Twofold view.

A question may arise in regard to the personal liberty of men, who are the subjects of prophecy. If God has determined an event by prophecy and the agents to accomplish it, how can these agents be considered as acting freely? This question has difficulties, the solution of which does not fall in with the scope of this dissertation. All who receive, in sincerity, the statements of Scripture, must admit that the foreknowledge, or certain determination of the future actions of men, is compatible with their moral freedom. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23). No greater difficulty lies against prophecy in regard to man's free agency than against preordination generally. Pharaoh acted freely, though God raised him up to show in him his power, and to declare his name throughout all the earth (Ex. ix. 16). So also did Cyrus and Nebuchadnezzar, though they were the chosen agents of God in accomplishing his purposes. It never once occurred to these men that they were mere blind instruments; for they were conscious of their freedom.

Predictive prophecy and free agency.

Another question may arise as to the absolute certainty of the fulfillment of a predicted future event. The question here is not whether any fixed purpose and determination of God is liable to be changed by the contingent actions of men; for in that respect, the truth, founded in God's nature, must stand fast forever. "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. xxiii. 19.) The question is, whether prophecy ought to be regarded, in every instance, as announcing what is fixed and conclusively determined by God; or whether it should not to some extent, and if to some, then to what extent, be viewed as the proclamation of God's mind respecting his future dealings, on the supposition of the parties interested standing in a certain relationship to his character and government. In the latter case the prediction might assuredly be expected to take effect, in so far as the relations contemplated in it continued; but in the event of a change in these relations, then a corresponding change in regard to the prediction may reasonably be expected. This is the real question at issue among those who concur in holding prophecy to be a supernatural disclosure of God's mind and will.

"As everything future," says Olshausen on Matthew chap. xxiv., "even that which proceeds from the freedom of the creature, when viewed in relation to the divine knowledge, can only be regarded as *necessary*; so everything future, as far as it concerns man, can only be regarded as *conditional* upon the use of his freedom. As obstinate perseverance in sin hastens destruction, so genuine repentance may avert it; this is illustrated in the Old Testament, in the prophet Jonah, by the history of Nineveh, and intimated in the New Testament by Paul, when (like Abraham praying for Sodom) he describes the elements of good existing in the world as exercising a restraint upon the judgments of God (2 Thess. ii. 7); and 2 Pet. iii. 9, the delay of the Lord is viewed as an act of divine long-suffering, designed to afford men space for repentance. Accordingly when the Redeemer promises the near approach of his coming, this announcement is to be taken with the restriction (to be understood in connection with all predictions of judgments), 'All this will come to pass, unless men avert the wrath of God by sincere repentance.' None of the predictions of divine judgments are bare, historical proclamations of that which will take place; they are alarms calling men to repentance,—of which it may be said that they announce something for the very purpose that what they announce may *not* come to pass."

Hengstenberg (art. "Prophecy," Kitto's *Cyclopædia*) says: "Some interpreters, misunderstanding passages like Jer. xviii. 8; xxvi. 13, have asserted with Dr. Köster (p. 226 ff.), that all prophecies were conditional, and have even maintained that their revocability distinguished the true predictions (*Weissagung*) from soothsaying (*Wahrsagung*). But beyond all doubt, when the prophet denounces the divine judgments, he proceeds on the assumption that the people will not repent, an assumption, which he knows from God to be true. Were the people to repent, the prediction would fail; but because they will not, it is uttered *absolutely*. It does not follow, however, that the prophet's warnings and exhortations are useless. These serve 'for a witness against them'; and besides, amid the ruins of the mass, individuals might be saved. Viewing prophecies as conditional predictions nullifies them. The Mosaic criterion (Deut. xviii. 22), that he was a false prophet who predicted 'things which followed not nor came to pass,' would then be of no value, since recourse might always be had to the excuse, that the case had been altered by the fulfilling of the condition. The fear of introducing fatalism, if the prophecies are not taken in a conditional sense, is unfounded; for God's omniscience, his foreknowledge, does not establish fatalism, and from divine omniscience simply is the prescience of the prophets to be derived."

"These two forms of representation," Dr. Fairbairn remarks (Fairbairn *On Prophecy*. New York: Carlton & Porter, 1866), "may both be characterized as somewhat extreme, and neither of them can be applied to the actual interpretation of the prophetic Scriptures, without coming at many points into conflict with the undoubted facts of the case."

Dr. F., considering an exact classification impossible, on account of the concrete character of the prospective delineations of prophecy, and the readiness with which these in their diverse aspects run into each other, traces out a few broad and easily recognized distinctions, which, for all practical purposes, may be held to be sufficient.

1. "There is, first, a class of prophecies, the direct and proper object of which is to disclose God's purposes of grace to men, and indicate in its grander outlines their appointed course of development. As the ultimate ground of these purposes is plainly in God himself, and the bringing of them into accomplishment is emphatically his work, it is evident that, in respect to this line of things, there can be no room for the operation of any conditional element except in regard to the subordinate relations of place and time. Whether to be sooner or later in effecting the results aimed at, whether to be effected in this particular mode, or in some other that might be conceived, in such things, as the plan of God necessarily comes into contact with earthly relations and human agencies, it must presuppose a certain adaptation in the state of the world and the conduct of individual men. Hence, in these respects, announcements might be made at one time, which, *as seen from a human point of view*, appeared to have undergone a relative change at another; but the things themselves and all that essentially concerns their history and progressive operation in the world, being entirely and absolutely of God, must proceed in strict accordance with the intimations he gives of his mind respecting them.

"As examples of this great class of prophecies," Dr. Fairbairn points "to the original announcement of salvation by the triumph of the woman's seed over that of the tempter; to the promise given to Abraham that through his seed all the families of the earth should be blessed; to the successive limitations made as to the fulfillment of this promise in its main provisions, by its special connection with the tribe of Judah, the house of David, and a virgin-born son of that house; to the representations made of this glorious Being himself, of the constitution of his person, the place of his birth, the nature and circumstances of his career on earth, the character of his government, the final results and glories of his kingdom, with the opposite destinies of those who might set themselves in array against it. In regard to all that in this respect was purposed in the divine mind, and announced from time to time in the prophetic Word, there could be no room for any such conditional element as might in the least affect the question whether they should actually come to pass or not; for they were matters entering into the very core of the divine administration, and indissolubly linked to the great principles on which from the first all was destined to proceed. As concerns them, we have simply to do with the omniscience of God in foreseeing, his veracity in declaring, and his overruling providence in directing what should come to pass.

2. "Another class of prophecies, in their ostensible character and design widely different from the preceding, yet much akin as regards the point now under consideration, consists of those which, from time to time, were uttered concerning the powers and kingdoms that stood in a rival or antagonistic position to the Kingdom of God. It is not such prophecies generally, as respected those powers and kingdoms, that are now referred to, but those which were given forth *concerning* them, addressed not so properly to *them* as to the people of God, and for the purpose of allaying what naturally awoke fear and anxiety in the minds of believers. Predictions like that of Jonah to the Ninevites belong to an entirely different class; for in this there was a direct dealing with the people of a heathen city in respect to their sin and liability to punishment; a preaching more than a prediction; and both preaching and prediction entering into the sphere of human responsibility, and intended to operate as means of moral suasion. Nineveh was not at that time viewed as occupying a hostile position to the interests of God's kingdom in Israel, but as itself a hopeful field for spiritual agency; more hopeful indeed than Israel itself, and fitted to tell with a wholesome influence even on the people of the Covenant. The mass of prophecies, however, uttered respecting worldly powers and states, had an entirely different object. Contemplating these as rival, and for the most part directly antagonistic forces, they were mainly intended to assure the hearts of God's people that whatever earthly resources and glory might for the time belong to those kingdoms, all was destined to pass away; that their dominion, however arrogant and powerful, should come to an end; while that kingdom which was more peculiarly the Lord's, and was identified with his covenant of grace and blessing, should survive all changes and attain to an everlasting as well as universal supremacy. Prophecies of this description, therefore, stood in a very close relation to those already considered; they but exhibited the reverse side of God's covenant love and faithfulness. If the purposes of grace and holiness connected with his covenant were to stand, all counter authority and rival dominion must be put down; the safety and well-being of the one of necessity involved the destruction of the other. And to certify believers that such would be the result, was the more immediate

design of the prophecies in question ; of the later prophecy, for example, uttered respecting Nineveh by Nahum, when the city had become the centre of a God-opposing monarchy ; and of the many similar predictions scattered through the prophetic writings concerning Egypt, Babylon, Assyria, Edom, and the surrounding beathen states.

"It holds of this class of prophecies as a whole, that in their grand aim they disclose the settled purposes of God : purposes that grow out of the essential principles of his character and government ; and that the results they announce are consequently to be regarded as of an absolute character. As concerned the kingdoms themselves whose destinies they unfolded, they could scarcely be said to become, through the prophecies in question, except in a very limited degree, the subjects of moral treatment ; for the prophecies were communicated to the covenant people rather than to them, and comparatively few of the heathen concerned might ever have come to any distinct knowledge of what had been spoken.

3. "Leaving now the two classes of prophecies which from their very nature can possess little or nothing of a conditional element, we proceed to notice those which purposely and directly bore upon men's responsibilities ; those which by means of promise or threatening placed the subjects of divine revelation under the peculiar training of heaven. Here we find from the sacred records that the conditional element has often, as a matter of fact, been strikingly exhibited ; and it must always, we conceive, be virtually if not formally and expressly found intermingling itself with prophetic intimations of the kind in question. This conditionality rests upon two great and fundamental principles. The first of these is, that in God's prophetic revelation of his dealing with men as in the revelations of his mind generally, all is based on an ethical foundation and directed to an ethical aim ; so that the prediction should never be viewed apart from the moral considerations on account of or in connection with which it was uttered. And the other principle is, that in giving intimations to men or communities of approaching good or evil, God speaks as in other parts of Scripture in an anthropomorphic manner ; He addresses the subjects of his threatening or promise more from a human than from a divine point of view ; in other words, He adopts that mode of representation which is most natural to men, and which is best adapted for impressing and influencing their minds.

"Let us take, as an illustration of the proper working of these principles, the striking case of Nineveh already referred to. After having sent his prophet to announce the destruction of Nineveh in a specified time, the Lord suffered the prophecy to fall into abeyance, refrained from executing the threatened doom, or in the language of Scripture, He repented of the evil He said He would do to the city, because of the moral change that had meanwhile taken place among its inhabitants, as manifested in their turning from their evil ways." God acts on the principles of righteousness, and, in accordance with these, He must change his dealings toward men, when their relation to Him has become changed. Shall not the Judge of all the earth do right ? (Gen. xviii. 25). "Hear now, O Israel, is not my way equal ? Are not your ways unequal ? When a righteous man turneth away from his righteousness and committeth iniquities, and dieth in them ; for the iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive" (Ezek. xviii. 25-27).

After these preliminary observations, we now proceed to trace the stream of prophecy from its beginning down to the close of the Old Testament Canon, when, as if expectant of the advent of its great subject, it comes to a sudden pause. A like cessation occurs between Joshua and Samuel, the reasons of which will be noticed in the proper place. With the exception of these two periods of cessation, and perhaps of some others, either not mentioned or not so distinctly marked, prophecy flows on with widening channel, until it reaches its appointed limits. In the time of Abraham it takes a double, though not a divergent course. This was necessary, as in him we have the first point of union, in prophecy, of the Jewish and Christian dispensations ; and from this era it takes up and preserves a twofold character related to them both.

The date and origin of the predictions of prophecy are coeval with the earliest history of man. This history is that of his creation, sin, and fall. No sooner had he fallen than prophecy intimated a way of recovery. The first prediction was given in mercy : it contained a promise adapted to man's forfeited condition. This was the promise of a Redeemer, who was appointed to bruise the serpent's head, that is, to spoil the

tempter of his triumph, which could only be done by repairing the loss suffered by transgression. This original promise is the dawn of prophecy. Man was not driven from Paradise, until prophecy had given him some pledge of hope and consolation.

It is not our intention to enter into an exposition of this first prophecy. Its general meaning is that a redemption will succeed the fall. The person of the Redeemer, who is to bruise the serpent's head, is not clearly revealed in the terms of the prediction. We are not, however, to infer that our first parents had no more instruction on the subject than that contained in the terms of the promise. God may have communicated much to them, which the sacred historian has not recorded. Their faith may have been directed to One, whose sacrifice was typified by the sacrifices that they offered.

This first prediction may serve to point out something of the general aim and design of all the rest. At the least, it opens to us one comprehensive subject, in which the whole human race is concerned. And since this subject was the first that introduced the revelations of prophecy, we may reasonably suppose that it was a principal one always in view, and that other predictions, when they did not specifically relate, might yet be subservient, to it, by promoting other purposes, which purposes, however, centered in the chief design. For prophecy having begun with the prospect of man's redemption, could be directed, in its subsequent course, to nothing greater. And such the fact appears, when we draw to a point the multiplied predictions of the Old Testament.

The limits and range of prophecy were as extensive at the first as they were afterward. The promise of the redemption of our race was given to Adam. This was the first promise, and the last of the prophets could not go beyond it. For man's redemption begun in the present world, and completed in heaven, is a work which extends itself to the whole duration of his existence, and runs out into the infinitude of the divine mercy. The scope of prophecy was, therefore, as large at the first as it was in later ages. No prophet, as has been intimated, ever went beyond redemption, though more precise discoveries of it were made through every subsequent age of revelation.

During the antediluvian period, there is no intimation, in the Mosaic narrative, of the prophetic gift. But in the New Testament, we have two distinct references to such an exercise. The first is 2 Pet. ii. 5, which speaks of Noah as a preacher of righteousness. He is not called a prophet in this passage, but merely a preacher of righteousness. The act, however, of building the ark, was clearly prophetic of the approaching deluge; and Noah doubtless accompanied his action by words, when preaching righteousness he called upon the people to repent, so that they might avert the impending wrath. The second is Jude 14, 15: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This was the warning, uttered by prophecy, of the coming catastrophe, which swept the sinners of the antediluvian world from the earth; and it is a warning against all the ungodly that a similar doom awaits them, unless they repent.

The first general execution of God's general judgment upon sin was the Flood, which formed an epoch dividing the old world and the new. So great a crisis of the world's history was not permitted to pass without the intervening warnings of prophecy. To the one righteous man and his family the deluge was foretold. The ark itself was a visible prophetic warning to a wicked world.

The prophecy delivered to Noah, after the Flood, had reference to that overwhelming catastrophe. The occurrence of a heavy rain would naturally produce in the minds of men the fear of a second Deluge. To relieve them from any such apprehension, and to assure them of an orderly succession and return of the seasons, God graciously promised to Noah, that "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter shall not cease."

With this promise is connected a second grant to man of dominion over the creatures and over the earth. To confirm this promise God set his "bow in the cloud," that it should

Its general meaning is that a redemption will succeed the fall. The person of the Redeemer, who is to bruise the serpent's head, is not clearly revealed in the terms of the prediction. We are not, however, to infer that our first parents had no more instruction on the subject than that contained in the terms of the promise. God may have communicated much to them, which the sacred historian has not recorded. Their faith may have been directed to One, whose sacrifice was typified by the sacrifices that they offered.

The Protevangelium,¹ or first prophecy. Gen. iii. 15

The limits and range of prophecy were as extensive at first as they were afterwards.

Other antediluvian prophecies.

Prophecy delivered to Noah, immediately after the Flood.

¹ Hengstenberg's *Christology of the Old Testament*, The Protevangelium, vol. i. p. 4. Edinburgh: T. & T. Clark, 1868.

"be a token of a covenant," that "neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Thus prophecy reflected its light from the bow that spanned the earth, after the waters had retired from its surface, and gave to man the assurance of natural mercies and blessings (Gen. viii. 22; ix. 2, 9-17).

"And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." This passage contains a curse upon Canaan, and a blessing upon Shem and Japheth. Both the curse and the blessing, as the tenor of the prophecy clearly shows, are not to be restricted to the individuals named, but extend to their posterity. Just as in the subsequent prophecies concerning Ishmael, Jacob, Esau, and the twelve patriarchs, we look for the fulfillment among their descendants, so in the present instance we must look for it among the tribes and nations that sprang from these three sons of Noah.

This prophecy announces a high degree of prosperity to Shem and Japheth. The nature of this prosperity is indicated, in regard to Shem, in two ways: (1.) God is not called by the name Elohim, expressive of his general relation to the world, but by the name Jehovah, which refers to his revelation and to his institutions for man's redemption. (2.) Jehovah is styled the "God of Shem." Both imply that God would sustain to the posterity of Shem a relation entirely peculiar, favor them with revelations of his will, and make them partakers of his temporal and spiritual blessings.¹

The blessing pronounced upon Japheth (ver. 27), is differently understood by interpreters. The verb rendered "enlarge," forms a paronomasia with the proper name Japheth, and means: *to persuade, to entice, to allure*. Hence some interpreters (see Calvin on the passage) translate it thus: "Alliciat Deus Japhetum, ut habitet in tentoriis Semi." Other interpreters give to the word פָּתַח the meaning, *to be broad*, and understand it in the sense that God shall give Japheth a numerous posterity, who shall possess widely extended territories. This is the interpretation of most of the ancient versions, and is the one most generally received. The accomplishment of this prediction has been pointed out in the fact, that the descendants of Japheth have not only gained possession of all Europe, but also of a large portion of Asia.

Another difference of opinion has arisen in regard to the subject of the verb יִשְׁכֵּן. According to a very ancient interpretation אֱלֹהִים is to be supplied. The verse will then read: "God shall enlarge Japheth and shall dwell in the tents of Shem." This would intimate that, while God would enlarge Japheth, He would manifest himself in a peculiar manner to Shem. Taking this view of it, the prediction would be fulfilled, when the Shekinah (derived from the verb, in this verse, rendered "*shall dwell*"), the visible symbol of the divine glory, dwelt in the Tabernacle, afterward in the Temple, and finally in the highest sense, when "the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). This view, however, for exegetical reasons, has been rejected by the ablest critics, and Japheth is made the subject of the verb "*shall dwell*."²

Some, who take Japheth to be the subject, regard שֵׁם not as a proper name, but as an appellation — *name, illustrious name, renown*. "May God give to Japheth an extended country, may he dwell in renowned habitations." Gesenius adopts this view in his Hebrew Lexicon. (See Ges., *Heb. Lex.*, s. v. שֵׁם.) But, Hengstenberg remarks, "It is in the highest degree unnatural to suppose that שֵׁם is here suddenly employed in a totally different meaning from that which it has in the verse before, and no one would resort to such an interpretation except from extreme necessity."³

Abraham came originally from Ur of the Chaldees. When he was seventy-five years old, the Lord said unto him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make

¹ Hengstenberg's *Christology* on Gen. ix. 18-27, vol. i. pp. 20-28. Edinburgh: T. & T. Clark, 1858.

² *Ibid.*, vol. i. pp. 31-33.

³ *Ibid.*, vol. i. p. 32.

of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. . . . And the Lord appeared unto Abram, and said, Unto thy seed will I give this land " (Gen. xii. 1-7).

In these promises, prophecy begins to make its larger revelations of the objects of faith. Two predictions are here made to him and repeated in Gen. xiii. 14-17; xv. 1-7, 13-16; xvii. 1-8; xxii. 15-18. One of these relates to the possession of the land of Canaan by his posterity; and the other, to the universal blessing of mankind in him, and (xxii. 18) in his seed.

This mixed subject requires distinct notice, since we have here the first point of union in prophecy of the Jewish and Christian dispensations; and since from this era prophecy takes up and preserves a twofold character related to both. The possession of the land of Canaan by Abraham's descendants identifies itself with the organization of the Hebrew people into a nation. It therefore leads us into that dispensation which includes the Law of Moses and the Theocracy, under which were transmitted the divine promises and revelations down to the era of the Gospel. This is the part of the divine economy resting on the promise of the land of Canaan. The universal blessing of the human race is the original promise made to our first parents. It is repeated and confirmed to Abraham, with the provision that the blessing of "all the nations of the earth" should spring from his seed. Through the medium of this promise, and perhaps in other ways, Abraham saw the Saviour's day and was glad (John viii. 56).

Ishmael and Esau were the subjects of prophecy; but as they are not in the line of the inheritance, and of "the seed," it is unnecessary to say anything more than barely to mention the fact. The case of Isaac and Jacob is different. They are in the line of the promise, and form distinct links in the chain of its fulfillment. The promises made to Abraham were repeated and confirmed to them (Gen. xxvi. 2-5; xxviii. 13-15; xli. 2-4). The prophecy (xli. 2-4) in part repeats, in part fills up the one given to Abraham (xv. 13, 14). The addition made in the prophecy to Jacob is to show that Egypt was to be the land of the last intermediate abode and increase of his race, — a particular, which had not been specified before, but was now supplied at the time, when Jacob was invited by Joseph to go down to Egypt, during the famine. This was an important crisis in the history of his family, and required the interposition of prophecy to calm his fears and explain to him the end that God had in view in the circumstances that induced him to remove from Canaan to the land of the Nile.

Omitting the prophecy of Jacob respecting the sons of Joseph, we enter upon the consideration of that, delivered on his death-bed, concerning his own sons. He predicted to them distinctly some striking points in the future condition of the twelve tribes, which were to spring from them. These points were very unlike in their kind, and comprised a variety of determinate particulars. The general scope of this prophecy, however, is that it is directed to the land of Canaan, and that it distributes the tribes in that country with a particularity of lot, under a geographical restriction, which makes it clear that Canaan is the field of the prophecy, even if the explanation were not subjoined: "Behold, I die; but God shall be with you, and bring you again unto the land of your fathers" (Gen. xlviii. 21).

A very remarkable feature of this prophecy is, that it foretold that his twelve sons should be the founders of the same number of tribes, by a perpetuation of descendants to each. It was with reference to this fact that the inheritance of the land of Canaan was apportioned to them. That such a disposition of the inheritance should take effect, in all its particulars, would seem very improbable to any one viewing the matter from the contingency of a continued male offspring to each of the sons, in a numerous and distant issue. But the grant was from Him, who divided to the nations their inheritance, and who, when He separated the sons of Adam, set the bounds of the people according to the number of the children of Israel (Deut. xxxii. 8). Prophecy declared his purpose.

The time of this prophecy is worthy of notice. The aged patriarch, under the divine command, had settled, with his family, in Egypt. The land of Goshen had been given to them for their use. The "new king over Egypt, who knew not Joseph," had not yet appeared. Joseph was still governor of the land, and the prospects of his brethren

were more flattering than they could have been in the land of Canaan. Lest, therefore, the antecedent predictions in regard to Canaan should be forgotten by their abode and domestication in a foreign country, the most specific disclosure is made to them as to their subsequent enjoyment and partition of their inheritance, which had been originally assured to their fathers. This was the third time that the promise of their return from Egypt was given; and their minds were now turned more distinctly and forcibly to the object of God's promise, by the distribution of Canaan among the twelve tribes, that were to spring from the twelve sons of Israel.

Much has been written concerning that portion of this prophecy, which relates to Judah. The critical investigation of it does not fall in with our present purpose. It contains a prominent revelation of two things: first, the prolonged duration of power in the tribe of Judah, as distinguished from the rest; second, the cessation of that power on the coming of Shiloh, to whom the gathering of the people should be. The meaning of the prophecy, says Hengstenberg, "is, that the tribe of Judah should not lose the dominion until he attain to its highest realization by Shiloh who should be descended from him, and to whom all the nations of the earth should render obedience."¹

There is a singular fitness in the union of this Messianic prediction with the other branches of the dying patriarch's prophecy. For his prophecy is the first place in Scripture, which exhibits or implies the constitution of the twelve tribes, under which their state was afterward to be moulded and governed. As soon as prophecy recognized this division and arrangement of the tribes, it set its mark upon that tribe, which was destined to have the preëminence over the others, and the privilege of a nearer union with the advent of Christ. When the form of tribes began to be seen, the Christian subject, in relation to those tribes, is immediately introduced. It was joined with the first general promise of Canaan; it was joined with the partition of that land, and specifically with the tribal constitution.

Patriarchal prophecy was a preparation for the covenant of Canaan. And because it was so, there is on that account a great analogy seen to subsist in the distribution of the light of prophecy, and the succession of the Mosaic and Christian covenants. Patriarchal prophecy sustains very much the same relation to the former, that later prophecy does to the latter. Not only is the promise of Canaan in patriarchal prophecy most explicit; but the years are numbered to the beginning of the possession of it. Four hundred years were foretold to Abraham (Gen. xv. 13). A definite time was likewise foretold to Daniel (Dan. ix. 24, 25, 26, 27). The varied predictions of patriarchal prophecy tend to Canaan, as the predictions of later prophecy centre in the Gospel. This general analogy, which obtains in the structure of prophecy, in its two principal periods, — the one preceding the Law, the other subsequent to it, — may contribute to fix our judgment, in each case, of its use, and to illustrate the accordance and harmony in its most essential features.

There is, however, a great difference in the prophecies of these two periods. Before the Law prophecy says nothing of Moses, the Jewish legislator, and the mediator of the covenant of Canaan. After the Law, when the people of Israel were in possession of the land promised to their fathers, prophecy abounds with predictions, not only of the Gospel covenant, but also of the Messiah. His person, his nature, his work, and his character. This distinction is due to Him, who is Lord of all. "Moses verily was faithful in all his house as a servant; but Christ as a Son over his own house" (Heb. iii. 5, 6).²

The deliverance from Egypt was the step, in God's providence, preparatory to the institution of the Law, and to the possession of Canaan connected with it; and this deliverance itself was the accomplishment of one principal part of antecedent prophecy.

In its relation to the past the Law depended upon the Abrahamic covenant (Gal. iii. 17-24). That covenant, as we have already seen, had a twofold character. It contained the spiritual promise of the Messiah, which was given to the Jews, as representatives of the whole human race, and as guardians of a treasure, in which all families of the earth should be blessed. This would prepare the

¹ *Christology* on Gen. xlix. 8-10, vol. i. p. 62. Edinburgh: T. & T. Clark, 1858.

² *Davison On Prophecy*, p. 70. Sixth Edition. Oxford, 1856.

Jewish nation to be the centre of the unity of all mankind. But it contained also the temporal promises subsidiary to the former, and needed in order to preserve intact the nation, through which the race of man should be educated and prepared for the coming of the Redeemer. These promises were special, given distinctly to the Jews as a nation, and, so far as they were considered in themselves, calculated to separate them from other nations of the earth. It follows that there should be in the law a corresponding duality of nature. There would be much in it that is peculiar to the Jews, local, special, and transitory; but the fundamental principles, on which it is based, must be universal, because it expresses the will of an unchanging God, and springs from relations to Him, inherent in human nature, and, therefore, perpetual and universal in their application.

The nature of this relation of the Law to the promise is clearly pointed out. The belief in God as the Redeemer of man, and the hope of his manifestation as such in the person of the Messiah, involved the belief that the spiritual power must be superior to all carnal obstructions, and that there was in man a spiritual element, which could rule his life by communion with a spirit from above. But it involved also the idea of an antagonistic power of evil, from which man was to be redeemed, existing in each individual, and existing also in the world at large. The Promise was the witness of the one truth, the Law was the declaration of the other. It was added because of transgressions. In the individual it stood between his better and his worse self; in the world, between the Jewish nation, as the witness of the spiritual promise, and the heathendom, which groaned under the power of the flesh.¹

The relation of the Law to the future might be viewed under various aspects. But our object is to view it in its bearing upon the coming of our Lord and the dispensation of the Gospel. In doing this we are guided by the general principle laid down in Heb. vii. 19: "the law made nothing perfect." In its moral aspect it bore the stamp of insufficiency. It declared the authority of truth and goodness over man's will, and it took for granted the existence of a spirit in man, which could recognize that authority; but it did no more. Its presence detected the existence and the sinfulness of sin, as alien alike to God's will and man's true nature; but, at the same time, it brought out with more vehement and desperate antagonism the power of sin dwelling in man as fallen (Rom. vii. 7-25). It only showed, therefore, the need of a Saviour from sin, and of an indwelling power, which would enable man to conquer the power of evil. Hence it bore witness of its own insufficiency and led men to Christ (Gal. iii. 24).

The Law had relation to Christ in its sacrificial and ceremonial aspect also. The whole system of sacrifices was typical; and on their typical character their virtue depended. The priesthood was typical. Sacrifices declared the need of atonement; the priesthood, the possibility of mediation; and yet in themselves they did nothing to realize either. Thus again the Law led to Him, who is at once the only Mediator and true sacrifice. In this way the Law, especially in its sacrificial and ceremonial aspect, was a standing prophecy of Christ. It trained and guided men to the acceptance of the Messiah, in his threefold character of Prophet, Priest, and King; and then its work being done, it became, in the minds of all those who trusted in it, not only an incumbrance but a snare. To resist its claim to allegiance was, therefore, a matter of life and death in the days of the Apostle Paul, and, in a less degree, in subsequent ages of the church. "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4).

The first prediction concerning Christ after the promulgation of the Law, was that of Balaam, which was coincident with the approach of the Israelites to Canaan. This diviner was summoned by the King of Moab to interrupt, by his curse, the progress of God's chosen people. His will to that effect was not wanting; but it was overruled. A word of true prophecy was put into his mouth, and he was constrained to bless those, whom he wished to curse. "I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

Some have sought the star and sceptre of Balaam's prophecy and professed to have found them in David. A sceptre may be found in him; but the sceptre and the star of the prophecy are probably to be found in Him, who is "the root and the offspring of David, and

Predictions concerning Christ shortly after the promulgation of the Law. Num. xxiv. 17.

¹ Smith's Dictionary of the Bible, art. "Law of Moses."

the bright and morning star" (Rev. xxii. 16). The vision of the prophet's mind carried him into futurity, and perhaps the expression, "I shall see him, but not now," is expressive of something more than an ideal vision: it may be the mysterious foreboding of that real sight, which all shall have, when "He cometh with clouds and every eye shall see Him" (Rev. i. 7).

Though some deny the application of this prophecy to Christ, and think that it is completely fulfilled in David, it is only, we think, in those points, wherein the kingdom of David is typical of that of the Messiah. Men in the age of David would not be likely to find its fulfillment in him; for they found in his time other predictions opening the designs of God to a greater extent. It was a principle of ancient prophecy that it was constantly advancing, in some or other of its prospects, until the point of rest was given to so many of them, in the advent and religion of Christ.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

The prophet
like unto
Moses.
Deut. xviii.
15-18.

The scope of this prophecy is decided by its origin and occasion. The Israelites could not endure the voice and fire of Mount Sinai. They asked for an intermediate messenger between God and them, who should temper the awfulness of his voice, and impart to them his will in a milder way. In answer to their prayer, God declares that they had well spoken, and that He would accordingly raise up unto them a Prophet such as they desired (Deut. xviii. 16, 17, 18).

Three general views of this passage have found their separate advocates. The first is that נָבִיא is used in a collective sense, and that it includes the prophets of all periods; the second, that it has exclusive reference to Christ; the third, that נָבִיא is used in a collective sense; but at the same time the promise is completely fulfilled only by the mission of Christ, in whom the idea of the prophetic order was completely realized.

The context (vers. 20-22) would seem to indicate that an order and succession of prophets were contemplated; but that is not inconsistent with the view, that the Prophet like unto Moses was to be some one Person, whose mission should be to reveal the divine will in a way differing from the terrors of the Law given from Mount Sinai. In this sense it is understood in the Gospel history (John v. 46, and i. 45; Luke xxiv. 44; Acts iii. 22, 23; Acts vii. 37; Matth. xvii. 5).¹ So it has been understood from the earliest times by most interpreters in the Christian Church and by the older Jews.

To justify its application to Christ the resemblance between Him and Moses has been drawn out into a variety of particulars, some of which may be regarded as fanciful. The great and essential characters of similitude between them are in the fullness and luminous intuition of their communications with God, the magnitude of the revelations made by them, and the institution of a religion founded upon these revelations.

There is another resemblance included in the scope of the prediction, resting in a quality, which began with Moses. Before his time the greater part of prophecy had been communicated in oracles and visions from God to individuals. When the patriarchs were inspired to prophesy, it was only upon the occasion; they had no constant recognized office of that nature. "A prophet raised up from among his brethren," and set forth as the declared interpreter of God's will, a living oracle of divine communication, was unknown until the mission of Moses. In this particular he resembled Christ, the Prophet of the New Testament.

The circumstances, under which the children of Israel were organized into a nation in the wilderness, are without a parallel in the history of any other nation. They were placed under the regimen of their law, obedience to which was strictly enjoined upon them. In case of disobedience, Moses, their prophet, denounced upon them, along with the dissolution of their polity, captivity, and dispersion, sufferings of unexampled severity (Deut. xxviii., xxix).

It is a striking fact in the delivery of this prophecy, that it comes from the legislator of the commonwealth. It is concurrent with the foundation of that commonwealth. It is not like man's wisdom to anticipate the downfall of his own works, at the moment when they come fresh from his hands. But it is like the wisdom of God to predict the fall of things,

¹ Some of these references affirm only that Moses wrote of Christ. The pertinency of Matthew xvii. 5 lies in the last clause, "hear ye him," compared with the last clause of Deut. xviii. 15.

which are appointed to a great change, at a time when appearances are most remote from it, and when the state of things dictates other feelings and opposite anticipations. The approaching settlement of the chosen people in Canaan, is the time when their ruin and their expulsion from that land are introduced to view. In the land of Canaan they found a domicile for their Law, and an investiture of their covenant; and then prophecy ceased for a season.

From Moses to Samuel there is an interval without prophecy; from Samuel to Malachi there is continuity of prophecy; from Malachi to Christ there is another interval without prophecy.

That there was an intermission of the prophetic gift may be proved by the following arguments:—

(1.) The silence of the sacred record.

(2.) By the union of Samuel with Moses, when the prophets of God are mentioned together (Jer. xv. 1; compare Ps. xcix. 6).

(3.) By the implication of Paul, who reckons the government of the judges to Samuel, the prophet, as distinguished from them (Acts xiii. 20; compare iii. 24).

(4.) By the express statement of the historic text, which informs us that "the word of the Lord was precious in those days: there was no open vision" (1 Sam. iii. 1).

During the period of intermission, we read of Deborah, the prophetess; but her title to that name was probably due to her inspiration and to a call to government, or to her gift of composing sacred hymns. In the latter sense, Miriam, the sister of Moses, is styled a prophetess (Ex. xv. 20). The prophetic power showed itself in her under the form of poetry, accompanied with music and processions.

There was a reason for this intermission of prophecy in the condition and circumstances of the people. During the period of cessation there was no change seriously or permanently affecting the constitution of the government. The people, it is true, were subject to many vicissitudes of fortune. When they sinned, God gave them into the hands of their enemies; when they repented, He delivered them. But these vicissitudes did not shake the frame of their polity, their priesthood, or their law. They were merely the exemplifications of the issue of obedience, or disobedience. They gave no destructive shock to their institutions. No change occurred of magnitude sufficient to demand the prophetic interposition.

In the time of Samuel a different state of things arose. The commonwealth wore not only a disturbed appearance, but also approached the time of great innovations. A regal government was to be set up; the priesthood was to be transferred; the kingdom was to be divided; after which idolatry was established among the ten tribes; then followed a series of calamities ending in subjugation and captivity. In the midst of these calamities the Covenant was placed under such dubious and questionable circumstances as to render prophecy highly expedient to the elucidation of passing events, and to the instruction of men in regard to the future course and result of the divine proceedings. For it was one office of prophecy to give adequate information concerning the special institutions of God's covenant, and to predict the changes to which these institutions were from time to time subjected. No ordinance of any importance was allowed to pass away without the express and definite announcement of prophecy. This is verified in regard to the gift of Canaan, the Mosaic Covenant and worship, the Hebrew people as the peculiar people of God, the temporal kingdom of David, and the Temple. All these appointments have passed away, but none of them was abolished without the distinct announcement of prophecy.

Corresponding to the disturbed state of the commonwealth of Israel and to the changes that were awaiting it, were the revival and subsequent enlargement of the prophetic revelation. Prophecy took its stand at the commencement of these changes and innovations. As Moses was the prophet of the age of the Law, so was Samuel the prophet of the first age of the monarchy of Israel.

From the time of Samuel, prophecy is continuous and progressive. It proceeds, without any material chasm, or suspension of its revelations, through the succeeding line of complex history, down to the days of Malachi, the last of the Old Testament prophets, when it came to a close again for a long season, and interposed its other great cessation prior to the Gospel advent. This, then, is the reign of predictive revelation.

Cessation of prophecy between Moses and Samuel

Proofs of the intermission of the prophetic gift from Moses to Samuel.

Reason for this intermission of prophecy.

The proper age of the prophets, or the reign of predictive prophecy dates from the time of Samuel.

From the time of Samuel, prophecy is progressive and enlarged. and the proper age of the prophets. It is the middle period of the first dispensation, standing equally removed, in time and in some of its characters, from the Law and from the Gospel; and the service of prophecy, during this period, forms a connecting link of information between the two. It was a period that had its succession of inspired messengers following each other in order from first to last; and it had its predictions embracing every remarkable change affecting the chosen people, as well as a continuation of predictive prophecy carried forward and reaching to the Gospel age. Its communications are also enlarged. It branches out in different directions. It enters into the Jewish, Christian, and Pagan subjects. The restricted Jewish subject comes first, as in the predictions of Samuel. The Jewish and the Christian are next combined, as in the prophecies of David and Isaiah. Afterward the Christian and Pagan are clearly and formally connected in the prophecies of Daniel. All these subjects, either apart or in union, are filled up from time to time with various accessions of prediction, extending on every side the range of the revelation.

In this series of predictions, one subject is prominent. It is the Christian. It is, of all others, the most frequently introduced and the most copiously treated. "To Christ give all the prophets witness." Whatever matters they may treat of, to Him and his religion they direct our attention with a remarkable concurrence and agreement. The consummation of the designs of God in his particular covenant with the house of Israel, is referred to the days of the Messiah. The succession of the kingdoms of the earth is equally deduced to the Messiah's Kingdom. It may, therefore, be truly said of prophecy and of its scope, that it presents the Redeemer and his everlasting Kingdom as its centre, and the end of the revelations of God.

It has been already stated that, during the time of the Judges, the people of Israel were subject to many vicissitudes of fortune; and that, at the close of that period, the commonwealth was approaching a time of great innovations. In this crisis of the Chosen People, second only in importance to the Exodus, there appeared a leader, second only to Moses.¹ This was Samuel, to whom the Lord especially revealed Himself. He was the subject of divine communications when he was a child; and when he grew up, "all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord" (1 Sam. iii. 20). The two books which give an account of the first establishment of the monarchy are called by his name, as fitly as the books which give an account of the establishment of the theocracy are called by the name of Moses.

Samuel was not a founder of a new state of things, like Moses; but he was appointed to regulate the great change, which ensued in the choice of a king to rule over Israel. At first he remonstrated against the wishes of the people, but afterwards yielded by divine direction, and anointed Saul of the tribe of Benjamin. When Saul, for his transgression, was rejected, David, of the tribe of Judah, was anointed by the same hand to succeed to the throne.

Samuel, as judge, was the representative of the past;² as prophet, he was the representative of the new epoch, which was now dawning on his country. He is explicitly described as "Samuel the Prophet." "All the prophets from Samuel and those that follow after." "He gave them judges until Samuel the Prophet." The line of prophets, who followed in unbroken succession until the time of Malachi, begins with him. The prophetic institution, in its outward form, may be traced back to him. In his time we first read of a "company of prophets," corresponding to what, in modern phraseology, are called "Schools of the Prophets."

The characteristic of Samuel's prophecy was almost exclusively of a civil nature, being directed to the public state of the Commonwealth of Israel. Its chief mission was to watch over the change introduced by the establishment of the kingly government. This Samuel, in his official character as prophet, did with diligence. He anointed, counseled, and directed Saul; and then by divine authority he appointed the sceptre to David. The transference of the priesthood from the house of Eli, the other chief subject of his prophecy, is of a like kind; for it made no change in the religion of the Israelites, but only in the public ecclesiastical order of it. The distinctive character of prophecy, at this period, is, there-

¹ Dean Stanley's *Lectures on the History of the Jewish Church*. Part I. p. 481. New York: Charles Scribner & Company. 1870.

² Some intimations, in the history of his times, would lead us to infer that he did not entirely relinquish the office of judge after the accession of Saul to the throne (1 Sam. xi. 7; xiii. 8-14; xv. 13-35).

fore, its civil nature. As such it was adapted to its time, but it was something different from the prophecy of almost every other period. The predictions of Samuel, considered in their adaptation to the circumstances of the time, could not be said to have been framed under favor of these circumstances. For his predictions concerning Eli and Saul, the priesthood and the throne, were delivered in the face of their power; his favorable prediction respecting David seemed to be beyond the range of human probability. His first prophecies challenged a jealous scrutiny; his last was placed beyond the command of his influence and direction. In each case his authority, as a prophet, was, strictly tried.

Now the predictions of prophecy begin to take a wider range, and to present a greater variety of matter.

After the experience of so many changes and calamities, anxiety and doubt might take possession of the mind of the Israelite, on the occasion of another change,—the accession of David to the throne. This anxiety and doubt, did they exist, were removed by the interposition of prophecy. Having foreshown the exaltation of David, and the preëminence of his tribe, it proceeded to establish his house, and complete his greatness by a promise of the kingdom in his family. The predictions to this effect are literal and clear: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever" (2 Sam. vii. 10-16). The eighty-ninth Psalm dilates the same prediction.

Prophecy in the time of David.

David's life and reign were not peaceful. They were full of warfare and danger. He was persecuted by Saul and obliged to seek an asylum in an enemy's land. His own son rebelled against him, and his subjects rose in insurrection. He was engaged in frequent wars with the surrounding nations. These troubles continued until he was advanced in life. He closed his career, however, in peace. But troublous as his own reign was, he had the prediction that his throne should be established, and that the reign of his son should be one of security and peace. "Behold a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be called Solomon, and I will give peace and quietness unto Israel in his days" (1 Chron. xxii. 9). This son the Lord chose to build a house for his name (1 Chron. xxviii. 3-6). We have here the stipulation of peace in the reign of Solomon, and of a long stability in his succession. These were the promises made to this chosen King of Israel, and, in him, to his people.

Temporal prophecy contained in this prediction.

But the temporal is only one of its subjects. In the person of David, prophecy makes some of its greatest revelations. In him, as in Abraham, the temporal and evangelical predictions are united. His reign is a cardinal point of their union, and of the entire scheme of prophecy in what has been called its double sense. He was a prophet himself, inspired to reveal many of the Christian promises. In the prophetic psalms, the most of which are ascribed to David, the attributes of the reign and religion of the Messiah are foreshown to us. We have set before us, by the royal prophet, a King set upon the holy hill of Zion, his law, the opposition made to Him by the kings of the earth, their rage defeated, his sceptre of righteousness, his unchangeable priesthood, his divine Sonship, his death and resurrection, his dominion embracing the whole world (Psalms ii., xvi., xlv., lxxii., lxxxix., cx).

In David, as in Abraham, we find the union of temporal and spiritual prophecy.

As there is a great increase of prophetic light, during this period, subsequent prophecy often reverts to it. There is no individual, one only excepted, of whom more is said by the prophets, than of David. "The throne of David," "the sure mercies of David," are frequently mentioned in the progress of prophetic revelation; and the single person, who formed the principal theme of the divine oracles, was He, who was both the Son of David and his

Lord, to whom the glory of David's kingdom and the prophecies relating to it preëminently belong.

As the Messiah was to be born of the seed of David, according to the flesh, there was a congruity in originating some of the clearest and most remarkable prophecies concerning Him, at the time of the exaltation of the house of David; for the Messiah was to be the heir of David's throne, the King of Israel, the Ruler of the people of God. We observe the same order in the call of Abraham, and in the constitution of the tribes. When God first separated the family in which the Messiah was to be born, the seed of blessing was revealed to the founder and patriarch of that family. When the family began to divide and branch into tribes, the tribe of Judah was designated by prophecy as that from which Shiloh was to spring. When the kingdom of David is set up, the reign and power of the Messiah are brought into view. The congruity is not limited to the time of David's exaltation, for he was a typical king. The evangelical end is not only foreshown with the temporal appointment, but it is stamped upon it. In the house of David is founded a kingdom; but Christ has his kingdom, his protecting power and rule over the people of God, as truly as Solomon and other heirs of the house of David had theirs. The temporal kingdom bears some image to the other: they are two analogous subjects and fit to be combined together, as prophecy has combined them. This analogy and combination bring before us the double sense, as it has been called, of some prophecies, which is best explained by the principles of typology.

The prophecies of this period, relating to the Messiah, partake principally of the regal character; and David, the king and prophet, is made the promulgator of them; and an excellent provision was made for the expression, and to secure the memory of them in the language of poetry. They passed into the devotions, public and private, of the Church of Israel.

It had been foretold that the reign of Solomon should be distinguished for its peace and tranquility. It was also distinguished for its wealth and power (1 Kings iv. 20-26). David had subdued all the enemies of Israel; and in actual extent the boundaries of the Chosen People, in the time of Solomon, did not reach beyond the conquests of his father. He had dominion over nearly all the territory comprised in the original grant to Abraham. "The Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel" (1 Chron. xxix. 25).

The greatest monument of Solomon's reign was the Temple. It had been a command and a prediction that he should build this edifice in his days (1 Chron. xxii. 8-11). This glorious fane was commenced under the auspices of prophecy (2 Chron. vi. 16, 17). The royal builder, at its dedication, made mention, in the hearing of all Israel, of past and subsisting predictions, which mention, in the hearing of those who could have given a ready contradiction, in case they were false, certified that they were fulfilled and known.

The Temple itself was a prophecy. The building of it was directed for the reason that God had given "rest to his people," and henceforth would not suffer them to wander, or be disturbed, so long as they enjoyed the privilege of being his people. "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more" (2 Sam. vii. 10). This promise of rest is connected with the Temple; for it was spoken by the prophet Nathan, when God confirmed the design of building it. A fixed sanctuary of their religion was the most appropriate pledge that they could receive of the stability of their national fortunes. It must have been a gratifying pledge to a people, who had been pilgrims in Canaan, strangers in Egypt, wanderers in the Desert, and who again, in Canaan, had sought a home for their religion, in the removals of their migratory Ark. "Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle" (2 Sam. vii. 6).

It may be said that the Temple did not have a lasting continuance. The people were carried into captivity, and the Temple was destroyed. To this it may be replied that the Temple was never designed to act as a charm to avert the divine judgments, in case of disobedience. It fell with the people and rose with them. It was the place which God had "chosen to set his name there." It was the acknowledged and authorized seat of their

worship, upon which their covenant stood. Except around that Temple the Israelites have never been able to settle themselves as a people; except in it, they have never been able to find a public home for their nation and their religion. God made it their "resting-place"; and if it exists no more, it is a proof that they have ceased to be his people. The long desolation of the Temple, and their removal from the seat of it, are, therefore, proofs that their polity and peculiar law have, in the purposes of Providence, come to an end.

In case of disobedience, on the part of his people, God forewarned Solomon, that the Temple, which was to be a "resting-place," on condition of obedience, should be destroyed. "But if ye at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods and worship them; then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people: And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?" (1 Kings ix. 6-8; see also 2 Chron. vii. 19-22).

The destruction of the Temple foretold to Solomon, at its dedication.

Such was the oracular communication from God to Solomon, on the completion of the sacred edifice. As Moses, the founder of the Commonwealth of Israel, was inspired to forewarn the people, at the beginning of their national existence, of their future afflictions and dispersions, so the builder of the Temple, had foreshown to him, at the time of its completion, a view of its destruction, by the avenging hand of the Almighty, as one of the special acts of his judgment against his people, in case of their disobedience and apostasy.

The glorious empire of Solomon came to ruin. With all his wisdom, which has placed him above the wise of every age, he was guilty of much folly. He attained to the maximum of polygamy: his harem numbered "seven hundred wives, princesses, and three hundred concubines" (1 Kings xi. 3). "His wives turned away his heart after other gods (xi. 4), and he introduced polytheism (xi. 5, 7). Thus was he led away from the paths of David, his father, "and the Lord was angry with Solomon" (xi. 9). Along with this depravation of morals and religion followed, naturally, a depravation of that just and wise policy of government, which had won for Solomon the admiration and love of his subjects. Oppressive burdens were laid upon the people, which produced discontent.

Prediction of the dismemberment of Solomon's kingdom.

These things provoked the Lord to anger, and He "said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen" (1 Kings xi. 11-13).

The glory of the kingdom of Israel ended with the peaceful and prosperous reign of Solomon. On the accession of his son, Rehoboam, ten tribes revolted and formed a separate kingdom under Jeroboam. Judah and Benjamin adhered to the house of David. This was a convulsion affecting the whole body of Israel. Their monarchy, so lately compacted, was rent in pieces; their public union, under which they had been made subjects of the divine covenant, was broken; and a cause of discord was rooted between the members of the commonwealth, which God had planted in Canaan, in a community of country and religion. Such a change would raise a question of their covenanted relation. Where did the promises of God attached to that relation rest? Did they rest with Israel? or with Judah, or with both? or were they forfeited? Prophecy answered the question. The event itself had been foretold in Solomon's reign by the prophet Ahijah (1 Kings xi. 29-39). It was also preceded by many predictions, which supplied discriminating marks of the purposes of Providence now in operation. There were Jacob's predictions of the ascendancy of the tribe of Judah, and the continuance of the sceptre with it until the advent of Shiloh (Gen. xlix. 8-10). There were the recent promises of favor to the house of David (2 Sam. vii. 12-16). There was the Temple at Jerusalem, the local seat of their religion. And last of all there was the prophecy of Ahijah, which fully met the case, both in the particular form of the event, and in the reason of it. As to the event, the prediction of Ahijah limited the defection to

Prophecy at the time of the dismemberment of the kingdom.

ten tribes, and fixed the time of it in the reign of Solomon's son. The reasons of the event were the corruptions introduced by Solomon (1 Kings xi. 33). The event was preceded, therefore, by the announcement of prophecy, sufficiently adequate to solve all questions, in regard to the transmission of the covenant.

It may be said that the partition of the kingdom might have been easily foreseen, inas-
 Reply to the objection that the partition of the kingdom might have been easily foreseen by means of political circumstances.
 much as the ten tribes, in the time of David, had shown a disposition to act together, and to oppose themselves to the dominion of the tribe of Judah. Consequently they might be expected, under provocation, to withdraw and form a separate government. To this it may be replied that the occasion and pretext of the revolt did not exist until after the prediction of it was delivered. It took its rise from the rigor of Rehoboam's government; but it was foretold in the reign of Solomon, and foretold with a particularity, which existing political reasons could not warrant. Moreover, though the revolt took place, on the excitement of human motives, it was established and confirmed against the current of such motives. God forbade the attempt to subdue it. "But the word of the Lord came to Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, King of Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam" (2 Chron. xi. 2, 3, 4).

The dismemberment of the nation became a safeguard of the prophetic evidence, by
 The dismemberment of the kingdom a safeguard of the prophetic evidence.
 placing it under a jealous and divided care. The people of Samaria professed to receive the Pentateuch and to hold the Law of Moses. The predictions in the Pentateuch, concerning the tribe of Judah, were, therefore, subjected to their rigid scrutiny. So also the prophecies delivered against them, after the dismemberment, by prophets sent from the kingdom of Judah. A prophet of Judah was sent to prophesy against the altar erected at Bethel by Jeroboam. Had no such prophet been sent among them, it would have been easy for them to prove it. This case is somewhat similar to the safeguard furnished for the accurate transmission of the Scriptures of the Old Testament by the jealousy of Jews and Christians.

The moral cause of the disruption of the kingdom of Israel was idolatry (1 Kings
 Prophecy relating to the kingdom of the ten tribes.
 -xi. 33). Hence Jeroboam had a warning against the sin, which furnished the occasion for the establishment of his kingdom. But he was no sooner seated on the throne than, for political reasons (1 Kings xii. 26, 27), he founded a system of open idolatry; and for its preservation he appointed a priesthood, and ritual, and erected an altar (1 Kings xii. 28-33). The golden calves in Bethel and in Dan were the public monuments of this apostasy. "Behold thy gods, O Israel, which brought thee up out of the land of Egypt," was the creed of the new kingdom (1 Kings xii. 28). The enormity of this sin was that it made idolatry the national religion, whereas, in former times, its contaminations had been surreptitiously, sometimes openly, associated with the institutions of Moses. The people readily acquiesced in the king's apostasy. Under the compact of this sin, he incorporated them in allegiance to his throne. Hence the reason of the brand affixed to his memory: "Jeroboam, the son of Nebat, who made Israel to sin" (1 Kings xiv. 16).

Prophecy did not remain silent in this crisis of wickedness. God sent his prophet from the land of Judah to pronounce sentence of condemnation upon the system of idolatry, which Jeroboam had established (1 Kings xiii. 1-10). This interposition of prophecy was for a sufficient cause. It was a timely remonstrance with the ten tribes in regard to the crime, which became the chief source of their growing corruption, and thereby the cause of their reprobation, misery, and ruin. The remonstrance was made on the scene of their offense, and accompanied with a miracle, which should have served as a memorial of reproof to meet the transgressor, whenever he came before the forbidden altar. But this warning prophecy was given without effect. From Jeroboam, the first king of the ten tribes, to Hoshea, the last, there is no king excepted from the imputation of the general depravity. The whole line of kings is one of unmitigated irreligion and wickedness. King after king has this historic epitaph: "he did evil in the sight of the Lord."

A few righteous remained among the people. The prophet Elijah imagined that, like the Seraph Abdiel, he only was "faithful found among the faithless;" but God revealed

to him, that there were seven thousand in Israel, who had not bowed unto Baal (1 Kings xix. 18).

The prophecy, during this period, was adapted to the prevailing irreligion. It abounds in commination and reproof. The mission of the two great prophets, Elijah and Elisha, falls in the earlier part of this period — a mission directed chiefly to the kingdom of the ten tribes and its kings, and enforced by miracles to convince and awaken an apostate people. The duration of Elisha's ministry reaches nearly to that of Jonah; and from Jonah we enter into the series of the prophetic canon. This is the continuity of prophecy. There is also another proof of the same continuity, in the prophecy given to Jehu, during the ministry of Elisha, that his children should reign after him to the fourth generation. This prophecy does not expire until after the prophecies of Amos and Hosea have begun; and these prophets begin to foreshow the destruction of the kingdom of Israel. Consequently the series of prophecy is so far complete.

The result is that the kingdom of Israel has its entire history written in the perpetuity of its wickedness, as recorded in the ministry of its prophets. The general document is: "Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam, which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day" (2 Kings xvii. 21-23).

The prophecies concerning Israel furnish a melancholy contrast to those relating to Judah. The case of Israel was to be hopeless: Judah was to be restored.

At the time of the disruption of the kingdom, reason could not determine, for anything that then appeared, which would be the more prosperous, or stable of the two. That of Samaria, her greater territory and numbers considered, seemed to have the advantage. But prophecy supplied data, which would assist in forming a judgment concerning their comparative stability. We have already seen that there were promises on the side of the tribe of Judah and the family of David, which may be understood, by plain inference, to negative the hopes of the other tribes. For these promises made to the tribe of Judah virtually cut off the other tribes by a speedier termination of their power.

Temporal prophecy relating to Judah, from the division of the kingdom in the days of Jeroboam, until the Babylonian captivity.

But the question was not left to depend upon inference. It was decided positively by direct prophecy. Of the four greater and twelve minor prophets, whose books we find in the Canon of Scripture, the most ancient are Jonah, Joel, Amos, Hosea, and Isaiah. The prophecy of Jonah relates to the city of Nineveh. Joel speaks of coming judgments upon the land, of a restoration of Judah and Jerusalem from captivity, and of blessings upon them. Hosea speaks directly to the point, as it regards the relative destiny of the two kingdoms. Speaking in the name of the Lord, he says: "I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God" (Hos. i. 6, 7). The whole book of this prophet inculcates the speedier dispersion and desolation of the house of Israel. Both Israel and Judah are threatened; but the burden of his prophecy is upon Ephraim, Bethel, and Samaria. Amos wails in elegiac strains: "The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up" (Amos v. 3). Isaiah predicted that "within threescore and five years shall Ephraim be broken, that it be not a people" (Is. vii. 8). Looking through his prophecies, we find predictions that Judah should be preserved. They were to fall under the power of the Assyrians; but they were to be delivered (chap. x). They were afterward to fall into the hands of the Babylonians (chap. xxxix). But a restoration was to ensue, and the restorer is mentioned by name (xliv. 28; xlv. 1). The medium of their restoration was to be the capture of Babylon (xlv. 1-3; lxvii. 1-15; comp. chap. xliii.). The Medes and the Persians were to be the powers engaged in the siege (xlii. 17; xxi. 2). The city of Jerusalem and the Temple were to be rebuilt (xliv. 28).

The most cheering evangelical promises were made during the decline, and after the overthrow of the temporal kingdom. When the First Dispensation began to be shaken, the objects and promises of the second began to be substituted in its place. A new kingdom, and a new covenant are presented to view; and the blessings and mercies, which are most peculiar to the expected dispensation, are placed in a clearer light than ever before. The promises of them are also

Evangelical prophecy from the disruption of the kingdom until the captivity in Babylon

greatly multiplied. The evangelical teaching of the prophets, during this period, was an approach to the economy of the Gospel, which abolishes the ritual law and establishes the moral. In this light, it was a preparation for the future change. It also furnished opportune instruction to the people of Israel, at a time when the ritual law was rendered difficult or impracticable. On the one hand, there was intestine trouble; on the other, foreign invasion: their heathen enemies were beginning to spoil their land; the temple was about to be destroyed, and the public institutions of their religion were soon to be suspended. In this state of affairs, it must have been consolatory to the pious men of the nation to learn from the prophets, that personal religion was that, which God most esteemed, and which He had always preferred. Thus the prophetic teaching was adapted to the difficulties of their situation.

During the first part of this period, there seems to have been a pause in evangelical prophecy. In the time of David large revelations concerning the Messiah were made; but after the disruption, prophecy was directed to the state of the two kingdoms. The two great prophets, Elijah and Elisha, were ministers of the temporal prophecy. Their mission, so far as we can gather from the records of their times, was confined to the Northern Kingdom, and it had passed before the Gospel subject appears again in view, unless some of the Psalms, of an unknown date and of a prophetic spirit, may be ascribed to this intermediate time.

The other prophets, during this period, were Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, and Obadiah.

The book of Jonah contains no prediction of a direct Christian import. The subject of his prophecy is Nineveh. He was, however, in his own person, a type, or prophetic sign of Christ. The miracle of his deliverance from the belly of the whale was the type of Christ's resurrection (Matt. xii. 40). Moreover, the whole import of his mission partakes of the Christian character; for his preaching exemplified the divine mercy to a heathen city. It brought the Ninevites to know "a gracious God, and merciful, slow to anger, and of great kindness, and repenting Him of the evil" (Jonah iv. 2). Whether all this is to be considered a formal type of the genius of the Christian religion or not, it is certainly a real example of some of its chief properties, in the efficacy of repentance, the grant of pardon, and the communication of God's mercy to the heathen world. Viewed in this light, the book of Jonah forms a point of connection with the Gospel.

The prophet Joel foretells, in the plainest terms, the effusion of the Holy Spirit (ii. 28-32). The Apostle Peter applies this prophecy to the descent of the Spirit on the day of Pentecost (Acts ii. 16-21).

The prophet Amos predicts the restoration of the tabernacle of David (ix. 11), which the Apostle James refers to Gospel times (Acts xv. 15, 16).

Hosea contains much of a Christian import cited by our Lord, by Matthew, and by Paul. Compare Matt. ii. 15, and Hosea xi. 1; Matt. ix. 13, and Matt. xii. 7 with Hos. vi. 6; Rom. ix. 25, 26 with Hos. ii. 23; and 1 Cor. xv. 55 with Hos. xiii. 14.

Isaiah is styled by way of eminence the evangelical prophet. His book contains the scheme of the Gospel in its grand outlines. In it we have clearly set forth the mission of Christ; his divine nature; his supernatural birth in his incarnation; his work of mercy; his kingdom of righteousness; his humiliation, sufferings, and death; his atonement for sin made by his death; the effusion of the gifts and graces of the Holy Spirit; the universal diffusion of his religion; the blindness and incredulity of the Jews in the rejection of it; the adoption of the Gentile world into the Church; and the peace of the righteous in death (Is. vii. 14; ix. 6, 7; and all his later prophecies from chap. xl. to chap. lxvi.).

Micah foretells the birth-place of Christ; his divine nature; the promulgation of the Gospel from Mount Zion and its results; and the exaltation of Christ's kingdom over all nations (Mic. v. 2; comp. Matt. ii. 6; iv. 1-8).

The book of Nahum has no Christian prophecy, either direct or typical. It will be best understood as a continuation of, or supplement to the book of Jonah. The prophecy of both is directed against Nineveh. But that of Jonah was followed by the preservation of that city; that of Nahum, which abounds more in details, by its capture and destruction. They form connected parts of one moral history, the remission of God's judgment being illustrated by the one, the execution of it by the other.

Zephaniah predicts the restoration of Jerusalem, and the happy state of the people of God in the latter days (chap. iii. 8-20).

Jeremiah foretells the abrogation of the Mosaic law; speaks of the Ark as no more remembered; foretells the propagation of a more spiritual religion than the old; the mediatorial kingdom of the Messiah, whom he calls "Jehovah our righteousness;" describes the efficacy of his atonement; the excellence of the Gospel in giving holiness as well as pardon; the call of the Gentiles; and the final salvation of Israel. (Jer. xxx. 9; xxxi. 15; comp. Matt. ii. 17, 18; xxxii. 36-41; iii. 15-18; xxxi. 31-34; comp. Heb. viii. 8-12, and x. 16, 17; xxiii. 5, 6. There are many other passages, which perhaps refer directly to the restoration from Babylon; but they speak of it in such a way as to convey the idea that it is intended to be typical of a more glorious restoration.)

In the book of Habakkuk there are two passages, which cannot be excluded from some relation to the Gospel. The first is, "The just shall live by faith" (ii. 4), cited in Rom. i. 17 and in Heb. x. 38. Here we have a Christian principle, though the prophet probably had no particular Christian truth in view, when he uttered it. Faith — the habit of trusting in God, or in his revealed Word — is the principle of divine life; so, in every age, complete salvation has been a matter of faith rather than of sight. The other passage is chap. iii. 17, 18, which contains a confession of the prophet's own faith — a faith separated from all earthly and temporal hopes. As such it is of a pure evangelical character.

It is somewhat uncertain when Obadiah delivered his prophecy, but it was probably immediately after the destruction of Jerusalem by Nebuchadnezzar. Some give it an earlier date. For our present purpose it is not important to determine the precise time. Its predictions are directed against the Edomites. But verses 17-21 evidently refer to Messianic times. The fulfillment of these verses, Keil and Delitzsch affirm, can only belong to the Gospel dispensation, "and that in such a way that it commenced with the founding of the Kingdom of Christ on the earth, advances with its extension among all nations, and will terminate in a complete fulfillment at the second coming of our Lord."

It is a fact to be observed that prophecy, relating to heathen states and kingdoms, becomes most copious and explicit in the time, when those states and kingdoms are most powerful. When the people of God are threatened with invasion by these heathen powers, or when they are groaning under oppression by them, then prophecy foretells the overthrow of their power and the extinction of their glory. The success of the heathen was in some measure the triumph of idolatry; for they were accustomed to ascribe the honor of their victories to their false divinities. The return of the victor was the occasion of celebrating the praise of his idol. The religion of the conquered partook of the disgrace of their defeat. Accordingly the memorials of these times of reproach and distress in Israel show how much the faith of men and the credit of true religion were assailed by the boasts of their conquerors. The cry of the oppressed Israel was: "Wherefore should the heathen say, Where is now their God?" (Ps. lxxix. and lxxx.). "Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name" (Ps. lxxiv. 18). "The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper" (Lam. i. 4, 5).

The pious Israelite, under these mournful circumstances, derived his consolation from prophecy. The nations that oppressed him, had their rise, their victories, their changes and downfall delineated on the prophetic page. The controlling providence of God was thus explained, when it was most liable to be called in question. His people were most instructed as to his ways and purposes, when their sufferings and their fears were at the greatest height. His moral government was illustrated in their own predicted afflictions, in the foretold victories of their present conquerors, and in their expected deliverance.

The great use of prophecy concerning heathen nations was in part the same as that of all other temporal prophecy, namely, to demonstrate the providence of God. The disclosure of an event before it took place would more forcibly exhibit the divine direction of things than an explanation of it after it had occurred; for it manifested the divine prescience, counsel, and ordination together.

Had the prophets confined their revelation to the affairs of the Hebrew people, the proof of God's providence would have been imperfect; for his overruling sovereignty, in the sphere of other kingdoms, might have remained a question. But the revelations of prophecy resolved every doubt in regard to the matter. They proclaimed his universal providence and sovereignty over all nations. "Thus saith the Lord to his anointed, to Cyrus,

whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron" (Is. xlv. 1, 2). "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Whose dominion is an everlasting dominion, and his kingdom is from generation to generation" (Dan. iv. 32-34).

The state of religion, in the heathen world, rendered this exercise of prophecy expedient. For one of the most prevalent notions of false religion was that of local and tutelary deities. Polytheism set up its gods over particular regions, or kingdoms, within which it circumscribed their power. Under such an idea, the God of Israel might have appeared the deity of one place, or people. Hence the expediency of declaring his universal sovereignty.

There was, moreover, in the heathen world, a universal reverence paid to oracles, or systems of divination. These had their origin in the natural desire of seeing into futurity, which may sometimes have been abused by the craft of policy, and which of itself degenerated into the superstitions of augury, necromancy, and other forms of delusion. To the Israelite all these modes of exploring futurity were forbidden, as the devices of heathenism (Deut. xviii. 14; Lev. xix. 31). But the prohibition was made reasonable by the genuine gift of prophecy, which showed the omniscience of God in the affairs of those countries, in which the oracles of superstition were consulted. "For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do" (Deut. xviii. 14). This was the practice of the ancient Canaanites. The Egyptians and the Chaldeans, in a later age, infused more of the mystery of pretended science into the same kind of superstition. But the inspired prophets of Israel furnished the antidote and the refutation of all this science, when they could contrast with its falsehood the truth of their own predictions. "Thus saith the Lord, that frustrateth the tokens of the liars, and maketh diviners mad, that turneth wise men backward, that maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers" (Is. xlv. 25, 26). By this test God vindicated his own foreknowledge, and put the pretenses of human skill, and of idol oracles to confusion.

Prophecy relating to the heathen nations commenced at a very early period. The remote judgment of God upon Egypt was revealed to Abraham (Gen. xv. 14); he had an intimation that it would fall upon the Amorites; and he witnessed the nearer judgment upon Sodom and Gomorrah. These were nations placed within his view and connected with the future state of his family, the Hebrew people. The revelation, thus opened to Abraham, continued, in subsequent times, to hold the same order; for the temporal prophecy continued to embrace the Hebrew Church and nation, and other states and kingdoms, so far as the people of Israel were affected by them, or could see the tenor of God's providence illustrated in their history. "Shall I hide from Abraham that thing which I do?" (Gen. xviii. 17), is the introduction to the prophecy which revealed to the Father of the faithful the doom of Sodom and Gomorrah. "Surely the Lord God will do nothing, but He revealeth his secret unto his servants the prophets" (Amos iii. 7). This is the range of prophecy concerning his own people. "I ordained thee a prophet unto the nations" (Jer. i. 5). This is the mission of Jeremiah at the time when prophecy took its largest scope among the kingdoms of the earth, and when God's government and providence were to be most conspicuously displayed in their rise and fall, their conquests and desolations. In the time of Moses the like union of prophecy concerning the heathen nations with that concerning Israel may be observed; and throughout the principal age of prophecy from Samuel to Malachi, the connection is constantly maintained. There is then a general consistency in the prophetic system, in this particular of it; and the analogy begins in the revelation to Abraham, to whom was exemplified the entire scheme of prophecy, in its simplest form, in all its parts, Christian, Jewish, and Gentile.

The principal heathen nations that were made the subject of prophecy were the Egyptians,¹ Edomites,² Moabites,³ Ammonites,⁴ Philistines,⁵ Tyrians,⁶ Assyrians,⁷ Babylonians,⁸ Persians,⁹ Greeks,¹⁰ and Romans.¹¹ The predictions against these nations were mostly given amidst the decays of the Jewish covenant, and were intended to rebuke the pride of the

¹ Ezek. xxix. 14, 15.

⁶ Ezek. xxv. 15-17.

⁹ Jer. xlix. 31-39; Dan. ii., vii.

² Jer. xlix.

⁶ Is. xlii.

¹⁰ Dan. ii., vii.

³ Jer. xlviii.

⁷ Is. xxx. 27-33. Nahum.

¹¹ Dan. ii., vii.

⁴ Ezek. xxv. 2-10.

⁸ Is. xxi. 1-10; xlvii.

nations, to administer consolation and instruction, and above all to lead the thoughts of men to that Kingdom which cannot be moved. In the midst of the captivity Daniel saw in symbol the character and overthrow of the great monarchies of the earth, and in vision he beheld the Ancient of days ascend the throne of universal dominion.

The captivity in Babylon, as we have already seen, had been foretold. It was, therefore, a fulfillment of preëxisting prophecy. It was a severe and remarkable dispensation of Providence. In former times the people of Israel had suffered great calamities. They had often been brought under the power of their enemies; the ark, the symbol of God's presence, had been carried, for a short time, into the land of the Philistines. But the captivity was the severest blow that had hitherto befallen them. Their land was laid waste; their ark was destroyed; their temple was burned to the ground; and Jerusalem was reduced to ashes. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! The Lord hath purposed to destroy the wall of the daughter of Zion; He hath stretched out a line, He hath not withdrawn his hand from destroying; therefore He made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; He hath destroyed and broken her bars; her king and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord" (Lam. ii. 1, 8, 9).

Prophecy during the captivity in Babylon.

The prophets, during the captivity, were Jeremiah, only in part, Ezekiel and Daniel. The prophecies of Jeremiah have already been mentioned; and it is not necessary to refer to them again. He was allowed his choice either to go to Babylon, where he would doubtless have been held in honor at the royal court, or to remain with his own people. He chose the latter. Subsequently he endeavored to persuade the leaders of the people not to go to Egypt, but to remain in the land, assuring them, by a divine message, that if they did so, God would build them up. The people refused to obey, and went to Egypt, taking Jeremiah and Baruch with them (Jer. xliii. 6). In Egypt he still sought to turn the people to the Lord (xliv.); but his writings give no information respecting his subsequent history. It is asserted that the Jews, offended by his faithful remonstrances, put him to death in Egypt: Jerome says at Tahpanhes.

Prophecy during the captivity.

The duration of the captivity was foretold by Jeremiah (Jer. xxv. 11, 12. Compare Dan. ix. 2). Seventy years were to be accomplished in the desolations of Jerusalem. Ezekiel, who, like Jeremiah, was a priest as well as a prophet, was carried away captive eleven years before its destruction by Nebuchadnezzar. When he was among the captives by the river Chebar, "the heavens were opened and he saw visions of God" (chap. i. 1).

Temporal prophecy during the captivity both Jewish and Pagan.

The predictions of Ezekiel were delivered partly before and partly after the destruction of Jerusalem, which calamitous event forms their central point. Before this sad calamity his chief object was to call to repentance those who were living in careless security; to warn them against indulging the hope that, by the help of the Egyptians, the Babylonian yoke would be shaken off (chap. xvii. 15-17); and to assure them that the destruction of their city was inevitable and fast approaching. After the destruction of the city his principal care was to console the exiled Jews by promises of future deliverance and restoration to their own land.

The predictions of Ezekiel are remarkably varied. He has instances of visions,

— "When, by the vision led,
His eye surveyed the dark idolatries
Of alienated Judah;" 1

(chaps. viii.-xi.); symbolical actions (iv. 8); similitudes (chaps. xii., xv.); parables (xvii.); proverbs (xii. 22; xviii. 1 ff.); poems (xix.); allegories (chaps. xxiii., xxiv.); open prophecies (chaps. vi., vii., xx., etc.).

In his predictions against the heathen nations, he confines the number of these nations to seven. This was probably intentional on the part of the prophet, otherwise we would scarcely find Sidon separately brought forward alongside of Tyre, xxviii. 20 ff. (Ewald, p. 307; Hitzig, p. 187.) Also the order in which these prophecies stand connected, deviating as it does from chronological sequence, has a deeper foundation in the subject-matter. "First

1 Milton, *Paradise Lost*, book 1., lines 455-457.

the judgment is predicted against the neighboring nations, Ammon, xxv. 1-7; Moab, vers. 8-11; Edom, vers. 12-14; and the Philistines, vers. 15-17; these rising up in open enmity to the theocracy, represent in this the might of heathendom, as it has turned away from God, and is arrested in the very act of rebellion against Him." Then follow the prophecies against Tyre and Sidon (xxvi.-xxviii.). "In Tyre is represented the image of vain-glory, and of fleshly security, which looks away from God, and thus plunges ever deeper into the sinfulness and inanity of the natural life." "Finally, both of these sides meet together in Egypt (xxix.-xxxii.), that ancient enemy of the covenant people, now strengthened so as to become one of the empires of the world, and as such taking its stand in unbending defiance and vain-glory; yet now, like all the rest, on the point of being hurled down into an abyss from the summit of its ancient splendor" (Häv., *Comm.*, p. 405).

The position of the prophecies against the foreign nations, in the middle between the threatening predictions before Jerusalem was destroyed and the announcements of salvation after this catastrophe, is due to the internal bond of connection, which is real and causal. It is brought about by means of the following thought: "Though the covenant people fall under the heathenish worldly power, still this is not a victory of heathenism over the true theocracy. Far from this, heathenism, with all its might and glory, must fall; and on the other hand the theocracy shall rise again from its ruins to new life in glory." (Comp. Häv., *Comm.*, p. 404.)¹

"The book of Daniel bears the same relation to the Old Testament, and especially to the prophets, as the Revelation of John to the New, and especially to the prophetic sayings of Christ and his Apostles. Daniel is the Apocalypse of the Old Testament. Other books of the Old Testament as well speak of the great Messianic future; other books of the New Testament as well speak of the second coming, or Parousia of Christ. But, while the other prophets bring only the particular situation of the people of God at the time into the light of prophecy, and while the Apostles give disclosures on special eschatological points, as the wants and necessities of their readers demand them; Daniel and the Revelation of St. John are not so much called forth by a temporary want, and given for a special end, but they have the more general aim of serving as prophetic lamps to the congregation of God in those times, in which there is no revelation, and in which the Church is given into the hands of the Gentiles (καρπὸς ἐθνῶν, Luke xxi. 24). We have thus recognized Daniel as the light which was sent for the comfort of those who were "wise," to lighten the darkness of the half millennium, from the Captivity till Christ and the destruction of Jerusalem by the Romans. And, in like manner, the Apocalypse of John was given to the saints of the new covenant, as a guiding star, to lead them on their pilgrim's journey through the world, from the first coming of Christ, or rather, from the destruction of Jerusalem till his second coming, when He shall establish the Kingdom of glory (comp. Tit. ii. 11-13; Rev. i. 7; xxii. 17, 20). The last days indeed form also the subject of Daniel's visions (chaps. ii. and vii.), and therefore we must necessarily expect an intimate connection between these chapters and the Apocalypse. But, while Daniel writes for Jews, and from the Old Testament stand-point, John, standing on New Testament ground, writes for Gentile Christians, a difference rich in consequences.

"Such being the object for which the Apocalyptic books were given, it will easily be seen why there is, strictly speaking, only one Apocalypse in each Testament, though there are many prophets in the Old, and many prophetic disclosures in the New. There are two great periods of revelation, that of the Old and that of the New Testament. And each of these is followed by a period without revelation; that which succeeded the exile, and that which succeeded the Apostles (the Church-historical period). The Apocalyptic books are the two lights which shine out of the former periods into the latter. And hence, each Apocalypse is among the latest works of its respective Canon; it is written at a time when revelation, about to lapse into silence, gathers once more its whole strength into a final effort. We are taught this by the very name Apocalyptic. It is from ἀποκάλυψις (Rev. i. 1), a revelation in a peculiar emphatic sense, needed for the times without revelation; a guiding-star in the times of the Gentiles."²

At the very beginning of the book of Daniel we find the opposition between Israel and the heathen world-power, and more particularly that power in the stage of its development,

¹ *Introduction to the Old Testament.* Kell, vol. i., pp. 360, 361. Edinburgh: T. & T. Clark, 1869.

² *The Prophecies of Daniel*, pp. 70, 71. By Carl August Auberlen. Andover: Published by W. F. Draper, 1867.

which commences with the Babylonian exile, which forms the historical basis of Daniel's prophecies. The book opens with a statement of the beginning of the captivity (i. 1, 2) ; and mentions (ix. 2) its termination.

"The new revelation which the people of God required for the period beginning with the Babylonian captivity, was to teach them how to regard the powers of the world which they were to obey ; to teach them their nature and purpose, and then to show them the relation in which the work of salvation which was to begin in Israel, stood to them. A new subject was thus given to prophecy, which, in the nature of things, could not have been given before the captivity, but which now forced itself, as it were, by an internal necessity."¹

Chap. ii. contains an emblematic representation of the kingdoms which form the chief subject of the book. The image, which Nebuchadnezzar saw, represents the Babylonian monarchy under his own dynasty, the Medo-Persian empire, the Grecian, and the Roman. The last is divided into ten kingdoms, and gives way to the kingdom of the Messiah, represented by a stone cut out without hands, which became a great mountain, and filled the whole earth. In later chapters, one or other of these kingdoms again and again appears.

In chap. vii. the first four of these kingdoms are represented by beasts, all highly significant. So they appeared to Daniel, whose eye was spiritualized. Of the ten kingdoms into which the fourth is divided, three are subdued by a little horn (ver. 8). The power represented by the little horn exercises its tyranny until the triumph of the saints. This view of the four empires has special reference to their religious connections, as the former view had to their political.

Chapters viii., x., xi. contain prophecies concerning the Medo-Persian and Grecian empires.

From this brief outline of the temporal prophecy of the book of Daniel, it will be seen that it throws a prophetic light over the whole future. The great world-powers pass away, and the scene closes with the universal establishment of the kingdom of the Messiah.

The book of Ezekiel is not directly quoted in the New Testament ; but in the Apocalypse there are many allusions and parallels to its closing chapters (xl.-xlviii.), which contain symbolical representations of the Messianic times. Other portions of his prophecies, of a general Messianic character, are chap. xxxiv. 11-19 ; and chaps. xxxvi.-xxxix.

Messianic
prophecy
during the
Captivity.

Daniel foretells the coming of the Messiah, the atoning power of his sufferings (ix. 24-27), and the universal dominion, which is to be given to Him over all the kingdoms of the world (chaps. ii. and vii.). In this apocalyptic book the kingdom of God takes, in the person of the Son of Man, the place of the kingdom of the world.

The Son of Man, in Daniel, is not the people of Israel, as some expositors have affirmed, but the Messiah. This is evident from the fact that He comes with the clouds of heaven, which cannot very well be predicated of the people of Israel. Again, the saints are mentioned in the vision (ver. 21) ; if then they are introduced in person, they cannot be represented by the Son of Man. The expression Son of Man must, therefore, be taken to designate the Messiah, and to designate his people only secondarily, and as represented by Him (comp. Gal. iii. 16-28 ; 1 Cor. xii. 12).

"It is quite in keeping," says Auberlen, "with the universal horizon of Daniel's prophecy, that Messiah is not designated as the son of David, but in general, as the Son of Man ; no more as King of Israel only, but as king of the world. The prophetic horizon has returned to its original extent, as it was in the Protevangel in Paradise. There, as now again here, all mankind — humanity — was within the field of prophecy."

This brings us "to view the picture of the Messiah presented by Daniel, in its relation to the prophecy, which immediately precedes it. From the view we have already given of the history of Israel, it will appear to the careful reader that, in the development of the Old Testament Theocracy, the Babylonian captivity is the exact counterpart to the epoch of David. This one epoch is the culminating point of the glorious exaltation of the people of the covenant, the other of their deepest humiliation. Hence the types with which the kingdom of David has furnished Messianic prophecy, disappeared at the time of the exile, which substituted others in their place. These types are twofold, as would be expected from the nature of the case. On the one hand, the sufferings of the people are reflected in the picture of the suffering Messiah ; and this is the basis of the prophecy of the servant of Jeho-

¹ *The Prophecies of Daniel*, p. 20. By Carl August Auberlen. Andover : Published by W. F. Draper. 1857.

vah, which Isaiah beheld in his visions (xl.-lxvi.). To this class, also, the ninth chapter of our book belongs. On the other hand, in this very time of suffering, the truth that in the kingdom of God the cross is the only way to glory, shines forth more brightly than ever before, and there is a lively hope that after "the scattering of the power of the holy people" is accomplished (Dan. xii. 7), the kingdom of God will be set up among men with a power and extensiveness previously unknown. This is the prophetic vision of the Son of Man (Dan. vii.). All these expressions are equally significant. Servant of God denotes zealous and patient obedience to God: Son of Man refers to the ground on which man is to obtain again that original destiny and dignity as head of creation, which was conferred upon him (Gen. i. 26-28.) Both designations of the Messiah have taken the place of the Davidic type. The Messiah is no longer represented as the Theocratic King coming to the covenant people, but He appears a centre of unity both for the covenant people and the Gentile world. We see here a similar progress to that which took place in the times of the Apostles from Judaism to Christianity. It will be easily seen that this progress is intimately connected with the historical position of the people during the captivity. Even in the picture of the Messiah during the Davidic period, the two sides of suffering and victory begin to appear prominently. The Messianic psalms are divided into psalms of humiliation and of triumph. And what we here see in its germ, we afterwards see fully developed at the time of the captivity. On the one side the atoning power of Messiah's sufferings is disclosed (Is. liii. and Dan. ix.); on the other there is revealed that dominion of the Messiah which, in the development of universal history, is given to Him over the individual kingdoms of the world (Dan. ii. 7). Prophecy has thus gained not only in depth, but in breadth of view."¹

At the close of the seventy years' captivity (the time predicted by Jeremiah, xxv. 12 and xxix. 10), Cyrus "made a proclamation throughout all his kingdom and put it also in writing, saying, Thus saith Cyrus King of Persia. The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold, and with goods and with beasts, besides the free-will offering for the house of God that is in Jerusalem" (Ezra i. 1-4; compare Isaiah xlv. 28, and xlv. 1-5).

This edict of Cyrus was founded upon the prophecy of Isaiah; but how he became acquainted with that prophecy we are not informed. He certainly was acquainted with it, for his proclamation was a public recognition of it to his empire. As such, it would draw notice to the prediction of Isaiah, and tend to spread something of the knowledge of the true God wherever it was conveyed. But however this might be, it had one certain and important use in securing the favor of succeeding kings of Persia to the Hebrew people, for the safety of their affairs, and the complete restitution of their city and temple (Ezra v. 13-17; vi. 1-15; ix. 9). To this subject and the annunciation of the Gospel the predictions of the post-exile prophets are almost entirely confined. These prophets are Haggai, Zechariah, and Malachi.

The return of the Jewish people from Babylon, and their reestablishment in their own land, were not beheld with favor by the Samaritans and other surrounding enemies. The rebuilding of their temple and of their walls was forcibly interrupted and delayed. The struggle affected their restoration as a Church and a people, and hazarded the exercise of their religion. But prophecy supplied the encouragement, which the conflict of their fortunes required. It did so by assurances of the repression of their enemies, and complete reestablishment of their city, temple, and public peace.

Haggai delivers four prophetic messages (i. 1; ii. 1; x. 20), three of which are intended to reprove the Jews for neglecting the temple, and to promise that the divine favor will attend its erection. The fourth, addressed to Zerubbabel, the head and representative of the family of David, and the individual with whom the genealogy of the Messiah began after the captivity, promises the preservation of the people of God, amidst the fall and ruin of the kingdoms of the world.

¹ *The Prophecies of Daniel.* By Carl August Auberlen. Andover: Published by W. F. Draper. 1867.

Zechariah, also, speaks words of comfort to encourage the hearts of his countrymen. "Thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem" (Zech. i. 16, 17). "For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not" (Zech. viii. 14, 15). Such is the scope of Haggai and Zechariah's predictions as they relate to the affairs of the Jewish people.

Along with their predictions concerning the rebuilding of the temple, the post-exile prophets introduce Messianic and evangelical prophecy. In Zechariah especially we find portrayed, in mystic vision and by typical representation, the kingdom and priesthood of Christ, the establishment of the Christian Church, and the course of nations resorting to the future temple. In this we have a second application of the same systematic form of prophecy, which was employed in the establishment of the temporal kingdom. The nearer subject, in each instance, supplies the prophetic ground and the prophetic images for the more remote Christian subject. In the first instance, the kingdom of Christ is delineated in connection with, and by analogy to, the actual kingdom, which was seen rising to view; in the second instance, his personal priesthood and his Church are delineated, in connection with, and by an equal analogy to, the priesthood and temple of the Hebrew Church, at the time, when that priesthood was reinstated in its functions, and that temple was rebuilt. As an example of this symbolical prediction, take Zech. vi. 10-15. The attempt of Archbishop Newcome to apply this prophecy to Zerubbabel is in vain; for Zerubbabel wore no crown, neither was he a priest upon his throne.

In the prophetic delineations of the future fortunes of the theocracy, in this book, the temporary and local relations of the present fall into the back-ground and the Messianic views predominate. In chapters ix.-xi., the struggle of the theocracy with the powers of the world is predicted, its victory and their subjection, by the appearing of the Messiah, and under his official authority as the Shepherd. In chapters xii.-xiv. the prophet predicts the last assaults of the powers of the world upon Jerusalem; the conversion of Israel to the Messiah, whose death had been caused by the sin of the people; the ruin of the old theocracy, the annihilation of all the foes who fight against the Lord, and the final completion and glorification of the kingdom of God.

In Haggai there are two Messianic prophecies (ii. 6, 7 and ii. 22, 23). The first promises the future glory of the second temple and the coming of the desire of all nations; the second predicts the exaltation of Zerubbabel, the offspring of David, and the overthrow of all earthly thrones.

Malachi foretells the coming of the messenger of the covenant to the temple, and the sending of Elijah, the prophet, as his forerunner (Mal. iii. 1 and iv. 5).

With Malachi terminates the prophecy of the Old Testament. His last predictions are like the earliest. They rebuke corruption and promise deliverance. They uphold the authority of the first dispensation and reveal the second.

A few words of recapitulation may contribute to the formation of a clearer view of the brief and imperfect survey of the scheme of prophecy, which has been exhibited.

The survey shows that the character of prophecy is not simple and uniform, nor its light equable; and that it was dispensed in various degrees of revelation. It shows, moreover, that the principal age of prophecy is from Samuel to Malachi; that from the Fall to the Flood, and thence to the call of Abraham, its communications were few; that in the patriarchal age they were enlarged; that, during the bondage in Egypt, they were discontinued, but renewed with the Law; that a cessation of them, during four hundred years, followed the Law, and that a cessation of equal duration preceded the Gospel.

It shows, further, that the subjects of prophecy varied. While it was all directed to one general design, in the evidence and support of religion, there was a diversity in the administration of the Spirit, in respect to that design. In Paradise, it gave the first hope of a Redeemer. After the Deluge, it established the peace of the natural world. In Abraham, it founded the double covenant of Canaan and the Gospel. In the age of the Law, it spoke of the second prophet, and foreshadowed, in types, the doctrines of the Christian dispensation. It foretold the future fate of the chosen people, who were placed under the prepara-

tory dispensation. In the time of David, it revealed, with the promise of the temporal, the kingdom of Christ. In the days of the later prophets, it foretold the changes of the Mosaic covenant, the fate of the chief pagan kingdoms, and completed the annunciation of the Messiah and his work of redemption. After the Captivity, it gave a last and more urgent information of the approaching advent of the Gospel.

Thus prophecy ended as it had begun. Its first revelations in Paradise, and its concluding predictions, in the book of Malachi, are directed to the same point.¹ That point is Christ. "To Him give all the prophets witness" (Acts x. 43). "The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10).

VI.

Prophetic Style.

Each writer has a peculiar manner of expressing his thoughts, and this we call his style. The sacred writers form no exception: each one maintains his individuality. When we read Isaiah, we say this is not the style of Jeremiah, or of Ezekiel; and when we read John, we say this is not the style of Paul.

The individuality of the sacred writers is beautifully illustrated by Gaussen, in his work *Individuality of style on Inspiration*.² "As a skillful musician," says Mr. Gaussen, "who has to execute alone a long score, will avail himself by turns, of the funeral flute, the shepherd's pipe, the dancer's bagpipe, or the warrior's trumpet; thus the Almighty God, to proclaim to us his eternal Word, has chosen of old the instruments into which He would successively breathe the breath of his Spirit. He chose them before the foundation of the world; He separated them from their mother's womb.

"Have you visited the Cathedral of Freyburg, and listened to that wonderful organist, who, with such enchantment, draws the tears from the traveller's eyes; while he touches, one after another, his wonderful keys, and makes you hear by turns, the march of armies upon the beach, or the chanted prayer upon the lake during the tempest, or the voices of praise after it is calm? All your senses are overwhelmed, for it has all passed before you like a vivid reality. Well, thus the Eternal God, powerful in harmony, touches by turns with the fingers of his Spirit, the keys which He had chosen for the hour of his design, and for the unity of his celestial hymn. He had before Him, from eternity, all the human keys; his creating eyes embraced at a glance, this key-board of sixty centuries; and when He would make this fallen world hear the eternal counsel of its redemption and the advent of the Son of God, He laid his left hand on Enoch, the seventh from Adam, and his right hand on John, the humble and sublime prisoner of Patmos. The celestial hymn, seven hundred years before the Deluge, began with these words: 'Behold, the Lord cometh with ten thousand of his saints, to judge the world;' but already in the thought of God and in the eternal harmony of his work, the voice of John was responding to that of Enoch, and terminating the hymn, three thousand years after him, with these words: 'Behold he cometh, and every eye shall see him, yea, those that pierced him! even so, Lord Jesus, come quickly, amen!' And during this hymn of three thousand years, the Spirit of God did not cease to breathe upon all his ambassadors; the angels stooped, says an Apostle, to contemplate its depths; the elect of God were moved, and eternal life descended into their souls."

These ambassadors did not all speak, or write alike. "It was sometimes the sublime and untutored simplicity of John; sometimes the excited, elliptical, startling, argumentative energy of Paul; sometimes the fervor and solemnity of Peter; it was the majestic poetry of Isaiah, or the lyrical poetry of David; it was the simple and majestic narrative of Moses, or the sententious and royal wisdom of Solomon; — yes, it was all that; it was Peter; it was Isaiah; it was Matthew; it was John; it was Moses; but it was God!"

But apart from the style, which is the expression of the mental and moral idiosyncrasies of the prophets, there is a style which characterizes them as prophets. This arises from the method of prophetic revelation. With the exception of Moses and Christ, intercourse with heaven was maintained by means of vision and dreams (Num. xii. 6). The distinction between these two, in general terms,

Style peculiar to the prophets as prophets.

¹ Davison *On Prophecy*, pp. 253, 254.

² *Theopneusty, or The Plenary Inspiration of the Holy Scriptures*. By S. R. L. Gaussen, pp. 64, 65, 66. New York Baker & Scribner, 1846.

seems to be this : the vision referred to what was seen ; the dream, to what was spoken and heard. The prophets, while retaining their consciousness and the use of their rational powers, were raised to a spiritual sphere, where they saw the vision and heard the words of the Almighty. Such seems to be the meaning of the phrases, "I was in the Spirit and heard"; "The hand of the Lord was upon me"; "The Spirit of the Lord came upon me." When in this condition their intellectual and emotional nature was quickened. They knew by intuition, and their hearts glowed with seraphic ardor. This was "the normal state of the prophets, when they were receiving divine communications." They were in "the region of spirit as contradistinguished from that of sense and time." At the same time they retained their personal characteristics and native susceptibilities. The Holy Spirit, both "in his more peculiar, and in his more common operations upon the soul, has respect to its essential powers and properties, and adapts himself in his most special communications, not only to the general laws of thought, which regulate the workings of the human mind, but also to the various idiosyncrasies and acquired habits of particular individuals." While this is true, it is plain that communications made to men, who were elevated to the spiritual sphere, cannot have the form and dress of outward reality. They are to be separated from the things of actual life, and confined to the region, in which they were made. Bearing this in mind, we will be freed from the necessity of understanding literally the instructions given to Hosea to marry an unchaste woman, and the command to Ezekiel to lie three hundred and ninety days at a stretch on one side, and forty days upon the other (Ezek. iv. 5, 6), together with symbolical actions of a similar kind. Such typical actions were ideal and intended to present an image of the actual world in the territory of real life. Dr. Fairbairn justly remarks, that such things, "understood to be representative, and teaching actions in the purely spiritual sphere, could not, by anything of an unbecoming nature, which they might contain, "produce the pernicious effect which must have attended them, had they obtruded themselves upon the senses; they were for the mind alone to contemplate, and it would naturally do so with a respect to the moral bearing of the representation." The principle of interpretation of such typical representations is, therefore, in the words of Dr. Fairbairn, the following: "As, according to the rule, divine communications were to be made to the prophets in ecstasy or vision, so whenever we have to do merely with the record of these communications, the actions related, as well as the things seen and heard, should be understood to have occurred in the spiritual sphere of prophetic revelation; and outward reality is to be predicated of any them, only when the account given is such as to place the symbolical act in undoubted connection with the facts of history. Or it may be put thus: The actions are to be held as having taken place in the spiritual sphere alone, if they occur simply in the account of God's communications to the prophet; but in actual life, if they are found in the narration of the prophet's dealings with the people. In the one case the mere publication of the account constituted the message from God; while in the other, an embodied representation was given of it in the outward act."

The depth, sublimity, and force of the prophetic writings cannot be fully comprehended without an acquaintance with the symbols employed in them. A knowledge of these symbols furnishes a key to many of the prophecies, whose treasures can only be discovered by him, who knows how to use it. Many works have been written on symbolology; but perhaps much still remains in that field to reward the patient investigator.

Symbolical style of the prophets. Symbols from the natural world.

There was a natural tendency in the prophets to adopt figurative representations of future things. The various objects of the world of nature were used for this purpose. These natural objects, known and familiar to all, were used as images of things bearing some resemblance to them in the history of God's kingdom among men. They were used, however, in their broader and more common aspects, not in a recondite sense known only to a few. They were applied, moreover, in a consistent and uniform manner. The prophets did not shift from the symbolical to the literal, without any apparent indication of change, nor from one aspect of the symbolical to another essentially different.

"The Law," on the authority of an Apostle, "was a shadow of good things to come, and not the very image of the things" (Heb. x. 1). It had the "shadow of heavenly things" (Heb. viii. 5). "Which are a shadow of things to come; but the body is of Christ" (Col. ii. 17). These passages teach that the institutions of the Old Covenant stood in a typical relation to the institutions of the New.

The history of the Old Covenant under which the prophets

lived, furnished another source of symbolical and typical representation.

When the prophets, therefore, announced the better things to come, they represented them as a fuller development of the things existing under the Old Covenant, or as a grander exemplification of the truths and principles which they embodied. Much of their imagery too was drawn from their more sensuous system of worship. This is a combination of type with prophecy, which is very natural; for as every type possesses a prophetic element, we may expect them sometimes to run into each other. In this way the typical in the past, or present, is represented, by a distinct prophetic announcement, as going to appear again in the future. For example, Hosea (viii. 13), speaking of the Lord's purpose to visit the sins of Israel with chastisement, says, "They shall return to Egypt." The old state of things should come back upon them, or the evil, which was to befall them, was to be after the type of what their forefathers had experienced under the yoke of Pharaoh. Yet the new was not to be the exact repetition of the old; for, in the next chapter (ix. 3), the prophet says, "Ephraim shall return to Egypt, and they shall eat unclean things in Assyria"; and again (chapter xi. 5), "He shall not return into the land of Egypt, but the Assyrian shall be his king." "He shall return to Egypt," and he shall not return to Egypt; in other words the Egyptian state shall come upon him.

This mode of representation is not peculiar to the prophets. We find examples of it in the classics. The Sibyl, in Virgil, when disclosing to Æneas the fortunes of himself and of his posterity in Latium, represents them as a repetition of what he had experienced in Troy.

"Non Simois tibi, nec Xanthus, nec Dorica Castra
Defuerint: alius Latio jam partus Achilles,
Natus et ipse Dea."

We have already remarked that the prophets, when they saw their visions, were transported into an ecstatic state, and rendered capable of holding direct intercourse with heaven.

Poetical style of the prophets.

They "pass'd the flaming bounds of space and time:
The living-throne, the sapphire-blaze,
Where angels tremble, while they gaze,"
They "saw."

In such an elevated spiritual and mental condition, the language of poetry became the natural vehicle of their glowing thoughts and figurative representations. The poetical diction of the prophets is, therefore, connected with their prophetic state. The ecstatic state was the source of the poetical element in prophecy.

Among the Hebrews and some other nations of antiquity, there was but one word for prophet and poet. It was thought that every prophet must be a poet, and every poet to some extent a prophet. Hence it arose that the prophetic gift was measured by the poetical, and the prophetic books were assigned to a golden, or a silver age, according to their rank as poetical compositions. But prophets and poets have distinct spheres, and different ends in view. "The distinctive characteristic of the prophetic representation lies peculiarly in this, that it is not confined to any precise mode; but as its aim rises above all kinds of human discourse, so it avails itself of all, according as they are best adapted to that aim. The poet has his definite manner, and cannot so readily change and vary it, for his immediate aim is not to work upon others; he must satisfy himself and the requirements of his own art. But the prophet will and must work upon others; nay work upon them in the most direct and impressive manner; and so for him every method and form of representation is right which carries him straightest to his end."¹

The poetical element in prophecy was regulated by a practical aim. Hence we find in the prophetic writings the simplest narratives, the most practical addresses, and poetical descriptions in close juxtaposition. All was made subservient to the higher ends of spiritual instruction.

In addition to Prophetic Poetry, Hebrew Literature has two other kinds — Lyric and Didactic. The Lyric Poetry of the Bible consists chiefly of the effusions of pious feelings, and forms the greater portion of the Psalms. The Hebrew Didactic Poetry is mostly comprised in the book of Proverbs. The Prophetic Poetry abounds more than these in metaphors, allegories, comparisons, and copious descriptions. It excels also in imagination and in energy of diction.

¹ Æneis, lib. vi. 88-90.

² Gray's *Progress of Poetry*.

³ Ewald; quoted by Dr. Fairbairn, *On Prophecy*, p. 184.

The characteristic form of Hebrew Poetry is parallelism, which is divided into (1) Synonymous, in which the second line is entirely or almost a repetition of the first; (2) Antithetic, in which the second line is the converse of the first; (3) Synthetic, in which the idea contained in the first line is further developed in the second.

The observance of this parallelism in the interpretation of the prophetic and poetical books of Scripture will preserve the interpreter from errors, into which he might otherwise fall.

VII.

Schools of Prophetic Interpretation.

The symbolical character of prophecy opens an ample field for the indulgence of fancy and imagination; and some interpreters seem to look upon it as a gymnasium for the exercise of the imaginative faculty. They see things that the prophets never saw. They speak with as much assurance as if they knew not only the grand scheme of divine Providence, but also every part of its machinery. The rings, which Ezekiel saw, and which "were so high that they were dreadful, inspire no dread in the minds of such interpreters, but appear to them in their mathematical dimensions of hubs, spokes, felloes, and tire. The "terrible crystal" does not dazzle their eyes. Like Dante they describe with the accuracy of eye-witnesses and ear-witnesses. Prophecy to them is merely history written beforehand; and consequently all that it reveals of the future must be as literal as history itself.

Others go to the opposite extreme. They change the nature of prophecy, by denying that its object was to give any precise, or definite outline of the future, and regard it as the expression of men's fears or longings, as to the coming destinies of the world.

There are others, who rob prophecy altogether of its predictive character. It contains, according to their view, nothing that lies beyond the reach of human foresight. The precise and definite knowledge of the future, implying as it does a miracle, is, in their opinion, impossible.

The fundamental principle of literalism is that "Prophecy is nothing but the history of events before they come to pass." It is history anticipated, and all that it reveals of the future must be taken as literally as history itself. The great argument in behalf of this view is the exact fulfillment of many prophecies — especially of prophecies relating to the advent and history of Christ. Even here the principle fails; for Christ did not sit literally upon "the throne of his father David." The valleys were not literally exalted, nor were the mountains and hills literally made low (Is. xl. 4) before Him. It was this extreme literalism on the part of the Jewish interpreters that led to his crucifixion. It lay at the foundation of the worldly views of his disciples (Matt. xviii. 1; Mark ix. 34; Luke ix. 46; Acts i. 6).

Tested by the principle of this school, the first prophecy (Gen. iii. 15) would be denuded of all serious import, did it literally mean that the descendants of Eve, on the one side, would receive injuries from serpents, and that, on the other, serpents would have their heads crushed by them. Certainly something more was intended to comfort our first parents, when driven from Paradise and mourning under the curse induced by their fall.

The prophets did not expect to be understood literally, when they spoke of the future glory of the Church as consisting in the complete reestablishment of the old economy, the erection of the temple, the enforcement of its ritual, and the concourse of all nations to its courts; for in other places they speak of a new covenant, of the abrogation of the old one as not worthy to be remembered. It must require a great stretch of credulity to adopt the literal interpretation of the concluding chapters of Ezekiel. His rebuilt temple takes, in the Apocalypse, the form of a holy city with "no temple therein." So also many things that are said of Zion and Jerusalem cannot be taken in a literal sense; for the language, while referring to the present dispensation, takes its coloring from the Old Economy, which was to vanish away. Take the last prophecy of the Old Testament (Mal. iv. 5); can any one adopt its literal interpretation, unless Elijah is yet to come?

It cannot be doubted that numerous and exact correspondences between the prophetic

delineations of Scripture and the past and present state of the world can be pointed out, and that the language of prophecy has, in many instances, been literally verified by the facts of history. Hence the popularity of those works, which have been written to show these correspondences and exact fulfillments. They have contributed to awaken a lively interest in the subject of prophecy, and have furnished an argument for the truth of the Bible, by directing attention to certain predictions, whose accomplishment cannot be denied. "But it is perfectly possible that the efforts in this direction may have somewhat overshot the proper mark; that the advantage obtained on one side may have been pushed so far as to create a disadvantage on another; that the evidence of a close and literal fulfillment of particular prophecies, by being carried beyond its due limits, may have given rise to views and expectations respecting the structure and design of prophecy in general, which are neither warrantable in themselves nor capable of being vindicated by a reference to historical results. Such indeed has proved to be the case."

One extreme begets another. Some minds are so constituted that they cannot occupy a middle ground. When they see the untenableness of one position, they choose the very opposite. It is with something of this disposition that a class of interpreters, convinced of the falsity of the principle that prophecy is history written beforehand, hold that very little, if any, is so written. They say, if prophecy is history written beforehand, it should be written as history. Instead of giving any precise, or definite outline of the future, it is regarded by them as the expression of men's fears and longings in regard to the future destinies of the world. Dr. Arnold has said: "If you put, as you may do, Christ for abstract good and Satan for abstract evil, I do not think that the notion is so startling, that they are the main and only proper subjects of prophecy, and that in all other cases the language is, in some part or other, hyperbolical; hyperbolical, I mean, and not merely figurative. Nor can I conceive how, on any other supposition, the repeated applications of the Old Testament language to our Lord, not only by others, but by himself, can be understood to be other than arbitrary."

This school of interpretation occupies less tenable ground than the literalists; for it eliminates from prophecy everything that is properly productive. Hence there is no revelation from God to his people, in regard to the future movements of his providence in the world. Prophecy is nothing more than an expression of men's fears and longings. We would say it is rather a response from God to these fears and longings, to sustain the hope of his people in times of darkness, and to inspire confidence in the goodness and rectitude of his moral administration.

It is difficult to conceive how anticipations, fears, and longings could take so definite a form, and so detailed a character as many portions of the prophetic writings exhibit. Unexpected events, and the names of the persons who accomplished them, are foretold. The prophecies relating to Nineveh and Babylon delineate so circumstantially what befell those cities, as to exclude them from the sphere of mere anticipation, or human foresight. Dates, names, and particulars of the minutest kind belong to certain foreknowledge, not to anticipations, longings, and fears.

The fundamental principle of the neological school is that *there cannot be distinct prophetic foresight of the distant future*. Distinct foresight of the distant future would be a miracle of knowledge, and there can be no such thing as a miracle. "The writings of the prophets," says a representative of this school, "contain nothing above the reach of the human faculties. Here are noble and spirit-stirring appeals to men's conscience, patriotism, honor, and religion; beautiful poetic descriptions, odes, hymns, expressions of faith almost beyond praise. But the mark of human infirmity is on them all, and proofs or signs of miraculous inspiration are not found in them."

The effects of such a principle upon the interpretation of the prophetic writings can be easily seen. All predictions of the future are, according to these neological interpreters, *vaticinia ex eventu*; or they relate to things which might have been easily foreseen without a special revelation. To this foregone conclusion all exegetical results must yield or be accommodated. Hence the arbitrary processes of the destructive criticism employed for the discovery of arguments, philological, historical, rhetorical, and moral against the genuineness of many passages in the prophets. It is necessary to refer only to the treatment by neologists of the later prophecies of Isaiah and the book of Daniel as exemplifications. Of course "all conclusions founded, or necessarily depending, on the false assumption" of this

school of interpreters, "must," in the words of Dr. Alexander, "go for nothing with those who do not hold it, and especially with those who are convinced that it is false." That it is false every interpreter, who receives the doctrine of the inspiration of the Scriptures, believes.

It is admitted that there is a historical element in prophecy. So far from standing in isolation, prophecy is interwoven with sacred history. The latter is its frame-work. In the facts of history prophetic revelations take their rise and form. But it does not follow from this that one is the measure of the other. History is the occasion of prophecy; but the latter rises above the former and sheds a supernatural light upon its movements. Prophecy is the antedated history of a divine agency in the affairs of the world, an agency now veiled in clouds and moving unseen, now revealing itself in dazzling brightness. This providential history dictated by One, who is not subject to the limitations of space and time, pays very little regard, in many instances, to these necessary conditions of all human agency. A thousand years in the sight of God are as a moment. His prophet looking down the vista of time saw visions of the future as we see the stars in the firmament. The stars seem near to each other; but they are separated by billions of miles. So future events seemed near to each other, in the visions of the prophet, but in reality they are sometimes separated by millenniums. As an illustration of this it is sufficient to refer to the prophecies of Zephaniah and the twenty-fourth chapter of Matthew, in which our Saviour foretells the destruction of Jerusalem, and, in close connection with it, the signs of the day of judgment.

Modified
literalism.

It is, moreover, well to bear in mind that the fulfillment of many prophecies is germinant. In other words they are fulfilled by installments, each installment being a pledge of that which is to follow. Such a prophecy is that of Joel (ii. 28, 29) concerning the outpouring of the Holy Spirit. It was not completely fulfilled on the day of Pentecost. It is going on fulfilling at the present time. Of course to make history the measure of such prophecies is impossible until the whole course of both history and prophecy is run.

Again, the combination of type with prophecy renders it necessary to distinguish between prophetic representations and direct historical narrative. Taking this combination into consideration, it is impossible to interpret many prophecies as anticipated history in a literal sense. "Every type was so far a prophecy, that under the form of sensible things, and by means of present outward relations, it gave promise of other things yet to come, corresponding in design, but higher and better in kind. And hence, when a prophetic word accompanied the type, or pointed to the things which it prefigured, it naturally foretold the antitypical under the aspect, or even by the name of the typical." This relation of the typical to the antitypical furnishes the key to the interpretation of many of the prophecies relating to Christ and the future glories of the Church. In these prophecies it is scarcely possible to understand David, Zion, and Jerusalem, as the David, Zion, and Jerusalem of the Old Testament, or to understand the things predicted of them as a literal reproduction of the things of the Jewish Economy. They evidently refer to things in the sphere of the antitype, prefigured in the sphere of the type; and these things differ as much from the things that prefigured them, as the antitype differs from the type. Material types of spiritual objects do not imply a material fulfillment.

It is not denied, in what has been said, that many announcements of prophecy are capable of yielding clear and specific historical results, that they have been literally fulfilled; but merely that prophecy is written like history, and that one is the measure of the other. There is a palpable reason why prophecy should not be written like history, lest the clearness of its predictions should prompt the efforts that lead to their accomplishment. In fact it has been alleged that such is the case, in regard to some prophecies written in a style closely approximating that of historical narrative. "The best form for the purposes of argument," says Dr. Chalmers, "in which a prophecy can be delivered, is to be so obscure as to leave the event, or rather its main circumstances, unintelligible before the fulfillment, and so clear as to be intelligible after it." Even in reference to some of the most historical parts of the visions of Daniel, Hengstenberg has remarked, that no one ignorant of the history, and with only this prophetic outline in his hand, could make his way to any precise and circumstantial account of the events.¹

¹ See Fairbairn, *On Prophecy*, p. 114.

VIII.

Canon of the Prophetical Predictive Books.

The Jews made two classes of prophetical books, one of which may be denominated *prophetical historical books*; and the other, *prophetical predictive books*. The first class contains Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings, which they styled the *earlier prophets* [נְבִיאִים רִאשׁוֹנִים]; the second class, the prophets proper, called by them the *later prophets* [נְבִיאִים אַחֲרֹנִים]. The latter are subdivided into the *greater prophets* [נְבִיאִים גְּדוֹלִים], namely, Isaiah, Jeremiah, and Ezekiel; and the *lesser* [נְבִיאִים קְטַנִּים], namely, in the order of our authorized version, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These form twelve separate books in our Bibles; but they were reckoned one by the Jews, who regulated the number of the books in the Hebrew Scriptures by that of the Hebrew alphabet, which consists of twenty-two letters.

The book of Daniel stands, in the Hebrew Canon, among the *Kethubim*, between Esther and Ezra; in the LXX. and Vulgate, in the German and English Versions, it is placed after Ezekiel, as the fourth of the greater prophets. Its position in the Hebrew Canon seems, at first sight, remarkable. But it is supposed to be a natural consequence of the right apprehension of the different functions of the prophet and seer. Daniel had the spirit, but not the work of a prophet; and as his work was a new one, so was it carried out in a style of which the Old Testament offers no other example. His Apocalypse is as distinct from the prophetic writings as the Apocalypse of St. John from the apostolic epistles. The heathen court is to one seer what the isle of Patmos is to the other, a place of exile and isolation, where he stands alone with his God, and is not, like the prophets, active in the midst of a struggling nation.¹

All these books were received into the Hebrew Canon as possessing divine authority, and they are found in all the ancient catalogues. Ezra, according to tradition, collected and arranged all the sacred books, which were admitted to be inspired, previous to his time; and the work was continued by the Great Synagogue, until the Canon was closed by the admission of the book of Malachi, the last of the Hebrew prophets.

The following table is copied, with some changes, from that of Otto Schmoller, the author of the Commentaries upon Hosea, Joel, and Amos. Other dates, in some cases, are assigned by different Commentators, whose arguments, in support of them, can be found in the special Introductions to the several books. They are all briefly exhibited in O. R. Hertwig's tables for an Introduction to the Canonical and Apocryphal Books of the Old Testament:—

1. THE PRE-ASSYRIAN PERIOD.

<i>Prophets.</i>		<i>Kings of Judah.</i>		<i>Kings of Israel.</i>
	B. C.		B. C.	
Obadiah,	c. 890-880 ? [885]	5 Joram,	896	9 Joram.
		6 Ahaziah,	889	
		7 (Athaliah)	884	
		8 Jehoash,	883	10 Jehu.
Joel,	c. 850.		877	
			856	11 Jehoahaz.
			840	12 Jehoash.
		9 Amaziah,	838	
Jonah,	c. 825-790.		824	13 Jeroboam II.
Amos,	c. 810-783	10 Azariah,	810	
Hosea,	c. 790-725 ? [called		783	Anarchy.
Uzziah	2 Kings xv. 13 and 2 Chron. xxvi. 1]		772	14 Zachariah.
			771	15 Shallum.

¹ Auberlen, *On Daniel and Revelation*, pp. 26, 26; and *Smith's Dictionary of the Bible*, s. v. Daniel.

2. ASSYRIAN PERIOD.

<i>Prophets.</i>	<i>B. C.</i>	<i>Kings of Judah.</i>	<i>B. C.</i>	<i>Kings of Israel.</i>
Isaiah,	c. 760-690.		760	16 Menahem.
			759	17 Pekahiah.
Micah,	c. 758-710.	11 Jotham,	758	18 Pekah.
		12 Ahaz,	742	
			730	19 Hoshea.
		13 Hezekiah,	727	
			722	Overthrow of the King-
Nahum,	c. 680.	14 Manasseh,	696	dom of Israel by the
		15 Amon,	641	Assyrians.

3. CHALDEAN PERIOD.

Zephaniah,	c. 639-609.	16 Josiah,	639
		17 Jehoahaz,	609
Jeremiah,	c. 628-583.	18 Jehoiakim,	608
Habakkuk,	c. 608-590.	19 Jehoiachin,	599
Ezekiel,	c. 594-535.	20 Zedekiah,	598
Destruction of the kingdom of Judah by the Chaldeans,			588

4. PERIOD OF THE EXILE.

	<i>B. C.</i>
	588-c. 536.
Jeremiah,	c. 628-583.
Ezekiel,	c. 594-535.
Daniel,	c. 605-536.

5. POST-EXILE PERIOD.

<i>Prophets.</i>	<i>B. C.</i>	<i>Kings of Persia.</i>	<i>B. C.</i>
Haggai,	c. 520-525.	Cyrus,	529
Zechariah,	c. 520-510.	Darius Hystaspis,	521-486.
		Artaxerxes Longimanus,	433-424.
Malachi,	c. 433-424.		

MINOR PROPHETS.

[O. R. HEETWIG'S TABLES, PAGE 50.]

	According to the Hebrew Text.	According to the LXX.	General Chronological Periods.	According to De Wette.	Special Chronological Periods.	According to Kell.	Special Chronological Periods.	In their relation to the two Kingdoms.
1	Hosea.	Hosea.		Joel.	800 B. C.	Obadiah.	880-84 B. C. (Jerem.)	Jonah, Hosea, Amos.
2	Joel.	Amos.		Jonah.	—	Joel.	887-888. (Joah.)	Kingdom of Israel.
3	Amos.	Micah.		Amos.	780	Jonah.	884-788. (Jerob. II.)	Amos.
4	Obadiah.	Joel.	Amyrian Period.	Hosea.	c. 785	Amos.	810-788. (Jerob. II. and Uzziah.)	Joel, Obadiah, Micah.
5	Jonah.	Obadiah.		Micah.	785	Hosea.	790-725. (Jerob. II. and Uzziah until Hosiah.)	Kingdom of Judah until 722.
6	Micah.	Jonah.		Nahum.	710	Micah.	768-700. (Jotham, Ahaz, Hosiah.)	
7	Nahum.	Nahum.		Zephaniah.	640	Nahum.	710-689. (2d half of Hosiah's reign.)	
8	Habakkuk.	Habakkuk.	Chaldean Period.	Habakkuk.	606	Habakkuk.	660-607. (Nabonassar, or Josiah.)	Nahum, Habakkuk, Zephaniah.
9	Zephaniah.	Zephaniah.		Obadiah.	570	Zephaniah.	640-625. (Josiah.)	Kingdom of Judah, 722-688.
10	Haggai.	Haggai.	Post-exile Period.	Haggai.	520	Haggai.	519. (In the second year of Darius Hystaspis.)	Haggai, Zechariah, Malachi.
11	Zechariah.	Zechariah.		Zechariah.	—	Zechariah.	From 519. (Darius Hystaspis.)	Judah after the Babyl.
12	Malachi.	Malachi.		Malachi.	440	Malachi.	488-428. (Artaxerz. Longim.)	

IX.

Literature of the Greater Prophets.

See the Literature in the respective Introductions to these Prophets.

General Literature of the Minor Prophets.

The Monographic Literature is found at the end of the Introductions to the several books. In order to restore a chronological arrangement in the enumeration of the interpreters, I have, where I was able, specified the editio princeps of the work in question, and added the year of the author's death.

I. EXEGESIS.

Primitive Church Exegesis.

HIERONYMUS († 420): *Comm. in Proph. Minores*; in the Frankfort-Leipzig folio edition of 1684 ff. Vol. vi., p. 91 ff.

THEODORE OF MOPSUESTIA († 429): *Comm. in Proph. Minores*; ed. Th. a Wegnern. Berol. 1834.

CYRILLUS ALEXANDRINUS († 444): *Comm. in Prophetas Minores Græce et Lat.*, ed. J. Pontanus. Ingolst. 1607. Folio.

THEODORETUS CYRENSIS († 457): *Explanatio in XII. Proph. quos Minores vocant juxta interpr. LXX.* P. Gillio interprete. Lugd. 1533. (In the folio edition of his works, vol. ii., p. 1449 ff.)

Mediæval Exegesis.

HAYMO († 853): *Comm. in XII. Proph. Minn.* Col. 1533. Folio.

REMIGIUS ANTISSIDORENSIS (c. 900): *Comm. in Proph. Min.* in the *Bibl. Max. Patrum*, t. xvi. p. 928 ff.

THEOPHYLACT († after 1071): *Comm. in (5) Min. Proph. Lat. ex interpr.* J. Loniceri. Francof. 1534. Folio.

RUPERTUS TUITIENSIS († 1135): *Comm. in Prophetas Minores*, in *Opp.* Par. 1638. Folio. Vol. i., p. 798 ff.

HUGO DE S. CARO († 1263): *Postillæ s. Breves Comm. in Proph. Min. in Univ. Biblia juxta quadruplicem sensum.* Col. 1621. Folio.

ALBERTUS MAGNUS († 1280): *Comm. in Proph. Min. Opp.* Lugd. 1651. T. viii.

NICOLAUS DE LYRA († 1340): *Postillæ Perpetuæ*, ed. Feuarent, Dadræus, and others. Lugd. and Par. 1590. Folio.

CORNELIUS A LAPIDE († 1637): *Commentarii.* Antv. 1664. Folio.

Rabbinical Commentaries.

R. SALOMON BEN ISAAK (Jarchi, Izchaki, Raschi, † 1105): *Comm. in Proph. Lat.*, ed. F. Breithaupt. Gotha. 1713. 4to.

R. ABRAHAM BEN MEIR IBN ESRA (Abenezra, † 1167). (See under Bomberg's *Rabbinical Bible*.)

R. D. KIMCHI († 1230): *XII. Proph. Minn. cum Comment.* D. Kimchi a F. Vatablo emend. Par. 1539. 4to.

S. J. NORZI: *קטני־השׁו"ת*, *Kritischer Commentar zum A. T.* (1626), in the Vienna edition of the Old Testament, by Ge. Holzinger, 1812 sq.

R. LIPMAN: *Disputatio adv. Christianos ad Explanatorem XII. Prophetarum Minn. instituta.* Alt. 1644.

BOMBERG'S *Rabb. Bibl.* (Ven. 1518. Folio.) [Bomberg's Rabbinical Bible. This con-

tains the Targum of Jonathan and the Commentary of David Kimchi. The second edition, by Jacob Ben Chayim (Ven. 1526), has the two Masoras and the Commentary of Abenezra].

BUXTORF'S *Rabb. Bibel* (Bas. 1618). [Buxtorf's Rabbinical Bible (Basle, 1618), contains, besides the Targum, the Commentaries of Raschi, Abenezra, Kimchi, Levi Ben Gersom, and others.]

Exegesis at the Period of the Reformation.

FRANC. LAMBERT († 1530): *Comm. in Proph. Minn.* Compiled. Francf. 1579.

JO. OECOLAMPADIUS († 1531): *Adnot. in P. M.* Compiled. Gen. 1558. Folio.

COUR. PELLICANUS: *Comm. in ll. V. T. Tig.* 1532. F. V. IV. (All the prophets except Jonah and Zechariah.)

MART. LUTHER'S *Auslegungen der Propheten*. Halle. 1741. Th. vi. [Mart. Luther's Expositions of the Prophets, in the Quarto Edition of Walch. Halle. 1741. Part vi.]

VICT. STRIGEL, *Scholia in Proph. Minores*. Lips. 1561.

JO. CALVIN: *Praelectiones in Proph. Minores*. Opp. Amst. 1671. T. V. 2.

JOH. WIGAND: *Explicationes in Duodecim Proph. Min.* Francof. 1566.

JO. MERCERUS († 1570): *Comm. in Proph. 5 inter eos qui Minn. vocantur, cum Praef. Chevalerii*. Gen. 1698. 4to.

LUC. OSIANDER: *Biblia juxta Vet. seu Vulg. transl., etc.* (ed. pr. Tub. 1573). Tub. 1597. T. ii.

JO. BRENTIUS († 1578): *Comm. in Hos., Am., Jon., Micah*. Opp. Tub. 1578. Folio. T. iv.

J. TREMELLIUS ET JUNIUS: *Biblia Sacra s. l. Can. V. T. Latini recens ex Hebraeo facti brevibusque Scholii illustrati*. Francf. ad M. 1579. Folio. T. iv.

LAMB. DANÆUS: *Comm. in Proph. 12 Minn.* Gen. 1586.

NIC. SELNECCER († 1592): *Anmerkungen zu den Proph. Hosea, Joel, Micah*. Lpz. 1578. 4to. *Auslegung über Jonah, Nahum, Habakkuk*. Lpz. 1567. 4to. *Ueber Jeremiah und Zephaniah*. Lpz. 1566. 4to. [Annotations on the prophets Hosea, Joel, Micah. Leipzig, 1578, 4to. Exposition of Jonah, Nahum, Habakkuk. Leipzig, 1567, 4to. Jeremiah and Zephaniah. Leipzig, 1566, 4to.]

Post-Reformation Exegesis.

FRANC. RIBERA (Rom. Cath.): *Comm. in 12 P. M.* Rom. 1593. 4to.

JO. DRUSIUS († 1616): *Comm. in 12 Proph. Minores*, ed. J. Amama. Amst. 1627. 4to.

CASP. SANCTIUS (Rom. Cath.): *Comm. in P. M.* Lugd. 1621. Folio.

JOH. PISCATOR († 1625): *Comm. in Cann. ll. V. T.* Herb. 1646. Folio.

JO. TARNOVIUS († 1629): *Comm. in Pr. M. c. præf. J. B. Carpzovii*. Lips. 1688. 4to.

J. H. MENOCHIUS (Rom. Cath.): *Brevis expos. lit. sensus totius Scr. S. ex opt. autt. coll.* Coll. 1630. T. ii.

LUD. DE DIEU (1642): *Crítica Sacra*. Amst. 1698. Folio.

H. GROTIUS († 1645): *Annotata ad V. T.* Par. 1644. Folio. T. ii.

JO. COCCEIUS: *Comm. in Proph. Minn.* Lugd. B. 1652. Folio.

J. TRAPP: *Exposition upon the 12 M. P.* Lond. 1654.

JOH. HUTCHESON: *Explicatio in 12 P. M.* Lond. 1657. Folio.

CRITICI SACRI: *S. Doctissimorum Virorum ad Sacra Biblia annot. et tractatus*. Lond. 1660. Folio. T. iv. Sp. 6583 ff. (With the Commentaries of Munster, Vatablus, Castalio, Clarius, Drusius, Liveleius, Grotius.)

J. DE LA HAYE (Rom. Cath.): *Biblia Maxima*. Par. 1660 ff. Folio. (With the Comm. of Estius, Sa, Menochius, Tirinus.)

ABR. CALOVIUS: *Biblia Illustrata*, etc. (ed. pr. 1677). Dresd. 1729. Folio. T. i.

JOH. SCHMID: *Comm. in Proph. Minn.* Lips. 1687 ff., cum præf. Seb. Schmid.

SEB. SCHMID († 1696): *Comm. in P. M.* Lips. 1698. 4to.

JO. MARCKIUS: *Comm. in Jo. Am. Ob. Jon.* Amstelod. 1698. 4to. *In Micah, Nah., Hab., Zeph.* Amst. 1700. 4to.

A. CALMET (Rom. Cath.): *Commentaire Literal sur tous les Livres de l'Ancien et du Nouveau Testament* (ed. pr. Par. 1707). Par. 1725. Folio.

- POLYC. LYSERUS: *Prælectiones acad.* in *P. M.* Goslar. 1709. 4to.
- J. H. MICHAELIS: *Biblia Hebræica cum Annot.* Hal. 1720. (Obadiah and Micah, by Ch. Ben. Michaelis.)
- H. B. STARCK: *Notæ Selectæ in Proph.* Lips. 1723. 4to.
- J. W. PETERSEN: *Erklärung der 12 Kleinen Propheten* (Exposition of the 12 Minor Prophets). Frankf. 1723.
- JO. CLERICUS: *Vet. T. Prophetæ ab Jesaja ad Malachiam usque.* Amst. 1731. Folio.
- BR. H. GEBHARDUS: *Die 12 Kleinen Propheten. Gesammelt.* Frankf. 1737. 4to. [The 12 Minor Prophets. Compiled. Frankfort.]
- ANT. PATRONUS (Rom. Cath.): *Comm. in 12 P. M.* Neap. 1743. Folio.
- PH. D. BURCK: *Gnomon in 12 P. M. Heilbr.* 1753. 4to.
- J. A. DATHE: *Proph. Min. illustr.* Hal. 1773.
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- F. MAURER: *Comm. Gramm. Histor. Crit. in V. T.* Vol. ii. Lips. 1836.
- H. HESSELBERG: *Die 12 Kl. Proph.* Königsb. 1838. [The 12 Min. Proph. Königsberg, 1838.]
- F. HITZIG: *Die 12 Kl. Proph. erklärt* (1 A. 1838) 3 Aufl. Lpz. 1863. [The 12 Min. Proph. interpreted 3d. ed. Leipzig, 1863.]
- H. EWALD: *Die Propheten des A. Bundes.* (1st. ed. 1840,) 2d ed. Gött. 1867. [The Prophets of the Old Covenant.]
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- C. F. KEIL: *Biblischer Commentar über die Kleinen Propheten.* Lpz. 1866. [Biblical Commentary on the Minor Prophets. Leipzig, 1866.] Compare also Sixti Senensis *Bibl. Sancta.* Par. 1610. Folio, p. 14 ff. and elsewhere.
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- R. LOWTH: *De Sacra Poësi Hebræorum,* ed. J. D. Michaelis. Gött. 1770.
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- SMITH'S *Dictionary of the Bible* (enlarged Am. ed. by Hackett and Abbot), articles under the names of the Twelve Minor Prophets respectively.
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M. F. ROOS: *Fussstapfen des Glaubens Abraham* [Footsteps of the Faith of Abraham]. Tüb. 1770.

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F. v. MEYER: *Die h. Schrift mit Anmerkungen*. [The Holy Scripture, with notes.] (1819), 3d ed. Frankf. 1855. 4to.

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EDWARDS and PARK: *Bibl. Sacra T. V.* New York and London. 1848.

CALWER *Bibel*. Stuttg. 1849. T. 1.

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THE
BOOK OF HOSEA.

EXPOUNDED

BY

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NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.
1874.

Entered according to Act of Congress, in the year 1874, by
SCRIBNER, ARMSTRONG, AND COMPANY,
in the Office of the Librarian of Congress, at Washington.

RIVERSIDE, CAMBRIDGE:
STEREOTYPED AND PRINTED BY
H. O. HOUGHTON AND COMPANY.

HOSEA.

INTRODUCTION.

§ 1. *Person of the Prophet.*¹

THE name יְהוֹשָׁע, which occurs in ver. 2, as well as in the superscription, ver. 1, signifies *deliverance, salvation*. It was a name not uncommon among the Jews. The last monarch of the kingdom of Israel² furnishes another familiar instance. It was also the original name of Joshua, having been changed by Moses to יְהוֹשׁוּעַ. The LXX. write the name Ἰωσή (for which Paul, however, in the citation from our Prophet, writes Ἰωσή), the Vulgate *Osee*, and Luther, more conformably to the Hebrew pronunciation, *Hosea*. The Prophet's name = Deliverance, stood thus in marked contrast to the aim of his mission, — the announcement of ruin and destruction. And yet it well agreed with his vocation as a messenger of God, to return to whom would have been the only but the sure way to deliverance. So also the final "deliverance" of God's people was the grand object kept in view through all the terrors of the judgment denounced upon apostate Israel. Thus the position at the beginning of the Book of the Twelve Prophets, occupied by Hosea, was truly significant.

As to the origin of the Prophet we have no direct information. Only the name of his father, Beeri, is mentioned in the superscription. But we may be justified in seeking his home in that region which is clearly presented as the scene of his labors, namely, in the Kingdom of Israel. It is true that we have, in Amos, an instance of a prophet sent from Judah into the Kingdom of Israel, as also in the case of the prophet mentioned in 1 Kings xiii. But if Hosea also had been so commissioned, the fact would probably have been recorded as something unusual, as was done in the case of Amos. Yet prophets were not unknown in the Kingdom of Israel (e. g., Jonah under Jeroboam II., 2 Kings xiv. 25, and, previously, Elisha with the school of young prophets trained by him). But the perfect familiarity with the circumstances and topography of the northern kingdom, displayed by Hosea, furnishes positive evidence that he belonged to that region (comp. chap. v. 1; vi. 8, 9; xii. 12; xiv. 6 ff.). That, in chap. ii., he calls it directly "the land," and, in chap. vii. 5, terms its king "our king," would seem to prove, further, that he resided there, while his diction betrays an Aramaic coloring, in forms as well as in particular words. His frequent casual references to Judah do not invalidate the evidence of a northern origin. For it was impossible that a prophet of Jehovah, were he ever so much a citizen of the kingdom of Israel, should lose sight of Judah; for Judah was the kingdom of David, and it was to it alone that those promises related, which formed the sure ground of the Messianic hope, that the Lord would not cast off his people utterly and forever, but that a time was coming when they should rise gloriously from out of their desolation. The prophet could call attention all the more impressively to the strictness of the divine righteousness as displayed towards Judah; for even that nation was not to be spared, but was to be punished for its apostasy; how much less, then, should the kingdom of Israel fancy itself secure in its gross unfaithfulness to God! Finally, if the superscription, in the first line of which the period of the

¹ [Compare, besides the articles on *Hosea* in the Bible Dictionaries, an ingenious and suggestive *Life of the Prophet Hosea*, by Prof. Green, of Princeton, in *Our Monthly*, Cincinnati, January and February, 1871. It is constructed mainly from hints scattered through the book itself. Dean Stanley gives an eloquent sketch of the Prophet in his *Lectures on the History of the Jewish Church*, II. 409 f. — M.]

² [In Engl. Vers. written *Hoshea*, to distinguish him from the Prophet. Comp. *Zachariah* and *Zechariah*, also identical in the Hebrew. — M.]

Prophet's ministry is defined according to the succession of Kings of Judah, should be adduced as proof that Hosea did not belong to the Northern Kingdom, it might be shown that this proves nothing, since it is not certain that the superscription proceeded from the Prophet himself. It may have been prefixed to his writings in the kingdom of Judah some time after their composition, and this mode of indicating his era would then have been quite natural.¹

With regard to the circumstances of Hosea's life we know absolutely nothing. What tradition has to say upon this subject is utterly devoid of support and quite worthless.

With regard, however, to the character and disposition of the Prophet and his inner life generally, much could be gathered from his book. But this is to be gained more fully from what is unfolded in the book itself, and we shall therefore postpone our inquiry until we come to examine the subject as presented there.

There can be no doubt as to where the scene of the Prophet's labors lay. It was the more northerly of the two divided kingdoms, the Kingdom of Israel. The prophecies which he has left to us in his book are almost exclusively occupied with that kingdom, the events, religious, moral, and political which had transpired there, and the destiny which was awaiting it. Judah is, indeed, not unfrequently mentioned, partly in contrast to Israel (Ephraim), partly as being guilty of the same transgressions. In the latter relation it is named with greatest frequency in chaps. v. and vi., but afterwards only in isolated passages: viii. 14; x. 11; xii. 1. But Judah is always referred to incidentally, and in such a way that no doubt is left upon the mind, that the Prophet, though giving to Judah a prominent place, did not regard it as the sphere of his mission. The supposition that later, at least, he betook himself to the kingdom of Judah and there composed his book (Ewald), cannot be established.

If we seek for the period in which the Prophet lived and labored, we meet at once with a definite statement in the superscription (ver. 1), which defines this period as "the time of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and Jeroboam, son of Joash, king of Israel." This would assign to the active ministry of the Prophet a very long duration. "For between the death of Uzziah and the first year of Hezekiah there intervened thirty-two years. But the Israelitish king, Jeroboam II. died, at the least calculation, a considerable period before Uzziah. The interval was probably twenty-six years, although the discordant statements of the books of the Kings with regard to the relation of the Kings of Judah and Israel prevent us from assigning with certainty the precise period. Thus, according to the superscription, the ministry of Hosea must have begun long before Uzziah's death, and if we place it only a short time before the death of Jeroboam II., it must, since it reached to the beginning of the reign of Hezekiah, have been of very long duration, about sixty years." (According to the ordinary reckoning Jeroboam died B. C. 783, and Hezekiah ascended the throne in 727.) This result is calculated to excite doubts of the correctness of the superscription. We therefore seek grounds of support in the book itself. It appears to be quite certain from it that Hosea appeared before the fall of the dynasty of Jehu, which affords us the *terminus a quo*. For it is with the announcement of the destruction of this house that his book opens. "But it was only," remarks Ewald rightly, "the idolatry promoted by the house of Jehu, that was denounced; the people were still, to all appearance, great and powerful." More especially, there is as yet no allusion whatever to internal commotions, or to the subversion of the order of things in the state. We can hardly refer his first appearance to the period succeeding the death of Jeroboam II., during which the kingdom was probably in a state of anarchy for from eleven to twelve years. And if the supposition of such an interregnum should be pronounced untenable, we have still less room for Hosea's appearance after Jeroboam's death; for with his son Zachariah the house of Jehu lost the throne, thus bringing about the event threatened by the Prophet, Zachariah having retained possession only half a year. The dynasty of Jehu then actually appeared to be firmly established, but was undoubtedly being undermined internally even in the time of Jeroboam. To this period, therefore, concerning which we have a brief notice in 2 Kings xiv. 23-29, and which is there expressly spoken of as a time in which Jehovah gave help through Jeroboam, for "He had not yet declared that He would blot out the name of Israel from under heaven," to this period towards its conclusion, we can assign, with almost perfect confidence, the *terminus a quo* of Hosea's ministry. It is a matter of greater difficulty to fix the *termi-*

¹ [For the further discussion of this question, and the reasons for doubting the correctness of the conclusion arrived at above, see the superscription as expounded in its place. — M.]

nus ad quem. We are certain, at the outset, only of this much, that Hosea labored and wrote before the sixth year of the reign of Hezekiah; for it was in that year that the event transpired which he had so plainly announced, the destruction of the Kingdom of Israel, by the Assyrians. But how closely are we justified in approaching this limit? That Hosea lived during the gloomy period of the disorders occasioned by the usurpations under Zachariah, Shallum, and Menahem, described briefly in 2 Kings xv. 8-20, is a well established fact, for these events are most vividly mirrored in his discourses (see especially chap. vii.). But the Assyrians stand in the foreground with special prominence, as the power in which help was sought, and to which "gifts" were sent in time of distress, — foolishly, for it was in these actions that the Prophet discerned so clearly the sure way to destruction through Assyria. We must therefore descend at least to the reign of Menahem; for it was then that Assyria under Pul, first came in contact with Israel, Menahem paying him tribute, and thus purchasing from Assyria assistance in his efforts to maintain his kingdom.¹

Ewald does not feel himself at liberty to seek any later period, and therefore does not go down as far as the reign of Pekah, thus excluding the period of King Uziah in Judah. For it was under Pekah that Tiglath-Pileser, summoned by Ahaz to assist him against Pekah, who had formed an alliance with Rezin, king of Syria (2 Kings xvi. 5-9), wrested from the kingdom of Israel the northern and eastern portions of the country, more particularly Galilee and Gilead (2 Kings xv. 29). Yet of these important transactions the Prophet appears to know nothing historically, Gilead and Tabor, in his view, comprising between them the whole of the kingdom, and Gilead, so often mentioned, appearing throughout as an unconquered territory. But these grounds are not unassailable. In the first place we do not even know to what extent the conquest was carried. It may have been only a plundering expedition. It is certain that these districts stood only in the relation of tributaries to Assyria. But, especially, we do not know how long this state of subjection lasted. May we not be allowed to assume, in the absence of other information, that the later expedition of Shalmaneser against Hoshea (2 Kings xvii. 3) was occasioned by the circumstance that Hoshea had regained possession of the territory formerly subdued by Tiglath-Pileser? In that case, however, we must take into consideration the interval between the utterance of the discourses and the composition of the book. "In them, therefore, allusions might well be found to events and circumstances which at the time when the book was composed, belonged to the past" (Hengstenberg). Thus for example, Hosea might have survived the first Assyrian invasion under Tiglath-pileser, even though, in his discourses, Gilead appears to be still a component part of the kingdom, which in other passages, *e. g.*, chap. xii. 12 (11), it is not necessary to assume. For a tributary relation to Assyria and utter destruction are things entirely different. Scarcely anything then stands in the way of the attempt to bring the *terminus ad quem* down to the days of Pekah and Hoshea. On the other hand, there are many things which seem to demand such an attempt. The whole position which Assyria assumes with Hosea seems to show that what he spoke and wrote did not fall on the first contact with Assyria under Menahem, which had a comparatively favorable issue, but that Assyria had already displayed her power, so fraught with danger to Israel and causing such destruction, as was done by Tiglath-pileser in the reign of Pekah. And many indications seem to point directly to the reign of the last king Hoshea; one instance is the denunciation of the double relation, into which Israel entered simultaneously with Assyria and Egypt (chap. vii. 11; xii. 2). Ewald would refer this to two political parties. But nothing is known of any connection with Egypt under Menahem at least; and even though chap. vii. 11 could be interpreted in this interest, the expression employed in xii. 1 indicates so clearly an alliance and an offering of gifts, that we are only justified in supposing that transaction to be referred to, of which we have certain information, namely, the double game which, according to 2 Kings xvii. 3, 4, Hoshea played with Assyria and Egypt. We may obtain still clearer testimony to the correctness of this view, if, in

¹ [This was the first occasion recorded in the Scriptures, and also, probably, the turning-point in the history of Israel's relations with Assyria, which terminated so disastrously to the former. If we may trust, however, the translation of the inscription upon the black obelisk brought by Layard from Nimrūd, which was erected by Shalmaneser I., we are pointed to the reign of Jehu as the period of the first contact. It is stated there that Benhadad II. and Hazael (enemies of Israel) were among the conquered foes of the great Assyrian, and that Yahua (Jehu), the son of Khumri (Omri, who must therefore have been considered the founder of the Kingdom of Samaria) paid tribute to him. In this translation all authorities concur. Sir Henry Rawlinson infers also from 2 Kings xv. 19, that Menahem "had neglected to apply for the usual confirmation of his kingdom," and that this was the cause of Pul's invasion. He draws a like inference with regard to Amaziah of Judah from 2 Kings xiv. 5. If these opinions are correct, it would appear that the countries were brought into frequent contact before the first occasion alluded to in the Old Testament. — M.]

chap. x. 14 Shalman be understood directly to stand for Shalmaneser, so that the first expedition of Shalmaneser, mentioned in 2 Kings xvii. 3, would be referred to as having already been made, and as a new invasion is here threatened, the last expedition of that king which brought ruin upon the kingdom would be regarded as impending. But the passage is obscure, and the conclusion which must be adopted is that the *terminus ad quem* can be only approximately ascertained. But, at all events, no direct testimony can be adduced against the correctness of the designation of time made in the superscription, which extends the ministry of the Prophet to the reign of Hezekiah.

Accordingly Hosea was, most probably, an older contemporary of Isaiah, whose ministry began in the long reign of King Uzziah in Judah, though much later than that of Hosea, and extended to a period much later. He would also be contemporary with Micah, if he actually lived until the beginning of Uzziah's reign. On the other side he comes in contact with Amos; for the latter prophet lived in the contemporary reigns of Uzziah and Jeroboam II.; and if it was the case that Hosea did not appear until after the death of Amos, he must have been closely connected with him, not merely in time, but also in their common vocation. For it was the mission of Amos also, though belonging to the tribe of Judah, to proclaim the divine judgments upon the kingdom of Israel. Hosea, therefore, takes up the thread where Amos had let it drop and keeps spinning it out until the destruction of the kingdom. He also manifestly makes reference to Amos, comp. Hos. viii. 14 with Amos ii. 5 (i. 4-7, 10, 12; ii. 6); Hos. ix. 3 with Am. vii. 17; Hos. xii. 8 with Am. viii. 5; Hos. xii. 10 f. with Am. ii. 10 ff. While Amos is probably cognizant of the power, Assyria, by which God was to execute his judgments upon the kingdom of Israel, but does not name or even allude to it, in Hosea it is named plainly and very frequently, and he must denounce any association of Israel with this World-Power, which had approached already so near. Hosea falls, in any case, in the last of the three periods of the history of this kingdom. The times in which he lived, as defined above, form a twofold period, or two periods, outwardly at least, very diverse. One was the period of the vigorous rule of Jeroboam II. who raised the kingdom to an unprecedented position of eminence and power, although internal conditions of decay were abundantly present, which the Prophet was commissioned to prove. The other was the period of the visible decline and decay of the kingdom after the fall of the house of Jehu and under the succeeding kings, induced inwardly by a religious and moral ruin, and not deferred, but only hastened, by an untheocratic policy, which sought support among foreign powers, and delivered the nation into the hands of the Assyrians. The information given in the historical books concerning this whole period must have its due place in the study of the Prophet. Comp. 2 Kings xiv. 23-29; xv. 8-31; xvii. 1-6, and, as supplementary to it, the pragmatistical treatment of the subject, assigning the causes of the destruction of the kingdom, 2 Kings xvii. 7-23. The truest picture of the whole period is presented by the Prophet himself in his whole book, to the examination of which we accordingly pass.

§ 2. *The Book of the Prophet.*

We have in the Canon under the name of Hosea one book in fourteen chapters.

With regard to its *contents*. We have seen above that it is mainly occupied with the more northerly of the two kingdoms, although the kingdom of Judah is not therefore kept out of sight, being alluded to repeatedly, especially in chaps. v. and vi., in conjunction with Israel. What then has it to say with reference to that kingdom? A single glance into our book is sufficient to inform us. It is chiefly occupied with a most severe testimony against the national apostasy from Jehovah, and the deep and prevailing moral and civil corruption which appears throughout as the fruit of that apostasy, and in immediate connection therewith, an announcement of divine judgments, which increases in severity until the utter destruction of the kingdom itself is foretold. But this does not exhaust the purport of the book; for, like the other prophetic writings, it contains too an abundant storehouse of promise. By the side of the severe threatenings, though these occupy by far the larger space in the book, there are found words of promise most richly unfolded, not merely as a hope of future conversion and thus of the return of better days, but as a definite announcement that the time was coming when the people, purified by chastisement and returning in grief and penitence to their God, should again find acceptance with Him, and that thereby their kingdom should be restored, not in its then abnormal and divided condition, but as one united body, under a King of the line of David.

But this view only presents the meaning of the book externally, and exhibits only the germs of that which it was the special province of the prophetic writings chiefly to unfold.

It is just with our Prophet that this exhibition cannot satisfy. He presents these general truths in a form peculiar to himself; he would at least, beside the one, the threatening, place the other, the promise, but he labors to regard from a single point of view the position which Jehovah bears to Israel and so specially to the kingdom of the ten tribes, and from this to explain both the threatening and the promise; to view them, namely, in the light of *Jehovah's love to Israel as his people*.

In this love of God (and not simply in his righteousness) are rooted, according to Hosea, even the threatening and announcement of punishment, with which he is chiefly occupied. For it was because Jehovah's love embraced his people from the beginning that He could not suffer any apostasy from him, but must become angry at it, must chastise it, must even slay and destroy it utterly, that is, in its corporate existence. All threatening and chastisement is really the indignation and zeal of love,¹ born of sorrow and therefore all the more intense. Hence the announcement of punishment sounds forth in tones of terrific severity. But they also have their end in themselves. Love is indeed angry and most deeply so, but it is and remains nothing but love, for it is pained that it must be angry, and with all its wrath it can only aim to remove that which interrupts and prevents the display of itself to the object beloved, and must ever aim to secure salvation, reconciliation, and restoration, else it would itself stand in the way of realizing its object, and would thus contribute most surely to its own failure. From this stand-point, promise is seen to be as necessary as threatening, and in proportion to the severity of the latter must be the richness of the former, as flowing from the love of God, and not simply from a certain compassion coexisting with his punitive righteousness, or from his faithfulness, by which the covenant is maintained, as though his truthfulness alone were to be kept unimpeachable. If, therefore, we do not wish to rest content with a superficial view of the book, we must regard its meaning from this stand-point as expressed in the following estimate: "The prophetic exhibition of the love of God, wounded sorely and in numberless ways by Israel's guilt, and therefore necessarily a chastening love, though ever remaining unchanged in its inner nature, which being so deeply grounded would not destroy, but heal and recall to itself." Such are the words of Ewald, who has so correctly perceived and so beautifully expressed the fundamental thought of our book, but who views it too subjectively, too much as the mere outflow of the author's own personal feelings, instead of something flowing from a deep insight into the nature of God himself. Yet he makes these admirable observations: "To this prophet the love of Jehovah is the deepest ground of his relation to Israel; that love was always active in forming the Church; it was injured and disturbed by Israel; it chastens now in deep pain, but can never deny itself or be extinguished; it would still deliver and will at length save all. All this is exhibited with the most glowing sympathy, and in a great variety of ways. But no image is here more expressive than that of marriage. As the wife is united to her husband by indissoluble and sacred bonds, and the faithful husband justly feels angry at the unfaithful wife, punishes her or even casts her off for a time, but never can really cease to love her, so has the ancient Church, the mother of the churches now living, borne children, during her unfaithfulness to Jehovah, who resist Him unworthily, and yet the love of Jehovah never departs from them, although he is angry and punishes them."

This last sentence may indicate also why we regard this relation of love between Jehovah and Israel not merely as the doctrinal background of the contents of our book, but an expression of those contents themselves. For Hosea, from the very opening, presents expressly this relation of Jehovah and Israel under this figure of the husband, who just because he is united to his wife by the bond of love, must as surely be indignant with her and punish her, as he must also be unable to let her go, but must hold out to her the prospect of a cordial reinstatement in her former relations.

The figure becomes indeed less prominent as the book advances, but appears through the whole sometimes more obscurely, sometimes more clearly, and even emerges again into the foreground in several passages. The conception of Israel's conduct is based upon this image, partly as it is designated infidelity, whoredom, which applies not merely to idolatry itself, but sets forth the principle that underlies the false, untheocratic policy of the kingdom of the Ten Tribes in its alliances with the world-powers; and partly and still more as everything that is said of Jehovah's conduct towards Israel, of warning, of threatening, of pun-

¹ [Comp. Delitzsch, *Comm. on Job*, Introduction. — M.]

ishing, of promising, is rooted wholly in this fundamental idea of Jehovah's love to Israel as his spouse drawn from the analogy of wedded love, — except that this image of wedded love is interchanged with the figure of paternal love, equally strong in another direction, as especially in chap. xi. in accordance with the fact that the subject of that chapter is Jehovah's conduct towards Israel in his childhood. This latter relation is thus placed parallel to a relation of personal love based upon a moral course of life. This view explains why our book, in a way so peculiar to itself, refers so much to Israel's earlier history. For it is natural that love should remind the one beloved, who had become unfaithful and refused to reciprocate affection, of the beginning of their attachment; that the husband should recall to the wife, when such a rupture of the marriage tie has taken place, the first love with which he met the bride (as the father also reminds the backsliding son of the love displayed toward him in childhood). On the other hand when the course of infidelity is complete, he is led to remember the beginnings and foretokens of such behavior in earlier days, and he explains the present in the light of the past, justifies his anger and chastening in the present and his bitter complaints over the unfaithfulness of his wife, by adducing the complaints made and the punishments which had to be inflicted in former times. If the recollection of the past thus intensifies the bitterness of injured love, it is equally potent, on the other side, in preventing the extinction of love; for to the wounded and deeply injured one it again presents the attachment in its whole extent, and forces the thought upon him irresistibly and imperceptibly: "This is the one upon whom thou hast bestowed thy love, with whom thou hast been and art united in love, and whom, therefore, thou canst not let go from thee utterly and forever."

If we now consider the contents of the particular divisions of the book, we find this much to be clear at the outset; first, that chaps. i. and ii., and next that chaps. iv.–xiv. are closely connected. With regard to the first and smaller division, chaps. i. and ii., the fact is more incontestable than with regard to the second and longer one, which, in any case demands itself a subordinate division. The question is now, how we are to reckon chap. iii. It has been attached by some to chaps. iv.–xiv. as their introduction. But the correct view will be found to be given in the words of Hävernicks, that "the symbolical method of representation unites the first three chapters into one whole." And if we are reminded of the somewhat abrupt introduction of chap. iii., we must observe that an explanation of the symbol is given in vers. 4, 5, — an explanation in plain words, in fact the first one which occurs, of the discourse in chap. ii., which from ver. 4 onwards is figurative throughout, representing Israel as an adulterous wife, so that we here arrive at a conclusion which clearly expresses the sense of what precedes.

It will more clearly appear that the view which regards chap. iii. as belonging with chaps. i. and ii. is the correct one, if we remember that the contents of chap. i. (and therefore also of chap. ii.) certainly fall in an earlier period than the discourse in chaps. iv.–xiv. (as chaps. i.–ii. relate expressly to the "beginning of the word of Jehovah to Hosea"), namely, in the period preceding the fall of the house of Jehu (chap. i. 4), while chaps. iv.–xiv. belong to the second period defined above, after its fall; for it is in that portion that Assyria first appears, which is decisive. If now the symbolical narrative in chap. i. must have appeared earlier than chaps. iv.–xiv., it is only proper to suppose that chap. iii., so analogous to it, falls in the same period, that we have here generally fragments drawn from the earlier part of the Prophet's ministry, and that therefore chaps. i.–iii. form a connected whole. It is thus natural to assume that the symbolical mode of presentation, in general, characterizes the earlier period of the Prophet's labors.

We thus assume two main divisions: chaps. i.–iii. and chaps. iv.–xiv., and in favor of such partition have not only internal grounds but also an external argument, namely, that each part is the product of a distinct period. The one of earlier origin is, however, comparatively small, and the opinion is plausible that the Prophet, in committing the whole to writing, prefixed the former part as a kind of introduction to the greater prophetic discourses which constituted the main division, like a vestibule inviting an entrance. The contents, also, are appropriate to this purpose with their symbolical actions and figurative discourses. It has something enigmatic, surprising, straining the attention, and so preparing the way for reaching and hearing what is expressed in a simple, literal form.

The first introductory portion (chaps. i.–iii.) which contains "the beginning" of the divine revelation to Hosea, describes the (spiritual) adultery of the kingdom of the ten tribes in its apostasy from Jehovah to idolatry, and the conduct of Jehovah towards this unfaithful spouse.

The most severe punishment even to rejection is threatened against it, but, as the end and aim of such punishment, new and higher blessedness is held out in prospect.

This is set forth in three sections, each of which contains both threatening and promise, with the aim of showing clearly how little these are to be separated, how, rather, both have a common source in the love which Jehovah has to Israel, since He stands united with it in (spiritual) marriage.

1. Chap. i. 2—ii. 3. The Prophet must symbolically, by a marriage with a wife of whoredom, hold up to Israel its sin, and, by the names of the children born of this marriage, announce its rejection (i. 2-9). Yet its future acceptance and reunion are immediately pictured with a few outlines (ii. 1-3).

2. In copious, extraordinarily vivid, and; especially in the latter portion, most sublime language, Jehovah unbosoms Himself to his unfaithful spouse, Israel. He utters a severe accusation against her, and proclaims that she shall be punished by falling into a condition of extreme want, that she shall be laid waste (vers. 4-15). But with this new "leading into the desert" a change occurs; Jehovah concludes a new alliance, rich in blessing, with the spouse returning in penitence to Him (vers. 16-25).

3. Chap. iii. The Prophet must again show symbolically by his conduct towards the wife of whoredom, whom he was commanded to marry, that God still loves his adulterous wife, Israel, and would only in his love humble her, that she might return to Him.

The second division, the main portion of the book (chaps. iv.-xiv), the product of a later period, as we saw above, is in form distinguished from the earlier part by the entire absence of symbolical acts, the discourse being literal throughout. The purport is, however, similar in its essential features, inasmuch as here also punishment and even destruction (on account of its apostasy) are announced to the kingdom of Israel. But at the same time also it is predicted that it shall be received back on the ground of its expected conversion; indeed a time of richest blessing is at last held out to it in prospect. Jehovah appears here also as one who loves Israel, and must therefore punish it for infidelity, though as unable to give it up, and as being forced to be again merciful and to bless according to the law of love. The object is accordingly essentially the same; this inability to give up Israel, this ultimate favor and blessing form here also the picture of the future. But it costs labor, as it were, to realize this aim; the threatening is so severe. This constitutes by far the largest portion of the whole, and only after it has disclosed its full severity, does promise break through, when Jehovah seems as it were to call to mind his former love for his people, thus showing that from the beginning love did not fail, but that even his accusings and threatenings arose from deeply wounded love. This suggests already that the ground upon which the prophecy proceeds, is changed. Idolatry, as unfaithfulness to Jehovah is, it is true, always the fundamental offense on account of which judgment is declared, but to this is added not only moral pollution, but also dissolution of the state, and especially the pursuance of a false policy altogether opposed to the character of a people of God, which sought help in external aid against the distresses which invaded them, partly in Assyria and partly in Egypt. It is the unfaithfulness of Ephraim towards Jehovah, mainly in this form of a political attitude entirely untheocratical, against which the prophet appears, and on account of which he announces judgment, the punishment threatened being destruction by those very world-powers, Egypt, and especially Assyria.

This second main division, of such large extent, calls itself for a division. But this is a matter of great difficulty. It is, however, certain that the attempt to assign the several chapters to different periods of time, and thus to view the succession of the chapters as determined by the order of their composition (Maurer and Hitzig among others), must be unsuccessful, even if it be conceded that these chapters did proceed originally from different occasions. It is remarkable, for example, that in chaps. iv., v., vi., Judah is mentioned frequently along with Ephraim, while afterwards it retreats more into the background, so that it is natural to infer different situations as their occasions. But as the whole lies before us at present, there is a certain unity apparent, though it is difficult to follow definitely the course of thought. We must abandon the supposition of a strictly logical arrangement of the parts in view of the nature of the language, marked, as it is, by excitement and constantly surprising abruptness. Different expositors adopt most widely differing divisions, while others abandon the attempt altogether.

It is clear, at the outset, that from chap. iv. onwards accusation of Israel occupies the chief place, as describing its degradation and guilt; and Ewald has rightly perceived that

chap. iv. is to be separated as containing a general charge, relating to the apostasy generally of the people from Jehovah, and the moral deterioration thereby induced. Then in chap. v. the denunciation is more specially directed against those of exalted position (comp. vers. 1), and as its subject, in addition to the general unfaithfulness to Jehovah, something special enters, namely the false, untheocratic policy of "going after Egypt and after Assyria." This is, at all events, the new element here, and in attempting to exhibit the progress of thought, this point must so far be made prominent. In chap. vi. this does not appear, but the chapter is so closely connected with chap. v., that no partition is supposable. On the other hand the denunciation of the untheocratic policy becomes still more marked in chap. vii., being there directed chiefly against the court itself, while chaps. v. and vi. seem to be aimed more particularly at the priests. Hence chap. vii. also is to be combined with these chapters. So in all these chapters the threat of punishment is uniformly united with the accusations. But actual *announcement of judgment* appears first in chap. viii., accusations however being still uttered. Compare the beginning, chap. viii. 1, and it seems to show more especially that the punishment, namely, the transportation into Egypt and Assyria, and therefore, the destruction of the state, the carrying away into captivity, is presented as the reverse side of the calling upon Egypt and going to Assyria. For the same reason chaps. ix. and x. are to be added with chap. viii. Chap. x. 15 forms a fitting close to this section. But the contrast to the transportation to Egypt and Assyria appears again only in chap. xi. 11, so that we stand first upon new ground in that passage.

Thus with chap. xi. begins a new section, and with it enters *promise*. Jehovah's love to Israel, which seemed to be utterly swallowed up in the announcement of judgment, here breaks forth. At first, indeed, only in the form of a reminder of its manifestations in early times, how it was vouchsafed to Israel in childhood. This is naturally expressed in a sorrowful complaint against that Israel, who now in his manhood requites that love so ill, displaying in his apostasy the basest ingratitude. Hence we have again in chap. xi. 5, the most severe threatening. But Jehovah has again brought his love to remembrance; it is He that loves Israel, as had been already shown in the beginning; this love is his essential disposition towards Israel, and thus cannot in the present belie itself; it oversteps wrath and appears as mercy, and promise breaks forth on its shining way, like the sun after dark and long distressing clouds. The brief recollections of former times in chaps. ix. and x. only served to give point to the keen accusings. But in chap. xi. the sun breaks forth brightly. It is promise that now prevails.

But the storm is not yet past. In chaps. xii. and xiii. denunciation and announcement of punishment reappear. Yet, if they are still severe, they are much less protracted. But, chiefly, there seems to be a new standpoint gained. It is the past that is dwelt upon, namely, what had transpired between Jehovah and Israel in former days. But this is a great step gained. Hence the weighty words are twice uttered: "I am Jehovah, thy God, from the land of Egypt" (chaps. xii. 10; xiii. 4). This thought does, it is true, serve to sharpen the complaint, and with it to sharpen the threatening; but that people cannot be given up who have, from the beginning, Jehovah as their God. Hence in chap. xiv. 2-4, the exhortation to return, which shows clearly his determination not to give them up; and now, upon the ground of their expected conversion, love at last flows forth in the fullest promise, which is no longer merely a cessation of punishment, as in chap. xi. 9 ff., but, positively, holds out in prospect a glorious state of blessedness.

The course of thought is accordingly not perfectly undeviating, but, especially towards the close after the highest point has been reached, rather deflected, as it tends towards the conclusion through the wrestling of love and justice, which it thus expresses. Ewald assumes after chap. xi., a sort of preliminary conclusion, marking an interruption in writing. It is, at all events, correct to assume that the train of thought has then reached a certain completion, after which the former order of the discourse is again taken up.

The following scheme will exhibit our attempt to divide the section:—

Jehovah pleads with Israel, his beloved but unfaithful spouse (comp. chap. iv. 1).

I. First discourse (chaps. iv.-xi.).

1. Chaps. iv.-vii. The complaint, addressed —

a. (Chap. iv.) against the people as a whole, on account of their idolatry and deep depravation of morals promoted by the priests.

b. (Chaps. v.-vii.): against the rulers (priests, chaps. v.-vi.), court (chap. vii.), especially on account of their ungodly and calamitous alliance with the powers of the world.

2. Chaps. viii.-x. The judgment, extending even to the carrying away of the people to bondage under Assyria.

3. Chap. xi. Mercy; God cannot utterly destroy Israel, whom He has always loved, but will again have compassion upon them even though they have most vilely requited his love.

II. Second discourse (chaps. xii.-xiv.).

1. Chap. xii. Complaint is once more resumed, and —

2. Chap. xiii., judgment is most emphatically declared; but —

3. Chap. xiv., in hope of conversion, love finally flows forth in the promise of richest blessing.

[Those who may wish to become acquainted with the various methods of dividing the book which have been proposed, will find them exhibited and discussed in the *Biblical Repertory*, Jan. 1859, art. "Book of Hosea," by Prof. Green, of Princeton. A division having much to recommend it is that adopted by him from Keil, according to which each of the two main sections (chaps. i.-iii., iv.-xiv.) is divisible into three smaller ones (i. 2-ii. 1, ii. 2-23, iii.; iv. 1-vi. 3, vi. 4-xi. 11, xi. 12-xiv. 9). Each of these smaller sections in both of the main divisions is marked by its beginning with denunciation and ending with promise. — M.]

In harmony with the fundamental thought of our book, as above presented, according to which it describes the sorrow and indignation of Jehovah's love, so sorely wounded by Israel's infidelity, the *language* is of a peculiarly emotional and impassioned character, reflecting unmistakably the rush and swell of the feelings. "This anguish of love at the faithlessness of Israel so completely fills the mind of the Prophet, that his rich and lively imagination seeks perpetually by variety of imagery and fresh turns of thought, to open the eyes of the sinful nation to the abyss of destruction beside which it is standing. His profound sympathy gives to his language the character of excitement, so that for the most part he merely hints briefly at the thoughts instead of studiously elaborating them, passes with abrupt changes from one figure or simile to another, and moves forward in short sentences and oracular utterances, rather than in gently rounded discourse." (Keil.) Jerome (*Præf. in XII. Proph. Min.*) says of him: "*Commaticus* (literally, cut up = short) *est et quasi per sententias loquens.*" Eichhorn (Introduction, § 555, p. 286) says not unaptly: "The style of the Prophet is like a garland woven of various kinds of flowers, comparisons intertwined with comparisons. He breaks off one flower and throws it away, only to break off another immediately. He flies like a bee from one bed of flowers to another, bringing the honey of his varied sentences." With these features are connected manifold anomalies in the structure of his clauses, rugged transitions, ellipses, asyndetical constructions, inversions, and anacolutha. Add to this that his diction is marked by rare words and forms and unusual combinations, and it may be conceived how difficult is the exposition of the book. "One must often read between the lines if he would establish the connection between the several thoughts and sentences. We will not be charged with overstatement, if we assert that the Prophet is in this respect one of the most difficult of the prophets of the Old Covenant, and indeed of all the Biblical writers." (Wünsche.)

The abruptness of the language, reaching often to obscurity, does not merit any censure, for this peculiarity is to be explained from the contents and the subject of which the Prophet was full. "His heart," remarks Wünsche, "full of the deepest anguish, on account of the destruction and the inevitably approaching dissolution of the State, makes him neglect all artistic and harmonious treatment and exhibition of his theme." And Ewald says with perfect correctness: "In Hosea there is a rich and lively imagination, a pregnant fullness of language, and, in spite of many strong figures, great tenderness and warmth of expression. His poetry is throughout purely original, replete with vigor of thought and purity of presentation. Yet at one time we find the gentle and flowing predominate in his style, while at another it is violently strained and abrupt, and his irresistible pain causes him often to give a hint of his meaning without allowing him to complete it. There is also thrown over the whole language the burden of the times and of the heart so oppressed by them."

If, finally, we inquire into the *composition* of our book, we find no ground whatever for maintaining that the author was any other than the Prophet himself, or for the assumption that, although the several discourses came from Hosea, they were yet first compiled by another and later editor. It has been thought that their aphoristic character justifies such a hypothesis, but we are convinced that this is not so marked as one would certainly suppose at first sight, and that the several portions are not only governed by one fundamental idea, which would probably have become still more obscured in the hands of a later redactor of such fragments, but that the several parts are brought into a definite order and connection.

There can therefore be scarcely a doubt that our book came from the hands of the Prophet precisely in that form in which we possess it to-day. "On closer examination the book is seen to form a complete whole executed according to a fixed artistic plan, and with corresponding beauty. This artistic plan and execution only need to be rightly understood in order to show us that it was finally published as a whole, and in its present form, by the Prophet himself." (Ewald.) But as to the relation in which this book stands to the numerous prophetic utterances of Hosea, we are compelled to assume that we have not in this book those discourses presented in their original form. If this had been the intention of the Prophet, we should have had a greater number. Moreover the book is framed too decidedly according to a certain plan, making it clear that it was designed to form a continuous and regular composition. We have therefore to regard it as a selection from his discourses, or more correctly, as a free and independent working-up of the substance of them by the Prophet himself. His several utterances are combined by him into one complete picture. He would employ not only his lips but also his pen, and by his writings would testify concerning the holy anger of the love of God, and thus appeal to the consciences of the people.

But here the question may be asked, whether our book is the first product of Hosea's pen, whether, more particularly, earlier writings are not embodied in it. At the outset it is certainly to be assumed that Hosea was in the habit of writing down his several discourses. But keeping this in view, the difference between the first part of the book (chaps. i.-iii.), and the second (chaps. iv. ff.) is so significant, the contents of the first part, moreover, falling in an earlier period, that Ewald's conjecture has much to support it: that chaps. i.-iii. contain the substance of an earlier composition of Hosea, which he embodied in the present one when he executed it. Even if we hesitate to go so far as this, we must probably assume that the separate sections of chaps. i.-iii. had been published already by the Prophet, since we have in the narratives of the symbolical actions merely the drapery in which they were to be presented to the world and not actual occurrences (see below). For in those chapters punishments were announced which were inflicted at a time earlier than the completion of the whole book. The Prophet could incorporate into his book only at a later period earlier actual events; but these symbolical transactions existed only in the mind of the prophet, and in publishing them he must have come forth at a time when these parabolic narratives could address themselves to the conscience of the people, and therefore a considerable period before the composition of the whole book, which, as we now have it, contains, in its second part, discourses of a much later time. Such publication of the symbolical transactions might indeed have been at first only oral; but the contents of these sections seem less appropriate to that mode of announcement.

The preservation of the whole book in the destruction of the kingdom of the Ten Tribes may be readily explained. "Through the intercourse which was kept up between the prophets of the Lord in the two kingdoms, it was carried soon after its composition into Judah, and became widely diffused in the circle of the prophets, and was thus preserved, as Jeremiah especially has made frequent use of it in his predictions. Comp. Aug. Küper, *Jeremias, Librorum SS. Interpres atque Vindex*. Berlin, 1837, p. 67 ff." (Keil.)

After what has been said it will scarcely be necessary to add anything special in the way of exhibiting the importance of our prophetic book in Old Testament history and doctrine. Into the internal relations of the kingdom of the ten tribes, against which he, like his older cotemporary, Amos, directs his words of rebuke and threatening (by which these two prophets mark a new step in prophecy, in distinction from Joel and Obadiah, regarding the heathen not merely as the objects but also as the instruments of the divine judgment, which is inflicted with the greatest severity against the people of God themselves),—into the internal relations of this kingdom Hosea gives us the deepest insight, and affords a most essential addition to the knowledge which we have thereon from his older cotemporary. As to its doctrinal teaching, however, there can be no doubt as to the significance of a book, which regards the relation of Jehovah to Israel so profoundly and specially from the standpoint of holy love, of a holy wrath of love, and looks so far into the depths, into the intensity as well as into the sincerity, of such love as, in the examination of the contents and fundamental thought of the prophecy, we have shown that it does. In this he stands above his nearest predecessor, Amos. That prophet also discerns the favor of God shining again at last upon his people after the tempests of his wrath. But he grounds it upon the consciousness that this judgment is and shall be only one of trial and not of destruction, and

that room is thus prepared for mercy through the revelation of wrath, while Hosea traces back this duality in the divine revelation to the nature of God Himself, by his more profound conception of the divine love.

Our book is therefore truly a classic for the right understanding of the Old Testament conception of God with its interaction of love and wrath, and of the nature of the Old Testament revelation concerning God. Only such a God who can so be angry and so love, who in all His love so displays anger and in all His anger so displays love, could give up his Only-begotten Son to the accursed death for the deliverance of rebellious man.

§ 3. *The Symbolical Transactions in Chaps. I. and III.*

What is recounted in these chapters is so peculiar, and has always been regarded under such different views, that a more intimate discussion cannot here be foreborne: and to it we shall therefore devote a separate section in the Introduction. In this the results of the exegesis of the passages in question are of course to be anticipated, and must therefore be referred to here. This much is however certain that, according to the narrative, mention is made of a marriage of the Prophet with an unchaste woman at the command of God himself. Here we have a stone of stumbling. It is true that the ground of moral offense contained herein does not exist according to some interpreters, inasmuch as the "wife of whoredom" whom the Prophet is to marry, is regarded as being such in the spiritual sense in which a "whoring" of Israel is spoken of = serving idols; that Hosea had scruples about marrying a whorish, that is, an idolatrous woman; and that it is commanded him not to stand aloof from her but to exhibit symbolically in his own domestic fortunes, that is, by his union with such a woman, Jehovah's relation to his people. But this view is quite untenable. For idolatry cannot be a symbol of idolatry, a marriage with an idolatress cannot be a symbol of a like marriage, namely, the marriage of Jehovah with an idolatrous people. This, altogether apart from the consideration that such a command of God to the prophet is not conceivable, that such marriage would have produced upon the people an effect exactly opposite to the one intended, namely, the presentation of idolatry to the consciousness as something sinful, if we can suppose that any effect was produced. Umbreit also seeks to establish more firmly the interpretation of the woman's whoredom as spiritual whoredom, by maintaining that Hosea, in order to represent God's marriage with Israel, was commanded to enter into marriage with Israel; but, since all Israel had become adulterous towards God, that he was obliged in order to enter the marriage relation with Israel, to unite himself to a whore in the spiritual sense = idolatress. Such a wife thus represents, as an individual, the whole people. And this outward marriage of the Prophet is the symbol of his spiritual marriage with his people. But Kurtz remarks rightly against this hypothesis, that the notion that the Prophet himself was to enter into a spiritual marriage with Israel is quite unfounded, that such a conception is not once found in the Old Testament, which knows only of a marriage of Jehovah with Israel; that the Prophet by his external marriage could symbolize only that spiritual marriage of Jehovah, and not his own spiritual marriage with Israel. For this reason his marriage, in order to represent the marriage of Jehovah with adulterous Israel, must be a marriage with a whorish woman in the outward sense.

Thus it is beyond question that it is such a marriage of the prophet that is here described, but the question is now: Must we assume an actual outward event in the life of the Prophet or not?

It is clear that we have before us a transaction which has a symbolical significance and is therefore in so far a symbolical transaction; but the question is just this, Is this an actual event intended as a symbol of a higher truth, or do we move outside the sphere of objective reality? The latter supposition does certainly seem, on the first view, to be excluded by the language employed, which does not give us the slightest hint that we have presented to us anything else than outward reality, but rather creates the impression that it is a record of actual events. And it is not to be maintained that the narrative has to do with something physically impossible, that it bears directly upon itself the stamp of unreality in the external sense. But it appears all the more probable that something morally impossible is described; for would it not be in the highest degree incredible that a prophet should marry an unchaste woman, and that at the express command of God? Hence the literal interpretation has been rejected already by the Chaldee Paraphrase and by the Jewish Commentators. But this plea is itself not altogether without difficulties. The reference to Lev. xxi.

7-14, at all events, proves nothing: for what is there forbidden to a priest cannot be directly transferred to a prophet (comp. Kurtz: "That prohibition is based upon the consideration that the priests were to represent the ideal holiness of the people, and is rooted in the same ground as is the law that a priest must be free from physical blemishes. The latter injunction is as far as possible from implying that physical defect is sin in an Israelite, and the same holds with regard to the former"). And then it is one thing to have intercourse with an unchaste woman, in order to practice fornication with her, and quite another to marry such a woman. The one is as assuredly sinful as the other is in itself not so, any more than it was for Jesus to be a friend of publicans and sinners. For the prophet would not have entered into such an alliance that he might be assimilated to the woman, but in order to raise her up to his own level, to rescue her from her sinful habits: "*Non propheta perdidit pudicitiam fornicariæ copulatus, sed fornicaria assumpti pudicitiam, quam antea non habebat*" (Jerome).

Such an alliance in the Prophet would have been in the very highest degree surprising. But it may be asked, Was it not intended to be so, in order that the people, in their astonishment at such an anomaly, should ask what it meant, and might then learn to their shame, that it held up to them a mirror in which they could perceive their own relations with God? The Prophet would reinforce his oral preaching by a preaching of outward action; this marriage would have been a lasting actual proclamation of punishment to the people, not impeding the influence of the Prophet, but furthering it.

But on a closer examination of this view, which understands actual events to be described, most serious objections to it are immediately suggested. A beautiful picture could have been drawn exhibiting the morally reforming influence of this alliance upon the light-minded wife and the neglected children of the first marriage, and how worthy of God it would have been, answering to his compassionate love seeking that which was lost! But of this there is not a syllable — not a syllable *could* be said. Rather, this idea, which alone could neutralize the moral objections against this alliance with an unchaste woman, is completely excluded by the whole spirit and aim of the command which the Prophet received. It is just the present "whorish" conduct of Israel, the still existing and continued and persistent infidelity towards Jehovah, that is represented by this marriage of the Prophet, and punishment and rejection are then exhibited as the necessary fruit and consequence of such conduct. Thus the "wife of whoredom," whom the Prophet is to and does marry, is necessarily to be regarded as one who does not amend her ways, or is withdrawn from her life of sin by her alliance with the Prophet, but who even now in this alliance with him is conceived as practicing unchastity, who shows and proves herself to be unfaithful to her husband. Otherwise she would not be at all an image of Israel as thus situated, nor would this marriage be at all an image of the present conduct of Israel towards their husband, Jehovah. Strictly speaking, this wife of whoredom would have been bound, so long at least as her marriage with the Prophet was to testify to Israel of its sin, not to forsake her sinful life (until special corrective measures, related in chap. iii. should be taken with her, so that she might become a testimony of that which God, still retaining his love for Israel, would do to them).

There is no need to prove that the assumption of an actual occurrence would lead to an ethical monstrosity. With the design of this marriage to exhibit the conduct of Israel towards Jehovah, is most clearly connected a circumstance, which shows more plainly than ever the non-reality of the related transaction, namely, that the Prophet is expressly enjoined to take a wife of whoredom and *children of whoredom*. This is at first sight surprising, but becomes quite intelligible if we think of the design, of that which was to be exemplified, the conduct of Israel and all its individual members. Israel in the concrete is represented only by the latter; but this separation of a part from the whole is very frequently found in relation to Israel. Israel as the whole then appears as the mother, the individual members as the children (comp. chap. ii. 4 ff.). Now both Israel as a whole and all the members of the people are unfaithful to Jehovah, they "commit whoredom." If therefore the actual condition of affairs in its whole extent is to be represented by a marriage of the Prophet, he must take to wife a woman still practicing unchastity, and, at the same time, have children, who are children of whoredom, that is, naturally (see also below in the exegesis) not those who were the fruit of the illicit commerce of the mother (a woman characterized as a woman of whoredom could, in fact, have no other, and the remark would be quite superfluous), but children who stand in the same relation to whoredom as the mother does, that is, who practice whoredom as she did, and bear therefore a faithful resemblance to

her. How then is the Prophet to "take" these children of whoredom? Naturally the notion of such "taking," which in the case of a woman means marrying, must be modified in the case of children. Two senses are supposable. One is that he obtains them by marriage as children already born to his wife. In that case he is obliged to find out an unchaste woman, who has children that already commit whoredom; and not only so, but they must actually continue that habit; for otherwise the symbol no longer meets the conditions of the case, the sign no longer agrees with the thing signified. In short, under the assumption of an objective reality in this transaction, we come again to an ethical monstrosity. But the case is still worse, if we understand "taking" the children in the sense of begetting them with the wife (and this view is the more probable one; see the exegesis below). For Jehovah is married to Israel, and they are unfaithful to Him; and Jehovah has begotten children by this marriage — the individual members of the people — and they also are unfaithful to Him, they "commit whoredom." So the Prophet, in order to manifest this, must not only take a wife of the above description, but also beget children by her who are of the same character as she, are unchaste like her. It might be known antecedently that they would be so; they are, so to speak, predestined to such a character; if it were otherwise, they would fail to perform their part, they would not represent what it was intended they should. To speak of actual reality in such a case is now a sheer impossibility. The thing signified, that which is to be represented, is revealed too clearly through the sign, that which is to set forth the relation; only one thing could make it plainer, namely, that the Prophet should add: of course this was not really done! — but one must be almost blind to suppose, even for a moment, that it could be. The symbol is arranged simply in accordance with the thing to be symbolized, without reference to the consideration that in concrete reality it would encounter invincible obstacles: naturally such reference does not need to be had, because the transaction was not realized in *concreto* and in *facto*, but was only a plastic symbolizing of a certain condition of affairs which was to be denounced.

We must now go a step backwards. That which morally excites such objections lies not merely in the fact of this marriage with an unchaste woman, of whom again unchaste children were to be born, but also in its *design*. It is to be observed that the alliance spoken of has its aim purely out of itself, terminates in nowise upon itself, but is merely a mean to an end. This end is not the begetting of children. They are certainly to be begotten, but they are themselves only means to an end, with their significant names, which they receive in order to announce to the people their rejection. This marriage was thus to be contracted purely for the purpose of symbolizing another fact which lay altogether without the sphere of marriage. Such a conclusion cannot be disputed unless there is imported into the words something foreign to them. Let the words be followed closely, let not separate expressions: he went and took, etc., be emphasized, but the whole be accepted and understood as it reads, with no interlarding of all sorts of notions, about the use and plausibility of this alliance, of which nothing is indicated, and the narrative will be seen to relate to a marriage and procreation of children which are purely symbolical and described solely as serving the purposes of an emblematic representation. And that this transaction, considered as an occurrence of outward reality, is something inconceivable, opposed to the spirit and significance of marriage, is so clear, that the Prophet did not need to give the least hint of its unliteral character (if, indeed, that had been the custom of the Prophets). No; an actual marriage is not concluded simply in order to symbolize something different; the marriage is a symbol of a higher covenant. But its design is not realized in such symbolizing. That would be a trifling with the idea of marriage, agreeing but little with the profound conception of that state, which the Prophet brings to light in this very act of conceiving the relation between Jehovah and Israel as a marriage. I can give a name to a child born of a marriage, for the purpose of indicating something by it symbolically; but it would be something quite different if I were to enter into the married state simply for this purpose. And hence the reference to Is. vii. 14; viii. 3, 4, where, however, an outward act is narrated, is altogether unsuitable. If recourse is had to the words of the text, it may be replied that many prophetic passages, e. g., Jer. xxv. 15 ff., Zech. xi., show clearly that the simple words of the narrative are not decisive. In such passages the words, taken literally, even when relating to symbolical transactions, seem to record an occurrence entirely objective, though no one supposes that they really do so. In other passages this inference is more patent, while here it is obscured, though only apparently so; for that which it is ethically inadmissible to sup-

pose should be done by the command of God, is just as incredible as the occurrence of that which is physically impossible.

We have now to consider, finally, in what a brief period the action is performed, the rapidity with which the several acts are, and are intended to be, presented. It is the rapidity which, if the word may be allowed, is well suited to a dramatic conception, but not to concrete reality. By literalists the fact is entirely ignored that this symbolical course of teaching would have required three years at least for its complete unfolding. And in connection with the other considerations the remark of Simson (in spite of the strictures of Kurtz) is perfectly just: "After each of the four principal scenes which make up the symbolical narrative (vers. 2, 4, 6, 9), the explanation and occasion of the symbol follows, connected with 'for' in such a peculiar way, that it may be gathered indubitably, simply from this connection and the whole manner of expression, that the figure is not presented in its actuality, but is only devised for the sake of making evident to the senses the lessons it unfolds." Thus the view which regards the actions described as real occurrences is seen to be untenable if we do not even go beyond the first section; nor do we need to add to the other arguments the relation of chap. iii. to our section. On the contrary, we think that arguments have been too much drawn from that portion of the book, and therefore too largely based upon external grounds, and for this reason less convincing than they should be.

Now after this negative result, that the narrative is not to be regarded as relating actual occurrences, the question first arises: What then does it relate? A vision? So the Jewish commentators, and in recent times especially Hengstenberg. This view does indeed surrender the externality of the transaction, but it holds to its actuality, only assuming that it was not experienced outwardly but inwardly. With regard to this hypothesis of a vision, it is admitted that a "beholding" lies at the foundation of all prophetic announcement, that is, a vision in the wider sense (comp. the remarks on Amos, chap. vii.). But we are not justified on this account in assuming at once that the Prophet was in an ecstatic state. There is not the least hint of such a thing given in our passage; for nothing is said of a vision in the narrower sense, and hence we are unwarranted in adopting such an assumption here. He certainly "beheld," as all the prophets did, that which he here relates in *parabolic discourse*. It is thus that the narrative is most properly designated.

But it may be asked: If, according to the above reasoning, it leads to a series of monstrosities to regard the (symbolical) transaction as an actual occurrence, was it allowable for the Prophet even to present it in a parabolic dress? This objection, which it seems to be, is possible only under a misapprehension of the whole aim of the exhibition. The action represented is certainly bold, is surprising, is, we say directly, exorbitant. But it was just intended to be so. It was intended, as we remarked above, to rouse the hearer into uttering the question: What? do I hear aright? What do you say the prophet must do? The thing to be set forth, the thing signified, is something abnormal, contradictory, something which it seems could never occur, that Israel should "commit whoredom, departing from their God"; and not this merely, but also (which, to be sure, is the necessary consequence of the former) that God should reject this His people, His spouse, to whom He had always been faithful, to whom He had been so beneficent. Since this condition of affairs to be represented, the "thing signified," was of such a character, it must be set forth by the description of an occurrence of a like kind, that is, one which is just as abnormal, contradictory, and unprecedented, thus necessarily rousing the attention to consider how a prophet could marry a whore at the bidding of God, and by her beget children, who should receive, also at God's command, names indicative of punishment, from their resemblance to their mother. There is therefore intentionally something monstrous, something ethically impossible, held up to the people as though it had happened, in order that it might be forced upon their consciousness, how utterly abnormal, how monstrous, how opposed to the right order of things, is that which they had done to God, and which He must do to them. That, therefore, which the prophet relates to the people is related to them, *because* it is something monstrous; but being so, it was just as certainly not a statement of actual fact for this very reason. If we were to maintain the opposite, we should mistake the design of the prophet. He would say: As Israel has acted towards God, and as He must treat his people in return, so would I, the prophet, act if I were to marry a whorish woman. As impossible as the latter is, so impossible should the former be; and yet alas it is a reality!

But it may be objected: The prophet's marriage would indeed represent to the people their apostasy from Jehovah, and the names of the prophet's children would bring perpetua-

ally to their consciousness the judgment which they must expect in return ; but if that marriage did not take place, and the children never existed, how could such a design be carried out ? Now, this objection is based simply upon an unwarranted supposition, and the inference drawn therefrom must be false. It is taken for granted that such an *argumentatio ad oculos* by outward action must have been made by the Prophet, that the Prophet intended to do so, judging from the statements of the book, and that therefore we have a narrative of actual occurrences, while it is never said that the prophet had any such intention. The Prophet may just as well have intended to appeal to the people, not by means of outward action, but by a discourse in which certain actions were the drapery of those truths which were to be proclaimed. Whether this discourse was originally oral or not, as other prophetic discourses usually were, or whether it existed from the beginning in a written form, we do not know. If the former supposition is correct, we are not obliged to assume, any more than in other prophetic discourses, that it possessed precisely the same form as that which we now have, since it would have the form appropriate to oral discourse. It is quite wrong, however, to insist that such a mere recital, — heard to-day and forgotten, perhaps, to-morrow, — could have but little influence, and make but little impression, for at least its fixed written form followed with its words speaking perpetually to the conscience. And it has been said already above in § 2, that such a fixed form was probably given to it before the composition of the whole book, as at present constituted, and during the period in which the discourses of the first part were pronounced.

But another argument still is adduced against the supposition of a parabolic recital, which is seen to be so necessary from all that has been said. It is urged that this would derogate from the character of the prophetic word ; that the Prophet speaks expressly and repeatedly of a command of the Lord which he had received ; that, if the whole were only a feigned transaction, the words, "the Lord said," would be degraded into a meaningless, rhetorical phrase, which would be opposed to the divinely objective character of Prophecy. Certainly our whole position would be viewed with distrust, if this drapery of narrative in which the Prophet clothes his message of instruction and rebuke, which he records, and in which he makes mention of an express command of God, were to be regarded by him as only an arbitrary device (rhetorical or as being appropriate to the plan of the book). But what is there to support such an assumption ? In this, as throughout his prophetic ministry, the Prophet rather acted and spoke from a divine impulse. He had beheld *what* he had to say to the people, reproach of their sinfulness and threatening of punishment, and *how* he had to say it, that is, he had received from God in spirit an authorization and an impulse to adopt *this* form of rebuke, to present his divine commission in the form of feigned events. It has been further remarked (*e. g.*, by Kurtz), that we have the words : go, take, etc., and not : go, tell the people that thou hast taken a wife, etc. But this objection is without force. For the expression : "The Lord said to Hosea, go, take to thyself," etc., is itself included already in the parabolical discourse as well as vers. 4, 6, 9 ; and to insist that the Prophet must have given some hint that he was not intending to record an actual occurrence, argues a somewhat crude notion of the obligations of a writer. A parabolic discourse must not bear the appearance of being so ; on the contrary it must present itself as describing actual events (*comp. e. g.*, Judges ix. 8 ; 2 Sam. xii.), though it does not really do so. It bears in itself a *sapienti sat* which shows that it does not, — and thus our narrative is really twofold. In general the fact is evidently always overlooked, that we have before us in these seemingly historical portions, not a statement concerning the Prophet, but the written discourse of the Prophet himself ; that, therefore, behind the words there stands, so to speak, the prophet writing. It is not his duty to record events as an historian ; and the inference is unwarranted, that he must do so because what he says has the form of an historical record. Hence, according to correct conceptions as to what different kinds of composition require, no objection based upon the form of representation can be made to the parabolic view. And the circumstance that the Prophet is spoken of in the third person, cannot be adduced as a proof that he does not here speak and narrate (figuratively), and that a statement is made concerning him. It cannot, at least, by any one who regards the whole book to be the composition of the Prophet and not a mere compilation by another. Moreover, in chap. iii. the Prophet introduces himself as speaking of himself in the first person. And, finally, it proves nothing that the name and origin of the woman are given. Even if the names are not applied appellatively (see in the exegesis), nothing would be more natural than to invent names for the occasion, which would be a device appropriate in a symbolical discourse.

If we now turn to chap. iii. and hold the identity of the woman named there with the one in chap. i., the question is decided of itself. For if the marriage, mentioned in chap. i., of the Prophet with this woman, was not an actual occurrence, it is self evident that his dealings towards her in chap. iii. are not more historical. If he did not in reality marry this woman, then he did not actually perform what, in chap. iii., he is commanded to do, love her. The woman is, in chap. i., only a feigned person, and if the same person is meant in chap. iii. she cannot be a real person. But if we regard the woman of chap. iii. as not identical with that of chap. i., we have, in the fact that the Prophet becomes connected with another woman, disregarding his marriage with the one mentioned in chap. i., we have here, I say, a clear indication, applying to the whole narrative from the beginning, that these descriptions do not relate to actual events in the Prophet's life. For it is plain that the assumption of his separation from the first wife, or of her death in the interval, is only a device to escape from a dilemma. Such circumstances must have been stated, if actual events had been related; but not a syllable is found to this effect, simply because it was assumed that no one would think of real occurrences.

But, leaving the consideration of the circumstances connected with the woman mentioned in chap. i., and regarding simply by itself the command given to the Prophet in chap. iii. according to his own representation of it, we find the matter here to be somewhat different.

The fact is to be set forth that Jehovah preserves his faithfulness to Israel in spite of their unfaithfulness, and therefore does not utterly cast them off, but only adopts, for their good, corrective measures springing from such abiding faithfulness. Thus something is to be exemplified which would not be expected, since rejection would be the more natural course, but nothing which should not be, nothing which could be found fault with or would invite censure. And accordingly the symbol, or that which the Prophet was commanded to do, was not something ethically inadmissible or monstrous, but only something difficult, unusual, because involving great self-denial, namely, that he should remain faithful to an unfaithful wife. And what is declared to have been done by him is in the same way not something inadmissible, but only something unusual; for by a series of corrective measures the unfaithfulness of the wife is to be brought home to her heart, while, at the same time, it was to be shown that she would not be rejected. Now though it might appear as if very little could be urged in disproof of the actual occurrence of the event described (that is, if it be viewed as an isolated account), yet here also grave objections arise upon a closer examination. Even if the woman of chap. iii. is not to be identified with that of chap. i., the former is hardly conceived of as being of another character than the latter. The woman is not one who was previously chaste and afterwards became unchaste, but one whose adultery is only the manifestation of her former disposition, and a continuation of her previous mode of life, and the Prophet would thus be represented as entering into such intimate relations with her — whether he married her or not would not be certain — which again would border closely upon the morally offensive and become for the Prophet an impossibility. Here the canon is again to be applied, that acts, which are of an essentially immoral nature and fall under moral criticism, cannot be regarded upon external grounds as having been actually performed by divine command. Thus a husband might, it is true, be so controlled by the thought of God's faithfulness, as even to remain faithful to an unfaithful wife, that is, from moral and religious considerations, whether suggested by himself or by another. But this is not the case presented here: the narrative speaks not of an act undertaken or a course of conduct discontinued upon any such ground, but simply of a positive command of God, which was not intended to remind the husband of a duty demanded of him, but which was issued with the design of a manifestation of God's attitude towards the people of Israel, a design altogether foreign to the nature of marriage or the injunction of fidelity.

The Prophet is represented as doing what he here does purely for this external purpose; not from the recognition of a duty, and not to call attention to such duty: he does it plainly in order to symbolize something different. This is perfectly agreeable to the parabolic mode of presentation; but as soon as we come to hold the notion of an actual transaction, the moral sense revolts against it as against a trifling with things which belong essentially to the sphere of the moral and religious life, and therefore cannot be employed as means to serve another purpose. Finally, if we had real transactions presented to us and not a symbolical form, it could not be very well supposed that the woman, accepting the gift of the Prophet, would be inclined to obey his command. The possibility of the opposite would

rather have to be assumed, which was manifestly not the case. But in the parabolic narrative this happens naturally just as the purposes of instruction require.

On the question treated in this section compare the thorough discussion by John Marck, *Diatriba de Muliere Fornicationum*, Leyden, 1696, reprinted in his *Comment. in 12 Proph. Min.*, ed. Pfaff, 1734; and in more recent times especially Hengstenberg, *Christologie*, i. 205 ff., who denies the actual occurrence of the events described, and the minute investigation of Kurtz, *Die Ehe des Propheten Hosea* [The Marriage of the Prophet Hosea], 1859, reprinted from the Dorpat *Zeitschrift für Theologie und Kirche*, who holds as strongly to the literal interpretation.

[The question so fully discussed above is encumbered with difficulties so great as to seem almost insuperable, and it is probable that it will never be satisfactorily settled. Instances might even be quoted of the same interpreter holding directly opposite opinions within a very short period of time. If the history of interpretation were to be thoroughly surveyed, it might perhaps be found that the majority of distinguished names have been arrayed on the side of the literal view. It may be remarked, however, that among modern interpreters, the more reverent and cautious of those of Germany seem, as a general rule, to favor the theory that the prophet was not to fulfill the commands actually and outwardly. Among the Anglo-American Commentators, on the other hand, the preponderance of opinion still is, as it always has been, in favor of the literal interpretation. So among the recent writers, Pusey and Cowles. The opinion that the Prophet beheld the events in vision has been maintained by Pococke and lately by Fausset. This theory is discussed at length by Cowles in a dissertation appended to his Commentary, to which the reader is referred. It may be remarked, generally, that the main support upon which the defenders of the literal interpretation rely, is the nature of the language employed, bearing, as it does, not the slightest indication that the commands were to be fulfilled in any other than a literal manner, and that the opponents of this theory take their stand chiefly upon the supposed moral impossibility of the literal fulfillment. The conclusion which each reader will arrive at for himself will depend mainly upon the relative force which these considerations may have upon his mind. — M.]

§ 4. Literature.

SINGLE COMMENTARIES: *Hoseas Chaldaica Jonathanis Paraphrasi et R. Salom. Jizchaki, R. Abrah. Aben-Esra et R. David Kimchi commentariis illustratus* (Hosea, illustrated by the Chaldaee Paraphrase of Jonathan and the Commentaries of R. Solomon Isaaki, R. Abraham Aben-Ezra and R. David Kimchi), edited by Von der Hardt. Helmstadt, 1703, 4to; new edition by J. D. Michaelis, 1775; Rabbi Isaac Abarbenel, *Comm. in Hoseam*, edited by Franc. ab Husen, Leyden, 1687.

Of the age of the Reformation: Capito, *Comm. in Hoseam*, Strassburg, 1528; Brentius, *Comm. in Hoseam Proph.*, 1560 and 1580.

Of the last part of the sixteenth, with the seventeenth and eighteenth centuries: Jac. Matthæus, *Prolectiones in Hoseam*, Basle, 1590; Am. Polanus, *Analysis Libri Hoseæ Proph.* Basle, 1599; Hier. Zanchius, *Comm. in Hoseam*, Neost., 1600; Dav. Pareus, *Hoseas, Pr. Comm. illustr.*, Heidelberg, 1605–1609; Mich. Krackewitzius, *Comm. in Hos.*, Frankfurt, 1619; Balth. Meisnerus, *Hoseas, Viteb.*, 1620; And. Rivetus, *Comm. in Hoseam*, Leyden, 1625; *Exposition of the Prophecy of Hosea*, by Jer. Burroughs, Oxford, 1648–1652, 3 vols.; Henr. Ursinus, *Hos. Comm. literali enucleatus*, Norib., 1677; Pococke, *Commentaries on Hosea, Joel, Micah, and Malachi*, Oxford, 1685; Seb. Schmidius, *Comm. in Pr. Hos.*, Frankfurt, 1687; Franc. Vavassor, *Comm. in Hos. Proph.* (In his works, Amsterdam, 1709); *De Prophetie van Hosea ouledigt door J. Biermann* [The Prophecy of Hosea expounded by J. Biermann], Utrecht, 1702; Wackius, *Expos. et illustr. Hoseæ*, Ratisbon, 1711; *Hoseas Historie et Antiquitati redditus ab Herm. von der Hardt*, Helmst., 1712; Dathe, *Dissert. in Aquilæ reliquias interpr. Hoseæ*, 1757; Manger, *Comment. in Hos.*, Campis, 1782; Schröder, *Der Proph. Hosea aus bibl. und weltlichen Historien erläutert*, etc. [The Prophet Hosea elucidated from sacred and profane histories], Dessau, 1782; L. J. Uhland, *Annotat. Hist. Ezeg. in Hoseam*, Tübingen, 1785–1797; J. C. Volborth, *Erklärung des Proph. Hosea* [Exposition of the Prophet Hosea], Göttingen, 1787; C. T. Kuinoel, *Hoseæ Oracula Hebr. et Lat. Perp. Annot. illustr.*, 1792; J. Ch. Baupel, *Der Proph. Hosea erklärt* [The Prophet Hosea explained], Dresden, 1793.

Of the present century: E. G. A. Böckel, *Hoseas*, Augsburg, 1807; J. C. Stuck, *Hoseas*

Propheta, Leipzig, 1828; Simson, *Der Proph. Hosea erklärt und übersetzt* [The Prophet Hosea explained and translated], Hamburg and Gotha, 1851; O. C. Krabbe, *Quæstionum de Hos. Vatic. Spec.* [A View of Questions relating to the Proph. of Hosea] (Hamburg Programme), 1836; A. Wünsche, *Der Proph. Hosea übersetzt und erklärt mit Benutzung der Targumim, der jüdischen Ausleger Raschi, Aben Ezra, und D. Kimchi* [The Prophet Hosea, translated and explained, with a use of the Targum, and of the works of the Jewish Expositors, Raschi, Aben Ezra, and D. Kimchi], Leipzig, 1868. The most complete of recent times. The copious illustrations drawn from the Chaldee Paraphrase, and the three Jewish Commentaries are very valuable. F. A. Löwe, *Biblische Studien, Erstes Heft: Beiträge zum Verständniss des Propheten Hoseas* [Biblical Studies, Part First: Contributions to the Interpretation of the Prophet Hosea].

For the Practical Exposition: L. C. Gräf, *Der Proph. Hoseas in 172 Wochen-Predigten erklärt* [The Prophet Hosea explained in 172 Weekly Sermons], Dresden, 1716; P. Dietrich, *Die Propheten Daniel, Hosea, Joel, Amos, kurz erklärt für heilsbegierige, aufmerksame Bibellesen* [The Prophets Daniel, Hosea, Joel, Amos, briefly explained for earnest and attentive Bible-readers]. Leipzig, 1861.

[The special works in English upon Hosea, besides those of Burroughs and Pococke mentioned in the above list, are: Bishop Horsley, *Hosea, translated from the Hebrew with Notes, Explanatory and Critical*, 2d ed. London, 1804; Rev. Wm. Drake, *Notes on Hosea*, Cambridge (England), 1853. Dr. Pusey's *Commentary upon Hosea* in his *Min. Proph.* (in which he has advanced as far as Micah), on account of his excessive allegorizing and spiritualizing tendencies, is not uniformly of the highest critical or exegetical merit, but is worthy of all praise for the great value of its practical remarks. Bishop Wordsworth, who belongs to the same patristic school, treats of the Minor Prophets in the 6th volume of his *Commentary* (London, 1872). — M.]

HOSEA.

SUPERScription. CHAPTER I. 1.

The word of the Lord that came unto Hosea, the son of Beeri,¹ in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel.

PART FIRST. CHAPTERS I. 2-III. 5.

CHAPTERS I. 2-II. 3.

A. *The Rejection of the Kingdom of Israel, and especially of the House of Jehu, on account of their "Whoredom," is symbolically announced. — Chap. i. 2-9.*

2 The beginning² of the Word of the Lord by Hosea. And the Lord said to Hosea [In the beginning when Jehovah spoke with Hosea, then Jehovah said to Hosea]: Go, take unto thee a wife of whoredoms and children of whoredoms; for the land hath committed great
3 whoredom, *departing* from the Lord [Jehovah]. So he went and took Gomer the
4 daughter of Diblaim; which [and she] conceived, and bare him a son. And the Lord [Jehovah] said unto him, Call his name Jezreel; for yet a little *while*, and I will
5 avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the
6 kingdom of the house of Israel. And it will come to pass in that day, that I will
7 break the bow of Israel in the valley of Jezreel. And she conceived again, and
8 bare a daughter. And God said unto him, Call her name Lo-ruhamah [Unpitied];³
9 for I will no more have mercy upon the house of Israel; but I will utterly take them
10 away [that I should keep on forgiving them]. But I will have mercy upon the house of
11 Judah, and will save them by the Lord [Jehovah] their God, and will not save them
12 by bow, nor by sword, nor by battle [war], by horses, nor by horsemen. Now when
13 she had weaned Lo-ruhamah, she conceived, and bare a son [And she weaned Lo-Ruhamah
14 and conceived and bare a son]. Then said God, call his name Lo-ammi [Not-my-people], for
15 ye *are* not my people, and I will not be your God [yours].⁴

B. *And yet Israel will be again accepted by God.*

CHAPTER II. 1-3.

1 Yet [And] the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where⁵ it was said unto them, Ye *are* not my people, *there* it shall be said

2 unto them, *Ye are* the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head; 3 and they shall come up out of the land: for great is the day of Jezreel. Say to your brethren, Ammi [*My-people*], and to your sisters, Ruhamah [*Compassionated*].

TEXTUAL AND GRAMMATICAL.

1 [Ver. 1. — **פִּנְיָאִי** — explained by Gesenius as meaning, fountain; by Fürst *et al.*: one who explains, comp. Deut. 1. 5. If a symbolical meaning is sought, the latter is probably to be preferred; if not, the signification must remain undecided. There seems to be no necessity for holding a symbolical sense. — M.]

2 Ver. 2. — **הַיּוֹמָה**. By the construct state in which the first word stands the following (**יְהוָה** being not an infinitive but a preterite), becomes a sort of substantive phrase subordinate to **תְּחִלָּתָא**. [**תְּחִלָּתָא** is thus made equivalent to an adverb of time — when at first (Ewald). The construction would thus be similar to that of the phrase **יְהוָה יְהוָה**, Ex. vi. 28; 1 Sam. xxv. 15 *et al.* See Ewald, *Gr.*, § 296, 3. For the view which regards the first clause of the verse as a "kind of superscription," see the exposition and Green, *Heb. Gr.*, § 255, 1, 2. — M.] — **יְהוָה יְהוָה**, according to the familiar Heb. emphatic mode of expression, the **יְהוָה** is here marked as complete.

3 Ver. 6. — **רַחֲמָנָא** is usually regarded as a participle with **נָא** fallen away. But according to Keil it is rather the 3 fem. præter. (In the pausal form on account of the Athnach, as in II. 3, 25) — "she finds no sympathy, is not compassionated." [This is a question which must remain undecided, as the word occurs only in pause. Yet the common view is preferable, because (1) the part. is the better form for an appellative, as it approaches more nearly to a noun, and (2) if the verb became an appellative it would probably remain a fixed form, or at least not be subject to such changes as the 3 præter. undergoes in pause. The part. would of course retain the Kamets in any case. — M.]

The difficult words **נָא יְהוָה** probably give a further explanation of the **יְהוָה** — to forgive: I will no longer have compassion on them that I should forgive them (Meier: **נָא** is climactic — how much less forgive them). The object: sin, is certainly then to be supplied as also in Gen. xviii. 24. But, according to the context, it is easier to supply this than to translate with Hengstenberg: I will take away from them, namely, what they have, or everything they have. In chap. v. 16, **נָא** in the sense of taking may without difficulty be construed absolutely. But here, especially with the dative, an object is expected.

[Pusey, Henderson, Cowles, *et al.* follow E. V. in rendering: But I will utterly take them away. Newcome: But I will surely take them away. Ewald agrees with Meier in the translation given above. Henderson admits that **נָא** followed by **יְהוָה** elsewhere means to forgive, and that it might have the same sense here if it were only preceded by the

copulative **וְ**, but that **נָא** meaning *but* excludes such repetition. Here it is forgotten that **נָא** may mark consecution or result, as it does frequently, comp. Gen. xi. 15; Is. xxix. 16; Ps. viii. 5, with many other passages. But Schmoller as well as Keil, who discern the true connection and meaning of the words, have overlooked the occurrence of the inf. before the future of the same verb. All the other critics give to this combination the force of emphasis or intensity. Is it not better to suppose that repetition is implied, which is the fundamental notion? And if the last clause is explanatory of the preceding, the **יְהוָה** of the one must find its counterpart in the frequentative construction of the other: I will no longer have mercy on them that I should *continue* to forgive them. Greater fullness of meaning and appropriateness is also seen to mark this part of the verse: God had overlooked their sins often before, but He would not keep on overlooking them forever. — M.]

4 [Ver. 9. — **לֹא אֶהְיֶה לָּךְ**: I will not be for you, *i. e.*, not be yours, not belong to you. There is no need of maintaining that "God" is understood, as Henderson, Cowles, and the English expositors generally do. The sense is complete without supposing an ellipsis. Houbigant (followed by Newcome) has gone so far as to transpose the letters of the last two words into **אֶהְיֶה לָּךְ**. But this has no support in the MSS. or Versions, and is besides very improbable, not to mention that it supposes the omission of the latter **לָּךְ**. — M.]

5 CHAP. II. 1. — **בְּמִקְוֵי אֲשֶׁר**. We might be inclined to render: in the place of [its being said]; the usage of the expression elsewhere is however too clearly opposed (comp. Lev. iv. 24-28; xiv. 13; Jer. xxii. 12; Ezek. xxi. 35; Neh. iv. 14). But **בְּמִקְוֵי** with the subject following is perhaps — instead of, in Is. xxxiii. 21.

EXEGETICAL AND CRITICAL.

Ver. 1. *Superscription*. It has been shown already in the Introduction (§ 1) that the chronological limits assigned in the title must be admitted to be essentially correct. Difficulties have been suggested to the minds of some from the circumstance that when the duration of Hosea's ministry is given, it is, in the first line, placed in relation to the reigns of Judah, and that a king of Israel is mentioned only in the second line. To argue from this, however, that Hosea belonged to the kingdom of Judah, is inadmissible; for as we saw in the Introduction, all other evidence goes to prove that he was a resident of the Northern Kingdom.

But a further difficulty is felt. Only one king of Israel is named, whom Hosea long survived, and the succession of Judaic kings brings down the life of the prophet far beyond the time of that single monarch, Jeroboam II. Hence it is alleged that the second part of the superscription does not agree with the first.

Keil seeks to solve this difficulty by assuming that the Prophet acknowledged only the legitimate rulers of the kingdom of Judah as the real kings of the people of God; and that he defined the limits of his ministry according to the real succession of that kingdom. He introduces along with the names of those kings, that of the Israelitish monarch, under whom he began his prophetic course, not only to indicate that occasion more

definitely, but chiefly on account of the significant position occupied by Jeroboam in the kingdom of the Ten Tribes. He was the last king through whom God vouchsafed any aid to that state. The succeeding rulers scarcely deserved the title of king.

But this explanation, brought forward in order to defend the originality of the superscription, can scarcely be acquitted of the charge of arbitrariness. (The precedence assigned to the Judaic kings would be better explained on the hypothesis that Hosea, at a later period, took up his residence in Judah and there composed his book.) Ewald, who, to be sure, does not admit in its full extent the correctness of the chronological statements of the superscription, supposes that the allusion to the kings of Judah was added by the latter hand (which also inserted Is. i. 1), while the remainder is the old original superscription, which, however, he thinks belonged at first only to chaps. i., ii.

The question, whether the superscription in its present form is quite original, must be allowed to remain undecided.

[As serving however to defend the genuineness of the superscription, comp. with the view of Keil adduced above, the following full and forcible presentation of the probable design of the prophet in its insertion given by Hengstenberg in his *Christology*: "Hosea mentions, first and completely, the kings of the legitimate family. He then further adds the name of one of the rulers of the Kingdom of Israel, under whom his ministry began, because it was of importance to fix precisely the time of its commencement. Uzziah, the first of the series of the kings of Judah mentioned by him, survived Jeroboam nearly twenty-six years. Now, had the latter not been mentioned along with him, the thought might easily have suggested itself, that it was only in the latter period of Uzziah's reign that the prophet entered upon his office; in which case all that he says about the overthrow of Jeroboam's family, would have appeared to be a *vaticinium post eventum*, inasmuch as it took place very soon after Jeroboam's death. The same applies to what is said by him regarding the total decay of the kingdom which was so flourishing under Jeroboam; for, from the moment of Jeroboam's death, it hastened with rapid strides toward destruction. If, therefore, it was to be seen that future things lie open to God and his servants 'before they spring forth' (Is. xlii. 9), it was necessary that the commencement of the Prophet's ministry should be the more accurately determined; and this is effected by the intimation that it took place within the period of the fourteen years during which Uzziah and Jeroboam reigned contemporaneously.¹ That this is the main reason for mentioning Jeroboam's name is seen from the relation of ver. 2 to ver. 1. The remark made in ver. 2, that Hosea received the subsequent revelation at the very beginning of his prophetic ministry, corresponds with the mention of Jeroboam's name in ver. 1. But this is not all. . . . There was a considerable difference between him and the subsequent kings. Cocceius remarks very strikingly: 'The other kings of Israel are not viewed as kings but as robbers.' Jeroboam possessed a *quasi* legitimacy. The house of Jehu to which he belonged, had opposed the extreme of religious apostasy. It was to a certain degree recognized even by the

Prophets. Jeroboam had obtained the throne not by usurpation but by birth. He was the last king by whom the Lord sent deliverance to the Ten Tribes; comp. 2 Kings xiv. 27."

The English commentators hold to the originality of the superscription, with the exception of Noyes, who speaks of it as "doubtful." The arguments which establish it are mainly these: (1.) The very fact of its existence in its present form from the earliest known period. (2.) The analogy of other prophetic books as well as of many other portions of the Old Testament, the genuineness of whose superscriptions has never been successfully impugned either by German critics or their English followers. (3.) The improbability of any other hypothesis. Any "redactor" (Ewald and others) could have had no reason to insert such a peculiar title. Its anomalous character shows it to have been the work of the author himself. Any other would either have made no allusion to the kings of Israel, or would have given a complete list of the contemporary ones. There is a purpose manifest here which a collector would not have conceived, and which it was beyond his province to convey to the world by embodying it in an addition to his author's writings. (4.) The exact correspondence between the character of the superscription, the contents of the book, and the position of the author, as partly shown above, and as might be further proved abundantly.

The superscription therefore is original, and original in its present form. As to the place of its composition there is no improbability in the opinion, mentioned by Schmoller above, that with the rest of the book it was composed in Judah. But this cannot explain, as he supposes, the anomalies of the superscription. It only increases the difficulties. Why was an Israelitish king mentioned at all? This question remains unanswered, while the old difficulty of the non-allusion to succeeding kings of Israel remains in all its force. The true solution must therefore be sought not in any local conditions of the Prophet, but in his necessary relations as a Prophet of God to the two kingdoms, as determined by their respective characters, and in his desire to assign definitely the limits of his ministry. — M.]

A. Vers. 2-9. *The Prophet announces symbolically to the Kingdom of Israel that it will be rejected on account of its Whoredom.*"

Vers. 2, 3. In the beginning of Jehovah's speaking with Hosea . . . and bare him a son — וַיִּבְרָא, literally, in Hosea, that is, into Hosea. The simple translation *in*, as expressive of an inner revelation which he received, is excluded even by the usage of the language (comp. Zech. i. 9, 14); as also is the explanation: by Hosea. This "*into*," however, must not be modified into simple "*to him*." This would have been — אֵלָיו. וְ evidently expresses here a closer, personal relation into which the speaker enters with another person, while אֵלָיו, "*to*," merely indicates the direction of the discourse. It therefore betokens an energy of speaking, probably also in connection with a certain continuity; answering best to our "*speaking with*" (comp. besides the passages cited above, also Num. xii. 6, 8; Hab. ii. 1). The whole clause, וַיִּבְרָא, could be regarded as a kind

¹ [This will show the groundlessness of the opinion of Noyes, that "from the contents of the book it is probable that he did not exercise his office until after the death of

Jeroboam, when the kingdom of Israel was in a state of great distraction and anarchy." — J. F. M.]

of superscription = The beginning of that which Jehovah spoke with Hosea. The discourse would then begin with **וַיִּתְּקֶר**. But it is preferable to attach the whole clause, as a specification of time, to the following **וַיִּתְּקֶר**, and to take **וַיִּתְּקֶר**, which is therefore = in the beginning, as an accusative of time: In the beginning, when Jehovah spoke. The sense would be: When Jehovah began to speak with Hosea, then, etc. [For the internal structure of the clause, see the first Grammatical Note. — J. F. M.] This means that God has begun his revelation to the Prophet with the command immediately following; in other words, that the prophet must enter upon active duty with the following testimony against the spiritual adultery of the kingdom of Israel: Go take to thee a wife of whoredom and children of whoredom.

"Wife of whoredom:" **וְנָשִׁים** occurs only in the plural, expressing a plurality of acts. — **וְנָשִׁים**, a woman whose element is whoredom, with whom the **וְנָשִׁים** is a thing not merely incidental. From this designation, as applied to the woman it is evident that it was just in her marriage with the prophet that she would show herself to be an **וְנָשִׁים**, and would thereby become an adulteress (though naturally this does not exclude the idea that the Prophet begets children by her). The truth to be represented demands this view of the case. For it is Israel married to Jehovah that commits whoredom.

But who are the **וְנָשִׁים**? "Children" mentioned along with the "wife," naturally make the latter appear to be the mother. But they cannot be called children of whoredom simply for the reason that their mother is an **וְנָשִׁים**. They can have that designation only because they themselves stand essentially connected with **וְנָשִׁים**. But in what relation? It is readily suggested: "they are related to it as its results = they are the fruit of the **וְנָשִׁים**, of the mother, are born of the mother in consequence of her unchastity, are of illegitimate birth." But, according to this explanation, the genitive would have a sense different from that which it has in the former connection, and this creates a difficulty. If a woman, who practices lewdness and is in fact wholly given up to it, is called **וְנָשִׁים**, it is most natural to assume that the construction exactly similar and immediately following should be understood in like manner to express action and disposition. **וְנָשִׁים** therefore = children who act and are disposed like their mother, children of the same character as their mother. And this must be admitted to be the correct explanation when it is remembered what is to be represented by the woman and her children, namely, Israel conceived of as the mother of a people, and its children. And the fact which is to be established with regard to Israel and its children is, that they all practice whoredom; comp. the explanatory clause, **כִּי יִרְוּהָ הָעַמִּים**. It is not said that the children are of adulterous origin, but that the whole people — the people as a whole and in their individual members, or, according to the Hebrew personifying mode of conception, the mother and her children, commit lewdness. "Go, take to thee:" **לֵךְ וְנָשִׁים** is, according to the

constant Hebrew usage, equivalent to our phrase, "to take a wife," i. e., to take a woman to be a wife, to marry. And **וְנָשִׁים** (ver. 3), which expresses the fulfillment of the command given with **וְנָשִׁים**, has certainly no other sense. In our verse, another object, still, **וְנָשִׁים**, is joined to **וְנָשִׁים**. This is done by *zeugma*, in the sense: *Accipe tibi uxorem et suscipe ex ea filios scortationum*. He is, accordingly, to ally himself with an unchaste wife, and the children which he begets with her are to be like their mother. This is just the position of Israel. Israel, Jehovah's spouse, committed lewdness, and the children, who belonged both to Jehovah and to her, acted just as their mother did. Wife and children grieved equally the Husband and Father. The reference here is therefore not to children which the woman is supposed to have had before her marriage with the Prophet. The force of the painful experience of grief over his own children, through which the Prophet was to pass, would then be lost. By these children of whoredom we are not to understand directly just the three children mentioned afterwards, for the expression is a general one, but they do certainly fall under this category, and it is only they who are named.

The command which the Prophet receives is supported by the words: for the whole land is whoring, whoring away from Jehovah (falling away from Jehovah). **וְנָשִׁים**: evidently a metaphorical expression here designating apostasy from Jehovah to idolatry, according to the conception of Israel's relation to Jehovah as that of a marriage. He who serves idols accordingly commits whoredom and breaks the marriage vow, is unfaithful to a lawful spouse, because surrendering himself to a stranger, with whom no marriage relation can exist. This notion of infidelity is further indicated expressly by the addition: **וְנָשִׁים** is a significant composite preposition, which expresses not merely absence from Jehovah, but conveys the notion that a relation, the direct opposite of **וְנָשִׁים**, has been entered into, and therefore expresses forcibly a position of infidelity, of a discontinuance of fidelity. On this notion of **וְנָשִׁים** in a spiritual sense, see the Doctrinal Section. As **וְנָשִׁים** expressed the intensity of the apostasy, so **וְנָשִׁים** expresses forcibly its extent. As the sequel shows, it is the inhabitants of the kingdom of Israel who are meant. This whole sentence gives the ground of the command which the Prophet receives to take a wife of whoredom. He is to take a wife who commits bodily unchastity because the whole land commits whoredom spiritually. Why? The most natural answer is: In order to hold up to the people a mirror in which they might behold their guilt, and thus to bring to their consciousness more surely and powerfully than could be done by mere didactic discourse, how greatly they, by their idolatry, had sinned against their God, and dishonored Him. God would thus be represented as standing in a position which would hardly be imputed to a man, namely, that of living in marriage with a woman given up to adultery; or that such a relation would be as dishonoring to God as marriage with a whorish woman would be to a prophet. But the taking of this wife had, besides, the express

purpose of begetting children with her, who by their names should announce to Israel the punishment incurred by its guilt. For to the people (represented, by the woman and her 'לְדֹי' was to be presented the consequence of their whoredom, and it was to be brought to their consciousness what punishments their rightful husband, Jehovah, would inflict as the consequences of their infidelity.

The children, as 'לְדֹי' represent the children of Israel in their guilt, but, at the same time, by their names, the punishment thereby entailed, and as those names, significant of punishment, are affixed to those who represent the guilt, the fact is expressed that the punishment is directly consequent upon the guilt.

It is clearly incorrect to lay stress upon 'לְדֹי' and the alliance of the Prophet with the woman, by itself considered, and so give to the thought a positive turn: that, by the Prophet's marriage with a lewd woman, and by the announcement of its results and by the names of the children, it was intended to be illustrated how Jehovah entered into a marriage with the faithless nation of Israel through Hosea, and that the children and the consequences of such marriage would represent severe chastisements from the hand of love (Löwe). This notion is imported into the sentence. In so far as it is correct, it belongs to chap. iii. and not here. But of an alliance being entered into between Jehovah and the disloyal people, there is nothing said even there, simply because Jehovah had, on his part, entered into such a marriage with the people long before. To infer from the fact of the Prophet's marriage that God entered into the same alliance would be a false application of the image. The Prophet cannot be conceived of as standing already in that relation. He must contract this marriage in order to symbolize Jehovah's marriage with the people *already existing*. It would be just as baseless, however, to infer from this marriage contracted by Hosea with the woman, that the original covenant between God and his people at Sinai is to be represented; that God had concluded the alliance with the people as with a pure virgin, and that they became unchaste after they came under the covenant; that therefore also 'לְדֹי' is not a woman who has already practiced lewdness, but that an undefiled virgin is to be understood, of whom, however, it was foreseen that she would become unfaithful and bear children of adultery. Apart from the emphasis placed upon the words 'לְדֹי', this view is seen to stand in direct contradiction to the causal sentence: "for the land," etc. Because the land commits whoredom must the prophet take a maiden who will become unchaste? No. "The marriage which the prophet was to contract was simply intended to symbolize the relation already existing between Jehovah and Israel, and not the way in which it had come into existence. The wife does not represent the nation of Israel in its virgin state, when the covenant was being concluded at Sinai, but the nation of the Ten Tribes in its relation to Jehovah at the period of the prophet, when that kingdom, considered as a whole, had become a wife of whoredom, and in its several members resembled children of whoredom." (Keil.)

Ver. 3. Took Gomer, a daughter of Diblaim.

The command is obeyed without delay. 'לְדֹי' occurs elsewhere only as the name of a nation: Gen.

x. 2, 3; Ezek. xxxviii. 6. If the name be taken here symbolically, the derivation from 'לְדֹי' might afford the signification, "completion," i. e., not annihilation, utter ruin; but, completion of whoredom = completed whoredom (so already Aben Ezra, Jerome). According to Fürst it is also possible to explain, "fire-glow," literally, a being consumed with passion. 'לְדֹי' occurs only as a proper name. In attempts to interpret it, it is usually explained as = 'לְדֹי', fig-cakes (so already Jerome), in which an allusion is perceived to chap. iii. ver. 1, where raisin-cakes appear as an image of that idolatry which ministers to sensuality. "Daughter of fig-cakes" would then = loving fig-cakes, or more generally, *delicia dedita*. The identification of 'לְדֹי' and 'לְדֹי' has its difficulties, however. Fürst supposes that the root 'לְדֹי', besides the sense, press together, from which we have 'לְדֹי', fig-cake, has also the signification, enclose, and thus gains the meaning, embracing (strictly, as in the dual form: double-embracing, copulation), therefore: daughter of embraces. And this would naturally mean, not the fruit of such embraces, but (as in the other explanation, expressing a connection or intercourse), abandoned to embraces, *complexibus dedita*. The interpretation of these names is accordingly attended with difficulties. For we cannot say that in themselves they necessarily demand such an explanation, at least so far as our knowledge of the Hebrew language permits us to judge. But it cannot be adduced against the admissibility of such interpretation that the names are not elucidated for us as are those in vers. 4 ff. "This may be simply explained from the circumstance that the name was not given to the woman, but that she had it already when the prophet married her" (Keil). If the names have really these meanings, it is clear that a woman designated, "*consummata in scortatione, complexibus dedita*," would be a striking picture of Israel, uttering a severe rebuke.

[Henderson, holding the literal interpretation of the narrative, maintains that there is no need of assuming any symbolical meaning whatever for these names. On the other hand, if the narrative be not the record of actual occurrences, the necessity of a symbolical interpretation of the names is manifest. Most of the English expositors who note the names show a general agreement with the explanations: completed whoredom, and: given up to dainties. — J. F. M.]

And she conceived and bore to him a son. The taking of the wife had evidently in view the birth of children. That the woman conceived by the prophet, and that the son is to be regarded as his, is clear even from the simple connection of the words, but is placed beyond question by the express addition: bore to him. The opinion that the children were illegitimate, has arisen only from the false assumption, at variance with the context, that the woman must have formerly been a virgin; for the designation, 'לְדֹי', must then be justified, and if she were not such before marriage, she must have become unchaste after it.

Vers. 4, 5. Then the Lord said to him: Call his name Jezreel — in the valley of Jezreel. The names of the children were to be significant, in view of the announcement of punishment, and must therefore be determined by God. That of the first child was to be Jezreel. This was to the

house of Jehu a *nomen cum omine*, on account of the significant connection of the "plain of Jezreel" with that family. It should remind them of that place and of that which occurred there. It cried out to them according to the meaning of the word, "God will disperse," and thus threatened punishment for what was there transacted; and also, according to what follows, presented to their fears the "plain of Jezreel" as the place where the punishment should be inflicted. **Blood-guiltiness of Jezreel.** Jehu had, by one fearful massacre, exterminated the whole house of Ahab in the city of Jezreel (2 Kings ix. 30; x. 17). This city was situated in the plain of Jezreel, which lay in the well-known Valley of Kishon. Now there appears this difficulty: Jehu did this at the express command of God through Elisha (2 Kings ix. 1 ff.), and the deed was afterwards commended by God (x. 30), and yet it is to be avenged as murder upon Jehu's house. It might be said that in the mind of the author of the books of the Kings, and in that of the prophet, there were different views with regard to the violent overthrow of Ahab's house. But the prophet also could regard the overthrow of a family like that of Ahab only as a merited judgment of God, and hold the same view with reference to the extension of the massacre to Ahaziah of Judah and his brethren, by reason of their connection with the house of Ahab. The correct solution may be seen in the words of Keil: "The apparent contradiction is resolved simply by distinguishing between the act itself and the motive by which Jehu was instigated. Regarded in itself, as a fulfillment of the command of God, the extermination of Ahab's family was an act for which Jehu could not be held criminal." But the motive which actuated Jehu was not at all the desire to fulfill the will of the Lord; for, even if he did not use the command of God as a cover for his own selfish and ambitious feelings, he did yet in no way enter into the intention of the Divine injunction. God desired that the kingdom of Israel should be cleansed from idolatry by the extermination of the house of Ahab and the elevation of a new dynasty. In that purpose lay the justification of the deed, which was to be simply a judgment of God upon idolatry. But Jehu, though ceasing from the worship of Baal, retained the worship of the calves. He fulfilled God's command indeed, but only went half way. After he had gained the throne, to which God had destined him, he struck out for himself a false path, from a false policy in which he thought it advisable to retain the worship of the calves, and thus rendered God's intentions nugatory. Thus was the bloody deed of Jehu divested of all real value, and thus it entailed a burden of guilt upon him and his house (wherefore also the possession of the throne was promised to him only to the fourth generation). This section of the book shows directly that the idolatry countenanced by Jehu and his house is to be brought into connection with his deed as an act of blood-guiltiness, for "the whoring of the land" is expressly designated as the sin to be punished (ver. 2). Such apostasy from Jehovah (this is the first announcement), is to be punished by the way in which the deed of blood in Israel is regarded and avenged as a sinful act of blood-guiltiness. The ground of the resentment towards that act therefore does not lie in the deed itself, but the punishment is inflicted for something else without which it would not have been incurred. The objection therefore is not just which maintains that this deed cannot be the crowning crime of Jehu and his house. Nor is

there any discrepancy between the prophet and the books of the Kings, where all the members of that house are adduced as guilty by not departing from the sin of Jerusalem. [Pusey: "Jehu, by cleaving against the will of God to Jeroboam's sin, which served his own political ends, showed that in the slaughter of his master he acted not as he pretended, out of zeal (2 Kings x. 16) for the will of God, but served his own will and his own ambition only. By his disobedience to the one command of God he showed that he would equally have disobeyed the other, had it been contrary to his own will or interest. He had no principle of obedience. And so the blood which was shed according to the righteous judgment of God, became sin to him who shed it in order to fulfill not the will of God but his own. Thus God said to Baasha: 'I exalted thee out of the dust and made thee prince over my people Israel,' which he became by slaying his master the son of Jeroboam and all the house of Jeroboam (1 Kings xvi. 2). Yet because he followed the sins of Jeroboam, 'the word of the Lord came against Baasha for all the evil that he did in the sight of the Lord in being like the house of Jeroboam, and because he killed him' (ver. 7). The two courses of action were inconsistent: to destroy the son and the house of Jeroboam; and to do those things for which God condemned him to be destroyed. Further yet; not only was such execution of God's judgments itself an offense against Almighty God, but it was sin, whereby he condemned himself, and made his other sins to be sins against the light. In executing the judgment of God against another, he pronounced his judgment against himself, in that he that judged, in God's stead, did the same things (Rom. ii. 1)."] M.]

Will visit: alluding to extermination which corresponds to the act of Jehu. It followed not long after the death of Jeroboam II. in the murder of his son through the conspiracy of Shallum (2 Kings xv. 8 ff.). But the threatening goes further: will utterly destroy the kingdom of the house of Israel. "House of Israel" here designates the kingdom of Israel in a special sense, the kingdom of the Ten Tribes, as distinguished from the house of Jehu (ver. 7). The kingly office in general should cease in the kingdom of Israel, and that would naturally be a cessation of the kingdom itself. But this was connected with the fall of the house of Jehu, because, in consequence of that event, a state of the wildest anarchy ensued, so that only one king, Menahem, had a son for successor, the rest being all overthrown and slain by conspirators. The fall of that house was therefore "the beginning of the end, the beginning of the process of rejection" (Hengstenberg).

Ver. 5. And it happens in that day, that I break the bow of Israel in the valley of Jezreel. "That day" is the day on which the destruction of the kingdom takes place. "Bow of Israel" "by synecdoche for the military force on which the strength of the kingdom and consequently its existence rested" (Keil). The valley of Jezreel is the plain in which the city Jezreel lay, in the Apocrypha and Josephus: τὸ μέγα πεδῖον Εσδραίων, or simply: τὸ μέγα πεδῖον. There the threat was to be fulfilled, because it was there that the bloody deed was committed. It was, moreover, the natural battle-field of the northern kingdom (comp. Judges iv 5; vi. 33). Israel forms here an unmistakable paronomasia with Jezreel. The words, and especially also the mention of a locality, point clearly to a battle, here an overthrow, by which the before-named destruc-

tion of the kingdom should be effected, and thus in this sentence not only is the punishment indicated, but the mode of its infliction stated. The enemy who should effect this annihilation of the kingdom is not yet indicated. No definite enemy is named before the second part of the book where Assyria is brought forward. (It is not mentioned in the books of the Kings where Assyria dealt this blow.)

Vers. 6, 7. **And she conceived again and bore a daughter, — by horses and riders.** The second child is a daughter who receives the sym-bolical name: **לֹא רַחֲמָהּ** [See Gram. Note]. That the second child should be a daughter is not a voucher for the necessity of the literal view, but is grounded in the inner connection between the female sex and compassion. The announcement that there was no more compassion, becomes so much the more emphatic as the representative of the nation which was not to find compassion was a daughter. For the "female sex finds more compassion than the male," and yet there is no compassion to be found. That must be a sad case indeed! The explanation is incorrect which supposes that the daughter signifies a more degenerate race (e. g., Jerome). For I will no longer have any compassion. An explanation, telling what the name of the daughter implies, namely, the exhaustion of Divine compassion. The kingdom owed its preservation in the midst of the prevailing idolatry only to the undeserved compassion of God. [On the rest of ver. 6, see Gram. Note.]

Ver. 7. **But I will have compassion on the house of Judah.** A keen reproach for the house of Israel; if they were like the house of Judah, they too would find compassion; but they are not so; they live only by the compassion of Jehovah as is plain from the words. Why Judah finds favor, and Israel does not, is indicated in the words that follow, in the peculiarly emphatic expression: I will deliver them through Jehovah their God (comp. Gen. xix. 24). Here allusion is made to the connection in which Judah stands with Jehovah, while it contains, at least by implication, the thought that Judah owes its deliverance directly to the fact that it acknowledges Jehovah to be its God, and not, as is further said, to its military force, while Israel on the contrary, trusting in its military strength instead of in Jehovah who is its God no longer, shall for that very reason, and in spite of its warlike resources, utterly perish. By war is an unexpected expression as occurring along with the other words; but it naturally means not: by weapons of war, but obviously: by waging war. The bow and the sword are named as the weapons, and the words: by war, show more definitely that the employment of those weapons is meant. **Horses and riders**, according to a familiar mode of expression, indicate the force which completed the military strength in which so much pride was taken. The occurrence of these words at the close is specially emphatic. When Jehovah delivers, He needs no weapons of war, no horses or riders, nor can these give any help without Him.

Vers. 8, 9. **And she weaned Lo-Ruhamah, will not be yours.** The weaning and the conception are to be taken together, that is, as soon as she had weaned, she again conceived, in order to indicate the continuity of the announcement of evil. There is no interruption until the end of the rejection. [Henderson: "The mention of the

weaning of Lo-Ruhamah seems designed rather to fill up the narrative than to describe figuratively any distinct treatment of the Israelites." J. F. M.]. **Not my people:** thus should the people in the kingdom of Israel be designated. The covenant relation between God and his people is to be completely dissolved. **לֹא רַחֲמָהּ לָךְ** = I will not belong to you [see Gramm. Note]. On the relation of the three threatenings to one another, see the Doctrinal Section (2). On the whole narrative see Introd. § 3:

B. Chap. ii. 1-3. *And yet Israel shall be accepted again.*

Immediately upon the announcement of the judgment extending even to the complete rejection of the kingdom of Israel, follows, to the surprise of the reader, an announcement of deliverance. The verses, in distinction from the Hebrew arrangement, should form one section with chap. i. The arrangement by which vers. 1 and 2 are joined to chap. i., and a new chapter begun with ver. 3, as is done by the LXX. and Jerome, and after them by Luther, is more incorrect still.

Chap. ii. 1. **And the number of the children of Israel shall be as the sand of the sea, — children of the living God.** The promise in ver. 1 a, agrees almost verbatim with the promise of Gen. xxii. 17 and xxxii. 13, an agreement which is designed. The rejection of the Ten Tribes just announced forms a strong contrast to the promise there made to the patriarch with regard to the boundless increase of his posterity. Now if the promise is firmly believed one might have doubts of the rejection, or if the threatening of the Prophet were to be accepted one might feel that he had mistaken the promise. Hence the Prophet goes back directly to that promise, and shows how the promise is in no way annulled by the threatening, but that the latter agrees well with the former, which will certainly reach its fulfillment. (Comp. also the reference to that promise in Is. x. 22, in opposition to false security, and in Jer. xxxiii. 22). The promise given to the fathers is just the pledge that a time of deliverance will come again! The announcement of deliverance in ver. 1 ff. is rooted in that promise. Thus the words are strictly to be regarded as a citation = and yet what was promised will come true, that, etc., **כִּי יִשְׂרָאֵל**

is therefore naturally to be understood of the people of Israel generally (against Keil). For the promise is made with reference to the whole people, and in ver. 2 mention is made expressly of a union between those who had been divided. But that enlargement of the whole body cannot take place with the return of those whose rejection is now announced. Hence the second member of the verse turns to them. For those who are here called "not my people" are naturally identical with those referred to in chap. i. 9. In the place in which it is said to them, etc. There is no need of inquiring what place is meant, whether Palestine or the Land of Exile. The expression has rather the more general sense: "Just as it has been said — so will it now rather be said," etc. The one will answer exactly to the other. **Children of the living God.** Instead of simply: my people, or, people of God, which would be expected at first, we have here a much stronger expression. **יִשְׂרָאֵל** naturally in opposition to dead idols, whose service brings the people to ruin. They are not merely a people of God, but his chil

dren: they shall have in Him not merely a God but a Father (see below in the Doctrinal Section). There is no allusion here to the moral ground of this gracious acceptance, and such a notion must not be introduced. For to the darkness of the first part (chap. i.) the light is here contrasted quite abruptly and in a way quite unprovided for. The connecting link is not found before the more profound exhibition of the subject in chap. ii. It is understood, of course, that only a remnant is to meet with compassion, but it is not here expressed.

Vers. 2, 3. **And the children of Judah and the children of Israel are gathered together — Ruhamah.** The acceptance of the rejected ones by God will be followed by a reunion of those who had been separated (inwardly as well as outwardly — on the one side belief in God, on the other idolatry). Comp. Jer. i. 4, which rests upon our passage, and iii. 18, and still more fully Ezek. xxxvii. 15 ff. The children of Israel, by being contrasted with the children of Judah, receive here their more restricted and special meaning, as belonging to the Ten Tribes. The words: appoint for themselves one head, denoting one common king, express this union still more definitely (comp. chap. iii. 5; Ezek. xxxiv. 24; xxxvii. 24). **And go up out of the land.** These words are difficult. "The land" is, according to most, the land of Exile, and a return from it would therefore be expressed. It is certain that the Prophet does not in our section predict a leading away into exile; for "the place," etc., in ver. 1 is not necessarily to be understood of a foreign land. Yet the remark of Reinke is not incorrect: When it is said of Israel that they are no more a people of God, and will no more receive compassion, the fact is presupposed that they could remain no longer in the Holy Land which they had received as God's people and had retained through his mercy. Already in Lev. xxvi. and Deut. xxviii. banishment into an enemy's country was threatened to the people as the punishment of obdurate apostasy. It may be objected, however, that by this explanation, the Prophet would seem to have presupposed an exile of Judah, while he says absolutely nothing of it, but, on the contrary, distinguishes in chap. i. 7, Judah from Israel. Difficulty is felt further in the indefinite expression: **עֲלֶה מִן הָאָרֶץ**, which gives no hint of a land of exile. Reinke, however, as after him Keil, gives this explanation: The prophet refers to Ex. i. 10 and borrows the expression from that passage, a supposition put beyond doubt by chap. ii. 16, 17, where the re-acceptance of Israel is represented as a leading through the wilderness to Canaan, and a parallel is drawn to the leading forth out of Egypt, as in chaps. viii. 13; ix. 3, the carrying into Exile is described as a carrying into Egypt (comp. also already Deut. xxviii. 68). Egypt was thus a type of the heathen world, over which Israel was to be dispersed; the deliverance from Egypt a type and earnest of deliverance from captivity and dispersion among the heathen. Well: but would **עֲלֶה מִן הָאָרֶץ**, an altogether general expression, intelligible in itself, have been a strictly technical term for "going up out of Egypt"? And upon the single passage, Ex. i. 10, in which, moreover, no allusion is really made to a withdrawal from Egypt as from a land of captivity, but Pharaoh only speaks of a departure of the Israelites from it, could such a linguistic usage have been based, that **עֲלֶה מִן הָאָרֶץ** would have been under-

stood correctly without any explanation? No other passages occur upon which such a usage could have been founded, and none in which it actually occurs. In chap. ii. 15, *e. g.*, "Egypt" is expressly mentioned. No matter how much, therefore, may be said for this explanation as being actually correct, it cannot be approved unconditionally. Others therefore understand "the land," simply of Palestine. "Going up out of the land," is thus viewed either as a marching up to Jerusalem (Simson), and to this the context gives much support, especially in the reference to the reunion of Israel and Judah under one head (David). This would imply that Jerusalem would become again the common central point of the nation. But to this also objection may be made (in another direction) to the too general expression

עֲלֶה מִן הָאָרֶץ. The *terminus a quo* would then be quite irrelevant. Why then mention this *terminus a quo*, and omit the *terminus ad quem* — to Jerusalem (Zion), which is the important point?

Hence **עֲלֶה מִן הָאָרֶץ** is regarded by others as a marching forth to victory (Ewald), as David did. The comparison with Mic. ii. 14 f. is certainly a fitting one. The preceding words, about their marshalling, and uniting and appointing one head, also suit this view well; one is led to think in this of a rising up to vigorous action (because *viribus unitis*). This explanation demands the mention of the place whither this **עֲלֶה** was to be directed less than the others. But perhaps it is indicated in the following still more obscure sentence: **for great is the day of Jezreel.** This naturally refers back to chap. i. 4, 5. But there Jezreel was the place of overthrow of divine judgment. Keil supposes the same thing is meant here also, that that day of defeat was great, *i. e.* decisive, glorious, because it formed the critical occasion by which the return of the recreant and their reunion with Judah were rendered possible! Others think of the appellative meaning of the name Jezreel, which certainly appears in chap. ii. 24, 25: God sows. This use of the term is supposed to express the notion that the Valley of Jezreel, in consequence of the overthrow there suffered, becomes a place where God sows the seed of the people's renovation. Keil also admits this as a secondary allusion. But to understand by **יִזְרְעֵאל**, that day of disaster, and to suppose that a day of defeat is called great on account of its good remote results, is a far-fetched notion. Here in chap. ii. 1, 2, in the announcement of deliverance, we find ourselves upon other ground than that of chap. i. 4 ff. What is here praised as great, is not and cannot be the same as that which in chap. i. is announced as punishment, but must be something of an opposite character. But if we leave out of view that day of battle, we have left only the vague notion: time of God's sowing, *i. e.*, when God plants as He had before rooted out, *i. e.*, the time of reacceptance; and such a time is designated as great by **גָּדוֹל**. But our sentence cannot be supposed to give utterance to such a general thought. The confirmatory **כִּי** does not suit

such a view; for **יִזְרְעֵאל** alludes too definitely (as Keil has perceived correctly) to chap. i. 4, and therefore refers to a definite event; only not the same event, but one which is its counterpart. The sense evidently is this, that there where Israel was overthrown, and its bow broken, a victory will yet

be achieved: thither will the children of Israel and Judah gather themselves together under one king, marching up out of the country. And still the appellative significance of Jezreel may be retained; for by this victory God makes a new sowing or planting. Thus, as the threatening is connected with the names of the children, chap. i. 4 ff., so also is the promise: in the first name without any modification, in the other two by the change into their opposite by the omission of the *N*. [The English expositors usually take the reference to be primarily to the return from the Babylonian captivity. Some of them (of whom Cowles is the latest) refer the fulfillment only to the consequences of the reign of Messiah, the "Head" chosen not only by the united children of Israel and Judah but also by the world. Henderson, denying any multiple sense in prophecy, interprets the "head" to be Zerubbabel, "because the Messiah, whom most suppose to be intended, is nowhere spoken of as appointed by men, but always as the choice and appointment of God." But (1) it is not said that they will appoint their leader to be the Messiah. That is of course God's appointment. (2.) The Messiah thus appointed must necessarily be the chosen leader of his people. It is the service of a "willing people" in which they engage. Even God always offers Himself to his people as their king. They are to choose whom they will serve. This argument is evidently only the plea of one who has a theory to uphold. As to the main application of these verses, it is probably best to regard its promise as partially and but to a very small degree fulfilled in the case of those out of the Ten Tribes who returned to Jerusalem after the Exile, and to be constantly undergoing its fulfillment in the increase of the true Israel until the "great multitude which no man could number of all nations" (the 144,000, the mystical number of those sealed of the twelve tribes of Israel), shall be completed. That the Messianic application is almost exclusively the true one is evident both from the grand comprehensiveness of the promise, and from the paucity of evidence as to subsequent reunion to any extent of the representatives of the two kingdoms. — M.]

Ver. 3. — Say to your brethren, Ammi, and to your sisters, Ruhamah. According to some the children of the Prophet are addressed. Those who had first called out to the people by their own names: Not-my-people! and Unfavored! are now to call out to them the opposite, the son to his brethren, the daughter to her sisters, that is, to the rest of the Israelites. According to others, it is the people who obtain mercy that are addressed, whose members are to salute one another with the new name bestowed on them by God (Hengstenberg, Keil, Umbreit). The latter is to be preferred. For the verse is naturally connected with the close of ver. 2, and it should therefore present the rejoicing shouts of the victors. Their victory is to them a pledge of their acceptance by God, which is to be celebrated by these joyful shouts, according to the requirement of the Prophet, or rather of God through him.

DOCTRINAL AND ETHICAL.

1. One of the most profound conceptions of the Old Testament is that which regards the covenant relation between Jehovah and Israel as a marriage. As a consequence, Israel's idolatry and apostasy from God appear as whoredom or adul-

tery; for idols are paramours as contrasted with Jehovah the husband.

The fundamental elements of this conception are found as early as in the Pentateuch: Ex. xxxiv. 14, 15; Lev. xvii. 7; xx. 5, 6; Num. xiv. 33; (xv. 39); Deut. xxxi. 16; xxxii. 16, 21. Ex. xxxiv. 14, 15 must be regarded as the most important and the fundamental passage.

Other passages are Judges ii. 17; viii. 33; 1 Kings xiv. 24; xv. 12; xxii. 47; 2 Kings ix. 22; xxiii. 7; 1 Chron. vi. 25; 2 Chron. xxi. 11, 13. Further in the Psalms (if we leave Ps. xlv. out of the question); Ps. lxxiii. 27; cvi. 39.

Such passages of later time, as those from Chronicles, naturally presuppose the prophetic development of this doctrine. This is found first in our Prophet, who has made that conception the fundamental idea of his discourses, in some of which it is directly discussed, while it permeates others as an essential principle (*e. g.*, in chap. xi.). On the ground of these discourses it is more fully presented by Jeremiah (especially chaps. iii.; v. 7; xlii. 27, etc.), and Ezekiel (chaps. xvi.—xxiii.). It is only hinted at in Isaiah (chaps. i. 21; liv. 5; lvii. 3; lxii. 5). It is not met with in the other prophets. For Nahum iii. 4 ff. does not belong here (although the expressions show allusions to our prophet). Nor does Isa. xxiii. 16 ff.; for there it is not idolatry that is represented by the whoredom of Nineveh and Tyre. In addition, on the positive side, namely, the love of Jehovah to Israel, we must name the Song of Solomon, which bears besides, unmistakable allusions to our Prophet. In the New Testament this conception returns, naturally modified in form, in the description of the great Whore, Rev. xvii. ff. (embracing, at the same time, the ideas that are found in the last-named passages concerning great and commercial cities). But the positive notion of a marriage of Jehovah to his people is found again in a New Testament form in Eph. v. 22 ff., though there in an inverted order; for an actual marriage is first taken, and a parallel is then drawn between it and the relation of Christ to the Church.

For the meaning and significance of this whole conception of Jehovah's relation to his people, our Prophet is, according to the above remarks, the best commentator in all his writings, and especially in chap. ii. See therefore the remarks upon that chapter.

2. "God will not be mocked" is the truth which the writings of the Prophet, written in letters of flame, bear upon their front in the announcement of the destroying judgments which God must and will inflict upon his apostate people. The mode of this announcement in our chapter through the three children with symbolical names, is full of instruction. The very fact that they represent the apostate children of Israel and declare by their names the punishment for this apostasy, sets forth unmistakably the close connection between sin and guilt, namely, that punishment is, so to speak, attached to sin. And the sudden appearance of the three children without any interval expresses evidently the certainty and unavoidableness of the infliction of the divine judgment. The three symbolic names, moreover, were given for the purpose of intensifying and emphasizing the announcement of the judgment. If the first name simply presages the fact of a retribution by an overwhelming judgment, the second unveils with terrible clearness its ground in the divine nature: it is that they shall no more find compassion, that God has turned away from them. And the result

of all this is that the nation ceases to be a people of God. Thus the whole significance of this judgment is exhibited. Destruction, the cessation of mercy, might be felt by any other people or kingdom; but with the people of God its influence was different, it was to them the loss of its special prerogative. Such a judgment has therefore a significance which is not merely political or social but also theocratic, and must be inflicted with a terrible severity elsewhere unfelt.

But it is most palpably enounced in our chapter how far judgment is from being the end of God's ways toward his people. Immediately after the three strokes of destruction, so to speak, had been dealt, the sun of divine favor breaks forth from the darkest clouds of divine judgment in the brightest splendor of words of deliverance, as three names are again sounded forth each more distinctly than the former. This great transformation is presented without the least preparation, evidently as an enigma, thus exciting the greatest desire for its solution. The connecting link between these two announcements so broadly contrasted; namely, on the side of God, love, in which even his wrath against his faithless people is rooted — if He were indifferent He would not be angry, — and on the side of man, a return to Him in consequence of the chastening of his judgments, is not yet displayed here. This is done by the longer exposition given in the following chapter.

3. A man may be the instrument of God and, by his acts, execute his will, and yet be rejected: so Jehu. Our position is determined by the relation which we inwardly bear to that will, according to the simple truth that God regards the heart, whether we make the desires of God our own and are willing to be nothing but his instruments and to serve Him, or whether we assert and claim a place for our own interests, and thus in truth seek our own will and not the will of God. If we in this seek our own ends, the result is inevitable; our execution of the divine will is impeded and disturbed, if it is not rather only a seeming fulfillment and our labors abortive.

4. The New Testament conception of sonship with God, has as its Old Testament correlative that of a people of God. This places God in a close, unique relation to men. But God appears there as only Lord and King, though bestowing blessings and offering the conditions of life; and man, to whom He thus stands in relation, is not the individual but only the people of God as a whole. Therefore also this government of God has for one of its aims the restoration and preservation of the outward conditions of national existence, including the natural basis of such a community, the land itself. Under the New Covenant there is also a people of God, but the individuals, who constitute the whole, are all regarded as children of God.

But in another direction the Old Testament notion of a people of God tends undeniably towards the New Testament conception of sonship, and thus shows itself to be a germ ever developing with living power as the earnest of its fruit. All Israel appears as a son of God in the significant passage, Ex. xi. 22; comp. further Hos. xi. 1. The Israelites themselves are also called "sons of God," Deut. xiv. 1; xxxii. 19, and here in our chapter. But these are only single whispers, and the grand distinction must not be overlooked, that this expression is applied only to the totality of the people, even when it relates to their great

multitude. Moreover our passage is contained in an announcement with regard to the future, and we must hold beyond question that the prophets go beyond the stand-point of the Old Covenant. It is just as Paul declares in Gal. iv. 1 ff. Israel indeed actually held the position of sonship toward God, but *ἐφ' ὅσον χρόνον δ κληρον. υἱοῦς ἔστιν οὐδὲν διαφέρει δούλου*. Only the incarnation of the Son of God Himself in an individual person could confer the privilege of the relation of individual and personal sonship towards God, the *υιοθεσία* of individual personality.

5. How is the promise in chap. ii. 1-3 fulfilled? We might at first be inclined to seek the fulfillment in the return of the people from Babylonish Exile. For that event certainly marks the turning-point where God's judgment upon his people reached its end and his favor again shone upon them. But in truth we cannot yet discern the accomplishment of the prophecy in that event. It could hardly be the subject of the promise, inasmuch as the Prophet only speaks and knows here of a judgment upon the Ten Tribes. But if a return from the Assyrian Exile and a consequent reunion with the kingdom of Judah had taken place, we might expect to see in these events a fulfillment of the promise. But such a return and consequent remission of the judgment upon the kingdom of Israel never took place; and the return from the Babylonish Exile affected that kingdom but very slightly, and brought about only to a very small degree a season of deliverance. God's favor returned, indeed, inasmuch as this period was an assurance that God had not utterly rejected his people, and the hope of the fulfillment of the prophetic promises became so much the brighter. But it was not the fulfillment itself. No; to arrive at that we have only to look at our promise a little more closely.

Before the eye of the Prophet there is evidently standing here a picture of a people of Israel, not only innumerable increased and united into one kingdom, but also actually realizing the idea of a people of God ("sons of the living God"). That is, the time which he promises is in his mind directly the "time of fulfillment," which we, upon the ground of other prophecies, since Hosea himself scarcely speaks of the Messiah (not even in chap. iii. 5), must designate the Messianic. Hence we can in no case seek the fulfillment in events which transpired before the advent of the Messiah.

But now the Messiah has come in Jesus of Nazareth. Is this promise of prophecy already fulfilled? Is this picture of the future already realized? If we keep to the words of the Text we must answer, No.

In fact the coming of the Messiah did not bring for Israel, as a whole, the time of deliverance, but on account of its guilt, rather a time of rejection, and the consequence was the infliction of a new and still more complete judgment. It is quite clear also that we cannot find the fulfillment of the present promise in the acceptance of the Messiah by the comparatively few who did accept Him. Must we then say that God did indeed design for the people in the Messiah such blessings as are here promised; but that, since they rejected Him, the promised time will never be theirs? In one respect this is perfectly true. But we cannot rest satisfied with it. The prophetic promise with all its rich fullness of meaning would then simply fall to the ground.

But still more unjustifiable is the assumption that the promise is to be regarded as only sus-

pended for the people of Israel during the time of their obduracy, and to expect its fulfillment in that nation when it shall be converted to the Messiah. For this opinion, though so much favored of late, simply holds mechanically and restrictively to the letter, with a complete misconception of the nature of the Old and New Testament and their mutual relations, and of the higher plane to which divine Revelation rose with Christ, and supposes it possible that Revelation could retreat from the standpoint of the fulfillment to that of the Old Testament preparation, where Israel as a people represented the kingdom of God. It would assume also that allusion was made to the one kingdom only, for the purpose of showing that the distinction between children of Judah and children of Israel was lost by the extinction of the whole kingdom, even of the kingdom of Judah, independently of the consummation of the reunion under one head here promised. And therefore a promise which takes that division for granted and holds out the prospect of its removal and conversion into a higher unity, cannot be regarded as one whose fulfillment (according to the plain sense of the words) is still to be expected; or is that division of the two kingdoms, which no longer exist, yet to take place, in order that it may at some time be removed? If we have to give up the main position of this assumption of a literal fulfillment yet to be accomplished, on account of its intrinsic impossibility, all support is taken away from the notion that the promise will be realized in and for the people of Israel upon the soil of the Holy Land. It falls to pieces from internal weakness.

Instead, therefore, of dreaming of a future fulfillment in the literal sense, we must rather say, that the Prophet knows of a people of God only in the form of Israel, and hence what he hopes and promises for the people of God he hopes and promises for Israel, and in the form conditioned by Israel's history. But it has become clear to us under the New Testament through Christ: Israel was only a type, necessary for its time and chosen by God, of the true people of God, only a shell which contained the kernel in the mean while, but at the same time was also to protect it until the time of its maturity. But the shell was too small and must be burst; the kernel had not and has not sufficient room, and it would be reversing the order of things, after the kernel is laid bare to retain the shell. It is not the outward Israel that is God's people; it was just the period of its ruin, just the rejection of the Messiah at his coming by the external Israel that opened the way for this. It was made clear that a people as such was insufficient for this high calling, to be the chosen people of God, as the prophets themselves distinguished more and more between the mere external Israel and the true Israel, and saw the heathen coming to Zion and entering the breach. And though Israel is still held as the central point, the fulfillment is not in outward form, but ideally, inasmuch as Christ came the "Saviour of the Jews;" Israel therefore remaining the root in which the others were engrafted. We can understand now the promise of the innumerable increase (chap. ii. 1). Literally it would apply to the people of Israel, but can only apply to them as the people of God; and even though the older prophets say nothing as yet of the calling of the Gentiles, as Micah and Isaiah do, we have now assuredly a right to abandon the notion of an increase of the external Israel, and to see the fulfillment in the founding of a people of God by Christ just in the

time of the final ruin of Israel, who have become, especially by the conversion of the heathen, a numberless multitude, and will become still more numerous. Then the reunion of the divided kingdoms is an essential element in the Messianic picture of the future held up in prophecy, as this very passage shows. This is altogether natural. Since prophecy knows a people of God only in the form of the people of Israel, it was necessary, if salvation was to be brought by the reign of the Messiah, that the breach, so harmful to God's people, and the fruitful source, even more than the consequence, of apostasy from Jehovah, should be removed. If Israel was to be described as becoming converted to God, it must also be represented as returning to its unity under the divinely chosen House of David. This element also in the promise belongs naturally to its form, the form which it must naturally assume under the Old Covenant. As in the New Testament it was declared that the outward Israel was not to constitute God's people for all time, this element lost its significance; we cannot expect a literal fulfillment of this promise, but the idea which lies at its foundation has been and is being realized, that is, the idea of the real unity of God's people under one head of the house of David, who was, however, more than the son of David, namely, under Christ. These promises have thus a higher range than the Prophet conceives, and find their fulfillment in a far higher sense than he hopes, and as they are thus more than mere human aspirations and pious wishes, they are seen to proceed from the Spirit of God, who preformed and provided the New Covenant in the Old. So little does this view do away with the divine authority of the prophetic word, that it is rather its only real attestation and adequate expression, unlike the other literalizing view disproved above.

But if the reproach of spiritualizing should be brought against this conception, our defense is that we only spiritualize in reference to Old Testament promises, along with the Apostles, and would not be more realistic than they, who (1 Pet. ii. 10; Rom. ix. 25, 26), although fully aware of the literal sense of our passages, yet do expressly refer them to the conversion of the heathen. Peter in the same connection (ver. 9) sets the New Testament people of God, Christians, directly in the place of those of the Old Testament, and therefore the former are now the true Israel. This extension with reference to the heathen is also quite consequent. If the words: not my people, were once pronounced over Israel, it was because they had sunk quite to the level of the heathen. And if they are to be received again, they would be received just as those who had actually become like heathen; and it is no longer right to exclude the heathen, who are behind them in no respect. But there is this difference between the reacceptance and the first choice. When the Israelites were chosen they were not in positive opposition to God, but now they are so; and therefore a longer exclusion of the heathen would be a particularizing to a greater extent than their disciplinary training demanded; it would be a violation of justice. For the rest: Paul declares clearly that Israel itself shall not be excluded (Rom. xi. 26). Only thus should the people of God attain to its full increase (And surely, in the fact of the preservation of Israel in its nationality even under the New Testament, we may see a promise of this conversion, although that wonderful preservation by God's providence is to be regarded in its most patent as-

pect as a part of the judgment decreed upon Israel by God. It is preserved as a living witness of the rejection decreed by God on account of its unbelief and rejection of the Messiah.) Only Paul says not a word, when promising Israel's conversion, that would lead us to think that a people of God, *κατ' ἐξοχήν*, will be continued, not a word of the "glory of the kingdom of Israel," though his heart beat so warmly (comp. chap. ix.) towards his nation in its outward sense.

Finally we have only further to remark that in our references to the Messianic period inaugurated by Christ, as the time of the fulfillment of the prophetic promises, "Messianic time" is taken in the fullest sense of the term, and the whole course of the New Testament dispensation, from its foundation to its completion, is regarded as one whole, so that we have not yet attained to the perfect fulfillment, although the promises of prophecy have been undergoing their realization since the time of Christ. "For it doth not yet appear what we shall be." The fulfillment is not yet complete, but we stand in expectation of it. This perfect realization consists least in the literal fulfillment with respect to the external Israel alone, but it too, in so far as it is converted to the Messiah, will have a share in the complete salvation ready for all who will be converted to God through Christ.

HOMILETICAL AND PRACTICAL.

Ver. 2. **STARKE**: All departure from God's Word and from true religion is a spiritual whoredom. Blessed are they who beware of this!

Ver. 4. **STARKE**: As a good intention without God's counsel does not make a cause good, so it cannot be said that the divine will has been fulfilled, when it has been executed with a perverted heart and not in accordance with the divine purposes. (Comp. the Doctrinal and Ethical section, No. 3.)

WÜRT. SUMM.: God's wrath often falls upon posterity, and they must suffer for the sins of their forefathers, if they walk in their evil footsteps (Ex. xx. 5).

TUB. BIBLE: Public sins of a whole nation or of its kings and princes are followed by a general judgment of God, by which whole lands are destroyed.

[**PUSEY**: So awful a thing it is to be the instrument of God in punishing or reproving others if we do not by his grace keep our own hearts and hands pure from sin. — M.]

Ver. 6. **WÜRT. SUMM.**: Behold here the severity of the divine wrath. God is certainly compassionate, but his compassion is regulated by his holy righteousness. His compassion exceeds all human petitions and understanding; but his wrath goes beyond all human reckoning. Men may keep on sinning against our beloved God too long, so that when He has waited long exhorting them to repentance, and they do not follow Him, his words at last are: "Lo-Ruhamah Lo-Ammi." Beware of this and do not defer your repentance; for God may soon become as angry as He was merciful.

Ver. 7. **CRAMER**: When human help ceases, divine help begins. He is not limited to the use of means, but is Himself our Help and Shield.

[**BURROUGHS**: The more immediate the hand of God appears in his mercy to his people, the more sweet and precious ought that mercy then to be. *Dulcius ex ipso fonte*. Created mercies are the most perfect mercies. — M.]

STARKE: Woe to him whose God the Lord will no longer be. Let men therefore beware lest by presumptuous sin they trifle away all intercourse with God.

RIEGER: When God thus renounces those who were his people, it is much more lamentable than any severance between those who are married or betrothed. "I will be your God and ye shall be my people," was the formula of the covenant. They had broken the last condition by their unbelief; and thus they stirred up the Lord to anger so that He renounced the first. Yet He has not expressly retracted the whole formula of the covenant. He did not say: I will not be your God, but He cut short his words in anger: I will not be yours. Thus room is left for that mercy which shall awake anew for them.

Ver. 9. The threatenings are indeed terrible: but how merciful it was in God to announce the judgment before it comes; and the plainer and more striking these threatenings are the greater the mercy. This is a ground for hoping that the judgment will be averted.

Chap. ii. ver. 1. This is the order and method of God's dealings: He slays, not that He may keep under the power of death, but that He may bring to repentance. Thus He dispersed Israel among the heathen, and without any compassion and mercy, as it seemed to outward observation, rejected them utterly. For the Ten Tribes have not yet returned to their own land. But how abundantly has God compensated to them this misfortune! For those who were scattered among the heathen, He gathered again by the Gospel, and so gathered them that a great multitude of the heathen came to the knowledge of the kingdom of Christ along with the remnant in the kingdom of Israel. He points the people of Israel to this compensation, that they may not despond in such affliction, as we also assuage, by the hope of the future glory, prepared for us by the death of Christ, the sorrows of those calamities which we see before our eyes.

[**BURROUGHS**: If we expect God to be a living God to us, it becomes us not to have dead hearts in his service. If God be active for our good, let us be active for his honor. — M.]

Ver. 2. **STARKE**: The Church of the New Testament has only one Head, who is Christ. Blessed are we if we cleave to and follow Him!

[**MATTHEW HENRY**: To believe in Christ is to appoint Him to ourselves for our Head, that is, to consent to God's appointment and willingly to submit to his guidance and appointment; and this in concurrence and communion with all good Christians who make Him their Head; so that though they are many, yet in Him they are one, and so become one with each other. *Qui conveniunt in aliquo tertio inter se conveniunt*. — M.]

Ver. 3. The prophet gives the best application of the names which God bade him apply to his children in order that the Christian Church may be convinced thereby that all the former things are reversed, that wrath is done away, and that the unfathomable compassion and mercy of God stand open to every man. For how should God, after He gave his son, not with Him have given all things? This word "say" belongs to the office of public preaching. We are to understand by it that the servants of God in the New Testament are commanded to comfort believers, and to declare to them that they stand in mercy and are a people of God.

[**PUSEY**: The words "my people" are words of

hope in prophecy; they become words of joy in each stage of fulfilment. They are words of mutual joy and gratulation when obeyed; they are words of encouragement until obeyed. God is reconciled to us, and willeth that we should be reconciled to Him. — M.]

FULLER DISCOURSE OF JEHOVAH CONCERNING HIS ADULTEROUS SPOUSE, ISRAEL.

CHAPTER II. 4-25.

A. *Complaint and Threatening of Punishment.*

VERSES 4-15.

- 4 Plead with your mother, plead !
For she is not my wife
And I am not her husband,
That she put away her whoredom from before her
And her adultery from between her breasts.
- 5 Lest I strip her naked,
And place her as (she was in) the day of her birth,
And make her like the wilderness,
And set her (so as to be) like a barren land,
And slay her with hunger.
- 6 And on her children I will not have mercy,
For they are children of whoredom
- 7 Because their mother has committed whoredom
And she that bore them has caused shame,
Because she said: I will go after my lovers,
Who furnished my bread and my water,
My wool and my flax,
My oil and my (pleasant) drinks.
- 8 Therefore behold I am hedging up thy way with thorns,
And will wall up a wall [raise a wall before her]
And she will not find her paths.
- 9 And she will pursue her lovers and not overtake them
And will seek them and not find;
And she will say: I will go and return to my former husband,
For (it was) better with me then than now.
- 10 And she did not know that I gave her
The corn and the wine and the oil,
And that I increased for her silver and gold,
(Which) they used for Baal.
- 11 Therefore will I take back my corn in its time
And my wine in its season,
And snatch away my wool and my flax
(Which was) to cover her nakedness.
- 12 And then will I uncover her shame
In the eyes of her lovers,
And none will deliver her from my hands.
- 13 And I will bring to an end all her joy;
Her feast-making, her new-moons, her sabbaths,
And all her festivals.
- 14 And will lay waste her vine and her fig tree
Of which she said: they are my reward
Which my lovers gave to me:
And will make her a forest,
And the beast of the field will devour her.

- 15 And I will visit upon her the days of the Baals ;
 To which she burnt incense,
 And (then) put on her ring and her jewels,
 And went after her lovers,
 And forgot me, saith Jehovah.

B. The Punishment leads to Conversion, and thus to the glorious Renewal of the Marriage Contract between Jehovah and Israel.

VERSES 16-25.

- 16 Therefore, behold, I am alluring her,
 And will lead her into the wilderness
 And speak unto her heart [speak with comfort].
 17 And I will give her her vineyards from thence,
 And the Valley of Achor as a door of hope,
 And she will answer then as in the days of her youth,
 As in the day of her coming up from the land of Egypt.
 18 And it will be in that day, saith the Lord,
 Thou wilt call : My husband,
 And thou wilt no more call me : My Baal.
 19 And I will remove the names of the Baals from her mouth,
 And they shall no more be remembered by their name,
 20 And I will make for them in that day a covenant
 With the beast of the field,
 And with the birds of heaven,
 And the creeping things of the earth,
 And bow and sword and war will I destroy from the land,
 And make them dwell in security.
 21 And I will betroth thee to me for ever,
 And betroth thee to me in righteousness and justice,
 And in mercy and in compassion ;
 22 And betroth thee to me in faithfulness,
 And thou shalt know Jehovah.
 23 And it will be in that day,
 I will answer, saith the Lord,
 Will answer the heavens,
 And they will answer the earth,
 24 And the earth will answer the corn and the wine and the oil,
 And they will answer Jezreel [God's sowing]
 25 And I will sow her for myself in the land,
 And favor "Unfavored,"
 And say to "Not-my-people":
 "Thou art my people,"
 And they shall say : "My God."

TEXTUAL AND GRAMMATICAL.

1 Ver. 4. — וְהָיָה כִּי יִשְׁכַּבְתִּי עָלֶיךָ, *av. lay. =* וְהָיָה כִּי יִשְׁכַּבְתִּי עָלֶיךָ. Fürst regards it as signifying objects of idolatrous worship, therefore : little images, which are represented as being carried upon the breast. [But this is opposed to the parallel expression, וְהָיָה כִּי יִשְׁכַּבְתִּי עָלֶיךָ, which, as Hengstenberg says, is evidently to be taken as the species (adultery) of which the other (whoredoms, acts of unchastity) is the genus. As illustrating the fitness of this picture, Manger compares Es. xxiii. 3, and Horace, *Od.*, i., 19, 7, 8. — M.]

[2 Ver. 8. — וְהָיָה כִּי יִשְׁכַּבְתִּי עָלֶיךָ. J. H. Michaelis and Jahn point in their editions וְהָיָה כִּי יִשְׁכַּבְתִּי עָלֶיךָ, *her wall*, and this reading, Hengstenberg assumes, without any discussion, to be correct. But there is an obvious unsuitableness in this. The wall could not be represented as being "her" wall unless it were conceived of as existing before the action on the part of Jehovah, which action was to *make* the wall. — M.]

3 Ver. 11. — לְכַסּוֹתָ, (which were) to cover. Such an ellipsis is quite common. The rendering of the LXX. *οὐ μὴ καλύπτειν*, conveys the sense, but is not a translation. It was quite unnecessary for Newcome, Horsley, Boothroyd, and others following Houbigant, who was misled by the LXX., to change the לְ into כֹּ. — M.]

4 Ver. 14. — אֶתְּנָהּ. This is usually derived from נָתַן, as also is the usual synonym, אֶתְּנֶנָּה. Hengstenberg labors to prove the derivation of both words from נָתַן and its 1st fut. : a "I-will-give-thee," similar to our "forget-me-not." The absence of daghesh-forte in both nouns would seem to prove the untenableness of this hypothesis. — M.]

5 Ver. 17. — עֲנֶהָ. Some take this from עָנָה, to be bowed down, here : to be humble. But this does not suit the sense of the verse. Besides, עֲנֶהָ would then = עָנָה.

EXEGETICAL AND CRITICAL.

This chapter is the essential supplement to chap.

i. It contains, in a more discursive style, an exposition, justifying and elucidating that which in chap. i. was presented only as a theme, and in some parts even enigmatically in its brief sentences. The complaint and threatening of destroying judgments were uttered without any preparation; and still more suddenly were they followed immediately by as glorious an announcement of salvation. Chap. i. must thus excite inquiries, not so much through the symbolical representation of the first part, as by these unexpected utterances, inquiries which demand an answer. Such answer is given by the Lord Himself in chap. ii. 4 ff., in a longer discourse. This is now altogether based upon the conception of Israel as an unchaste wife, which was only indicated in chap. i. and then disappeared, and is developed in two sections, of threatening and of promise. A complaint is first raised against the unchaste wife, and then the course of punishment is figuratively described, which, however, is seen to be really a chastening with the view to conversion from idolatry. This conversion itself is promised, and the way thus prepared for the announcement of salvation. Israel, returning as penitently as a wife to her husband, finds mercy with God. So the close, ver. 24 f., returns expressly to chap. i.-ii. 3, and the discourse is thus shown to be most closely connected with that section.

The complaint and announcement of punishment occupy vers. 4-15. The discourse takes a turn with ver. 16. The declaration of deliverance is introduced by the announcement of conversion, and from ver. 20 onwards becomes a glorious promise.

A. Vers. 4-15. *Complaint, and Announcement of Punishment.*

Vers. 4-6. *Plead with your mother* — for they are children of whoredom. The person who makes the demand is naturally Jehovah. Those who are addressed are not the children of the Prophet, chap. i. 4 ff. (Kurtz), but the children of the adulterous spouse, Israel (and therefore those who are designated children of whoredom, chap. i. 2). These children are distinguished ideally from their mother, because Israel is from one point of view regarded as the spouse. Israel viewed as a unit is the mother: the children then represent the individual Israelites (the mother can not be conceived as existing without the children). The children are now to plead with their mother. But this does not mean that a part of Israel did not serve idols, so that the better disposed among the people would be addressed (Keil, *et al.*). This would conflict with what has been said of the relation between the mother and the children. The children are conceived of as those who have to dread misfortune on account of the prevailing

"whoredom." They, in fact, however, represent just what the mother does; they are to suffer the same punishment with her, though in ver. 6 the punishment is as yet only mentioned expressly as that about to fall upon the children. But the distinction made between the mother and the children is only a rhetorical mode of presentation resorted to for the purpose of casting upon the mother, through the children, the reproach that she by her conduct was bringing misfortune upon them, and thus persuading her to abandon her lewdness. Not as though the children had acted differently from the mother, but now when the punishment is to be presented, the complaint is naturally directed against the latter. For if the children have sinned, they have followed their mother in doing so. She is the really guilty one in this punishment. The children are comparatively innocent, and have been only seduced, and yet they must suffer like their mother! And then they must participate in the sufferings which the mother endures for her own sins. They are therefore the ones who should be represented as pleading with the mother. This mode of representation is not pursued beyond the beginning of the chapter. For she is not my wife, expresses well the sin of the mother. It is as though Jehovah had said: "It is her sin that she deports herself as one who could not be my wife, and whose husband I could not be, and I cannot look upon myself any more as her husband." The next member of the verse shows the cause of this feeling, for it is the conduct of the mother that gives occasion to the children to upbraid her. The punishment would be: I know her no longer as my wife, and will be her husband no longer. But punishment is not introduced before ver. 5 — וְהָיָה.

The וְהָיָה involves the demand to cease from the present conduct. This conduct is "whoredom," but in the case of a wife it is also more, it is "adultery." From her face — from between her breasts. The whoredom (idolatry) of Israel is thus not secret, but is done openly. Israel is like a public barefaced whore, who displays her profession in her face and (bared) breasts.

Ver. 5. The demand is supported by calling attention to the punishment. Lest I strip her naked. This is perhaps connected with the foregoing so as to = as a punishment for the shameless exposure of her person which she wantonly practices, strip her bare in a way she does not like and of which she would be ashamed. Divested of the figure the expression would mean: lest I take from her everything that I have given her and reduce her to the condition in which she was before I delivered her and made her what she now is (comp. Ezek. xvi. 4 ff.). The prophet now turns to this earlier condition with the words: as in the day of her birth. Primarily this is an image of nakedness = like a new-born child, but not sim-

ply = without clothing, but = divested of everything, stripped of all she can call her own. Thus was Israel on the day of its birth. This birth took place when Israel was chosen to be the people of God. According to chap. xi. 1, this was done in Egypt. Israel was there naked, for it dwelt as an oppressed nation of slaves without a country. And make her like a wilderness, that is, reduce her to a situation where the necessities of life are wanting as they are to those in a desert, so that they die of hunger; and like a parched land, that is, a place in which there is no water, so that she may "die of thirst." This dying of thirst is only mentioned because her situation is compared to a desert; and the general sense is = reduce her to a situation of utter destitution from a condition of great abundance. A reference to Israel's sojourn in the desert cannot be well disproved (as by Keil) along with the mention of the day of her birth. Israel, it is true, was supplied with food and water by God. But the desert itself had neither food nor drink, as Israel felt only too keenly. And that desert is an image of the condition to which Israel is to be reduced by God.

Ver. 6. And will not have compassion upon her children. This verse is in sense still dependent upon יְהוָה of ver. 5. The want of compassion is a consequence of the conduct of the mother, but may be turned away by conversion. Even the children shall share the same lot, that is, all individually; none are to suppose that they shall escape punishment, — for they are children of whoredom. Because they are begotten of whoredom and also witnesses of it, the Lord who is to punish his adulterous spouse cannot endure them. Still the question of chap. i. 2 repeats itself here, whether בְּנֵי יִשְׂרָאֵל are not rather: children who commit whoredom. This is most natural, for the children are in fact identical with the mother.

Vers. 7-9. Because their mother hath practiced whoredom — it was better with me than now. The last explanation given of בְּנֵי יִשְׂרָאֵל would certainly be incorrect if ver. 7 were an explanation of ver. 6 b = They are children of whoredom, for their mother, etc. But such an explanation, continued too in the parallelism (ver. 7 a, and b), would make the sense extremely prolix. The same remark would apply if the verse were coördinate to ver. 6 b, and supported it along with ver. 6 a. Besides, this expression concerning the mother's sin would not be appropriate as justifying the punishment threatened against the children. The solution is to be found in the wider scope of ver. 7. For here the thought is so enlarged that it cannot be regarded simply as an explanation of ver. 6, and at the same time coördinate to the second member of that verse. Such a view supposes that if that verse is an explanation, ver. 7 must be so also. The thought is, however, evidently an independent one. Nor does it refer backwards, but, as its contents show, it reaches forward and is therefore rather to be connected with vers. 8, 9. (So Meier; even the Vulgate and Luther have detached it from ver. 6.) [So also Henderson, and Cowles in his exposition though not in his translation. — M.] — וְהָיָה כְּעִירָה here not = to become a disgrace, but = to commit shame. Luther: conduct herself shamefully. — Who gave my bread, etc. = food, clothing, and the enjoyments of life (Keil), comp. Jer. xlv. 17 ff. We may refer this to a condition of things which

actually prevailed in Israel (comp. also ver. 16). If it did exist along with idolatry, it would be naturally suggested that it was due to the idols. In the figurative representation it is the reward which the adulteress received from her paramours (comp. ver. 14). [Keil: "This delusive idea entertained by the wife arose from the sight of the heathen nations roving about, who were rich and mighty, and attributed this to their gods." — M.]

Ver. 8. Therefore behold, I hedge up her way with thorns. The hedging up of the way, strengthened in the parallel member by the figure of raising up a wall, means in general to place an obstacle in the way, to set up a wall of separation, and that evidently between the wife and the paramours, Israel and the idols, so that the alliance between them will be dissolved. This is shown further by the words: and she will not find the path to them, and also in ver. 9. This *causa dirimens* is here intentionally referred to only in a general way, in a sort of enigmatical allusion. The "that" is expressed only once with its immediate sequence in ver. 9. The "how" does not appear till ver. 11 ff. It is already hinted at in the conclusion of ver. 9. It is the feeling of distress in strong contrast to the situation just extolled so highly as the gift of the idols. This privation must itself excite doubts as to the power of the idols, and still more must their impotence in the midst of her distress. Israel would indeed become at first more ardent in its worship of idols; to "pursue" after them, etc., the more their prosperity was regarded as their gift, the more would they be missed. But "she will not reach them and will not find them." It is represented, as though outwardly it were no longer possible to hold intercourse with the idols. This mode of representation, however, is connected only with the image of raising a hedge, etc., something which effects an external separation. But the expression is very suitable, especially as the idols denoted by the paramours, prove themselves to be a mere phantom, dead nothings, just when men turn to them for help. They are therefore really not found. Such experience of the nothingness of idols then awakens again a longing after Jehovah as the One, in whom alone help is to be found, a longing after the good bestowed by Him upon his people. The discourse here is just ready to pass over into the thought that this punishment is a chastening to lead to conversion (vers. 16 ff.), but upon the mention of former prosperity, it turns again to complaint, in order to complete the announcement of the punishment merited by the ungrateful forgetfulness of the giver of such prosperity. This is continued till ver. 15. (Hengstenberg: "There can be no doubt, that by the hedging and walling about, severe sufferings are intended, by which the people are encompassed, straitened, and hindered in every free movement. For sufferings appear constantly as the specific against Israel's apostasy from God. . . . We can by no means think of an external obstacle. Outwardly there was, during the exile, and in the midst of idolatrous nations, a stronger temptation to idolatry than they had in their native land. Hence we can think of an internal obstacle only, and then again, only of an absolute incapacity of the idols to grant to the people consolation and relief in their sufferings. If this incapacity is first ascertained by experience, men lose their confidence in them, and seek help where alone it is to be found." — M.)

Vers. 10-12. She knew not, etc. The refer-

ence is to ver. 7. Israel had shamefully ascribed to the idols what they owed to God. That God was the Giver they must have been inwardly conscious, in fact could have known it from the Law; but they ignored this truth, denied it, and naturally so, because they had departed from their God. The abundance of the natural productions of the country then led to an abundance of silver and gold, but—cutting reproach—that which they owed to God עָשָׂה לַיְהוָה, probably; they employed it for Baal, not: they made it a Baal, as the article especially shows. “Employed,” partly in making idol images, partly in the service of idols. *Baal* may be taken here for idols generally, since the actual Baal-worship was done away with by Jehu, though not entirely, comp. 2 Kings xiii. 6 (Keil).

Ver. 11. Now the punishment is expressed which was in vers. 8, 9, only hinted at, the withdrawal of the good things which had been so enjoyed. *My corn* = the corn which they received from me. In its time, that is, the season when corn and wine are expected. Hence the absence of them was the more distressing, but also more significant and striking, showing itself to be a punishment from God. Since He was not acknowledged as the Giver when He gave them, He will manifest Himself more clearly as such in taking them away. Which was to cover her nakedness. The resulting want should be complete, its consequence ignominious bareness = utter destitution. And then will I uncover her shame. = her lovers (idols) shall also look upon her nakedness to her disgrace. She would become so miserable, that even they shall despise her, though she once held herself so highly with them.

Vers. 13-15. And I will bring to an end all her joy, etc. A still more definite indication of the punishment before threatened. All joy must cease. But joy culminates, and has its purest expression in the festivals, the yearly feasts, strictly speaking. וְכָל. Upon these follows the monthly feast, that of the new moon, and the weekly one, that of the Sabbath. כָּל-יְמֵי חַיֵּיהָ then gathers all these up in one general expression. Even during the prevalence of idolatry the feast-days probably remained outwardly the same as before.

Ver. 14. The devastation mentioned here is probably intended to follow up the cessation of joy; for the vine and the fig tree are the finest productions of Canaan, not necessary to the support of life, but affording the choicest delicacies (comp. Joel i. 7-12). [Henderson: “These nouns are to be taken as collectives, or rather, as Horsley suggests, as plantations of vines and fig trees. These should be left uncultivated on the removal of the inhabitants to a foreign region, comp. Is. v. 6; vii. 23, 24. — M.]

Ver. 15. And will visit upon her the days of Baal, that is, the feast-days just mentioned, for they were celebrated in honor of Baal, and not of Jehovah. And put on her ring, etc. This is an expression which in its strictness belongs only to the image; for Israel is compared to a coquettish prostitute, who is in the habit of thus adorning herself. Yet there may be allusion to the festal attire worn at the idol-feasts. And forgot me. A sharp and mournful contrast to the vain adornments of the prostitute. For the sake of the paramours she was never weary of decking herself out; but no more thought of Jehovah. It is plain how completely this whole threatening was ful-

filled by the Assyrian invasion. Yet it is to be observed that this itself is not threatened here, and still less banishment. In general, no enemy is yet named, at least none definitely, but only the laying waste of the land. [Henderson: “Their entirely abandoning themselves to the service of idols, and their dereliction from the God of their fathers, are brought forward at the conclusion of this description of their conduct, in order to heighten the aggravation of their guilt, and render the announcement of the kindly disposition of Jehovah toward them, at the beginning of the following verse, the more surprising.” — M.]

B. *Announcement of the Conversion of Israel and the beneficent Renewal of the Covenant.*

Vers. 16-19. Therefore behold I will allure her, etc. לִכְנֹן. We have had this word twice already in a similar construction (vers. 8 and 11) with the sense: because Israel has transgressed, therefore God will punish them. לִכְנֹן also here naturally means: therefore. Every other explanation, such as *veranamen*, or *profecto*, is arbitrary, and has arisen from the embarrassment occasioned by the difficulty which a “therefore” causes in this connection; for it is not clear from what a conclusion is drawn, whether from their sin or from their punishment or from their sudden desire to return (ver. 9). Nor is it clear what conclusion is drawn, whether punishment or a display of love. As regards the first question it is to be observed that the mention of Israel's sin immediately precedes (ver. 15 at the end) while their punishment had been previously described, whose converting influence ver. 9 had already indicated. The expression: I will allure her, might certainly form a contrast to the words: she forgot me = while she forgets me, I am mindful of her and recall her to my thoughts. But the whole can hardly be merely an inference from what is said at the close of ver. 15, for the reference to the sin is there only incidental and subordinate to the description of the punishment. לִכְנֹן therefore draws an inference not from Israel's sin in itself, but from that sin as being punished, and punished not without severity, as was before plainly stated. Hence we find that לִכְנֹן introduces a conclusion drawn from the contents of the whole preceding section = therefore because Israel has been punished for her sin and forgetfulness of me, and has been so reduced to a condition of distress that she longs after happiness in communion with me, I will allure her, etc. This reference to the whole of the preceding is certainly justified in our verse, since the discourse evidently takes here a new direction. If this is the sense of לִכְנֹן, the conclusion which is drawn is not an announcement of punishment, against which the expression, “I will allure her” is decisive, but an exhibition of love, and yet such a display as is virtually determined by the sin that is punished, and which is connected immediately with the punishment, in order to foster those first motions of longing into a steadfast resolution to return. [Pocock, Newcome, Noyes, and Henderson translate: nevertheless, notwithstanding. They failed to discern the inner connection between the passages divided by this particle, which, in fact, never has the meaning they assign to it. Cowles reaches the right conclusion, though not upon exegetical grounds: “Some have found a difficulty here, inasmuch as the grievous sins of Israel seem to be no natural reason for giving the blessings hereafter promised. But the reasons,

viewed fundamentally, lie deeper than the sins of Israel, even in God's covenant love and faithfulness. He cannot bear that his own Israel should sink hopelessly under her sins into ruin. Therefore his pity moves Him to discipline and to mercy." So also Pusey with most of the German Expositors. — M.] **And lead her into the desert:** not as a punishment, for the allusion is to the leading of the children of Israel into the desert by Moses (comp. ver. 17). But this was really a deliverance, namely, from the afflictions of Egypt. At first it is such only negatively, implying that they will no longer continue in such distress. They are not yet in Canaan. Even the desert brought want and destitution with it: and this is brought first into view here. In so far the situation indicated by the leading into the desert coincides actually and outwardly with the punishment by affliction and calamity pictured in ver. 11 (the "wilderness" is the realization of that which is threatened in vers. 11 ff.). But this situation is presented here also under another point of view, namely (as being compared with the wanderers in the desert under Moses), that of a situation while surrounded with affliction yet leading in truth to deliverance, and the idea of punishment is thereby converted into that of chastisement. For the destitution felt in the desert meant here had its definite disciplinary aim, — to shut up the people to the discovery of their need of help, and to lead them to faith in God through the help and gracious guidance which they then experienced. Thus they in the desert, even though encompassed with need, were still upon the way to Canaan, the land of blessings, and salvation. This is made plain from what follows: **And speak to her heart** = comfort her (comp. e. g. Gen. xxxiv. 3; 1. 21; Is. xl. 2). These words imply an inward consolation by manifestations of love which immediately follow — the blessings that were withdrawn are again supplied.

Ver. 17. And I will give her her vineyards from thence = from the desert, so that they, as soon as they shall have passed the limits of Canaan, shall receive them, that is, the vineyards which Israel once possessed but had lost (ver. 14), therefore: her vineyards. What happened once is a type of that which shall happen again. **And the Valley of Achor for a door of hope.** The Valley of Achor here comes into view: (1) on account of its appellative signification: valley of trouble, affliction (Is. vii. 25). This shall be made a gate of hope (a valley = a natural gate): therefore a transformation of mourning into joy; (2) but also on account of its position near the border of Canaan. For Israel is conceived of as marching out of the desert into Canaan. It remains a question whether the occasion of the name is also to be taken into account. In this valley the anger of God was appeased by the stoning of Achan, and was removed from Israel to give place to renewed favor. Through that which then happened to Achan, this valley became a door of hope to Israel, which lay exposed to the anger of God. And this again sets forth the thought that punishment, affliction, shall become to them the way to renewed favor. The conception is more profound than if it merely set forth a change from one situation to another. But the image and the thing represented are not exact counterparts. Here Israel is the party who is punished and is again to find favor. But there Israel finds favor through the punishment of a single individual. [Hengstenberg: "The people when they entered into Canaan were immediately deprived of

the favor of God by the transgression of an individual — Achan, — which was only a single fruit from the tree of the sin which was common to all. But God himself in his mercy made known the means by which his lost favor might be regained; and thus the place which seemed to be the door of destruction became the door of hope. . . . This particular dealing of God, however, is based upon his nature, and must therefore repeat itself when Israel again comes into similar circumstances." — M.]

And she shall shout aloud thither. The Lord comes to meet Israel (comp. ver. 16: shall comfort her); and Israel cries out towards the place whence

he comes forth, looking back to the **צפון**. The meaning is, that with thankful acknowledgments she accepts these tokens of his love; not only receives them but answers to them by suitable conduct. Others suppose that **צפון** means here: to be afflicted, or to be humbled. But such a sense is unsuitable in this verse. Besides, **צפון** would be

equal to simple **צפון**. [The view given above as to the meaning of this clause, and adopted by most of the German expositors, is defended at length by Hengstenberg, and is probably the correct one. All the English expositors, on the other hand, follow the old explanation which translates the verb: to sing, and see a special allusion to the song of Miriam and the Israelites after the crossing of the Red Sea. The chief arguments in favor of the former view are, (1.) The greater fitness of the idea of "answering," as exhibiting a change of character in the Israelites and their readiness to turn to God. Singing would merely indicate that their distress was removed, which was not the ultimate object of God's dealing with them. (2.) The meaning, "answering," is the leading usage of the *Kal*; that of singing is proper to the *Piel*. (3.)

צפון ought to be rendered "thither," which suits the idea of answering, especially as explained above, but not that of singing. — M.] **As on the day,** etc. Perhaps there is an allusion here to the song of Moses (Ex. xv.), in which Israel gave a grateful answer to the deliverance which God had wrought for them. **צפון** would then be rendered directly: sing. So the Vulgate and Luther (comp. 1 Sam. xviii. 7; xxi. 11; xxix. 5, to strike up a responsive song). Yet the general signification is probably to be preferred.

Ver. 18 is then attached to this צפון. My husband. That is, she will recognize in Jehovah her true spouse, regard Baal no longer as combined with God, thus (by a convenient *escamotage* so natural to the human heart which becomes inwardly apostate from God) to all appearance calling upon Jehovah, but really putting Baal in his place and thus dispossessing Him.

Ver. 19. And I will remove the name of Baal from her mouth = I will so act that thou shalt not take the name of the idols into thy mouth any longer, that is, shalt not honor them (for as long as they are honored they are taken into the mouth, are thought of), but wilt depart from them entirely, have nothing more to do with them. The promise is a literal fulfillment of Ex. xxiii. 13; (comp. also Zech. xiii. 2), and expressed in the same words.

Vers. 20–22. And I will make a covenant for them in that day, etc. A covenant for them, in their interest, so that they shall suffer no injury. Observe here how the figure of the woman as ad-

dressed is here departed from, only to be returned to in the next verse. The covenant with the wild beasts lays upon them the obligation not to injure mankind, and especially not to lay waste the land. That punishment was threatened for the immediate future (comp. ver. 14). Just for that reason it is now promised to the converted and favored people that they shall be defended from it. [Keil: "The three classes of animals that are dangerous to men are mentioned here, as in Gen. ix. 2. Beasts of the field as distinguished from the domestic animals (*behemoth* are beasts that live in freedom in the fields, either wild beasts, or game that devours or injures the fruits of the field). By the fowls of heaven, we are to understand chiefly the birds of prey. *Remes* does not mean reptiles, but active creatures, the smaller animals of the earth which move about swiftly."—M.] And I will break bow and sword and war. To break the weapons of war means to cause war to cease forever. This is expressly intimated in what is attached here by a zeugma. To break war in pieces, — to break bow and sword, and so to put an end to war. The whole is the fulfillment of Lev. xxvi. 3 ff.; comp. Is. ii. 4; xi. 6 ff.; xxxv. 9; Zech. ix. 10; Ezek. xxxiv. 25 ff. And not merely will a condition of security and peace be afforded, but also that after which Israel longs (ver. 18) will be given, namely, intercourse with God. Upon this alone is Israel's renewed prosperity based.

And I will betroth thee to me forever. A new marriage-contract is to be signed. Israel now converted, becomes altogether different, is regarded again as an unstained virgin, and is betrothed by God to Himself. What formerly existed, that she was once a faithless spouse, is left quite out of sight. For *אֶרְשָׁה* means: to woo a maiden, to betroth her. The words, "I will betroth her," are thrice repeated, to take all doubt away from the statement. This covenant is now to last forever without any interruption — in righteousness and justice, in mercy and compassion. We are evidently to understand here the righteousness which is displayed in Jehovah's appearing to favor his people and defending their cause against their enemies, from whose power he delivers them. Such righteousness and judgment are, with relation to the enemies, only negative, that is, they are displayed in punishing them; but, with relation to God's people, positive, so that righteousness really bears the sense of salvation, deliverance. In so far Luther is right, when he holds that such righteousness is the imputed righteousness of Christ. For there is certainly presented the notion of God's intervention to bestow favor upon man, and therefore of an act of justification, only not at first as connected with the accusings of conscience by reason of guilt, but in relation to God's punitive judgments against sin. These, so to speak, lose the right to destroy God's people any longer, because they are accepted by Him as converted. Keil explains the words as meaning, the righteous judgment by which God purifies his people, in order to eradicate everything which, on the side of the Church, could do prejudice to the covenant. But the discourse has already passed beyond this. The judgment has been already inflicted, and we are now upon the ground of the complete promises of salvation, when God no more appears against his people, but interferes in their behalf in accordance with the purification which has been effected. The disposition of mind in God represented by this righteousness and judgment is

still further brought out by the two words: in mercy and compassion. Every idea of an intervention of God in his people's behalf upon the ground of their merit is thus excluded. What God exercises towards them is purely favor and compassion.

Ver. 22. But these shall never cease. Hence the addition: in faithfulness. Only thus does this engagement receive the pledge of its eternal duration, while by the preceding generally the possibility of its ratification is set forth. Righteousness and judgment, favor and compassion, are the *conditio sine qua non* and *causa efficiens*; faithfulness is the essential *modus* of the engagement. The end then is: And thou shalt know Jehovah. No interruption of such relation shall ever intervene between Jehovah and Israel; upon the establishment of such intercourse, a true knowledge of God will be imparted. This naturally does not mean a mere cognition of God, least of all a mere logical conception of Him, — in general, not a mere intellectual relation to Him based upon the operations of the understanding, but a personal living relation, that deeper notion which is certainly sometimes conveyed by *יָדָע*.

Vers. 23-25. And it will be on that day that I will answer, etc. The consequence of the covenant newly ratified is the readiness of God to bless his people most richly. The betrothal having been accomplished, the marriage presents are not wanting, and heaven and earth, standing in the service of the bridegroom and husband, must contribute their share. The heavens, etc., in a descending series, are represented as earnestly asking the personified objects above them respectively whether the blessing which they expect is to be dispensed. The heavens ask Jehovah, the earth the heavens, etc., or they look towards them with longing. And now this questioning, this earnest request (in the time of Israel's rejection) is "answered" cordially and assuringly. In how far, however, this original sense of *עֲנֶה* is carried out, or whether it does not pass over into the signification of our "agree with" = comply, listen to, cannot be definitely shown. It is, however, in accordance with the largely poetical conception to assume here a strict prosopopoeia. The first object of the representation is Jehovah; therefore the sense of the whole naturally is, that Jehovah, upon whom all blessing depends, will confer upon his Church the blessings He had withdrawn from it (comp. Deut. xxviii. 12 and the contrast, Deut. xxviii. 23 f.; Lev. xxvi. 19). [Keil: "By prosopopoeia the prophet represents the heavens as praying to God, to allow it to give to the earth that which will insure its fertility, whereupon the heavens fulfill the desires of the earth, and the earth yields its produce to the nation." Umbreit: "It is as though we heard the exalted harmonies of the united powers of creation sending forth their notes as they are sustained and moved by the eternal key-note of the creative and moulding Spirit." Henderson compares the personification in Tibullus, I, Eleg. vii. 25. The extreme beauty of the figure here has often been praised.—M.] Will answer Jezreel. The name Jezreel is here used unexpectedly instead of Israel. The same name which symbolized the judgment upon Israel (i. 4) is here employed directly to designate the favored people according to its appellative significance: God will sow, especially as in chap. ii. 2 the hope of victory was connected with Jezreel. Israel appears as the sowing of God, because planted anew by divine grace, as ver. 25 shows immediately. Thus the first name of evil

omen is taken away and converted into its opposite. The same is true of the other two names. Israel will again be called "Favored," and the "People of God," because it is his. It is therefore said, beautifully completing the picture, that the people again know God as their God. Thus God's renewed favor, and the people's new heart, go hand in hand. On the fulfillment of the promise, see the Doctrinal Section, No. 4.

DOCTRINAL AND ETHICAL.

1. The whole tenor of our chapter presupposes that Jehovah's relation to Israel as his people is compared to a marriage. If we seek the *tertium comparationis* in this comparison, it is manifest upon a general view, that everything of an accidental or external nature is denied of this relation, that it is presented as a union inward, sacred, and indissoluble, involving indefeasible rights and obligations. But, more especially, there are two elements entering into the nature of marriage, which form the points of comparison, namely, love, by which the husband is bound to the wife, and its correlative the requirement of fidelity, or of exclusive reciprocal affection, which He makes of her. Hence the relation of Jehovah to his people is compared to a marriage because his love to Israel is as strong and intimate as that of a husband to his wife. As the husband chooses the wife from love, and perhaps, urged by love, takes a poor maiden and raises her to himself, and in his married life attests his affection by being her protector and benefactor who cannot show her too many evidences of his devotion, so is it with Jehovah towards his people (comp. vers. 10, 23, 24). Such love on the part of the husband must have as its correlative on the part of the wife, fidelity, undivided, exclusive affection. As certainly as the husband should expect this fidelity from his wife, so certainly shall Jehovah expect it from Israel; as strongly as the wife is bound to love him to the exclusion of all others, and as she does basely violate this duty by attaching herself to another, the same is true of the relation of Israel, God's people, to Jehovah. But if unfaithfulness on the part of the wife is a violation of duty, it is also worthy of punishment. And if the punishment (rejection) of an unfaithful, adulterous wife is justifiable, so also is the punishment (rejection) of God's faithless people. But this is only a chastisement wrung from love, and the source of deep anguish to the loving husband. Therefore the husband who loves his wife truly, with a love answering to the idea of marriage, while angry at her infidelity and employing the most severe means to punish it, only does so in order if possible to bring her back to her duty and as the only way to continue the alliance. Thus is it with Jehovah towards Israel. As his love has established the covenant with Israel, and displayed itself in it, so does it seek with its whole strength to preserve it unbroken through all interruptions, — in other words, to restore it.

2. The exhibition of God's relation to his people under the figure of a marriage permits us, on the other hand, to draw an inference as to the nature of the marriage itself. Such an exalted and sacred relation could only be thus represented under an exalted view of marriage. The lively, strong, unchangeable love of God to his people, and the demand of an unchangeable fidelity answering to such love, and turning aside to no other object, is the subject of the representation. This

marriage is necessarily conceived of as a relation constituted by such love on the part of the husband and such fidelity on the part of the wife. Without these it is not contracted; where these are wanting or cease to exist, it is shaken to its foundation. The husband cleaves in love to his wife and to none other: true marriage is in its very nature monogamic; the wife must in fidelity belong to this husband and to none other.

How severe is thus the condemnation of all actual adultery, and of all unchastity as the source of adultery, as read in the strong complaints against Israel as the unfaithful wife! What a spirit of moral purity and of chastity is expressed here! We find here already just the view of marriage, and, on the other side, of adultery and whoredom, which meets us in the New Testament, e. g., in the writings of Paul. The prophet knows no better image than that of marriage to set forth the depth and sacredness of Jehovah's relation to Israel, and the Apostle knows no better image than the relation of Christ to his Church to set forth the depth and sacredness of the marriage union.

3. "She knew not that I gave her," etc. This is perpetually repeated. God blesses men with good things — undeservedly, even when they do not serve Him but "idols." But they do not know that it is his hand from which they receive everything. It is just the superabundance of his gifts, that makes them so self-exalted and completely forgetful of Him. God must then change this abundance into want, and make presumptuous men feel their own impotence. And how deeply God can humble men! Such visitations are then the means by which God draws them again to Himself, teaches them to know Him, how unjust and at the same time how foolish is their apostasy from Him, how little their "idols" can help them, rather how ill they reward them; and how good it is, on the other hand, to abide by the service of the true God ("it was better with me than now"). The fruit of such knowledge by humiliation is then the abandonment of idols and a turning to God.

4. That Hosea reverts with special fondness to the ancient history of Israel was already remarked in § 2 of the Introduction, and there shown to be connected with the fundamental idea of his prophetic discourses. In the later chapters (from the ninth onwards) this is specially apparent; but it is also found in our chapter, and thus in the earlier portion of his writings. In this he chiefly takes up the great deeds by which God manifested Himself to the fathers, — the exodus from Egypt, the journey through the Desert, the entrance into the Promised Land. These were the great fundamental acts of God in behalf of Israel, and were most deeply impressed upon the consciousness of the people; for they owed to these their very existence as his people, so that they could never forget them, not even in the season of their greatest decline. Prophetic discourse has in them therefore a sure, unassailable foundation upon which to take its stand. It can point out to the present, in a manner not to be resisted, the dealings of God in his specific relation to Israel his people, can draw from thence its most forcible arguments for its warning and chastening, as well as for its comfort and promises. It has been an advantage which it well understands and knows well how to use.

Special stress is in our chapter laid upon the journey through the desert as upon a season of great significance for Israel. Israel was in the wilderness: the milk and honey of the Promised

Land were not yet; the flesh-pots of Egypt were no more. In the latter respect this season was one of deprivation and of want, and apparently of loss. But this was only apparent; for in reality it was not only a deliverance from the bondage of Egypt, which had both outwardly and inwardly injured the people, but God could draw so much nearer to the people spiritually as they were now reduced to corporeal distress, and attest and reveal Himself to them by his helpful and blessed mercy. It was just here that God concluded his covenant with Israel and made them his people, so that their real gain outweighed their apparent loss; and the people to whom God betrothed Himself was or became the people which found itself upon the way to the Promised Land. So the Prophet sees in the profound and fruitful significance of this journey, or rather of this leading through the Desert, a type of the blessing which a removal into the desert as a chastening would convey to the people who had become unfaithful to their God. They are deprived of their possessions, but so only stripped of the prosperity which had made them forgetful of God, and which was therefore an evil. And now when they have these no longer, and are thus freed from the fetters which have bound them spiritually, when, by foreign influences, so to speak, they are brought face to face with God, He has again free access to them; the time has come when God can again betroth Himself to the people who again return to Him, lead them again into the Promised Land, and restore them to a state of renewed prosperity and of richest blessing.

Those then who were led forth into the Desert did not realize the object of that experience. Nor was it individuals whom it was to profit, but the people as such. For them the journey through the wilderness was a season of trial in which they were being prepared to become God's people, who should take possession of the Promised Land. And so in the sense of the prophetic promise the individuals who should suffer the judgment of devastation were not the same as those for whom the day of the new salvation was to break forth. That was to be a new generation. But the people were still the same, in the sense to be stated more clearly immediately.

5. With regard to the promise of our chapter and its fulfillment, the remark made in chap. i. applies, namely, (a.) The fulfillment is not to be seen in the return of the Jews from the exile. This was, to be sure, a fulfillment, but only a small and feeble beginning. For the promise is to be regarded as essentially Messianic. And therefore we Christians, if to us the truth is fully and differently realized that Jesus Christ is the promised Messiah, must hold that this promise has found its fulfillment in Christ, and still finds it in Him; that is, in Christ the new "betrothal" of God to his people has already taken place; but the great salvation which is involved in this is as yet only partially realized, the completion is yet to come. The people of God are still marching through the desert; in Christ we are upon the sure way to the Promised Land, but that goal is not yet reached. (b.) Israel, to whom salvation is here promised by the Prophet, comes into view, not according to its natural nationality, but according to its divine destiny, or according to its typical significance as the *People of God*. They cannot perish beneath any judgment: for them a new day of salvation is waiting. But as this salvation is conditioned upon the coming of the Messiah, and we know clearly that the Messianic salvation is and shall be universal,

so we are forbidden to restrict this great promised day of salvation to the external Israel, although the Prophet undeniably speaks of it, — Israel and God's people being as yet to him essentially one, — and must extend it to the people of God generally, therefore to all believers, believers of Israel together with those of the Gentiles incorporated into the ancient Church, which must ever remain the parent stem. To Israel, who had become "Not-my-people," many of the heathen who had been "Not-my-people" will unite themselves, and to them, with this whole complex "Not-my-people," will God say: "Thou art my people:" and they will say: "My God." So clearly and truly has Paul shown that the Gentiles must first become what Israel was, and that they shall and will really become so, that they shall actually overshadow Israel and so repair what they had lost. If these promises have not found and still do not find their fulfillment in the literal interpretation of what is said of Israel, it is clear that it is not a literal fulfillment of their contents, which speak of temporal blessings in the Holy Land, that is to be expected. Such limited blessings are inseparably connected with the limited range of application; but if the latter, the restriction to Israel, is only the shell and not the kernel, so is it with the former.

When the people of God were embodied in a nation, under the Old Testament, the possession of a definite country as the inheritance assigned them by God was something essential, and therefore, as the desolation of the country was a token of the Divine anger, so its fruitfulness, or in general a state of temporal prosperity, was necessarily an indication of the Divine favor. And so the temporal blessings predicted by the Prophet are the tokens of acceptance, of the returning favor of God. The latter, however, the return of favor, is the main element, the kernel which remains after the husk is stripped off. Yet the favor of God manifests itself still under the New Covenant in temporal blessings, while his wrath is declared in temporal punishments. But it does not need to be shown that the complete abandonment of the notion of a national and local settlement in a definite country, as belonging to the conception of a people of God, went further than this; that the New Covenant opens up a prospect of spiritual and inward blessings and enjoyments of which the former were only a thin shadow; and, in spite of this, to insist upon the literal sense is to beat in the face of the New Covenant, and to deny to the prophetic promises generally their lasting significance. For the legitimate consequence of such a theory is to declare that these are not and never shall be fulfilled; it is not simply to dream of a fulfillment expected still in the millennium, and to transfer to this epoch, which is not described any more definitely in the Apocalypse, conditions for which it is felt that room can be found nowhere else.

HOMILETICAL AND PRACTICAL.

GOD'S testimony against this apostate people: (1) threatening them with severe judgment; (2) and yet alluring them back with glorious promises.—The judgments of God, (1) invoked only by faithless apostasy from Him and base disowning of his favor; (2) aiming only at the complete conversion of the apostate and the joyful acceptance of the converted.

Ver. 4. *PSAUF. Bibelwerk*: Believers are bound to warn in love their brothers, sisters, or

parents, who are remiss in the practice of true religion, and to bring them to the right way.

Ver. 7. God is the real Giver of all temporal and spiritual blessings. If, therefore, thou hast any want, seek its supply from God.

LANGER: It is much more easy and pleasant for a true child of God to serve Him in the enjoyment of his favor and with inward peace, than it is for an untaught child of the world to cleave to it with its restless service of sin.

[MATTHEW HENRY: Crosses and obstacles in an even course are great blessings, and are so to be accounted; they are God's hedges to keep us from transgressing, to restrain us from wandering out of the green pastures, to "withdraw man from his purpose" (Job xxxiii. 17), to make the way of sin difficult that we may not go on in it, and to keep us from it whether we will or not. We have reason to bless God for restraining grace and for restraining judgment. God is a bountiful benefactor even to those whom He foresees will be ungrateful and unthankful to Him. — M.]

Ver. 10. God ever remains the Possessor of the gifts He bestows. PFAFF. *Bibelwerk*: It is a shameful and inexcusable sin to misuse the gifts of God, in order to serve our evil desires or to promote evil ends. It is a great sin to devote the riches, which God bestows, to the service of idolatry or superstition.

[PUSEY: Since "men have as many strange gods as they have sins," what do they who seek pleasure or gain greatness or praise in forbidden ways or from forbidden sources, than make their pleasure or gain or ambition their god, and offer their time and understanding and ingenuity and intellect, yea their whole lives and their whole selves, their souls and bodies, all the gifts of God, in sacrifice to the idols they have made? — M.]

Ver. 11. PFAFF. *BIBELWERK*: God takes his gifts from us when we misuse them. He demands a heavy reckoning.

[MATTHEW HENRY: Those that abuse the mercies God gives them to his dishonor cannot expect to enjoy them long. — M.]

Ver. 12. HENGSTENBERG: Him who forsakes God for the world, God puts to shame before the world, and that all the more, the nearer he formerly stood to Him.

[MATTHEW HENRY: Those who will not deliver themselves into the hand of God's mercy cannot be delivered out of the hand of his justice. — M.]

Ver. 14. PFAFF. *Bibelwerk*: Thus on account of false worship of God and impious doctrine, are whole countries destroyed by the Lord. O, that true zeal would animate the great ones of this world to destroy the kingdom of Satan everywhere powerfully, so that the hand of the Lord may not smite them.

[HENGSTENBERG: The sacred writers are not ashamed to use a base word for such base traffic. They speak throughout of common things in a common manner; for the vulgar word is the most suitable for a vulgar thing. The morality of a people or of an age may be measured by their speaking of a vulgar thing in a vulgar manner, or the reverse. — M.]

Ver. 15. PFAFF. *Bibelwerk*: This is the way of the gracious and merciful God: if He does first lead us into the desert and make us feel the rod of his wrath, He speaks kindly to us afterwards when we repent, and applies his mercy to our stricken hearts, which are thus made more capable of using it aright.

[MATTHEW HENRY: The best way of reducing wandering souls to God is by fair means. By the promise of rest in Christ we are invited to take his yoke upon us, and the work of conversion may be forwarded by comforts as well as by convictions.

PUSEY: God has mercy, not because we deserve it, but because we need it. He draws us because we are so deeply sunken. He prepares the soul by these harder means, and thus the depths of her misery cry to the depths of his compassion: and because chastisement alone would stupefy her, not melt her, He changes his wrath into mercy, and speaks to the heart which, for her salvation, He has broken. — M.]

Ver. 17. Strife and tribulation are to believers by God's grace a door of hope (Rom. v. 4). It is a peculiar and special work for God's children to praise Him with mouth, heart, and life, for so many blessings received.

PFAFF. *Bibelwerk*: Behold, O soul, the consequence of thy true repentance. Thou hast new hope, new joy, new faith in Jesus the Bridegroom of our souls, the abandonment of all false and hypocritical worship, new blessings from God, security, peace, and joy in the Holy Ghost!

[PUSEY: To each returning soul, the valley of trouble, or the lowliness of repentance, becometh a door of patient longing, not in itself but because God giveth it so; a longing which reacheth on, awaiteth on, entering within the veil, and bound fast to the throne of God. — M.]

Ver. 19. KEIL: The abandonment of idolatry and mixed religion is a work of divine grace which renews the heart and fills it with abhorrence of idolatry in its gross or refined forms.

Ver. 20. Only then can men live with full enjoyment and security in the world, when they feel assured that they have a merciful God.

[MATTHEW HENRY: *Tranquillus Deus tranquillat omnia*. — M.]

Ver. 21. RIEGER: When the kind alluring of God finds entrance into us, when it educes an answer of humble penitence, how the faithful God becomes inclined to make all his covenant good to us, and to let no good thing fail of all that He has spoken.

PFAFF. *Bibelwerk*: How highly are the souls of believers esteemed by God that He should betroth Himself to them, and that to eternity, and present Himself and his love to them literally as their own! For in this He presents to them his dear righteousness, the righteousness of Christ, which is of infinite worth; He acquits them in judgment; He displays toward them mercy and compassion by the forgiveness of sins. He even betroths Himself to them in faithfulness, and thus implants the true knowledge of Him in their souls. Prove, O soul, whether thou art as intimate with Him: Dost thou enjoy with Him a blessed and true communion of love? Why is it then that thou dost still love so much the world and sin, and that thy mind is ever occupied with other objects than Jesus?

[SAINT BERNARD: How can it be that so mighty a king should become a Bridegroom, that the Church should be exalted into a bride? That alone which is all-powerful hath power for this. Love that is strong as death. How should that not raise her up, which has already made Him to stoop? If He hath not acted as a spouse, if He hath not loved as a spouse, been jealous as a spouse, then hesitate thou to think thyself espoused. — M.]

Ver. 23, 24. If God be for us, who can be against us. Faith will assuredly gain a hearing. Behold, all creatures are ready to serve believers. Everything must drop blessings upon them.

PRAFF. *Bibelwerk*: God pours down upon believers from the lofty heaven of his mercy a shower of spiritual gifts, yes, even the oil of the Holy Spirit Himself. It is our part to open the mouths of our heart, and most eagerly receive those blessings which God's mercy vouchsafes to us.

[MATTHEW HENRY: See what a peculiar delight those that are in covenant with God may take in their creature comforts, as seeing them all come to them from the hand of God; they can run up all the streams to the fountain, and taste covenant love in common mercies, which makes them doubly sweet. — M.]

Ver. 25. **PRAFF.** *Bibelwerk*: There is thus always time left for repentance, and the Lord still preserves a seed for Himself, which He makes fruitful and increases. If He then is so rich in mercy, O let us become ready to receive it by a

true repentance and conversion, and not suppose that this great work can be accomplished in a lifeless spirit or with a hypocritical behavior.

CRAMER: True faith knows God not only as God, but as its God.

RINGER: All in this life that is truly good is included in this: My God! if said not from habit, but with a full title to its use. This is a word of faith, by which we place our whole reliance upon the almighty, true, and compassionate God; it is a word of hope by which we provide ourselves with all good perpetually in God, who is a Rock of Eternity, a word of love and fellowship by which we delight ourselves in the goodness of God, and give ourselves wholly up to Him.

[PUSBY: To say *my God*, is to own an exclusive relation to God alone. It is to say, my Beginning and my End, my Hope and my Salvation, in whom alone I will hope, whom alone I will fear, love, worship, trust in, and obey, and serve, with all my heart, soul, strength, and mind, my God and my All! — M.]

CHAPTER III.

The Love which Jehovah preserves towards the "Adulterous" People, and the Chastening in Love which He undertakes for their Conversion, again symbolically represented.

- 1 THEN said the Lord [And Jehovah said] unto me, Go yet,¹ love a woman beloved of her friend, yet an adulteress, according to the love of the Lord [Jehovah] toward the children of Israel, who look [and they turn] to other gods, and love flagons of wine² [raisin-cakes]. So I bought her³ to me for a homer of barley and a half-homer of barley. And I said unto her, Thou shalt abide [remain quiet] for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return and seek the Lord [Jehovah] their God, and David their king, and shall fear⁴ the Lord and his goodness in the latter days [shall tremble towards Jehovah and towards his goodness at the end of the days].

TEXTUAL AND GRAMMATICAL

1 Ver. 1. — וָיֵצֵא might, especially to gain a relation to $\text{וַיִּתְּנֵם$ (1. 2), be connected with $\text{וַיִּתְּנֵם$. But there is no sufficient ground for a change in the accentuation. The reference to chap. 1. 2 is clear by the connection with וַיִּתְּנֵם .

2 Ver. 1. — The translation of the last two words of ver. 1, in M. V.: "flagons of wine," which is that of Junius, Tremellius, and others, and the various other renderings, have not been due to different readings, but to misconceptions of the meaning of וַיִּתְּנֵם . The only variation of reading seems to have been that held by Aquila, who translates: *valued*, having read וַיִּתְּנֵם . — M.]

3 Ver. 2. — וַיִּתְּנֵם has here daghesh-forte separative. See Green, *Gr.*, § 24 b; Ewald, § 90 c (b); Böttcher, § 229, 3; 269 b (1). Note the repetition of וַיִּתְּנֵם as characteristic of the Hebrew. It might be better to avoid the like construction in English, as many have done, by rendering: a homer-and-a-half of barley. See the exposition. — M.]

4 Ver. 5. — וַיִּתְּנֵם is a pregnant construction: tremble (and come) toward Jehovah and toward his goodness.

EXEGETICAL AND CRITICAL.

Chapter iii. narrates a second symbolical action, in which the prophet has again to represent by his relations to a woman the relation of God to Israel.

But as regards this relation, that which is to be presented to the senses is essentially different from that which the symbolical action of chap. i. was to present. There the sin of Israel was to be symbolized, with the judgment which Jehovah would inflict upon Israel for their idolatry. Here there is

no distinct reference to these. It might be assumed of itself that a simple repetition of the comparison would be inadmissible. We must rather expect an advance. This is found when we consider that we are no longer at the beginning as in chap. i., but that the whole exposition, from chap. ii. 1 onwards, lies between, and especially the section ii. 4 ff., where it is clearly stated that Israel will be deservedly punished, but only because of God's love in order that they may by chastisement be led to return and secure his favor. This announcement is presupposed in our chapter, which naturally stands in close relation to chap. i. But as the latter chapter forms a beginning, so also does it form a conclusion. For here we have not to do with the judgment, as such, which Israel has to suffer, the judgment of rejection, but with the symbolical declaration, that God loves Israel, must chasten them, but does so only out of love, only because He will not cast them off. The symbolizing of this love of God is shown expressly in ver. 1, to be the main object of this purely symbolical transaction, and the emphasis is therefore placed upon the command, to "love," laid upon the prophet, which is inserted designedly. The sequel shows of what kind this love is, and what is its aim. Vers. 1-3 describe the symbolical action. Vers. 4, 5 afford its explanation and inform us of its object.

Ver. 1. And Jehovah said to me: go once more, etc. The reference to chap. i. 2 is clear even by the collocation of **לך** and **לך**. **לך** is essential, as already hinted, and therefore cannot be modified into a mere **לך** (i. 2) [= take], on account of the **לך**, which expresses the repetition of the former action. It is only the **לך** that needs to be repeated, in relation to the woman. But what the prophet is to do this time in respect to the woman is **לך**. This must express not merely a disposition to love (for a command, and especially the command **לך**, would not agree with this, expressing as it does an outward act), but an attestation or effectuation of love. Yet this presupposes an inclination to love; in so far it is demanded of the prophet. For he is to represent the conduct of God, and in that his displays of love spring from a loving mind. The prophet is to love a woman who is not in the least worthy of love—to love whom one feels and can feel no desire.

לך אהבה רע ומנאפה. Looking to the second epithet the sense is clear: committing adultery. Thus the prophet must marry an adulterous woman. This can scarcely be a woman who has been unfaithful to her marriage with another. It might be supposed, indeed, that she had been separated from her husband, and it would be difficult to love such a woman, as she gives no guarantee of her fidelity. But nothing is said of any such separation from another, and the *tertium comparationis* is just the fact that the prophet acts after the analogy of God, and therefore must love a woman who is unfaithful to her marriage with himself. But the difficulty lies in the indefiniteness of the time indicated by the part. **מנאפה**. Keil takes it to be future—who will become adulterous: naturally, if the woman is one who is first married to the prophet. But the difficulties which attend the explanation as future are less patent with Keil, for he regards **לך** = **לך**, which, however, is arbitrary. If we take **לך** as **לך**, it is felt im-

mediately that it cannot be simply a future adultery that is here meant. It is meant that love co-exists with adultery at present existing, by which love is not destroyed, but rather is displayed to the adulteress as that which she had trifled with by her infidelity. Hence love is here rather something that is to follow. Only so is it the representative of the attitude of God which is here depicted. For God has indeed loved Israel, though He knew they would afterwards be unfaithful to Him. But it is not that which happened once that is to be exhibited by the prophet, but that which is now transpiring, the present conduct of God towards Israel (as in chap. i. the present conduct of Israel towards God, as Keil there correctly remarks; see above). It is this, that God does not withdraw his love from a spouse who has been and still is unfaithful. Besides, the supposition of a future adultery on the part of a wife whom the prophet is to take, is not admissible according to what follows. For the prophet in fulfilling the command makes this impossible for her (ver. 3). And to suppose that she commits adultery in spite of this prohibition in ver. 3 is against ver. 4; for there a condition of Israel is described in which there is no longer adultery (idolatry). Finally, we may ask more generally, how we can call a woman who is to commit adultery at some future time, **מנאפה**? Therefore

מנאפה is to be taken as a preterite or as a present—a woman who has been or is unfaithful to thee. And the conclusion is a necessary one, that a woman is supposed with whom the Prophet was already united. It would then be surprising, if it were quite forgotten in chap. iii. that a marriage of the prophet had already been described, and a new one were introduced. Such a broken, atomizing method of representation can hardly be imputed to a prophetic writer, especially as there is absolute necessity for understanding a reference to chap. i. in the very matter in question. No, as our chapter presupposes the preceding in a general way, it presupposes chap. i. specially; yet it naturally is not a repetition of the image, but an extension of it. There the prophet was commanded to marry a lewd woman (and to beget children by her). When such a woman is married she is no longer a whore, but an adulteress. For a woman, once characterized as **זנונית**, naturally retains that character, and when married will be **מנאפה**. It is thus that she appears in chap. iii. And as first the prophet was to marry a whorish woman, so now he is to love the whorish woman as married, i. e., an adulterous wife. Compared with the other this is something higher, something new. The former was to exhibit a disturbed actual condition of things,—the existing inversion of the normal relations between God and Israel (and in the children the deserved punishment); the latter a comforting truth, the desired restitution of those relations. (We might add: As the unpropitious names of the children have been changed into their opposites, the same thing happens in a certain sense in the unpropitious marriage. There it was said: Thou must take a wife just because she is a whore, and so testify against Israel's sin and of their rejection, and now: Thou must love her although she is an adulteress, and so testify of Israel's hope). And as something essentially different is to be symbolized by this relation of the prophet to his wife, it is not to be wondered at—which cannot be denied,—that the form of

the discourse is such that something altogether new appears to begin, or that it appears as though the prophet were now for the first time being brought into relations with this woman. We have here again an indication that we have not to do with real, actual events. A narrative of an actual marriage of the prophet is not given; he is only conceived of as standing in that relation, and since it is only a feigned condition of things, it can very well be viewed first from one side, and then, without any preparation, from another. The woman is naturally called **אִשְׁתִּי**, not **אִשְׁתִּיךָ**. For the emphasis lies upon the predicates; his wife appears here as an adulterous woman = love (in thy wife) an adulterous woman. The absence of the article can therefore not be urged against the identity of this woman with the former. This identity is, in fact, only presupposed in the command of our chapter. The main point is that the Prophet may be thought of (1) as being already married, (2) as experiencing his wife's adultery. No importance is attached to the person of the woman, for no actual event is described. If this were the case, a woman, living in wedlock with the Prophet, could not be spoken of as this one is here described. From this it is evident that we have here only the symbolizing of religious truth; as soon as this is accomplished the person of the woman possesses no further interest.

The suffix in **אִשְׁתִּי** (ver. 2), also appears to allude to a well known woman, and this cannot be disposed of by Keil's remark that the suffix refers simply to the woman mentioned in ver. 1. For according to Keil's view a woman is only described in ver. 1; it is only said what kind of woman she is. This mere predicate of a woman whose person is as yet undefined cannot afterwards be supplied by a personal pronoun but only by: such a woman, or, since that expression is unknown to the Hebrew, by repeating the whole predicate: a woman beloved, etc., if her name were not to be given. The pers. pron. would presuppose that the person named in ver. 1 was already well defined, and not simply a person of the kind described. But this woman is further described as **אִשְׁתִּי**, and that before the other predicate. The sense has been taken differently: (1) = beloved by a paramour, and therefore parallel with **בִּטְחָתָהּ**, or the latter would express its consequence: beloved by a paramour, and so committing adultery. (2) "Since **אִשְׁתִּי** in Jer. iii. 20 denotes a husband but never an adulterous paramour," the phrase is supposed = beloved by a husband and yet practicing adultery. But it is certainly incorrect to say that **אִשְׁתִּי** can be understood only of a husband and not of a paramour. It means paramour in Jer. iii. 1, at all events. It means simply: one with whom one has intercourse, a companion, and specially in the relations of love: one beloved (see the lexicons). The word does not determine whether the intercourse be lawful or not. Therefore the notion of the marriage relation must not be imported into the word, and we must remain by the sense: beloved one (friend, companion). If the marriage relation is indicated, **אִשְׁתִּי** is abstracted from this relation as such, and only its inner side, so to speak, the love that is felt in the married state, is brought into view. Now it is just this disposition of love that is to be emphasized in this connection, and therefore **אִשְׁתִּי** is chosen designedly. The word

would thus be just as suitable used of illicit as of conjugal love. But it is especially in favor of the latter that, so far as the conduct of the woman is brought before us, she appears as the (guilty) subject of a love directed towards another, and is therefore to be represented actively, not passively, as the object of a love displayed by another; hence the passive expression: **אִשְׁתִּי**, would give an unsuitable sense if it should mean: beloved by a paramour. Israel is essentially one who turns to paramours, runs after them unremittently, while, on the other hand, Israel is the object of the Husband's love from the beginning, and is here represented as receiving it. Therefore in the figurative presentation also the love is regarded as coming from, and being bestowed by the husband upon the wife. (It would be otherwise if we had a different punctuation: **אִשְׁתִּי**). Hence the sense is: Love a woman, who, although beloved by her friend, has yet become an adulteress. Her sin is thus sharply stigmatized, that the love enjoined may appear in greater contrast to it and as something unmerited. This view of **אִשְׁתִּי** shows all the more the untenableness of any reference to a woman whom the Prophet must now marry. For that phrase would then allude to some person who now appears for the first time. But what meaning would there be in the command: love a woman who will or is to be beloved by her husband, i. e., by thee? The notion would be more tolerable only if **אִשְׁתִּי** be (with Keil) modified into **אִשְׁתִּיךָ** which is, however, certainly inadmissible. The words: as Jehovah loves the children of Israel, etc., indicate expressly that what the prophet is to do has a symbolical meaning, and declares also what that meaning is. For they are plainly not merely to be connected (Keil) with **אִשְׁתִּי רַע וּמִנְאָפָה** = (love) a woman who, although beloved by her husband, commits adultery, and who acts as does Israel, who was loved by God and yet, etc. It is more natural to refer them to the command which the prophet received. This command of God, in itself so surprising and exacting, receives by them its symbolical explanation. It is laid upon him only that he may thus exhibit the love of God, who loves his people and manifests that love, in spite of their unfaithfulness, and by the love enjoined upon him he is to represent and assure to the people this love of God.

אִשְׁתִּי does not merely indicate the reason why the prophet is to love this woman, but it declares also how he is to do so: he must not merely "love" in the general, but must love after that definite manner in which Jehovah loves the children of Israel (which is shown immediately thereafter). And love raisin-cakes. These must have been connected in some way with idolatrous worship: they probably belonged to the offerings presented to the idols, and eaten at the idol-festivals. Hence we are to understand first an image of idol-worship, whose enticing dainties are contrasted with the hard and healthy fare of the serious religion of Jehovah. But this special feature of the worship is chosen in order to show the service to be something agreeing with the flesh, satisfying the sensual nature; which explains the more easily Israel's apostasy, and at the same time includes a bitter reproach: "They forget their God for the sake of dainties."

Vers. 2, 3. Then I purchased her for myself for fifteen silverlings, etc. In ver. 2 we neces-

sarily find the fulfillment of the command of ver. 1, the בְּרִית there enjoined. This is a guide to the exposition. With $\text{חֲמִשָּׁה$ we must supply שֶׁקֶל , fifteen shekels of silver. *Homer* is the name of a dry measure = a cor, or ten baths or ten ephahs (see Ezek. xlv. 11), חֲמִשָּׁה = a half homer. Together = a homer and a half or fifteen ephahs. The money value of this quantity of barley cannot be determined; for it is arbitrary to suppose, because fifteen ephahs are mentioned along with fifteen shekels of silver, that therefore they are of equal value, and that an ephah of barley was worth an ephah of silver. An agreement of the numbers would then have been avoided; nothing would have been said of the fifteen ephahs, and an altogether different measure would have been given. Nothing is to be concluded from 2 Kings vii. 1-18, nor from Ex. xxi. 32, if, indeed, the latter can be at all connected with this verse. It is supposed that the passage in Exodus affords the key to the understanding of our passage, and the thirty pieces of silver are sought here the more earnestly. Thirty pieces of silver are there stated to be the price of a slave, and it is supposed that the Prophet paid the same sum for the woman in order to symbolize the state of bondage from which God redeemed Israel. But Kurtz rightly rejects this explanation of the passage and its application to our verse, on the ground that there it is not the price of a slave that is alluded to, but the compensation allowed for a slave killed on account of the carelessness of another. In the latter case it was just as allowable and fitting to fix one and the same price without respect to age, sex, and constitution, as it would have been wrong and foolish to fix the market price under the same conditions. For in the former case (of killing) the responsibility was just the same no matter who the slave might be, a strong man, or a woman, or a decrepit or aged person. Zech. xi. 12 might better be compared. But this passage does not speak of the price of a slave, and besides, it is an arbitrary assumption that our passage speaks of thirty shekels' worth. So we are shut up to an explanation of our passage from itself alone, and we have no sure ground for believing that a redemption from bondage is alluded to. On the other hand, we are not justified in assuming a purchase of the woman from her parents with the pieces of silver, etc., for "it cannot be shown that it was a custom with the Israelites to purchase the bride from her parents" (Keil). Keil therefore holds that the fifteen silverlings, etc., are something given to the woman. Of course it cannot be meant that the pieces of silver, etc., were given to the present paramour of the woman. Such an offering would be itself surprising: but we must also remember that the woman is not conceived of as being adulterously connected with a paramour.

What now does בְּרִית mean? It is clear that the meaning "dig" is unsuitable here, for the explanation of Hengstenberg, from Ex. xxi. 6; Deut. xv. 17, is strange and awkward. In Gen. i. 5; Deut. ii. 6; Job i. 27; xl. 30, it has the meaning: purchase, make a bargain; in the last two passages with עַל of the person or thing for or about which the bargain was made: in the first two with an accusative = to purchase, buy; in the first with בְּ , of the person who is bought: in the second with בְּ , of the price paid. So also here: I purchased her to me for, etc. This certainly ap-

pears not to agree with our explanation of chap. iii., which we hold is concerned with a woman with whom the prophet is already married; but this contradiction is only apparent. For, though the woman is married to the prophet, she is yet an adulterous wife, and has therefore renounced her husband (compare Israel's attitude towards God). If he "loves" her still, and would prove to her his enduring love, he must act towards her as one who weds a wife, he must purchase her, like a stranger, with a bridal gift. If this points to the guilt, the extreme estrangement of the woman, it shows also directly the endurance of the husband's love that he should act thus, that he should treat as a bride a degraded, adulterous wife, from whom it would be most natural to cut himself entirely loose, that he should even give her a bridal present in opposition to all natural inclinations! Yet this is not a blind love, but it corresponds to the circumstances of the case (compare God's attitude towards Israel), a love which involves a beneficial chastening. This is indicated in our verse. It is assuredly not without design that a production of nature forms part of the gift. It shows that it was intended for the support of life. It is probably indicated that the woman is not yet taken into the husband's house; for such a gift would then have no meaning. Further, the bridal gift is such a one as the wife had the least right to claim or expect: a token that her husband loves her still and will not cut himself off wholly from her. And if this cannot be maintained with certainty, it is still probable (barley was among the ancients a food but little esteemed) that this whole present was not at all a rich one, but only barely sufficient, especially if we can assume that it was to last "many days." Ver. 3 gives additional information as to the action of the prophet described in ver. 2, יָסִים רַבִּים , an indefinite period of long duration: the end will depend upon the conduct of the wife. לִי יֵשֶׁב = to sit, i. e., "to keep quiet. The לִי shows that such conduct was to be observed with reference to the husband, that he so disposes of her from love to her, in order to improve her and educate her to become his faithful wife." יֵשֶׁב לִי therefore does not mean: dwell with me. What was remarked in ver. 2 proves this already, and the meaning of ver. 4, especially, would not suit such a sense, for a relation of communion with God is here denied. The difficult words אֵלַי אֵלַי אֵלַי , are probably to be explained in a corresponding manner with the recent expositors: and I will be so towards thee, namely, observe the same conduct towards thee, i. e., have no conjugal intercourse with thee. Another explanation is: and I also will hold myself ready for thee, wait for thee, i. e., not take any other wife. This is possible in itself, but not suitable to ver. 4, which contains the explanation of ver. 3. For this verse contains only a negative thought (see on ver. 4). Therefore the sense of the whole is: The Prophet displays unmerited love towards his adulterous wife, according to the command $\text{אֲהַב$ for, like a bridegroom he again acquires her with a bridal gift. But this love has also for its object the improvement of the wife, and he therefore manifests his love in such a manner as to secure that end. He cares for her support, but limits her allowance that she may learn salutary humility. He naturally interdicts her adul-

terous habits, but does not at once resume his conjugal intercourse with her. This is therefore a manifestation of love of a disciplinary character, but still essentially of love, — just as is that of God toward Israel.

Ver. 4. For many days will the children of Israel sit, etc. Ver. 4 is the explanation (וְיָסֵד = for) of ver. 3. Three pairs of objects are named of which the children of Israel shall be deprived. King and prince — holders of the civil government, which will therefore cease in Israel. Also the worship will cease with it. This is represented by the

two following, וְזָבַח, sacrifice, and וְהָיָה, statutes, defining the sense more closely. Besides these, two objects used as oracles are mentioned: the ephod, which was strictly the High-priest's shoulder-garment, with the Urim and Thummim, which was put on or brought out when oracles were given. It is brought into view here evidently not in relation to the High-priest, but on account of its connection with oracles in general, as its use was imitated even by idolaters in worship (Judges xvii.

5; xviii. 14, 17, 18, 20). The וְהָיָה were also used for the same purpose. They are equivalent to *Penates* (comp. Zech. xix. 2; Ezek. xxi. 26), and in the passage cited from Judges are mentioned along with the ephod. Whether the sense is that Israel will have neither the worship of Jehovah nor idolatry, remains doubtful. For, according to what has been said, the ephod does not directly imply the worship of Jehovah; still less does וְזָבַח. Probably the distinction between the two is not implied, but worship simply indicated. The condition of things is described as one of the deprivation of that which had been Israel's support (king and prince) and joy and consolation (sacrifice, etc.); and the important fact is that idolatry should cease. This should be effected against Israel's desire, would be a punishment like the cessation of their own government, civil independence; but the punishment is a chastening in love, a token that God had not forgotten Israel. It is true that this positive truth, of a manifestation of love, lies in the background in our verse, which wears a negative aspect. But this love was declared in ver. 1 to be the main thought, and in ver. 5 (whose purport, moreover, transcends the symbol) it appears quite clearly by the issue to be the object in view.

Ver. 5. Afterwards will the children of Israel return: a *post hoc* which includes, however, clearly a *propter hoc*, i. e., the situation described in ver. 4 is an essential coöperating factor. Will seek Jehovah their God and David their king. "Seeking Jehovah their God is connected with seeking David their king. For as the apostasy of the ten tribes from the kingdom of David was only the consequence and result of its inner apostasy from Jehovah, so the true return to God could not take place without a return to their king David, since God had promised the kingdom to David forever in his seed (2 Sam. vii. 13, 16); thus David is the only true king of Israel — their king" (Keil). The family of David is probably primarily meant, and more strictly, a king of that family. The conclusion, "at the end of the days," alludes to the Messianic period, according to prophetic usage elsewhere; hence we are justified in assuming the Messiah to be also meant here. Will tremble towards Jehovah. וְרָדַף, to tremble; with וְיָסֵד it forms a pregnant expression: tremble hastening towards.

It is a stronger expression for the preceding וְיָסֵד = seek with anxiety, since the needed help is found in the One sought; therefore sought with solicitude, although He assuredly will be found, because He is the seeker's only dependence. This is thus the direct contrast to the former abandonment of Jehovah and seeking help in idols. What is sought in God is *his goodness*, especially in his gifts, of which they had been deprived (comp. Jer. xxxi. 12; Zech. ix. 17). On the end of the days see the preceding remarks. This is therefore the end of the "many days," or the fuller explanation of וְיָסֵד.

[The discussion given above of this chapter is so full and able, both as to its general purport and as to its special features, that no additions are necessary from any writer holding the identity of the woman here described with that of chap. i. The force of some of the arguments employed is overestimated, and others, as is readily perceived, are too largely based on mere speculation, yet the general results go to show the strong probability of the correctness of this hypothesis and of its consequences, where they affect the interpretation of individual passages. The recent English commentators agree with the majority of the moderns in holding this view. Newcome adopts the old opinion that the Prophet's former wife (Gomer) had died in the interval. Noyes thinks that it is immaterial whether the women are identical or not. The fullness of the discussion of the several minor features of this short chapter precludes the necessity of additions from the remarks of Anglo-American expositors, which are, moreover, usually of a comparatively general nature. On some points, as, for example, the object of the "purchase" of the woman, and its symbolical meaning, the difficulties cannot be said to be yet satisfactorily solved. — M.]

DOCTRINAL AND ETHICAL.

1. On the love of Jehovah to Israel, which endures in spite of all unfaithfulness, but does not forget to chasten, see the Introduction, and especially No. 1 in the Doctrinal and Ethical section attached to chap. ii.

2. A condition of things, such as that threatened in ver. 4, characterized the kingdom of the ten tribes when they were led away into exile by Assyria; and in this we can see a fulfillment, although nothing is said of any captivity, and in fact nothing of the manner in which the kingdom and worship should cease. It is very doubtful, to say the least, whether we can claim for the threatening a wider range, and make it apply also to the kingdom of Judah. Nothing can be adduced from the resemblance to the threatening which the Prophet Azariah uttered against Judah in the days of Asa (2 Chron. xv. 2, 4). For ver. 5 of our chapter points too clearly to the kingdom of the ten tribes, and no judgments are pronounced against Judah until the later chapters, which belong to a later period. The threatening goes hand in hand with the promise. The latter holds out, first of all, a return, which, according to the words: shall seek Jehovah their God, is to be taken as a contrast to the resort made to other gods (ver. 1). According to the promise they will also seek David their king. [See the passage quoted from Keil in the exegetical section.] The house of David is naturally the primary object of the reference. For in returning thither they acknowledge the divine

right of David to the kingdom. This promise is shown here indubitably to be Messianic by the expression: "at the end of the days," which "does not denote the future in general, but always the coming consummation of the kingdom of God, which begins with the advent of the Messiah," (Keil.) We cannot, therefore, find the fulfillment in that which happened in the return from the Babylonian exile, apart from the consideration that that event affected mainly the kingdom of Judah, while here the kingdom of Israel is the subject of discourse; thus the promise was not then fulfilled. Hence the question is suggested here also: Since this promise was not fulfilled to Israel even with the coming of the Messiah, has it fallen to the ground, or is the fulfillment yet to be expected? According to what has been remarked under chap. i., both questions are to be answered in the negative, and the answer rather is: The fulfillment has already begun in Him, in whom all the promises of God are Yea and Amen, but in another and far higher sense than the Prophet imagined, who saw the people of God in Israel alone. Separating the kernel from the husk, we must, upon the ground of the New Covenant, see the fulfillment in the gathering of a people of God around a descendant of David who was greater than David's son, — around Christ. And so, though this is not the literal meaning of the promise, "King David" that one of David's family who was to be sought after, is the Messiah. In this Son of David it is fulfilled, though not yet completely. The promise is still in course of fulfillment, and to its perfect fulfillment is specially necessary the universal conversion of Israel to Christ, but, as is natural, not merely the people of the ten tribes, here literally indicated.

HOMILETICAL AND PRACTICAL.

Ver. 1. LUTHER: Let us cease to fear the wrath and judgment of God on account of our

sins, and believe what the Prophet says, that God is like a husband who, although he has been deserted by an adulterous wife and is angry thereat, is yet more impelled by mercy, than urged by the sin of the adulteress, and wins her back to his love. And truly has the Prophet in two respects set forth great things. For, in the first place, he could not describe sin as being more dreadful than he here pictures it in the sin of the adulteress. And, again, he extols highly the love of God by this image, when he says that He is animated by love towards the adulteress.

[PUSEY: His love was to outlive hers, that He might win her at last to Himself. Such, God says, is the love of the Lord for Israel. — M.]

[Ver. 2. MATTHEW HENRY: Those whom God designs honor and comfort for He first makes sensible of their own worthlessness, and brings them to acknowledge with the prodigal: "I am no more worthy to be called thy son." Poverty and disgrace sometimes prove a happy means of making great sinners penitent. Comp. the Exegetical remarks. — M.]

Ver. 4. Although it is a great punishment of God, that a government should be cast down, it is yet a much greater punishment that liberty should be taken away to serve God and teach his Word.

LUTHER: Ver. 5. These are glorious words of the Prophet who thus combines God and Christ in worship, so that, when we call upon God, we should do so through Christ; when we hope in the mercy of God we hope through Christ that God would have mercy on us.

[PUSEY: So God's goodness overflows with beneficence and condescension, and graciousness and mercy and forgiving love, and joy in imparting Himself, and complacency in the creatures which He has reformed, and reformed, redeemed, and sanctified for his glory. Well may his creatures tremble towards it with admiring wonder that all this can be made theirs! — M.]

PART SECOND.

JEHOVAH PLEADS WITH ISRAEL HIS BELOVED BUT UNFAITHFUL SPOUSE.

CHAPTERS IV.-XIV.

FIRST DISCOURSE.

CHAPTERS IV.-XI.

I. THE ACCUSATION.

CHAPTERS IV.-VII.

A. *Against the People as a Whole on Account of their Idolatry and the Corruption of their Morals (promoted by the Priests).*

CHAPTER IV. 1-19.

- 1 Hear the word of Jehovah, ye children of Israel !
For Jehovah has a difference with the inhabitants of the land,
Because there is no fidelity and no goodness
And no knowledge of God in the land ;
- 2 (Only) cursing and lying,
And murdering and stealing and adultery ;
They break in, and murder follows upon murder.
- 3 Therefore will the land mourn,
And all who dwell therein shall languish,
With the beast¹ of the field and the bird of heaven ;
And the fish of the sea also shall be swept away.
- 4 Only let none contend,
And let none reprove (another) ;
And thy people² is like those that strive with the priest.
- 5 And thou shalt fall in the day-time.
And the Prophet also shall fall with thee in the night,
And I will destroy thy mother.
- 6 My people are destroyed for want of knowledge !³
Because thou despisest knowledge,
So do I despise thee³ to be my Priest ;
Because thou dost forget the law of thy God,
I also will forget thy children.
- 7 The more they increased the more they sinned against me ;
Their glory will I turn into shame.
- 8 They eat [make profit of] the sin of my people,
And direct their desires after their transgressions.
- 9 And so it is : as the people, so the priest,
And I will visit their ways upon them,
And reward to them their deeds.
- 10 Then they shall eat and not be satisfied,
Will practice whoredom and not spread abroad,
Because they forgot⁴ Jehovah, to regard Him.

- 11 Whoredom and wine and new wine
Will take (possession of) a heart.
- 12 My people¹ inquires of its wood [idols],
And their staff shall declare to it;
For the spirit of whoredom has deceived them,
And they commit whoredom (departing) from under their God.
- 13 They sacrifice on the summits of the mountains,
And burn incense on the hills;
Under the oak and poplar and terebinth,
Because their shadow is pleasant.
Therefore your daughters commit whoredom
And your daughters-in-law commit adultery.
- 14 Yet I will not visit upon [punish] your daughters because they commit whoredom,
Nor your daughters-in-law because they commit adultery;
For they [you] themselves go aside with prostitutes,
And sacrifice with temple-girls,
And the people without understanding shall be cast down.
- 15 If thou commit whoredom, O Israel!
Let not Judah become guilty,
Go not to Gilgal,
And ascend not to Beth-aven,
And swear not: by the life of Jehovah.
- 16 For Israel is as intractable as an unbroken heifer;
Now Jehovah will pasture them
Like a lamb in a wide field.
- 17 Ephraim is joined to idols — let him be.
- 18 Their drinking-feast is spoiled;
They keep on whoring.
Their shields [rulers] keep on loving shame.⁶
- 19 The tempest seizes them with its wings:
And they shall be ashamed of their sacrifices.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 2. — וְיָדָעוּ יָדָעוּ. יָדָע is used here as in Gen. vii. 21; ix. 10, to specify or enumerate objects indicated before in the general. In usage, though not in grammatical function, it is equivalent to our *namely*. — M.]

[2 Ver. 4. — וְיָדָעוּ יָדָעוּ. Newcome gives a variety of emendations and transpositions, partly from other sources, in order to obtain a more natural sense than the one he draws from the text. He seems to have been misled by the difficulty suggested by Houbigant, who remarks that it could not be a crime to contend with idolatrous priests. These of course, are not meant. See the exposition. Among the ancient translators, the LXX., Aquila, and Arab. read יָדָעוּ: my people, which seems more natural but is not necessary. — M.] Meier would point differently, and reads וְיָדָעוּ יָדָעוּ: with thee, against thee, namely, God, and makes the negation continue: (let no one be) against thee. This is forced. The וְיָדָעוּ would be necessary, and יָדָעוּ would not be the proper preposition.

[3 Ver. 6. — We must not read וְיָדָעוּ יָדָעוּ unexpectedly (Meier). The article is essential — וְיָדָעוּ יָדָעוּ. According to the Masora the third יָדָע is superfluous, and therefore probably a orthographical error. According to Ewald it is an Aramaic pausal form. (Henderson: The third יָדָע is not found in a great number of Kennicott's and De Rossi's manuscripts, nor in some of the earlier printed editions; in others it is marked as redundant, and a few have וְיָדָעוּ יָדָעוּ. — M.]

4 Ver. 10. — וְיָדָעוּ יָדָעוּ. Meier attaches this word to the following verse: to practice lewdness, etc. But this is forced. (Henderson cites the similar view of Seadins, Arnold, and Horsley, but thinks "there is something so repugnant to Hebrew usage in the combination: to observe fornication, wine and new wine, that it is altogether inadmissible." But his choice of the term "observe" is arbitrary. In thus opposing Horsley, he overlooks the fact that the latter renders: to give attention to, a sense of the word which is not at all repugnant to Hebrew usage. It must be remembered that they "neglected" Jehovah or dropped Him from their thoughts; the antithesis would naturally be: to keep in mind lewdness, etc. This is the exact usage of the word in Gen. xxxvii. 11; Ps. cxxx. 3. Horsley's arguments are mainly based upon the double anomaly of the construction as formerly assumed, in which וְיָדָעוּ was supposed to govern its object indirectly (and irregularly) by means of יָדָע with the infinitive, and וְיָדָעוּ was regarded as governing (against usage) וְיָדָעוּ as its direct object: they forgot to regard Jehovah. וְיָדָעוּ is now admitted by some to govern וְיָדָעוּ directly, and the pers. pron.: *him*, is supplied after *regard*, as is done by Schmoller. But, even with this construction, the omission of the object in the original after וְיָדָעוּ יָדָעוּ would be unaccountable and very abrupt. To these consider-

ations this other may be added, that under the present division of the verses, ver. 11 is made unusually brief. These difficulties in the way of the ordinary constructions should lead us to regard the subversion of the mark of division between the verses with more favor than should ordinarily be shown to attempts at amending the text. The proposed change would give the translation: because they have neglected Jehovah to set their minds on whoredom and wine and new wine, (which) will take possession of the heart. — M.]

[5 Ver. 12. — Henderson: "The LXX. and most versions which follow them connect עָמִי with לֵב at the end of the preceding verse; a mode of construction adopted by Michaelis and Dathe, but otherwise disapproved by modern translators. — M.]

6 Ver. 18. — $\text{הִנֵּה הַיָּהוָה הִנֵּה}$ perhaps belong together, a *pialal* form from הִנֵּה , except that the doubling has been separated in an extraordinary manner. It is therefore really instead of $\text{הִנֵּה הַיָּהוָה הִנֵּה}$. Wünsche would read $\text{הִנֵּה הַיָּהוָה הִנֵּה}$ resembling the preceding $\text{הִנֵּה הַיָּהוָה הִנֵּה}$. [On this combination see Green, *Gr.*, §§ 92 a, 128, 1; Ewald, § 120 a; Böttcher, § 1065 b. These grammarians, as well as the best critics generally, regard it as one word. The form with which it is usually compared is $\text{שִׁמְחֹתָי$, Ps. lxxxviii. 17. The last named author calls our form a *Qitalal*, corresponding to the form adopted by Schmoller. The notion conveyed by such forms is that of intensity, or repetition. So Ewald: *es lieben lieben Schmach seine Schilde*. Comp the rendering of Delitzsch in the passage just cited: *vernicht-nichtigt*. If the alternative of separate words be adopted, it would be almost necessary to adopt some such expedient as that of Wünsche given above; for the rendering of K. V.: her rulers with shame do love; give ye, is almost unintelligible. — M.]

EXEGETICAL AND CRITICAL.

Four strophes may be supposed with Keil (vers. 1-5; 6-10; 11-14; 16-19), although it can hardly be maintained in general, that our Prophet observes a strict strophical division.

Ver. 1. Hear the word of Jehovah, etc. Jehovah appears against Israel as a Judge (that is, Israel of the Ten Tribes, comp. ver. 15), who raises the accusation, and pronounces the sentence and punishment. In a certain sense this first strophe contains the sense of the whole. Jehovah has a contest = legal action, comp. Micah vi. 2, and with relation to the heathen, Joel iii. 2. — אֱמִתּוֹת is faithfulness, trueness to one's word. חֶסֶד is affection, kindness, love. These qualities are frequently mentioned together; usually as divine attributes, but sometimes also as human virtues. חֶסֶד is here probably special kindness towards the feeble and distressed (Keil). The opposites are primarily moral defects. But they have their root in that which is Israel's grand defect, in the want of the knowledge of God, i. e., they do not know the living God or know Him any longer — naturally through their own fault — since they do not care to serve Him.

Ver. 2. Along with the negative description of the corruption we have the positive. The sins are not described by substantives, but are expressed in a lively manner as actions by verbs, and that with special emphasis by the inf. absol. Five sins are thus mentioned, corresponding to five of the Ten Commandments, and at the same time these sins form a definite contrast to fidelity and goodness. Swearing along with lying naturally = false swearing, or, at all events, wanton swearing. וְשָׁבַע forms the transition to the finite verb; the last three sins, especially murder, are represented in the concrete, and at the same time as something fearfully prevalent. [The literal translation of the last three words is: and bloody deed touches bloody deed. דָּמָאֵם meant originally: drops of blood, then transferred to deeds of blood in general, and it is altogether probable that this word was chosen here to present to the imagination the picture of a swift succession of murderous assaults, following so closely that drops of the blood of one victim might be conceived as meeting and mingling with those of another. If so, this is a striking

illustration of Hosea's wonderful power of graphic poetical delineation. Henderson: "What the Prophet means is that murder was so common that no space was left between its acts. LXX.: *ἀφάρτα ἐφ ἀφάρτα μύρονον*. Coverdale: one bloudgiltyness foloweth another. And Ritterhusius powerfully in his poetical metaphor: —

— 'Sic sanguini sanguis
Traditur, et scelus natus finire modus est.'"

See 2 Kings xv.; Micah vii. 2. — M.]

Ver. 3. Therefore will the land mourn, etc. The punishment of that moral deprivation; a great and universal drought, such, e. g., as prevailed under Ahab, was a judgment of God. This is described in its effects: The mourning of the land is a lively figurative expression for the scorching away of all vegetable productions, and the languishing of animal life, and the beasts are named, because the drought was, so to speak, to be described from its natural side (comp. Joel i. 10 ff.). It is just in this condition of nature generally that God executes judgment upon man. The drought is not to be conceived of as existing at present, but is threatened, as the whole chapter generally is occupied with threatening. קִרְיָשָׁב

קִרְיָשָׁב probably does not refer to the men themselves but is specified by the following וְ , and therefore refers to the beasts, etc. [Keil: וְ is used in the enumeration of the individuals as in Gen. vii. 21; ix. 10. The fishes are mentioned last, and introduced by the emphatic וְ to show that the drought would prevail to such an extent that even lakes and other bodies of waters would be dried up. וְקִרְיָשָׁב : to be collected, to be taken away, to disappear or perish. — M.]

Ver. 4. Only let none contend, and let none reprove, etc. These words appear quite unexpectedly and are not quite clear. There seems to be a verbal reference to ver. 1; and it may be that there is a contrast to that contending there announced on the part of God. The sense would then be: The Lord will contend, but it is presumptuous for men to strive against Him; none are to contend or reprove. Or we might forego the reference to ver. 1, and explain generally: let none contend or reprove! The hardened hearts of the people would then be referred to, who would listen to no rebuke. So Luther after the Vulgate:

yet let none rebuke, etc. But **וְלֹא** is thus falsely rendered. It is not = yet. Therefore others hold that there is a demand "only" to neglect pleading with and rebuking the corrupt people. There would indeed be much to rebuke, but it would be to no purpose (Keil). But this thought is not suitable to the context. It is just on the part of God that the **וְלֹא** does take place, and is not the whole prophetic discourse a rebuke? Others suppose a demand to the people not to resist God and his judgment. But **וְלֹא** will not suit here; it must be taken in the sense of censuring: let none censure God and his deeds. The explanation of Wünsche is therefore better: let none quarrel with another and attribute to him the blame of the calamity. And thy people as those who contend with the priest, that is, are like those, etc. With the first explanation of the preceding words, the ones now considered would surround them with still greater difficulties: let none contend — uttered with respect to the spirit of contradiction among the people — and they act as, etc. With the second explanation the words serve to support the preceding, to show the uselessness of contending and rebuking: yet thy people are like, etc. The explanation of Wünsche shows the best connection: the reason is given why none should reproach the others: the whole people are alike. In form however the sentence is not a confirmatory one, being simply coördinated by } [This objection is not conclusive. } very often introduces a reason. See Green, *Gr.*, § 287, 1. The opinion assigned to Wünsche is that not only adopted in E. V. but approved by most of the recent English commentators. Noyes prefers the view assigned above to Keil. On attempts to amend the text for other renderings, see the Textual note. — M.] Contend with the priest — an unexpected expression, perhaps to be explained by Deut. xvii. 12 f. The people are like those who in the Law are described as rebels against the authority of the priest. They are therefore those who would not allow themselves to be directed aright by those whose prerogative it was to direct them (Hengstenberg, Keil).

Ver. 5. **וְלֹא** naturally refers to the punishment [as the cause of the fall (destruction) of the people, whom the Prophet now directly addresses. — M.] Prophet, naturally = false prophets (comp. 1 Kings xxii. 6 ff.), "who followed prophesying as a source of gain." In the day, — by night: a figurative representation distributed according to the members of the sentence. The meaning is: the people and prophets shall fall all the time. And I will destroy thy mother = the whole nation conceived of as the mother of the children of Israel.

Ver. 5. My people is destroyed. **וְלֹא** not: unawares (Meier), but: from want of knowledge [see Gram. note], i. e., chiefly, knowledge of God. Yet the expression is to be taken primarily in its general reference; compare the beginning and end of the next strophe [vers. 11-14]. This want of knowledge is blameworthy, a despising of knowledge. This shows the nearer reference to be to the knowledge of God. Israel could have gained this from the law, but had forgotten that law. And I will despise thee from being a priest to me. This does not refer to the priest simply. All Israel, according to Ex. xix. 6,

was to be a priestly people, and to be thus distinguished from the heathen, the profane. But they were to forfeit this high prerogative. The notion therefore = "shall be not-my-people," chaps. i.-ii.

Ver. 7. The more they increased, not merely in numbers, but in prosperity, power, etc., — the more they sinned; comp. ii. 7. They ascribed this prosperity to their idols, and were thus confirmed in idolatry. Accordingly Israel's glory, consisting in their richness and greatness, shall be turned into shame, i. e., they shall lose their glory and stand dishonored.

Ver. 8. A transition to the Priests, according to the purport of the words, and the beginning of ver. 9. They eat the sin of my people. They live upon, derive their support from, the sin of the people. That is their right to do so, the more the people sin, i. e., serve idols. For the very existence of the idol priesthood depended upon the idolatry of the people. Keil, still more specially, makes **וְלֹא** = sin-offering of the people (so also Luther). In the Law the priest was enjoined to eat the flesh of the sin-offering to blot out the sin of the people (Lev. vi. 19). But that became sin to the priests, because (second member of the verse) they directed their desires towards the transgression of the people, that is, wished their transgressions to multiply, so as to acquire a large supply of food from their offerings. The peculiar expression: eat the sin, may still bear allusion to the sacrificial ritual. But the notion is probably more general: they live upon the sin = the idolatry of the people, as they eat the flesh of the sacrifice offered to idols. He lifts up his soul towards = directs his desires towards. The singular suffix is anomalous; it is perhaps distributive: each one lifts up his soul. The meaning of the whole would be: Since they live upon the sin of my people, they wish for nothing more earnestly than that the people should keep on sinning more and more, namely, in idolatry. [So the expositors generally. — M.]

Ver. 9. Since the priests go hand in hand with the people, the people serving idols and the priests desiring their idolatry, a like punishment will overtake them all. [Henderson: "The rank and wealth of the priests will not exempt them from sharing the same fate with the rest of the nation." — M.]

Ver. 10. They will eat, etc. "Eat" refers back to ver. 8, and therefore the primary reference is to the priests — **וְלֹא**. The usual force of the hiphil = edifice to whoredom, would hardly suit here, although it is the priests who are spoken of.

The addition **וְלֹא** is unsuitable to this sense, for an extension by the procreation of children, which is here denied of them, could be predicated of those who commit whoredom, but not of those who only seduce others into that sin. Therefore it probably = a strengthened kal, as in ver. 18; 2 Chron. xxi. 13. The literal signification cannot here be excluded, if we take into account the conclusion of the verse, and especially the parallelism with "eat." Ver. 11, also, necessitates the conjunction of whoredom with "wine and must" = debauchery, and thus supports the literal interpretation, as also in vers. 13, 14, the daughters are said to be actual whores. But yet all this is only the consequence of spiritual whoredom = idolatry, and in closest connection with it. It is that which is to be rebuked, and the figurative sense therefore predominates in ver. 12, where idolatrous practices are specially

denounced, in the expression: spirit of whoredom. Whoredom as a consequence of idolatry, and as connected with it, and idolatry itself, are to the prophet perfectly identical, because inseparably united. The reason why they will not be satisfied or be extended, which are negative expressions affirming strongly their opposite, is that they forsook to regard. The expression refers to Jehovah: they forsook Jehovah, to keep Him, to regard, to honor Him (comp. Ps. xxxi. 7; Prov. xxvii. 18) = they forsook Him and ceased to regard, honor Him. [See Gram. nota. — M.]

Ver. 11. Whoredom and wine and new wine takes possession of the heart, **בְּלִי**, "the centre of the whole spiritual and moral life, the understanding, the will, and the sensibilities" (Wünsche). Hence the capture of the heart = the obscuring and perversion of the understanding and the will, expressing generally the intellectually and morally polluting influence of a life given up to sensual enjoyment. Then in the first member of ver. 12 a proof of this is adduced, — a special instance of apostasy from the living God.

Ver. 12. **שָׂאֵל עֵצִים**, inquire of idols framed of wood, especially teraphim, in order to gain a divine revelation; in direct contrast to **שָׂאֵל יְיָ**. The reproach is made keener by the contrasted words: *my people, their wood*: the people who are Jehovah's seek to wood, which is made their god instead of Jehovah. Their staff shall instruct them. This was the so-called rhabdomancy: two staves placed upright were allowed to fall while incantations were being repeated, and an oracular response was supposed to be given by the direction of its fall, backwards or forwards, to the right or to the left. [So described by Cyril of Alexandria. Compare the use of divining-rods or wishing-rods. — M.] This course of action is expressly attributed to the influence of a *spirit of whoredom*: idolatry (in connection with its consequences, whoredom and debauchery) is a seductive, demoniacal power, which they could no longer resist. **מִתַּחַת אֲנָשֵׁי**, literally, from under their

God, like **בְּיָמֵינוּ** (i. 2), the normal relation to God is here regarded as one of subjection. It is from this that they withdraw themselves.

Ver. 13. Upon the summits of the mountains, etc. (comp. Deut. xii. 2; Jer. ii. 20; iii. 6; Ezek. vi. 13). Mountains and hills, as is well known, were favorite places for idolatrous worship. So also were green and shady trees in pleasant places (here specified instead of the usual general expression, "under every green tree"). "Therefore" = because the places of idol-worship everywhere arranged gave abundant opportunity, therefore your daughters commit lewdness (Keil). "Lewdness" is here, at all events, used in its literal sense, see especially ver. 14, second part. The prostitution of young maidens and of wives formed an essential portion of the nature-worship of Babylon and Canaan. It would seem from the mention of temple-girls in ver. 14 that the worship of Astarte, or something similar, is implied. But, even apart from this, the sensuous character of idolatry commonly induced unchaste practices.

Ver. 14. Those who are young cannot be blamed, for those who are older are worse still. **הֵם**: they = husbands and fathers. **בָּרֵךְ**, here intransitive:

to go aside in order to be alone with the **לְוָיִת**. **לְוָיִת** is one who is consecrated to the service of Astarte, or some similar Canaanitish divinity; women who prostituted themselves for gain. Offer with the temple-girls: appear with them at the altar. To such an extent did they carry their impudence and shamelessness. At the end of the strophe want of understanding is again emphasized; it is this that brings them to their fall.

Vers. 15-19 contain a warning to Judah not to participate in Israel's idolatry and shameless conduct, in order to escape the dreadful ruin of the former.

Ver. 15. If thou, Israel, dost commit whoredom. Whoredom is here predominantly employed in its metaphorical, but includes also the literal sense. A participation in Israel's idolatry would have been induced by pilgrimages to the shrines of the ten tribes, which still, presumably, were made. Such places were: Gilgal, southwest from Shiloh, now Djidjilia, formerly the seat of a School of the Prophets (2 Kings ii. 1; iv. 38); later a seat of idolatrous worship, and mentioned as such besides in our Prophet, ix. 15; xii. 12, and Amos iv. 4; v. 5; and Bethel, south of Gilgal, near the borders of Israel and Judah; now Betin. This is probably meant here by Beth-Aven, the name being intentionally changed; comp. Amos v. 5; mentioned also in Amos iv. 4 along with Gilgal. Swear not: by the life of Jehovah. This cannot be forbidden in itself, for in Deut. vi. 13; xx. 20 it is directly enjoined. Swearing applied to the service of idolatry must be meant, and that in the two places above-mentioned. It appears evident that certain formulas of swearing characteristic of Jehovah's worship were employed in idolatrous service, and that for the purpose of giving to the latter a seeming justification.

Ver. 16. The punishment of Israel is pointed out in order to strengthen the warning to Judah.

סָבָר, intractable, stubborn, will not be subject to God. God then gives them a free course — bitter irony, — like a sheep on a wide plain: that is, they shall be dispersed far and wide. [Henderson: "The latter hemistich contains the language of irony. As lambs are fond of ranging at large, but are in danger of being lost or devoured, so God threatens to remove the Israelites into a distant and large country, where they would be separated from those with whom they associated in idolatrous worship, and thus be left solitary and exposed as in a wilderness. The phrase, to feed in a large place, is elsewhere used in a good sense. Is. xxx. 23." — M.]

Ver. 17. Joined to idols, i. e., joined to them so fast that they cannot give them up; therefore probably **לְוָיִת לְוָיִת** = let them, that is, keep on, let them serve idols forever, the punishment will not delay. Ephraim was the most powerful of the ten tribes, and therefore often stands for the ten tribes generally. [The other interpretation, not so much favored, but numbering amongst its supporters Jerome, Grotius, Rosenmüller, and Maurer, is that the inhabitants of Judah are commanded to have nothing to do with the idolatry of Israel. This view has also the support of Cowles, but the other is approved by the majority of the English expositors. — M.]

Ver. 18. A difficult one. **כֶּבֶד** liquor, then: a drinking-bout. **פֶּרֶס** assumes besides **כֶּבֶד** to

turn aside, another **AD** to become worthless or corrupt, here = to be spoiled. So also Keil (so also Ewald, Horsley, Pusey, and others, with E. V. — M.). Meier takes it in the usual sense, to be removed, disappear: their carousing has disappeared. He then takes the following as in sense a dependent sentence: the carousing of those who commit whoredom, whose shields, etc. But this is rather artificial. To be sure, the mention of the punishment might be expected here, but it is just as suitable that ver. 18 should describe only their wicked conduct, and ver. 19 pictures them as being seized by a storm-wind in the midst of it. [Henderson translates the first clause: when their carousals are over they indulge in lewdness. Here **DN** is supposed to be omitted. Cowles suggests the impossible explanation: He (Ephraim) becomes more apostate from God through strong drink. — M.] Along with their debauchery they commit whoredom, — again in the double sense. [For the construction of the next clause, see Gram. note. — M.] The shame which they love is not expressed, but is clearly enough contained in the two preceding hemistichs, therefore = shameful conduct in a moral sense; not = what brings disgrace upon them in its punishment. Her shields = her princes, as defenders of the people. "Her" refers to Ephraim, regarded as the wife. The princes are named specially: the whole nation is corrupt from the highest to the lowest.

Ver. 19. In the midst of their sins destruction carries them away like a tempest with irresistible force. **צָרַר** = bind together; seize upon. It is the prophetic preterite. The tempest is regarded as already present. **יִבְשֻׁעַ מִן־בְּחֻלָּהֶם**. This means either that they shall be ashamed away from their sacrifices, because they were proved not to be able to help them, or that they shall be ashamed of their sacrifices. The sense is that both they and their sacrifices would be put to shame.

DOCTRINAL AND ETHICAL.

1. With bold freedom and with holy earnestness the Prophet here displays a picture of the religious and moral corruption of the nation, before which we tremble. He has an eye open for both, and expresses most clearly the inseparable connection between religion and morality. Not only is immorality censured, but the religious depravation also (vers. 1-6, 10-12, 13), so that it may be clearly perceived that this religious decline is the source of the moral corruption, and therefore the (true) religion, that belief in Jehovah is the root of all morality. Observe here how the knowledge of God is exhibited as the essence of religion, and the want of this knowledge as the great error in connection with religion. Apostasy from God therefore consists or is rooted in the loss of the knowledge of Him, which includes not merely a theoretical cognition, but also belief in Him, as the self-revealed God, and the acquaintance and intimacy with Him thence drawn by experience. It is thus that Hosea elsewhere also insists upon the "knowledge of Jehovah" (v. 4; vi. 3, and especially 6). In contrast hereto the idolater is described as one who is "joined to idols" (ver. 17), enters into conjugal intercourse with them. The Prophet, however, does not, in a one-sided fashion, pay exclusive attention to the conduct of the people with respect to religion, but lays just as much

stress upon the moral consequences of their religious decline. In his several pictures he brands and rebukes the depravation of morals; want of fidelity and goodness, swearing, lying, stealing, murder, and adultery. Murdering and stealing, probably includes also deeds of violence committed against the poor, defenseless, etc. Special prominence is given to sins against the Sixth [Seventh] Commandment, which, on the basis of idolatry raged so violently in consequence of the terrible increase of unchaste practices during the prevalence of heathen religion and rites. The morally destructive influence of devotion to sensual and fleshly lusts is aptly described in the rebuke of ver. 11: it takes possession of the heart, and the extent of that influence is shown in vers. 13, 14, where the complete destruction of all morality in domestic life is described. A large element of the moral corruption is the influence exerted by the corruption of the priests who make gain of the people's sins (vers. 8, 9), partly also of the prophets. It is also here to be observed how, on the other hand, the moral corruption hastens the religious ruin of the people, drawn as they are ever further from God, and led deeper into idolatry, superstition, and unbelief. Comp. ver. 12 in relation to ver. 11. In ver. 12 b, it is clearly indicated that men, through their estrangement from God and their immoral conduct, lose the power of voluntary self-determination, and become subject to a power, and evil "spirit," which they must follow, and, in the end, against their bitter feelings. Where such universal corruption obtains a spirit will prevail by which the individual is easily borne along with it (comp. also chap. v. 4).

2. Jehovah has a contest with Israel (ver. 1). The expression evidently rests upon the covenant-relation in which two parties assume obligations conditioned on both sides. Israel with God and God with Israel. The relation is therefore a legal one. The one party is bound only so long as the other fulfills his obligations; if one party does not fulfill them, the other may accuse him of an infringement of the compact and institute legal proceedings against him. Thus Jehovah has a "suit-at-law" with Israel, because the latter did not fulfill its obligations. In Joel iv. 2 the expression has a more general application to the judgment which God is to inflict upon the heathen; for they are also related to Jehovah as the Lord of the world. He will not be unjust with them, will not subject them to disadvantages, and will not do them injustice through his people; but they are not to infringe upon his rights, among which is his special relation to Israel. Attacking this, they attack Him also: hence this controversy with them. But alas! there is a dispute between Jehovah and his own people: instead of being united they are divided into two opposing parties. Because the land, shorn of fidelity, goodness, etc., is brought to shame through sin and infamous deeds (vers. 1, 2), it shall mourn and languish (ver. 3) — be visited by drought — as the punishment decreed by God. If this "languishing" is extended even to the unintelligent creation, such a dispensation would express not merely the extent and degree of the visitation, but would show the lower animals to be also included in the punishment. Man, as lord of creation, has by his sin brought punishment upon the rest of the animal world: though these have not sinned, they must suffer with their master on account of his guilt. The punishment is elsewhere also set closely parallel to the guilt: in ver. 9 and especially in ver. 6; be-

cause Israel has despised and forgotten God, He shall also despise and forget them. In particular, they show themselves unworthy of the high prerogative of being Jehovah's priest, to which they were really called as being the chosen people.

3. Between Israel and Judah there was always an important distinction morally and religiously. Hence the kingdom of Israel could be held before to the kingdom of Judah as a warning example. And this must be done: for it may easily be understood how the example of Israel was most dangerous to Judah. We feel clearly, when the Prophet utters the warning: "If thou dost commit whoredom, O Israel, let not Judah become guilty," how warmly his heart beats for Judah. He regards Judah not merely as a kingdom of kindred origin, but as the one which, after Israel's apostasy, represented alone the people of God, and thus he must all the more desire to have Judah preserved from Israel's ways. The position of a Prophet like Hosea, who was a citizen of the northern kingdom, was peculiar. In the discord that existed between Israel and Judah, such warm sympathy with the one would hardly be expected from a citizen of the other. But with a Prophet of Jehovah theocratic feelings, higher than natural ones, must prevail. In Judah was Jerusalem with the temple; in Judah the House of David ruled; Judah was always comparatively more faithful to God, and that was decisive. His heart must therefore turn towards Judah. He could regard the separation of Israel from Judah, partly in itself and partly on account of its disastrous consequences especially to Israel, which were so clearly manifested, only as something utterly false and unrighteous, as an act of injustice, and would behold the nation only in both kingdoms, so that the theocratic conception was in the deeper sense also the natural one. Yet in this he displayed his patriotism even in respect to his nearer home, just in his earnest testimony against the prevailing corruption, whose consequence he foresaw would be certain ruin. Hosea certainly does not expect this ruin to be averted, but only expects a religious and moral renovation through its influence, with which he could not but see the restoration of the national unity necessarily united. See further No. 4 in the Doctrinal and Ethical section on chaps. v. and vi.

HOMILETICAL AND PRACTICAL.

LUTHER: Ver. 1. Who will stand in the judgment in which he is accused by God? For then it will be no argument of words as before an earthly judge, but we ourselves bring against ourselves the testimony of our consciences as our indictment. What is the source of this evil in the world, that nothing true is found, but everything is done from a false heart, and that nowhere can any evidence of honest kindness be seen? The reason is, because there is no knowledge of God in the land, i. e., because men despise God's Word.

[**MATTHEW HENRY:** Sin is the great mischief-maker: it sows discord between God and Israel: God's controversies will be pleaded; pleaded by the judgments of his mouth before they are pleaded by the judgments of his hand, that He may be justified in all He doth, and may make it appear that He does not desire the death of sinners. And God's pleadings ought to be attended to, for sooner or later they shall have a hearing. — M.]

Ver. 2. **WÜRT. SUMM:** Faithfulness and sin-

cerity among a people are like great and precious jewels in a land. So also are paternal confidence and love and pure and faithful preachers of the Word of God. So there is no greater need than when these things are absent; and especially when God's Word and pure teachers and preachers are wanting. This is the fountain of all evil. For God's Word keeps sin at a distance. Where it is not, or where it is not preached in its simplicity and purity, or men will not be reproved by it, nor follow it, nor amend their ways, there one blood-guiltiness and deadly sin follow after another, and all kinds of evil break in like a flood.

[**PUSEY:** Speculative and practical knowledge are bound up together, through the oneness of the relation of the soul to God, whether in its thoughts of Him or acts towards Him. Wrong practice corrupts belief, and misbelief corrupts practice. — M.]

Ver. 4. **LUTHER:** It is not so great an offense for men to sin as for them not to be willing to suffer the reproof of sin. For when they live in such a way as that their hearts have a horror of the cure of their malady, punishment can no longer delay. This sin is the most common of our time. Just look at Christian churches, and you will see everywhere that the teachers are hated for rebuking sin so freely. But this only excites God's wrath more fiercely against us. For not man but God rebukes and challenges the sinner.

Ver. 6. God will not be mocked. Men may reject God, but He is still beside them, and shows that He is there in his judgments. The self-deception of sin: in rejecting God (forgetting his commands) thou doest so as one who is rejected by Him.

[**MATTHEW HENRY:** Ignorance is so far from being the mother of devotion that it is the mother of destruction.

PUSEY: In an advanced stage of sin, men may come to forget what they once despised. — M.]

Ver. 8. There is nothing more shameful than to draw profit from the sin of our neighbor, and thus to strengthen him in his sin, or become the occasion of his sinning; doubly shameful if we abuse our office and more exalted position to do so.

[**PUSEY:** What else is to extenuate or flatter sin than to dissemble it, not to see it, not openly to denounce it, lest we lose our popularity, or alienate those who commit it? — M.]

[Ver. 9. **MATTHEW HENRY:** Sharers in sin must expect to be sharers in ruin. — M.]

[Ver. 10. **PUSEY:** Single marriage, according to God's law: "they twain shall be one flesh," yields in a nation a larger increase than polygamy. Illicit intercourse God turns to decay. His curse is upon it. — M.]

Ver. 11. **LUTHER:** These two vices, whoredom and debauchery, so take possession of a man that he does not know what he thinks, speaks, or does. The boy Cyrus in Xenophon admirably says, that wine is mixed with poison. And the saying of Archilochus, with reference to impure love, is well known: —

"Πολλὴν κατ' ἑστέ ἀλλὰν ὁμμάτων ἔχοντες,
Κλέψας ἐκ σπυρίων ἀπαλὰς φρένας."

Comp. Luke xxi. 34; Eph. v. 18.

Ver. 12. **LUTHER:** The spirit of whoredom is that evil spirit which takes away from men's hearts true thoughts of God, and either perverts their hearts, or entirely subdues them by filling them with trust in the creature, which is true and sheer idolatry. For idolatry does not consist merely in

calling upon idols, but also in trust in our own righteousness, works, and service, in riches and human influence and power. And this, as it is the most common, is also the most harmful idolatry.

[PUSEY: The sins of the fathers descend very often to the children, both in the way of nature, that the children inherit strong temptations to their parents' sin, and by way of example, that they greedily imitate, often exaggerate them. Wouldst thou not have children which thou wouldst wish unborn, reform thyself. — M.]

Ver. 13. WÜRT. SUMM.: Corporeal and spiritual whoredom are commonly united, and mutually dependent. For how should he who does not abhor a departure from God through idolatry, abhor a life abandoned to fleshly lusts? For idolatry is a much greater sin than corporeal indulgence: the one offends against the first table of the law and against God Himself, but the other against the second table and our neighbor.

STARKE: When worship is performed in any other way than God has appointed, God is honored no longer, and idolatry is committed.

Ver. 14. Experience teaches that children are prone to imitate the shameful and unchaste lives of their parents. When such is the case the parents are most responsible; they deserve the chief punishment.

LUTHER: If God gives his Word to men, and they will not receive his instructions, what else should He do with them, than give them up to a reprobate mind, i. e., let them live on according to their own counsel and pleasure, until they finally perish?

[CLARKE: While there is hope, there is correction.]

PUSEY: To be chastened severely for lesser sins is a token of the great love of God toward us. To sin on without punishment is a token of God's extremest displeasure and a sign of reprobation. "Great is the offense, if, when thou hast sinned, thou art undeserving of the wrath of God." — M.]

Ver. 15. PFAFF. BIBELWERK: Ye pious and true believers, let not the ungodly seduce you to follow their steps, but beware of them lest ye also have part in their punishment. But ye sinners, if ye will go on sinning, do not seduce the innocent, and thus heap up the measure of your iniquities. Comp. Gal. v. 9.

[MATTHEW HENRY: The nearer we are to the infection of sin, the more need have we to stand upon our guard. Those that would be steady in their adherence to God must possess themselves with an awe and reverence of God, and always speak of Him with solemnity and seriousness; for those who can make a jest of the true God will make a god of anything. — M.]

Ver. 16. The Prophet employs this simile of a lamb in the desert, because nothing is more pitiable than a little lamb which has lost its shepherd. For the same reason Christ employs this figure of the lost sheep, when He would show the piteous condition of the sinner, and his great compassion towards him.

SCHMIEDER: He who will not submit to the restraints imposed by God, shall obtain a freedom which will at last become most irksome. This applies both to nations and to individuals.

[SCOTT: While sinners obstinately reject the easy yoke of Christ, they are bringing down the heavy load of his vengeance upon themselves.]

PUSEY: Woe is it to that man, whom, when he withdraws from Christ's easy yoke, God permits to take the broad road which leadeth to destruction. — M.]

Ver. 19. STARKE: God does indeed bear with sinners in great patience and long-sufferings, and calls them to repentance; but when they do not amend, his punishment is swift. 1 Thess. v. 3.

[PUSEY: So does God, by healthful disappointment, make us ashamed of seeking out of Him those good things which He alone hath, and hath in store for them that love Him. — M.]

B. *An Accusation especially against the Priests and the Royal House. The untheocratic Policy of the Kingdom of Israel in seeking for Help to Assyria and Egypt is denounced.*

CHAPTERS V.-VII.

I. *Mainly against the Priests.*

CHAPTER V. 1-15.

- 1 Hear this ye Priests,
And give ear, thou House of Israel,
And listen, thou House of the King,
Because the judgment is for you,
And you have been a snare for Mizpah,
And a net spread upon Tabor.
- 2 And the apostates make slaughter¹ deep [are deeply sunk in slaughter],
And I am a chastening for them all.

- 3 I know Ephraim,
And Israel is not hidden from me ;
For even now hast thou committed whoredom, Ephraim,
Israel is defiled.
- 4 Their deeds will not suffer³ (them)
To return to their God.
Because the spirit of whoredom is in their inward parts [their inmost heart]
And they do not know Jehovah.
- 5 And the pride of Israel testifies to its face,
And Israel and Ephraim will totter, through their guilt,
And Judah will totter with them.
- 6 With their sheep and cattle
They will go to seek Jehovah,
But will not find Him ;
He hath withdrawn Himself from them.
- 7 They have been faithless to Jehovah,
For they begot strange children ;
Now the new moon will consume them
Together with their portions.
- 8 Blow the horn in Gibeah,
The trumpet in Ramah !
Cry out in Beth-Aven³
" Behind thee, O Benjamin ! "
- 9 Ephraim will become a waste
In the day of chastisement,
Among the tribes of Israel
Have I made known what is sure.
- 10 The princes of Judah have become
Like the removers of land-marks :
I will pour out upon them
My wrath like water.
- 11 Ephraim is oppressed,
Shattered by judgment,⁴
For it thought good
To follow idol-images.⁴
- 12 And I (am) like the moth to Ephraim
And like rottenness to the house of Judah.
- 13 And Ephraim saw its disease,
And Judah its wound,
And Ephraim went to Assyria,
And sent to the warlike monarch ;
But he will not be able to heal for you,
And will not remove your wound.
- 14 For I am like the lion to Ephraim,
And like the young lion to the house of Judah,
I, I will rend and go on (rending)
Will carry away and there will be no deliverer.
- 15 I will go again to my place,
Until they make expiation (by suffering),
And seek my face ;
In their distress they will seek me.

CHAPTER VI. 1-11.

- 1 " Come let us return⁵ to Jehovah !
For He hath torn, and will heal us,
He hath smitten and will bind us up.
- 2 He will revive us after two days,
On the third day He will raise us up,
That we may live before Him.

- 3 Let us know, follow on to know, Jehovah :
Like the dawn his coming is sure,
And He shall come like the rain for us,
Like the latter rain (which) waters the earth."
- 4 What shall I do to thee, Ephraim ?
What shall I do to thee, Judah ?
For your love is like the morning cloud,
And like the dew, vanishing soon away.
- 5 Therefore I have smitten⁴(them) through the Prophets,
And slain them with the words of my mouth,
And my judgment goes forth like light.⁵
- 6 For I delight in love and not sacrifice,
And in the knowledge of God more than burnt offerings.
- 7 Yet they, like Adam, have broken the covenant,
They were faithless to me then.
- 8 Gilead is (like) a city of evil-doers,
Besmeared with blood.
- 9 And as the robber lurks,⁷
So (does) a band of priests.
Upon the highway they murder (those going) to Schechem,
Yea they commit wickedness.
- 10 In the house of Israel
I beheld an abomination, a horror :
Ephraim committed whoredom,
Israel (is) defiled.
- 11 For thee, also, Judah, a harvest is prepared,⁸
When I turn the captivity of my people.

TEXTUAL AND GRAMMATICAL.

1 Ver. 2. — וַיַּעֲשׂוּ is probably the Inf. Piel from עָשָׂה . [It is the Inf. absol. with וַי paragogic. The regular form would be וַיַּעֲשׂוּ , but the Kamets-Hhatuph is changed to Patach. See Green, *Gr.*, § 119, 8. Its construction with the finite verb follows a peculiar idiom, common in Hebrew. The literal translation is: they have made deep to slaughter. Comp. Is. xxxi. 6. Ewald, comparing with ix. 9, holds that our word is a false reading for וַיַּעֲשׂוּ , but there is no reason why the Prophet should not have used both expressions. — M.]

[2 Ver. 4. — E. V. and most Anglo-American expositors adopt another construction in the first hemistich, rendering: they will not frame their doings. Horsley, with the best Continental critics, prefers the rendering which is given in the margin of E. V. and adopted by Schmoller. Pusey is undecided, and indeed it is difficult to determine which is the true view; for no importance is to be attached to the objection of Henderson, that וַיַּעֲשׂוּ would require an object expressed if the construction last referred to were the correct one. — M.]

3 Ver. 8. — Before וַיִּירָא supply בְּ .

4 Ver. 11. — וַיִּשְׁפֹּט is in the construct. state before וַיִּשְׁפֹּט . It is not = broken, harassed in law, which is unsuitable here, but we have a *genitivus efficientis*, and וַיִּשְׁפֹּט = judgment, as in ver. 1: crushed by judgment. On the combination $\text{וַיִּשְׁפֹּט וַיִּשְׁפֹּט}$, see Ewald, § 285, 6. The words are coördinate. [See Green, § 289. This construction is frequent in Hosea; comp. i. 6; vi. 4. — M.] Fürst takes וַיִּשְׁפֹּט in our passage = וַיִּשְׁפֹּט , a pillar, especially a finger-post. He, however, has the conjecture that it = וַיִּשְׁפֹּט , filth, dirt, and this = וַיִּשְׁפֹּט , idols, and would then take וַיִּשְׁפֹּט from וַיִּשְׁפֹּט , to be foolish (of which the Niphal occurs) = he was foolish, and followed after filth (filthy idol-worship). A further conjecture is that it may be an Ephraimitish mode of writing וַיִּשְׁפֹּט (Job xv. 31) = nothing, vanity. LXX.: *brevis rōr paraisōs*.

[5 Chap. vi. ver. 1-3. — The true construction of the various sentences in these verses is probably as follows: The first line of ver. 1 contains an exhortation, the remainder of that and the following verse consisting of arguments in support of it; and the first line of ver. 3 contains a parallel exhortation, followed in the remainder of the verse, by parallel arguments. A glance at the verses in their connection will show the appropriateness of this general view. That the opposite is true of the construction adopted in E. V. and by the English expositors generally, according to which the opening of ver. 3 is regarded as a continuation of the reasons for returning, is evident both from the unfitness of that line as an argument, and from the consideration that all the pleas adduced in all three verses are drawn from expectations of favor from God Himself. The form of the Heb. pret. (with וַי paragogic) here employed, also confirms this view. But there is no need of holding, according to the view preferred by Schmoller, that any of the intermediate verbs introduce an exhortation. This both weakens the force of the array of pleas successively adduced and mars the regular and beautiful structure of the section. וַיִּשְׁפֹּט (ver. 1), וַיִּשְׁפֹּט (ver. 3), therefore, being paragogic futures (Green, §§ 97, 1, 284), are cohortatives, and the only cohortatives in the section. — M.]

6 Ver. 5. — The object of **הַמִּצְפָּה** is to be supplied by anticipation from **הַמִּצְפָּה**. Instead of **הַמִּצְפָּה**, the punctuation and division of the words is probably to be changed according to the ancient versions, and **הַמִּצְפָּה** to be read. The Masoretic reading is encumbered with too many difficulties.

7 Ver. 9. — **הַמִּצְפָּה** is for **הַמִּצְפָּה** [constr. inf. Piel, equivalent to a participial noun. It is an imitation of the Chaldees. Henderson conjectures that the form is for **הַמִּצְפָּה**, Piel. Part. — **הַמִּצְפָּה**. The translation of E. V.: by consent, has arisen from the Targum rendering, **הַמִּצְפָּה**: one shoulder. This view is now almost altogether abandoned. — M.]

8 Ver. 11. — **הַמִּצְפָּה** is used impersonally, being equivalent to a passive sense [one sets, prepares a harvest = a harvest is prepared. — M.]

EXEGETICAL AND CRITICAL

The beginning in ver. 1 (corresponding to the opening of chap. iv.) shows that the discourse here commences anew. Though connected with chap. iv., this chapter contains an accusation and threatening more definitely directed against the priests along with the king and his counsellors and princes, yet without being confined to this, for the discourse again becomes general, applying to the whole people. Along with idolatry which here again becomes prominent as the sin of Israel (especially in chap. v.) and gross sins among the people (deceit, robbery, murder, chap. vi.), the conduct of the court is afterwards specially reproved, but particularly the false policy of seeking help in Assyria and Egypt (which itself presupposes the beginning of the kingdom's decay). Chap. vi. is inseparably connected with chap. v. But chap. vii. is also related to both of them, for a new section begins only with chap. viii. (See Introduction.) A single central and controlling idea, however, can hardly be indicated in these two chapters, or in the second part of the book generally. The discourse is too excited, moving suddenly from one thought to another, especially from accusation to threatening, and *vice versa*.

Ver. 1. **Hear this, ye priests.** It is doubtful whether **הַמִּצְפָּה** refers to the foregoing, but it is not improbable that it does. The solemn discourse just ended would now be applied to the hearts of those specially addressed here, and the continuation of the discourse would then be attached to it. **House of the king** = the royal family, or possibly those who surrounded him ordinarily. The king referred to cannot be with certainty determined. Keil conjectures Zachariah or Menahem, or both. According to 2 Kings xv. 19 f. the resort to Assyria would suit Menahem better than Zachariah. **For the judgment is for you.** This refers specially, according to the sequel, to the Priests and the Court. ["The judgment" is that announced in the preceding chapter; the special application is made here. — M.] The rulers of the people are compared to a snare and net. The birds whom they have taken or allured to destruction, are the people. Mizpah cannot be the Mizpah strictly so called in the tribe of Benjamin, but must be = **הַמִּצְפָּה** and that = **הַמִּצְפָּה** an elevated place in Gilead, perhaps identical with

הַמִּצְפָּה in the tribe of Dan. Tabor, on this side the Jordan, would correspond to the elevated point on the other side. These two places are probably selected as prominent points to represent the whole country; for it is not known that they were places of sacrifice. Keil conjectures

that they are chosen in this image because they were places suitable for bird-catching.

Ver. 2. **הַמִּצְפָּה**, to make deep. Literally: they have made slaughter deep = they have sunk deep in it. **Slaughter** might of itself be understood as murder, but the thought is carried further. **הַמִּצְפָּה** is usually employed of the slaughter of beasts for sacrifice, and thus is most suitable here according to the foregoing, where the evil influence of the rulers upon the nation is spoken of, and this consisted in the idolatry which they saw them practice. But this sacrificing is intentionally called only slaying, and suggested by it. **הַמִּצְפָּה** a *ἀπ.* *λεγ.* is uncertain. The most probable explanation makes it = **הַמִּצְפָּה**, apostates. This is then the subject of the sentence, which would be rendered: the apostates are deeply sunk in murder. Keil, with others, takes it quite differently: transgressions, more literally: deviations. He explains **הַמִּצְפָּה** after **הַמִּצְפָּה**, 1 Kings x. 16 f.: to stretch, stretch along; therefore: deviations; they have made deep to stretch out = they have carried their transgressions very far. But what a tortuous mode of expression: to stretch out deviations! [The Anglo-American Commentators generally adopt the former view, rendering: revolters, or: apostates. — M.]

Ver. 3. The second half of this verse tells what God discerns in Ephraim and Israel. **הַמִּצְפָּה**: now, at this very moment, pointing out, as an actual fact, that which at present lies open to the eye of God. [Henderson: "To express an assertion more strongly, the Hebrews put it first in the form of an affirmative, and afterwards in the form of a negative." — M.]

Ver. 4. **Their deeds will not allow, etc.** Their works stand in the way of their returning to God; for they are not isolated things, but are the expression of their inner nature, and that is held securely by the spirit of whoredom (iv. 12), as by a demoniacal power which has stifled the knowledge of God. They are therefore not free — not lords over themselves, but slaves. [The rendering adopted here is that given in the margin of the English Bible, and approved by the majority of the Expositors of Continental Europe, ancient and modern, and by Horsley among the English ones. But there he stands alone, all other Anglo-American translators adopting the rendering: they will not frame their doings to return to the Lord. They have been led to this view by the mistaken notion that the other translation involved a grammatical impossibility. See Gram. Note. — M.]

Ver. 5. **The pride of Israel** according to some, denotes God, as One in whom Israel might have

pride. The sense would then be that God, by his judgments testifies in the very face of Israel. But such an explanation is forced. The natural impression, on reading the words, is rather that Israel and its conduct is spoken of. Therefore the words are to be taken as they stand; the pride of Israel testifies to its face, namely, when the punishment of such pride is being suffered. It will be then felt what it is to reject Jehovah in presumptuous self-reliance (Wünsche). Judah also totters with them. In iv. 15 Judah is warned not to be partaker in Israel's guilt; but this must have been done because such participation was already begun, or foreseen as about to be assumed. On the other hand in i. 7 Judah's destiny is distinguished definitely from that of Israel. [Henderson and others account for this seeming discrepancy by assuming that this chapter was written at a period considerably subsequent to that of the utterance of the last. But the evidence of the connection between them is too strong to admit of this supposition. The solution given above is therefore probably the correct one. — M.]

Ver. 6. **They shall go with their flocks and with their herds.** The fruitlessness of Israel's sacrifices without a mind answering to the offering, is here shown (comp. vi. 6; Is. i. 11 ff.; Jer. vii. 21 ff.; Ps. xl. 7; 1. 8 ff.).

Ver. 7. **to act faithlessly, especially of the infidelity of a wife to her husband.** The proof (פ) of such unfaithfulness of Israel to Jehovah, the Husband, is then given. Instead of bearing children to God in covenant with Him, they had rather, by their illicit intercourse with idols, begotten strange, illegitimate children, children not belonging to the household, i. e., children whom the Lord cannot acknowledge as his own. The punishment is then announced: **The new moon will devour them.** "The new moon is the festal season on which sacrifices were offered, and is here employed for the sacrifices themselves. The meaning is: your festal sacrifices are so far from bringing deliverance as rather to induce your ruin" (Keil). The sentence must, at the same time, be understood in a temporal sense = the time will soon come when they will perish, as also appears clearly from ver. 8. **Their portions are their possessions, part of which they brought as offerings.**

Ver. 8. The judgment is seen in the Spirit as being already inflicted. The invasion of the enemy is to be announced by the horn and the trumpet. Gibeah and Ramah were most suitable for giving signals on account of their lofty situation. Both were on the northern boundary of Benjamin. Thus Judah is already menaced (see ver. 5), and Israel actually occupied. **to raise a shout = to sound the alarm in danger.** Beth-aven again = Bethel; פ is to be supplied. **Behind thee, Benjamin.** The danger which is signaled, the enemy, is coming. He is already close behind thee.

Ver. 9. **Israel shall assuredly be destroyed, and permanently also:** **enduring, that is, lasting misfortune** (comp. Deut. xxviii. 59). Others make it = true, what will surely be fulfilled. [The latter view is preferable, and is approved by most expositors. — M.]

Ver. 10. **Like the removers of landmarks.** Is this to be taken literally? It is certain that we are not to think of hostile seizures of the territory

of Israel, but the *tertium comp.* is the curse which, according to Deut. xxvii. 17, is laid upon the removal of a neighbor's landmark = they have done something worthy of cursing. The curse attending the removal of the landmarks must therefore be regarded here as something well known. The question then arises: what is it that they have done incurring a curse. Keil and Hengstenberg think that a spiritual removal of boundaries is indicated, a subversion of the bounds of justice, namely, by participating in the guilt of Ephraim which they did by breaking down the barriers between Jehovah and the idols. And it is true that the princes of Judah are to be regarded as in a special sense divided off as against Israel and its idolatry, by virtue of the true faith which still prevailed in Judah as contrasted with Israel. The sense would then be: The princes of Judah, by their favoring idolatry, by this transgressing of spiritual limits, have become like those who remove the land-marks of fields, and thus become subject to the curse. God's anger will seize upon them like a full stream of water. Comp. Ps. lxxix. 25; lxxix. 6; Jer. x. 25.

Vers. 11–15 declare that even Assyria cannot help, and that the vanity of all help outside of God, drives Israel to Him.

Ver. 11. **עַשְׂרֵן וְיָרֵךְ** are "united also in Deut. xxviii. 33 to denote the complete subjugation of Israel under enemies in the event of apostasy from God" (Keil). **עַשְׂרֵן** occurs only here and in Is. xxviii. 10. In the latter case, at all events, it = **עַשְׂרֵן**, command. So many here also: a human statute ["in contrast to the ordinances of God"] alluding to the worship of calves (Keil). [See Textual note.]

Ver. 12. A moth and rottenness are symbols of destroying influences. The moth is alluded to in the same way in Is. i. 9; li. 8; Ps. xxxix. 12; both united in Job xlii. 28. Such influences also destroy slowly but surely: *Certus Dei judicium* (Calvin).

Ver. 13. **פָּלַי וּמָוֶר**, injury and wound, hardly denote religious and moral depravation (Keil); for it would scarcely have been said that Ephraim perceived this, but the judgment of God mentioned in ver. 12, which according to the image there employed is not one which brings sudden ruin, but a more secret corruption, of which, indeed, moral depravation forms a part, but only as a judgment of God. That a divine judgment is intended, is clear from what is said of the vanity of help that is sought, especially in the sequel, and from the ground assigned for its insufficiency in ver. 14. Assyria is here named for the first time. In the subsequent chapters the Prophet frequently recurs to the false policy of seeking help from Assyria. Only Ephraim is named because Israel is the main subject. Judah is referred to only incidentally. **יָרֵךְ**, a contender, an epithet devised by the Prophet to denote the Assyrian king.

Ver. 14. They can as little defend themselves from God's judgments as they can from the attack of lions. (Comp. xiii. 7; Is. v. 29; Deut. xxxii. 39).

Ver. 15. The figure of the lion is continued. As the lion, without fear of being attacked, withdraws into his lair, so the Lord withdraws into heaven; none can or dare call Him to account. **Until they make expiation = suffer.** The suf-

fering shall drive them to God. שׁוּבָה = seek earnestly. Comp. ii. 9 and Deut. iv. 29, 30, where comp. also the expression בָּצֵר לְךָ.

Chap. vi. ver. 1. Come let us return to Jehovah. The words are plainly connected with the last words of chap. v. where a seeking of God on the part of the people is mentioned as the aim and consequence of the divine judgment. The opinion is, therefore, the most natural (so already the LXX.) that they are just the expression of that seeking, that in them Israel announces its resolve, and immediately thereafter the hope of favor on the ground of the return. The view of Keil is less suitable, that we have here an exhortation addressed by the Prophet in the name of God to the people whom God has smitten. The words are only and naturally put in the mouths of those who, punished for their sins, would return to God. [The Anglo-American Commentators, generally, adopt the view here advocated. Henderson gives the additional plea that the bearing of ver. 5 favors the hypothesis. — M.] For He hath torn, etc. (comp. v. 14). Strong faith. The Lord who had spoken with such threatenings, and such implacable severity, would yet give salvation (and not Assyria, ver. 13). This would also be true if the words יִרְפְּאוּנוּ, יִרְבְּשׁוּנוּ are taken as expressing a wish, which is readily suggested by a frequent usage of י with the future: and may He heal us, etc. (so also in the following sentences). — כִּי. The resolve to return would then be strengthened by the calamity which God sends. If יִרְבְּשׁוּנוּ be taken not as expressing a wish but simply a hope the determination to return would rather be strengthened by this hope, as the healing, etc., would be the fruit of the return. [On the grammatical and logical connection of the different clauses of the first three verses, see Gram. note. — M.] An allusion to Deut. xxxii. 39 can hardly be mistaken, especially if we look to ver. 2.

Ver. 2. He will revive us again, etc. The definite limits: two days, and: on the third day, hold out the prospect of the speedy and sure revival of Israel. "Two and three days are very short periods of time; and the linking of two numbers following the one upon the other, expresses the certainty of what is to take place within the period named, just as in the so-called *number-sayings* in Amos i. 3; Job v. 19; Prov. vi. 16; xxx. 15, 18, in which the last and greatest number expresses the highest or utmost extent of the matter dealt with" (Keil). Both the Rabbinical interpretations of these numbers (e. g., that they relate to the three captivities, the Egyptian, the Babylonish, and the Roman) and the Christian, according to which Christ's resurrection on the third day is indicated, are naturally inadmissible. The latter is excluded even by the words themselves. Israel is the subject of discourse: "it is torn, smitten, slain"; nothing is said of the exile itself, but in general there is set forth the termination of its existence as a people through the divine judgment (which to be sure was brought to pass by means of the exile). Israel expects, in the event of conversion, to be delivered from this situation and to be restored, and that speedily. It is naturally not the awakening of the physically dead that is announced; but it is a significant fact, that such an awakening is employed to illustrate the restoration of Israel, for it may lead us to infer that such a belief lay not far from the Prophet's mind. Comp.

for our verse, Is. xxxvi. 19 ff. (and for the whole section, vers. 16-21), and especially the well-known vision in Ez. xxxvii. 1-14. (See further No. 4 in the Doctrinal section.) [Comp. the remarks of Delitzsch on Job xix. 25 ff. in his *Commentary* on that book, which contain the true principle of interpretation in such cases, and substantially agree with the method approved by Schmoller here. Henderson and Cowles agree in excluding any but an historic allusion, while Horsley and Pusey maintain the allegorical interpretation, the former seeing a "no very obscure, though but an oblique, allusion to our Lord's resurrection on the third day," the latter repudiating any other application, and carrying out the analogy to the extreme possibilities of fanciful conjecture. The explanation of the two and three days given above is probably the true one. With it Newcome and Henderson agree. Cowles suggests an allusion to the duration of the pestilence in Israel after David's census of the people, and thinks that besides there "may be a tacit allusion to the fact that three days is about the extent of human endurance under extreme privations and hardships." — M.] That we may live before Him: "under his protecting shelter and favor, comp. Gen. xvii. 18" (Keil).

Ver. 3. Let us know, pursue the knowledge of, Jehovah. Keil rightly makes the verse parallel with ver. 1, as a further appeal. The expression יִדְּבָקָה especially indicates an appeal, or, according to our view, a self-exhortation. The zeal and earnestness of the return is thus presented. "Know" must be taken in the sense of iv. 1, 6. Jehovah had become an unknown, a strange God to the (idolatrous) people. Such knowledge has thus a practical aim, to acknowledge, to serve Him. The following words declare what is hoped for as the fruit of that knowledge: His coming forth is sure like the dawn, etc. Jehovah will appear bringing salvation. This is set forth under the figures of the daybreak and a fertilizing rain. The appearing of Jehovah is denoted as a rising by the image of the dawn (אֶרְבֹּא, usually employed of the sun). The transition from night to day is set forth. Comp. Is. lviii. 8. And He will come as the rain for us, etc., i. e., reviving and refreshing. "In Deut. xi. 14 (comp. xxviii. 12 and Lev. xxvi. 4, 5), the rain, or the early and latter rain, is mentioned among the blessings which the Lord will bestow upon his people if they shall serve Him with the whole heart. This promise the Lord will so fulfill in the case of his newly-revived people, that He himself will refresh them like a fertilizing rain" (Keil).

Ver. 4. What shall I do to thee, Ephraim? It is common to break off the discourse here, wrongly, with ver. 3. It is supposed that there is here a first section containing a promise, to which the promise in chaps. xi. and xiv. correspond, and that a new section begins in ver. 4 with a new ob-jurgatory discourse (Keil). But, in the first place, vers. 1-3 do not really contain a promise of the Prophet, or of God through the Prophet, but only a hope of the people themselves. And, in the second place, ver. 4 is too closely connected with the preceding (not as a promise of God attached to the foregoing), according to Luther's translation: how will I do thee good, etc.? For עֲשֶׂה does not mean: to do good, and יִרְחֶמְךָ is not = the mercy which I will show you, and, especially, the comparison of God's favor to the morning cloud and

on the way to Shechem. Shechem was a City of Refuge. Perhaps those are meant who sought refuge there. The priests are by many thought to be residents of Shechem. But Shechem was a Levitical, not a sacerdotal, city. The expression would then refer not to those dwelling within the city, but to those without, who fall upon persons going to Shechem. Bethel was rather the seat of the priests. Keil therefore supposes: "The way to Shechem is mentioned as a place of murders and bloody deeds, because the road to Bethel, the principal seat of worship belonging to the ten tribes, from Samaria the capital, and in fact from the northern part of the Kingdom generally, lay through this city. Pilgrims to the feasts for the most part took this road; and the priests, who were taken from the dregs of the people, appear to have lain in wait for them, to rob, or, in case of resistance, to murder." More strictly speaking, it must have been done on the return from Bethel to Shechem. The allusion is evidently to a definite event unknown to us. The same remark applies

to the following words. **וְשָׁמַר** is climactic. **וְשָׁמַר** = shame, perhaps, unchastity. [This word does not mean shame or dishonor. It is primarily a device or plan either evil or good (comp. Job xvii. 11), though usually the former. The next meaning is wickedness; then specially a crime resulting from unchastity. For the connection between the two meanings see Lev. xviii. 11. — M.]

Ver. 10. The consequences of the preceding. Probably both corporeal and spiritual whoredom are included.

Ver. 11. A threatening is appended against Judah also. "Judah also" is guilty. The harvest is as elsewhere an image of judgment, a cutting down (comp. also Is. xxviii. 24 ff.) When I shall turn the captivity of my people. This appears, on the contrary, to refer to a deliverance, and therefore to be a promise. But it must be remembered that the judgment has for its aim the deliverance of God's people (**עַמִּי**) as a whole. But such deliverance is effected only through the judgment that falls upon the several parts, first upon Israel and then upon Judah. The meaning therefore is, when Israel, the Ten Tribes, shall have received its punishment and been restored, Judah also will be punished. [This paraphrase of the passage does not agree with historical fact, and must therefore be rejected. The true view seems to be that

of Keil: "**שָׁמַר** never means: to bring back the captives, but in every passage where it occurs simply: to turn the captivity and that in the figurative sense of *restitutio in integrum*. 'My people,' i. e., the people of Jehovah is not Israel of the Ten Tribes but the covenant nation as a whole. Consequently 'the captivity of my people' is the misery into which Israel (of the twelve tribes) had been brought through its apostasy from God, not the Assyrian or Babylonian Exile, but the misery brought about by the sins of the people. God could avert this only by judgments, through which the ungodly were destroyed and the penitent converted. Consequently the following is the thought which we obtain from the verse: When God shall come to punish that He may root out ungodliness, and restore his people to their true destiny, Judah will also be visited with the judgment." — M.] The whole is not to be regarded as a promise, or the harvest as a harvest of joy. Nor is it necessary to attract the second hemistich of ver. 11 to the first verse of chap. vii. (e. g., Meier).

DOCTRINAL AND ETHICAL.

1. Prophetic rebuke does not merely not spare rulers and kings: it is specially directed against them. This follows from the conviction of the high vocation the monarchy had to fulfill. It is the bearer of the magisterial office, and as such must administer and guard the divine law, and must therefore care both for the purity of God's worship and the administration of justice. And if it neglects or directly violates its obligation, despises the divine law, and even introduces idolatry, perverts justice, exercises injustice or leaves it unpunished, it becomes recreant to God, from whom it receives its authority, and incurs his punishment. This, the Prophet, as God's messenger, announces, and his voice is therefore at first a voice of warning in order to bring it back to the true path. But the Prophet arraigns not merely neglect or violation of the obligations entailed by the office as such, but also the personal conduct of the bearers of the office, with a due appreciation of the influence which they exercise by word and still more by deed, in virtue of their high position.

2. "In all inroads of sin and corruption we are to look not merely at the outward work, but at the power of darkness, the spirit, that lies behind as their most dexterous and astute controlling influence, which will maintain most craftily its right and cause; comp. ver. 4" (Rieger).

3. RIEGER: "So long as man under divine chastisement, supposes that he can find help and mitigate his misfortunes by trust in the creatures, he wanders off as though in a trackless wilderness, from the living fountain, and might preclude himself from the most essential self-humbling, the knowledge of his guilt. But when God presses upon him with his hand and he has no deliverer, then is quickened in his heart a little seed implanted there before by God's good hand; and thus the love of God is like a man who has sown seed in his land; he goes away to his place, and depends on that which the seed will produce in time, and after the rough winter." Most beautiful is the believing assurance with which the Prophet makes the chastened express their hope of favor if they should return to God. (This same hope is expressed in Deut. xxxii. 39.) Thus restoration after past destruction is hoped for, and the blessedness of this restoration is further and happily described by comparing the returning favor of God to the rising dawn and the descending rain of harvest, as beneficent and refreshing as the one, as fertilizing and fraught with as rich blessings as the other, it spreads its influence. Such a visitation of mercy was most fully vouchsafed through the Messiah; He was the Day-star from on high; in Him came to us the Son of God in the flesh to diffuse upon us the Holy Spirit like fertilizing rain. He brings, therefore, the true healing for the bruised, the true binding up of the wounds for the smitten, the true reviving for the slain — all under the condition (presupposed by the Prophet) of a penitent returning to God. That the Prophet himself, in putting these words into the mouths of the penitent, thought of the Messiah, can not be maintained. We must apply here also canon laid down at chaps. i.-ii. that the fulfillment took place under the Messiah, but in another and higher sense than the Prophet fancied, that the words inspired by the Spirit of God had a further range than the Prophet knew. The "revival" and the "upraising" imply primarily a restoration of Is-

rael, and we have in Ez. xxxvii. 1-14 the completed picture of which our short sentence affords the outlines. But if the true restoration of God's people has been and is now being accomplished only through Christ, we can go a step further, and show that the revival, proceeding from Him, which is essentially a partaking in a new spiritual life, finds its completion only in the awakening even from corporeal death to the enjoyment of eternal life, of those who have been spiritually quickened by Him. If we, therefore, from the stand-point of the New Testament, find in the words of our Prophet here an allusion to this, we are not really so far wrong as might seem. Nay, as the Prophet certainly speaks of a reviving in a spiritual sense, so he must take that image from an actual revival of the dead, as he took the preceding ones in ver. 1 from the binding and healing of a wound, and this idea cannot be so remote from his language, even if we can say no more (Isaiah in xxvi. 19 evidently goes further). As regards the specification of time: on the third day, which so naturally suggests Christ's resurrection, — the coincidence is certainly not accidental so far as the resurrection on the third day is to be regarded as a rising in "a very brief space of time." He was, indeed, to die, but not to remain in the state of the dead any longer than was necessary, so to speak, in order to make his death an indubitable fact; rather, as the "First Fruits," He should be soonest brought out of death by the mighty working of the Father, and it would thus be shown how completely God's wrath, borne by Him, was quenched, and God's favor restored. On the third day the sun of mercy thus rose even here. And upon this revival of the Messiah on the third day, is conditioned the revival of sinners, proceeding from Him, in time and eternity. We must, therefore, regard this passage of prophecy as at least significant from a New Testament stand-point, nor do we err if we say, that there is here contained more than the Prophet could conceive; it is a divine word resembling a seed of corn which does not simply represent what it actually is (even the most precious stone does no more than this), but conceals in itself something else far higher, the germ which it enfolds.

4. Chap. vi. 5. There is expressed here a clear consciousness of the aim and lofty position of prophecy. It is above all not something incidental, but is embraced organically in the divine economy. Its special mission is fulfilled when the people of God forget their calling, and disregarding the voice of their own conscience, no longer seize the true path, and, having already inwardly apostatized, attain only to weak resolves, which are never fulfilled (ver. 4). Then God appears before his people, and sends them the prophets, who are, so to speak, a conscience standing outside of them. Through them He speaks the "words of his mouth," and rebukes his people. He announces through them his judgment; their words of rebuke themselves are a punishment to the people, at all events, a punishment by words before the punishment by deeds is sent, but yet essentially identical with it, inasmuch as it was intended to produce deep sorrow, to touch the inner man, and to bring painfully to the consciousness criminal apostasy from God, and has thus the same aim as actual punishment has. Thus the sending of the prophets appears in one passage as a punishment; therefore also the expression which speaks of God's hewing and slaying through them is employed, and there is conjoined with it in one line the "ris-

ing of judgment like the sun," which may be understood of the efficiency of the prophets themselves. It is declared in such passages as xii. 11 that prophecy had in itself a more general significance, as it effected God's revelation to the people, and brought Him into close relations with them, and was, in so far, an element of his dispensation of mercy. And, apart from this, as Hosea directly shows, it had not only a legal but also an evangelical aspect by its vocation as proclaiming God's faithfulness, in virtue of which He had not rejected his people but had destined for them a great deliverance. Here, however, it is occupied with the race for which it was specially designed, and for them it preached punishment by holding up before them the law they had so contemptuously violated; it became a chastening rod through the Word, and it was to hold out to the people the prospect of the future salvation only through the medium of punishment, and must as its main duty "cut to pieces" and "slay." The preaching of the New Covenant has, on the other hand, as its main duty, an evangelical mission, which must never be ignored. But still it cannot dispense with the preaching of the Law. It must, even there, recur to that as its next duty; for the Law is the true *παύσην ἐς Χριστόν*.

The worthlessness of sacrifice as a mere *opus operatum* is most distinctly emphasized by prophecy in opposition to the false esteem in which it was held, which was a token of religious and moral ruin, going hand in hand with an empty service of forms and outward works. Sacrifice, in general, was, as it seems, regarded as a good because a religious work, even when it was not performed in the strict legal manner, but was associated with calf and idol-worship, and therefore with a transgression of the Law (as in our context it is not legal sacrifice that is spoken of, the address being to the kingdom of the ten tribes). In this they wished to honor Jehovah, or pretended to do so. Comp. ver. 6. In that passage the worthlessness of the outward sacrifice, which was only in form a seeking of Jehovah, and could not be a seeking from the heart (ver. 15), is strongly expressed. Comp. Mic. vi. 8; Is. i. 11-17; Ps. xl. 7, 9; 1. 8 ff.; li. 18 ff.; 1 Sam. xv. 22.

To infer, however, from this polemic of prophecy against the *opus operatum* of sacrifice (sacrifice to an idol is to the Prophet only slaughter), that it values sacrifice in itself but little, and stands as to the Law, etc., upon a freer standpoint, is assuredly wrong. If the prophets were the stern guardians of the Law, and especially of the worship of Jehovah, and directed their rebukes against every depreciation of the law and every apostasy from Jehovah, and if they also placed the ceremonial element in worship in contrast to the ethical and internal, they did so because the latter was absent, and because it alone gave to sacrifice its real worth. And in our passage it is not to be overlooked that Hosea turns first to the sacrifices of the ten tribes, to the places of unlawful sacrifice, and denounces them as worthless, not merely on account of the absence of the inner qualities, but because he saw the people engaged in a course of conduct illegal and therefore displeasing to God; rejects their sacrifices and therefore so much the more opposes to these the inner qualities, and amongst these, the knowledge of God, which would lead back to God and thereby also to the legal worship of Jehovah with its sacrifices. On the relation of the sacrificial service to the future time of salvation, see on chap. xiv.

5. Chap. vi. 7. "They have, like Adam, broken the covenant." The passage is important as being the only, but a clear, reference to the Fall in the Old Testament. This is presented as a transgression of the Covenant, and God is therefore conceived of as standing to the first man in a covenant-relation. Adam's sin appears, therefore, to the Prophet, not as something trifling, but as a great transgression, just as Paul speaks of it in the Epistle to the Romans, though there is nothing said of the consequences of this sin upon mankind. And while this transgression is thought of as a (the first) violation of the covenant, there is also ascribed to it a significance as influencing the destiny of the world.

HOMILETICAL AND PRACTICAL.

Ver. 1. WÜRT. SUMM.: Preachers should rebuke the sins of rulers as well as those of subjects, so that they bear not the guilt of the souls that are lost, whose blood God will require at their hands.

Ver. 2. Great zeal, even though it be in the cause of religion, is not the chief thing. It is of itself mere bigotry and has no merit, but is rather to be rejected if it is against the truth.

[MATTHEW HENRY: Those that have apostatized from the truths of God are often the most subtle and barbarous persecutors of those that still adhere to them. — M.]

Ver. 4. The longer thou continuest in sin the more difficult is the return. He who commits sin is the servant of sin. At first he will not return, at last he cannot. The heart is hardened. The spirit of whoredom: not single sins that are committed, but an evil spirit rising up and taking possession of the soul. The more men sin against God, the more they lose the knowledge of Him, and the more difficult it is for them to return; and so the chastisement of God must be more severe to bring them back to Him.

Ver. 5. God spares not even his own, when they sin.

STARKE: He who mingles with the ungodly will be punished with them.

[PUSEY: In the presence of God there is needed no other witness against the sinner than his own conscience. — M.]

Ver. 6. STARKE: God will not be slighted with the outward appearance of godliness. In distress men should indeed seek God, though not in hypocrisy, but in sincerity. Our most acceptable sacrifice to God, is the surrender of ourselves, body and soul, to Him.

Ver. 7. WÜRT. SUMM.: Godless parents usually bring up godless children, whom God regards not as his, but as strange children, children of whoredom. They shall suffer a like punishment with their parents. But God will require their blood at the hands of their parents, from whom a heavy reckoning will be demanded. Therefore bring up your children in the chastening and admonition of the Lord, and they will not be strange children, but God's, and heirs of eternal life.

Ver. 9. STARKE: In time of war men should not be troubled so much about the cruelty and tyranny of their enemies, as they should lament and bewail their sins.

Ver. 10. PFAFF BIBELWERK: God has set firm bounds even to the great ones of this earth, and prescribed to them laws which they must observe. But when they remove these limits God pours out his wrath upon them like water.

HENGSTENBERG: If those are cursed who remove a neighbor's landmarks, how much more they who remove those of God!

[SCOTT: When princes break down the fence of the divine law by their edicts, decisions, or examples, they open the flood-gates of God's wrath: and when subjects willingly obey ungodly and persecuting statutes, they may expect to be given up to grievous exactions and oppressions; for God will disregard the interests, liberty, and security of those who disregard his honor and renounce his service. — M.]

Ver. 12. LUTHER: There is nothing more delicate than a moth. One can scarcely touch it without killing it, and yet it eats through cloth, and so destroys our clothing. And the wood-worm eats little by little through the hardest wood. So the wrath of God is despised by the ungodly, as though it were without power; yet whatever contends with it must come to destruction, and cannot be restored to its former condition by any might or influence. We are thus warned not to live on in such security, but to fear the Lord and walk in all his ways. All strength and force without this, will not defend us from his wrath.

[PUSEY: So God visits the soul with different distresses, bodily or spiritual. He impairs, little by little, health of body or fineness of understanding; or He withdraws grace or spiritual strength, or allows lukewarmness or distaste for the things of God to creep over the soul. These are the gnawings of the moth, overlooked by the sinner, if he persevere in carelessness as to his conscience, yet bringing in the end entire decay of health, of understanding, of heart, of mind, unless God interfere by the mightier mercy of some heavy chastisement, to awaken him. — M.]

Ver. 13. Seek not thy consolation in the world, when the consequences of sin make themselves felt. It helps thee indeed, but only to drag thee completely into its power, and to certain ruin. If men would have the wounds of sin healed, they must hasten to the true Physician, and not to false ones, whose help is of no avail.

[MATTHEW HENRY: Those who neglect God and seek to creatures for help shall certainly be disappointed; that depend upon them for support, will find them not foundations but broken reeds; that depend upon them for supply will find them not fountains but broken cisterns; that depend upon them for comfort and a cure will find them miserable comforters and physicians of no value. — M.]

Ver. 14. STARKE: Those who have an angry God, concern themselves to no purpose about resisting their enemies or other misfortunes.

Ver. 15. [MATTHEW HENRY: When men begin to complain more of their sins than of their afflictions, there begin to be some hopes of them. And this is that which God requires of us when we are under his correcting hand, that we own ourselves to be in fault, and to be justly corrected. — M.]

Chap. vi. ver. 1. The language of the repenting sinner. How often does it come so late as this! But O that it would always come! How much must intervene before it comes (much use of the Lord's chastening rod)! but how great also is the gain! Alas that it is so hard for men to decide so! but what a blessed decision it is! — M.]

Ver. 2. God revives us not only that we may live before Him, i. e., to his glory and service, but also live in the enjoyment of his presence and blessing.

Ver. 3. Delay is more disastrous in nothing

than in turning to God. [PUSEY: We know in order to follow: we follow in order to know. Light prepares the way for love. Love opens the mind for new love. The gifts of God are interwoven. They multiply and reproduce each other, until we come to the perfect state of eternity. — M.]

Ver. 4. Transient heats in religion do not accomplish the work which steadfastness must crown.

[MATTHEW HENRY: God never destroys sinners till He sees there is no other way with them. — M.]

Ver. 5. CRAMER: The Law is the ministry which, through the letter, kills. He, therefore, who is not slain and does not die to sin, cannot be made alive through the voice of the Gospel.

[PUSEY: God's past loving-kindness, his pains (so to speak), his solicitations, the drawings of his grace, the tender mercies of his austere chastisements, will, in the day of judgment, stand out as clear as the light, and leave the sinner confounded, without excuse. In this life also God's judgments are as a light which goeth forth, enlightening not the sinner who perishes, but others, in the darkness of ignorance, on whom they burst with a sudden blaze of light.]

Ver. 6. WÜRT. SUMM.: The means by which we become partakers of the mercy of God, are not our works and desert, but the true knowledge of God and faith in Christ which works by love, in

which God has more delight and satisfaction than in all outward works. And this is the sum of the whole Christian religion, that we believe in the name of the Son of God and have love toward one another.

Ver. 7. PFAFF. BIBELWERK. Beware of transgressing, by presumptuous sin, the covenant which thou hast made with thy God. He is a great God and not a man, with whom thou hast entered into obligations.

[PUSEY: There, He does not say, *where*. But Israel and every sinner in Israel know full well, *where*. God points out to the conscience of sinners the place and the time, the very spot, where they offended Him. . . . The sinner's conscience and memory fills up the word *there*. It sees the whole landscape of its sins around. — M.]

Ver. 10. PFAFF. BIBELWERK: Woe to the land, the city, or the church, where God sees nothing but abominations and sins!

Ver. 11. Each one reaps what he has sown. If thou dost become partaker in other men's sins, thou wilt meet with their punishment. If the captivity of God's people is certain, so is also deliverance. But, on the other hand also, the promise presupposes the threatening: no deliverance without judgment upon sin; salvation comes, but only after a long and dark night.

2. Chiefly against the Court.

CHAP. VII. 1-16.

- 1 When I would heal Israel,
Then the iniquity of Ephraim is made manifest,
And the evil deeds of Samaria.
For they have worked deceit, and the thief enters (the houses).
A band of robbers plunders in the street.
- 2 And they will not say to their heart,
(That) I have remembered all their wickedness;
Now their deeds have beset them round;
They are before my face.
- 3 By their wickedness they have pleased the king,
And by their falsehood the princes.
- 4 All of them (are) adulterers,
(They are) like an oven heated¹ by the baker,
Who rests, stirring up (the fire),
From the kneading of the dough, until it is raised.¹
- 5 On the (feast-) day of our king,
The princes begin in the heat² of wine
He draws out his hand [goes hand in hand] with scorners.²
- 6 For they draw close together; like the oven is
Their heart in its craftiness;
Their anger³ sleeps the whole night,
In the morning it burns like a flame of fire.
- 7 All of them are heated like the oven,
And devour their judges,
All their kings have fallen,
And there is none among them that cries to me.
- 8 Ephraim mingles with the heathen,
Ephraim has become a cake not turned.

- 9 Strangers devour his strength,
Yet he does not know it.
Gray hairs are also sprinkled over him,
And he does not know it.
- 10 And the pride of Israel testifies to his face;
Yet they do not return to Jehovah their God,
And do not seek Him with [in spite of] all this.
- 11 And Ephraim became a silly dove, without understanding.
To Egypt they called:
To Assyria they went.
- 12 As they are going
I will spread over them my net;
As a bird of heaven I will bring them down.
I will chastise them,⁴ according to the announcement to their congregation.
- 13 Woe to them that they have wandered from me!
Destruction upon them, that they have sinned against me!
For I would have redeemed them⁵
But they spoke lies against me.
- 14 They did not cry to me with their heart,
For they shrieked upon their beds;
For corn and new wine they distress themselves;⁶
They apostatized from me.
- 15 And I instructed (them),
I strengthened their arm;
But they devised evil against me.
- 16 They will not return upwards⁷ [to God],
They have become like a deceitful bow.
Their princes will fall by the sword,
On account of the rage of their tongues:
This⁷ (will be) their scorn in the land of Egypt.

TEXTUAL AND GRAMMATICAL

1 Ver. 4. — **בְּעֶרְוָה** is accentuated as *Milel*, probably because the Masorites took objection to the fem. form, **בְּעֶרְוָה** which is elsewhere masculine. But the names for fire and anything connected therewith are in the Semitic languages usually fem. Hence **בְּעֶרְוָה** is to be regarded as actually fem., and to be pointed **בְּעֶרְוָה** [See Green, *Heb. Gr.*, § 196 c. — **חֶמֶץ חֶמֶץ** takes in the construct inf. the fem. ending, like **חֶמֶל** (Ezek. xvi. 5). — M.]

[2 Ver. 5. — **חֶמֶל** is an example of a construct before a noun having a preposition. This may denote the direct and powerful influence of the wine upon the revellers, or it may merely be an example of a poetical usage, Green, § 255, l. — **לִצְעִים** *dr. ley*. Some assume a verb **לִצֵּץ**, but Gesenius, Fürst and most regard the form as Piel Part. of **לִצֵּץ** with **ה** dropped. Houbigant would change the reading into **לִצְעִים**, but needlessly. — M.]

[3 Ver. 6. — Henderson objects, to the change of reading to **אִפְיָהֶם**, that this never occurs in the sense, *ira*, *furor*, *coram*. But as anger is a frequent sense of the dual form, and as the exigencies of the case seem to demand another reading, it seems reasonable to adopt the emendation. The conjecture has also the support of antiquity, as the Targum renders **רִיבְנֵיהֶם** and the Syr. **وَمِنْ أَسَدٍ**. Only it is not necessary to retain the **ו**; the form given in the Exposition is probably the correct reading. — M.]

4 Ver. 12. — **אִיקִירֶם**. This form is from the Hiphil **אִיקִיר** for **אִיקִיר**.

5 Ver. 13. — **אִקְדֶם** is a *voluntative* or *optative*: I would or would like to redeem them.

6 Ver. 14. — The LXX. have read **יִתְנַחֲדוּ**: they wound themselves. [But authority vastly preponderates in favor of the received reading. — M.]

[7 Ver. 16. — **לֹא עֹל**. It is agreed that the Kamets is due to the pause and that the normal form is **עֹל**. Critics are divided as to whether this should be regarded as a noun used collectively (they return to no-gods = idols) or as an adverb: upwards = to heaven, where God is. The word means properly an elevation, summit; hence the notion that it might be used concretely = most High. In xi. 7 this certainly seems the true meaning. Again it might be used adverbially, as in 2 Sam. xxiii. 1. The best lexicographers (Gesenius, Fürst) approve the former sense here; some of the best Expositors (Manger, Ewald, Kell, and others) prefer the latter. The Anglo-American expositors, generally, agree with the first named class. Newcome prefers to read **לֹא יוֹעִיל**: that which cannot profit. — M.] — **זֶה**, *dr. ley*.

EXEGETICAL AND CRITICAL.

Vers. 1, 2. When I would heal Israel, etc. It was just when God attempted to heal them that their corruption was displayed in its full extent. If it had not been so great the attempt would not have been vain. The latter consisted in the chastisements themselves, but also in the discourses of the Prophet calling them to repentance. Now follows a description of their dreadful condition: lying, theft, and robbery. In the midst of it all, the greatest security, not a single thought of divine punishment. Their deeds have beset them round. This expresses evidently the boldness of their sinning = their sins have so increased as to become mountains hedging them round.

Ver. 3. The situation is the more desperate as the corruption extends to the highest ranks.

Ver. 4. They are all adulterers. The whole people are such, not merely the king and princes, though these are necessarily included. The adultery in this connection (comp. ver. 2: lying, thieving, and robbery, and ver. 5: debauchery) is to be taken in its literal sense. The comparison of the adulterer to a burning oven is here decisive; which does not suit adultery in the figurative application = idolatry, but expresses well the burning of lust.

בִּעֲרָהּ בְּאֵתֶּנָּה, literally: burning from the baker = heated by the baker. This burning of the oven is further described still more closely and figuratively, and that with relation to the increase of the heat, in the following words: 'שָׁפַת רֹג'.

Wünsche: Who rests, stirring up, from the kneading of the dough until it is leavened, i. e., when he has kneaded the dough, he rests, namely from kneading, which is the most fatiguing part of the whole process of bread-baking, but then does something else, which compared with the other is resting, namely, heats the stove and stirs it up from the time the dough is kneaded until it is raised. During this time while the process of fermentation is going on, the stove is being heated so as to become quite hot, i. e., hot enough for baking. The Part. therefore is not used for the Inf. depending on יָשַׁפַּת = who ceases to stir up. It would be strange if emphasis were to be laid upon ceasing, leaving off, when the object is to show that the heat increases. And Wünsche remarks rightly that it would be out of place to heat the oven before the dough was kneaded, and then to cease heating it, but that the contrary process is the one followed. [Henderson takes

בָּעִיר in the sense of heating, as also does Gesenius. His application is as follows: "To place the violent and incontinent character of their lust in the strongest light, the Prophet compares it to a baker's oven which he raises to such a degree of heat that he only requires to omit feeding it during the short period of the fermentation of the bread. Such was the libidinous character of the Israelites that their impure indulgences were subject to but slight interruptions." But it is evident that the Prophet did not intend to call attention to any interruption of indulgence (and if he had the mode of conveying that notion would not have been very natural), but to emphasize its constant commission. Horsley takes בָּעִיר in the sense of stoker, one who attends to the fire, and makes it the subject of יָשַׁפַּת: "the stoker desists after the kneading of the dough until the fermentation be complete." He then gives a most

fanciful application to the act of indulgence. For a sufficient explanation of the images see the Doctrinal and Ethical section, No. 1. — M.]

Ver. 5. But they are not only adulterers; they are also drunkards. They are heated with wine as well as with lust. The rulers here lead the way by their example. In the day of our king = festival day, probably birth-day. A banquet is referred to, given by the king to his nobles. By the phrase, our king, Hosea indicates his citizenship in the kingdom of Israel.

הִחֲלִי: the LXX, Syr., Chald., and Jerome: they began. Others: they are diseased. But the Hiphil does not mean: to be sick — 'רָגַשְׁתָּ רֹג'.

The king is the subject; literally: draws out [stretches out] his hand with. This means: he holds out his hand constantly to them = keeps company, goes hand in hand with them. Scorners, men who throw ridicule upon what is sacred, and is regarded as sacred. Such derision is especially natural in a state of intoxication. Hence the connection in which it stands here with the drinking-bout, a connection which is certainly not fortuitous.

Ver. 6. The figure of the heated oven is again taken up. But it becomes here an image of the heat of anger which burns in their hearts, which, being craftily concealed, does not at first make itself manifest, but which grows only the more surely, and at last breaks out in deeds of violence. (Just so is it in ver. 4 with the heat of the bake-oven.) The notion is evidently this, that the cordiality of the princes towards the king in the banquet is only apparent, only the result of cunning. It ends with an insurrection, with the murder of the king, who has certainly richly deserved such

a lot. — קִרְבָּנִי רֹג. This is a difficult expression. Some: they have made their heart approach (resemble) an oven. But this is languid. Would any one say, in giving an illustration, that the object was only "approximately" like the image?

Besides, קִרְבָּנִי with תִּפְסָר would be superfluous. Keil: they have brought their heart into their craftiness as into an oven. The cunning is compared with the oven; the heart with the fuel. This clearly gives a plain sense. It would be perhaps more correct to detach קִרְבָּנִי from what follows as forming a clause by itself. Simson: they (the conspirators) approach. Wünsche, perhaps better: they draw close together, namely, in the banquet, at all events, as conspirators. The following words then mean simply: like an oven is their heart in their malice. Thus the malicious heart is like an oven which only waits for the kindling of a fire. — קָלִי-לַיְלָה רֹג; according to the Masoretic punctuation: the whole night sleeps their baker. Baker would then = he who heats the oven, i. e., their heart inflames them. By the baker might be understood passion (Ewald, Keil). This would rather be compared to the fire. "The baker sleeps" would then be explained as meaning that the baker after kindling the fire, cared no more about it. But it would not be exactly suitable to conceive of "passion" as sleeping, that is, not stirring up the fire. Simson refers "baker" to a person, the leader of the conspiracy. But the following member of the verse creates most difficulty.

וְהָאֵשׁ introduces another subject, the oven. It is therefore naturally suggested (Wünsche) to change the pointing into אֵשָׁהֶם, = their anger. This is

represented as fire, and this sleeps in the night, i. e., it burns on, unperceived, during the whole night, until in the morning it becomes a clearly burning flame. So with their anger. "Night" and "morning" allude primarily to the figure of the fire, but probably also to the thing represented itself, especially if it be supposed that at the end of the feast, which has lasted the whole night, the anger breaks forth in the morning in violent acts, which are more particularly described in

Ver. 7. All of them, probably not merely the princes, but the whole people, together with the princes, who gave the impulse to the rest. They devour their judges, i. e., the kings. The following clause: **all their kings fall**, does not add anything new, but only expresses what is meant by the judges. This applies to the period succeeding that of Jeroboam II., when in swift succession Zachariah was overthrown by Shallum, Shallum by Menahem, and Menahem's son Pekahiah by Pekah, and between Zachariah and Shallum eleven years' anarchy prevailed. The Prophet alludes here to such events, certainly to a number of such events (perhaps also to earlier revolutions in the succession), as the plural, judges, kings, plainly shows. Yet the particular description in vers. 5, 6, suggest the conjecture that the Prophet had in mind a special case, and then in ver. 7 gives a general view. **And there is none amongst them who calls upon me.** The reference probably is to the kings. The sentence thus indicates briefly but strikingly the complete estrangement from God, the deplorable situation of these kings. Keil supposes the whole nation to be referred to: no one is brought to reflection in the midst of these mournful circumstances, that he should return to the Lord.

Ver. 8. Ephraim mingles itself up with the nations. This refers certainly not to the invasion of the Israelitish possessions by the heathen, nor merely to alliances with them (ver. 11), but in addition to something more profound, it supposes that through idolatry heathen practices were followed. Comp. Ps. cv. 35, 36, 39, "which passage furnishes a commentary upon ours" (Wünsche). **A cake not turned, and therefore burnt on one side** (while it is not baked at all on the other). The idea is plain. [On the preceding sentence, Henderson: "In Ps. cv. 35 a similar expression is used of promiscuous intercourse with idolaters. That such intercourse generally, and not specifically the entering into leagues with them, is meant, appears from the following clause, in which, to express the worthlessness of the Ephraimitish character, the people are compared to a cake, which, from not having been turned, is burnt and good for nothing. . . . Such was the state of the apostate Israelites; they had corrupted themselves and were fit only for rejection." — M.]

Ver. 9. Their being burnt declared figuratively that strangers devoured their strength. This is not merely an outward devastation by war, but an inner consumption by the inroads of heathen practices. Indications of old age also are apparent in Israel as tokens of speedy decay.

Ver. 10. See chap. v. 5.

Ver. 11. A consequence of impenitence. Israel is like a simple dove, which, not observing the snare set for her, is caught in it (ver. 12). They called out to Egypt; they went to Assyria. As Syria threatened Israel. The latter then turned immediately to Egypt, to obtain help against Assyria, and partly sought to gain the favor of Assyria (chap. viii. 9). And after all they fell into the net of Assyria.

Ver. 12. It is the Lord who inveigles them into destruction. According to the announcement to their congregation = according to the oft-repeated threatening against the people (comp. in the Law, Lev. xxvi. 14 ff.; Deut. xxviii. 15 ff.).

Ver. 13. They spoke lies concerning me, namely, that I would not help them. And they, in effect, lie when they do not call out for help.

Ver. 14. And they did not cry out to me with their heart, even if they did cry with the mouth. Their cry was one of unbelieving despair.

יִרְדּוּ, according to Fürst, to distress themselves, parallel to יִלְלִי. Others: assemble themselves in crowds, i. e., with eager desire for corn and wine. [See Grammatical Note.]

Ver. 15. They devise evil against me, namely, in their apostasy.

Ver. 16. עַל, probably adverb = upwards. [See Grammatical Note.]

A deceitful bow: a bow upon which the archer cannot depend, which, when he is in the act of shooting, he fears may cause him to miss his aim. So God cannot depend upon Israel, is deceived in them every moment, cannot reach the aim with them which He desires. Others claim for מִיָּד the meaning: slackness, therefore, a slack bow, which cannot carry the arrow to the mark. Each meaning affords essentially the same result. The princes are emphasized, because they were the seducers of the people. 'This (will become) a scorning in the land of Egypt; that is: the scorn of Egypt will fall upon them for this reason, namely, on account of the falling of the princes just mentioned. Not = because they placed their trust in Egypt and fell notwithstanding (Keil), for this would rather earn them the scorn of Assyria. They would be ridiculed by Egypt because of the weakness revealed in their fall, while they had magnified their strength before Egypt.

DOCTRINAL AND ETHICAL.

1. The Prophet assails the practices of the court without ceremony, and brands them with some powerful strokes, as a course of life, in which the nobles are as ready to carouse together as to conspire against one another. All discipline, as well as all fidelity, is wanting. "Even when they hold a feast in honor of their king, there is no end to their gorging, lewdness, carousing, etc. The more vilely they behave, the better they suppose they shall celebrate the day of the king. On the other hand, when they are dissatisfied with their king they are as eager and anxious to murder him, as they formerly were to drink his health until they became intoxicated." The spirit which governs these circles is aptly compared to a fire, for it is a powerful passion by which they are driven about, revealed in various forms, partly in the form of sensual and fleshly lust, and partly in the form of craft, rage, and party-intrigue. With the loss of morality, frivolity goes hand in hand, partly as consequence and partly as cause. The courtiers together with the king are "scorners," or make common cause with them. "The scorner, שֹׁנֵא, is the presumptuous, haughty, puffed-up (enlightened) man, who sets himself above what is and is regarded as sacred, and so practices his scornful amusement." Comp. also vers. 16: the insolence of the tongue.

2. The decay of the kingdom is already patent. Ver. 9: Gray hairs show themselves. But where the mistake lies, namely, in apostasy from Jehovah, those of the upper circles will not regard it (for it is these that the Prophet has specially in mind, comp. also ver. 16). Therefore, instead of returning to Him and seeking Him (ver. 10), the opposite means are seized upon, which have a result just the opposite of what they desire: help is sought in the world-powers (ver. 11). Not merely the vanity but the disastrous nature of such dealing is now clearly expressed; for Israel is just preparing the way for its own ruin. It is like a silly dove, which does not see the net, and so straightway falls into it, i. e., the world-powers are preparing its destruction. In truth, however, it is God who employs them to punish his faithless people (ver. 12). And thus will be fulfilled the previous announcement of punishment by the prophets (according to the declaration to their congregation, ver. 12). It is not yet particularly indicated how the world-powers are to accomplish their destruction, nothing being as yet said of a captivity.

3. We may collect the other scattered strokes delineating Israel's conduct towards God (for in such brief touches are the moral and religious views of our book exhibited). — Ver. 2 describes the insensibility of the conscience, which in the commission of evil deeds ignores God's omniscience, while nothing is more certain than that God knows them — they are before his face.

HOMILETICAL AND PRACTICAL.

PFÄFF. *Bibelwerk:* Ver. 1. When God lays his hand upon the conscience and his Spirit chastens it, then is first truly felt the greatness of sin. O, that we would subject ourselves to such chastening of the Spirit, and we would be saved!

CRAMER: When a sinner is about to receive help, it is with him as with many patients. They often do not feel their disease and danger, until the physician comes and reveals them.

PFÄFF. *Bibelwerk:* Ver. 2. It is great simplicity on the part of the ungodly to suppose that God does not know their wickedness. Mark, soul, the eyes of the Lord are like flames of fire, and know even the most secret things of thy heart, and accompany thee in all thy evil ways.

[**MATT. HENRY:** This is the sinner's atheism. As good say there is no God, as say He is either ignorant or forgetful; none that judgeth in the earth, as say He remembers not the things He is to give judgment upon. — M.]

PFÄFF. *Bibelwerk:* Ver. 4. Ye lustful men who burn so in your lascivious desires, know that

a fire is prepared for you in the other world where you will burn forever.

PFÄFF. *Bibelwerk:* Ver. 7. What a deplorable situation men are in, when they have no longer confidence to cry out to God for help in their distress, because conscience tells them that they have made Him their enemy. But it is a great consolation to the pious that, when there is none to take their part, they have free access to God and his help.

Ver. 8. Beware of heathenish desires and practices. As soon as thou dost admit them — and they may obtain entrance in all kinds of seemingly harmless shapes, even in a refined form — they injure thy religious nature. The result is a stupefying of the spiritual sense, the loss of spiritual taste, then only remains an “turned, insipid, and disgusting cake.”

[**PUSEY:** Ver. 9. “Thy gray hairs are thy passing-bell,” says the proverb. — M.]

PFÄFF. *Bibelwerk:* Ver. 10. Man, thy sins condemn thyself. What! wouldst thou exculpate thyself? Turn only to thy conscience and ask it; it will soon utter thy condemnation.

[**PUSEY:** Ver. 13. To be separated from God is the source of all evils. Whoever seeks anything out of God or against his will, whoever seeks from man or from idols, from fortune or from his own powers, what God alone bestows; whoever acts as if God were not a good God ready to receive the penitent, or a just God who will avenge the holiness of his laws and not clear the guilty, does in fact speak lies against God. — M.]

Ver. 14. Is it the worst with thee when prosperity is past? To be vexed at the loss of temporal blessings, is a mourning of this world, and does not lead to life.

MATT. HENRY: To pray is to lift up the soul unto God; this is the essence of prayer. If that be not done, words, though never so well worded, are but wind; but if there be that, it is an acceptable prayer though the groanings cannot be uttered. — M.]

[**PUSEY:** Ver. 15. The creature can neither hurt nor profit the Creator. But since God vouchsafed to be their King, He designed to look upon their rebellions as so many efforts to injure Him. — M.]

Ver. 16. Whither dost thou turn? Upwards or downwards?

[**PUSEY:** *Like a deceitful bow.* In like way doth every sinner act, using against God in the service of Satan, God's gifts of nature or of outward means, talents or wealth, or strength, or beauty, or power of speech, — God gave all for his own glory; and man turns all aside to do honor and service to Satan. — M.]

II. THE JUDGMENT.

A. *"Sowing the Wind brings forth the Whirlwind as a Harvest." Gall'ing Dependence upon Assyria.*

CHAPTER VIII. 1-14.

- 1 To thy mouth (set) the trumpet :
" Like the eagle (it is coming) upon the house of Jehovah,"
Because they broke my Covenant,
And sinned against my Law.
- 2 To me they will cry :
" My God,¹ we know Thee, (we) Israel.
- 3 Yet Israel has rejected the good ;
Let the enemy pursue him !²
- 4 They set up kings, but not by me,
Made princes, but I knew (them) not.
Their silver and their gold
They made into idols for themselves,
That it [silver and gold] might be destroyed.
- 5 He has rejected thy calf, Samaria,
My anger is inflamed against them,
How long shall ye be incapable of purity ?
- 6 For that also [the calf] is from Israel,
The maker has formed it,
And it is no God,
For the calf of Samaria will become fragments.³
- 7 For they sowed wind and will reap a whirlwind,
It has no stalk,
(But) a sprout which will yield no meal ;
If it should yield (any),
Strangers would devour it.
- 8 Israel is swallowed up,
Even now have they become among the nations,
Like a vessel, in which no pleasure is taken.
- 9 For they have gone up to Assyria ;
(As) a wild-ass going alone by herself,
Ephraim gave presents⁴ (for) love.
- 10 Even if they give presents⁴ among the nations,
I will now gather [carry] them together (thither),
And in a little they will have sorrow for the tribute of the king of the princes.⁵
- 11 For Israel has increased altars for sinning,
They became to him altars for sinning.
- 12 I presented to him a myriad⁶ (precepts) of my Law,
(Yet) they are regarded as something strange.
- 13 My sacrificial offerings they sacrifice as flesh and eat (them) :
Jehovah has no pleasure in them,
He will now remember their guilt,
And will punish their princes ;
They will return to Egypt !
- 14 For Israel forgot his Creator
And built (idol-) temples,
And Judah increased the fortified cities :⁷
But I will send fire into his cities,
And it shall devour her palaces.⁷

TEXTUAL AND GRAMMATICAL.

[1 Ver. 2. — **אֱלֹהֵי**: my God. A distributive use of the singular pronoun. Each of the Israelites is represented as uttering the exclamation, and then all combined as making the protestation in common. Israel is in apposition to the subject of **יִרְעַנְתִּי**. — M.]

[2 Ver. 3. — The rendering of Schmoller follows the reading **יִרְעַנְתִּי** which has nearly as much authority ("forty-seven of De Roon's MSS., and two more by correction, eight of the most ancient and sixty-two other editions, the Syr., Vulg., and Targ.") as **יִרְעַנְתִּי** in the Textus Receptus, and is probably correct. — M.]

[3 Ver. 6. — **שִׁבְרֵיהֶם**, *šwr. lry.* Its root does not exist in Heb. It is usually compared with Chald. **שִׁבַּב** to break in pieces. Henderson prefers to consider it = **שִׁבְרֵיהֶם** flames. Arab. **شَبَّبَ**, to kindle a fire. — M.]

4 Vers. 9, 10. — **הִתְּנֵה — הִתְּנֵה**. The Hiphil and the Kal have here the same meaning: to give presents.

5 Ver. 10. — Simson and others translate: king and princes, namely, those of Israel, referring to the tribute which they pay. Here an asyndeton is assumed, or **וְשָׂרֵיהֶם** is read, after the ancient versions and several codices.

6 Ver. 12. — **רַבּוֹ**. According to the Kethibh = **רַבִּין** with **ר** rejected = 10000, a myriad. The Masorites, probably because they thought the expression too strong, would make the reading **רַבִּי**, multitudes, from **רַב**, which however does not elsewhere occur in the plural.

7 Ver. 14. — **בְּעֶרְיֹו, בְּמִנְתֵּיהֶם**. Both of these refer merely to Judah. In the former the people are thought of and therefore the masc. suffix is employed; in the latter the country, and therefore the fem. [It is possible, also, that the latter refers to each of the cities regarded individually. — M.]

EXEGETICAL AND CRITICAL.

Ver. 1. (Set) the trumpet to thy mouth. Jehovah commands the Prophet, as the herald of God, to proclaim with the trumpet of Israel the impending judgment: "Like an eagle (it is coming) upon the house of Jehovah." The judgment will fall as swiftly as an eagle (comp. Deut. xxviii. 49). The house of Jehovah not = the Temple, but Israel, as the people among whom God dwells (should and would dwell), comp. ix. 8-15; Num. xii. 7; Jer. xii. 7; Zech. ix. 8.

Ver. 2. Every one will cry: "My God!" Israel is in apposition to the subject contained in the verb [we know thee, we, Israel]. They rely upon the knowledge of God, which, as his people, they assuredly have. But it is a dead knowledge which can bring no deliverance. — Vers. 3 and 4 show the position of Israel.

Ver. 4. They have set up kings, but not by me. This refers to the self-authorized schism from the royal house of David. All the kings of Israel were not from God (that the government of the Ten Tribes was announced beforehand to Jeroboam by Ahijah the Prophet, 1 Kings xi. 30 ff., and that Jehu was anointed king and commissioned by Elisha, do not contradict this, for God makes use even of human sins to execute his decrees); and besides, according to chap. vii. 7, the Prophet probably has in view the frequent violent dethronements and usurpations individually. —

לְכַסֵּן יִקְרָה: in order that it, namely, the silver and gold, may be destroyed (comp. ver. 6). **לְכַסֵּן** expresses the certainty of the result as if it had been designed. [Most have regarded Israel (collectively) as the subject of this verb, but, as Keil says, the same thing is more fully stated in ver. 6, and the connection of the clause is clear. — M.]

Ver. 5. He has rejected thy calf, Samaria. Samaria is mentioned as the capital instead of the whole kingdom. The Calf in Bethel is meant. [Henderson, with many Continental Translators, renders: thy calf is an abomination, the verb being taken intransitively. This is better than the

translation of E. V., which is retained by Pusey in its natural sense, and by Horsley with a most astonishing application of the expression: "Here God himself turns short upon Samaria or the Ten Tribes, and upbraids their corrupt worship by taking to Himself the title of Samaria's calf. I whom you have so dishonored by setting up that contemptible idol as the symbol of my glory — now expressly disown you." The parallelism, as well as the whole drift of the passage seems to confirm the view adopted above. — M.] How long will they be incapable of purity? incapable of walking purely before the Lord instead of polluting themselves with idols.

Ver. 6. **רִמָּה** is the predicate; this also = the Calf. It originated from men — from Israel through the maker — and is therefore no God.

Ver. 7. This result is the natural harvest of the evil sowing. The same image occurs in xii. 2.

רִמָּה is an image of vain human efforts, from which ruin is developed, as naturally as the wind becomes a tempest. Chap. x. 13; Job iv. 8; Prov. xxii. 8 are analogous, where **זָרַח, עָמַל, וְעָלָה** are the seed. The sowing of the wind is first regarded as one which brings a harvest of disaster and ruin, but afterwards, as one which, like the wind (image of nothingness, from which nothing can come), deceives the sower, brings him in no harvest **אֶמְחֶה אֶמְחֶה**: a word-play. The latter is literally meal, flour: perhaps = ears, as bearing the grains from which the flour is made. The following sentence declares that all their prospects were blasted. Israel's efforts in every direction are fruitless. The judgment through Assyria stands in the background already.

Ver. 8 is connected with ver. 7, but advances through the pret. **נִכְלַע**. Israel is now — already — actually swallowed up. The sequel shows how far and by what means. Like a vessel, etc.: comp. Jer. xxii. 28; xlviii. 38.

Ver. 9. **פָּרָה בִּידֵי לוֹ**. Keil gives the meaning thus: While a wild ass, a silly animal, remains

alone by itself, in order to maintain its independence, Ephraim seeks to make alliances with the nations of the world, that are unnatural and incompatible with its position. Yet such a comparison by antithesis is somewhat forced. It is much more natural to consider as the *tertium comp.* the burning lust of the wild ass, and to attach the sentence to the following, in which Ephraim is described as a paramour. Wünsche finds the *tert. comp.* in the stubborn and intractable nature of the wild ass: that Israel made a like exhibition in going to Assyria in spite of all prophetic admonition. [So Henderson and, to a certain extent, Pococke, Horsley, Newcome, and Pusey. There is no reason why the two ideas should not be united. — M.] The meaning of the following member is clearly the same as in our phrase: courting one's friendship or love, and with this object giving him presents, flattering him, etc. So did Ephraim court the friendship of Assyria; but the expression is peculiarly pregnant. They presented love = they gave presents in order thereby to obtain love = they gave gifts for love.

Ver. 10. But this is all in vain. **וְהָיָה כִּי יָבִיאוּ**: I will bring them together, namely, among the nations, i. e., will carry them together thither. — The following words again are very difficult. According to the Masoretic punctuation: **וְהָיָה כִּי יָבִיאוּ**, they began. Therefore R. Tanchum, and, among the moderns, Eichhorn, Rosenmüller, Hitzig, Keil: They began to become small from the burden of the king of the princes. Others, after the LXX. (Symm., Theodot., Syr., Vulg.), deduce the word from **וָיָלַד**, and take it = to cease from, rest: they will rest a little from the burden of the king and princes: to be understood ironically = they will in captivity be deprived of their kings, and will have therefore to pay tribute to them no longer. Ewald

and Meier read **וְהָיָה כִּי יָבִיאוּ**, also from **וָיָלַד**: to wait, abstain from anything = that they may cease a little from paying this shameful tribute, i. e., that they should wait a little before paying it. But was it Jehovah's purpose only to relieve Israel a short time from this tribute? Simson would therefore explain: In a little sorrow will seize them from the tribute of the king and the princes = in a little they will reap in sorrow the fruits of the tribute which they intend to pay as their security, and which makes them a prey to Assyria. So also Wünsche. [It will be noticed that E. V. takes the same view of the verb, but translates: they shall sorrow a little for the burden. Henderson agrees exactly: they shall suffer in a little (so the marginal reading in E. V.) by reason of the tribute. So also Cowles. Pusey thinks the meaning to be, that they shall sorrow but a little now on account of their burdens, in comparison with the greater trials of the captivity. — M.] The various views taken of **וְהָיָה כִּי יָבִיאוּ** are already apparent. It is usually and probably correctly understood of the Assyrian king, in the sense: king of kings. [The native Assyrian word for prince, as lately made out from the inscriptions, is *sarru*, answering to the Hebrew *sar*, and Professor Green (*Pres. Quarterly*, July, 1872, p. 128) is inclined to suspect that it explains this expression: king of princes, "which would seem not to be an arbitrary or merely poetic variation of the lordly title, 'king of kings,' but to contain a designed allusion to the native Assyrian word. And a like allusion may be found in the words attributed to Sennacherib (Is. x. 8):

'Are not my princes altogether kings?' — M.] Therefore (regarding **וְהָיָה כִּי יָבִיאוּ** as = tribute) tribute to the king, or tribute which he imposes. [See Textual note.]

Ver. 11. Increased the altars, while Israel should have only one altar.

Ver. 12. Myriads of my Law, hyperbole, to express the almost innumerable individual commands of the Law. [See Textual note.]

Ver. 13. **וְהָיָה כִּי יָבִיאוּ**, according to Fürst from a root **וָיָלַד**, to roast, formed by reduplication: a sacrifice burnt upon the altar, a holocaust. It is incomplete unless joined with **וְהָיָה כִּי יָבִיאוּ**, literally, a sacrifice of what is burnt, a burnt-offering. My burnt-offerings, i. e., those which should be burnt for Me, they slaughter for meat and devour. Therefore a complete profanation of the sacrifices. They were concerned only about the flesh. [The usual derivation from **וָיָלַד**, to give, with the meaning: offerings, gives substantially the same sense: sacrificial offerings, and is, at least, as probable as the other. — M.] They return to Egypt. Egypt is a type of the land of bondage (comp. Deut. xxviii. 68). Actual captivity in Egypt is scarcely meant.

Ver. 14. Israel forgot his Creator. Comp. Deut. xxxii. 15. Temples, perhaps idol-temples. Keil: palaces. The assertion would then be similar to that concerning Judah. But the notion is that Israel builds idol-temples, while Judah does not do that, but by increasing its fortified cities upon which it relied, it showed no less that it was forgetting God. Cities, Palaces, therefore refer to Judah alone.

DOCTRINAL AND ETHICAL.

1. In spite of all departure from God, the sinner will often not quite abandon religion, worship, and prayer. In his hypocrisy he often misuses the most beautiful words (ver. 2): "Thou art my God," is otherwise the sum of all precious prayer. Hypocrites compile from the Scriptures a little book of compliments when they find some formulas which are extolled there. They place themselves behind these, while they are far from feeling their power (Rieger).

2. To practice idolatry, in the grosser or in the more refined sense, is to sow the wind, and the whirlwind follows sooner or later, as the harvest. When men forsake the living God, they build upon themselves, upon their own power and wisdom, and the more self-inflated they become, the more certain is their violent fall. All the more so that the foundations of a moral life have been undermined by forgetting the living God; more place is gradually given to vanity, thirst for pleasure, and evil desires, even against their own inclination. They are given up by the God to whom they would not give the glory. There must come a dreadful harvest of whirlwinds, though it may tarry long, though the results of the sowing may deceive and corrupt him long with their glitter and eclat. How often has this been proved in the history of individuals and nations! Compare the fate of the Second French Empire.

3. "God prescribed to Israel myriads of commands." How strongly this expresses the care of God of his people, and the comprehensiveness of his revelation! Truly nothing is wanting to them;

in no way can they complain that they have been meagrely supplied. All the greater is their guilt, in regarding these commands as something "strange," as though they did not concern them at all, while they were issued solely for that people, and designed for their good. On the other side, the expression, "myriads of my Law," is certainly most significant as regards the Old Testament stand-point. All these myriads were then received, but the Gospel was not yet given. The one gospel, the one message: the Word became Flesh, outweighs them all. The mercy of God in Christ assured by that message has a force quite different from all law. This mercy of the Gospel is also regarded as something strange, though men should regard it as most truly their own, i. e., as answering their most intimate and their inmost needs, which can be said of no law.

4. "They shall return to Egypt." See on ch. ix.

HOMILETICAL AND PRACTICAL.

Vers. 2, 3. How ready men are in time of affliction to depend upon their acquaintance with God and their service of Him, and upon their religious life, and to found on these a claim for help, and yet at other times they inquire after God so little! In affliction we hear nothing else than: my God.

WÜRT. SUMM.: The cause of war and all its resulting evils, is, that men reject "the good." And the good is God and his Word, with faith and obedience.

[POCOCKE: God is simply, supremely, wholly, universally good, and good to all, the Author and Fountain of all good, so that there is nothing simply good but God; nothing worthy of that title

except in respect of its relation to Him who is good and doing good. Ps. cxix. 68. — M.]

Vers. 5, 6. Idolatry is man's foulest pollution. [MATTHEW HENRY: Deifying any creature makes way for the destruction of it. — M.]

Ver. 8. PFAFF. *Bibelwerk*: Sin has this bitter fruit also, that those who serve it come to be despised even by the world.

Vers. 9, 10. Trust in men or in earthly things more than in God is by Him counted idolatry. Trust in men must be most sorely repented of: for not only is the desired help most frequently not found, but those who trust in them are outwardly or inwardly still dependent upon them, and will be heavily oppressed.

Ver. 11. It does not help to increase altars. It depends on the one to whom the sacrifice is made.

Ver. 12. How richly has God remembered us with direction! What a rich treasure of the most varied instruction we have in his Word! But what will it profit us if we regard it as something "strange," when God in it addresses Himself directly to us? — The one Gospel is assuredly a greater gift of God than the myriads of the Law.

Ver. 13. God is as strict a creditor toward impenitent sinners as He is a kind and indulgent one towards the penitent.

[MATT. HENRY: A petition for leave to sin amounts to an imprecation of the curse for sin, and so it shall be answered.

PUSBY: God seems to man to forget his sins, when He forbears to punish them; to remember them when He punishes. — M.]

Ver. 14. Incomprehensible that man should forget his Maker! but it is only too frequent. To have been created by God, and yet to build temples to idols; what a plain contradiction!

B. *The carrying away into Assyria. Decrease of the People.*

CHAPTER IX. 1-17.

- 1 Rejoice not,¹ Israel,
Unto exultation, like the heathen,
For thou hast committed whoredom, departing from thy God,
Thou hast loved the reward of whoredom,
On all corn-floors.
- 2 The threshing-floor and the (oil-) press will not nourish them,²
And the new wine will deceive them.
- 3 They will not remain in the land of Jehovah,
But Ephraim will return to Egypt,
And in Assyria he will eat (things) unclean.
- 4 They will not pour out wine for Jehovah,
For their offerings will not please Him;
Like bread of mourning (their food will be) to them,
All who eat it will defile themselves:
For their bread is only for themselves,
It does not come into the house of Jehovah.
- 5 What will ye do on the day of the assembly,
And on the day of the feast of Jehovah?

- 6 For, behold, they have gone away because of the desolation :
 Egypt will gather them,
 Memphis will bury them.
 Their precious ³ things of silver,
 Thistles will inherit them ;
 Thorns (will be) in their tents.
- 7 The days of punishment have come,
 The days of retribution,
 Israel will discover :
 The prophet is foolish,
 The man of the spirit is crazed —
 Because of the greatness of thy guilt,
 And because the enmity is so great.⁴
- 8 Ephraim is a searcher (after revelations) with my God :
 (As to) the Prophet, the snare of the fowler
 Is upon all his paths :
 There is enmity in the house of his God.
- 9 They have wrought deep corruption ⁵ as in the days of Gibeah,
 He will remember their guilt,
 He will visit (upon them) their sins.
- 10 I found Israel as grapes in the desert,
 Like the early fruit on the fig tree in its first (bearing) I found your fathers,
 Yet they went after Baal-Peor,
 And consecrated themselves to shame,
 And became an abomination, like their paramour.
- 11 Ephraim — his glory will fly away as a bird ;
 No bearing, no pregnancy, no conception.
- 12 Even if they rear up their sons,
 I will bereave them of men,
 For, indeed, woe is to them,
 When I depart from them !
- 13 Ephraim, like as I saw Tyre,
 (Is) planted by the sea,
 Yet must Ephraim lead out his sons to the murderer.
- 14 Give to them, O Lord : — what wilt Thou give ?
 Give a barren womb and dry breasts.
- 15 All their evil is in Gilgal —
 For there have I hated them ;
 For the evil of their deeds
 Will I drive them out of my house,
 Will not love them any more ;
 All their princes are apostates.
- 16 Ephraim is smitten,
 Their root is withered,
 They will not bear fruit ;
 And even if they should bear,
 I will slay the darlings of their womb.
- 17 My God will abhor them,
 Because they did not hear Him,
 And they will be fugitives among the nations.

TEXTUAL AND GRAMMATICAL

¹ Ver. 1. — The ancient Translators appear to have read לִי יִלְכָּד. [This is false grammatically, as לִי is always followed by the future. — M.]

² Ver. 2. — לִי יִלְכָּד. The people are here regarded as a woman. [Tanchum gives the rule that "in continued discourse when a nation or people is spoken of either the fem. suffix agreeing with לִי יִלְכָּד : congregation, or the masc. agreeing with לִי יִלְכָּד : people, may be used, as also that the singular may be used of them viewed as a body, and the plural when

they are regarded as consisting of distinct individuals." So Ewald as to the gender, making the suffix relate to "*die treulose Gemeine*."—M.]

3 Ver. 6. — מְקַדֵּשׁ is in the construct state with לְ.

4 Ver. 7. — וְרָקָה. The sentence continues as though a conjunction [because] preceded. The conjunction is implied in יֵלֵךְ.

[5 Ver. 9. — For the asyndeton here, see note on chap. v. 2. It is best to take מְרַקֵּהוּ intransitively, and not understand an object, e. g. מְרַקֵּהוּ, which some supply.—M.]

6 Ver. 13. — וְאֶפְרַיִם forms the apodosis which introduces a contrast to the protasis. לְהוֹצִיאוֹ — must lead forth. See Ewald, 287, c. [The literal rendering is: But Ephraim (is) to lead forth, etc.—M.]

EXEGETICAL AND CRITICAL.

Vers. 1, 2. אֶל-זֵיל intensifies the notion of rejoicing = unto exultation (comp. Job iii. 22). According to what follows it is rejoicing over a bountiful harvest. It was this that Israel expected and for which they would rejoice. But such joy

was to be taken from them. פְּעֻמִּים. Keil: "Israel, after the heathen fashion, attributed the blessing of harvest to the gods, and rejoices in it as in a gift of the gods, after the manner of the heathen." That this is the meaning is evident from what follows, in which I discover not so much the ground why Israel should not rejoice, as an explanation of the פְּעֻמִּים, especially in the second member: thou hast loved. The lover's reward is the reward which the paramour gives to his mistress, or here the idol to its servant, the people. The addition: upon all corn-floors, shows what is regarded as that reward: it is that which is laid upon these floors, the fruits of harvest, which Israel considers to be the gift of the idols, as their reward for serving them (comp. ii. 7-14). Press: probably = oil-press, as new wine is specified afterwards; comp. also ii. 10-24; corn, wine, and oil are therefore mentioned together.

Ver. 3 shows how this will be brought about; it is not owing to the failure of the harvest, but to a captivity: thus they will lose their harvest which had grown. Return to Egypt, etc.: Keil is here undoubtedly correct when he says: "The expulsion is described as a return to Egypt, as in ch. viii. 13; but Assyria is mentioned immediately afterwards as the real land of banishment. That this threat is not to be understood as implying that they will be carried away to Egypt as well as to Assyria, but that Egypt is referred to here and in ver. 6, just as in viii. 13 simply as a type of the land of captivity, so that Assyria is represented as a new Egypt, may be clearly seen from the very words of our verse, in which the eating of unclean bread in Assyria is mentioned as the immediate consequence of a return to Egypt, whereas neither here nor in ver. 6 is there any allusion to a carrying away to Assyria at all; but, on the contrary, in ver. 6, Egypt only is introduced as the place where they are to find their grave. This becomes still more evident from the fact that Hosea speaks throughout of Assyria as the rod of God's wrath for his apostate people (comp. v. 13; x. 6, 14). Finally, it is clearly stated in xi. 5 that Israel will not return to Egypt, but that Assyria will be their king. By the allusions to Egypt, therefore, the carrying away into Assyria is simply represented as a state of bondage and oppression similar to Israel's residence in Egypt, or merely the threatening of Deut. xxviii. 68, transferred to Ephraim." They will eat (what is) defiled: partly because the legal prohibitions with relation to particular

kinds of food could be observed only with difficulty in a foreign country, and especially because with the cessation of the sacrificial rites in general, the offering of the first-fruits must cease also, and all food not sanctified by the offering of the first fruits was unclean to Israel. This is completed in ver. 4.

Ver. 4. לֹא יִעֲרְבוּ לוֹ: will not be well pleasing to Him; therefore their sacrifices must be taken as the subject in spite of the accents. The meaning is: the sacrifices would not please Him, and therefore none are brought. Israel could not sacrifice to God in exile when He had withdrawn from them his gracious presence. Like bread of mourning to them (will be their food). Bread that was partaken of where a dead body lay was considered unclean, because the dead defiled for seven days the house, and all that came in contact with them; therefore: all who eat it will defile themselves. Their bread will be לֶחֶם מָוֶת = for the support of life, and therefore it must be eaten by them, but it does not come into the house of God to be consecrated.

Ver. 5. Festal days are no longer possible. To attempt to distinguish between מוֹעֵד and חַג (the former = the three annual pilgrim feasts, the latter = the other feasts, or, specially, the great harvest-feast, that of Tabernacles), is arbitrary. The expressions are probably synonymous. The notion is only emphasized by the second expression. מוֹעֵד regards the feasts outwardly, as gatherings; חַג rather denoting the rejoicing, or festal character of those occasions.

Ver. 6. They have gone away: the prophet sees them in the Spirit as already in banishment. מְשֻׁדָּד, literally: out of desolation. On Egypt see at ver. 3. [Keil: "Egypt is mentioned as the place of banishment, in the same sense as in ver. 3. There they will all find their graves. בָּהָר or בָּהָר, as in Is. xix. 13; Jer. ii. 16; xlv. 1; Ezek. xxx. 13-16, probably contracted from מִנְהָר, answers rather to the Coptic *Membe*, *Memphe*, than to the old Egyptian, Men-nefr, i. e., *mansio bona*, the profane name of the city of Memphis, the ancient capital of Lower Egypt, the ruins of which are to be seen on the west bank of the Nile, to the south of Old Cairo." Memphis was a celebrated burying-place of the Egyptians. The Anglo-American Commentators generally assume a literal allusion to Egypt.—M.] מְקַדֵּשׁ לֶחֶם כֶּסֶם = the costliness of their silver [see Gram. note], probably = their houses filled and decked with silver, comp. the parallel אֶתְלִיפִים. The growth of thorns and thistles is an image of utter desolation (comp. Is. xxxiv. 13).

Vers. 7, 8. **The Prophet is foolish.** This is in sense dependent upon נָדָע. False prophets are meant, who flattered the people, promising them only good. These will be shown to be fools. Even the false prophet is a man of the spirit, but it is an evil spirit that possesses him (רִיבֵן לְקָרָה, 1 Kings xxii. 22). On account of the greatness of thy guilt, this will happen, namely, that mentioned at the beginning of the verse. מִשְׁמָחָה, ambush, enmity, namely, against God and his prophets, as is explained in ver. 8. Keil: a searcher is Ephraim with my God. צֵר is used of the "looking out" of the prophet while waiting for a divine revelation. The meaning is: Israel searches out divine revelations along with "my God," i. e., the God of the prophet. He trusts in his own prophets, not in those inspired by Jehovah. Others find in צֵר the notion of lying in wait. God would then be the object of the lying in wait of an enemy. He would be so in the person of the prophets, for whom, according to the following hemistich, snares were set (Ewald, Umbreit, Meier). But the prep. עִם would not suit. The notion: lying in wait for God, is also strange. In the second hemistich נִכְרִי could be the false prophet. The snare of the fowler is upon all his paths would = he brings the people to ruin by all his actions. A snare is in the house of his God, would then be = in the house of the god of the false prophet. But it is better to understand the verse of the enmity which the true prophet must everywhere meet = As to the prophet, the snare, etc. "In the house of his God = in the temple.

Ver. 9. הִעֲמִיקוּ שְׁחָרָתָם, literally, they have made deep, they have wrought corruption = they have wrought deep corruption as in the days of Gibeah, when the shameful deed was done (recorded in Judges xix. ff.) to the Levite's concubine, which resulted in the almost complete extermination of the Tribe of Benjamin. Such conduct must be visited with punishment. Comp. viii. 13.

Ver. 10. Israel sinned grievously not only in Gibeah but earlier also, when God yet took such delight in him. His disposition now is shown to be that which he ever had. So much the more deserved is the punishment. Like grapes, etc. = As men prize grapes, etc., so did I prize thee. In the desert applies both to the grapes and to the finding, since grapes can be found in the desert, only when one is in the desert. An allusion to Dent. xxxii. 10. In its beginning, that is, when it begins to bear. Baal-Peor is here local, according to Keil, since נָחַשׁ is wanting; therefore: to the place of Baal-Peor; elsewhere: to the house of Baal-Peor. יִנְקָרָה, the same word, used designedly, as that employed to express consecration to Jehovah. They became Nazarites to Baal-Peor, to shame. The worship of Baal-Peor is alluded to. [See Num. xxv. 1-5.] The worship of Baal was then Israel's crowning offense, and the old Baal-Peor worship is now renewed.

Vers. 11, 12. They shall increase no longer. The unchaste worship of Baal may be referred to, whose natural punishment is the decrease of the population.

Ver. 13. Difficult. Keil: Ephraim is the ob-

ject of הִנֵּנִי, and precedes on account of the emphasis laid upon it = I have selected Ephraim for a Tyre = I would make it as glorious as Tyre.

[Comp. Gen. xxii. 8 for a similar use of הִנֵּנִי. — M.] To describe its glory more particularly, we have the addition: planted in a meadow, a place favorable to growth. Wünsche: Ephraim is the subject to be connected with "planted" = Ephraim is planted in a meadow. The intervening clause he translates: like as I look upon Tyre; and the meaning is: Ephraim blooms like the lordly Tyre, wherever men may look. But this is clearly unnatural. The meaning would rather be: Ephraim is as when I look upon Tyre, i. e., when I look on Ephraim, it is as when I look on Tyre. Others (Ewald) by changing the reading to לְצִנּוֹרָה: in shape, as to form, outward appearance. Others take צִנּוֹר in the sense of the Arabic: a palm = Ephraim, as I beheld (it), is a palm. [The opinion approved above is apparently that entertained by the translators in E. V. It is that approved by most expositors, and is the most obvious sense suggested by the words. — M.]

Ver. 14. According to many expositors, this is an intercession of the prophet: May the Lord not let the mothers bring forth, rather than that the sons should be destined to death. But an intercession would scarcely suit in such a severe announcement of judgment. Therefore others consider it a prayer that other punishment may be inflicted. An important element in the punishment is the unfruitfulness of marriages. The thought of ver. 11 would then be essentially resumed.

Ver. 15. It cannot now be shown how all their evil was in Gilgal. Comp. for the rest, ch. iv. 15. [Henderson: "Gilgal, being one of the chief places of idolatrous worship, the wickedness of the nation might be said to be concentrated in it." This is the usual explanation. — M.] From my house = out of my congregation (viii. 1).

Ver. 16. The prophet beholds the future as already present (comp. ver. 11); only that here the image of a tree which can no longer put forth its shoots, is first employed. In the last member, however: and even if they should bear, no figure is employed.

Ver. 17 completes the whole, by giving the ground of the punishment, and stating that punishment clearly to be banishment among the nations, when the people should be fugitives.

DOCTRINAL AND ETHICAL.

1. The judgment stands here altogether in the foreground, and the punishment which the people are to expect is that they will be carried away into Assyria. That event is here indicated as "a return to Egypt," not literally, but rather symbolically (ver. 3). The captivity is regarded not so much as an outward fact, but according to its internal aspect, as the direct negation of that which God had done to Israel in leading them out of Egypt. Several features in the Exodus made it of special significance to Israel. One was the great and undeniable mercy of God. Viewing it more closely, it was a merciful liberation of Israel from bondage, from complete subjection to a foreign power. It was thus the condition and the beginning of Israel's existence as an independent nation. But not only so: God thus brought this people under special obligations to Him. As He

had owned them to be his so expressly and emphatically in Egypt, and separated them from Egypt, they became by his leading them forth justly and legitimately his inheritance. And although this specific relation of Israel towards God did not assume its normal form until the giving of the Law, yet the leading of Israel out of Egypt lay at the foundation of their exaltation to become his people. Finally, it was the condition of, and the first step towards, their introduction into that country which God had promised to give to Israel as his people, and had therefore a fundamental significance in their history. Now the Assyrian Captivity is the direct contrast to this, and is therefore represented as a "return to Egypt." It is as signal a display of God's displeasure and wrath as the former was of his mercy. It is the loss of freedom, a reduction to a state of bondage, and a surrender to the power of a foreign enemy. Israel is only free through his God, and remains so only so long as he serves Him; by apostasy from Him, he therefore forfeited that freedom, and therefore at last must lose it, and forego an independent existence. This surrender to the power of the heathen stands further in the strongest contrast to Israel's relation to God as his people. They are thus really dismissed from this position by God, and abandoned by Him as his people (comp. vers. 15, 17). They are in fact made a "Not-My-People." Israel ignored the Law given at Sinai, and Jehovah ignores the deliverance from Egypt; and, lastly, the Assyrian Captivity is the loss of that country in which Israel's position as God's people had its material basis, as the deliverance from Egypt looked towards the possession of that country. Comp. ver. 3. And as the Promised Land was essentially one of divine blessing, the loss of this blessing is naturally referred to with special emphasis. If Israel has, like the heathen, ascribed such a blessing to false gods, it cannot enjoy the land presented to it as God's people, but as it became like the heathen, it shall return again into their countries. With the loss of the "Land of Jehovah," however, is united, as a peculiarly distressing consequence, the loss of the sacrificial service, and of the sanctification in life thereby conditioned. Israel is sent away into the land of impurity. In this the Captivity is like a return to Egypt. Already in this we hear the sigh of the banished after the Holy Land. Those against whom the oburgatory discourse is primarily directed will, it is true, feel least the impossibility of serving God. And yet even they cannot deny their Israelitish character, and least of all in a strange land. That which they now do not wish to do, or to be able to do, will hereafter be the occasion of their bitter sorrow — and thus it ever is.

2. "All nations rejoice over and enjoy a rich harvest (comp. Is. ix. 2), because they see in the bountiful harvest a sign and pledge of the divine favor, demanding gratitude to the Giver. If now the heathen ascribe these gifts to their gods and thank them after their manner, they do this in the ignorance of their hearts, without being specially guilty in so doing, because they live without the light of divine revelation. If, on the contrary, Israel rejoiced in the blessings of harvest like the heathen, and ascribed them to Baal (ii. 7), God could not leave unpunished this denial of his gracious benefits" (Keil). It amounts to the same thing when one generation ascribes such blessings partly to their own labor and partly to "nature," and accordingly its joy is purely "natural," altogether devoid of gratitude to the great Giver, and man-

ifests itself necessarily in all kinds of self-indulgence.

3. When the judgment comes, the falseness of the false prophets becomes manifest. By these are, without doubt, to be understood those who, aping the position of Prophets of Jehovah, came forward as the pretended announcers of the divine will, and as the advisers of the people, especially of the rulers, but in their flattery of the people would pronounce good and justify everything, and therefore predicted prosperity and deliverance (Ezek. xiii. 10), and never uttered a word of earnest rebuke. They were trusted only too well. On the contrary, the true Prophets had to meet everywhere snares and enmity. Men know too late who are their true friends, and who their false.

4. The true prophet must, it is true, enter into God's designs, not merely of mercy, but also of righteous judgment; must announce them, so far as they have been revealed; and he may even desire their fulfillment, in order that a limit may be set to sin, and God's glory be spread. Yet it must be observed that when the prophets invoke judgment, they do not implore the destruction and death of the individual sinner, but only the "political" death, the destruction of a godless kingdom, because it had filled up the measure of its sins and thus became amenable to judgment, concerning which there could be no doubt in the prophet's mind.

5. With respect to Israel's conduct towards God, we are to observe the retrospect of former times (vers. 9, 10, comp. x. 7; xii. 1, 2). The sins of the present are thus shorn of their individuality and shown to form part of a whole complexity of sin. These are only a mode of manifestation, a new phase, of the same spirit, which was before, and had been always, displayed. As with the displays of God's love to Israel, so with the sins of Israel against God. Instead of an atomizing and mechanical view of this subject, we have a dynamic one, which alone is justifiable in the ethical sphere. From this conception of the evil, according to which its several manifestations of a constant fundamental tendency in the minds of a single nation, no great step is needed to reach the assumption of a constant disposition to evil in mankind generally, of hereditary sin, in which the individual with his special offenses only confirms and realizes the sinful disposition of the race.

HOMILETICAL AND PRACTICAL.

WURT. SUMM.: Vers. 1, 2. Sincere Christians should, in the blessings of God, so rejoice in the Lord, as to acknowledge that all good is from Him alone, to whom they must therefore give thanks, and so use them as not abusing them, but employ them to God's glory. Then will God the Lord not cease to do them good.

Ver. 3. STARK: That is the Lord's land where God is truly worshipped and honored.

Vers. 4, 5. PFAFF. *Bibelwerk*: When the measure of iniquity is full, God at last takes away the lamp of his Word from its place. Beware, then, you who have the truth, lest darkness fall upon you.

[PUSEY: It is in human nature to neglect to serve God when He wills it, and then to neglect to serve Him when He forbids it. The more solemn the day and the more total man's exclusion, the more manifest God's withdrawal. — M.]

[Ver. 6. MATT. HENRY: Those that think pre-

sumptuously to outrun God's judgments are likely enough to meet their deaths when they had hoped to save their lives. — M.]

Ver. 7. We usually discover too late who are our true friends and who our false.

FALSE. *Bibelwerk* : False prophets are a token of God's wrath burning over a church or nation.

[**PUNISH** : The man of the world and the Christian judge of the same things by clear contrary rules, use them for quite contrary ends. The slave of pleasure counts him mad who foregoes it; the wealthy trader counts him mad who gives away profusely. In these days profusion for the love of Christ has been counted a ground for depriving a man of his property. One or the other is mad, and worldlings must count the Christian mad, or they must own themselves to be so most fearfully (*Wisdom v. 3-6*). The sinner first neglects God; then, as the will of God is brought before him, he willfully disobeys Him; then, when he finds God's will irreconcilably at variance with his own, or when God chastens him, he hates Him, and hates Him greatly. — M.]

Ver. 8. Let it not offend you, if, for the sake of the truth, you must suffer persecution. "Even so persecuted they the prophets who were before you."

Ver. 12. When God is graciously disposed towards us, He is our Light, our Way, our Life, our Love, our Comfort, our Joy, our Shepherd, our Physician, our Bridegroom, our Father, and our Redeemer. If He departs from us, all this is gone, like as when the sun sets and darkness covers all.

SPUR : When the divine wrath has begun to burn, it rises, so to speak, by degrees. And God commonly proceeds by beginning at what is most external to us, whose loss we would not deeply feel, but ever advances further towards that which is dearer and of more moment, until at last He strikes at our very selves. If God is not gracious towards us, He is angry; He can sustain no intermediate relation.

Ver. 15. God refuses at last to grant to unfaithful children even the privileges of his house. He at the same time disinherits them. When God ceases to love us we are lost. Hence nothing is more necessary than the prayer: Withdraw not thy love from us. Nothing is more precious than the power to say: I am persuaded that nothing can separate us from the love of God which is in Christ Jesus, our Lord.

Ver. 16. Whole families, even whole nations die out through God's judgments!

C. *Devastation of the Seats of Worship. Destruction of the Kingdom.*

CHAPTER X. 1-15.

- 1 Israel is a thriving vine ¹
Which sends forth its fruit;
As its fruit abounded,
It multiplied altars;
According to the prosperity of the land,
The better they made their images.
- 2 Their heart is smooth: now will they make expiation:
He will cut down their altars, he will destroy their images
- 3 For now they will say:
We have no king,
Because we did not fear God,
And the king — what will he do for us.
- 4 They speak falsely,
Swearing ² falsely and contracting alliances:
And justice grows like the poison-plant
In the furrows of the field.
- 5 For the calves ³ of Samaria,
The inhabitants of Samaria will tremble,
For its people mourn for it,
And its idol-priests will tremble for it,
For its glory, that it has departed from it.
- 6 Itself ⁴ will be carried to Assyria,
As a present to the warlike king:
Shame will take hold upon Ephraim,
And Israel will be ashamed of its counsel.
- 7 Samaria ⁵ is destroyed,
Its king is like a chip on the surface of the water.

- 8 The high places of Aven are devastated,
The sin of Israel,
Thorns and thistles will grow upon its altars,
Then they will say to the mountains: Cover us!
And to the hills: Fall upon us!
- 9 Since the days of Gibeah, thou hast sinned, Israel!
There they stood:
The war against the sons of iniquity⁶ did not reach them in Gibeah,
- 10 As I please, I will fetter them,⁷
And the nations will gather themselves against them,
When I bind them for their two offenses.
- 11 For Ephraim is a well-trained heifer,
Which loves⁸ to thresh:
But I will pass over her fair neck:
I will yoke Ephraim,
Judah shall plough,
Jacob [Ephraim] shall harrow.
- 12 Sow for yourselves according to righteousness,
And reap for yourselves in the (like) measure of mercy!
Break for yourselves (new) soil!
For it is time to seek Jehovah,
Until he come and rain righteousness upon you.
- 13 (Yet) ye have ploughed wickedness,
Ye have reaped iniquity,
Ye have eaten the fruit of lying:
Because thou didst trust in thy way,
In the multitude of thy heroes.
- 14 And the noise of war⁹ has risen among your tribes,¹⁰
And all thy fortresses are destroyed,
As Shalman destroyed Beth-arbel in the day of battle,
The mother is dashed upon her children.
- 15 Thus has Bethel¹¹ done to you,
For the evil of your evil [your great evil],
In the early morning [soon] the king of Israel shall be utterly destroyed.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — לִי is always fem. except here and in 2 Kings iv. 39. It is masc. here as relating to Israel. לִי is not strictly pleonastic here, it having the force of the poss. pronoun: its fruit. — M.]

2 Ver. 4. — אֱלֹהִים , though an inf. absol., is here conformed to קִרְתָּ instead of אֱלֹהֵי .

3 Ver. 5. — Wünsche: " עֲגֵלֹת . The fem. is surprising, since the calves which were worshipped, really three-year-old steers, appear elsewhere always masc. It cannot be deemed far-fetched to suggest that the fem. is employed somewhat contemptuously and sarcastically."

4 Ver. 6. — אִירֹו with the passive. According to Ewald, § 299 d, the active sense pervades the passive throughout in such a case as this; thus יִבְלֵל here = one leads it. Fürst is of a different opinion. According to him the primary notion of אִירֹו is *being, essence*, and it therefore serves to emphasise the subject. [The former is the prevailing and preferable view. Comp. Green, *Gr.*, § 271, 4 a. The opinion of Fürst seems to have been based upon his theory that there is an affinity between אִירֹו (אִירֹו) and שֵׁן , and some other words of similar radicals and significations. — M.]

5 Ver. 7. — בְּלִמְדָּה , with a fem. suffix, because לְמִדָּה , as being a city, is fem. On the other hand בְּלִמְדָּה has a masc. form because it stands at the beginning of the sentence. The construction here, according to the Masoretic punctuation is either an asyndeton: Samaria and her king, or the latter is explanatory of the former: Samaria, namely, her king (= the whole kingdom). Wünsche adopts the probably preferable view that בְּלִמְדָּה begins a new sentence.

[6 Ver. 9. — עֲלֵהְךָ transposed from עֲלֵךְ . One edition (the Brixian) and many MSS. have the common form. This would be the only case of the occurrence of the transposition. — M.]

7 Ver. 10. — וְאִסְרֶם . ו marks the apodosis. The verb is from אִסַּר [with daghesh compensative. — M.]

[8 Ver. 11. — אֶחָדָהּ. The ם is paragogic, with the fem. part. אֶחָדָהּ. — M.]

[9 Ver. 14. — אֶחָדָהּ. The ם is either epenthetic, or it is merely a *mater lectionis*, which is most probable; see Green, *Gr.*, § 11, 1. — M.]

[10 Ver. 14. — A number of MSS. and early editions read אֶחָדָהּ instead of אֶחָדָהּ. The ancient Versions are claimed as having followed this reading also; but it is more probable that they rendered the plural as sing., the noun being a collective one. — M.]

10 Ver. 15. — Some suppose the אֶחָדָהּ to have been omitted before אֶחָדָהּ, and the latter to be local.

EXEGETICAL AND CRITICAL.

Ver. 1. Comp. Ps. lxxx. 9-12. There is also an allusion to ch. ix. 10, and yet the image is quite differently applied. Israel is represented here not so much as being pleasant in itself and of worth in the sight of Jehovah (and is therefore not compared to fruit), but from the stand-point of its fruitfulness, which, however, was of the wrong kind. Hence even its fruitfulness will be taken away from it (ch. ix. 16). בִּרְגֵל, according to Fürst = blooming (LXX., Syr., Aquila), and thereafter according to Keil: climbing, thriving, after the primary idea of בִּרְגֵל: to pour out, to run itself out, here = climb upwards. [Fürst compares the Arab. *bakka*: to bloom. If this sense is the correct one, this is the only case of the occurrence of this verb. — M.] The meaning: empty, is unsuitable. אֶחָדָהּ: to place, set = prepares, furnishes fruit for itself.

Ver. 2. Their heart is smooth. The expression is elsewhere employed of the tongue, lips, words = deceitful, false, not sincere (devoted to God). The explanation: divided, is false, for the Kal means: to divide, transitive. אֶחָדָהּ is properly: to cut off the head by striking the neck. [Henderson: "It is properly a sacrificial term. It is here, with much force, used metonymically, in application to the destruction of the altars on which the animals themselves were offered." For the force of אֶחָדָהּ, see on ver. 15. — M.]

Ver. 3. They will then see that they have no king any longer, because they forsake Jehovah, i. e., none appointed by God, and none, therefore, who can help them. אֶחָדָהּ: to do = to profit.

Ver. 4 explains especially the smoothness of the heart of ver. 2. They speak words, mere words, without sincerity. The following infinitives avouch the statement. The covenants are such as want truth; they were concluded (with foreign nations) only for the sake of an expected advantage, not from real friendship. אֶחָדָהּ, poison, here = poison-plant. אֶחָדָהּ. Most take this = judgment. A force far-reaching and seizing upon everything, is supposed to be described. But the divine judgment cannot be compared to a vile plant outgrowing everything else. Hence we must remain by the meaning: justice. The thought is manifest: If justice prevailed, the land would be like a well-appointed field, but it is now like one that is neglected, and in which therefore poison plants spring up, because justice was prostrated. By a somewhat bold figure justice, when falsely administered, when perverted and abused, is compared to a poisonous plant. It has been changed into it, as it were. Comp. Amos vi. 12. [Henderson adheres to the former explanation; Pusey approves the latter. It is also preferred by Cowles, who illustrates it from Amos v. 7; vi. 12, and sup-

poses that Hosea adapted the image from its use by his predecessor. — M.]

Ver. 5. The punishment can therefore not linger. Already the inhabitants of Samaria tremble for the golden calves. Keil: The plural אֶחָדָהּ stands here as indefinite and general, without our being obliged to infer that several golden calves had been set up in Bethel. A sing. at all events immediately follows. Wünsche: "The Prophet is thinking of all the calves in the northern kingdom which were imitations of the chief golden idol erected at Bethel. By these imitations all Israel had, in a certain manner, become a Beth Aven." Beth-Aven. See ch. iv. 15. Its people, — its priests. The suffixes refer to the idol-god. What a strong accusation! The people are named the people of the calf-god. אֶחָדָהּ usually = to rejoice, but here (employed for the sake of the assurance with אֶחָדָהּ) = אֶחָדָהּ, to writhe in anguish, to mourn, parallel to אֶחָדָהּ. On its account, also refers to the calf, and is more nearly explained by the words, for its glory, i. e., the glory and the divine *nimbus* which were associated with the calf-worship. This glory will depart from the calf, where it cannot give protection from the enemy, and will itself be carried away.

Ver. 6. Itself also, namely, the golden calf. [See Gram. note]. Its counsel, namely, that which itself gave to itself, namely, to apply to Assyria. [On the phrase: warlike king, see ch. v. 13. — M.]

Vers. 7, 8. The kingdom of Samaria falls along with its gods. [See Gram. note.] The image of a chip on the surface of the water denotes the untraceable disappearance, and probably also the violent destruction = as a chip upon the water is driven on by the stream and so disappears. אֶחָדָהּ

are literally: the heights of evil. But Aven, in allusion to Beth-Aven = Bethel; for its high places were heights of evil, since the image-worship which rose in Bethel = Beth-Aven, was practiced there. The sin of Israel is in apposition to the high-places, etc. Those high places were the sin of Israel, because it was by means of them that Israel sinned. Then they say to the mountains, etc. This expresses the hopelessness of despair. They would rather be buried by the mountains, than undergo the afflictions of such a time. Applied in Luke xlii. 30 and Rev. vi. 16.

Ver. 9. From the days of Gibeah. These days, referred to already in ch. iv. 9 (see that passage), are regarded as the beginning of Israel's sinning. Others take the words comparatively: more than in the days of Gibeah. [So Cowles: This opinion is not common. — M.] The following words are difficult. Ewald: There they (the Israelites) stood. Should not war against the sons of impiety reach them in Gibeah? Keil: There, that is, in the same sin, they stood, i. e., remained; the war against the sons of iniquity did not reach them in Gibeah, that is, the war

once waged by the other tribes of Israel against the tribe of Benjamin, on account of the infamous deed of the men of Gibeah, did not reach the Ten Tribes, i. e., they were destroyed by no such war like others of the Israelites, though they did not less deserve such a fate, therefore God will punish them now. But the translation is forced. Wünsche perhaps explains better, though much might be said against his translation also: They stood there—that war might not reach them in Gibeah—beside the sons of iniquity. The passage accordingly says in what the sin of Israel in the days of Gibeah had consisted, namely in this, that they, the Benjamites, had stood by the Levites in Gibeah—the sons of iniquity against the rest of the Israelites. Esth. ix. 16; viii. 11 are cited in proof that **עֲזָרָה** with **עַל** has the sense of standing by [assisting]. [The translation assigned above to Keil, which is also that of E. V., is approved by Cowles. Instead of being “forced” it is evidently the most simple and natural. Henderson translates: shall not the war against the unjust overtake them in Gibeah? See Textual note. — M.]

Ver. 10. **כְּחֵלְיִי**: in my desire = when or as I will. [Keil: “An anthropomorphic description of the severity of the chastisement.”] To take part in the infliction of chastisement, nations will be gathered against Israel. The reference is to the war against the sons of iniquity (ver. 9). [This reference is not clear unless the construction of Ewald and Henderson given above be adopted. — M.] The last hemistich is difficult. The Kethibh is **עֲזָרָה**. According to Fürst from **עַל** in the sense of nothingness = **אֵין**, therefore in the concrete: idol-image. **כְּחֵלְיִי** = sins. According to the first explanation, idol-images = calves. The latter is probably correct as referred by Keil to the double sin of apostasy from Jehovah and from the royal house of David. The whole clause would therefore be: When I bind them to their two transgressions (namely, by punishing them) so that they must drag them, so to speak, as an oppressive burden. The sense may, however, be simply: on account of their two transgressions. The image of the heifer in the next verse is anticipated here. [The explanation last given is now usually followed and is the most probable. Raschi and Ewald translate: before their two eyes, i. e., openly. The rendering: furrows, in E. V. follows the Targum and the majority of the Rabbins. — M.]

Ver. 11. **כְּחֵלְיִי**, taught, trained for work. Which loves to thresh: According to many expositors this refers to the circumstance that threshing is the lighter work, in which, besides, the heifer may eat at her pleasure, and hence is an image of the pleasant and prosperous condition of Israel. According to others the *tert. comp.* is the treading, and hence the victorious power and dominion of Israel, as under Jeroboam II. would be represented with the accessory notion of a violent treatment of those who had been subdued. But now the situation of Israel would be different. [This is the more common and certainly the preferable explanation. So Henderson, Cowles, and other English Expositors. — M.] I will pass over her fair neck—in a hostile sense = I will place a yoke upon her. **כָּבוֹד**: beauty, alluding

to her fatness. **אֶעֱבֹדָהּ**: I will cause to be driven = I will yoke, namely, for ploughing and harrowing. The compulsory endurance of severe toil appears here in complete contrast to the preceding situation. Judah shall share the same fate. This is mentioned only incidentally and in comparison with Ephraim; but the similar lot of the former is constantly alluded to. Jacob, here mentioned along with Judah, probably = Ephraim. **וְאֶעֱבֹדָהּ** shall harrow for himself, forcibly expressing strongly that this toil is not spared him. (So also Keil; but this explanation seems unnatural. Others, as Fausset, translate: break the clods before him; but the preposition must be unduly forced to make it convey such a sense. The best way is to regard it as a pleonasm. Comp. Gen. xii. 1; Job xv. 28; Sol. Song ii. 17, and many other passages. — M.]

Vers. 12, 13. The image of ploughing and harrowing leads to that of sowing and reaping. But the discourse turns from the threatening, which holds out the prospect of punishment, to an exhortation to return (in order to escape punishment), which is then (ver. 13) supported by an allusion to the present conduct of the people (under the same figure). According to righteousness. The divine righteousness, by its being sown, i. e., by its operation, should be their determining principle, be their norm and standard. **וְאֶעֱבֹדָהּ** is then to be understood of the mercy of God. The harvest will, if they sow thus, be determined by the mercy of God (not merely by desert), shall be bountiful and of good quality; this mercy itself shall be the harvest. Keil understands **וְאֶעֱבֹדָהּ** to mean justice towards their fellow-men, **וְאֶעֱבֹדָהּ** of (condescending) love (towards the despised), and explains the clause thus: sow righteousness as the seed; the fruit will be love. But **וְאֶעֱבֹדָהּ** has too clearly the signification “the divine reward of Israel’s religious and moral sowing” (Wünsche). **וְאֶעֱבֹדָהּ**, to plough new soil. The words go back now beyond the sowing. Israel does not merely need to scatter the true seed; it needs a new soil and must therefore begin anew. The explanation of **וְאֶעֱבֹדָהּ** is again difficult. It could be taken in the sense of salvation, blessing, so that the bestowal of salvation and blessings would be the consequence of seeking the Lord. In not a few passages this signification is most appropriate, and the usual meaning will not suit here. We expect the mention not of a moral quality, but of its consequences. Keil explains: “God rains righteousness not merely in giving the power to gain it, as He gives rain for the growth of the seed (comp. Is. xlv. 3), but also because He himself must create it and inform the soul with it by his Spirit” (Ps. li. 12). This in itself is quite true, but is it proper to speak of raining or pouring out righteousness? This differs altogether from the expression: to pour out the Spirit. [This figurative expression would be quite characteristic of the style of Hosea. It would be only another instance of the boldness and freedom of his imagery. The figure is double, including also a metonymy, in which righteousness, the effect of the outpouring of the Spirit, is put for the cause itself. Many, following the Syr., Targ., and Vulg., take **וְאֶעֱבֹדָהּ** = He will teach. — M.]

Ver. 13, as it now stands, says that iniquity

has been ploughed; iniquity is the soil which they cultivated, and the seed and the harvest corresponded to it. From wickedness there resulted wickedness. One step further still than the harvest is taken in the following words: *Ye have eaten the fruit of lying*—the fruit which deceives. The result of this conduct is nothing, no profit but disaster and ruin. The cause is still more specially indicated; in other words, the false conduct of Israel is characterized: *since thou didst trust, etc., namely, instead of in Jehovah.*

Ver. 14. Among thy peoples. People either = military host, or as in the Pentateuch = tribe. As Shalman destroyed Beth-arbel. This fact is not known from history, and the explanation is therefore uncertain. According to the usual opinion Shalman is a contraction for Shalmaneser, the name of the Assyrian king who destroyed the kingdom of the Ten Tribes¹ (2 Kings xvii. 6). Fürst understands an older Assyrian king before Pul, since the name Shalmaneser never appears shortened to Shalman, and the Assyrians never engaged in a destructive battle with Israel, and Shalmaneser destroyed Samaria forty years later (after Hosea). Beth-arbel, according to him, is Beth-arbel near Gargamela, made famous later by the victory of Alexander the Great. Keil supposes that the Prophet, since the conquest of such a distant city would scarcely have been known to the Israelites, could not have held up the destruction of this city before them as an example, and would therefore understand the Arbela in Upper Galilee, between Saphoris and Tiberias, mentioned in 1 Macc. ix. 2, and later by Josephus.

Ver. 15. The subject of מִצֶּיֶךְ is either Shalman (if = Shalmaneser) or Jehovah, of whom the Assyrian king is the instrument, or (as the Targum and also Keil) Bethel, because that city prepared the way for the ruin which befell Israel. Evil of your evil = the most extreme evil (comp.

Ewald, § 313 c.). מִצֶּיֶךְ : in the early morning, probably = early, not: at the time when prosperity shall seem to be dawning or near (Keil). There is not the remotest hint of this in the context. The king of Israel, naturally collective = the kingdom of Israel.

DOCTRINAL AND ETHICAL.

1. "In the midst of the calf-worship established by Jeroboam, the Israelites still would keep before them the God of Israel; but this resulted in a divided heart, a halting between two opinions (ver. 2). And when their prosperity became undermined by God's judgments, the smiting of a guilty conscience told them of their sin; but that was not a repentance unto life. The improvement of circumstances which the Israelites sought in the schism of Jeroboam cost them dear. For, since he led them away from the fear of God, the help which was to have been expected from his government was already undermined. The sinner awakened by chastisement discovers this deception of sin much more readily than he discovers his obligation to return to God with a contrite heart" (Rieger).

2. One chief element in God's judgment upon Israel was the destruction of the seats of worship (comp. ch. viii.), and here, more particularly, the

carrying away of the idol-gods by the enemy (vers. 5, 6). Both the nothingness of idolatry and the great guilt of Israel are here unmistakably exhibited. With this are connected the destruction of the kingdom (vers. 7, 15) and the conquest of the country. Freedom is lost; instead of it comes slavery (ver. 11). The anguish of the judgment is most forcibly depicted (ver. 8) in expressions which, in Luke xxiii. 30, are employed to set forth the distress occasioned by the destruction of Jerusalem, but, in Rev. vi. 16, to describe the terror of "the great day of the Lord." Thus the description of the judgment announced by Hosea is of such a character as to be a type of the final judgment, even though Hosea himself does not designate it "the day of the Lord." The distress of a late repentance is expressed in ver. 3. It is a part of the judgment, since it consists in vain self-reproaches, all too late. In our chapter again the necessary connection between the judgment and sin is emphasized by the image of the sowing and the reaping: from an evil sowing nothing can come but an evil harvest. The expected reward must only be a manifest deception: "the fruit of lying."

HOMILETICAL AND PRACTICAL.

Ver. 1. This was the result of God's mercy. God makes the vine and also gives the growth and the precious fruit. And as long as God's favor lasts, so long are men like such a plant. A beautiful image of a life blessed by God, and as true of nations as of individuals. But it is a deplorable thing that man usually cannot bear his prosperity, and that, instead of being led by God's goodness to repentance and nearer to God, he rather forgets Him (see at ch. ii. 9). The fruits are not given back to God. Thus is God often defrauded of the fruits which men owe to Him; and "idols," the world, and the flesh, enjoy what are his.

[MATTHEW HENRY: What we do not rightly employ we may justly expect to be emptied of. It is a great affront to God and a great abuse of his goodness, when, the more mercies we receive from Him, the more sins we commit against Him. — M.]

Ver. 2. The state of the heart is the source of the evil. As long as this does not belong to Him, so long will men rob Him of his own. God will have the heart as his alone, and suffers none to share that possession.

Vers. 5, 6. [PUSEY: Without the grace of God men mourn, not their sins, but their idols.

FAUSSET: Separated from God all human power is weakness, and all apparent stability fluctuating and perishing as the foam. The fear of God is the only true basis of solidity and permanence. — M.]

Ver. 8. A fearful expression of the despair with which impiety shall at last end: a type of the anguish of the lost at the last judgment.

[FAUSSET: Surely it is infinitely better to pray to Jesus now to "cover" our transgressions with the blood of his atonement, than through neglect of this to have to cry to the mountains at last, "Fall on us and cover us." Our prayer to Jesus, if offered in faith now, shall surely be heard; but prayer to the mountains then shall be in vain. — M.]

Ver. 11. BERLENBURGER BIBLE: The pride which exalts itself and does not fear before Him

¹ [The Assyrian monuments show that it was Sargon, the son of Shalmaneser, who destroyed Samaria. The pas-

sage cited above simply speaks of "the king of Assyria." — M.]

who is the God of the whole earth, must be abased. O, that Ephraim would submit himself and his neck to the yoke of the gentle and humble Lamb!

Ver. 12. BERLEMBURGER BIBLE: When a man redeems uncultivated soil he restores it to the one to whom it rightly belongs. For he is the only one who can redeem it. We have received from God his soil, and as we have no strength to make it profitable, it remains untilled. But as soon as God sees that we would break up this uncultivated ground, and we, feeling our inability, seek help in Him, He ploughs it Himself with the ploughshare of the cross. Then He sows righteousness in it, and makes it fruitful in itself, that it may bear much fruit in Christ.

[MATTHEW HENRY: Let them break up the fallow ground; let them cleanse their hearts from

all corrupt affections and lusts which are as weeds and thorns, and let them be humbled for their sins, and be of a broken and contrite spirit in the sense of them; let them be full of sorrow and shame at the remembrance of them, and prepare to receive the divine precepts, as the ground that is ploughed is to receive the seed that it may take root. See Jer. iv. 3.

FAUSSET: Grace used well is rewarded gratuitously with more grace. — M.]

Ver. 13. The fruit of sin is ever the "fruit of lies." For sin always deceives those who serve it. Going in our own ways and trusting to human power is shown especially to be deceptive.

[FAUSSET: Only when we mistrust ourselves, and trust in the Lord and his righteousness alone, are we safe, justified, and blessed. — M.]

III. MERCY.

CHAPTER XI.

God cannot utterly destroy Israel, whom He has always loved, though they have so basely requited Him, but will again show Mercy unto them.

CHAPTER XI. 1-11.

- 1 WHEN Israel was a youth, then I loved Him,
And out of Egypt I called my son.
- 2 They [the Prophets] called them; so (often) they turned away from them;
They sacrificed to the Baals,
They burnt incense to the idol-gods.
- 3 And I led Ephraim along,¹—
He took them² upon his arm; —
Yet they knew not that I healed them.
- 4 With the bands of a man I drew them,
With cords of love;
And I was towards them,
As those that would raise the yoke-strap over their jaws,
And I reached out to them to eat.³
- 5 They will not return to the land of Egypt,
But Assyria,⁴ it is their king,
For they refused to return.
- 6 And the sword goes its rounds in their cities,
And destroys their bars [defenses],
And devours them for their devices.
- 7 And my people incline to fall away from me;⁵
They [the Prophets] call them (to look) upwards,
All together they refuse to raise themselves.
- 8 How should I give thee up, Ephraim?
How should I surrender thee, Israel?
How should I make thee like Admah,
Set thee like Zeboim?
My heart is turned within me;
My repentings are kindled together.
- 9 I will not execute the fierceness of my anger,
I will not again destroy Ephraim:
For I am God and not man;

In the midst of thee is a Holy One,
And I will not come in wrath.

- 10 They will follow the Lord :
Like a lion He will roar ;
Yea He will roar, and children from the sea will come trembling [hasten] ;
11 Will hasten like a bird from Egypt,
And like a dove from Assyria :
Then will I make them dwell in their houses, saith Jehovah.

TEXTUAL AND GRAMMATICAL.

1 Ver. 3. — הִרְבִּילָהֶם, from הִרְבִּיל = הִרְבִּיל, Hiphil from רָבַל : to make to walk, to lead, construed with ל, [Comp. Jer. xii. 5 ; xiii. 15, and see Hwald, § 123 a, Green, § 94 a. The corresponding Syriac (*shargel*) means : to mislead. — M.]

2 Ver. 3. — קָחָם instead of לָקָחָם.

3 Ver. 4. — נָחַט, usually regarded as first fut. Hiphil, from נָחַט, instead of נָחַט = and I inclined myself. Others take it to be an adverb : softly, gently. אֶלֶי would then be best connected with it : and gently towards them, I gave them food. וְאֶכְלֵם for אֶכְלֵם.

4 Ver. 5. — מִן־אֲשׁוּר is adverbative. מִן־אֲשׁוּר emphasizes Assyria in contrast to Egypt.

5 Ver. 7. — מִן־שׁוֹקְרֵי. The suffix is here used in a subjective sense = apostasy from me.

EXEGETICAL AND CRITICAL.

Ver. 1. Jehovah calls to mind the love which He had displayed to Israel ages before. But it was rewarded with unfaithfulness, and they must be the more severely punished. See Ex. iv. 22 f. Israel was Jehovah's first-born son, because they were chosen as the people of his inheritance. Hence the love of God, which redeemed them from Egypt, in order to give to their fathers the Land of Promise. On the citation of this passage in Matt. ii. 15 f., see the Doctrinal Section.

Ver. 2. They called, namely, the prophets.

As the prophets called, so (וְהֵם) they refused to listen — turned away from their (the prophets') faces. וְהֵם, see ch. ii. 15. [Henderson : "The use of the verb : to call, in the preceding verse, suggested the idea of the subsequent messages which had been delivered to the Israelites by the prophets, to which Hosea now appeals, in order to contrast with the means which had been employed for their reformation, the obstinate character of their rebellion." — M.]

Ver. 3. A further description of the love of God displayed towards Israel, chiefly in the march through the wilderness. He took them upon his arms. The sudden transition to the third person is to be explained from the fact that it is the prophet that is speaking in the name of Jehovah, and that this can therefore easily pass over into a discourse by Jehovah. Comp. Deut. i. 31 ; Ex. xv. 26, for the same thoughts.

Ver. 4. With bands of a man = such as those with which men, especially children, would be led, opposed to ropes, with which beasts are tied, = cords of love in the next hemistich. "This image leads on to the similar one of the yoke laid upon cattle to yoke them in for work." In this image gentle treatment is implied ; for comparison is made with one who takes the yoke, or rather the strap with which it is secured, and which passes through the mouth, and draws it back over the jaws so that the animal may eat conveniently. Jehovah in his conduct towards Israel is like such a gentle master. Literally : I was to them as those who raise the

yoke over their jaws. But the opinion of Keil is far-fetched, who thinks that there is a definite allusion to the commands laid upon the people, which God had made light for them, partly by many displays of his mercy, and partly by the means of grace in their religion. The *tert. comp.* is simply the gentleness, the kind consideration shown to them in his dealings towards them. [Though, of course, this general reference includes, with other manifestations of kindness, the special application made by Keil. For the construction and rendering of the last clause, see the Grammatical Note. — M.]

Ver. 5. They shall not return to the land of Egypt. An apparent contradiction of ch. viii. 13 ; ix. 3. But, as may be seen there, Egypt is in those passages only a type of the land of bondage. But here Egypt is employed in the literal sense, just as in ver. 1, to which our verse alludes. "The people of Jehovah shall not return to the land from which He called them, in order that it may not seem as though the design of the exodus and the march through the desert were frustrated through their impotence. But they shall enter into another bondage." To return, namely, to Jehovah.

Ver. 6. וְהִרְבִּילָהֶם, from הִרְבִּיל, to describe a circle, to move in a circle, as it were, to make the rounds ; spoken of a sword = to rage. Their bars, the bars of the strong cities = their gates. These will be destroyed, and the cities be captured, and laid waste. [Others, as Gesenius and Cowles, take the word in a metaphorical sense, which is frequent : rulers, defenders. But the former is preferable, as being more directly connected with the strong cities. E. V. adopts the first derived sense of the word : branches. Calvin, following the same view, interpreted branches as = villages, the branches of the cities. In this he is followed by Fausset. — M.]

Ver. 7 returns again to the sin of the people. וְהִרְבִּילָהֶם is here used intransitively : hang over, to incline. וְהִרְבִּילָהֶם : above (comp. vii. 16). They (the prophets) call them. וְהִרְבִּילָהֶם, here probably intransitive (the strengthened Kal) = raise themselves, strive to rise. [The passage may be thus

idolatry before the very eyes of the God who had displayed such love to them; ver. 7: failure to recognize God's purposes of salvation; see also vers. 7, 9. A special proof of Jehovah's love was the sending of the prophets; they call the people upwards — that they should return to God, but they will not raise themselves; they remain below, averse from God.

3. No wonder, therefore, if a people, who reward so basely and mistake the love of God, are visited by Him with the severest judgments (comp. vers. 6, 8). But retributive and punitive justice finds in our Prophet, as we may satisfy ourselves in every chapter, where accusation and threatening are pealed forth incessantly, such appalling expression, that we can no longer decline the question: "Are not these things spoken revengefully? is it not a spirit of vindictiveness that has inspired such words?" It cannot be claimed that human revenge bears any part here, for it is not the offering of personal injuries of which the prophet announces the punishment, but he is indignant in God's behalf, over Israel's sins against God, and announces their punishment. In this, moreover, it is to be borne in mind that the prophet was never a mere passive organ (as the mechanical inspiration theory would have it) of the prophetic utterances, that his own faculties certainly were not at the time overborne, but were elevated, and that these announcements of judgment in the midst of a ruined generation are to be regarded as energetic expressions of the life of faith, faith in the Holy One of Israel. On the other hand, the subjectivity of the prophet is not to be unduly emphasized, as though his purely human feelings and emotions were really the source of these threatenings. We must hold to the truth that the prophets were heralds of that which was revealed to them by the Spirit of God (comp. ch. vi. 5), and that their separate efficiency was exerted only by completely entering by faith into this divine revelation, in their affirmation of it through faith. But the question then assumes this form: Though the Prophet himself does not merit the reproach of a selfish spirit, should not this reproach so much the rather fall upon God Himself, whose (conscious) organ the prophet was? But it is evident that the retribution announced is to be sent in a spirit of strict justice; it is to be a punishment of sin justly deserved. The punishment is closely related to the sins rebuked, and in close connection with them; it is punishment and not vengeance, which usually exceeds the measure of desert. But certainly we are not merely to trace back these threatenings to a dead law of just recompense; the punishment is not merely in accordance with the moral order of the world, according to which sin is followed by its own punishment. It is a personal action, as certainly as the infliction and the threatenings proceed from a personal God. And thus the course of action is not and cannot be unaccompanied by personal "*ῥόδος*" or feeling. But this feeling is the emotion of love, love grieved, vilely disowned and rejected. It is true that it must be angry, that it cannot be content without being reciprocated, but must be most intimately stirred up, and the greater, the more deeply seated it is, the more it seeks the good of its object, the more conscious it is that it has neglected nothing, and has been to blame in nothing. For this very reason the punishment assumes the appearance of revenge, and even wears its garments, while in truth it is only sin that is meeting with its deserved punishment according to an inner necessity, and not as the consequence of arbitrary

passion. And as this love of God is unselfish and pure and seeks only the good of its object, so this "revenge" of God bears, so to speak, its corrective, that is, its aim in itself. The threatening has, then, a fearfully wide range, and is uttered with a violence which has something painful in it, since the Holy God, free, on his part, from all blame and neglect, appears against the sinner, upon whom alone the responsibility lies. But He does not simply display his anger; He does not cease to love. His wrath does not find its satisfaction in itself by the punishment or destruction of the unfaithful loved one. Actual destruction, which vengeance would demand, is never undertaken. In the background of the threatenings stands the full and flowing stream of love in assurances of mercy and compassion, which, though made in expectation that the people will return, are yet made before such return takes place, and for the purpose of promoting that end. How little the Law, though proceeding from God's well-intentioned love towards Israel, realized its aim, is manifest; Israel had completely broken the covenant founded upon it, and instead of showing themselves to be worthy of the promises attached to it, only rendered themselves amenable to the curse, which they must bear unto the uttermost. Thus love appears in the form of free grace, compassionating the unworthy and coming forth to meet them, so leading to the stand-point of the New Covenant. Hence all these promises, rising up behind the severe threatenings of judgment, are rightly to be regarded as Messianic, even though they are not outwardly marked as such. That an actual annihilation of Israel is not intended, but that the prediction of punishment — thus revealing its origin in pure love which thinks of its object alone, and thus being distinguished from all self-avenging — halts before the last step is reached, has notably been clearly expressed already by the Prophet in his reference to the "remnant" that is still left. It finds in our chapter also its clear expression in ver. 8. Jehovah could and should give up Israel like Admah and Zeboim (not merely destroy the kingdom, deliver it over to Assyria), but He will not do so; and just when the threatening reaches its height, the assurance of fullest mercy breaks forth, and is expressed beautifully in vers. 8-11. If God's love in the beginning of his interest in Israel was something great and exalted (vers. 1-4), it is something greater now, as being in the form of compassion (vers. 9, 10), in which He refuses to give up his people, all unworthy as they had become of the love He had shown them (comp. ver. 11). A return to Jehovah is then announced as the fruit of this compassion, and the removal of the state of subjection to punishment by a restoration to the inheritance they had trifled away is promised as its manifestation. No further description of the future deliverance is as yet given.

4. As to the fulfillment of this promise, see the remarks on chs. i. and ii. It may suffice to repeat here that we are not to hold to any fulfillment which would contradict the actual course of God's revelation. Hence we must not think of a future return of the external Israel into their own land from Assyria, if it were only from the consideration that Assyria exists no longer, and Israel is no longer in bondage to such a nation, and we cannot take the one (Israel, the Holy Land, the return) as literal, and the other (Assyria, captivity) as figurative. We must rather say, from the stand-point of the fulfillment of the Old Testament, i. e., from the stand-point of the New Testament, and in ac-

cordance with the actual course of events: the compassionate mercy of God towards his faithless people, which the Prophet sees win the victory over wrath, has been revealed in Christ — but still as being far greater than he sees it; what is clear to him is only the *σκη* of that which in Christ has actually occurred, and what is still going on, in the forgiveness of sin and deliverance from its curse through free grace. The Prophet hopes for this in behalf of his people Israel, but only because they are God's people. But it will be true of all who shall become God's people too, even though they be not of Israel; they will experience this compassionate favor of God, which is essentially identical with the love, in which God has chosen to Himself a people (from the nations), and completes it so that it realizes its purpose in spite of the breach of the covenant on the part of men, manifested in opposition to the Law and apostasy from God. The voice of mercy, which shall resound so powerfully, and towards which those hasten who stand under God's judgment, has reached far and wide through the Gospel, and will again be sounded forth, when Christ shall gather his own from all ends of the earth, and portion out to them the everlasting inheritance which they had forfeited by sin.

HOMILETICAL AND PRACTICAL.

Ver. 1. Thou also hast experienced such love of God from thy childhood's years, in temporal and yet more in spiritual things. This love of God is an incontestable truth. It is as important as it is necessary to be reminded of it continually.

RIEGER: God delights to trace back in his Word and in man's conscience everything to its first beginning.

[FAUSSET: God, by sending the Spirit of his Son into the hearts of his people (Gal. iv. 6) as the spirit of adoption, calls them his, while they are still in the Egypt of this world. Indeed He separates them to Himself from the womb, and calls them by his grace, as He did Paul (Gal. i. 15. — M.)]

Ver. 2. RIEGER: God is ever calling men back to their first love: but one goes to his farm, another to his merchandise, and most to their worldly idols.

Ver. 3. God's condescension to all our needs. He knows our weakness and treats us accordingly. We must be led along and taken by the arm; else we do not advance, but stumble and fall every moment.

Ver. 4. STARKE: God throws over us the cords of love even to-day, when He calls us through the preaching of his Word, gives us his sacraments, promises and supplies us with every good thing, and visits us with precious afflictions: so we would pray that God would draw us further still after Himself.

RIEGER: God directs us according to our weakness and the riches of his love. And when He must press us with a yoke, He gives us something with it that helps us to bear it, and leaves us at least food and clothing. And He would warn us against falling back in our pride upon our own help, and neglecting to wait for his counsel. But as Israel was always inclined to turn again to Egypt, and would seek help there against God's judgments, so does self-sufficient man always act, resorting to everything rather than submit to the counsel of God.

[FAUSSET: The Son of God becomes *man*, in order to draw *men* as such by the cords of sympathy, as partaking of a common nature with us. His bands of love sit so lightly on those who wear them that they are no hindrance to us in enjoying all that is really good for us, and which God has so richly laid before us. — M.]

Ver. 7. We are called upwards continually: and yet we will not go! All calling upward is then in vain! Our flesh draws us downwards like a weight of lead, and neutralizes the drawings of the Spirit upwards.

Ver. 8, 9. STARKE: God is disposed, when angry, quite differently from men. Men are intent upon vengeance, but God upon reconciliation.

RIEGER: The thought that we have to do with God and not with man, makes it often difficult to our terrified conscience, to seek and believe in the forgiveness of sins. But this is merely a motive to the divine magnanimity to bestow richer favors upon us.

[MATTHEW HENRY: Those who submit to the influence may take the comfort of God's holiness.]

B. SECOND DISCOURSE.

CHAPTERS XII.—XIV.

I. *Accusation.*

CHAPTER XII.

- 1 Ephraim has surrounded me with lies,
And the house of Israel with deceit:
And Judah still vacillates with God,
With the faithful holy One.¹
- 2 Ephraim feeds upon the wind and pursues the east wind;
Every day it increases violence and lying,
And they make a covenant with Assyria,
And oil [as a gift] is carried to Egypt.

- 3 Jehovah has a contest with Judah
And (He has) to punish Jacob according to his ways,
According to his works he will reward him.
- 4 In the womb he seized his brother by the heel,
And in his (manly) vigor he strove with God.
- 5 He wrestled against the angel and prevailed,
He wept and made supplication unto Him:
He found him in Bethel and then He spoke with us.¹
- 6 And Jehovah, God of Hosts,
Jehovah is his memorial (name).
- 7 And thou, turn thou unto thy God,
Observe mercy and justice,
And wait upon thy God continually!
- 8 Canaan — in his hand (are) the balances of deceit:
He loveth to oppress.
- 9 And Ephraim says: surely I have become rich,
I have found wealth for myself,
All my gains shall not discover transgression² in me,
Which (would be) sin.
- 10 Yet I, Jehovah, am thy God,
From the land of Egypt,
Still I make thee dwell in tents,
As in the day of the Feast (of Tabernacles).
- 11 And I spoke to the prophets,
And multiplied visions,
And through the prophets gave similitudes.
- 12 Is not Gilead iniquity?
Surely they have become wickedness.
In Gilgal they sacrifice bulls,
Their sacrifices also are like heaps³
On the furrows of the field.
- 13 And Jacob fled to the fields of Aram,
And Israel served for a wife, and for a wife kept (sheep).
- 14 And Jehovah led Israel from Egypt by a prophet,
And by a prophet was it guarded.
- 15 Ephraim has provoked bitter anger;⁴
He [God] will⁵ leave his blood upon him,
And will return to him his disgrace.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1. — יְהוָה יִקְרָא: is an intensive plural [plural of majesty], like יְהוָה יִקְרָא, and therefore coupled with a sing. adjective [comp. Ps. vii. 10].

² Ver. 5. — עָמַרְתִּי. Aquila, Theodotion, Symmachus, Syr. *et al.* render: with him, as if they had read עָמַרְתִּי. But there is no variety of reading in the MSS. For the propriety of the reading in the Text., comp. the Exegetical Remarks. — M.]

³ Ver. 9. — עֵינִי is perhaps employed as a word-play upon the preceding עֵינִי.

⁴ Ver. 12. — בָּלִים, a word-play with בָּלִים.

⁵ Ver. 15. — מִתְקַדֵּשׁ is here used as an adverb. [Comp. Green, § 274, 2 c.

⁶ Ver. 15. — יִשְׁכַּח is the subject of יִשְׁכַּח as well as of יִשְׁכַּח. — M.]

EXEGETICAL AND CRITICAL.

Ver. 1. Ephraim has surrounded me with lying. Israel's conduct towards Jehovah was lying and deceit. He reckoned upon attachment and fidelity, and might well do so, as being their

rightful Lord. But instead of this they turn away from Him and to idols, and seek help in the heathen, and not in God. They surrounded Him: it was no isolated act; it was the general practice; He was treated so by all Israel. יָד. The meaning is uncertain. The word occurs only be-

sides in Gen. xxvii. 40; Ps. lv. 3; Jer. ii. 31. Probably = rove about, vacillate, therefore: and Judah vacillates still with God = does not remain faithful to Him. Others see here rather a commendation of Judah, and take $\text{רָדָה} = \text{רָדָה}$, to tread down, subdue: prevails still with God. Löwe accordingly explains the last hemistich differently from the usual method. He joins אֱלֹהֵינוּ

also to אֱלֹהֵינוּ , and translates: faithful towards the Holy One. The connection of the clauses might justify such a view. But such a contrast between Judah and Ephraim, in which Judah is as strongly commended as Ephraim is accused of unfaithfulness, is hardly suitable here. Jehovah has a controversy with Judah (ver. 3), comp. iv. 1; not to speak of the character and course of conduct ascribed to Judah in x. 11; v. 5, 10, 12, 13, 14. Judah is indeed differently characterized from Israel, but the difference lies in the term: vacillate. It could not be said that the former was firm and faithful. The two words are therefore to be taken together = the faithful holy One. God is called holy in strong contrast to the conduct of Judah.

Ver. 2. אֵלֶּיךָ an image of nothingness, vanity, מִצָּפוֹן : east wind, a hot wind coming from the Arabian desert, which dries up everything in its course. [Comp. Job xxvii. 21. See the appendix to Delitzsch on Job.—M.] As in the case of אֵלֶּיךָ , the destructive, and not merely the unprofitable, is here the *tert. comp.* The second member thus probably contains an inference from the first = because Ephraim loves what is vain, it pursues — certainly without meaning it — that which entails destruction. Lying and violence, probably towards their neighbors, especially if we compare ver. 7, where they are admonished to preserve mercy and justice. Bear oil to Egypt, namely, as a gift, in order to win the alliance of Egypt; comp. 2 Kings xvii. 4. At one time help is sought in Egypt against Assyria, and at another in Assyria against Egypt.

Ver. 3. Jehovah has a contest = has sins to reprove; comp. iv. 1. This time the controversy is with Judah. In distinction from Judah, Jacob denotes, as in x. 11, the kingdom of the Ten Tribes, Israel. The name Jacob forms a transition to the allusion to the patriarch Jacob (vers. 4, 5).

Vers. 4, 5. In the womb, etc. Jacob was to be a type of his descendants by his struggling for the birth-right, and his wrestling with God in which he prevailed through prayer and supplication. That Jacob's conduct is not held up here to the people as a warning example of cunning and deceit, but as one of earnest striving after the birth-right and its blessings, is apparent from the wrestling with God mentioned in the second member of the verse (comp. Gen. xxxii. 23–29). The two members of the verse form a close parallel and at the same time a climax — 4 a: in the womb; 4 b: in manhood; 4 a: but seizes the heel, a secret, indeed, not an open struggle as was only possible in the womb, but 4 b: he wrestled, in the full sense; 4 a: with his brother; 4 b: with God. There is something also in the two names chosen, which also indicate a climax: Jacob from seizing the heel, and the more honored name Israel from wrestling with God. The struggle with God is more particularly described in ver. 5. God ap-

peared to him in the form of an angel. אֱלֹהֵינוּ is taken from Gen. xxxii. 39. He wept and prayed to him. These words indicate the nature of the conflict, the weapons with which he conquered. At Bethel he found him. At the very place where idolatry and moral corruption prevail, Jacob found God. This shows the issue of the conflict, and alludes to Gen. xxxv. 9 ff., where God bestowed upon Jacob his name Israel and renewed the promise of blessing. And then He spoke with us, namely, with Jacob; what God then promised to Jacob applies to us, his children. The mention of the conflict with God and especially its issue, in ver. 5, show clearly that Jacob is not here referred to as a warning example of deceit, but that something typical is discovered in his action. See the Doctrinal remarks.

Ver. 6 then more specially marks the God who spoke, as Jehovah, God of Hosts, — scarcely without the design of placing Him, the only true God, in contrast to the gods now worshipped in Bethel. While God is specially designated Jehovah, in view of his revelation of Himself to Israel, He is called "God of Hosts" to show his supreme exaltation. And Israel could prefer idols to such a God as this! [The second member of the verse: Jehovah (is) his memorial, means that Jehovah is the name by which Israel was to remember Him. Comp. Ex. iii. 15; Ps. cxxxv. 13. — M.]

Ver. 7. For this reason Ephraim is exhorted to return to this God, an admonition further explained in the words which follow: observe mercy and justice, and wait upon God continually. Israel is now far from doing this.

Vers. 8, 9. This passage again begins with a description of the sinful conduct of Israel, which is made incisively by calling Israel Canaan, with an allusion also to the appellative signification of the word: merchant. They are like a dishonest merchant, who aims to become rich by deceit, from which results the oppression of the poor. This deceit is not to be taken out of its literal sense, as in ver. 1 (of idolatry as deceit practiced towards God), but is according to the context to be understood literally. The very opposite is practiced of that which is required in ver. 7, mercy and justice.

אֵין here = means. אֲשֶׁר = the results of labor. No injustice which would be sin = would entail punishment. In all his labor they would not be able to discover anything worthy of punishment.

Ver. 10. God reminds the deluded and presumptuous Ephraim (in order to bring home to it the folly and injustice of its insolent speeches), how He had been its benefactor since leaving Egypt, and had led it hitherto as a Father, as once He had done in the wilderness. "Not merely during the forty years wandering through the desert had the people enjoyed the wondrous protection of their God; even now — עַד הַיּוֹם — they still experienced his mercy. The expression 'dwelling in tents' accordingly alludes not merely to the privations and toils of the temporary wanderings in the wilderness, but also specially to the abundant blessings of God in the present (comp. 2 Kings xiii. 5)." מִסֻּכֹּת = the Feast of Tabernacles.

As in the days of the feast = as the yearly dwelling in tents in a literal sense at the Feast calls to mind that protection afforded them in the desert. Others take the dwelling in tents to be a threat. But this does not suit the beginning of the verse,

which is an allusion to a deed of divine mercy (comp. xiii. 4).

Ver. 11 continues to call to mind what God had done to Israel. **וְלֵאמֹר**: "because the divine revelation, descending from heaven, reached to the prophets" (Keil). I spoke: probably a general reference, specified in the following clauses. —

וְלֵאמֹר: to compare, to use figurative language. [Henderson: "In such language, including metaphor, allegory, comparison, prosopopoeia, apostrophe, hyperbole, etc., the prophets abound. They accommodated themselves to the capacity and understanding of their hearers by couching the high and important subjects of which they treated under the imagery of sensible objects, and invested them with a degree of life and energy which could only be resisted by an obstinate determination not to listen to religious instruction. — M.]

Ver. 12. The intermediate thought is probably: all was vain; Israel apostatized from his God. Therefore the punishment must come. "Gilead and Gilgal represented the two parts of the northern kingdom. Gilead the eastern, Gilgal the western." **וְכֵן** is difficult here. "When" is unsuitable. Hence it is probably to be taken as an interrogative particle: Is not Gilead, etc. Gilead is here called **וְכֵן** directly (vi. 8, a city of those who work iniquity); worthlessness, iniquity. **וְכֵן**

וְכֵן, surely = altogether. **וְכֵן** parallel with **וְכֵן**. The moral ruin has its counterpart in the physical = become a nothing, be annihilated. [It is better to take both words as relating to moral corruption: iniquity, evil. The expressions are virtually synonymous, and the combination is intensive. — M.] **וְכֵן**, accusative, not: to the bulls. This sacrifice was no sin in itself, but it was so as being done in Gilgal in honor of the idols. See iv. 15; ix. 15.

Vers. 13, 14. The great deeds of God for Israel are once more referred to, the ancient times being again recalled. There is again an allusion to Jacob, and as vers. 4, 5 referred to his actions, so here we have his misfortunes, his humiliation; how he had to take to flight, serve for a wife, and that by keeping sheep. We are then to supply: And yet I have guarded and blessed him. To this then would follow in ver. 14, a further example of God's care. But more probably ver. 14 is to be taken together with ver. 13, and then is seen in that servitude of the progenitor the beginning of the bondage of his immediate descendants in Egypt. The sense would then be: and how has God concerned Himself for Israel (in the name Israel the person of Jacob and the nation would be united), and defended them! Comp. Deut. xxvi. 5 ff., where the bondage in Egypt is connected immediately with Jacob and even with his flight to Mesopotamia. By a prophet: The greatness of God's deeds is still more clearly shown: God raised up and employed a prophet specially for this object. If vers. 13 and 14 are taken together, **וְכֵן** perhaps alludes to **וְכֵן**, ver. 14; from protecting he came to be protected. It is also possible that the second **וְכֵן** forms a contrast to the second **וְכֵן**, one being a mark of humiliation, the other of exaltation.

Ver. 15. Instead of acknowledging what God

had done to the nation, and thanking Him therefor humbly (which according to Deut. xxvi. 5 ff., was to be done by the yearly offering of the first-fruits), Ephraim bitterly excited God's anger.

Therefore the Lord would punish them. **וְכֵן** = his blood-guiltiness. **וְכֵן**, to leave alone, opposite to taking away or forgiving. His disgrace, probably that which Israel casts upon God.

DOCTRINAL AND ETHICAL.

The way in which Jacob is mentioned in this chapter is peculiar. In vers. 4, 5 mention is made of two events recorded in Genesis: that which, according to Gen. xxv. 26, he did in seizing his brother's heel in the womb, and that which, according to Gen. xxxii. 24, he did as a man. These two are placed in mutual relation: and the expressions which describe them are clearly parallel. Moreover they form a climax. They were analogous; but the second was an essential advance upon the first (as really as manhood is an advance upon pre-natal existence). Hence the first is only briefly indicated; forms only the starting-point. The stress is laid upon the second, upon which the discourse dwells longer (ver. 5). If it should excite surprise that just these two events should be made prominent and compared as they are here, it must be remembered that in Genesis the two names of the patriarch are said to have been connected with them, and in such a way as that the second is an advance upon the first. Accordingly we can briefly indicate the meaning of this reference to Jacob thus: He who was a Jacob (holder of the heel) even in his mother's womb, became afterwards in his manhood an Israel, a wrestler with God. The former was, so to speak, the beginning of the latter; the latter the completion of the former. The Prophet sees in the record of that seizing of the heel, something significant, namely, an allusion to the precedence which Jacob, although the second-born *κατὰ φύσιν*, should have, by the free elective favor of God, over the first-born who by nature had the preëminence; that he received the divine promises, and even that the action was regarded as an (unconscious) striving of the embryo itself after the possession of that which the divine favor had in store for it. Then what the embryo did unconsciously by struggling, as it were, for the possession of the divine promise, the man did consciously with higher powers by wrestling with God Himself. The Prophet evidently regards the possession of the divine promises as the end and object of the conflicts. Having striven after it in his mother's womb, he gained it from God as a man. Ver. 5 shows how the Prophet understood this struggle with God, or what he regarded as its essence: it was humble but persistent supplication, showing how nearly the matter lay to his heart. This wrestling in prayer had the desired result: he prevailed. The Prophet finds the proof of this in Gen. xxxv. 9 ff. For there in Bethel, Jacob not only had his name Israel confirmed, but the promise was given, which declared him to be the chosen of God: "He spoke with Him." But the Prophet says: "with us." This shows that Jacob, in vers. 4, 5, does not mean the individual, but that the Jacob who afterwards proved himself an Israel, becomes an ideal personality, i. e., a type of the true Israel, the true people of God. This picture of the true Jacob-Israel, struggling for the posses-

sion of God's gracious promises, and therefore of the divine blessing, is held up to the shame of the present degenerate Israel, who tread under foot God's election of grace, and defy his judgments. What a contrast does the victorious conflict with God present to the course of Israel seeking to Assyria and Egypt for help! Hence the warning of ver. 7: to return to God and to confide steadfastly in Him. Jacob is mentioned in ver. 13 in another way. It is not his conduct towards God that is there alluded to, but God's dealings with Him—in raising him from his humiliation. And yet not him really; for more clearly still than in vers. 4, 5, the person of Jacob and the people of Israel flow into one another, or rather the former is a type of the latter. What is said in ver. 13 of humiliation by flight and servitude, refers primarily to the person of Jacob, but it is to be understood as that by the person the people proceeding from him are thought of. So in ver. 14, the deliverance of Israel from Egypt, and their preservation in the desert, are marked as the exaltation following, by divine grace, that humiliation. Thus what is here said falls under the point of view elsewhere held by our Prophet of the love which God had shown to Israel in ancient times (comp. also ver. 10), with which Israel's present conduct is then sharply contrasted (comp. ver. 15). But it is mentioned, as something special, that this gracious deed of God was brought about by a prophet. This manifestly serves to make it appear greater. God ordained a prophet for the special task of helping Israel. In ver. 11, also, Prophecy appears as an element of God's gracious dealings with Israel. In vi. 5 prophets were distinguished as the preachers of repentance and judgment sent by God. In our chapter they appear more generally, as the organs of God's revelation to Israel, as the tokens that God stood constantly towards his people in a living relation (as already in Amos ii. 11). The sending of Moses falls under this point of view: in him as a Prophet God entered into a living and gracious relation with Israel and showed Himself to be their God.

HOMILETICAL AND PRACTICAL.

Ver. 1. How sad it is that God must so complain of his people! and yet how often is it necessary! He is faithful and true, so well disposed, and we are so insincere towards Him! pretending to serve Him, and yet only serving Him with the lips while the heart is far from Him!

Vers. 4, 5. **STARKE**: God's blessing is to be obtained not by desert, but by weeping and entreaty. Tears and prayers are the true method of struggling with God.

PFAFF. *Bibelwerk*: Great victory and blessing are to be found in prayer; for prayer can ever overcome God. Only struggle on, my soul, and persist until thou dost reach to the very heart of God, and thou wilt certainly receive an answer from Him, if not always outwardly, yet always in the Spirit.

[**FAUSSET**: Tears were the indication of one whose words of prayer were no feigned words, but whose heart was deeply moved by the sense of his great needs, and whose feelings were excited by vehement and longing desires. Therefore at Bethel "he found God," because God first "found him," and moved him so to weep and supplicate. And

there God spake not only with him but "with us," whosoever of us follow the unconquerable faith of his tearful prayers.

PUSEY: There He spake with us, how, in our needs, we should seek and find Him. In loneliness, apart from distractions, in faith rising in proportion to our fears, in persevering prayer, in earnestness, God is sought and found. — M.]

Ver. 6. In the name Jehovah, Israel had the security that God was their God, and they his people. "Our Father" is the same for us; for God is our Father as the Father of our Lord Jesus Christ, and that Name is the security of our blessedness.

Ver. 7. How easy is conversion, when we are not converted to a strange God, but to our own God, who helps us towards Him! But it is just as certain that all who have departed from God need to return. Turn unto God! is the most natural, but also the most pressing cry. True conversion must be attested by its fruits. Men are converted truly to God, when they trust in Him constantly.

LANGE: Faith, love, and hope must abide together.

[**MATT. HENRY**: Let our eyes be ever towards the Lord, and let us preserve a holy security and serenity of mind under the protection of the divine favor, looking without anxiety for a dubious event, and by faith keeping our spirits sedate and even; and that is waiting on God as our God, in covenant, and this we must do continually. — M.]

Ver. 8. The chief distinction of the Canaanitish character is the earthly mind, which leads of necessity to unrighteous deeds. Avarice is a root of all evil, and a mother of unrighteousness.

[**FAUSSET**: How much deceit is practiced by so-called Christians of the trading world, who are "Christians" only in name! — M.]

Ver. 9. **STARKE**: Those who infer the possession of divine favor from outward prosperity make a great mistake. Much deceit and injustice is done in trade and intercourse with men, and when God does not punish at once, every one supposes that he who practices them is not guilty.

[**FAUSSET**: None are more blind to their spiritual danger than those eager in pursuing gain. The conventional tricks of trade and the alleged difficulty of competing with others save by practicing the usual frauds, are made the excuses for usages, which, whatever else they gain, end in the eternal loss of the soul! In regard to spiritual riches the soul is never so poor as when satisfied with its own imaginary riches. — M.]

Ver. 10. **STARKE**: We should diligently call to mind and never forget the benefits which God bestowed upon our forefathers.

[**PUSEY**: The penitent sees in one glance how God has been his God from his birth until that hour, and how he had all along offended God. The Feast of Tabernacles typifies this our pilgrim state, the life of simple faith in God, for which God provides; poor in this world's goods, but rich in God. The Church militant dwells, as it were, in tabernacles; hereafter we hope to be received into everlasting habitations in the Church triumphant. — M.]

Ver. 13. A man may be chosen by God's grace, and an heir of God's promises, and yet may suffer distress and humiliation. In the fullest measure was this realized in the Son of God Himself. What else then can we expect?

II. *The Judgment of God's Anger.*

CHAPTER XIII.

- 1 When Ephraim spoke, there was trembling ;¹
 He exalted himself in Israel,
 Then he transgressed through Baal and died.
- 2 And now they continue to sin,
 They made for themselves idols of their silver,
 Images according to their understanding [as they pleased],
 All of them the work of artificers ;
 To them men who sacrifice² are speaking (in prayer),
 They kiss the calves.
- 3 Therefore will they be like the morning cloud,
 And like the dew, which soon passes away,
 Like chaff which is whirled³ out of the threshing-floor,
 And like smoke from a window.
- 4 And (yet) I am Jehovah, thy God,
 From the land of Egypt,
 And thou dost not know a God besides me,
 And there is no Saviour except me.
- 5 I knew thee in the desert,
 In the land of droughts.
- 6 According to their pasture [as they fed] they were satisfied,
 They were satisfied, and their heart was uplifted,
 Therefore they forgot me.
- 7 And (so) I became⁴ as a lion to them,
 And as a leopard I lurked in the path.
- 8 I will attack them like a bear⁵ robbed of her whelps,
 And rend the inclosure of their heart,
 I will devour them then like a lioness ;
 The wild beast of the field shall rend them.
- 9 It has destroyed thee,⁶ Israel,
 That thou (hast been) against me, against thy Help.
- 10 Where⁷ then is thy king,
 And he (who) will help thee in all thy cities ?
 And thy judges⁸ of whom thou saidst :
 " Give me a king and princes ? "
- 11 I give thee a king in my anger,
 And will take him away in my wrath.
- 12 Ephraim's guilt is bound up,
 His sin is treasured away.
- 13 The pains of a travailing woman shall come upon him :
 (But) he is an unwise son ;
 Because at the (right) time⁹ he would not enter the opening of the womb.
- 14 Should I redeem them from the hand of hell ?
 Should I free them from death ?
 Where are thy plagues, O death ?
 Where is thy destruction, O hell ?
 Repentance shall be hidden from my eyes.
- 15 For (though) among (his) brethren he may be fruitful,¹⁰
 An east wind will come,
 A breath of Jehovah rising from the desert,
 And his spring shall dry up and his fountain be parched ;
 He [Assyria] shall plunder the treasure of all the costly vessels.

TEXTUAL AND GRAMMATICAL.

- 1 Ver. 1. — **וְהָיָה**, *ḥ. ḥ. ḥ.* = **וְהָיָה** [Jer. xlix. 24. Targ. **וְהָיָה**. — M.]
- [3 Ver. 2. — **וְהָיָה**. This construction is to be explained on the principle laid down by Ewald, § 287 g, that the subordinate word in the construct may sometimes denote the individual or individuals of the class denoted by the principal word. For an example of the same construction in addition to the one given in the exposition, see Micah v. 4. **וְהָיָה**, those of men that are anointed. — M.]
- [3 Ver. 8. — **וְהָיָה**. See Green, § 92 b. — M.]
- [4 Ver. 7. — **וְהָיָה**. **וְ** is inferential, Green, § 287, 1. — M.]
- [5 Ver. 8. — **וְהָיָה** here means the female bear, and yet, being of the common gender, it may be joined with a part masculine. Comp. cxliv. 14 for a parallel case. — M.]
- [6 Ver. 9. — **וְהָיָה**. We have here the third sing. Piel. There is no ground for assuming a substantive: destruction, as Henderson does. — M.]
- 7 Ver. 10. — **וְהָיָה**. A particle of interrogation. It is dialectical, and occurs only here and in ver. 14. It is = **וְהָיָה**: where, and is strengthened by **וְהָיָה** = *tandem*, word: when then?
- [8 Ver. 10. — Supply **וְהָיָה** before **וְהָיָה**.
- [9 Ver. 13. — **וְהָיָה** must be taken here adverbially: at the (right) time. — M.]
- [10 Ver. 15. — **וְהָיָה**. A *ḥ. ḥ. ḥ.* The form **וְהָיָה** is supposed, with probable correctness, to have been chosen instead of the usual **וְהָיָה**, in order to conform to **וְהָיָה**, of which it is the root. — M.]

EXEGETICAL AND CRITICAL.

Ver. 1. When Ephraim spoke, etc. An allusion to the high respect paid to Israel. **וְהָיָה** is here intransitive [comp. Ps. lxxxix. 10; Nah. i. 5]. The reference is to the unrighteous desire for predominance cherished by Ephraim, which led at last to the schism from the House of David. But internal declension was immediately connected with this. The worship of Baal evidently began really with the calf-worship according to the view of the Prophet. He cannot allow it to be maintained that the latter was the worship of Jehovah. And died: They died spiritually, and then outward ruin comes also. [This view of the whole verse is approved by Henderson, Pusey, and most recent Expositors. — M.]

Ver. 2. All their former transgressions were continued. **וְהָיָה** **וְהָיָה**. This is difficult. **וְהָיָה** is not = who sacrifice men, for human sacrifices were not offered in the calf-worship, but = those among men who sacrifice, according to the analogy of **וְהָיָה** (Is. xxix. 19). Keil renders: of them they say (those of the men that sacrifice); they kiss the calves. But this is linguistically harsh, for "they kiss calves" would be *oratio obliqua*, and **וְהָיָה** would mean: of them, namely, of the images. It is besides unnatural. To whom should the offerers "say" that they kiss the calves? They certainly perform such actions, and it is that is the conduct here rebuked, but their saying that they do so is a very remote idea. We are therefore obliged to take **וְהָיָה** here absolutely as it is nowhere else employed = speak in prayer. This is just the thought that is suitable here. It had been previously said that these images are purely the work of men themselves, and yet — how cutting is the reproof! — they speak with these very words of their hands, they kiss them, as though they were flesh and blood.

Ver. 3. The punishment of this is swift destruc-

tion. As to the figures of the morning cloud and the early dew, see on ch. vi. 4. Here there are added other comparisons; the usual one of chaff, and, besides, that of smoke, which escaped by the windows since there were no chimneys.

Vers. 4, 5. As contrasted with Israel's idolatry Jehovah points again to what he had done for Israel long ago, at first with the same words as those employed in xii. 10, but afterwards more fully. I knew thee, with the accessory notions of love and compassion.

Ver. 6. The goodness of God is abused. According to their pasture, i. e., in the land given them by God. The complaint rests upon Deut. viii. 11 ff. (comp. also xxxi. 20; xxxii. 15 ff.). That against which they were there warned, has been done.

Vers. 7, 8 therefore describe the punishment, in accordance with the figure of the pasture, in which Israel is the flock. The flock will be rent as by wild beasts (comp. also, v. 14). **וְהָיָה**, and I became to them: the punishment had already begun and would be continued. The inclosure of their heart = their breast.

Ver. 9. It has destroyed thee, O Israel, that thou wert against me, thy Help. The second clause gives the cause of the first. **וְהָיָה** is then to be taken in the sense of "against;" that thou against me, against thy help. According to the sequel the special reference is to the falling away from the House of David. [So Ewald, Keil, and most of the recent Continental Expositors agree in adopting the above explanation. Pusey and Noyes among the Anglo-Americans also prefer it. The others generally hold to the rendering of the E. V. The two chief objections against the latter view are that it demands a very roundabout rendering of **וְהָיָה**, and that the second **וְהָיָה** is most naturally to be taken in the same sense as the first, and therefore cannot be a *Beth essentialis*. — M.]

Ver. 10. Israel had indeed a king, but not one who could help them, or defend their cities (against Assyria). And thy judges, probably = the princes who surround the king, "the ministers and coun-

sellors appointed by the king, who along with him exercise the highest judicial and executive authority." Give me a king and princes; not without allusion to the request of the people in the time of Samuel. On the case of Jeroboam, they repeated this ancient demand, at that time reproved by the Lord, in a still more sinful way.

Ver. 11. I give thee a king in my anger, not: I gave thee, because the expression is not to be limited to the elevation of Jeroboam, but refers generally to the kings of Israel. When they separated from the House of David and set up their own kings, God punished them, because in doing so "they forsook his worship, and gave themselves over to the power of their ungodly kings." And will take him away. This refers not merely to the dethronement of one king by another, but to the kingdom generally, which God would overthrow in his anger. The anger of God stands therefore at the beginning and at the end; giving kings and taking them away, are both an evidence of his displeasure.

Ver. 12 shows that the taking away of the king is inevitable: "*servata sunt ad vindictam omnia peccata eorum*" [Henderson: "The metaphors are here borrowed from the custom of tying up money in bags and depositing it in some secret place in order that it might be preserved. The certainty of punishment is the idea conveyed by them. Comp., for the former, Job xiv. 17; for the latter, Deut. xxxii. 34; Job xxi. 19."—M.]

Ver. 13 describes the punishment under the image of birth-pangs, in which, however, the pains of the mother are not so much thought of as the pressure which the child must suffer. And yet, though there is distress in child-birth, it does not tend to destruction, but to birth, to a new life. So also here. But death does follow if the child is not pressed out into the vagina in consequence of the labor, so as to come into the world alive: So is it with Israel. Under God's judgment they put off a return to Him, and will not be born again; that judgment must therefore be their destruction.

Ver. 14, according to the common view, introduces a promise without any preparation. Yet, though we cannot be surprised at the occurrence of sudden transition in our Prophet, a promise is evidently quite unsuitable. We would from the foregoing words rather expect a mention of the punishment reserved for their guilt, or a description of their pains. It would then be surprising if a promise were introduced; and the fact is that threatening is here unmistakably becoming stronger, until ch. xiv. 1. To be sure, if ver. 14 be regarded as a promise, ver. 15 must bear the same character, as they are connected by "for." But the change would be only the more violent, taking place in one and the same verse, and Keil only imports his notion into the passage, when he, for this reason, makes a distinction, and refers the beginning of the verse to those who walk in the footsteps of the faith, etc., of their progenitor, and the rest to Ephraim who had become changed into Canaan [a merchant]. But, besides, the second part of ver. 15 manifestly presupposes the beginning of the same verse, the image of the blasting wind presupposing that of the fruit-bearing, or the former is chosen with direct reference to the latter; the judgment is regarded as a devastation by scorching wind, because Israel is conceived of as a fruitful field. Under any other view members of a verse, which are connected in meaning, would be sundered. If therefore ver. 15 throughout is nothing but threatening, its beginning with "for" ar-

gues the same character for ver. 14. The beginning of ver. 14 is then to be explained as a question, though without the particle of interrogation: From the hand of hell should I deliver them? The second member contains an energetic negative response. Nay, even death and hell are summoned and charged to inflict and execute the judgment upon them. וְהָיָה as in ver. 10 = where (see farther in the Doctrinal Section, No. 4).

וְהָיָה : either repentance or compassion. The former is most suitable: it is not to be supposed that I repent of this threatening, that I recall it.

Ver. 15. וְהָיָה עִירָא alludes, with a play upon the name Ephraim (עִירָא and עִירָא), to their fruitfulness, in order to represent the judgment as a scorching wind destroying that fertility. He will spoil. "He," i. e., the enemy presented under the image of the parching wind, Assyria. The treasure of all precious vessels, is to be sought especially in the chief city, Samaria, which is named immediately hereafter.

DOCTRINAL AND ETHICAL.

1. Apostasy from Jehovah, which appears here also as Israel's chief sin, brought death upon them: they died (ver. 1). This conception sounds the depths of the subject. Outwardly regarded, they lived long, even after they gave themselves up to the worship of Baal (just like a fruitful tree, ver. 15), but in truth inwardly they were dead. For true life consists in union with Jehovah: idols can give no life. Israel owed its life to Jehovah alone (ver. 4). Therefore, ver. 9: "It has destroyed thee that thou hast been against me, thy help." What God had done for Israel from the beginning is here again (vers. 4, 5) made prominent, and the deliverance from Egypt with the leading through the Desert appear again as the fundamental act of mercy, for through them Israel became "living." Their present conduct towards God was a base and ungrateful ignoring of those deeds in the presumption of a prosperity which they owed to their God (ver. 6). A people who are inwardly dead cannot long outwardly survive. That God whom they had forgotten and from whom they had turned away, would and must at last show them that He had not forgotten them (ver. 12) by destroying them without sparing. This is indeed the only means of bringing them to life. For that and that alone is designed by God in their case; see ch. xiv. This must ever be kept in view if we are to understand the threatenings aright, which are reproduced here in a peculiarly intensified form: vers. 7, 8, vers. 12 to ch. xiv. 1. But how true and striking is such a description seen to be, when we remember that this divine judgment is executed by the invasion of a foreign conqueror! With what can his attack be better compared than with the attack of devouring beasts, or, after another image, with a scorching wind that destroys everything in its course? How often has that been repeated in the history of the nations!

2. The whole (temporal) kingdom was a divine system of punishment and chastening. At the request of the people, He granted them a king, but with the expression of his displeasure at their desire because it proceeded from unbelief and vanity, and with the declaration that they would lose their freedom by its realization. But, at the same time, this kingdom of Israel might become a blessing if

it with its king would obey God. Nay, God, by establishing the throne of David in Zion, even connected the most precious promises with this kingdom, if the king were entirely one with God and should gather about him a nation obedient to God. But the people with their king followed more and more decidedly a course opposed to God by separating (in the kingdom of the Ten Tribes) from the house with which God had connected his promises, and so forsaking the king which God had given them, they must therefore be punished by having this self-erected kingdom taken away, and the punishment is all the greater that they shall never return to a state of freedom, but must lie under the much viler bondage of foreign rulers until they return to the king whom God had promised to raise up from the House of David.

3. The passage in ver. 14 is and remains difficult, and, although in the light of the context we cannot regard it as containing a promise, yet the view which regards it as such is in so far to be respected as the beginning of the verse especially, taken by itself, makes it appear natural. For this reason, probably, the LXX. translate in this sense, and the Apostle Paul, freely following them, cites these words (in connection with Is. xxv. 8; 1 Cor. xv. 55), in the sense of a challenge indeed, but in the same with the implication that death and hell should reveal their impotence, and therefore in the sense of a promise. But this will not compel us to explain the words otherwise than as the context requires, and we find this in accord

with but the simply mechanical theory of inspiration. But it is still to be kept in mind that in one passage the possibility of a redemption from death and hell is presupposed even if its accomplishment is refused by the threatening. But it corresponds with the character of the New Testament that it has changed the threatening into a promise. While the Old Testament summons death and the underworld to execute judgment upon their servants, the New Testament rather shows them conquered and powerless, so much so that they must even yield up the prey which they already have, and so far Paul had internal justification to convert the Old Testament threatening into a promise, or rather into a psalm of triumph, and thus in the Spirit chose the true course. For the view of ver. 14 as containing a promise, we may cite further the beautiful remarks of Rieger: "Outward ruin becomes to many a path upon which they rush suddenly down to death and hell, and with their hardened hearts they prefer to be lost beyond redemption in death and hell rather than turn to God with contrite hearts, and yield themselves up to trust in Him. Therefore God's promise comprehends the whole ruin, the whole abyss of destruction into which the sinner rushes, so as to subdue proud unbelief by the promised redemption from death and hell, and make men driven to extremity well disposed towards God. O, that all to whom sin has become their destruction would allow themselves to be rescued by this hand offered them at the brink of death and hell, especially as we can behold more fully in the New Testament the victory which God has given us through Christ Jesus, and thus more easily gain its consolation."

HOMILETICAL AND PRACTICAL.

Ver. 1. GERLACH: Pride comes before a fall. See how the sins of pride and false worship lead

to spiritual and eternal death! With sin there came not only guilt but also the seeds of death, and so the heart and life-blood are consumed. On the other hand, with the new righteousness comes new life into dead souls.

[FAUSSET: Sin separates from God, the true life of the soul. Let all professors of religion ever remember this, that sin, habitual or unatoned for, and spiritual life cannot coexist in the same individual (Rom. viii. 6). — M.]

Ver. 4. PFAFF. *Bibelwerk*: Since God has showered down upon us so many blessings from our youth up, and since all that we have we owe to his goodness, it is vile ingratitude to rely, not upon Him, but upon human power, false worship, and the like. We have only one God and Redeemer. Besides Him we must know no other.

[MATTHEW HENRY: It is a happy ignorance not to know that which we are not to meddle with. Whatever we take for our God we expect to have for our Saviour, that is, to make us happy here and hereafter. As where we have protection we owe allegiance, so where we have salvation, and hope for it, we owe adoration." — M.]

Ver. 6. PFAFF. *Bibelwerk*: So is it with the ungodly. They misuse God's blessings and become secure, forgetting the gracious Giver, when they should rather erect an imperishable monument to Him in their souls. See thou, too, O my soul! whether thou art thankful to thy Saviour, whether thou dost bring home to thyself rightly and constantly the blessings which God has given thee, both temporal and spiritual, whether thou dost praise and live for the gracious Giver with mouth and heart and a holy walk.

[PUSKY: They who follow God for Himself, things of this sort are not called their pasture, but the Word of God is their pasture, according to Deut. viii. 3. In like way, let all think themselves blamed, who attend the altar of Christ not for the love of the sacraments [ordinances] which they celebrate, but only to live of the altar. — M.]

Ver. 9. It is the conduct of men towards God which determines their woe or weal. God alone is our true Help; therefore everything that resists Him must be lost; and there is no greater folly than to rise up against Him.

PFAFF. *Bibelwerk*: God is guilty of no man's destruction, but only man himself.

Ver. 11. PFAFF. *Bibelwerk*: It is a great calamity to a country when the Lord gives it a prince in his anger that he may be the instrument of his vengeance.

[FAUSSET: God often punishes men by giving them their wish. — M.]

Ver. 12. God can and would remit our sins; but He can also retain them, and must do so as long as we remain impenitent; and as long as God retains them all hope of being freed from them is vain.

Ver. 14. So far can the love of God be changed into wrath that He, to whom it were easy to save, does not do so, but delivers over to death and destruction, nay, even, as it were, invokes the powers of destruction to execute his wrath, without his repenting or recalling his purpose. Even in this God has assuredly purposes of salvation. He punishes so severely only to open the eyes, when and since all other means have failed. [See the Exegetical and Doctrinal Remarks. — M.]

Ver. 15. When God withdraws his hand all prosperity disappears, and that often suddenly, before men are aware.

[MATTHEW HENRY: See the folly of those that lay up their treasures on earth, that lay it up in

pleasant vessels, vessels of desire, so the word is, on which they set their affections, and in which they place their comfort and satisfaction.

PUSHEY: Such are ungodly greatness and prosperity. While they are fairest in show their life-fountains are drying up — M.]

III. *Exhortation to Return: Promise of Complete Redemption.*

CHAPTER XIV.

- 1 Samaria will suffer punishment,¹
Because she rebelled against her God;
They shall fall by the sword,
Their sucklings shall be dashed to pieces,
Their pregnant women² shall be cut open.
- 2 Return, O Israel, to Jehovah, thy God,
For thou hast fallen through thy transgression.
- 3 Take with you words
And return to the Lord and say unto Him:
"Forgive all (our) iniquity³ and receive (what is) good [acceptable],
And we shall render unto thee our lips (as) oxen [as our sacrifices]."
- 4 Assyria shall not help us,
We will not ride upon horses,
We will no more say: our God, to the work of our hands,
(O Thou) in whom the orphan finds pity:"
- 5 I will heal their backsliding;
I will love them readily,⁴
For my anger is turned away from them.
- 6 I will be as the dew to Israel:
He shall bloom as the lily,
And shall strike his roots like Lebanon!⁵
- 7 His shoots shall go forth,
And his glory shall be like the olive,
And his fragrance like Lebanon!
- 8 Those that dwell under his shade shall revive [produce] corn once more.
And shall bloom as the vine,
His renown (shall be) like the wine of Lebanon.
- 9 O Ephraim, what have I to do any longer with idols?
I answer and regard [watch over] him.
I am like a green cypress;
With me is thy fruit found.
- 10 Who is wise, that he may understand these things?
Discerning, that he may know them?
For the ways of the Lord are direct,
And the righteous walk in them;
But transgressors stumble thereon.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. — **שָׁמָרָה**. From the notion of suffering punishment is derived the signification: to be desolated, waste — **שָׁמָרָה**. [The reverse would be the order if any connection between the verbs existed. But there is none whatever. The latter meaning in all likelihood arose from the similarity in form between the two words, the one form naturally suggesting the other. But it is not to be inferred from this that the words are cognate. The roots are not at all related, but belong to families essentially distinct. First, however, holds to the affinity. But see the forms in Arabic and Ethiopic related to **שָׁמָרָה**, and compare the radically different notions which lie at the basis of their prevailing significations respectively. — M.]

2 Ver. 1. — הָרָחֵק = הָרָחֵק. The masc. verb. with a fem. substantive is anomalous. According to Ewald it is to be explained from the fact that the fem. terminations of the plur. imperf. are but seldom employed. [The suggestion of Henderson is worthy of consideration, that the anomaly was occasioned by the form of הָרָחֵק immediately preceding. — M.]

3 Ver. 3. — פְּלִיהֶמָּה עֵץ. פֶּל precedes for the sake of emphasis, and becomes an adverbial notion [= take away our iniquity altogether.]

4 Ver. 5. — בְּרָצָה is an adverbial accusative [spontaneously, voluntarily, readily].

5 Ver. 6. — Newcome prefers to read לְבָרָה, as more consistent with the context. But this cannot be admitted though it was the one followed by the Targum. See the exposition for the propriety of the image. — M.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Samaria shall make expiation, etc.** מִנְחָה, from מָנַח, to make atonement, to suffer punishment. [Rendered in E. V.: shall be desolate, comp. the remarks in the Text. and Gram. Section. — M.] It is unnecessary to join this verse to ch. xiii., although it is naturally connected with it. The foregoing threatenings converge here first into the prophecy "concerning the destruction of Samaria because of its apostasy from its God," and then upon this groundwork is based the exhortation to return, and the promise of renewed mercy conditioned upon repentance. [Henderson: "For the concluding portion of the verse, comp. 2 Kings viii. 12; xv. 16; Amos i. 13. That such cruelties were not unknown among other nations, see Iliad, vi. 58, and Horace, Carm. iv. Od. 6." — M.]

Ver. 2. **עַד, יְהוָה, even unto Jehovah** [literally: until, as far as, unto Jehovah. — M.]

Ver. 3. **Take with you words:** They are not to come to Jehovah empty, but at the same time need take nothing more than words, no outward gifts. The words they are to use are now named, לִבָּרָה: and accept good, namely, what now follows: the sacrifices of the lips. [The true idea of the phrase seems to be: receive what is good, pleasing, acceptable. For this sense of לִבָּרָה, comp. Num. xxiv. 1; Deut. vi. 18. I find the meaning of the passage admirably expressed by Ewald: "The people must first return to God's love. The Prophet does not merely exhort them to this course; he shows them also in what manner it should be made; how and in what spirit the penitent are again to draw near to God's favor; namely, not with outward, even though imposing sacrifices, with bulls, e. g., but with words, with the lips, i. e., with the living promises of the spirit that struggles after mercy and offers what is good." The English expositors have, for the most part, followed the rendering of E. V.: and receive us graciously. Horsley (who is strangely opposed by Henderson "on the ground of philology") and Pusey recognize and adopt the natural and true construction. — M.] Literally: and we will render as bullocks our lips, i. e., we will offer to thee for our sins the confession of our guilt and the promise of our return instead of sacrificial oxen (comp. Ps. li. 17-19; lxi. 31 f.; cxvi. 17; cxli. 2).

Ver. 4 follows immediately with such a vow, no longer to rely upon Assyria, no longer upon warlike power (horses) generally, no longer to serve idols. הָאֵשֶׁר: Thou, through whom, etc. Reliance upon God's compassion is that upon which the whole prayer of penitence is based.

Ver. 5. The promise of mercy follows as an

answer to such a prayer of penitence. **Heal their apostasy** = the calamities which it has entailed.

בְּרָצָה [spontaneously] expresses God's perfect readiness to bestow such love.

Vers. 6 ff. The effects of this love of the Lord are rich blessings upon Israel: Jehovah Himself will become to Israel like a refreshing dew, and the consequences of this would be that they should bloom and strike root and send forth branches, or that they should flourish and develop a vigorous life. Like Lebanon, not simply like the cedars, but like the mountain itself, rooted as deeply and firmly. Like the olive [ver. 7] with its evergreen leaves and rich fruitage. His fragrance like Lebanon with its cedars and aromatic shrubs.

Ver. 8. Here from Israel as a whole, compared to a tree, are distinguished the members of the people, as those who flourish vigorously beneath the shadow of the tree. וְשֹׁרֵר is to be joined

with יִי in an adverbial sense = again. The latter word = live again, become fruitful. They themselves shall even become like a vine, producing wine as precious as that of Lebanon. O Ephraim! what have I still to do with idols? = I will have nothing more to do with idols, i. e., "I have now no longer to plead with thee on account of idols, as during the whole course of this prophecy Jehovah's claims to honor as against idols have formed the predominant theme. This is all done away upon the ground on which this promise rests, that Israel has returned to the Lord" (Schmiedeknecht). I have answered, and will regard him (Ephraim) = will concern myself, care for him. God lastly compares Himself to a green cypress. In Him the people are to find their fruit, i. e., the fruit which shall nourish them. [The English expositors, generally, adopt the rendering of the E. V., chiefly because the words of the first line do not seem to them suitable as uttered by God. But if they are held to assert that God would not have anything more to do with idols, would not come any longer into competition with idols for the affections of the people and so be brought into connection with them, they are seen to be suitable, and just what would be expected at the close of this book. And it would be altogether unnatural to introduce Ephraim as uttering this single exclamation in the midst of an extended passage in which God is the speaker. Finally, it is a most arbitrary principle which would require the insertion of the supplied words, or of any other, in a sentence in which the sense would be complete without an ellipsis. Manger carries such an unwarranted license to an extreme when he supposes that the whole verse forms a sort of dialogue, thus: —

EPHRAIM: What have I more to do with idols?

GOD: I have answered him and will regard him.

EPHRAIM: I am like a green cypress.

GOD: From me is thy fruit found.

Upon this it is obvious to remark, that if the verse is a dialogue, and it were necessary to indicate who the speaker is in his first utterance, it would be just as necessary to give a similar intimation at the beginning of his next response. — M.]

Ver. 10. Who is wise, etc. An epilogue to the whole Prophetic Book. **וְכֵן** refers to all that precedes, to the chidings and threatenings concerning sin and idolatry. For right are the ways of the Lord. This the crowning declaration, comp. Deut. xxxii. 4. The ways which God is said to follow are straight, i. e., direct, leading to the object. The righteous walk upon them, and are thereby righteous. But transgressors stumble thereon, i. e., they deviate from them, and are thereby transgressors, and at the same time the consequences of such deviation are recorded: they fall into ruin.

DOCTRINAL AND ETHICAL.

1. It is clearly manifest here that the severe judgments announced as impending upon the kingdom of Israel have not their object in themselves, but are only means to an end. The kingdom in its present form must assuredly be destroyed, for it is utterly corrupt. But this is not to be done because God has turned Himself away from his people or desired to do so, or because his love for them is extinguished, but only because it is the only means of making room for something new, for the regeneration of his people.

2. Repentance, a return to God who had been forsaken, is to be the fruit of these judgments (comp. ch. ii. 18, 19), because it was their only design to lead to repentance, to make its necessity clear to the hearts of the people, and to prepare them for it through the severity of the wrath of God which they experienced, through their condition as "orphans" (ver. 4). The essential element of such a return was the prayer for forgiveness of guilt, involving both confession of and sorrow for sin, and in connection therewith the vow of a change of life. Rieger: "When the sinner resolves to return unto the Lord, the Spirit of Grace makes his soul willing. I said, I will confess my transgression to the Lord. O how good it is if only the sullen silence is broken and he begins to speak with God from a heart freed from deceit. The highest instance of the honor which he can give to God in sincerely returning to Him, is to reject all help in men which he had sought before, and all creaturely consolation, to sanctify God the Lord in his heart, and to seek mercy like a helpless orphan, as our Lord Jesus has shown us that we are all orphans, teaching us to seek our Father in Heaven, like orphans who have no father on earth."

3. It is significant how "words" are emphasized as an expression of such repentance, and as explained by the contrast to "sacrifices," literal offerings of animals, every external legal service. Such sacrifices are not needed; "words" are sufficient; these are the true sacrifices well pleasing to God; and yet they must be words that express a right state of mind within. (On the other hand it must be remembered that words are no guarantee of a freedom from outward lip-service.) It cannot be said with certainty from this brief remark, whether the Prophet contemplates the sacrifices as entirely done

away, as in the expected time of the coming redemption. The main object is to speak of the return to God, and it is clear that he regards this as a going forth of the heart, which does not need the intervention of any sacrifice, and therefore as a prayerful and penitent approach to Him without the medium of an offering. The idea is certainly at once suggested that if mercy can be found without sacrifices, there is no need of them afterwards in the state of grace.

4. Such a return presupposes the restoration of God's favor, which is manifested by the promise of a condition of rich blessing. On this promise a restoration into their own country is not indicated as a special element, although it is evidently assumed, as exile from their country is to be regarded as the punishment that was decreed, according to the threatenings of chaps. ix.-xi. The promise in our chapter presents, so to speak, the positive side, after the negative has been shown. Punishment shall not merely be taken away; blessing shall be restored to them, through which alone a return to their country is to be gained. From the fact, however, that here at the close of the Book such a return is not promised, it is to be inferred that in the picture of the future redemption which the Prophet sketches, such return is not of itself the most important element, i. e., the Prophecy looks beyond it and towards something greater connected with it, a complete manifestation of God's favor to his people, which finds its expression in a state of rich and wondrous blessedness. This we designate the Messianic character of the prophetic promise. It is therefore clear that we are not to seek the fulfillment of this promise in pre-messianic time; apart from the consideration that it did not then appear. The Messiah Himself, according to the statement of the promise, did not accomplish it as consisting in the glorious bloom and vigor of the people; nor will He do so, simply because He has already brought a still higher disclosure of God's mercy, and will yet introduce a more glorious display, in which the whole believing people of God will enjoy (outward and inward) blessedness, as the nation of Israel will no longer be the object of special favor.

5. The promise here made to the people of Israel, that of full bloom and prosperity, and vigor, through the influence of God's grace — still chiefly in a temporal sense, — shall be fulfilled for all believers as God's true people in a higher sense: they shall be perpetually bedewed with power from God. The favor of God is ever fresh and blooming for them, and they enjoy its fruits without intermission, as they themselves become like a living, firmly-rooted, wide-spreading, never-fading, sweet-smelling tree. All this has its beginning even now, as surely as the divine favor brought to us through Christ is a reality, but shall only find its complete perfection when the kingdom of God shall have attained its complete realization.

6. "It is the object of the Prophet Hosea and of all Prophecy, in the spirit of ver. 10, to alarm and to warn the apostate, to confirm and to comfort the converted, and to glorify the Lord" (Schmieder). Only the ways of the Lord are right. Then inevitable destruction must befall him who departs from them. True wisdom is to regard them, and all the prophetic Scriptures are like an uplifted finger, which warns against any departure from them, and at the same time like an outstretched finger which points to the way upon which the righteous must walk.

HOMILITICAL AND PRACTICAL.

VERS. 2-9. FRANK: He who would read what is sweet and agreeable, should read the close of all the Prophets. They are like a choir of singers, one singing one part, another another; but at last they all dwell upon one note. The glory of Christ's Church at last is the *finale*.

VER. 2. This is the key-note of all Prophecy; it always comes back to this. This warning is the most needed and the weightiest of all. All God's judgments have this as their aim. They cry out earnestly: Return. O that we might hear! It is well to hear when God calls through his deeds; but it is better to hear his Words. "To thy God," not to a strange God, but to One from whom so much good has been experienced, and who remains, the God of mercy and our God, even when He must punish us. Return! (1) the object: to the Lord, thy God; (2) the reason: because thou hast fallen through thy iniquity.

[MATT. HENRY: Sin is a fall, and it concerns those who have fallen by sin to get up again by repentance.

FAUSSET: God assures us that He is the God of his people, and invites us not merely to return *towards*, but never to rest until we have reached even *UP TO* Himself — to be satisfied with nothing short of Himself. — M.]

VER. 3. Words are nothing unless they come from the depths of the heart. But when they come from thence, as did the Publican's prayer, and David's psalm of confession, then, though seemingly slight and less than "sacrifices," they are in truth as great and naturally more than all merely outward offerings, since they are measured according to the disposition of the heart. All grief over sin avails nothing without the prayer for forgiveness addressed to God. Not repentance but forgiveness, gives rest and peace.

[PUSEY: What other good can we offer than detestation of our past sins with burning desire of holiness?

FAUSSET: What so cheap as words? And yet words such as God requires are not natural to fallen man. The Spirit of God alone can teach such words. In Gospel times we have no longer burdensome literal sacrifices to offer, but we have an offering continually to render which is more acceptable to Him (Ps. lxi. 30, 31), the thanksgivings of unfeigned "lips," sanctified through the offering of Christ once for all. — M.]

VER. 4. God is gracious to orphans. O that all orphaned ones might turn to God's mercy!

[PUSEY: He is indeed fatherless who hath not God for his Father.

VER. 5. PUSEY: Steadfastness to the end is the special gift of the Gospel. In healing that disease of unsteadfastness God heals all besides. — M.]

VER. 6. STARK: God alone can truly revive the heart. Let him who needs comfort and refreshing seek them in God.

PAFF. *Bibelwerk*: See how believers bloom in their holiness, strike root, bring forth fruit, and

diffuse fragrance all around! Art thou also such a fruitful tree displaying such vigor of spiritual life?

[FAUSSET: All that is beautiful, solid, harmonious, and enduring shall be found in harmonious unison in the "trees of righteousness," etc. (Is. lxi. 3).

PUSEY: Such reunion of qualities, being beyond nature, suggests the more, that that wherein they are all combined, the future Israel, the Church, shall flourish with graces that are beyond nature, in their manifoldness, completeness, unfadingness. — M.]

VER. 9. O that God could speak thus of us, finding in us no idolatry, nor needing to plead with us any longer because of our idols! What better thing could we wish than that God would regard us in mercy? In Christ this is realized. In Him he is also as an evergreen tree of life to believers; his mercy never ceases, and from its fullness they may all receive grace for grace. He is for them an evergreen tree of life, but also one whose fruit never falls, and ever nourishes.

[MATT. HENRY: God will be to all true converts both a delight and a defense; under his protection and influence they shall both dwell in safety and dwell at ease. He will be either a sun and a shield, or a shade and a shield, as their case requires.

PUSEY: Created beauty must at best be but a faint image of the beauty of the soul in grace; for this is from the indwelling of God the Holy Ghost. — M.]

VER. 10. God's ways are direct; we must therefore not follow roundabout or crooked courses, but go straight forward in faith and labor; a straight course makes the best runner. Righteousness brings a blessing; unfaithfulness a curse, remains the simple and infallible rule of living, attested by God's word, and confirmed by experience.

LUTHER: Let us thank the merciful Father of Jesus Christ, for these greatest gifts, that He has revealed to us these direct ways, and pray that He would guide by his Holy Spirit those that walk therein, and preserve us to eternity.

[MATT. HENRY: God's discovery of Himself, both in the judgments of his mouth, and the judgments of his hand, is to us according as we are affected by it. The same sun softens wax and hardens clay. But of all transgressors, those certainly have the most dangerous fatal falls that fall in the way of God, that split on the Rock of Ages, that suck poison out of the balm in Gilead. Let sinners in Zion be afraid of this.

PUSEY: God reveals his ways to us not that we may know them only, but that we may do them. The life of grace is a life of progress. Every attribute or gift or revelation of God, which is full of comfort to the believer, becomes in turn an occasion of stumbling to the rebellious. With this the Prophet sums up all the teaching of the seventy years of his ministry. This is to us the end of all; this is thy choice, O Christian soul, to walk in God's ways, or to stumble at them. — M.]

THE
BOOK OF JOEL.

EXPOUNDED

BY

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*TRANSLATED FROM THE GERMAN, WITH ADDITIONAL NOTES AND A NEW VERSION
OF THE HEBREW TEXT,*

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MILITARY ACADEMY, WEST POINT, N. Y.

NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.
1874.

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JOEL.

INTRODUCTION.

I. *The Person and Time of the Prophet.*

THE name Joel, יוֹאֵל, i. e., *Jehovah is God*, is one of frequent occurrence in the Old Testament, having been borne by many persons mentioned in sacred history. For this reason our Prophet, whose name is found only in the title of this book, is distinguished as "The son of Pethuel." This is the only direct notice of him, and all the other incidents of his personal history must be inferred from the book that bears his name. He certainly lived in the kingdom of Judah, for in the call to the people to meet in the temple for the purpose of humiliation and repentance, Zion, and Jerusalem, and Judah alone are mentioned, ii. 15, 23, 32; iii. 1, 6, 16, 18. Of these localities he speaks not in the tone of a stranger, but as one who was personally identified with them. He makes no allusion whatever to the state of things in the kingdom of Israel. It is, therefore, highly probable that he resided and prophesied not simply within the limits of the kingdom of Judah, but specially at Jerusalem. Again, the way in which he speaks of the temple, the sacrifices, and the priesthood, raises the presumption that he was himself a priest.

The Time in which he lived is nowhere expressly stated, and cannot be fixed with absolute certainty. But we may determine it approximately from the relation between him and Amos. The latter begins his prophecy (i. 2) by a quotation from Joel iii. 16, and there is also a close resemblance between Amos ix. 13 and Joel iii. 18. Hence it may be inferred that Amos had the prophecy of Joel before him when he wrote his own. Now the time when Amos flourished may be easily fixed by the inscription and by the contents of his book, namely, in the days of the Judaic King Uzziah, and of the Israelitic King Jeroboam II. Joel, therefore, cannot belong to a later period. The design of his prophecy, and the condition of things which it implies, warrant the inference that he lived at an earlier day. Ewald justly says, "A later prophet would not have been so deeply moved as Joel was, by the terrible visitation of locusts and drought, as to call for a solemn act of national repentance on this ground alone. He would rather have seized the opportunity to point out and impress upon the people their spiritual defects, and while exhorting them to repentance, he would have told them specially of the sins from which they should break off, and return to the Lord." In Joel's days there is no evidence of the general corruption of manners that obtained in the times of Amos and Hosea. He makes no marked reference to particular sins. He does not speak of idolatry; on the contrary, the worship of Jehovah seems to have been maintained in the temple, at least in comparative purity. Israel, indeed, is exhorted to repent, but is at the same time encouraged by precious promises. He does not exhibit the heathen nations as the instruments of God's judgments on his own people; on the contrary, he ever sides with the latter, and he predicts the evils that shall overtake the heathen for what they have done to Israel. He makes no allusion to Assyria. The captivity of Israel by that power was an event beyond the horizon of the prophet. This much then is certain: that as the worship of Jehovah was still kept up in his day, Joel could not have belonged to the times of Joram, nor Ahaziah, nor Athaliah. He must have lived before or after their day. We cannot, however, place him very long before these

kings, as this would not consist with the reference to the invasion of Judah by the adjacent nations (iii. 3-6), which implied a weakened condition of the kingdom, nor with his probable allusion to the pillaging of Jerusalem by the Philistines and the Arabians in the reign of Joram. Again, the revolt of Edom, which did not occur earlier than the time of Joram, must be taken into account. Nor must Joel be separated too far from the days of Amos. For as Amos speaks of drought and locusts as judgments which God was about to inflict, we may infer that he had in view the same calamities as those described by Joel. It is natural to suppose that they came upon the kingdom of Judah to which Joel belonged, and that of Israel, which was the special field of Amos. Again, Amos speaks of the Philistines, the Tyrians, and Edom (ch. i.), and of their hostility to Israel, in a strain very similar to that employed by Joel (ch. iii.). Both prophets charge them with the same sin, and denounce against them the same punishment. Their sin was that of capturing Israelites and selling them as slaves; and although Joel names the Grecians as guilty of this crime, and Amos the Edomites, yet it is plain that they both had in view the same events. On this ground, Bleek holds that Joel, though older than Amos, was his contemporary, and places him in the time of Uzziah. Others think that as he nowhere alludes to Syria, whose capital Damascus is named by Amos (i. 3), nor to the invasion of Israel by that power under Hazael, in the days of Joash, he must have flourished in the early part of that reign, between B. C. 870-850. Certainly if he lived in the time of Joash it must have been in the early part of his reign, while he was still under the healthful influence of Jotham the high priest, for at a later day he introduced the worship of Baal. To this view Bleek objects that while Joel might have been expected to refer to the Syrian invasion if his book had been written very soon after that event, there would be no reason for naming it if he wrote it in the days of Uzziah, fifty years after it happened, since Syria was remote from Judah, and separated from it by the then existing kingdom of Israel. But to this it may be replied that Tyre and Sidon were also separated from Judah in the same way. Hence as both prophets refer to the same heathen nations, while Damascus is mentioned by Amos alone, this difference becomes all the more remarkable, and seems to warrant the inference that Joel could not have lived during the Syrian invasion. Though the events detailed by Joel, on account of which the nations concerned in them would be punished, must have been in the view of Amos, yet there must also have been other occurrences, such as the war with Syria, nearer to his time, and more immediately affecting the kingdom of Israel to which he belonged. Hence if Amos prophesied about B. C. 810, Joel must have done so about B. C. 850. But while Joel was older than Amos, it does not follow that he is the oldest of the prophets whose writings we possess. He has many points of contact with Obadiah (comp. Ob. 10, Joel iii. 19; Ob. 11, Joel iii. 3; Ob. 15, Joel i. 15, ii. 1, iii. 12, 17; Ob. 18, Joel iii. 8). It is a question which of these two prophets is the elder. It is not improbable, though by no means certain, that Joel had before him the book of Obadiah, when he wrote his prophecy. But we shall not pursue the discussion.

[Wünsche, the most recent expositor of this book,¹ fixes the time of Joel as somewhere between B. C. 860-850, and the grounds on which he bases his opinion are these:—

1. Joel charges the Philistines with having invaded Judah, captured the inhabitants, and sold them as slaves. Now according to 2 Chron. xxi. 10, this happened under Joram, B. C. 889-883. And they suffered the punishment predicted for their crime, under Uzziah, 2 Chron. xxvi. 6. Hence Joel could not have written this book before B. C. 889, nor later than 732.

2. The Phœnicians, i. e., those of Tyre and Sidon, who in the days of David and Solomon were the allies, had in later times become the enemies of Judah. They too had been guilty of selling Jewish prisoners to the Grecians. Joel predicts that they also shall be punished for this crime, — a prediction fulfilled in the time of Uzziah, B. C. 811-759. This proves that Joel must have prophesied before the days of Uzziah.

3. The Edomites (iii. 19), are ranked among the enemies of Judah. They came from the same stock as the Jews, and on account of their sin against their brethren, their country was to become a perpetual desolation. From 2 Kings viii. 20, comp. with 2 Chron. xxi. 8, we learn that they became independent of Judah in the time of Joram, B. C. 889-883. They were again subdued, and their capital city Petra captured, B. C. 838-811, though the southern and eastern parts of their territory were not conquered until the reign of Uzziah, about B. C. 830. The prophet must have exercised his ministry, therefore, prior to the latter date.

¹ [*Die Weissagungen des Propheten Joel, übersetzt und erklärt*, von Dr. Aug. Wünsche, Leipzig, 1872. A very elaborate work. — J. F.]

4. The fact that no mention is made of the invasion by the Syrians of Damascus, proves that Joel was one of the early prophets. This occurred in the latter part of the reign of Joash, B. C. 850-840.

5. The high antiquity of Joel is proved by the fact that he makes no reference to the Assyrian invasion of the two Jewish kingdoms in B. C. 790. On the other hand, Amos clearly alludes to it (vi. 14).

6. Another proof is derived from the relation between Joel and Amos. The latter was certainly well acquainted with and used the writings of the former.

7. The mention of the Valley of Jehoshaphat is a circumstance leading to the same conclusion. It took this name from the memorable victory there gained over Moab and Ammon. The way in which Joel refers to it shows that this event must have been a comparatively recent one, and that the memory of it was still fresh.

On these grounds we conclude that in fixing the time of this prophet, we cannot take for our *terminus a quo* an earlier date than B. C. 890, nor for our *terminus ad quem* a later one than 840. It most probably falls between B. C. 860-850. Joel therefore is the oldest of the Minor Prophets. — F.]

Of the *Ministry* of our Prophet, i. e., as to the way in which he exercised it, we know nothing beyond what may be gathered from this book. Whether he first appeared simply as a preacher, or worked at the same time in other ways, cannot be determined. From what we know respecting the other prophets, it is more than probable that his prophetic teachings were originally oral, but if so, they must have been soon reduced to writing in the form in which we now have them. That he exerted a commanding influence on the popular mind is clear from ch. ii. 18, especially if this verse be taken in a historical sense. But in any view of it the passage shows that the prophet was conscious of his power; for he not only exhorts the nation to repentance, but imperatively demands it, and he does so with the evident assurance that he will be obeyed. For this reason we are inclined to think that he belonged to the order of the priesthood, and that his exhortations were, in the first instance, addressed to his brethren in that office.

II. *Of the Book.*

There can be no question that the book bearing the name of Joel was written by himself. Not only is there no ground for doubt on this head, but all the positive evidence in the case is strongly on the same side; as, for example, the perfect unity that marks the book, one chapter fitting into another with the most complete exactness. Even if we admit, what some assert, that ch. ii. 10, etc., belongs to a later date than the other parts of the book, our remark holds good, for it is most closely connected with what precedes and follows it. Whether we have the discourses of the prophet precisely as they were delivered (supposing it to have been orally), or only the substance of them, is a point which cannot be determined, and is really one of no practical importance. Most probably we have them in the latter form, as the high finish and poetical diction of the book, specially in the first two chapters, suggest the idea of literary elaboration, rather than that of a simple reporting of oral discourses.

[Of the *Style* of the Prophet, the chief characteristic, says Dr. Pusey, is perhaps its simple vividness. Everything is set before us, as though we ourselves saw it: This is alike the character of the description of the desolation in the first chapter, the advance of the locusts in the second, or that more awful gathering in the valley of Jehoshaphat described in the third. The prophet adds detail to detail; each clear, brief, distinct, a picture in itself, yet adding to the effect of the whole. We can without an effort bring the whole of each picture before our eyes. Sometimes he uses the very briefest form of words, two words, in his own language, sufficing for each feature in his picture. One verse consists of five such pairs of words, i. 10. Then again the discourse flows on in a soft and gentle cadence, like one of those longer sweeps of an Æolian harp. This blending of energy and softness is perhaps one secret why the diction also of this prophet has been at all times so winning and so touching. Deep and full, he pours out the tide of his words with an unbroken smoothness, carries all along with him, yea, like those rivers of the new world, bears back the bitter restless billows which oppose him, a pure strong stream amid the endless heavings and tossings of the world. Poetic as Joel's language is, he does not much use distinct imagery. For his whole picture is one image. They are God's chastenings through inanimate nature, pic-

turing the worse chastenings through man. Full of sorrow himself, he summons all with him to repentance, priests and people, old and young, bride and bridegroom. The tenderness of his soul is evinced by his lingering over the desolation which he foresees. It is like one counting over, one by one, the losses he endures in the privations of others. Nature to him seemed to mourn; he had a fellow feeling of sympathy with the brute cattle which, in his ears, mourn so grievously; and if none else would mourn for their own sins, he would himself mourn to Him who is full of compassion and mercy. Amid a wonderful beauty of language he employs words not found elsewhere in the Holy Scripture. In one verse (i. 16), he has three such words. The extent to which the prophecies of Joel reappear in the later prophets has been exaggerated. The subjects of the prophecy recur; not, for the most part, in the form in which they were delivered. The great imagery of Joel is much more adopted and enforced in the New Testament than the Old, — of the locust, the outpouring of the Spirit, the harvest, the wine-treading, the wine-press. To this unknown Prophet, whom in his writings we cannot but love, but of whose history, condition, rank, parentage, birthplace, nothing is known, nothing beyond his name, save the name of an unknown father, of whom, moreover, God has allowed nothing to remain save these few chapters, — to him God reserved the prerogative, first to declare the outpouring of the Holy Ghost upon all flesh, the perpetual abiding of the Church, the final struggle of good and evil, the last rebellion against God, and the Day of Judgment.

The tone of Joel's writings, says Wünsche, indicates deep religious feelings, heartfelt experience, and warm sympathy. His moral ideas are lofty and pure, and testify to the religious knowledge and the holy life of the prophet. His poetry is distinguished by the soaring flight of his imagination, the originality, beauty, and variety of his images and similes. The conceptions are simple enough, but they are at the same time bold and grand. The perfect order in which they are arranged, the even flow and well compacted structure of the discourse, are quite remarkable. In his energy, power, and dignity, Joel reminds us of Micah; in his vivacity and lifelike freshness he resembles Nahum; in his originality and directness, in the bold range, and sublime strain of his ideas, he falls but a little below Isaiah: in his enthusiastic zeal for true religion, and his clear, earnest, penetrating insight into the moral disorders of his times, he resembles Amos. Joel threatens and warns; he descends into the innermost recesses of human nature, and he drags into the light of day, corruption, falsehood, and lukewarmness in the worship of Jehovah. Of our Prophet, Umbreit finely says: The Prophetic mantle which enrobed his lofty form, was worthy of his majestic spirit; its color is indeed dark and solemn, like the day of the Lord which he predicts, yet we see sparkling upon it the stars of the eternal lights of love and grace. — F.]

The *Occasion* of this book was a terrible visitation of Judah by locusts and drought. The prophet describes the devastation produced, and viewing it as the beginning of a great judgment day of the Lord, he calls upon the priests to appoint a day for national humiliation and prayer. This must have been done, since he, by divine authority, promises the people the richest blessings for the present and the future, as well as complete deliverance from all their enemies.

The book consists of *two Parts*, which must be carefully distinguished. They are as follows: —

Part I. includes chaps. i.–ii. 17; Part II. extends from ii. 19 to the end of ch. iii. They are connected together by the historical statement (ii. 18, 19).

Part I. The plagues already named, are described as a divine judgment. The call to repentance.

Ch. i. The unprecedented plague of locusts and drought is described, and those on whom it fell are called upon to lament over the desolation of the land caused by it; one of the worst results of it being the necessity for suspending the daily sacrifices. For this reason the priests are required to mourn themselves, and to summon all the inhabitants of the land to join with them in their lamentation.

Ch. ii. This visitation is simply a token that a great judgment day of the Lord is coming. The army of locusts, of which a graphic picture is given, is the host of the Lord, sent to do his will (vers. 1–11). Still the threatened judgment may be averted by timely repentance (vers. 12–14). Hence the priests should appoint a day of humiliation and prayer, and should beseech the Lord to have mercy upon the nation as being his own people (vers. 14–17).

Part II. contains promises: (1) For the present (ii. 18–27). God will deliver his people

from the plague and amply repair the evil done by it, by new blessings, and so prove that Israel is his people. (2.) For the future still greater things are promised. The day of the Lord is surely coming, but to Israel it shall be a day of salvation, and a day of terror only to Israel's foes. This day shall be introduced by the outpouring of God's Spirit upon the whole people. There shall be at the same time terrible signs in the heavens and the earth, from which there is safety only in Zion. But there, all will be perfectly secure (ch. iii. 1-8). The day itself is described as one of deliverance for Israel, and of destruction for their enemies, *i. e.*, "the nations." These nations are reproached for their crimes against Israel, and shall be punished on account of them (vers. 9-16). Infliction of the punishment. The Lord assembles Israel and the nations, in the valley of Jehoshaphat. At first it seems as if the nations were on the point of storming the holy city, but then and there, amid terrible signs, they are annihilated by the Lord at one blow. The dawning of Israel's salvation described (vers. 17-20). Uninjured by their enemies, protected by their God, who dwells forever in the midst of them, his people enjoy the richest blessings.

What Joel says of the locusts is not to be taken simply as an allegory, nor as a merely figurative description of the hosts of war. Nor is the first chapter a prediction; on the contrary it describes his own experience.

Importance of this Book. We find that it was held in high consideration by the later prophets. We have already mentioned the use made of it by Amos. It is also quite plain that Isaiah used it (comp. Is. xiii. 3, 6, 8, 10, 13, and Joel, ii. 1-11; iii. 15, 16). That other later prophets had the book before them will be obvious to any one who examines a Bible with parallel references. Delitzsch, therefore, justly says, "Among the prophets who flourished from the time of Uzziah to that of Jeroboam, Joel unquestionably holds the position of a type or model, and after Amos, there is not one whose writings do not remind us of him." We may even claim for Joel (and Obadiah also if we regard him as one of the earlier prophets), a sort of fundamental significance for the whole series of later prophets, not only on account of his clear and precise prediction of the coming of the day of the Lord, but also because of the way in which he connects Israel with it. Even God's covenant people must look well to see how they stand, for in that day, repentance alone can help them. If this is wanting, if Israel departs from God, escape from the coming judgment will be impossible, — a truth which the later prophets exhibit with an ever-growing emphasis and distinctness. The prophecies of Joel are, it seems to me, fundamental in another sense, namely, in the promises they give respecting Israel's future. Though Israel must first suffer on account of their sins, yet the prophet anticipates with confidence the time when they shall return in penitence to God, and predicts that they shall win a glorious triumph, while all their enemies, *i. e.*, the world, shall be utterly destroyed. Thus Joel (uniting himself, as it were, with Obadiah in unfolding and confirming the prophetic promises on this head), fixes with an assured faith the position of Israel, as God's own people, and foretells their glorious victory over all their foes, though the latter may, for the present, bring upon them much shame and sorrow. What the eye sees cannot be an object of faith, which has to do with things for the time being invisible. Accordingly Joel has given a key-note (much more full than that of Obadiah's), which was repeated by the later prophets; he unfurled a standard, so to speak, which shall never cease to wave on high. The later prophets would witness the deep humiliation of God's people by the nations, *i. e.*, the world power; they would have to announce the total overthrow of the commonwealth of Israel, the annihilation of its political existence, as a well-deserved punishment for their sins. But notwithstanding this, all that Joel had promised would be realized; the day of the Lord was surely coming for the heathen, — a day of fearful recompense to them, but to his own people a day of deliverance and eternal salvation. So we find that in spite of the denunciations against the chosen people on account of their apostasy, in spite of the judgments to be inflicted upon them through the agency of the heathen, the faith and hope of the prophets in regard to the future of Israel are never shaken. They perpetually recur to the promise that the Lord will not cast off his people. A remnant shall survive. In this remnant Jehovah will be glorified, and will show that his ultimate design was not to destroy his people, but to bestow upon them fresh favors, yea far higher ones than their fathers enjoyed. This promise becomes more and more closely allied to the hope of a Messiah, and gives to it a more and more positive shape. This hope of a Messiah is the solid basis of all other hopes of Israel's future and glorious destiny. Joel, indeed, does not in express terms describe this Messianic foundation, as it may be called, but he has a general conception of it, and for this

reason we have said that his prophecy may properly be called a fundamental one, *i. e.*, with reference to those on the same subject, in later times.

III. *Literature of the Book* (exclusive of Commentaries on the Minor Prophets as a whole).

Sebast. Tuscāni, *Erem. Augustin. Comment. in Joel*, Colon., 1556; *Joel cum Adnot et Versione trium Rabbin*, per Gilb. Genebrand, Paris, 1563; Eli Schadaeus, *Synopsis Joel*, Argent, 1588; F. Bunny, *Enarratio in Joel*, Lond., 1588, 1595; J. Mathiæ, *Prælectiones in Joel*, Basil, 1590; S. Simonidis, *Comm. in Joel*, Cracov, 1593; Sol. Gesner, *Comm. in Joel*, Viteb., 1614; J. H. Ursinus, *Comm. in Joel*, Francov., 1641; Ed. Pocock, *Comm. in Proph. Joel*, Lips., 1695; Haseus, *Joel Illustrata*, Bremen, 1697; J. J. Schurrman, *Proph. Joel*, Wesel, 1700 (also Holland version, 1703); Sam. Chandler, *Paraphrase and Critical Comment. on Joel*, London, 1735; C. F. Bauer, *Introd. in Joel*, Wittemb. 1741; G. N. Richter, *in Joel*, Viteb., 1747; Baumgarten, *Auslegung des Joel*, Halle, 1756; P. Conz, *Dissert de Charact Poet Joels*, Tub., 1783; J. Buttner, *Joel olim Hebræus*, Coburg, 1784; J. R. Eckerman, *Joel metrisch übersetzt und erklärt*, Lubeck und Leipzig, 1786; Justi, *Joel übersetzt und erklärt*, Leipzig, 1792; A. Svanborg, *Joel Latine Versus, et Notis philol. illustrata*, Upsal, 1806; F. A. Holzhausen, *Comment.*, 1829; K. A. Credner, 1831; A. Wünsche, *Die Weissagungen des Propheten Joel, übersetzt und erklärt*, Leipzig, 1872. Among practical expositors, may be named, J. Dietrich, *der Proph. Joel, kurz erklärt*, Leipzig, 1861.

THE PROPHET JOEL.

PART FIRST.

THE JUDGMENT AND CALL TO REPENTANCE.

CHAPTERS I. 1-II. 17.

SECTION I.

Complaint of the Desolation of Judah by Locusts and Drought.

CHAPTER I.

- 1 The word of Jehovah which came to ¹ Joel, the son of Pethuel.
- 2 Hear this, ye ² old men,
And give ear ³ all ye inhabitants of the land!
Hath such ⁴ a thing been in your days,
Or even in the days of your fathers?
- 3 Tell it ⁵ to your children,
And your children to their children,
And their children to another generation.
- 4 What the palmer worm ⁶ hath left, the locust hath eaten,
And what the locust hath left, the beetle hath eaten,
And what the beetle hath left, the caterpillar hath eaten.
- 5 Awake ⁷ ye drunkards, ⁸ and weep,
And cry out ⁹ all ye drinkers of wine
On account of the new wine (or must), ¹⁰
For it is cut off (removed) from your mouth.
- 6 For ¹¹ a people ¹² hath invaded ¹³ my land, ¹⁴
Mighty and numberless;
Their teeth are the teeth of a lion,
And they have the jaw teeth of a lioness.
- 7 They have laid waste my vine, ¹⁵
And barked (or broken) my fig trees;
They have made it quite bare, ¹⁶ and cast it away;
Its branches are made white.
- 8 Lament ¹⁷ like a bride ¹⁸
Girded with sackcloth for the husband of her youth.
- 9 Cut off is the meat offering and the drink offering from the house of Jehovah;
The priests mourn
The ministers ¹⁹ of Jehovah.
- 10 The field is wasted, ²⁰
The land mourneth, ²¹
For the corn is destroyed,
The new wine is dried up,
The oil ²² fails.
- 11 Be ashamed ye husbandmen,
Howl ye vine-dressers,

For the wheat and for the barley²³ ;
Because the harvest of the field hath perished.

12 The vine is dried up,
And the fig tree faileth,
The pomegranate, also the palm, and the apple tree (quince),
All the trees of the field are withered,
So that joy is dried up²⁴ from the sons of men.

13 Gird yourselves and lament, ye priests,
Cry out ye ministers of the altar ;
Come, lie all night in sackcloth
Ye ministers of my God,
For the meat offering and the drink offering
Are withheld from the house of your God.

14 Sanctify a fast,
Appoint a solemn assembly,
Gather the elders,
And all the inhabitants of the land
In the house of Jehovah your God ;
And cry unto Jehovah.

15 Alas for the day !
Because the day of Jehovah is at hand ;
It will come like²⁵ a tempest from the Almighty (Shaddai).²⁶

16 Is not the food cut off before our eyes ?
Joy and gladness from the house of our God ?

17 The grains²⁷ (seeds) are rotten²⁷ under their clods,²⁷
The garners are destroyed,
The barns²⁷ are broken down,
Because the corn is withered.

18 How the beasts groan !
The herds of cattle are perplexed,
Because they have no pasture ;
Even the flocks of sheep perish.

19 Unto Thee, O Jehovah, will I cry,
For the fire hath devoured all the pastures of the plain,
And the flame hath burned all the trees of the field.

20 Even²⁸ the beasts of the field²⁹ cry unto Thee
For the streams of water are dried up,
And the fire hath devoured the pastures of the plain (wilderness).

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. — The preposition לָ (lamed) indicates direction, and like the Arab. *إلى* includes ordinarily the *terminus ad quem*. Sept. ὅς ἐγενήθη πρὸς Ἱερουσαλ.

2 Ver. 2. — יְהוָה יְהוָה. The Heb., unlike the Arab., has no proper vocative, and hence the simple noun with or without the article takes its place.

3 Ver. 2. — יִשְׁמַח, denom. verb from שָׂחַ: it is stronger than שָׂחַ, but is only used in poetry.

4 Ver. 2. — The dagesh in the second יִשְׁמַח is the dag. forte conj.

5 Ver. 3. — תִּפְּצֵן. The fem. suffix, which according to a peculiar Heb. idiom stands for the neut., has for its antecedent יִשְׁמַח. The prep. לְ denotes the object of the discourse ; it is used like the Lat. *super*, and Gr. *ἐπί*.

6 Ver. 4. — There is little difference of opinion in regard to the etymology of the names of the insects mentioned in this verse. — נָחַם from the same root = to cut off. אֲרָבָה, the most common name for locust, from רָבַה, to multiply. לִיָּה from the same root, to lick up. חָסִיל from חָסַל, to consume. Expositors are, however, very much divided as to whether these terms are names of the locust at different stages of its growth, or of different species of insect. Bp. Newcome renders them, the grasshopper; the locust, the devouring locust; the consuming locust. Hitzig, Keil, and others regard them as simply poetical epithets of one and the same species of locust. It is hardly possible to give their exact equivalents in English.

7 Ver. 5. — הִקְיִצָּה from הִקְיָץ, to cut off, to separate, then to arouse, or awaken; the opposite of the onomatopoeic word יָדַם to snore, to sleep heavily.

8 Ver. 5. — שְׂפֹרִיִּים, from שָׁפַר, a strong drink made of honey, raisins, dates, and other fruits. Hence the word = notorious drunkards.

9 Ver. 5. — וְהִילִילֹהּ, from the onomatopoeic הִילַל, to howl, complain.

10 Ver. 5. — עֲסִים is the fresh sweet juice of the grape, and other kinds of fruit, as the pomegranate, Song of Sol. viii. 8, and is to be distinguished from הַיִּירוֹשׁ, new wine, strictly so called. The former must have been a favorite drink of the old Hebrews.

11 Ver. 6. — כִּי makes the connection between this and the preceding verse.

12 Ver. 6. — גֹּוִי denotes a heathen, hostile people, and differs from עַם, though the distinction between the two words is not always observed. See Text. notes on Obadiah, ver. 1.

13 Ver. 6. — עָלָה עַל, lit. gone up, upon, perhaps with reference to the fact that Palestine is higher than the countries around it; but the word is often used in the more general sense: to approach, to enter, etc., where the region is a level one.

14 Ver. 6. — "My land," אֲרָצִי, i. e., not the land of Jehovah, nor simply the native land of Joel, but the land with which he was allied as the prophet of the Lord.

15 Ver. 7. — נִפְנִי, "my vine," — not the vine of the Lord, but of the Prophet speaking in his name.

16 Ver. 7. — חִשַּׁף lit., "peeling it have peeled it," i. e., completely.

17 Ver. 8. — אֱלִי, imper. fem. of אָלַה, and ἀλ. λεγ., like the Chald. and Syr. ܐܠܝ. The more usual form is הִילִיל. Many expositors, without reason, take it as a denom. from אָל, God.

18 Ver. 8. — The proper Heb. word for virgin is עַלְמָה. The word here used denotes a bride, i. e., a young woman espoused. See Is. vii. 14; Matt. i. 23.

19 Ver. 9. — מִשְׁרָתִי, Ministers, from שָׁרַת, to serve. It denotes free and honorable service, e. g., of the temple, in contrast with עֲבָד which denotes the enforced service of slaves.

20 Ver. 10. — שָׁדַד שָׁדַד. A paronomasia. The root שָׁדַד has in Kal first the intrans. sense to be strong, next the trans. sense, to use strength, i. e., to waste, to desolate. שָׁדֵד denotes specially wheat or barley fields, then woodland, &c., is where cattle fodder; אֲדָמָה, farmland generally.

21 Ver. 10. — אֲבֵלָה, the Sept. and Arab. versions take this as an imper., and render it "Mourn! O land."

22 Ver. 10. — יִצְהָר, from the root יָצַהר, to be clear, i. e., the oil newly pressed and clarified; as distinguished from שֶׁמֶן, fat.

23 Ver. 11. — עַל-חִפְזָה. The prep. עַל, as in vers. 5, 7, marks the cause. חִפְזָה and שְׁעוֹרָה are the two kinds of דָּבָן: the one kind of grain being used as food by men, the other chiefly by cattle, though the very poor used both.

24 Ver. 12. — כִּירָה־בֵּישׁ. We have here what is called *constructio pregnans* = שֶׁשֶׁן הַבֵּישׁ וְהָרָח, joy has withered and fled away.

25 Ver. 15 — כְּשֹׁד. The expression is regarded by some as a sort of proverbial one. כִּי is not pleonastic, nor the so-called כִּי *veritatis*, but indicates likeness in quality or degree.

26 Ver. 15. — "From Shaddai — the Almighty." The Rabbins, Raschi, Abarbanel, and Maimonides see in this name a profound mystery, because it is a noun compounded of the *insp. pronoun*, שֶׁ, with *pattach notaf*, and הָי, or הָיִי to hold. The rendering of the Sept., καὶ ὡς ταλασπείας ἡ ἑστῆς, is wholly inadmissible.

27 Ver. 17. — The three ἀναξ λεγομ. words in this verse, render it both as to etymology and grammar, one of the most difficult in the whole book. עֲבָשָׁן, according to Aben Ezra and Kimchi, means "rotted;" "perished." Newcome; "dried up," Pusey, Wünsche. Some light is cast on the sense of פָּרְדוֹת, by the Syr. ܡܕܢܐ, seed, corn and the Chald. ܦܪܕܐ, grain. In form the word is the Paül participle of פָּרַד. The third word, מִגְרָפוֹת, is probably from the root גָּרַף — found only in Judg. v. 21, — which in all the dialects has the sense of to bear or carry away.

The Arab. حَبَف, denotes the breaking up of the soil by the plough. מִגְרָפָה, therefore, may be a lump of soil, a clod, such as is thrown up by the plough. So the old Jewish expositors have understood it. In מִגְרָפוֹת we have another ἀναξ λεγ. — yet there can be little doubt as to its meaning. The מ local is prefixed. Newcome renders it "store-houses." Tregelles, "granaries, or cells for keeping grain."

28 Ver. 20. — **בָּ** here as in ver. 13, marks an increase of the general calamity.

29 Ver. 20. — The construction of the *fem. sing.* with the plur. noun is common in poetry, and is proper here because **בְּהֵמוֹת** is used in a collective sense. This term denotes domestic cattle. — F.]

EXEGETICAL.

Vers. 2-4. (Hear this ye old men,—) the caterpillar hath eaten. A call is made upon the inhabitants of Judah, and especially the old men, to testify that an unheard-of thing had happened,—an event to be told to their posterity, namely, the complete desolation of the land by successive swarms of locusts.

Ver. 2. (Old men.) They are named because their memory goes back the farthest. The calamity might well be deemed extraordinary if they could recall nothing like it. **Inhabitants of the land**, i. e., of Judah, as is evident from what follows ver. 14, ii. 1. **זָקֵן** refers to what is stated in ver. 4. In vers. 2, 3 there is an allusion to Exod. x. 2-6, where the plague of locusts in Egypt is spoken of.

Ver. 4. Swarms of locusts come, each one devouring what its predecessor had left. This, however, is not described in a dry, prosaic way. As the locusts appear four times, they bear four distinct names. Their proper name is **אֲרָבָה**, the others are poetic ones. These names are not used simply to denote the changes which the locusts undergo, nor their invasion of the land during successive years, as this would not consist with the statement that what one kind had left, another had eaten. The preterite **אָכַל** is to be taken in its proper sense. The whole chapter speaks of something that has actually happened. The desolation is described in detail, one feature of it after another being depicted in such a way as to arouse those affected by it to earnest prayer.

Verses 5-7. **Awake ye drunkards.**—Its branches are made white. The drunkards are called upon to mourn, to show poetically how complete is the desolation of the vineyards. At the same time, this is to be regarded as a punishment for the sins of the people, who are summoned to repent, though this last idea is not yet explicitly expressed.

Ver. 6. The locusts are represented under the figure of a hostile army. They are not to be regarded as a type of such an army, as if the passage was simply allegorical. Yet the idea of enmity to Israel implied in the word **גֵּי**—a heathen people,—must not be lost sight of, for these locusts actually ravage the land of Israel. Hence there is no ground for taking **עָלָה** otherwise than as a preterite, nearly in the sense of a future, as predicting something to come. **אֲרָבָה** is the land of the prophet as speaking in the name of the people. Jehovah himself does not speak directly, comp. v. 13. The arms of these invaders are their teeth, which grind like those of a lion. The jaw-teeth of the lioness protecting or avenging her young are added by way of climax.

Ver. 7. **The vine and fig tree.** These are added because they are among the most valuable of fruit trees, comp. Hos. ii. 14. **לִהְיוֹתָ** is properly that which is broken off, i. e., a fragment of wood, splinter, chip. **חֲשָׁפָה**, made bare, by barking or paring, so as to peel off. The bark is thrown away; and the whole vine is made white or blanché by the barking of it.

Vers. 8-10. (Lament like a bride,—the oil fails.) The lamentation of the drunkards is simply a prelude to what follows. It would be a mistake to suppose that sensual pleasures and enjoyments alone are meant. The thing at stake was so much greater than these, that the whole land had cause to mourn.

Ver. 8. Judah is here regarded as a wife, and hence the fitness of comparing this lamentation to that of a young bride mourning the husband of her youth. Certainly no judgment could be more severe than one that made it impossible to present "the meat and drink offerings." Hence the priests had reason to mourn; and Judah, in danger of losing the visible emblems of the presence of his God, is fitly compared to the young wife who had lost her husband. These offerings could not be presented because everything was destroyed. [The corn, wine, and oil were essential ingredients of these offerings, and every sacrifice would be imperfect without them. The locusts and the drought combined must also have caused a great dearth of the animals used in sacrifice. — F.]

Vers. 11-12. **Be ashamed, ye husbandmen,—from the sons of men.** The husbandmen and vine-dressers are next addressed. The worst feature of the desolation, already mentioned, is not again noticed until we come to ver. 13. In ver. 11, **הָיִילוּ**, **הָבִישוּ** are imperfects. **הָבִישוּ**, **הָיִילוּ** (perhaps to distinguish it from **הָבִישוּ** the Hiphil of **יָבֵשׁ**, here without the **ו** which precedes and follows it), to be ashamed, to grow pale. Going into their fields and finding nothing there, they are ashamed.

Ver. 12 adds the reason for their lamentation. Besides the vine and the fig, other noble trees are mentioned which may have been under the special care of the vine-dresser; as well as the trees of the field generally. **הָבִישוּ שָׂשׂוֹן** here also the Hiph. of **יָבֵשׁ**, to grow paler. Joy becomes, as it were, ashamed; she withdraws herself, and is no more seen.

Vers. 13-17. **Gird yourselves and lament ye Priests,—the corn is withered.** The discourse returns to what had been complained of in ver. 9, as the worst feature of the calamity, namely, the inability to offer sacrifices. Here (ver. 13) the priests are again called upon to lament the want of materials for the temple service. "Gird yourselves," i. e., with sackcloth or hair-cloth. "Pass the night," i. e., even in the night-time their lamentations on this account should continue. [They should weep between the court and the altar. See 1 Kings xxi. 27. There was nothing strange in this direction, for there was no intermission in the temple service by day or night. See Ps. cxxiv. 1. — F.] "Ministers of my God," the God whose prophet I am. [The suffix of the first person shows that the prophet, on the one hand, stood apart from the priests, and on the other, stood in a very near relation to God as his organ, and therefore elevated far above all other ranks and conditions of men. — Wünsche.¹ F.]

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¹ [Wünsche thinks that this circumstance shows that Joel could not have belonged to the priestly order. But this would be overstraining the sense of "my." — F.]

The phrase "your God," is immediately afterward used, and repeated in ver. 14, hence it must not be supposed that the prophet intended, or was obliged to separate himself wholly from the priests. There must be fasting as well as lamentation. This was to be observed not by the priests alone: on the contrary, the whole people must be assembled in the temple, and there in the midst of these masses the priests should cry unto the Lord. "Sanctify a fast," because fasting was held to be, in the popular estimation, a holy, religious service.

וְהָיָה צִדְקָה. The word **צִדְקָה** ordinarily denotes a religious assembly, one to observe a great festival. Fürst thinks that it comes from **צָר**, to fix, to settle, i. e., a fixed time,¹ hence to proclaim a fast day. The "old men," — not the elders in the official sense of the term, as one might perhaps infer from the E. V. — who had been called upon (ver. 2) to testify that no such calamity had ever before happened, must be present in this assembly, as well as those who are to hear their testimony. **וְהָיָה צִדְקָה**, to cry out as an expression of want, or distress. The substance of this "cry," or complaint, is presented in the verses that immediately follow. This complaint probably extends as far as ver. 17, in which the desolation of the land is set forth as the ground of the lamentation. Ver. 18 seems to begin a new section, in which the cries of the lower animals are represented as mingled with the complaints of men.

Ver. 15. **Alas for the day**, i. e., the present time of desolation. This cry of distress is caused by the nearness of the day of the Lord. The character of this day may be learned from its results. It is close at hand; it is coming as a desolating scourge from the Almighty, and its effect will be such as to show that it could come only from Him. That this terrible state of things had already begun is evident from ver. 16. The meat is cut off; the voice of joy and gladness is no longer heard in the temple. Why? Because it is not possible to present there the usual thank-offerings. Besides the invasion of the locusts which had eaten up every green thing, there was an unusual drought (ver. 18) which had greatly intensified the calamity that had befallen Judah. In consequence of these things the granaries were empty, the barns had gone to ruin, for the corn had failed. The question arises, how is the passage from ver. 13 and onwards to be viewed. It is commonly taken to be a new section, the subject of which is the call to repentance. Keil thus explains its connection with the preceding context: "Lamentation and mourning alone will not bring release from the calamity: with these must be conjoined repentance and prayer to Jehovah, who can avert every evil." But though this view seems to be favored by vers. 14, 15, it really mistakes the prophet's train of thought. The call to repentance does not come formally into view until ch. ii. 12, though the way had been prepared for it, ii. 1. Now the description of the day of the Lord in ii. 2 has a relation to what is said in i. 15, so that the call to repentance may be said to have its root and nothing more, in this earlier section. The special design of ch. i. is to lay a foundation for what is to follow, by exhibiting the magnitude of Judah's distress, and the special reason for repentance. The intensity of the mourning showed the magnitude of the judgment.

¹ [The etymology of the word is right, but the sense which Fürst suggests is an arbitrary one, and does not accord with its evident meaning in the many passages in

The priests (ver. 13) and the people at large (ver. 15) are alike called upon to recognize the judgment, and to return to God who had sent it. This passage and ch. ii. 15 seem to be exactly alike in purport, but there are differences between them which should not be overlooked. They differ in regard to the motive and the object of the proposed fasting and humiliation. In ch. ii. 15 the priests are charged to call a solemn assembly, because in this way they might hope for God's mercy. In ch. i. 14 the ground of lamentation is the suspension of sacrifices, which not only affected the public worship of God in the temple as conducted by the priesthood, but also the immediate interests of the people themselves. They also differ in the object proposed. In ch. ii. 15 the priests in the people's name and behalf beseech the mercy of the Lord. In vers. 14, 15 they cry to Him, "Alas." They bring their complaint before the Lord, because this great calamity bears upon their relation to Him as his ministers, depriving them of the means for carrying on divine service, and hence they cry out, "the day of the Lord is near." So thorough is the desolation that one may well say "the day of the Lord is at hand." Things have this look. But as yet there is no word about repentance, confession of sin, and return to God. The calamity, in its unequalled magnitude, and far-reaching effects, just now fills the prophet's mind. He naturally regards it as coming from God's hand, but he here says nothing about the cause of it. The reason for deeming it a divine infliction is only implied in the connection between the devastation and what the day of the Lord would bring.

Vers. 17, 18 show that the prophet is not yet exhorting the people, but is still describing the great calamity. It would be strange, therefore, for him to introduce in ver. 13 a topic so entirely new, as repentance. Nor do we find in these verses the proper motives for such an exercise. Logically, then, these two passages are quite distinct, the one being a call to lamentation, and the other a call to repentance. When the prophet, in i. 14 and ii. 15, exhorts the priests to appoint a fast and call a solemn assembly, he does not mean that this should be done twice, at two different times. The one call is simply a repetition of the other, but in a different sense. He wishes the people to fast, and to meet in the temple, to mourn there with the priests, and that they should also manifest their penitence by prayer for mercy offered by the priests as their representatives.

Vers. 18-20. **How do the beasts groan**, — the pastures of the wilderness. The beasts of the field must suffer equally with men. This fact is used to illustrate the magnitude of the calamity. But as these dumb animals cannot describe their sufferings, the prophet himself becomes their interpreter, and as if sharing their distress, exclaims, **To Thee, O Jehovah, do I cry** — for help. That this appeal is in the name of the beasts of the field is evident from ver. 19. **The flame, the fire**, vers. 19, 20 = the fierce heats that produced the drought. **The beasts** include domestic and wild animals.

THEOLOGICAL.

1. We may here discuss the question whether the visitation of the locusts is to be regarded as an allegorical prediction of an invasion of the land by a hostile people, as most of the older expositors,

which it occurs. It has the same sense here as in Lev. xxiii. 3-6; Num. xxix. 35; Deut. xvi. 8; 2 Chron. vii. 9; Neh. viii. 18. — F.]

and more recently Hengstenberg and Havernick take it to be. They think that the prophecy of the desolation of the land begins in chap. i. If this be so, as there is no formal mention of the future, we must suppose that the prophet sees the approach of the calamity so vividly, that he pictures the future as a present reality. While this view may be admissible, it is not natural. On its face, the text describes not a future, but a present fact, and there is no exegetical necessity for assigning to it any other sense. We may also remark that the call to the old men to testify whether such a thing had happened in their day, and to the people generally to transmit the account of it to their children, would have no significance, if the event were a future one. Chap. i. certainly describes a devastation that had actually happened, and as no foreign foe had as yet invaded the land, it must have been caused by locusts and drought. It needs no proof that the word "people" (ver. 6) does not necessarily denote a real nation. Again, the devastation caused by locusts would be an inadequate type of an invasion of the land, since one of the essential features of the latter would be wanting, namely, the shedding of blood. The picture of the calamity in no way suggests the terrors caused by an inroad of foreign foes. The chapter simply treats of the damage done to the products of the earth, and the complaints of men in consequence of it. — But as regards chap. ii., the question whether the visitation of locusts is to be taken in an allegorical sense, is not so easily settled. Here the coming of "the day of the Lord" is for the first time distinctly announced, and in this connection there is a renewed mention of the destruction caused by locusts and drought. That this latter event should be made the theme of a prophetic discourse, is no way surprising, because Holy Scripture teaches us that all public calamities are divine dispensations designed to awaken men to a sense of their sins, and to bring them to repentance. What more natural, then, than that the prophets should, in God's name, threaten such calamities, and when they did come, interpret and apply them so as to arouse the people to penitence, so that they might escape still heavier judgments? A clear illustration of this is found in Amos vi. 6, and as he closely follows Joel, we may regard it as settled that the latter prophet had these calamities before his mind. But the prophet is a poet as well as a preacher of repentance; and so he presents a most vivid poetic picture of the great misfortune which had befallen Judah. In its surpassing magnitude, God's chastising hand was all the more manifestly displayed, and his voice was all the more distinctly heard calling his people to repent.

2. The memory of extraordinary events should be preserved in the popular mind. They thus become a tradition, or a history. Thus only can there be a continuous life in the case of individuals, of families, and of nations. This basis of history, namely, the remembrance of the experience of former generations, in the case of Israel is essentially a religious one. Here, events are manifestations of God, — of his mercy, or his judgment. As such they should never be forgotten, in order that the revelation of God to the consciousness of a nation may be maintained in an ever-living freshness.

3. Terrible as is the scourge which strikes at the means of subsistence in a land, in the prophet's eye this is not its worst result. In this case, for example, the greatest evil produced by it was the loss of the sacrifices in the house of God. The Temple was the visible sign and pledge of God's

dwelling in the midst of Israel as his people. But it was such only while divine worship was kept up in it, according to the due order, by the priests as the representatives of the people. The daily morning and evening sacrifice formed an essential part of this service; and on its continuance depended the continuance of God's covenant relation to his people [*i. e.*, not really, but visibly. — F.]. The suspension of the one suspended the other. Hence no greater misfortune could happen to Israel than the inability, caused by famine, to supply the Temple with the materials for these sacrifices. Joel, realizing fully the necessity of these offerings for the purpose before named, turns to the priests, here and in chap. ii., entreating them to call upon God themselves and to endeavor to bring the people to repentance. Such, in any case, was their present duty. How it might be in the future will be disclosed in chap. iii. Meanwhile it is manifest that no merely formal service would meet the exigency. Only true repentance would avail.

HOMILETICAL.

Vers. 1-2. [HENRY: The greatness of the judgment is expressed here in two things: (1.) It was such as could not be paralleled in the ages that were past; in history, or the memory of any living. Those that outdo their predecessors in sin, may justly expect to fall under greater and sorer judgments than any of their predecessors knew. (2.) It was such as would not be forgotten in the ages to come. We ought to transmit to posterity the memorial of God's judgments as well as of his mercies. — F.]

Ver. 3. How necessary it is that our children should be taught the will of God, and what his purpose is when He chastises us, so that the fear of his holy name may be deepened in our hearts.

Ver. 4. Here we learn the omnipotence of God, and how vainly human power is arrayed against Him, since He can employ the smallest and meanest insect to do his will.

Ver. 5. Ye drunkards who consume God's kindly gifts in intemperance and sin, know that your sin carries a curse with it, and that God can easily cut off the wine from your mouths, and punish you with years of famine.

[PUSKY: All sin stupefies the sinner. All intoxicate the mind, bribe and pervert the judgment, dull the conscience, blind the soul, and make it insensible to its own ills. God arouses those who will be aroused by withdrawing from them the pleasures wherein they offended Him. Weeping for things temporal may awaken the fear of losing things eternal. — F.]

Vers. 6-8. The Christian Church is God's vineyard. If at any time it yields not good fruit, but only wild grapes, it shall be laid waste.

[ROBINSON: Prevailing sins are often visited with corresponding judgments. The Lord in his righteous dealings withholds those gifts of his providence which have been abused. He takes from an ungodly people the means of gratifying their lusts, and leads them to repentance by afflictions which are not capriciously ordered, but with exactest wisdom are suited to their character. Be assured, the prosperity of the Church depends not on a grand ceremonial, or crowds of admiring devotees, or the countenance of the state, however desirable these things may be, but only on the favor of God, whose blessing, and whose Spirit will be withdrawn, if we defile his sanctuary with superstitious rites. — F.]

Ver. 9. No greater sorrow can befall the teachers and hearers of the Word, than the cessation of divine worship. Want of the means of livelihood must exert a very prejudicial influence on the public service of God. Under the old economy there would be, of necessity, a failure of tithes and offerings. So now, when people have a hard and constant struggle for the bare means of subsistence, they will be far behind others in knowledge of the truth, in the proper training of children, and in mutual love.

Ver. 10. How quickly the Lord can turn all human joy into sorrow! How comes it then, O sinner, that thou cleavest so closely to temporal things which may be taken away at any moment? What reason have we to praise the goodness of the Lord, who gives us fruitful seasons, and fills our hearts with gladness?

Ver. 11. Husbandmen are too apt to desire the blessings of the field through avarice, or for the sake of their own carnal enjoyment. Therefore God sometimes sends them a sad instead of a joyful harvest-time.

Vers. 9-12. [SCOTT: We are so dependent upon God in everything, that no human wisdom or power can provide plenty when He pleases to send scarcity; without his rain, the seed even must perish, the trees of the field must wither, and all our temporal joys must sicken and die, and such judgments are emblems of the great day of retribution. How stupid then are sinners who are insensible under such judgments, or only mourn with a rebellious and unhumiliated sorrow.

PUSEY: The vine is the richness of divine knowledge, the fig the sweetness of contemplation and the joyousness in things eternal. Well is the life of the righteous likened to a *palm*, in that the palm below is rough to the touch, and in a manner enveloped in a dry bark, but above it is adorned with fruit, fair even to the eye; below it is compressed by the enfoldings of its bark, above it is spread out in amplitude of beautiful greenness. For so is the life of the elect, — despised below, beautiful above. — F.]

Vers. 13-14. Who shall blame God's ministers when they complain of the declension of religion? Who would not weep when he thinks of the miserable condition of many churches.

Fasting is one of the ways of deepening and manifesting repentance, sanctioned by Holy Scripture. When properly observed, the result will be to stimulate us to cry more earnestly to God. Under great calamities, men should be taught to look to God, not only in a general way, but they should be told to seek Him in special and appropriate exercises of penitence and prayer.

[HENRY: They that are employed in holy things are therein God's ministers, and on Him they attend. A people may be filling up the measure of their iniquity apace, and yet may keep up a course of external performances in religion. As far as any public trouble is an obstruction to the course of religion, it is to be on that account more than any other, sadly lamented, especially by the Lord's ministers.

PUSEY: The fast which the Lord approveth is that which lifteth up to Him hands full of alms-deeds, which is passed with brotherly love, which is seasoned with piety. What thou substractest from thyself, bestow on another, that thy needy neighbor's flesh may be recruited. — F.]

Vers. 15-18. When God punishes, He seeks our improvement; but if this does not follow, He will

utterly destroy. — The sufferings of the lower animals are caused by the sin of man.

[HENRY. Though it is common for the heart not to rue what the eye sees not, yet that heart is hard indeed which does not humble itself when God's judgments are *before the eyes*. If when God's hand is lifted up, men *will not see*, when his hand is laid on they *shall see*. — The house of our God is the proper place for *joy and gladness*; when David goes to the *altar of God*, it is to God *my exceeding joy*; but when *joy and gladness are cut off from God's house*, either by corruption of holy things, or the persecution of holy persons, when serious godliness decays, and love waxes cold, then it is time to cry to the Lord, time to cry *Alas!* — F.]

Vers. 19, 20. It is one of the special duties of a teacher of the Word to be constant in prayer to God. — God hears the cries even of dumb animals. Then, O my soul, trust Him in all thy troubles, and know that He will listen to thy cries as much more readily than to theirs, as thou art of more value than they. The prophet, in his appeal to God, is not ashamed to be found in fellowship with the beasts of the field. So the Divine Spirit, by way of arousing our faith, points us to the fact that God feeds the young ravens, and gives the cattle their food. Yet how readily can God turn all our joys into deepest griefs! How unexpectedly can He do this, and by what feeble means! How preposterous, then, for any to regard their earthly possessions as secure, and to boast of them! How plainly God shows us that we live only in and through his blessing, that everything we possess is his gift. How thankful we should be when He permits us to enjoy fully what He has bestowed upon us!

[HENRY: The prophet stirs them up to cry to God.

(1) By his own example. He would not put them upon doing that which he would not resolve to do himself; nay, whether they would do it or no, he would.

NOTE. — If God's ministers cannot prevail to affect others with the discoveries of divine wrath, yet they ought to be themselves affected with them; if they cannot bring others to cry to God, yet they must themselves be much in prayer. In times of trouble we must not only *pray*, but *cry*, must be fervent and importunate in prayer; and to God, from whom both the destruction is, and the salvation must be, ought our cry always to be directed.

(2) By the example of the inferior creatures. The *beasts of the field* do not only *groan*, but they *cry unto Thee*. They appeal to thy pity, according to their capacity, and as if, though they are not capable of a rational and revealed religion, yet they had some dependence upon God by natural instinct. Much more will He put a favorable construction on the groanings of his own children, though sometimes so feeble, that they *cannot be uttered*.

SCOTT: God will hear the united prayers of the remnant of his servants, and often for their sakes will rescue a guilty nation from impending destruction.

PUSEY: O Lord, to Thee will I cry. This is the only hope left, and contains all hopes. From the Lord was the infliction; in Him is the healing. The prophet appeals to God by his own Name, the faithful Fulfiller of his promises, Him who is, and who had promised to hear all who call upon Him. Let others call to their idols, if they would, or remain stupid, the prophet would call unto God, and that earnestly. — F.]

SECTION II.

The Day of the Lord cometh! Repentance alone can avail to meet it. Hence the Demand for a Day of Public Humiliation.

CHAPTER II. 1-17.

- 1 BLOW the trumpet¹ in Zion,
Sound² an alarm on my holy mountain.³
Let all the inhabitants of the land tremble,
Because the day of Jehovah cometh,⁴
It is nigh at hand.
- 2 A day of darkness and of gloom,⁵
A day of clouds, and of thick mists,⁶
Like the morning⁷ dawn spread upon the mountains;
So shall come a people numerous and mighty,
The like of which hath never been before,
And the like of which shall not come again,
In the years of many generations.
- 3 A fire devoureth before them,
And behind them a flame burneth;
Before them the land is as the garden of Eden,⁸
And behind them a desolate wilderness,
And nothing shall escape them.
- 4 Their appearance is like⁹ the appearance of horses,
And like horsemen shall they run.
- 5 Like the noise of chariots, on the tops of mountains¹⁰ they shall leap,
Like the sound of a flame of fire devouring stubble.
Like a strong people set in battle array.
- 6 Before them the people¹¹ are in pain,
All faces gather paleness.¹²
- 7 They shall run like mighty men,
They shall climb the wall like men of war;
And they shall march, each one in his way,
And they shall not turn aside¹³ from their paths.
- 8 And no one shall press upon another,
They shall march each one in his path;¹⁴
And *though* they rush¹⁵ upon the dart, they shall not be wounded.
- 9 They shall run to and fro in the city,
They shall run upon the wall;
They shall climb upon the houses,
They shall enter behind the windows like a thief.
- 10 Before them the earth trembleth,
The heavens quake,
The sun and the moon shall be darkened,
And the stars withdraw their brightness,
- 11 And Jehovah shall utter his voice before his host,
For his army is very great,
For he that executes his word is mighty;
For great is the day of Jehovah, and very terrible,
And who can endure it?

- 12 Yet even now,¹⁶ saith Jehovah,¹⁷
Turn unto me with all your heart,
With fasting, and with weeping, and with lamentation,
- 13 And rend your heart, and not your garments.
And return to Jehovah your God,
For He is gracious and merciful,
Slow to anger and of great kindness,
And repenteth Him of the evil.
- 14 Who knoweth? ¹⁸ He may return and repent
And leave a blessing behind,
A meat-offering and a drink-offering
For Jehovah your God.
- 15 Blow the trumpet in Zion,
Sanctify a fast,
Call a solemn assembly;
- 16 Gather the people,
Sanctify a congregation,
Assemble the old men,
Gather the children,
And those that suck the breasts;
Let the bridegroom desert his chamber,
And the bride her closet;
- 17 Between the porch and the altar,
Let the priests weep,
The ministers of Jehovah,
And say,
Spare thy people, O Jehovah,
And give not thy heritage to reproach,
That the heathen should rule over¹⁹ (or use a bye-word *against*) them;
Wherefore should they say among the heathen (— the peoples)
Where is their God?

CRITICAL AND TEXTUAL.

1 Ver. 1. — The שֹׁפָר of the Hebrews, according to Jerome, was a metal instrument in the shape of a horn, and had a tone of extraordinary power. Its root, שָׁפַר, to be bright, refers either to the metallic glitter of the instrument, or its clear ringing sound.

2 Ver. 1. — "And sound." And is omitted in the Vulg., Sept., Arab., Chald., and five MSS. omit וְ. There is more energy in the passage without it.

3 Ver. 1. — "Holy mountain." שֵׁן הַר is a noun, lit., "mountain of my holiness." The adjct. קִדְוֶה is only applied to persons and never to things.

4 Ver. 1. — "The day — cometh." The perf. בָּא is used as the present to express the certainty of the event.

5 Ver. 2. — "Darkness and gloom." חֹשֶׁךְ is often connected with שָׁחַד, to express a kind of climax. Its root is not used in Heb., but we find it in the Arab. أَفْلَ.

6 Ver. 2. — "Clouds and thick mists." עָנָן, formed apparently from עָנַן, a cloud, and חָשַׁךְ, to be dark, corresponding to the Greek ὄφρυς. Here, too, a gradation is marked.

7 Ver. 2. — "Like the morning dawn," etc. The Vulg. renders it, "as the morning spread upon the mountains, a people much and mighty," but the accents will not admit of this. Newcome has it, "like the dusk," but this suggests evening rather than morning. It properly means the gray of the morning, while the sun is still far below the horizon. It is one of the names of the Nile, from the turbid color of its water.

8 Ver. 3. — "Eden." עֵדֶן, an old Semit. word, found also in various dialects in the sense of pleasure, like the Gr. ἡδονή. In the sing. with zero on the penult., it always means Paradise. With segol on the penult., it is the name of a part of Mesopotamia. In the plur. form it denotes pleasures. Ps. xxxvi. 9; 2 Sam. i. 24.

9 Ver. 4. — "Is like." כִּי is here used παραβολικῶς compar., and not, as Theodoret supposes, ἐντετατικῶς intens.

10 Ver. 5. — "On the tops of mountains," etc. עֲלֵי-רִגְוֶה must be connected with רָגְוֶה, they shall leap, and not with רָקוּל; the latter union is forbidden by the accents, and by the use of the word "chariots," whose "noise" is only heard on level ground.

11 Ver. 6. — "Peoples." The plural form עַמִּים is used, not as Oredner supposes, with reference to the two tribes of Judah and Benjamin, but simply to denote people generally.

12 Ver. 6. — "Paleness." פָּאֵל is variously understood. The Sept. render the clause εἰς σπῆς καυμάτων, as the burning of a pot. The Chald., Syr., Vulg., Arab., "become like a pot or have the blackness of a pot." But there is nothing in the nature of the thing, or in the etymology of the word, to warrant the "blackness" of our E. V. Cramer explains rather than translates the words: "all faces contract their muscles." The root of the word is פָּאֵל, to be beautiful, to glow: and it literally means "ruddiness." This gathers, or withdraws itself, and the countenance becomes pale.

13 Ver. 7. — "They shall not turn aside." יִפְּזוּן is variously explained. Many expositors take it in the sense of *pervertere*, as if it were יִפְּזוּן, to bend. Others get its meaning from the Arab. صَلَطَ, to split, or divide. One MS., De Ross, has the reading, יִפְּזוּן, they strike not out behind, like horses. The sense is, they move in a compact mass, bending neither to the right nor the left, forwards nor backwards.

14 Ver. 8. — "Each one in his path," lit., the mighty one. בָּרַךְ, used here poetically for אֱלֹהִים.

15 Ver. 8. — "Though they rush," etc. The meaning of this line is plain enough, i. e., nothing can arrest their march; but the renderings of it are various, growing out of the senses given to בָּרַךְ. De Wette renders it: "Und zwischen Waffen stürzen sie hindurch, brechen den Zug nicht ab." — Wünsche: "Und hinter dem Wurfspiess fallen sie, nicht brechen sie ab." On the whole, I prefer the rendering of Tregelles: "Though they rush," etc.

16 Ver. 12. — "Yet even now." Oredner, without reason, supplies a שׁוֹבֵר after עַתָּה עֲתָה.

17 Ver. 12. — "Saith Jehovah." אָמַר is most frequently used as the part. pass. constr. = "the voice of Jehovah is."

18 Ver. 14. — "Who knoweth." The interrogative particle מִן is omitted here as in Jon. iii. 9. The question is expressed only by the tone. Holzh. takes the phrase מִי יָדָע to = every one knows, i. e., it is quite certain; but this sense is too absolute.

19 Ver. 17. — "Rule over." The primary meaning of קָשַׁל is to make like, and in its nominal form it has the sense of similitude, parable, proverb, song. Scholars have been a good deal puzzled how to reconcile the signification of *making like* and *ruled*, which last sense the word undoubtedly has in many places. When used in this last sense it is usually followed by כִּי, rarely (Wünsche says never) by עַל or אֵל. Tregelles renders it in this place, "to sing a song of derision," and De Wette, "spotter," which, I think, the context favors. Pusey and Wünsche insist on the sense of our E. V. "rule over." — F.]

EXEGETICAL.

This portion of the prophecy consists of two parts. The first is contained in vers. 1-11, in which the prophet explains more fully than he had before done, the misery that was coming on the land, a harbinger of the great and terrible day of the Lord. The second part includes vers. 12-17, and declares that timely repentance would secure God's gracious help, and therefore that the priests should earnestly deal with the people to this end.

Ver. 1. Blow the Trumpet in Zion. This is a call to the priests. They must give a signal of alarm from Zion, which is to be understood not in the local sense, but as including the whole of Jerusalem. Then comes the more precise locality, "the holy mountain." The design of this signal is to arouse the inhabitants of the land, and to apprise them that an event of terrible magnitude is close at hand. The Day is the judgment day of the Lord. There is a climax in the clauses announcing its approach, "it is coming," "it is near," i. e., its coming is not an event of the far distant future, but it will be very soon.

Ver. 2. The Day is one of darkness. Four terms are used to show how intense it will be. See Ex. x. 22; Deut. iv. 11. It will be darker than that of Egypt, and than that of Sinai. Here the "darkness" is to be understood in a literal sense, for by the vast swarms of locusts, the sun would be obscured (ver. 10, and Exod. xiv. 15). That the prophet had these swarms of locusts in view is evident from what follows. כְּשֶׁחַר belongs to

the following עֹם רָב. As the early morning dawns upon the mountains, so this "people" comes. "This," says Keil, "is to be understood of the shining caused by the reflected rays of the sun from the wings of a swarm of locusts."

[Some, says Dr. Pusey, have thought that there is here an allusion to the appearance which, the inhabitants of Abyssinia well know, precedes the swarm of locusts. A sombre yellow light is cast upon the ground from the reflection, it is thought, of their yellow wings. But that appearance seems to be peculiar to that country. — F.] The image naturally exhibits the suddenness and universality of the darkness, when men looked for light. As to the meaning of מִן־חָרָה, expositors are greatly divided. Bauer thinks that the points of comparison are the quickness with which, and the wide extent over which the dawn spreads itself. Oredner's view is, that as the morning light overspreading the hills is a symbol and pledge of life and joy, so these clouds shall come overspreading the land with darkness and misery. [Wünsche takes it in the sense of the "morning gray," i. e., the time when the morning is wrapped in a sort of darkish or dusky gray; the meaning being, that the nature of this "day" will be made known, just as the gray dawn of morning proclaims the coming day. — F.] There hath not been ever the like. The phrase seems to have been borrowed from Exod. x. 14, — a passage on which the prophet, in a general way, seems to have had his eye, — where the same thing is said of the plague of locusts sent upon Egypt.

Ver. 3. A fire devoureth. This description is based on what had been already experienced, namely, that the desolation caused by locusts had been attended usually by drought and terrible heat. But now the heat grows into a fierce flame, analogous to the awful displays when God revealed Himself at Sinai. So here, the army of locusts is God's host. מִלִּיקָה. That which has "escaped," namely, the "fire," or the desolation caused by it, has not remained in the land. [This

is a strained sense. The exposition of Newcome, Pusey, and Wünsche is more natural and sensible. "There is nothing that has escaped it, i. e., this army." Pusey adds, "the word being used elsewhere of the *persons* who escape, — captivity or captives, — suggests in itself that we should not linger by the type of the locusts only, but think of enemies more terrible, who destroy men. — F.]

Vers. 4, 5. *Their appearance — in battle array.* The entrance of this fearful host is described. The head of the locust has a certain resemblance to that of the horse. Their celerity of movement is compared to that of horsemen; and in ver. 5, the noise caused by their leaping is likened to that made by chariots on rough mountain roads, so that their appearance is somewhat similar to that of an army advancing in battle array. Their noise in devouring plants and herbs is also compared to the crackling of flames in a field of stubble. [Pusey: The amazing noise of the flight of locusts is likened by those who have heard them, to all sorts of deep sharp rushing sounds. The prophet combines purposely things incompatible, the terrible heavy bounding of the scythed chariot, and the light speed with which these countless hosts should in their flight bound over the tops of the mountains where God had made no paths for man. — F.]

Ver. 6. *Before them the peoples, etc.* עַמִּים here has the usual sense of "peoples," "nations," since the day of the Lord would not be confined to one country. All faces lose their glowing color, i. e., the blood retires from the cheeks, so that they grow pale. פָּחַד is here to be taken in the sense of אִיִּשׁ in ver. 10 and iii. 15.

Ver. 7. *They shall run, etc.* With resistless power they advance and march toward their goal. They run to attack. In like manner they climb the wall. שָׁפַע = to change or shift the way, i. e., to turn from one's way and go into that of another, so that the latter is hindered. [Pusey: They are on God's message and they linger not. Men can mount a wall few at a time; the locusts scale it much more steadily, compactly, irresistibly. The picture unites the countless multitude, condensed march, and entire security of the locusts with the might of warriors. — F.]

Vers. 8-10. *And no one shall press, etc.* Those behind shall not press upon those before. No weapons can stop the advance of this host; or arrest its march. They rush through, or between, or under the darts, or swords. They go forward as if no obstacles were in their way. Of course this does not mean that any attempt was actually made to oppose their progress, but simply that it would be vain to resist them, by the means ordinarily used to arrest an army (ver. 9), comp. Ex. x. 6. The picture in vers. 7-9 is perfectly true to nature. Jerome (*in loc.*) says, "We have ourselves lately seen this very thing in this province (Palestine). When the locusts come and fill the whole space between earth and sky, they fly in perfect order, as if obedient to a divine command, so that they look like the squares of a pavement. Each one holds its own place, not diverging from it even so much as by a finger's breadth. To these locusts nothing is impenetrable, fields, meadows, trees, cities, houses, even their most secret chambers." The accounts of more recent observers agree with this description. There is a design in this picture so elaborate in its details. The more terrible the visitation of locusts appears, the more certain would it be, that when the day of the Lord

came, this host would become God's instrument in the infliction of his judgment. What follows in ver. 10 is fully consonant with the fact, though there is some rhetorical amplification, as the prophet, once for all, sees in the swarm of locusts not a mere natural phenomenon, but an evidence of the coming of the day of the Lord. The view we take of an event naturally gives a certain coloring to the picture of it, and a certain climactic amplification is proper, when the event is one that surpasses all previous experience. Before them, or it, i. e., this great and mighty people. The earth trembles. What more natural than that heaven and earth should be terrified by such a host, — one so dreadful in fact, so much more dreadful when viewed as the host of an avenging God? This most awful effect cannot, indeed, be seen or heard, like these marching hosts and the noise they produce; it can only be felt, and thus all the wider scope is given to the terrified imagination. The obscuration of the sun, moon, and stars is real, but this darkness becomes more fearfully impressive, since the locust swarms appear as a tempest cloud of divine wrath. (Comp. Jer. xiii. 10; Ezek. xii. 7; Mark xiii. 24.)

Ver. 11. *And Jehovah shall utter his voice.* Probably a real event is referred to, — a thunder-storm in connection with the coming of the locusts. The prophet hears the thunder not so much with his outward ear as mentally, recognizing it as a manifestation of God. Only such displays of power as those described in vers. 10, 11, would benefit the greatness of the host sent to do Jehovah's will, and the terribleness of the day of the Lord that was coming, — a day so terrible as to wring from the prophet the inquiry, "who can endure it?" See Jer. x. 10; Mal. iii. 1.

Vers. 12-17. *Yet even now, etc.* Though the anger of God is so clearly revealed that men may see his day coming, yet He says, Turn unto me, and thus points out the way in which his anger may be averted. If they repented, they would escape these judgments, and find God gracious. With all your heart. This is the most essential thing, and so is named first, yet this hearty repentance will also manifest itself outwardly. But the prophet warns the people that a merely external repentance will effect nothing (ver. 13), comp. Ps. li. 19; Ezek. xxxvi. 26. Such repentance, however, as that described in vers. 12, 13, will avail, because "He is gracious" (Ex. xxxiv. 6; 2 Sam. xxiv. 16). Therefore is there hope that He will avert his judgments. Who knoweth. That God is such as He is here described is beyond a doubt, but whether, under present circumstances, He will display his mercy, is not so certain. This depends on the conduct of the people, and hence the prophet would have them to bear in mind, that pardon would not come to them as a matter of course, and that their repentance must not be of an easy and formal kind. He will return. Jehovah is conceived of as on his way from heaven for the purpose of judgment; but He may stop, and return to heaven. Leave behind Him, i. e., when He returns to heaven (Hos. v. 5). A blessing, i. e., an abundant harvest, so that there may be no lack of those offerings, the materials of which had been destroyed by the locusts (i. 9-13). Instead of a day of judgment (involving a greater desolation than any as yet experienced), there was hope that God would give another crop to replace the one destroyed (ver. 5). Since repentance opened such prospects of blessing, the priests should summon the people to meet for the

purpose of humiliation and prayer, and they should themselves, in the name of the people, implore God's mercy.

Ver. 16 repeats what was said before in i. 14, but more in detail. **Sanctify a congregation, i. e., call a meeting of the congregation for sacred purposes.** No age should be excepted, because the entire people deserved punishment and needed to repent. Even the joy of the bridegroom and the bride must give place to penitential mourning. What the priests should do, when the people were assembled, is defined in ver. 17. They shall stand **between the porch and the altar, i. e., immediately before the entrance to the sanctuary and turning toward it, they should pray to God, appealing to Him in behalf of the people as his own covenant people.**

[Pusey: The porch in this, Solomon's temple, was in fact a tower in front of the Holy of holies, of the same breadth with the temple. The brazen altar for burnt-offerings stood in front of it. The space between the porch and the altar, became an inner part of the court of the priests. It seems to have been a place of prayer for priests. It is spoken of as an aggravation of the sins of those twenty-five idolatrous priests, that here, where they ought to worship God, they turned their backs toward the temple of the Lord to worship the sun. Here Zechariah was standing, when the spirit of God came upon him, and he rebuked the people, and they stoned him. — F.]

THEOLOGICAL.

1. The day of the Lord (i. 15; ii. 1; iii. 4-14), is a phrase used only by the prophets. If, as some think, Obadiah is the oldest, the phrase occurs first in Ob. 15, and next in the above marked places in Joel. If this view of the relative ages of these prophets be correct, we may assume that the phrase was introduced into prophetic language by Obadiah. Certainly Joel uses it in a way to show that he regarded the idea expressed by it as one well known to those for whom he prophesied, though, as Ewald suggests, the expression may be here presented in its oldest and simplest form. "As the king of a vast empire, — Ewald adds, — may for a time so completely disappear from the view of his subjects, as to be the same as if he had ceased to exist, and then suddenly reappear among them, in the fullness of his power to hold a long delayed assize, so the Invisible One may put off, or seem to put off the day when He will appear as the Supreme Judge. The idea of the "day of the Lord" is closely connected with that of Jehovah as king, who as such has a "day" for men, — a day in the pregnant sense of the word, a day for judgment. Jehovah as king must and will, in due time, suddenly and miraculously judge and subdue all who are in rebellion against Him. He will subject all things to his own holy and righteous control, thus showing that his will is the only and absolute rule; and will rectify all that is now disorderly in the condition of things on the earth. As Israel was then the kingdom of Jehovah in a special sense, "the day" for Israel as God's people, would be the epoch of their perfect and glorious deliverance from all their enemies. This appears in ch. iii. The "day" is that one on which Jehovah sits in judgment on all his foes, and when Israel's prosperity begins. Yet it is even for Israel a day of judgment, — one that shall make it manifest whether they are faithful or not

to their obligations as God's people. If not, even they shall be destroyed, unless timely repentance intervenes. This view is presented in chaps. i. — ii.

Thus while the ultimate result of the judgment will be the salvation and glory of Israel, the immediate design of the day of the Lord is the punishment of the heathen as the enemies of his people, and of the latter as well if untrue to their covenant relation. Hence all the predicates that describe the day, mark it as one of judgment. It is "great and very terrible" (ii. 11; iii. 4); "dark and gloomy" (ii. 2; Amos v. 18; Is. ii. 12). In the announcement of this "day," Israel is not so much consoled, as warned against self-conceit and security, — a warning all the more earnest on account of the uncertainty of its coming. Hence men should be always ready for it. Still, Joel does not as yet seem to know how far the kingdoms of Israel and of Judah may be faithless to their calling as God's people, nor what divine judgment shall overtake them. He sees them, on the one hand, menaced by judgments, but on the other hand, by their penitence averting them, so that actually these judgments in their destructive power fall upon the heathen alone, while Israel and Judah are redeemed and glorified. The

יום ה' is the *ἡμέρα τοῦ κυρίου* of the New Testament. Joel, however, does not use the phrase "day of the Lord" with reference to the hope of Messiah's coming, since we find no such hope in any part of his prophecy.

2. The next question is this, — Considering the "day of the Lord" as one of menace to Israel, how was it regarded by the prophet himself? We begin by saying that the "day," as viewed by Joel, was not marked by a series of events, but by a single, sudden, and conclusive act. And therefore Keil applies modern speculative notions to the exposition of the phrase, when he says, "each particular judgment by which God chastises his own people for their sins, or destroys the enemies of his kingdom, may be regarded as a *moment* in the 'day of the Lord.'" If so, why should Joel connect the approach of that day with the visitation of locusts? As already mentioned in ch. i. the allegoric signification assigned by some to the locusts (i. e., hostile hosts), has arisen out of the union of two heterogeneous things. This allegoric sense may be found in those other prophets, one of whose chief themes was the judgment to be inflicted upon Israel by means of heathen nations — a judgment which then appears as "the day of the Lord" for Israel. But the verbal text will not admit of this principle of interpretation in ch. i. The objection, however, does not hold in ch. ii., where the prophet describes the entrance of swarms of locusts into the land as an actual event, and also designates it as the coming of the day of the Lord. Some interpreters take the locust visitation as a presage and a symbol of an invasion by hosts of a different kind, partly on the ground that it is denoted as the coming of the day of the Lord, and partly from the use of the term "northern" in ver. 20, which cannot be applied to the locusts. There is, however, not much force in the first of these considerations, for while there is, in a general way, an obvious analogy between the swarms of locusts and an invading army, much is here said about the one that will not apply to the other. The reference to Is. xiii. is more to the purpose, for he quotes the very words of Joel, and describes the judgment of Babel in terms that show that he understood the locust invasion in an allegoric sense. But though

the language of the two prophets is so similar, it does not follow that they refer to the same events, nor that their words are to be understood in precisely the same sense.

But there are positive difficulties in the way of the allegoric interpretation of this chapter. For example, what can be meant by "driving the locusts into the sea" (ii. 20)? Again, the question arises, if Israel is threatened by an enemy, by what one? The word "northern" proves nothing. It is strange, on this theory, that while Joel describes the judgment on Israel by some foe, he gives us no hint even by which to identify him. There is no indication that the heathen nations were to be the chosen instruments for this purpose. On the contrary, what they do against Israel is exhibited as a crime which shall bring down God's judgments on their own head. This method of exposition also overlooks the differences in the times when the several prophets lived. In Joel's days, the great empires had not yet appeared as the special instruments of God's judgments on his covenant people. In this character they had not yet come within the range of the prophet's vision. He knew, indeed, that Israel's sins deserved, and would receive chastisement, but he had not yet been told that the heathen nations would be God's agents in inflicting it. Whenever they are named, it is as being themselves the objects of wrath, while Israel appears as a penitent and the recipient of God's mercy.

But it may be said that while the prophet describes a real locust visitation, he sees in it, at least to a certain extent, a type of the "day of the Lord — a day of judgment;" or in other words, what the land had already experienced might warn its inhabitants that they would have a still more bitter experience when that "day" arrived. But the difficulty is that if we suppose one event to be in any sense formally typical of the other, we find in the minutely detailed account of the type much that in no way corresponds with the antitype. The darkness, the terror, and the desolation produced by the locusts might be in themselves typical, but these are the features on which the least emphasis is laid by the prophet.

The view which we prefer is this. The land had been desolated by locusts to an unparalleled extent. The prophet had reason to fear that this was the harbinger of a worse calamity of the same sort. He sees in the visitation the beginning of the day of the Lord. The locust army is led by God himself, and hence the lively colors of that picture of it which he draws. The plague of locusts and the day of the Lord are not to be taken as two distinct things. They differ, not like the type and the antitype, but as the beginning and the end of the same thing. And so he says, "the day of the Lord cometh, it is near." He sees its approach, still he hopes that the repentance of the people in answer to his earnest appeals, will ward off its further effects, — that Israel, warned and taught by the earlier and merely relative judgment, may escape the final one, and that the enemies of God's people alone shall be overwhelmed by it. The day of the Lord in the highest sense of the words, did not, indeed, come with the calamity by which Israel was then chastised, but each preliminary judgment was really the precursor and pledge of the absolute and final one. All that we can affirm is that the prophet saw in this locust visitation not merely a natural phenomenon, but the finger of God. In these terrible scenes he hears the voice of the Living God call-

ing his people to repentance. As God's messenger he echoes the earnest appeal, knowing that ere long He will come to judge his people, though the exact time of his coming none can tell.

3. The plague of locusts was a punishment of the nation's sins. The prophet, therefore, demands hearty repentance, and a return to God. He, however, does not name the sins which had brought down this chastisement. There seems to have been no one prevalent form of corruption at that time, and, in particular, there is no distinct trace of idolatry. But this shows how earnest God is in punishing sin, since not only do gross iniquities awaken his displeasure, but also sins of the heart, though there may be no outward display of them. His love to his people also appears, since He summons them to repentance, in circumstances, in which, without such a call, they might have sunk into a condition of dangerous security. The earnestness of the prophet is also shown by his recognizing these calamities as divine judgments for sin, and his evident belief that although the people might outwardly seem to be in the right way, they might really be at the same time ripe for punishment. The repentance he demands, should consist essentially of turning with the whole heart to God, and which would outwardly manifest itself by fasting, weeping, and rending the garments. These were expressive symbols, and on this very account there was danger of putting them in the place of the inward feelings which they implied and represented. Against this mistake he warns the people, "rend your hearts and not your garments." But even their sorrow for sin, however real, would be of no avail without an actual turning to God. The repentance which He demands, is such as both has its seat in the heart, and displays itself in the life. Prayer for pardon is a prominent feature of the public solemn humiliation described in ver. 17. As the whole land had been already chastised, and was still threatened with a severer infliction, the repentance suited to the occasion was not simply that of individuals, but of the whole nation as such. Of course, this national penitence has its root in that of individual men, but it does not rest there. As Israel had only one legal sanctuary — the Temple, — all public religious ceremonies must take place there, and through the ministry of the one priesthood. The public fast-day demanded by the Prophet is a Biblical precedent for the observance of similar days in Christian times and lands. They are as proper under the New Economy as they were under the Old. In this penitential prayer, there is not only an appeal to God's mercy, but a declaration that his honor is concerned in the continued existence of Israel as his people. To abandon Israel wholly would give occasion to the heathen to blaspheme, as if God had been unable to save his people, or had forgotten his promises to do so. This relation, and these promises were not designed, nor did they really tend to beget a sinful security, but to keep alive in the hearts of God's people an humble faith and hope. Israel bows under God's hand, but at the same time trusts Him as his God. This relation of ancient Israel is repeated, but in a far higher form and degree in the sonship of God's people under the New Covenant.

Repentance is necessary. It alone can help, yet the punitive justice of God has also its influence for good. For while it is certain that the righteous Lord will punish sin, his grace, and pity, and patience are no less certain. And so if there be

no defect in the repentance of the sinner, forgiveness will not be wanting on the part of God. This truth is most emphatically expressed in ver. 18, where a rich promise immediately follows a severe menace. Yet the observation of Reiger is a very just one, namely, that the true penitent must and will leave wholly in God's hand the mitigation of the temporal punishment which he may have brought upon himself on account of his sins.

HOMILETICAL.

Ver. 1. *Blow the trumpet.* It is the office of a minister of God's Word, when great calamities are imminent, to sound an alarm, and call men to repentance. *The day of the Lord,* etc. All the remarkable judgments with which God visits individuals, or a land, are harbingers of the final judgment of the world, and whatever there is of the terrible in the former, will be found in the latter, in a far higher degree, by godless sinners. How stupid the security of those who, in the face of such events, with ruin impending over their heads, are not disturbed even for a moment. The day of the Lord cometh. (1) Nothing is more certain than the fact of its coming. (2) But nothing is more uncertain than the time of its coming. The call to prepare for it should be continually sounding. It does not come so quickly, perhaps, as we in our impatience often wish, but it will come more quickly than the secure imagine. Its delay is not designed to beget wantonness in men, but only shows—as we should gratefully own—the long suffering of the Lord, who desires not that any should perish; God warns men often, and for a long time, but at last the decision will come. We should not be hasty in predicting when the day of the Lord will come, but we should be reminded of it in all the visitations of his providence, and we should try to put ourselves in the light of that day. As the special divine judgments will find their completest accomplishment in that last great day of wrath, they are so described as to fill men's minds with a wholesome terror, and to convince them how utterly unable they shall be to endure it.

[PUSEY: Ver. 1. The trumpet was wont to sound in Zion only for religious uses: to call together the congregations for holy meetings, to usher in the beginnings of their months, and their solemn days with festival gladness. Now, in Zion itself, the stronghold of the kingdom, the holy city, the place which God chose to put his Name there, which He had promised to establish, the trumpet was to be used only for sounds of alarm and fear. Alarm could not penetrate there, without having pervaded the whole land. Good is the trouble which shaketh carnal peace, vain security, and the rest of bodily delight, when men, weighing their sins, are shaken with fear and trembling, and repent.—F.]

Ver. 2. *A day of darkness.* A day of judgment is a manifestation of God's wrath against sin, after the measure of his grace which seeks to save and bless them has been exhausted. Hence darkness is its proper symbol.

[HENRY: Extraordinary judgments are rare things and seldom happen, which is an instance of God's patience. Let none be proud of the beauty of their grounds any more than of their bodies, for God can soon change the face of both.—F.]

Ver. 6. *The people tremble.* An ever-growing

dread will accompany and enhance the terrors of approaching judgment. Men in their wanton security are all the while preparing the material of such fear.

[HENRY: When God frowns upon men, the lights of heaven will be small joy to them. For, man by rebelling against his Creator, has forfeited the benefit of all his creatures. None can escape the arrests of God's wrath, can make head against the force of it, or bear up under the weight of it.

PUSEY: The judgments of God hold on their course, each going straight to that person for whom God, in the awful wisdom of his justice, ordains it. No one judgment or chastisement comes by chance. Each is directed and adapted, weighed and measured, by infinite wisdom, and reaches just that soul for which God appointed it, and no other, and strikes upon it with just that force which God ordains it.—F.]

Ver. 11. *Very great is his army.* God can use any creature as his instrument to do his work. How many and mighty the hosts which He can send against men! The smallest things can become his agents to produce the greatest results. The mightiness of God, and the weakness of men, are here most distinctly displayed. *Who can endure?* No one who does not turn in penitence to God. This is a most momentous question, which we should often and seriously ponder. O what a creature is man! How proud when trouble is at a distance! How powerless and despairing when it overtakes him!

Ver. 12. *Yet also even now,* etc. These words introduce the exhortation to repentance, to guard the people against the notion, that, when the prophet called on them to repent, and assured them that they would escape punishment if they did so, he was speaking in a sort of formal way, and in his own name. Both the exhortation and the promise come from God. When repentance enters, then comes help and hope. Repentance alone can ward off divine judgments. It is not enough that repentance be strong in its outward manifestations, as fasting and weeping, it must also be deep-seated, hearty, and not superficial.

Turn unto the Lord. A call that is both needful and salutary, though, alas, too often unheeded. Grief for sin is only the half of repentance, it must be accompanied by a real turning to God. Only thus, O man, shalt thou obtain pardon; only thus will there be an actual turning away from sin. Sinner! despair not on account of thy misdeeds. Is God's wrath against sin very great? His grace in pardoning it is greater still. So rich is the grace of God that the prophet is at a loss for words adequately to describe it. How ready God is to repent Him of the evil! Make a trial of his readiness and see. He who does not seek God's grace as a penitent will never know how great it is. How much more willing is God to leave behind Him a blessing rather than a curse. No one would ever truly repent unless grace planted in the heart the seeds of faith and hope. Though a gracious hope grows slowly, yet the wavering heart will often be, in a secret way, sustained by it, and such a soul will better apprehend it than one filled with overmuch confidence.

[JEREMY TAYLOR: Although all sorrow for sins hath not the same expression, nor the same degree of pungency and sensitive trouble, yet it is not a godly sorrow, unless it really produces these effects; i. e. (1), that it makes us really to hate, and (2) actually to decline sin; and (3) produces in us a fear of God's anger, a sense of the guilt of

his displeasure; (4) and then such consequent trouble as can consist with such apprehension of the Divine displeasure; which, if it express not in tears and hearty complaints, must be expressed in watchings and strivings against sin; in patiently bearing the rod of God; in confession of our sins; in perpetual begging of pardon; and in all the natural productions of these according to our temper and constitution; it must be a sorrow of the reasonable faculty, the greatest of its kind.

PUSEY: Although the mercy of God is in itself one and simple, yet is called *abundant*, on account of its divers effects. For God knows how in a thousand ways to succor his own. — F.]

Ver. 14. *A meat-offering*, etc. God's glory and our salvation are so intimately conjoined, that the pardon of the guilty is facilitated thereby, since the salvation of the sinner redounds to the glory of God.

[HENRY: Now observe: (1) The manner of the expectation is very humble and modest. *Who knows?* Some think it is expressed thus doubtfully to check the presumption of the people, and to quicken them to a holy carefulness. Or, rather, it is expressed doubtfully, because it is the removal of a temporal judgment that they here promise themselves, of which we cannot be so confident, as that God is gracious. (2) The matter of the expectation is very pious, they hope God will return and leave a blessing behind Him, not as if He were about to go from them, and they could be content with any blessing in lieu of his presence, but behind Him, i. e., after He has ceased his controversy.

PUSEY: God has promised forgiveness of sins to those who turn to Him. But He has not promised, either to individuals or churches, that He will remit the temporal punishment which He had threatened. He forgave David his sin (against Uriah). But the temporal punishment of his sin pursued him even on the bed of death. God often visits the penitent soul, and by some sweetness with which the soul is bathed leaves a token of his renewed presence. — F.]

Ver. 15, 16. *Sanctify a fast — Gather the people*. Fasting is a refined external discipline, promotive of prayer and piety. Only we must take care not to make a merit of it. — *The people*. By penitence and prayer, an entire community may be saved from a great calamity. — *Children*. Parents should be aroused to a deeper sorrow for

their sins by the thought of their young children, who are also members of God's Church, and included in his covenant. As little children share in the calamities caused by the sins of their parents, their common distress should be presented before the Lord, and deliverance from it asked. — *The Bride*. In seasons of general distress and danger, we should abstain from the most innocent enjoyment.

[HENRY: It is good to bring little children, as soon as they are capable of understanding anything, to religious assemblies, that they may be trained up betimes in the way they should go. — Private joys must always give way to public sorrows, both those for affliction, and those for sin.

ROBINSON: It is very consolatory to observe, even in the midst of this terrific visitation — the last harbinger of the Saviour's coming — an invitation of mercy. If men will then but seek the Lord with their whole heart, in deep humiliation, and turn away from their sins, He will be inquired of. At the eleventh hour, when the time for work is all but gone, they may find admission into his vineyard. Happy is it when outward afflictions of any kind lead us to true repentance. — F.]

Ver. 17. *Let the Priests*. The special duty of the priesthood was to exhort the people to repentance, to stand between them and the Lord and pray for them, and hence it is the duty of every Christian, as a spiritual priest, to stir up his fellow Christians to repentance, and to pray for them. — *Spare Thy People*, — a petition full of humility and confidence, i. e., "look upon our needs, but remember also thy glory, O Lord!" What we need is God's mercy. We can appeal to what his grace has made of us. There is the strongest antithesis between God's people and the heathen, just as there is between God and idols. — *Where is their God*. God will never abandon his people, — a truth full of comfort to them, though it affords no ground for carnal security. On the contrary, it is fitted to stimulate us to be faithful to Him, as He is faithful to us.

[HENRY: Ministers must themselves be affected with those things wherewith they desire to affect others. — The maintaining of the credit of the nation among its neighbors, is a blessing to be desired and prayed for, by all that wish well to it. But that reproach of the Church is especially to be dreaded and deprecated which reflects upon God. — F.]

PART SECOND.

THE PROMISE.

CHAPTERS II. 18-III. 21.

SECTION I.

Annihilation of the Locust Army. Reparation of the Damage done by it, by a Rich Blessing.

CHAPTER II. 18-27.

18 Then Jehovah will be jealous¹ for his land.
And will pity his people.

- 19 And Jehovah will answer and say unto his people,
Behold I will send² you the corn,³
The new wine, and the oil;
And ye shall be satisfied⁴ therewith,
And I will no longer make you
A reproach among the heathen.
- 20 And I will remove far from you the northern⁵ *host*,
And will drive him into a dry and desolate land;
His face (or his van) toward the east sea,
His rear towards the west sea.
And his stench shall arise,
And his ill savor shall ascend,
For He has done great things.⁶
- 21 Fear not, O Land,
Be glad and rejoice,
For Jehovah hath done great things.
- 22 Fear not, ye beasts of the field!⁷
For the pastures of the wilderness have sprung up,
The tree beareth her fruit,
The fig tree and the vine yield their strength.⁸
- 23 O ye children of Zion rejoice and be glad
In Jehovah your God;
For He gives you the former rain⁹ in just measure,
And sends you, in showers, the early and the latter rain, as aforetime.¹⁰
- 24 And the threshing floors shall be full of corn,
And the vats shall overflow with wine and oil.
- 25 And I will restore¹¹ (or replace) the years¹²
Which the locust, the cankerworm, the caterpillar and the palmerworm have devoured,
My great army which I sent against you.
- 26 Then ye shall eat in plenty¹³ and be satisfied,
And shall praise the name of Jehovah your God,
Who hath dealt wondrously with you.
And my people shall never be ashamed.
- 27 And¹⁴ ye shall know that I am in the midst of Israel,
And I Jehovah am your God, and none else.
And my people shall never be ashamed.

CRITICAL AND TEXTUAL.

- 1 Ver. 18. — קָנָא with ל or ב = to be jealous for some one out of love.
- 2 Ver. 19. — שְׁלַח, more lit., "am sending."
- 3 Ver. 19. — הַדְּבָנִים: the article is used to give prominence to the products which the Lord promises to send.
- 4 Ver. 19. — שִׂבְעָתָם אֲרֵי. The sing. אֲרֵי is here used collectively.
- 5 Ver. 20. — "Northern." Schmoller insists that דִּמְצֹפֹנִי should be rendered "destroyer." See Exeg. note on this ver.
- 6 Ver. 20. — הִקְדִּיל לַעֲשׂוֹת, lit., "he has magnified to do." Schmoller renders it: "er hat grossgethan." The same phrase occurs in ver. 21, which shows that it cannot be taken in the sense of boasting. It is synonymous with מָהֵלָא לַעֲשׂוֹת (Judg. xiii. 19), and עָשָׂה לְהִפְלִיא, II. 26.
- 7 Ver. 22. — "Field." שָׂדֵי is not the plur. for שָׂדֵי but the sing. — שָׂדֵה, according to the analogy of שָׂדֵה, Ps. xvi. 12.

8 Ver. 22. — **יָתֵן כֹּחַ**, "give strength," like the Lat. *edere fructum*. The metaphor is one in which the cause is put for the effect. Only used here and in Ps. i. 4.

9 Ver. 23. — **מִזְרֵהוּ**, "the early rain," from **יָרַד**, *fecit*, perhaps because its season was *post jactam sementem*. Kell renders it "a teacher for righteousness." But the word when so used is followed by **בְּ**, more rarely by **לְ**, or **בָּן**. Ewald and Umbreit take **מִזְרֵהוּ** in the sense of "early rain," but render the phrase "rain for righteousness," i. e., as a sign of their being again received into the divine righteousness. But this is a strained sense; better, "according to right," i. e., in just measure, as the ground requires.

10 Ver. 23. — "*Aforetime*." **יָרַד מִזְרֵהוּ**. There seems to be an omission of **בְּ**. The Sept. render it *καθὼς ἔμπροσθεν*; the Syr., *ut antea*; the Vulg., *sicut in principio*. The Chald. and Arab. have the reading "as in the month Nisan."

11 Ver. 25. — The primary meaning of **יִשְׁלַח** is "to be whole," but it is here used in the sense of "replace, or make good."

12 Ver. 25. — "*Years*," **שָׁנִים** the plur. form used, perhaps, only in a poetic sense, as in Gen. xxi. 7; Ps. xiv. 9, 10; 1 Sam. xvii. 43.

13 Ver. 26. — "*Eat in plenty*," lit., "eat an eating, or eat to eat," etc. Wünsche renders it: "*Und ihr werdet essen, eum und sat werden*." The Heb. often has the infin. absol. as the object complement of the finite verb, which sometimes follows and sometimes precedes it.

14 Ver. 27. — The **וְ** here indicates the logical consequence from what precedes.

EXEGETICAL.

The second part of this chapter is wholly occupied with promises to Judah. The first part, which is so full of menaces, had also revealed God's mercy in case of repentance, but only in a general way, affording only a glimmering of hope. Now, however, the promises given by Jehovah Himself flow forth like a full, broad stream. This transition occurs suddenly in ver. 18. The promise, which takes the form of an answer of God, is grounded upon a seeming change in the Divine purpose. A declaration so positive as this, introduced by the imper. consec., as an actual fact, of course implies that the condition on which the change in the Divine purpose was based, had been fulfilled, i. e., that the day of fasting and prayer had been duly observed, and that the promise is God's answer to his people's penitential prayer. Our book, therefore, is in point of time divided into two parts, an earlier and a later one.

Ver. 18. Then will the Lord, etc. **יְהוָה** with **לְ** = to be jealous for some one, i. e., to be zealous for his welfare out of love for him.

Vers. 19, 20. Renewed fertility is promised by the removal of the cause of the desolation. Behold I send you. This carries us back to ch. i. 10, 11. **וְשָׁלַח**; because the growth of grain depends upon the fertilizing rain.

Ver. 20. **יְהוָה צְבָאוֹת**, not the northern of the E. V. and other versions, for the locusts never invade Palestine from the North, but the destroyer. The word comes from **צָבָא**, the name of the well-known Egyptian god Typhon, from whence also comes the *δ τυφονιδης* (Acts xxvii. 14). [This is a fanciful and groundless rendering. The word occurs in one hundred and fifty other places in O. T., and in all of them its sense is clearly that given to it here by our E. V. The term **יְהוָה צְבָאוֹת**, says Wünsche, according to the Masor. punctuation, can have no other sense than that of "northern," or "northerner." The allegorists use the word as a proof of their theory, that the Chaldeans, or Syrians are meant. But there is not, either in what precedes or in what follows, the slightest trace of a hostile invasion of Judah by either of these nations. The word, therefore, must refer to the locusts. Nor is the designation of them as "northern" an arbitrary one, since their

movements were wholly dependent on the wind. — F.] Into a land dry and desolate, one in which this army will find nothing to destroy, but will itself perish. The land referred to is the desert of Arabia, on the southern border of Judæa. The two ways in which the locusts would be destroyed are mentioned: they would be driven into the desert, and into the sea. Two seas are named, in which this army should perish, namely, the vanguard in the east or Dead Sea, the rear in the west or Mediterranean. We need not, however, suppose that the destruction of these two divisions of the locust army occurred at the same time.

[His stench. Jerome says of the locusts of Palestine, when the shores of both seas were filled with heaps of dead locusts which the waters had cast up, their stench and putrefaction were so noxious as to corrupt the air, so that a pestilence was produced among men and beasts. The same fact is attested by many modern travellers. — F.]

Vers. 21-23. Fear not, O Land. As in ch. i. the land and its inhabitants were called upon to mourn in view of coming judgments, so now they are called upon to rejoice over the destruction of the hosts that had laid waste the country. Here, the address is that of the prophet; while in ver. 25 the Lord himself speaks. The subject and object of the joy are stated (ver. 21) in a general way. The latter is described in the words: **יְהוָה הָעָשָׂה גְּדוֹלָה**. The perfect tense is here used like the German present, to denote an action, which being absolutely certain is thought of and presented as one already accomplished. What is here said of God's doings is not to be limited to that special time or occasion, but expresses a universal truth.

Ver. 22. Even the beasts of the field should no longer be afraid of wanting their supplies of food. The picture of blessing which begins with verdant pastures, ends with trees laden with fruit.

Ver. 23. Men are called upon to rejoice. Children of Zion may be taken in a general sense for the inhabitants of Judah, since Zion represented Judah. The former or early rain. It fell after autumn, and seems to be so called from **יָרַד**, *fecit*, because its season was *post jactam sementem*. It was the chief need after the devastation and drought, and hence is named with special emphasis. The latter rain fell about harvest, towards the end of April. Hence its name from **קָלַט**, *collegit*, **יָרַד קָלַט** corresponds to the **יָרַד מִזְרֵהוּ** (iii. 1);

the material blessings first, then the spiritual. [Pusey: It may be, *at the first, i. e.*, as soon as ever it is needed, or in contrast to the more extensive gifts afterwards; or, *as at the first, i. e.*, all shall, upon their penitence, be restored as at the first. These lesser variations leave the sense of the whole the same, and all are supported by good authorities. It is still a reversal of the former sentence, that, whereas before the rivers of water were dried up, now the rains should come, each in his season. — F.] “The rain shall come down,” here specially opposed to the drought, but, perhaps also a symbol of blessing in general. [So far as this special act may be generalized, it may rather be said that it begets and keeps alive the consciousness that the Giver of all good is again in the midst of his people. — F.]

Vers. 24–27. *And the threshing floors, — my people shall never be ashamed.*

The effects of the rain are first briefly, and then more fully described. The years, *i. e.*, the product of the years which the locusts had devoured. The plural form of the word does not imply that the visitations of the locusts described in ch. i. were in successive years; it only means that the results of a single visitation would be felt for several years, and that as long a time would be required to repair the mischief done by the locusts. The names of the four kinds of locusts given in ch. i. are repeated here, only that the generic name *לִּפְתָּלִים* holds a prominent place.

Vers. 26, 27. A beautiful conclusion; it treats of the redemption of Israel from the heathen, and thereby of the vindication of God himself. This is the fundamental idea that repeatedly recurs. This conclusion forms the point of transition to the new and higher promises in ch. iii., which fully display the truth that “Jehovah is in the midst of Israel, that He is their God and none else,” and therefore that his people can never be put to shame. While this promise is in a negative form, it really includes much more than the literal sense of the words; it means that God’s people shall not only not be ashamed, but that they shall be glorified forever, and that all the powers of this world that have opposed them shall be utterly confounded.

THEOLOGICAL.

The greatness of the promise shows the power and importance of repentance, and the magnitude of God’s grace. It is a confirmation of what is said (ii. 12). The punishment God inflicts is converted into a blessing; his zeal against us is changed into zeal for us. God’s dispensing blessing is the proof that He is in the midst of Israel; that Jehovah and none else is their God. Jehovah is in the midst of Israel, the centre and source of spiritual life. It is solely through Him, that Israel is what he is. The proof that God dwells with Israel is his blessing him; for the very object of his communion with Israel, and the choice of him to be his people, is to bless him. In dispensing blessings, God manifests his name, his power, his bounty, and distinguishes Himself from all false gods, who being dead cannot do that; while Israel being thus blessed is distinguished from the heathen, standing far above them who have no such God. Hence, too, the punishments inflicted upon Israel are in strong contrast with those which overtake the heathen. If Israel is unfaithful so that his God disowns him, it is quite natural

that if he repents, he should regain the blessing; the honor of God and of his people require this. Upon this fact, repentant Israel grounds his prayer for pardon, and the promise given corresponds to the prayer. When God sends blessings to his people, whom his judgments have brought to repentance, the right way is, to rejoice in and enjoy them, with humble gratitude indeed, but at the same time with the confession that they come wholly from Him. Then, the humiliation endured will have produced its proper fruits.

HOMILETICAL.

Ver. 18. *And Jehovah was jealous for his people.* Penitential and believing prayer secures a gracious answer; sometimes in the way of warding off the temporal evils with which God visits men. Before we call, God will answer, and while we are speaking, He will hear.

[HAWK: God will have an eye (1.) To his own honor, and the reputation of his covenant with Israel, by which He had conveyed to them that good land; now He will not suffer it to be despised or disparaged, but *will be jealous* for the land and its inhabitants, who had been praised as a *happy people*, and therefore must not lie open to reproach as a miserable people. (2.) To their distresses. He will *pity his people*, and will restore them their former comforts.

PUSEY: Before, God seemed set upon their destruction. It was his great army which was ready to destroy them; He was at their head giving the word. Now, He is full of tender love for them, which resents injuries done to them, as done to Himself. — F.]

Ver. 19. *I will send — corn.* It is God who averts the failure of crops, and scarcity of food. These evils neither come nor cease by accident. God gives us our daily bread. He opens his hand, and we are satisfied with food.

Ver. 20. *I will remove the northern.* When God has alarmed his people and brought them to repentance, He often pours out his wrath upon those who were his instruments in the infliction of chastisement.

Ver. 21. *Fear not.* How kindly God can speak to the heart! How powerfully can He console! It is easy for Him to do great things.

[PUSEY: Before, they were bidden to tremble; now they are bidden *fear not*. The enemy had *done great things*; now, the cause of joy is, that God had *done great things*; the almightiness of God overwhelming and sweeping over the might put forth to destroy. — F.]

Ver. 23. *Rejoice in the Lord.* Joy in God is the right kind of joy. From Him comes every blessing. Yet how often do we receive joyfully enough the gift, without rejoicing in the Giver! Certainly he who does not know God, cannot rejoice in Him.

[SCOTT: The sons of Zion can never have so great a cause to fear, but they must still have a greater to “rejoice in the Lord.” He gives us all our comforts, and enables us to use them with thankful hearts. The wisdom, truth, and love of his dispensations toward us deserve our highest admiration; and He will never leave his people to be ashamed of their confidence in Him. — F.]

Ver. 25. *I will restore.* How great is the bounty of God! It seems as if He were anxious to repair some injury which his preceding judgments had caused.

Ver. 26. *Ye shall be satisfied.* What a blessed result of humiliation when our being satisfied and

praising the Lord become and remain so united in us, that we can never again misuse God's gifts to feed vain conceit, luxury, tyranny, but shall maintain unmoved fear, love, and trust in God.

[PUSBY: It is of the punishment of God when men eat and are not satisfied; it is man's sin that they are satisfied and do not praise God, but the more forget Him. And so God's blessings become a curse to him. God promises to restore his gifts, and to give grace withal, that they should own and thank Him. — F.]

Ver. 27. *I am in the midst of Israel.* Blessed is the people in the midst of whom the Lord dwells.

Every fresh blessing should be a proof to us that God is in the midst of us. But we must be God's people, if we would hope to have Him dwelling in the midst of us. He is only in the midst of Israel. God's people can never be put to shame; therefore let us see that we belong to them.

[HENRY: We should labor to grow in our acquaintance with God by all providences, both merciful and afflictive. When God gives to his people plenty and peace, He thereby gives them to understand that He is pleased with their repentance, that He has pardoned their sins. — F.]

SECTION II.

Hereafter, on "the Day of the Lord," the Enemies of Israel shall be destroyed, while the Lord reigns in Zion guarding and blessing it.

CHAPTER II. 28-32.

[In the Hebrew text and in Schmoller, these verses form Chap. III., while Chap. III. of E. V. is numbered Chap. IV. We prefer to keep the order of the E. V. — F.]

The promise, which up to this point has reference to the present and the near future, now takes a higher and wider range. It brings into view the day of the Lord, the result of the coming of which shall be, on the one hand, the overthrow of the world-power, and on the other, the full blessedness of God's people, through his dwelling in the midst of them. Ch. ii. 28-32 may be regarded as the introduction to the closing chapter, which describes the fulfillment of the promise. The grand events, which are the harbingers of the coming of the day of the Lord, are described. Zion is pointed out as the only place of safety; but even amid the terrors of that day, God's people will have no reason to fear. The third chapter describes the judgments to be inflicted upon the enemies of God's people, while the latter shall receive the richest blessings from the Lord, who sits enthroned on Zion.

- 28 And it shall come to pass afterward,¹
That I will pour out my Spirit upon all flesh,
And your sons and daughters shall prophesy;
Your old men shall dream dreams,
Your young men shall see visions;
- 29 Even ² upon the men servants and the maid servants,
In those days, will I pour out my spirit.
- 30 And I will give signs ³ in heaven and on earth,
Blood, and fire, and columns of smoke;
- 31 The sun shall be turned into darkness,
And the moon into blood,
Before the great and terrible day of the Lord come.
- 32 And it shall come to pass that whosoever calleth on the name of the Lord shall be saved.
For on Mount Zion and in Jerusalem shall be deliverance,
As Jehovah hath said;
Even among the remnant ⁴ whom Jehovah shall call.

CRITICAL AND TEXTUAL.

¹ Ver. 28. — "Afterward." אַחֲרָיוֹ is clearly identical with the formula used by the later prophets. אַחֲרָיוֹ, "the last days."

² Ver. 29. — "Even." The "also" of E. V. hardly expresses the emphasis of אֲפִילוֹ.

³ Ver. 30. — "Signs." מֹפְתִים denotes not "signs," but rather prodigies, miraculous signs of coming events.

⁴ Ver. 32. — "Remnant." פְּלִיטָה properly means "deliverance, escape." Here the abst. is used for the cons. Schmoller and Wütsche render "the escaped."

EXEGETICAL.

Ver. 28. And it shall come to pass, etc. What is here said of a general outpouring of the Spirit, while connected with the foregoing promise, holds out to Israel the prospect of a grander dispensation of divine grace and of richer blessings than those promised in the preceding chapter. God will manifest Himself in such a manner as He has never done before. But this outpouring of the Spirit is viewed by the prophet as connected with the great day of the Lord, and as a sign of its coming. But he thus views it only because he sees in that day, a day of judgment on Israel's enemies, and a day of salvation to Israel, through God's dwelling in Zion. If vers. 28, 29 be considered as containing a new promise, ver. 30 would begin a new subject, which would be contrary to the tenor of the prophet's discourse, as it is evident that these verses are closely connected.

Ver. 28. *Afterward, i. e., after what had been before announced in ver. 23; it is more indefinite than the last days, although, in general, the meaning is the same.* Joel apparently imagines that the events which he here describes, will happen in no very distant future. וַיִּשַׁק, to pour, primarily refers to rain, or a heavy shower of rain; it here denotes the communicating of something from above, and in great abundance. This last idea is illustrated in the extent of the gift, — to "all flesh," and the nature of the gift, — the spirit of prophecy in various forms. וְכָל בְּשָׂר׃. In contrast with God, to whom the וְכָל בְּשָׂר׃ belongs, *car.*

εξ., man appears as וְכָל בְּשָׂר׃ "flesh." This term designates man not simply as a being in want of this "Spirit," but also as one naturally fitted to receive it, just as the dry ground is fitted to receive the rain. — *All flesh.* How is this general expression to be understood? It is clear from what follows that there is no limitation of sex, age, or condition, and that not merely particular individuals, but that all are to share in this divine gift, — a fulfillment of the wish of Moses (Num. xi. 29). The connection and the train of thought require us to extend the "all" to mankind generally. — *Shall prophesy.* This is explained by "prophesying," "dreaming dreams," "seeing visions." In this enumeration the most important thing comes first, *i. e.*, the proper prophetic function or power. נִבְּאִים means, not simply to predict future events, but generally to announce the revelations of God. The whole people will be the vehicle through which these highest spiritual utterances will be made, and as all barriers will be then broken down, woman is named by the side of man. To this prophesying are conjoined, in a sort of secondary way, other modes of divine manifestation, "dreams," "visions." As there is to be no difference of sex, so there is to be none of age, in regard to the sharing of this spirit. Even those who would seem to be unfitted for it shall receive it — "old men and children." Why, it may be asked, shall "old men dream dreams?" Because they are better fitted for "dreams," just as young men, or children are for "visions," though the reverse of this would seem to be more natural. But the condition of things predicted by the prophet would be every way extraordinary. — *And the servants.* This is added as something very singular, וְעַבְדֵּי "and even." Nay, something unheard

of shall then happen, namely, that slaves as well as freemen shall partake of this Spirit. In other words, this social distinction shall then be abolished. The Jewish interpreters could scarcely comprehend how this could be, and hence the Sept. make the servants and hand-maidens, "God's," *ἐνὶ τοῖς δούλοις καὶ τὰς δούλᾳς μου*; so too Acts ii. 16.

Ver. 30. I will show wonders. What shall be the form of these phenomena of nature? It is idle to try to answer the question. They are evidently such as had never before been seen, though they may somewhat resemble the plagues of Egypt. There will be "blood" and "fire," and "pillars of smoke." The color of blood appears in the moon; both sun and moon are obscured; and there are signs of a hiding of the face of God who rules in heaven, and consequently of his anger. These signs will be of a nature to awaken terror, and all the more, as the day approaches, for it would seem from vers. 28, 29, 30, that there will be hardly an interval between the sign and the day. Its menacing aspect becomes so much the more prominent inasmuch as God will then manifest Himself, not merely in a general way, but as bringing on a special crisis. The obscuration of the stars is often mentioned in connection with the day of judgment (Ezek. xxxii. 7; Am. viii. 9; Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25). Before the day of the Lord come. Hence these appearances are signs of the coming of this day. Its actual coming and its importance are set forth in ch. iii.; here it is described only in a general way. Ver. 32 goes on to state that for Zion it will bring neither judgment nor destruction. Here its tempest will cease. But there is, at the same time, an implied exhortation to comply with the condition of safety.

Ver. 32. And it shall come to pass, — whom the Lord shall call. To call on the name of Jehovah is to confess Him, to worship Him who has revealed, and is revealing Himself to Israel. *Whoever*, וְכָל with a special emphasis, to teach that the day of the Lord will not bring destruction to all, though it may have that look. There will be complete deliverance to those who call on the name of the Lord, and to none else. The reason is given, because in Mt. Zion is "deliverance." *As Jehovah had said.* This seems to point to some positive prophetic promise. This divine promise of safety to all who call on the name of the Lord, based on the promise concerning Zion and Jerusalem, shows how closely related were these two places. They are set forth as the place where the Lord dwelt in his sanctuary with his people, and where his name is known. The calling on the Lord is wholly confined to Zion and Jerusalem, though it would be of no avail to any one to be in Zion unless he called on the Lord. *Deliverance.* Many take this term in a concrete and collective sense, *i. e.*, "the delivered," but the other is the more natural interpretation. The remnant, or "the escaped;" there shall be among them those whom the Lord calls. וְיִשְׁלֹחַ is one who has escaped from the field of battle, or one who has been saved from the fate of most others, and so implying that the number is small. This "remnant" is evidently to be added as a new class to those before mentioned as delivered by calling on the name of the Lord, the idea being that they had been overtaken by the calamity, and though delivered, their escape had been a very narrow one, and hence noticed as the result of the Lord's special and merciful call. Who are they? Not those

already in Zion and Jerusalem; but those who were called to come there, i. e., not to these localities merely, but to communion with the God who calls and who is enthroned in Zion. This manifestly means that some of those who would be properly liable to the judgment, would escape it and share in the salvation promised to Zion. Who are they? Not the inhabitants of Judah living outside the walls of Jerusalem; — a sense of the words entirely too limited and local. Besides, Zion and Jerusalem must be taken as including all the inhabitants of Judah wherever resident. It may, perhaps, be inferred from ch. iii. that they are the Israelites scattered among the nations, whom the Lord promises (iii. 16) to bring again. Yet they can scarcely be described as the "remnant," or the "escaped," since their deliverance is the very object of the judgment which falls upon the heathen world. Why not understand by the "remnant," the heathen? They are both far off, and liable to the judgment. It would still be true that while the heathen world in general will be the object of the judgment in the day of the Lord, some of them will escape through the mercy of Jehovah. This is certainly only a faint indication of the calling of the Gentiles. This last fact is not distinctly announced, the heathen as such not having been as yet named. There is a close resemblance between ver. 32 and Ob. 17, so that if the latter was the earlier prophet, we might suppose that his words had been modified by Joel. Obadiah says, "there shall not be any remaining of the house of Esau," in the day of the Lord. Joel also says, that this day shall be one of judgment to all outside of Zion, for all the heathen. But he does not mean that none of them shall escape, for he admits it to be possible that Jehovah might call some of them. Joel thus takes a step in advance of Obadiah, and indicates, though it may be obscurely, the work that should be done by later prophets.

[Pusey: Ver. 28. *All flesh* is the name for all mankind. The words *all flesh* are in the Pentateuch, and in one place in Daniel, used in a yet wider sense, of everything which has life; but, in no one case, in any narrower sense. It does not include every individual in the race, but it includes the whole race, and individuals throughout it, in every nation, sex, or condition, Jew or Gentile, Greek or Barbarian, i. e., educated or uneducated, rich or poor, bond or free, male or female. On all was to be poured the Holy Spirit. — Ver. 29. St. Peter, in declaring that these words began to be fulfilled in the day of Pentecost, quotes them with two lesser differences: "I will pour out of my Spirit" and upon *My servants* and *My hand-maidens*." The words declare something in addition, but do not alter the meaning, and so St. Peter quotes them as they lay in the Greek, which, probably, was the language known by most of the mixed multitude to whom he spake. The words "*My Spirit*," express the largeness and fullness of the gift. The words "of my Spirit," express, in part, that He who is infinite cannot be contained by us who are finite. The words "the servants," mark the outward condition. The words "*my servants*," declare that there should be no difference between bond and free.

Ver. 32. *Call upon the name of the Lord*. To call on the name of the Lord is to worship Him as He is, depending upon Him. The name of the Lord expresses his true Being, that which He is. For the name rendered, The Lord, expresses that He is, and that He alone is, the self-same the un-

changeable; the name rendered God is not the special name of God. — F.]

[Wünsche: Ver. 28. *My Spirit*. The Spirit of God is the divine analogue of the spirit of man. It is the true life principle of men; the source of physical life in the world of nature, of spiritual life in the sphere of religion, of all goodness, truth, rectitude, and beauty. Whatever the human mind thinks, feels, wills, fashions, in regard to any one of these objects is, in one sense, an outflow of the Divine Spirit. The prayer that ascends to heaven from a devout heart, the self consecration, the holy enthusiasm which distinguished the prophets, and fitted them to proclaim to the people God's judgment and his mercy, — all these are expressions and gifts of the Divine Spirit. *All flesh*. The word is used in Heb. to denote the totality of living being on earth, beasts and men (Gen. vi. 13; vii. 15, etc.); and then in a more limited sense, for the human race. The connection shows that, here, it is taken in the latter sense. Credner, however, gives it the wider meaning so as to include the irrational animals, and refers in confirmation of his view to the prediction of Isaiah xi. 6-9, concerning the "wolf and the lamb, the leopard and the kid," etc. But this friendly union of wild and tame animals is not represented by the prophet as the result of men's enlarged knowledge of God. Man alone is the image of God; he alone is a fit organ of the Divine Spirit; he alone has the capacity to receive the gift here described, which, therefore, cannot be extended to the lower forms of animal life.

Ver. 32. *As Jehovah hath said*. There is no reference here to a lost prophecy (Meier); nor to an older writing of Joel (Ewald); nor to Obadiah (Keil). The meaning simply is that Joel, the person speaking, had a divine revelation of the fact, that where God's throne is, there his true worshippers shall also be. *Shall call*. The word has a pregnant sense, conveying the idea that the "deliverance" depends not on the worshippers of God alone, but also upon God himself. Only those whom the Lord calls or chooses, and who call upon or choose Him shall be saved. Most of the older and later expositors take "call" in a predestinative sense. The Chald. has *quos dominus destinat*. — F.]

THEOLOGICAL.

1. From the very first the prophets point to a great decisive Hereafter. In their being able to do this lay their strength. Living in the present, their eyes were ever turned to the future, or rather the end, the consummation of all things. Hence the power of their exhortations and promises to their contemporaries. Their influence would have been very frail and feeble, if they had not had a firm faith in a future, when the salvation of God should be fully realized.

2. Outpouring of the Spirit of God upon all flesh. It is evident from the context that the prophet himself did not suppose that this "outpouring" would extend beyond the people of Israel. This was its field (ver. 27). Here God will reveal Himself; here in the day of the Lord the judgment will take place, here all nations shall be gathered. The whole of ch. iii. shows that the prophet considered the heathen world as the enemy of God's people. He does not put the heathen on the same footing with Israel, but on the contrary he directs attention exclusively to the high position of Israel as God's people. It presupposes

the conversion of the heathen, and their reception among God's people. As he nowhere predicts such a conversion, his promise of an outpouring of the Spirit upon all flesh cannot here include the heathen; even if we refer the phrase "whom the Lord shall call," to a selection of the heathen, it is all the more evident that the "all flesh" cannot include them. For the calling of individual heathen could not have the same prominence that would belong to the outpouring of the Spirit on the whole heathen world. Joel might have assumed that some called out of the heathen world would partake of the blessing given to Israel. To Israel the promise was of something not only great but new, namely, the impartation of the Spirit to persons of all ages and conditions. Pouring out as a symbol of this impartation was never before used to denote the gift of the Spirit. Thus far only individuals in particular localities had received it. The gift was, indeed, a necessary result of the covenant relation in which Jehovah stood to Israel, but hitherto his Spirit had come only on individuals, fitting them to become divine messengers. Such a limitation, however, did not accord with the true idea of God's people, which implies that they should all be partakers of his Spirit. This should be fully realized in the future. Every barrier shall be broken down, and the reception of this Spirit shall be limited neither by age, sex, nor condition. It would come in the form of prophetic dreams and visions, giving those who received it a deeper insight into divine things, and make them organs of divine revelation.

This promise, as given by the prophet, is twofold. On the one hand, it will thus be seen that Jehovah is in the midst of Israel. On the other hand, this general outpouring of the Spirit will be a preparatory warning of the coming of the day of the Lord. That day will be one of immediate and decisive manifestation of God, and its approach will be heralded by new and startling events fitted to excite in the minds of men eager expectation, and to rouse them to seek salvation before it was too late. These warnings may consist of extraordinary phenomena in the world of nature, or of similar phenomena in the sphere of mind. From the spirituality of the religion of Jehovah we might expect that occurrences of the latter class would predominate. Perhaps we may go farther and say that the object of these remarkable events, of this prophesying, of these dreams and visions, is the day of the Lord itself. It is clear that by this general outpouring of the Spirit the way would be prepared for such a result of the day of the Lord as must redound to the glory of Israel. Since Jehovah thus recognizes Israel as his people, by making them all individually organs of his revelation, He must, while blessing them, resist and punish their enemies. This double aspect of the day of the Lord, as one of judgment, and of redemption, is here very distinctly declared. The deliverance of individuals will not come to them as a matter of course. If they escape the terrors of that day, and share in the salvation of God's people, it can only be by their complying with the conditions on which it is secured.

When shall this promise of a general outpouring of the Spirit be fulfilled? From the phrase "after this," the prophet seems to have regarded it as connected with the promise given in the earlier part of the chapter. But it does not follow that he looked upon it as near at hand. The prophets often connect promises relating to the present, very closely with those pertaining to the far distant fu-

ture. In this respect Joel and the later prophets agree. The latter represent the gift of the Spirit in its fullness to the covenant people, as a prominent feature of the Messianic age, or of the New Covenant. Jer. xxxii. 15; lvi. 13; Ez. xxxvi. 26; Zech. xii. 10. Hence we should, perhaps, designate this prophecy as in a general way Messianic, though Joel does not speak directly of the Messiah, and we should look for its fulfillment after the advent of Messiah. Thus St. Peter (Acts ii. 17) saw its accomplishment in the miracle of Pentecost. He

expressly refers the הוֹרִידָנוּ — *ἐν ταῖς ἐσχάταις ἡμέραις*, to the Messianic age. He distinctly recognizes the Messiah as the mediator through whom this rich and general bestowment of the Spirit should come. Like the prophet, he understood the "all flesh," to mean, in the first instance, the covenant people, though he declares that the promise extended also to those who were "afar off." Joel only intimates that the latter will escape, but does not say, in so many words, that the Spirit will be given to them. Peter evidently regarded — as Joel did — this outpouring of the Spirit as a sign of the Day of the Lord, i. e., in the New Testament sense of the term, as a day of Parousia, and so quotes vers. 28-32. As he saw one part of the prediction accomplished, he naturally looked for the fulfillment of the other. There can be no doubt that the Apostles, at least for a time, thought that the *Παρουσία*, or the Coming of the Lord, was nigh at hand, and such prophecies as the one before us, would tend to confirm them in that expectation. On the day of Pentecost, Peter saw the Spirit poured out, not indeed on "all flesh," even in the limited sense of all Israel, but he was sure that the promise of it embraced the whole covenant people, and so he opens to all the prospect of the gift, on condition of repentance.

But though the wonders of Pentecost were the first and literal fulfillment of this prophecy, they by no means exhausted its meaning. The only effect of the outpouring of the Spirit recognized by Joel, is the prophetic, and on this memorable day, it certainly appeared in an ecstatic form. But we need only to look into the Epistles of St. Paul to discover that the influence of the *πνεῦμα ἁγίου* which Christ gives is not exhausted by such results; on the contrary, the grandest effect of it is the regeneration of the whole man. This deeper, ethico-religious conception of the gift of the Spirit, founded on the declarations of the later prophets Isaiah, Jeremiah, and Ezekiel, is certainly the New Testament one. Joel's idea of the close connection between the outpouring of the Spirit and "the day," is in one sense a mistaken one, since the "outpouring" came, but not the "day," yet in another view it is perfectly correct. The two are most nearly related. With Messiah have come the *ἐσχάται ἡμέραι*; and the gift of the Spirit is, and will continue to be, a sign of the Day of the Lord, a proof that God is in the midst of his people, and will give them the victory over all their enemies. — Finally, we must not overlook the limits of the field of the Spirit's operations as described by Hosea. He, indeed, considered Israel alone as God's people, and that on Israel alone would the Spirit be poured out. But as we know from the New Testament that Christ's disciples are not limited to Israel, neither are God's people, so we are sure that this outpouring of the Spirit is confined to them, i. e., to the spiritual Israel, to all who, by faith, are made one with Christ. All such partake of the Holy Ghost.

[In this somewhat prolix and verbose dissertation, the author confounds two quite distinct questions, namely, What is the real meaning of the prophecy — whom does it embrace, — and when and how will it be completely fulfilled? and How far did Joel comprehend the real purport of the prophetic promises, which he was inspired to utter? This last question it is impossible to answer, because Joel has left no explanation of his prediction. We have nothing but the prophecy itself. Therefore we have no means of determining whether he took the "all flesh," as meaning simply Israel, or in its wider sense. After all, the question is one of no practical importance. The grand inquiry is, What is the meaning of the prophecy? — F.]

WÜRSSEN: Credner is clearly wrong when he says that Peter made a false application of this prophecy. No man can deny that on the day of Pentecost, the prediction of Joel began to be accomplished. We say designedly, "began to be accomplished," for although the Christian Church has been growing in divine knowledge, and has been working for the common good of all sexes, ages, and classes, more than eighteen hundred years since that day, the prophecy is not yet fulfilled. There are predictions, which have found their fulfillment in particular historical events; and there are others which embrace the entire field of humanity, and Joel's belongs to this latter class. Its complete accomplishment will be the history of the kingdom of God on earth, down to the end of time. — F.]

3. Let us now consider what the prophet teaches in regard to the condition of deliverance, in this "terrible day of the Lord." It is not sharing in those extraordinary influences of the Spirit, whose results are involuntary, but "calling on the name of the Lord," a free act, which every one who pleases can perform. There is something to be done by each individual for himself, and all are exhorted to do it. Spiritual gifts do not necessarily involve spiritual regeneration. So we find to have been the case in New Testament history, with the miraculous *xaplopara*, which at first predominated, but gradually disappeared, giving place to a more natural and tranquil, a purer and deeper spiritual life. The condition of deliverance is stated in ver. 32, and all are exhorted to fulfill it. External membership with the people of Israel will not, of itself, secure salvation; but the condition is one so simple and easy, so really within the power of every one, that the verse has more the aspect of a promise than an exhortation. There is no real need that any one should be afraid of the coming of the "terrible day." Its terrors may be escaped by simply calling on the Lord in Zion and Jerusalem, the place of worship. Therefore no one need ask, Where shall I find the Lord on whom I must call? for the Lord Himself has named the place of his abode.

This alone is necessary, "to call on the Lord." To do this, it is not absolutely requisite that one should belong to Israel. This is plainly taught by the words just quoted. Hence Paul bases upon them the equal rights of Jews and Gentiles? But does this exposition suit the context, in which the prophet so expressly connects the deliverance with Zion and Jerusalem? If we look carefully into the matter, we shall find that it does. Zion is the place where God has revealed Himself. Without such a revelation as that made in Zion, neither calling on the Lord, nor salvation, would have been possible. Zion then (not in the local sense) is the seat and centre of salvation; because here

God has manifested Himself. Paul knew that a Greek, simply as such, could not call upon the Lord, since he did not even know the Lord who had revealed Himself in Israel. Those who would call upon Him, as Paul teaches, must believe in Him, and this implies that He had been preached to them, and this was done by those who made known to the heathen the God who has manifested Himself in Zion. Paul denies that conformity to the Jewish law is a condition of salvation. All this shows the Apostle's deep insight into the real meaning of Scripture. His heart beat for those afar off; he feels, and discovers instinctively, that the barriers which had separated Jew and Gentile were broken down by the very prophetic word which made salvation dependent on one thing alone, a thing within the reach equally of the Gentile and the Jew. He evidently took the words "whosoever shall call," etc., in a sense large enough to embrace the whole Gentile world. On exegetical grounds, as we have seen, we are authorized though not compelled to give them this breadth of meaning. In the last clause of ver. 32 the phrase occurs, "whom the Lord shall call," and it conveys the idea that salvation is not a matter of right, but of grace alone. With regard to all who are afar off this divine call is the cause of deliverance. If they had not been thus called they must certainly have perished, so that they owe their escape solely to the gracious call of God. But it is at the same time clearly implied that this call becomes effective and saving only when the man himself turns to the Lord.

HOMILETICAL.

Ver. 28. *Afterward.* A prophetic word of profound meaning. When? The prophets themselves did not know. Yet these promises were, for the present, a light shining in a dark place. But what kings and prophets of old desired to see and saw not, we see, who live in the times of fulfillment. To us the *Afterward* has become *Now*. To many, it is only a *Once*, a *Formerly*. They forget that the fulfillment of these prophetic words never grows old, but has a perpetual *Now*, which it becomes us to comprehend and improve until the Lord comes. For as that *Afterward* has become a *Now*, in Him in whom all the promises are *yea* and *amen*, so He still points us to a more distant *Afterward*, when there will be nothing new in distinction from the old, except as sight is distinguished from faith, and the end from the beginning.

I will pour out my Spirit. True fellowship with God implies the participation of the Spirit of God. So long as this privilege is confined to individual communion with God, on the part of men, it must be simply an object of desire and hope, notwithstanding the means used to extend it. Blessed privilege of the New Covenant, that in Christ every one may receive the Spirit of God. All special privileges are done away; all separating walls are broken down. The lowest as well as the loftiest can now aspire to be taught by the Spirit of God, and so to become a co-worker with God. How wonderful the condescension and the grace of God! (See Gal. iii. 28.) How plain is it that the religion of the Old Testament, though itself far from attaining this end, foreshadowed it, and revealed the way to it.

[HENRY: God hath reserved some better things for us, the kingdom of grace, and the kingdom of

glory, and the happiness of true believers in both. We often read in the Old Testament of the Spirit of the Lord coming like drops, as it were, upon the judges and prophets whom God raised up for extraordinary services, but now, the Spirit shall be poured out plentifully, in a full stream.

PUSEY: God alone can be poured out into the soul, so as to possess it, enlighten it, teach, kindle, bend, move it as He wills, sanctify, satiate, fill it. The prophetic word circles round to that wherewith it began, the all-containing promise of the large outpouring of the Spirit of God; and that, upon those whom the carnal Jews at all times would least expect to receive it. It began with including the heathen; it instances individual gifts, and then it ends by resting on the slaves. The order of the words is significant. He begins *I will pour out my Spirit on all flesh*, and then in order to leave the mind resting on these same great words, He inverts the order and ends, *and upon the servants, etc.* It leaves the thoughts resting on the great words "*I will pour out my Spirit.*"

ROBINSON: A Christian even now, animated and influenced by the Holy Ghost is a wonderful being, as superior to the rest of mankind, as man is superior to the beasts of the field. But what will he be then? There have been mighty men amongst us, a Milton, a Boyle, a Newton in a former age, and some in the present, who, with the highest gifts of genius, have been endowed with eminent gifts and graces of the Holy Spirit; but who shall say in that future dispensation, to what heights of wisdom and knowledge and power man may be advanced? Every discovery in science, every progressive improvement, such as the present age has developed, are prophecies and earnest of that glorious time here promised. — F.]

Ver. 30. Show wonders. The New Covenant has brought salvation, but it also brings sifting judgments corresponding to the greatness of this salvation. The question now is, how men will deal with it; and most certain is it that God will remove everything opposed to Him and his kingdom. Hence, with the salvation in Christ, there was need of this last separating judgment. Great displays of God's grace and great judgments often go together, the latter preparing the way for the former. So was it in Jerusalem. Those who despised the kindly tongues of flame on the day of Pentecost, had blood, fire, and vapor of smoke as the symbols of destruction. So is it now. Those who quench the Spirit, despise prophecies, and give themselves up to the flesh and the world will find "that day" all the more terrible, and that their damnation slumbereth not. The best thing is to be always ready for that day of God. If we delay until it actually comes, it may be too late.

[**HENRY:** The judgments of God upon a sinful world, and the frequent destruction of wicked king-

doms by fire and sword, are prefaces to and pre-ages of the judgment of the world in the last day.

PUSEY: Each revelation of God prepares the way for another, until that last revelation of his love and of his wrath in the great day. — F.]

Ver. 32. Whosoever calleth. Happy they who are found watching and praying when the Lord comes. We may escape the judgment, therefore we should not despair. All that is necessary is believing prayer to God. For every one who confesses God, He will confess. But such escape we must earnestly seek for ourselves. The coming of Christ has two aspects; to the godless, it will be a day of condemnation and wrath: to believers, a day of redemption and refreshing. In *Zion and Jerusalem*, i. e., in the God who is there revealed, is redemption. He who believes in Christ is in Zion, for he confesses Him as the God of Zion. To Him belongs the glory of our salvation. Examine thyself to see thy real condition. The ability to stand in the judgment will come, not from any outward excellence, nor even from gracious privileges or preëminence. *The remnant.* God desires not to destroy, but to save. Hence his constant and gracious call to all who are afar off, to come and be saved. Even the heathen, who belong not to his chosen people, can obtain salvation. Not indeed unless He calls them; but if He does call and they yield to it through his grace, they share in the gifts of his people. Art thou among the called ones of God? Hast thou heard his call? Thou mayest be called and yet perish at last. Many are called, few chosen. God calls all, but He, in turn, will be called upon in faith.

[**HENRY:** This is ground of comfort and hope to sinners, that whatever danger there is in their case, there is also deliverance for them, if it be not their own fault. And if we would share in this deliverance we must apply ourselves to the Gospel of Zion, to God's Jerusalem. It is the *praying remnant* that shall be the *saved remnant*. And it will aggravate the ruin of those who perish, that they might have been saved on such easy terms. Those only shall be delivered in the great day that are now effectually called from sin to God, from self to Christ, from things below to things above.

SCOTT: The Gospel calls men in general to partake of its blessings, and of that salvation which is revealed and placed in the Church; and "whosoever shall call upon the name of the Lord" Jesus, as the Son of God and the Saviour of sinners, shall be delivered from the wrath to come. This is the happy case of that remnant of every age and people whom the Lord calls by his regenerating Spirit; all things shall work together for their good; they may look forward with comfort for the day, when nature shall expire in convulsions, assured that then their eternal redemption shall be perfected. — F.]

SECTION III.

The Day of the Lord brings full Salvation to Israel and the Destruction of his Enemies.

CHAPTER III.

- 1 For behold, in those days,¹ and at that time
When I shall bring again the captivity of Judah and Jerusalem;

- 2 That I will gather all the nations,
And will bring them down into the valley of Jehoshaphat;
And there will I deal with (or judge) them,² for my people, and my heritage,³ Israel.
Because they scattered them among the nations,⁴
And divided my land.
- 3 And they cast lots for my people,
They bartered a boy for a harlot,
And sold a maiden for wine,⁵ and drank it.
- 4 And, also, what have ye to do with me, Tyre and Sidon,
And all the borders ⁶ of Philistia?
Would you retaliate ⁷ upon me,
Or render me a recompense?
Soon and swiftly ⁸ will I bring your recompense on your own head.
- 5 Because ye have taken away my silver and my gold,
And have brought into your temples my goodly desirable things,⁹
- 6 And ye have sold the sons of Judah and Jerusalem to the sons of Javan,
That ye might remove them far away from their border.
- 7 Behold, I will raise ¹⁰ them up out of the place where ye have sold them,
And will return your retaliation on your own head.
- 8 And I will sell your sons and your daughters into the hands of the sons of Judah,
And they shall sell them to the Sabians, to a distant nation,
For Jehovah hath spoken it.
- 9 Proclaim this among the nations,
Declare (sanctify) a war,
Arouse the mighty ones,
Let all the men of war draw near, come up.
- 10 Beat your mattocks ¹¹ into swords,
And your pruning-hooks into spears,
Let the weak say, I am strong.
- 11 Hasten ¹² and come,
All ye nations round about, and assemble yourselves;
Then Jehovah shall bring down ¹³ thy mighty ones.
- 12 Let the nations arise and come up
To the valley of Jehoshaphat,
For there will I sit to judge all the nations round about.
- 13 Put in the sickle,¹⁴
For the harvest is ripe;
Come, tread,
For the wine-press is full,
The vats overflow,
For their wickedness is great.
- 14 Multitudes, multitudes in the valley of decision,
For the day of Jehovah is near in the valley of decision.
- 15 The sun and the moon are darkened,
And the stars withdraw their shining,
- 16 And ¹⁵ Jehovah will thunder out of Zion,
And from Jerusalem he will give forth his voice,
So that the heavens and the earth shall shake;
But Jehovah will be a refuge for his people,
And a stronghold for the sons of Israel.
- 17 And ye shall know that I Jehovah am your God,
Dwelling in Zion my holy mountain;

And Jerusalem shall be holy,
And strangers shall no more pass through her.

- 18 And it shall come to pass that in that day the mountains shall drop down with new wine,
And the hills shall flow with milk,
And all the river beds of Judah shall be full of water,

And a fountain shall flow forth from the house of Jehovah,
And shall water the valley of Shittim.

- 19 Egypt shall be a desolation,
And Edom shall be a desolate wilderness,
For their violence against Judah's sons;
Because they shed blood in their land.

- 20 But Judah shall dwell ¹⁶ forever,
And Jerusalem from generation to generation;

- 21 And I will avenge their blood, *which* I have not avenged,
And Jehovah will dwell in Zion.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. — *Thou days*, i. e., preëminently. In Heb. the personal and demonstrative pronouns sometimes take the article, thus rendering the expression all the stronger and more emphatic.

2 Ver. 2. — *נִשְׁפָּטוּהָי*. For the construction see Josh. iv. 2; 2 Chron. xxii. 8; Is. iii. 14; Ezek. xxxviii. 22. In the latter place *נִשְׁפָּטוּ* is used for *עָם*.

3 Ver. 2. — *נִמְלִיחֵי*, my *peculium*. The word expresses more than *עַמִּי*, my people. Israel is in apposition with both terms.

4 Ver. 2. — *The nations*, i. e., the neighboring ones. See ver. 12.

5 Ver. 3. — *For wine*. *כֶּבֶד* is here the *כ* of price, and according to the rule is placed after verbs of buying and selling.

6 Ver. 4. — *Borders*, *גְּבֻלֵי*, lit., circles, referring to the five subdivisions of Philistia, namely, Gath, Ashdod, Ashkelon, Gath, and Ekron.

7 Ver. 4. — *Would you retaliate*. Wünsche renders the clause, "*Wollt ihr ein Thun mir vergelten*," and adds that it is variously explained. The meaning depends on the sense attached to *נָמַל*. The ground sense of its radical syllable *נָ* is fullness, accumulation. The primary meaning of *נָמַל* is the same. It is used — (1) *Intrans.*, to be full, or complete, specially of fruit, to be ripe. (2) *Trans.*, to complete, to make full, i. e.: (a) To wean, or to take from milk (Gen. xxi. 8; 1 Sam. xxi. 24; Is. xxviii. 9). (b) To ripen with special reference to fruit. (c) To do something with the hands, i. e., to finish it. (d) To recompense what has been done by another, so that its end and aim is accomplished, — something done, in a moral sense, for which men are responsible. It is construed both with *ל* and *על*.

8 Ver. 4. — *Soon and swiftly*. See Is. v. 26. Pocock takes both the words adverbially.

9 Ver. 5. — *Goodly desirable things*. Newcome renders the phrase *desirable and goodly*. *טִיבוֹת* = not simply "good things," but "good" in a pregnant sense, *optima*.

10 Ver. 7. — *I will raise*. *מַעֲרִיר*. Hiph. of the intrana. *עָרַר*, to be hot, hence to be watchful. One Kenn. MSS. has *מַעֲרִיר*, I am calling, or will call them as witnesses.

11 Ver. 10. — *Mattocks*. *אֵתֵיכָה*. This was an instrument of husbandry having an edge that needed to be sharpened from time to time (1 Sam. xiii. 20). All the older versions render it "ploughshares," which Tragelles favors.

12 Ver. 11. — *עֲרָשָׁה*, a *ἄραξ* *ley*, perhaps used for *עֲרָשָׁה* or *עֲרָשָׁה*. The Sept. renders it *εὐκαταπόρεστος*. Vulg. *erumpile*; Gesen., Meier, and others, "hasten." For the use of the *ן* to show the close connection between the two imperatives, see Mic. iv. 13. Kimchi, Ewald, Meier, and others take the following *נִהַרְצָה* as an anom. Niphal imperative for *נִהַרְצָה*.

13 *Shall bring down*, lit., "hath brought down." What He will do is spoken of as done.

14 Ver. 13. — *מִקְלָה*, the sickle, from the root *קָלָה*; hence the dag. fort.

15 Ver. 16. — *But Jehovah*. *וְ* is here clearly antithetic.

16 Ver. 20. — *יִשְׁכְּנוּ* is not to be understood in a passive sense, "*habitari*," but actively, i. e., shall dwell in and possess the land.

EXEGETICAL.

Vers. 1-3. *For behold in those days, etc.* The "ב" in ver. 1 gives the reason for the thought that deliverance can be found only in Zion, in the day of the Lord, for then shall all heathen nations be judged. *In those days, i. e.,* the days that shall come, the "afterward" of the previous chapter. The signs of the event belong essentially to the event itself; but the time is more exactly determined by the statement "when I shall bring again," etc. This distinctly shows that the object of the day of the Lord is, the deliverance of the people of God. The judgment of the heathen world is simply a means to that end. *Bring back the captivity,* or to return the captivity, means to make an end of it. This phrase, from the use here made of it to designate the epoch of judgment as a *terminus technicus* for a *restitutio in integrum* promised to God's people, may have been borrowed from some more ancient prophecy. The condition out of which the captivity is brought appears from the close of ver. 2. But the conclusion of the chapter shows, that the captivity is not simply to end, but that its termination involves a positively new and higher order of things. Judah and Jerusalem, i. e., Judah generally, Jerusalem specially.

Ver. 2. *All nations.* In the first instance, of course, all those that have offended against Israel; yet these are representatives of the heathen world in general, whose position towards God's people is essentially the same. The valley of Jehoshaphat. According to 2 Chron. xx., Jehoshaphat by the miraculous help of the Lord gained a great victory over a Gentile army, in a valley, which subsequently for this reason took the name of that king. Does the prophet here mean that valley? Keil and many others say, no. They insist that the valley of the prophet is an imaginary one, in or near Jerusalem, and is called the valley of Jehoshaphat = "Jehovah judges," because of its being the place of judgment. The valley certainly stands in close relation to Jerusalem, for in ver. 16 it is said that Jehovah, who there judges, shall utter his voice from Zion and Jerusalem. But in this case there is no need of applying a merely geographical measure. Jehovah may judge in a valley far distant from Jerusalem, and yet have his dwelling in Israel, in Zion, and Jerusalem. (See 2 Chron. xx. 15-17, where the Lord, while contending for Israel is, at the same time, regarded as being in his sanctuary in Jerusalem.) If the phrase is to be taken in a symbolic sense, it might be asked, why Joel should have fixed upon a "valley" as the place of judgment, and should have given it the name of a well-known king? He was undoubtedly thinking of the great event under Jehoshaphat. The name of this monarch was significant, and he calls the place "valley of Jehoshaphat," because he was reminded of that fortunate king who was victorious over Israel's enemies, and because of the peculiar significance of the name Jehoshaphat = Jehovah judges. By way of anticipation he tells what they have to expect, who are gathered there. To the question, does he mean that well-known valley then, we answer, yes, and no. Yes, because he evidently had in view the spot on which Jehoshaphat won his victory. No, because he as evidently goes on to describe a more than common battle fought on a spot which could be identified on no map. The

multitudes gathered there are too vast to be assembled in any ordinary valley. In painting this prophetic vision there can be no doubt that Joel had in his mind the historical narrative in 2 Chron. xx. *Deal with.* E. V. Plead with, i. e. to charge with crime, with the design of punishing it. Taking the word in its full sense of arguing a cause, it implies that the nations argue their own cause, and attempt to vindicate themselves, though, of course they could have no ground to stand upon, since Jehovah is alone and always in the right. *My people, my heritage.* Therefore what the nations did to Israel must be criminal. *They have scattered.* The prophet here has in mind what he afterwards more fully describes.

Ver. 3. They not only scattered God's people, but treated them with the greatest contempt. This, however, is only mentioned as *pars pro toto*. At least in ver. 19 the prophet looks beyond what was immediately before him, and names oppressions which Israel had long before experienced, so that it is evident that he is thinking of the heathen world in general, and of its hostility to God's people. A special reference to the future Exile is not to be assumed, as this does not yet come into the prophet's horizon.

[Pusey: ver. 1. *For, behold.* The prophet by the *for* shows that he is about to explain in detail, what he had before spoken of in sum. By the word *behold*, he stirs up our minds for something great, which he is to set before our eyes, and which we should not be prepared to expect or believe. — Ver. 2. *Valley of Jehoshaphat.* It may be that the imagery is furnished by that great deliverance which God gave to Jehoshaphat when Ammon, and Moab, and Edom came against him, and Jehoshaphat appealed to God, and God turned their swords every one against the other. *And they assembled themselves in the valley of Berachah* (blessing); *for there they blessed the Lord.* 2 Chron. xx. 21. That valley, however, is nowhere called the valley of Jehoshaphat. It continued, says the sacred writer, to be called the valley of Berachah unto this day. And it is so called still. Southwest of Bethlehem and east of Tekoa are still three or four acres of ruin (Robinson, *Pal.*, iii. 275), bearing the name of Bo-reikut (Seetzen's *Map*; Ritter, *Erdk.*, xv. 635; Wolcott, *Excurs. to Hebron*, p. 43). The only valley called the valley of Jehoshaphat is the valley of Kedron, encircling Jerusalem on the east. The valley was the common burial-place for the inhabitants of Jerusalem. (Williams, *H. C.*, ii. 523; Thomson, *Land and Book*, ii. 481. — Ver. 3. *Cast lots.* They treated God's people as of no account, and delighted in showing their contempt towards them. They chose no one above another as though all alike were worthless. *A girl* they sold for an evening's revelry, and *a boy* they exchanged for a night's debauch.

Wünsche: ver. 3. According to the then prevalent custom, the prisoners of war were sold as slaves. *My people.* We are to understand by this, not the people as a whole, but only the portion taken captive. But the mistreatment of this part of the covenant people, in the view of the O. T. prophets, was a mistreatment of the whole body. — F.]

Vers. 4-8. *And also what have ye, etc.* After speaking of the crimes of the heathen in general, against Israel, the prophet turns to the neighboring nations, Tyre, Sidon, and the borders of Philistia, i. e., the five small Philistine principalities. He, suddenly, as it were, remembers those who had committed such crimes against Israel as those

already mentioned. The question, in fact, especially concerns them. With the genus comes the species which is included in it. In a lively description, we find ourselves in the midst of the nations (comp. ver. 11) with whom the process of pleading by Jehovah is carried on. For afterwards there is no more pleading, but a decision. They are represented as claiming to be right; but any presumptive claim of theirs to do what they had done is denied, in the first instance, by the general question, "what have ye to do with me?" a question more fully answered afterwards. Their right to inflict injury upon Israel, or to retaliate for injuries inflicted upon themselves, is denied. They are the persons on whom the retaliation shall come, and that swiftly. Vers. 5, 6 prove the righteousness of the retribution, by a reference to the crimes committed, while vers. 7, 8 declare the certainty of it. Ver. 5 alludes, without doubt, to the pillaging of Judah and Jerusalem by the Philistines and Arabians under Joram. 2 Chron. xxi. 17. They then carried off the treasures of the temple and the palaces of the city, the latter being designated as "Mine," because they belonged to those who were among God's people. The Philistines were the immediate perpetrators of the robbery, but the Phœnicians, the inhabitants of Tyre and Sidon, were also involved in the guilt of it, for they bought the captives and sold them to the sons of Javan, or the Greeks of Asia Minor. In vers. 7, 8, there is a promise that these enslaved captives shall be brought home again, and that, in retaliation, the same thing shall be done to these enemies of Israel, which they have done to Israel. Jehovah will sell them into the hands of the children of Judah, who will again sell them to the Sabæans in Arabia Felix. This prophecy was fulfilled by Alexander the Great and his successors, under whom many Jewish captives were liberated and restored to their own land, while various parts of Philistia and Phœnicia were brought under Jewish rule.

[Pusey: ver. 4. *What have ye to do with me.* These words declare that those nations had no part in God. He accounts them as aliens. But the words convey besides, that they would, unprovoked, have to do with God, harassing his people without cause. — Ver. 5. *My silver.* Not the silver and gold of the temple, as some have thought. At least, up to the Prophet's time they had not done this. God calls the silver and the gold, which He through his providence had bestowed on Judah, *my silver and my gold.* — Ver. 6. *And ye have sold,* etc. This sin of the Tyrians was probably old and inveterate. As they were the great carriers of the world's traffic, so they were slave-dealers, and in the earliest times, men-stealers. The Greek antehistoric tradition exhibits them as trading and selling women from both Greece and Egypt. As their trade became more fixed, they themselves stole no more, but like Christian nations, sold those whom others stole or made captive. Even from the times of the Judges, Israel was exposed in part to the violence and fraud of Tyre and Sidon. Sisera's army came from their territory, and Deborah speaks of "a damsel or two" as the expected prey of each man in his host. In Joel, the Philistines and Tyrians appear as combined in the traffic. In Amos, the Philistines are the robbers of men, the Phœnicians are the receivers and the sellers. Probably such acts were expressly prohibited by the "brotherly covenant," or treaty between Solomon and Hiram, king of Tyre. For Amos says that Tyre forgot that treaty, when she sold wholesale the captive Israelites whom the Philis-

tinues had carried off. The temptation to Tyrian covetousness was aggravated by the ease with which they could possess themselves of the Jews, the facility of transport, and, as it seems, their value. The wholesale price at which Nicanor set the Jews his expected prisoners, and at which he hoped to sell 180,000, shows the extent of the traffic; and their relative value, £2 14s. 9d., as the average price of each of ninety slaves in Judæa, implies a retail price at the place of sale above the then ordinary price of man. — Ver. 8. *I will sell your sons — the Sabæans.* Tyre was taken by Alexander, who sold 13,000 of the inhabitants into slavery. Sidon was taken by Artaxerxes Ochus, and it is said above 40,000 perished. The Sabæans are probably mentioned as being the remotest nation in the opposite direction, a nation, probably, the partner of Tyre's traffic in men as well as in their other merchandise, and who would as soon trade in Tyrians, as with Tyrians. They were, like the Phœnicians, a wealthy merchant people, and, of old, united with them in the trade of the world, the Sabæans sending forth their fleets across the Indian Ocean, as the Tyrians along the Mediterranean Sea. Three fathers of distinct races bore the name of Sheba, one a descendant of Ham, the other two descended from Shem. The Shemite Sabæans were, some descendants from Sheba the tenth son of Joktan; the others from Sheba, son of Abraham and Keturah. The Sheba of the prophet appears to have been the wealthy Sheba (descended from Joktan) near the Red Sea. They too had distant colonies whither the Tyrians could be transported, as far from Phœnicia as the shores of the *Ægean* are from Palestine.

Wünsche: Tyre, lit., *Rock*. Though Tyre was historically a younger city than Sidon, from its rapid growth and great importance as a commercial centre, it is usually mentioned first when the two cities are named together. There were two Tyres, namely, the Old, built on the main land, and destroyed by Nebuchadnezzar after a siege of thirteen years, and the New, built on a rocky island about a mile from the shore. *Sidon* comes from *סִידוֹן*, to fish. Its founders were probably fishermen. — *Desirable things — Your temples.* If by the first phrase the prophet means the rich adornments of God's temple, and by the latter the heathen temples, the crime here charged is the double one of spoliation and profanation. — *Javan.* Credner regards this as the name of a city in Arabia Felix. Hitzig places it in Jemen, and thinks it to be the same as the one mentioned Ezek. xxvii. 19. Schröder takes the word in the sense of distant, unknown nations. But it is undoubtedly the name of the Greeks of Asia Minor. — F.]

Vers. 9, 10. *Proclaim this.* The prophet has already spoken of the gathering of the nations in the valley of Jehoshaphat, where Jehovah will plead with them. We have heard the accusation and the sentence; and now comes the swift execution of it. *Proclaim this.* What? If it be *Prepare* (sanctify) war, and this is to be proclaimed to the heathen, those charged to bear the message should be the heralds of the heathen. But the contents of the message show that it is directed not to the heathen but to Israel. No one shall remain behind, nor feel himself weak, nor withdraw from the holy contest, which is to bring "decision." It must be considered, then, as a summons to Israel. The battle described is no common one. It is a battle, in which Jehovah Himself shall be present as a judge deciding the fate of the heathen, and help-

ing Israel to win a glorious victory over them. The summoner is Jehovah Himself, or the prophet speaking in his name, who, in his vivid description of the contest, feels himself to be present at it. *Proclaim this* must, then refer to what was said before, namely: that Jehovah will recompense the heathen for their crimes against Israel, and that Israel shall be fully avenged. For the counterpart of the proposed change of the implements of peace into the instruments of war, see *Is. ii. 4*; *Mic. iv. 3*.

[Wünsche: *Proclaim*, lit., sanctify. The use of this word shows that this great and decisive war is a holy and a righteous one. Credner, Hitzig, Keil, and others regard this as addressed not to the Jews, but to the heathen nations, i. e., to their heralds who are, at the bidding of Jehovah, to summon these nations to a war against Israel. But on this supposition the use of the word "sanctify" is inexplicable. — F.]

Vers. 11–16. *Hasten and come*. Now the nations are summoned to collect speedily, as if they were about to accomplish something against Israel, while really they are rushing to their own destruction. *Round about*. The reference is not to the immediate neighbors of Israel, but the expression is used because God's people is regarded as holding a central position among the nations. The prophet, however, cannot think of the assemblage of the nations without offering a prayer to Jehovah that He would cause his mighty ones to come down, where the gathering occurs, in the valley of Jehoshaphat. *Thy mighty ones*. According to Keil they are the angels as heavenly hosts. But if in ver. 9 they are men (Keil refers that version to the heathen), they must also be men here. The idea of the angels coming from heaven to help is not Joel's. It is Israel who fights, under the command of Jehovah (comp. *Judges v. 13*). *Thy* affords no proof against this exposition, since Israel is God's people, and Israel's mighty ones are God's.

Ver. 12. Here Jehovah himself speaks, and the whole verses may, therefore, be regarded as a kind of answer to the prophet's prayer. Jehovah summons the nations to awake and to come up (אָרָא here means to ascend) to the valley of Jehoshaphat. For though the gathering place is a valley, and Israel's mighty ones go down into it from Zion, yet the heathen come up to the valley of Jehoshaphat, because, being near to Jerusalem, it is on a higher elevation than the territories (e. g., Philistia) of the neighboring nations. The reason why they are to come up to this valley is found in the meaning of the name Jehoshaphat = "Jehovah sits there to judge." He does not engage directly in the contest; He does not lead the army, but He sits on a throne to judge, — to pronounce the sentence, and to execute it by means of his mighty ones. At the same time he renders essential aid by those terrible phenomena of nature spoken of (vers. 15, 16), which mark the contest as "the day of the Lord," the result of which is the utter destruction of these enemies. How Jehovah will execute the sentence pronounced by Him as Judge, is explained in ver. 13, for the exhortation here addressed to the "mighty ones," while the two armies front each other in battle array, is given by Jehovah. This is evident from the fact that the battle is to be the execution of a deserved sentence. Hence the attack and the fight are no more spoken of, but the result simply, represented by the figure of cutting down ripe corn. Of a

threshing and winnowing of the corn thus cut down, as Keil suggests, there is no hint; for with these enemies of Jehovah there could be no separating the wheat and the chaff. The only point in the figure on which attention is fixed, is the "cutting down" what had been before standing. Then comes a new and stronger simile to represent the destruction of these enemies. They shall not only be "cut off" but "crushed," or trodden like grapes in the wine-press. The overflowing "fullness of the vats" is significant (Keil denies it). It represents the general blood-shedding which shall be proportioned to the "greatness of their wickedness." The execution itself is not formally described, but it is plainly enough indicated in ver. 14. *Multitudes*, or as some render it "tumult." The "mighty ones" are now to engage in their bloody work, amid the uproar of battle. The noise expressed or implied is not, as Keil supposes, that of nations rushing together, for they are already assembled, and now, the moment is one of judgment, or "decision." The valley is the valley of Jehoshaphat, the "valley of decision," the phrase being immediately followed by the words "for the day of the Lord is come." This shows that what had been commanded (ver. 13) is now being accomplished, and that the contest involves the judgment and destruction of these enemies. This catastrophe is the "day of the Lord," which is attended by those awful phenomena described (vers. 15, 16), by which Jehovah displays his omnipotence, and really determines the issue of the battle. The "darkness," before noticed as a presage of "the day," now introduces it. "Thunder" = an immediate display of God's power. "Giving forth his voice," lit., "roaring," i. e., of the lion in pursuit of prey, denotes God's design to punish and destroy. Of course Joel has in his mind not an ordinary thunder-storm, but a far more terrible one. Israel had been previously threatened with a day of punishment marked by similar presages, in connection with the visitation of locusts, but it had passed away. Now, however, the storm overtakes and destroys the heathen, while Israel is not only protected by Jehovah from the judgments that overwhelm the enemies of God, but is introduced into new and far higher privileges than ever before were possessed.

[Wünsche: Ver. 12. *Sit to judge*. This posture of the judge was common to the Hebrews, Greeks, and Romans. In Latin, *sedere* is often used in the sense of *judicare* (Liv. iii. 46); so in Greek *καθίσειν*. The decision of a judge made by him standing, was generally deemed to have no legal force. *All nations*. The "all" is limited by "round about." Hengstenberg, Keil, and others understand by it all the nations who have become in any way related to the kingdom of God, i. e., all the nations of the earth, as before the final judgment, the Gospel of the kingdom will be preached throughout the whole world. Credner supposes that the meaning of the double image used in ver. 13 is, that as songs of gladness, dancing, and other signs of joy mark the harvest and vintage, so the Jews will find the highest enjoyment in the day of judgment of their enemies. But there is no ground for supposing that the covenant people will have any such feelings.

Pusey: Ver. 13. In itself, the harvest as well as the vintage, might describe the end of this world as to both the good and the bad, in that the wheat is severed from the chaff and the tares, and the treading of the wine-press separates the wine which is stored up from the husks which are cast

away. Yet nothing is said here of storing up aught, either the wheat or the wine, but only of the ripeness of the harvest, and that the *vats overflow because their wickedness is great*. The harvest is sometimes, though more rarely, used for destruction; the treading of the wine-press is always used as an image of God's anger; the vintage, of destruction. It seems probable then, that the ripeness of the harvest and the fullness of the vats are alike used of the ripeness for destruction. — Ver. 14. The prophet continues, as in amazement at the great throng assembling upon one another, *multitudes, multitudes*, as though, whichever way he looked, there were yet more of these tumultuous masses. It was one living, surging, boiling sea; throngs upon throngs, mere throngs. The word rendered *multitudes* suggests, besides, the thought of the hum and din of these masses, thronging, onward blindly, to their own destruction. — E.]

Vers. 17-21. **And ye shall know.** Jehovah, by his judgment of Israel's enemies, proves Himself to be Israel's God; and from Zion, his dwelling place, all strangers and unclean ones are banished. This is the immediate gain to Israel, but other benefits are consequent upon it (comp. Rev. xxi. 27). A time of extraordinary prosperity follows.

Ver. 18. Wine and milk flow in richest abundance. The mountains and the hills, i. e., the naturally sterile districts, become very fruitful, and as this result depends on the supply of water, the brooks shall not become dry. *Valley of Shittim*, or Valley of Acacias, now quite dry, — for in such a soil the acacia grows, — shall be watered by a fountain flowing from the house of the Lord, and shall become fruitful. This description, of course, is not to be taken in its merely literal sense. As the blessedness originates with Jehovah, the fertilizing stream is represented as coming from the Temple, the dwelling-place of God. What a contrast between the state of things here depicted, and the condition of the land after its devastation by the locusts!

Ver. 19. To render Israel's blessed condition the more conspicuous, the picture of the desolated heathendom is placed beside it. Egypt and Edom are specially mentioned on account of their violence against Judah's sons, namely, shedding their blood. It is uncertain, what precise instances of this are referred to. Egypt's sins were probably those of the olden time (Ex. i. 16). For that of Edom, see Amos i. 11; Ob. 10. They, however, like the Phœnicians and Philistines in another place, are here taken as representatives of the enemies of Israel. (Comp. in ref. to Edom Is. xxxiv. 63; Jer. xlix. 7; Ezek. iii. 5.)

Ver. 20. Wholly different shall be the condition of Israel. Judah and Jerusalem shall dwell forever, i. e., they shall be inhabited.

Ver. 21. While Israel is thus blessed, it will be proved that the wrong committed against him has been fully avenged, or as some take the word, annulled, i. e., by having been punished; and the all-embracing assurance is repeated, *Jehovah shall dwell in Zion*.

[Pusey: Ver. 18. *A fountain shall come forth out of the house of the Lord*. The existence of a large supply of water under the Temple is beyond all question. While the Temple was still standing, mention is made of an ever-flowing fountain under it, as well as pools and cisterns for preserving rain-water. One well acquainted with the localities says, "The pavements had slopes for the sake of a flush of water in order to cleanse away the

blood from the victims. For on festival occasions many thousands of animals were slain. But of water there was an unfailing supply, a copious and natural fountain within gushing over; and there being moreover wonderful underground receptacles, in the substructure of the temple, and each of these having numerous pipes, the several streams inter-communicating." The same writer relates that, more than half a mile from the city, he was told to stoop down, and heard the sound of gushing waters underground. The natural fountain, then, beneath the Temple, was doubtless augmented by waters brought from a distance, as required by the "diverse washings" of the priests, and to carry off the blood of the victims. Whence-soever this water was supplied, it furnished Jerusalem with an abundant supply of water. The superfluous water was carried off underground to what is now "the fountain of the Virgin," and thence again to the "pool of Siloam." Thence it carried fertility to the gardens of Siloam. The blood of the victims flowed into the same brook, Kedron, and was a known source of fertility. That little oasis of verdure was a fit emblem of the Jewish people, itself bedewed by the stream which issued from the temple of God. But it made no sensible impression out of or beyond itself. Hereafter the stream, whose streamlets "made glad the city of God," should make the wildest, driest spots of our humanity "like the garden of the Lord." *Valley of Shittim*, or acacia-trees, is a dry valley, for in such the eastern acacia or sandal-wood grows. This wood is very strong and of incredible lightness and beauty. Of it the ark of God was made. — Ver. 19. *Egypt a desolation*. Brief as Joel's words are, they express an abiding condition of Egypt. They are expanded by Ezekiel, Isaiah, Jeremiah, and Zechariah. But the three words of Joel are more comprehensive than any prophecy, except those of Ezekiel. They foretell that abiding condition, not only by the force of the words, but by the contrast with an abiding condition of bliss. The words say, not only that it shall "be desolated" as by a passing scourge, but it "shall pass over into that state;" it shall become what it had not been, and this, in contrast with the abiding condition of God's people. Yet when Joel threatened Egypt, there were no human symptoms of decay; the instruments of its successive overthrows were as yet wild hordes, or had not the beginnings of being. Egypt would not become barren except by miracle. Even now it recovers whenever water is applied. Nothing could desolate Egypt except man's abiding negligence or oppression. No passing storm could annihilate a fertility which poured in upon it in ever-renewing richness. Egypt is alike prolific in its people, and in the productions of the earth. Yet with these powers implanted in nature unimpaired, the population is diminished, the land half desert. Persians, Macedonians, Romans, Greeks, Arabs, and Turks, have tried their hands on Egypt. Strange that selfishness or powerlessness for good should have rested upon all; strange that no one should have developed its inherent powers. One long prosperity, and one long adversity. One scarcely broken day, and one troubled night. And that doom foretold in the mid-day of its prosperity by these three words, *Egypt shall be a desolation — Edom a desolate wilderness*. Its ancient capital, and its rock-dwellings long unknown, have been within the last forty years, again revealed to us. The land is almost the more hopelessly desolate, because it was once artificially cultivated. Edom

was the centre of the intercourse of nations. The hill-sides, and mountains, once covered with earth and clothed with vineyards, are now bare rocks. Yet the traces of former fertility are innumerable: every spot capable of sustaining vegetable life was carefully watered and cultivated. The ancient inhabitants seem to have left no accessible place untouched. They have exhibited equal art and industry in eliciting from the grand walls of their marvelous capital, whatever the combination of climate, irrigation, and botanical skill could foster in the scanty soil afforded them. The desolation began soon after the captivity of Judah, and Edom's malicious joy in it. In Joel's time, not the slightest shadow was cast on her future. No human eye could tell that she would be finally desolate. But God said by Joel, "Edom shall be a desolate wilderness," and so it is! — Ver. 21. *I will cleanse her blood.* The word rendered *cleansed*, is not used for natural cleansing, nor is the image taken from the cleansing of the body. The word signifies only to pronounce innocent, or to free from guilt. Nor is *blood* used of sinfulness generally, but only of the actual guilt of shedding blood. The whole then cannot be an image taken from the cleansing of physical defilement, like the words of Ezek. xvi. 9, "then washed I thee with water," etc. Nor, again, can it mean the forgiveness of sins generally, but only the pronouncing innocent the blood which had been shed. This the only meaning of the words, falls in with the mention of innocent blood, for shedding which, Egypt and Edom had been condemned. In punishing the shedding of it, God declared the blood innocent, whose shedding He punished. — F.]

THEOLOGICAL.

1. Three topics are discussed in this chapter: the enmity of the "nations" against Israel; the punishment of the nations; and the new happiness of Israel.

(1.) The enmity of the nations against Israel. How does the prophet regard this? Is the hostility only accidental, exhibiting itself simply in some particular acts? Or has it a deeper ground, namely, in the antagonism of the nations as heathen against Israel as God's people, or the antagonism between idolatry and the worship of the true God? The mere words of the prophet would not lead us to suppose that he regarded it in the latter light. He speaks only of acts of pillage, carrying away captives, shedding of blood. Nor must we interpret ver. 5 as if the acts described were directed against the Temple as such; nor are they the necessary and exclusive offspring of heathenism. But we may and must say that these acts of injury appeared to be the outgrowth of the religious antagonism between the Gentiles and Israel. The people of Israel were God's people, and enmity against the former was in fact enmity against God's people, and God himself. That the prophet so regards it, vers. 4; 5 plainly show. This hostility of the Gentiles or nations, though in one sense accidental, really reflects an inward and profound hatred. Hence the general expression, "all ye heathen, or Gentile," although, in point of fact, Israel had been injured only by some of them. Thus Israel stands on one side, and all the heathen or Gentiles on the other, in the attitude of antagonists. What one of the latter does, they may be all expected to do, and so may be held responsible for it, inasmuch as they

constitute one whole. Therefore, if Israel is to be helped, the judgment must fall on the whole heathen world. Finally, the prophet nowhere intimates that the Gentiles should be employed as God's instruments in punishing Israel for his guilt. The Gentiles alone appear as the guilty ones.

(2.) The punishment of the nations was a certain and necessary result of Israel's position as God's people. They had scattered them; they had parted their land; they had taken their silver and gold; in a word, they had thus taken God's property, and He could not allow this to go unpunished. He must stand up for his people and destroy their enemies. Though Israel is the agent in inflicting, yet the punishment comes really from the divine hand. Jehovah assembles the nations, and, in the contest between them and his people, gives, by his immediate help, the victory to the latter. This punishment involves the destruction of these enemies. The menaces relating to this point may seem unduly severe; but it is to be observed that the guilt of these nations is very aggravated, going far beyond the ordinary measure of enmity and crime, and therefore, according to the *jus talionis*, the retribution should be proportionate. Credner's idea that Joel here abandons himself to the feelings of unbridled revenge, is wholly groundless. Meier justly remarks against this notion, that no prophet ever describes these bloody conflicts as simply growing out of human revenge; they ever regard them as signs of that Higher Power which strikes with destruction everything ungodly. And while the later prophets do not speak of bloody phenomena such as are here described, they yet plainly intimate, that before the consummation of the Messianic age, a catastrophe involving such scenes must come, as a transition epoch, in which everything unholy, as well in Israel as in the heathen world, will be destroyed. The grand object on which all depends, and which faith accepts as certain, is the complete subjugation of God's enemies, and the complete triumph of his people. The pencil that paints this picture is, indeed, dipped in strong colors, corresponding to the energy of the divine powers which shall realize it. The idea set forth is the essential thing; the expression of it is, of course, modified by the prophet's historical relations, and the character of the times in which he lived.

(3.) Israel's new felicity. Amid the extraordinary manifestations of divine wrath connected with the destruction of the wicked, Israel is protected and realizes anew that Jehovah is his God. His land shall no more be seized by a stranger, and its remarkable fertility will be a proof that Jehovah is dwelling in the midst of it. The latter is the main thing in the promise, the productiveness of the land being simply an evidence of it. Of this the fountain issuing forth from the house of the Lord is a symbol and a pledge. Here the promise goes beyond what is merely physically possible, as do also some features of the judgment of the heathen; from which it is plain that the prophet's mind was fixed, not so much on the literal fulfillment of the prediction, as upon the general truth, that Jehovah will, in a manner eminent and unequivocal, own Israel as his people, by bestowing on him the richest blessings.

2. If now we inquire into the fulfillment of this prophecy, objectively considered, we shall quickly discover, that things took at first quite a different shape from that which Joel seems to have supposed they would. He sees in the heathen only the enemies of God's people who are to be pun-

ished, and he announces their certain punishment on account of their many acts of violence against Israel. The later prophets, on the other hand, charge God's own people with their sins, and predict judgments, which God will employ the heathen as his instruments to inflict, and which, we know, in later times they did. But there is no evidence, *i. e.*, from his prophecy, that Joel was acquainted with this fact of the future. It is wholly unwarrantable to interpret his words (ver. 1), as if he had foreseen and foretold what later prophets announced, namely, the Exile, and the dispersion by the Romans, without giving the reason for either of these events. He does not think it possible — so far as his prophecy shows — that a divine judgment should be inflicted upon Israel. Both the internal (*i. e.*, the guiltiness of Israel and Judah) and the external antecedent conditions of such a judgment are wanting. He knows nothing of those secular powers which brought on the exile, or at least, he does not know them as powers with whom Israel is to come into conflict. It is a false view of the nature of prophecy to suppose that events of the most distant future were revealed with equal clearness to the prophets whose experience, in a sort of intermediate way, corresponded with, or contradicted that future. According to the later prophets the glorious state of Israel is reached, after his having passed through an intermediate condition of humiliation. Joel knows nothing of such an intermediate condition. He represents the felicity of Israel as resulting not simply from the truthfulness of God, who will not utterly abandon even his unfaithful people, while He punishes them, but as a thing which they might at any time secure by penitential confession of sins, and calling upon the Lord. But there is an essential harmony between Joel and the later prophets. How then were their predictions fulfilled? The menaces against the heathen nations mentioned have been remarkably accomplished by actual historical events, particularly by Alexander the Great and his successors. But we must look for a larger and fuller accomplishment of the prophecies of Joel. It is evident that he had in his mind a grand consummation, since he connects it with the general outpouring of the Spirit and the announcement of the day of the Lord. He sees the heathen world utterly overwhelmed, while Israel enters into and holds the position of God's people. The period of conflict is passed, and that of victory and peace has come.

Now as regards the fulfillment of these prophecies, we might repeat the remarks already made respecting the later ones of Hosea. For Israel as a nation that glorious time had not yet come; nor was there any ground for the immediate expectation of it. The tenor of the prophecy would seem to indicate that it applied exclusively to Israel, because in Joel's time, Israel alone was God's people. But this view, which makes God's people and Israel as a nation identical, though sanctioned in a certain sense by the Old Covenant, has been clearly set aside by the New Covenant. While then the Jewish nation, as such, has no ground for expecting, as the Chiliasts maintain, this promised felicity, it is nevertheless certain that the promise is valid for the people of God as typified by Israel. Its fulfillment is to be looked for in a far different and more glorious way than the prophet, from his stand-point, anticipated. [Whether the so-called Chiliastic theory of the future of the Jews be true or not, there is no necessary antagonism between it and the admission, under the New Covenant, of

the Gentiles to the spiritual privileges of God's people. The Jews still exist as a distinct people. And Paul certainly seems to intimate (Rom. xi. 25) that there is yet a glorious future for Israel, which shall be realized when "the fullness of the Gentiles be come in." — F.] The new Israel lives in the hope of a general outpouring of the Spirit, which was begun at Pentecost, and has been continued ever since, — of a final, complete deliverance, and a glorious victory over all its enemies; in a word, of a felicity and salvation which shall be a proof of God's immediate presence in the midst of it. Whether Joel foresaw all this, *i. e.*, understood the full meaning of his own prediction, may be doubted; but, in the sense already explained, we can appropriate it to ourselves, as Keil remarks: "The people and heritage of the Lord is not only the Old Testament Israel as such, but the Church of God, embracing those who lived under the New as well as the Old Covenant. On it his Spirit is poured out. Jehovah's judgment of the nations for injuries done to his people is not simply the judgment of such of them, *e. g.*, the Romans and others, that have maltreated the Jews, but the final, general judgment of all nations, of all the enemies of the Church of God. It is this fundamental truth, this glorious hope made sure by almost the oldest of the prophets, which the people of God, from the beginning, have lifted up as a standard. And hence we see in all the victories which God has granted to his people, and in all the judgments inflicted upon the heathen neighbors and enemies of Israel, a fulfillment of this promise, which again finds, as by a thousandfold refraction, a still more particular fulfillment in all the special deliverances of his children, and in all their experiences of his protection. So Luther is not wrong in regarding the rich blessings promised to Judah as identical with those revealed in the Gospel, and through it bestowed upon the Christian Church. As God's heritage, Zion experienced from the first, and continues to experience, the blessed presence and the grace of God. Still, the final, and complete fulfillment will only come with the consummation of the kingdom of the Parousia, or Second Advent of the Lord.

HOMILETICAL.

Ver. 1. *When I shall bring again.* God hath set bounds to everything, especially to the sufferings of his people. He determines their beginning, and how long they shall endure. Rejoice, ye faithful, the Lord shall bring again your captivity. He will deliver you from all evil, and help you to reach his heavenly kingdom.

[HENRY: Though the bondage of God's people may be grievous and very long, yet it shall not be everlasting. There is a *day*, there is a *time*, fixed for the *bringing again of the captivity* of God's children, for the redeeming them from the *power of the grave*. — F.]

Ver. 2. *I will gather all nations.* Though wicked men say that the Lord does not see them, they shall learn by experience that He does, in the time when He shall judge them. Ye proud Gentiles, who cease not to afflict the little flock of the faithful, know that a day of judgment is coming, when the Lord will avenge the blood of his servants. — *Whom they have scattered.* Those who are unjustly exiled should leave vengeance in the hands of God the righteous judge. Mark that all divine punishment, and even the final judgment of the wicked is for

the sake of the godly. Behold how God takes care of his people! Therefore, be of good courage! Dost thou belong to God's people? Then He will take care of thee, though He may seem to delay doing so. God's honor will not permit his people to perish, and their enemies to triumph, for their enemies are his enemies.

[PUSSEY: *Will plead with them.* God maketh Himself in such wise a party, as not to condemn those unconvicted, yet the pleading has a separate awfulness of its own. God impleads, so as to allow Himself to be impleaded and answered; but there is no answer. He will set forth what He had done, and how we have requited Him. And we are without excuse. Our memories witness against us; our knowledge acknowledges his justice; our conscience convicts us; all unite in pronouncing ourselves ungrateful, and God holy and just. For a sinner to see himself is to condemn himself, and in the day of judgment God will bring before each sinner his whole self. — F.]

Vers. 3-5. *They have cast lots.* In a time of war terrible crimes are very common, but in due season God will punish them. — *What have ye to do with me.* The true Church is the heavenly Father's daughter, and Christ's beloved spouse. Therefore he who persecutes it, is persecuting God and Christ. How great the foolishness of sinners who want to plead with and defy God! O, how certainly will their defiance of Him be visited on their own head. Therefore be humble, and confess thy misdeeds, if thou wouldst escape divine punishment.

[PUSSEY: *Will ye render me a recompense.* Men never want pleas for themselves. Men forget their own wrong-doings, and remember their sufferings. Men, when they submit not to God chastening them, hate Him.

HENRY: *My silver.* Those who take away the estates of good men for well-doing, will be found guilty of sacrilege; they take God's silver and gold. It is no new thing for those who have been very civil to their neighbors, to find them very unkind and unneighborly, and for those who do no injuries to suffer many. — F.]

Vers. 1-7. The raging of the nations and their rulers is an indication of that fleshly mind which is always opposed to the kingdom of God. So long as the hope of that kingdom was confined to Israel, the hatred of the heathen was spent on Israel. When that kingdom was taken from Israel, and given to the "little flock," which "brought forth the fruit of it," that hatred was simply transferred. The world ever has sought and still seeks to divide the heritage of the Lord, and to bring to shame those who trust in his word of promise. But when God regathers his scattered people Israel, and re-establishes down-trodden Jerusalem, He will also deliver the rest of his elect, and fully recompense them for the sufferings which the world has inflicted on them.

Ver. 9. *Prepare war.* Peace must end when we are called on to combat the enemies of God. Then, all must take up arms. "I came not to send peace, but a sword." Through conflict to victory! through war to peace!

Ver. 10. [PUSSEY: *Ploughshares into swords.* Peace within with God flows forth in peace with man. Where there is not rest in God, all is unrest. And so, all which was needful for life, the means of subsistence, care of health, were to be forgotten for war. — F.]

Vers. 11, 12. *Hasten and come.* Behold how the Lord holds the godless persecutors of his Church in derision! Let them do what they like, his ven-

geance shall finally overtake them. If God be for us, who can be against us? The Lord sits as ruler, and is ever judging nations and individuals. No one can escape his judgment. He may long seem to be silent, but ever and anon He comes forth with his judgments now, the harbingers of the final and decisive one.

[HENRY: *Thy mighty ones.* When God's cause is to be pleaded, either by the law or by the sword, He has those ready who will plead it effectually; witnesses ready to appear for Him in the court of judgment, soldiers ready to appear for Him in the field of battle. — F.]

Ver. 13. *For their wickedness is great.* When the measure of men's sins is full, then execution comes. The judgments of God are then no longer delayed.

Vers. 14-16. *The day of the Lord is near.* Tremble ye godless, for the day is near when the Lord will judge you! Behold, the lion is already roaring out of Zion announcing your punishment. Should not that voice, which shall one day be heard by the whole earth, arouse you to repentance? To the wicked, God is a roaring lion, but to the godly a strong fortress.

As God always cared for and defended his peculiar people against the rage of their enemies, so Christ now protects his peculiar people, Christians, against the violence of their foes. He may allow them, for a time, to be persecuted, to try and perfect their faith by "manifold temptations," but, in the end, He will destroy their enemies. Examples of this have occurred in past ages; but a greater ruin awaits them. When the great and terrible day of the Lord comes, He will gather all his enemies into the valley of Jehoshaphat; He will bring them before his tribunal, and plead with them for his heritage and people, and will return upon their own heads all the evils they have inflicted upon the true Christendom.

[HENRY: *The Lord shall roar.* The judgment of the great day shall make the ears of those to tingle who continue the implacable enemies of God. As blessings out of Zion are the sweetest blessings, and enough to make heaven and earth sing, so terrors out of Zion are the sorest terrors, and enough to make heaven and earth shake. — The saints are the Israel of God; now in the great day (1) Their longings shall be satisfied. *The Lord will be the Hope of his people.* As He always was the Founder and Foundation of their hopes, so He will then be the Crown of their hopes. They shall arrive at the desired haven; shall put to shore after a stormy voyage; they shall go to be forever at home with God. (2) Their happiness shall be confirmed. God will be in that day the *Strength of the children of Israel*, enabling them to welcome that day, and to bear up under the weight of its glories and joys. — F.]

Ver. 17. *Ye shall know.* So long as believers are here below, sighing under the burden of sin, and not seeing the means of deliverance, they are apt to think that God has abandoned them.

[HENRY: The knowledge which true believers have of God is (1) An *appropriating* knowledge; they know that He is the Lord *their* God, yet not theirs only, but theirs in common with the whole Church. (2) An *experimental* knowledge. They shall find Him their Hope and Strength, in the worst of times. Those know best the goodness of God, who have *tasted* and *seen* it.

PUSSEY: God Himself joins on his own words to those of the prophet. *Ye shall know* by experience, by sight, face to face, *what ye* now believe,

that I am the Lord your God. *Your God*, your own, as much as if possessed by none besides, filling all with gladness, yet fully possessed by each. — F.]

Ver. 18. *In that day*. Glorious are the promises to the Church of the New Covenant, but they will be completely fulfilled only in a blessed eternity. In this world God feeds us, comforts us with his Word and sacraments, consoles us with manifold blessings in Christ, but in the future world, this grace will be far more superabundant. — By the *mountains* are meant the kingdoms of this world, which shall flow with the wine and milk of Christian doctrine, by which a rich measure of spiritual gifts shall be imparted to men. For the Gospel is very finely compared to wine as well as milk; to wine, since it is administered to the adult to gladden his heart, and confirm his faith, hope, and love; to milk, as it is also administered to children in Christ, who, as new-born babes, desire the sincere milk of the Word. As wine comforts and strengthens man's heart, so the Word of God preserves and increases faith, and imparts consolation under sufferings. The law does the opposite, holy and just though it be. It accuses them, and threatens death; it makes them faint-hearted and despondent. But the Gospel banishes fear, by revealing a Mediator, the Son of God, and filling the soul with an assurance of the mercy of God. By *rivers flowing with water*, the prophet means the wonderful spread of the Gospel, and the rich fruit it will produce. As dry places are barren, and well watered ones fertile, so where the Gospel resounds, the richest and ripest fruits are produced. The Holy Spirit goes with it, imparting his own divine gifts.

[PUSK: As the fountain gushes forth from the hill or mountain side in one ceaseless flow, day and night, streaming out from the recesses to which the waters are supplied by God from his treasure-house of the rain, so day by day, in sorrow or in joy, in prosperity or adversity, God pours out in the Church, and in the souls of his elect, the riches of his grace. The love of God shall stream through every heart; each shall be full according to its capacity, and none the less full, because a larger tide pours through others. All the powers, capacities, senses, speech of the saints who *confess God* shall flow with a perennial stream of joy, thanksgiving, and jubilee, as of all pleasure and bliss. — F.]

Ver. 19. *Shed innocent blood*. How highly does the Lord esteem the death, the blood of the faithful!

[HENRY: The innocent blood of God's people is very precious to Him, and not a drop shall be shed, but it shall be reckoned for. — F.]

Vers. 20, 21. *Judah shall dwell forever*. The Church of the New Covenant is imperishable, for it shall be transplanted from time into eternity. Blessed Zion! in which the Lord dwells with his Word, and the gifts of his Spirit, and which He quickens by his converting and sanctifying power. Let us make here for ourselves tabernacles, and serve this great King of hearts in the obedience of faith, so that we may at last be transferred to the

heavenly Jerusalem. O, the depth of the riches, of the wisdom, and of the knowledge of God! Of the riches of grace, since God, in spite of the unbelief and disobedience of his people, has not forgotten them, nor abrogated his covenant. Of the wisdom, which turns so many hindrances into the means of helping forward his own purposes. Of the knowledge which has foreseen and with absolute certainty has predicted all these things. Learn from Israel, the courageous trust thou mayest have in the mercy of God, even though thou shouldst lie beneath his heavy hand, as long as Jerusalem has lain in her ruins. Learn that the wisdom of God can never fail, nor be at fault, and yield itself in all circumstances to his wise guidance. When something happens to thee unexpectedly, and destroys some hope which you may have fondly cherished, call to mind and consider the truth, that "known unto God are all his works from the foundation of the world."

[HENRY: It is promised that the Church shall be very happy. Three things are here promised it.

1. *Purity*. That is put last here as a reason for the rest (ver. 21). But we may consider it first as the ground and foundation of the rest. *I will cleanse*, etc.

2. *Plenty* (ver. 18). That is put first because it speaks the reverse of the judgment threatened in the foregoing chapters. The streams of this plenty overflow and enrich the land.

3. *Perpetuity*. This crowns all the rest. As one generation of professing Christians passes away, another shall come, in whom the throne of Christ shall endure forever.

ROBINSON: The last days are at hand, when the wicked shall be driven away in their wickedness, and a fiery deluge of wrath shall overwhelm the earth, but they who love the Lord shall be removed, as Lot, to a mountain of safety, and like Noah, be hidden in an ark of salvation, until the desolation and the tyranny be overpassed. Wherefore, dear Christian brethren, lift up your hearts, and long for his coming, for you shall be his in that day when He makes up his jewels.

Jesus, thy Church with longing eyes
For thy expected coming waits:
When will the promised light arise,
And glory gleam from Zion's gates?

Teach us in watchfulness and prayer
To wait for the appointed hour;
And fit us by thy grace to share
The triumphs of thy conquering power. — F.]

PRAYER SUGGESTED BY THE WHOLE CHAPTER. — Great Saviour! we thank Thee that Thou wilt one day judge the enemies of Thy Church, and wilt recompense their persecutions and abominations on their own heads. Grant that their further wicked designs may not injure Thy Zion. Arise and punish them; deliver Thy faithful ones, and be their refuge and fortress amid the judgments which shall overtake the world of the ungodly. Adorn Thy Zion with the rich gifts of Thy Spirit, that it may be holy before Thee, and ever overflow with spiritual blessings. Amen.

THE
BOOK OF AMOS.

EXPOUNDED

BY

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TRANSLATED AND ENLARGED

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NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.
1874.

Entered according to Act of Congress, in the year 1874, by
SCRIBNER, ARMSTRONG, AND COMPANY,
in the Office of the Librarian of Congress, at Washington.

RIVERSIDE, CAMBRIDGE:
STEREOTYPED AND PRINTED BY
H. O. HOUGHTON AND COMPANY.

THE PROPHET AMOS.

INTRODUCTION.

§ 1. *The Personal Relations of Amos.*

Of these we know more than we do in the case of Hosea and of Joel, and that, not merely from the superscription, the originality of which needs yet to be established, but also from the prophet's own words (chap. vii. 10-15). First of all occurs the name, אָמוֹס. It may be mentioned in passing that the fathers, ignorant of Hebrew, confounded this name with אִמֹּץ, that of the father of Isaiah, and supposed the two persons to be one and the same; but Jerome denied the assertion. The meaning of the name is uncertain, perhaps = *Bearer*, or *Heavy*. His home was certainly, according to ch. vii. 10 ff., in the kingdom of Judah. He labored indeed in Ephraim, but this was considered strange by Amaziah, who reproved it as an insolent undertaking and bade him escape to Judah, so that manifestly, he did not reside in Bethel nor anywhere in Israel. The superscription puts his residence in Tekoa, a town in the tribe of Judah, often mentioned elsewhere in the Old Testament (2 Sam. xiv. 2; 2 Chron. xi. 6, xx. 20; Jer. vi. 1; also 1 Mac. ix. 33), and said by Jerome to be some miles south of Bethlehem, where its ruins are still preserved in the modern name of Tekua.

Here, according to ch. vii. 14, Amos was a בֹּקֵר, which naturally, according to its derivation, means *herdman*. But the 15th verse states that Jehovah took him from following צִדְיָן, and this word signifies sheep and goats in distinction from neat-cattle, so that the term herdman must be considered as used in a wide sense and including a shepherd's office. This is confirmed by the account of Tekoa given by Jerome, who knew the holy land from personal observation, and whose statements in his preface to our prophet, are therefore not to be regarded as mere inferences from this passage. He says that the country was sandy and barren, and therefore full of shepherds who made amends for its failure to yield crops by the number of their flocks. That there were many shepherds in the place is indicated by the title, in its saying that Amos was "among the נִקְדִּיב of Tekoa" (מִתְּהִקְדִּיב meaning, perhaps, those who had gone out from Tekoa to more distant pastures). The term נִקְדִּיב occurs besides this place only in 2 Kings iii. 4, where it is applied to the Moabitish king, Meshah, who in this capacity paid to the king of Israel a yearly tribute of 100,000 lambs, and as many rams. Accordingly it signifies a sheep-master. We may therefore regard Amos as an owner of flocks, but by no means as a wealthy sheep-owner. This is determined by what he says of himself (ch. vii. 14, 16), according to which he was a shepherd, and took care of the sheep, even if they were his own. But this phrase "among the shepherds of Tekoa," may refer merely to his residence, and so indicate his employment while he was living among these persons. He further calls himself שֹׁהַמִּים, one who cultivated sycamores for his support. This tree by its sweet fruit (Pliny, *N. H.*, xiii. 14, calls it *prædulcis*) which it bears abundantly, afforded to a shepherd living in the open country a nutriment both ample and easily provided. So that Amos had a competent support, although he was not rich. Accordingly, in ch. vii. 12, etc., he rejects the summons to go to Judah and eat his bread there, on the ground that he did not prophesy for bread but had a competency of his own, implying also perhaps that as a shepherd he was satisfied with simple fare.

Here now as he abode among his flocks the call of the Lord reached him to prophesy concerning Israel. For he says expressly that he was neither a prophet nor a prophet's son, i. e., a pupil of the prophets, which excludes any thought of a school in which he had pre-

pared himself for the work, or even that he had assumed it as a calling. In obedience to the summons he repaired to Bethel, the chief seat of the idol worship, in order to announce to the careless people the divine judgment. There the priest Amaziah sought to drive him away, as a seditious person. But he boldly resisted, and made his threatening still more severe. It is not stated whether he then went away or whether he continued his prophetic function. All that we further know of him is that his discourses were reduced to writing. Later traditions of his martyrdom have no historical value.

§ 2. *The Age of the Prophet.*

This in substance is well settled. For the book itself names Jeroboam (II.) as the king under whom Amos prophesied in Bethel. This king ascended the throne in the fifteenth of the twenty-nine years' reign of Amaziah, king of Judah; and reigned forty-one years. He was therefore fourteen years contemporary with Amaziah, and twenty-seven years with his successor Uzziah. The title puts Amos in the last two thirds of Jeroboam's reign, since it represents him as prophesying in the days of Jeroboam and Uzziah, *i. e.*, while they were contemporary; and this is confirmed by the statement in ch. ix. 12 that "the remnant of Edom should be possessed," indicating that the Edomite capital, Selah, had already been conquered, which took place under Uzziah's father Amaziah (2 Kings xiv. 7). The time of the prophet's activity cannot be more closely defined within these twenty-seven years; only it is certain that it did not extend over the whole period, but was confined to a certain occasion. The title indicates this by the note — "two years before the earthquake." This would give us the precise date, if only we knew the time of the earthquake; but this not being the case, we gain nothing by the statement. It only confirms the view that Amos prophesied in the reign of Uzziah, for we have every reason to believe that this earthquake was the same with the one mentioned in Zechariah xiv. 5, which is there said to have occurred under Uzziah. (As to the object of this note, see below, ch. i. 1.)

Amos was somewhat earlier than Hosea, but still the latter was his contemporary, and carried on his work (undoubtedly using his materials, see below) of announcing judgment upon Ephraim, in a still more threatening manner and with a clearer indication that Assyria was to be the instrument of this judgment. On the other hand, Amos was younger than Joel, whose writings were known to him when he composed his own, since he expressly refers to them, adopting Joel's words in his commencement (ch. i. 2), and leaning upon them in the promise with which he concludes (ch. ix. 13).

The period of Amos's ministry was one of great external prosperity for the kingdom of Israel. Under Jeroboam II. it stood at the zenith of its power. Compare the picture of the rich who seek only the increase of their wealth and luxury, and feel so entirely secure. Certainly, as this picture directly shows, there was under this outward pomp and prosperity a deep moral decay which stood in close connection with the apostasy from pure religion. In Judah the case was different, but even there matters had become worse since the time of Joel. For Amos openly complains of a contempt of God's law and an inclination to idolatry, of which we find no trace in Joel. Israel, however, had sunk deep in corruption, yet no one either perceived or was willing to learn of any danger, all were in careless security. No political signs indicated any danger from a foreign foe. The Assyrians, indeed, attracted attention, but there was no probability that they would endanger the kingdom. It was too strong for that. And as to the danger resulting from inward moral decay, that was not apprehended, because men either disbelieved in a retributive, sin-avenging righteousness, or else excluded the thought of it from their minds. At this time the simple shepherd of Tekoa was sent into the kingdom of Israel to announce to it, and especially to the house of Jeroboam, God's judgment and their own downfall, as he says, ch. vii. 15. Any one who had a living faith in God and therefore in a divine retribution, might well conclude from a glance at the defection from a true faith and worship and the prevailing moral corruption, that such a people and kingdom were on the downward road and would fare ill. But it was a long step from this to the public announcement of a certain overthrow by a foreign conqueror. Just this is found in Amos; he does not indeed name the foe, but no one can mistake who is meant. Thus he showed himself possessed of a special revelation from God, as he expressly said in ch. vii. 15. Although no one thought particularly of Assyria, for which reason he does not name it, still he already saw in that kingdom the instrument of God's vengeance and so declared.

§ 3. *The Book of the Prophet.*

Under the name of this prophet we have a prophetic writing in nine chapters, containing chiefly threatenings against the kingdom of Israel, to which, on account of its prevailing grievous sins, it announces a grievous infliction, even overthrow by a hostile nation. Still the book is not limited to threatenings against Israel, but at least begins with threats upon the surrounding heathen, and then, like a genuine prophetic book, concludes with the promise of a new deliverance for Israel and a splendid prosperity under the house of David.

Entering more into detail, we are to consider —

1. The first and second chapters as a sort of introduction to the particular subject.

The second verse of chap. i. repeats a menace contained in Joel iv. 16, and then the nations around Israel are taken up in order, first the heathen, Damascus (i. 3-5), Philistia (6-8), Tyre (9-10), Edom (11, 12), Ammon (13-15), Moab (ii. 1-3), and then Judah (4-5), against each of which the divine wrath is announced in short, similar sentences, even "for three transgressions and for four," and is executed by "kindling a fire" in their capitals. Then the threatening turns to Israel, at first in the same phrase as before, but soon at greater length. There is a fuller detail of the prevailing sins, oppression of the poor, and lascivious luxury, together with a gross contempt for God's favors toward them as his people (6-12); and a fuller announcement of punishment, namely, complete subjugation under an invading foe (13-16). It is thus evident that the previous denunciations were intended only to pave the way for this one, and that Israel was especially aimed at, for which reason the prophet dwells on their case. Still the threatening is here only introduced, and the judgment is declared merely in general terms; the form of its fulfillment can only be conjectured.

2. The special charges and threats follow in chaps. iii.-vi. This division contains four discourses, — the first three of which begin with a "Hear this word" — in which the kingdom of Israel, especially the great men, on account of the prevailing sins, are threatened with a divine judgment in the shape of the destruction of palaces and sanctuaries, the overthrow of the kingdom, and the carrying away of the people, unless by seeking the Lord they seize the only hope of deliverance.

(a.) In chap. iii. the chief thought is manifestly that there should be no doubt about the coming of the judgment, since the prophet who bore Jehovah's commission could not speak in vain.

(b.) Chap. iv. bases the assurance of punishment on the fact that all previous visitations of God had been to no purpose, since repentance had not ensued. The judgment therefore *must* come.

(c.) In chap. v. we hear the outcry at approaching calamity, intermingled with calls to seek the Lord and love the good, as the only means of escape. It concludes with a woe pronounced upon those who desire the day of the Lord, which yet for them must be a day of terror, since all idolatry is an abomination to him. Then is added in —

(d.) Chap. vi., a woe upon those who on the contrary fancy the day of the Lord to be far off and therefore persevere in their frivolity until the judgment overtakes them by means of a people whom the Lord will raise up.

After these discourses about punishment comes a new division, —

3. Chaps. vii.-ix., in which the prophet recounts certain *visions* in which he has seen the fate of Israel, interspersed with historical details and threats of punishment, but at last passing into the promise of a new deliverance and prosperity for Israel.

(a.) Chap. vii. First, the prophet has two visions of punishment by Locusts and by Fire, which, however, are averted at his intercession. So much the more does the third vision, of the Plumb-line, show the downfall of the kingdom, and especially of the house of Jeroboam to be irreversible (1-9). The result of this announcement is that the priest Amaziah complains of Amos to the king and proposes his banishment. But Amos boldly meets him, affirms the divine call under which he was acting, and utters a still sharper threat, aimed especially at the priest.

(b.) Chap. viii. A fourth vision represents the ripeness of the people for judgment under the image of a basket of ripe fruit. Then the prophet commences with "Hear this" (as in chaps. iii., iv., v.), a denunciation of the sins of the higher classes, who are threatened with the sore grief of a famine of hearing the word of the Lord.

(c.) In a fifth vision the prophet sees under the image of an overthrow of the temple (at Bethel) which buries all in its ruins, the utter ruin of the kingdom by a divine judgment which none can escape; since God is almighty and Israel is not a whit better than the heathen (i. 7). Yet God will not destroy it entirely, but sift it by destroying all the sinners at ease, and then raise again David's fallen tent to a new glory. Thus the book concludes with the promise of a new deliverance under the house of David, when Israel will be richly blessed, and made as great and powerful as ever before, and never again be driven out of the land.

That the book whose contents are thus outlined forms one complete whole, can scarcely be disputed. But to press the inquiry closer, it is at once evident that chaps. i. and ii. are intimately connected, and in like manner chaps. iii.-vi. belong together. But that the latter division concurs with the former to make one whole is equally clear. A menace of judgment upon Israel could not possibly be satisfied with what is said in ii. 13-16, for in that case there would be no definiteness and certainty as to what Israel was to expect. The further statements in the following discourses are a matter of necessity. Moreover, a comparison of ii. 6-8 with iii. 9, 10, v. 7, 11, vi. 4, shows a striking similarity between the sins censured in both cases. The unity of the first six chapters is then established. As to chaps. vii.-ix., no argument is needed to show their mutual coherence. But the question arises, whether they did not originally form an independent whole which a subsequent editor appended to the foregoing, or conversely made the foregoing a preface to it. There is much to favor its independent character. It differs from what precedes, both in matter as containing visions, and in form, as the prophet speaks in the first person. Notwithstanding, its close connection—at least in the state in which we now have it—with chaps. i.-vi., is unquestionable. The chief evidence of this seems to me to lie in chap. viii. 4 *seq.*; which bears an unmistakable relation to what is already found in chaps. iii.-vi. The reproof is the same in both. Compare the introductory words "Hear ye;" the censure of sins in viii. 4, etc., with ch. ii. 6, etc., and ch. v. 11, 12; and also, the announcement of judgment in viii. 10 with ch. v. 15. So close is the correspondence that one might be tempted to think that the latter passages were a subsequent insertion, which of course would destroy the argument for the original coherence of the whole. But we can hardly assume this theory of insertion by an editor, simply because the words, viii. 4, etc., are somewhat abrupt and do not seem to be exactly in their place. If an alteration were made, we should suppose they would have been taken away from their present place and joined to the foregoing passages, to which they seem more suited. Here applies the critical canon that the more difficult reading is to be preferred. But then it is to be observed that the conclusion, (ix. 11, etc.,) undeniably reëchoes the conclusion of Joel, and still more does ch. i. 2 connect itself with Joel. This fact shows beyond mistake that our book in its present state originated from one hand, and farther, since its beginning and its end are original, integral elements proceeding from the author himself, that we must consider the book as a complete whole, as certainly so prepared by its author.

If this be so, it follows that the prophet Amos, who in chap. vii. speaks of himself in the first person, is necessarily the composer not merely of the account of these visions, but also of the whole book. If at first we understood from the superscription that the substance of these utterances proceeded from Amos, much more must we suppose that they were reduced to writing and united with the foregoing books by him; and we must consider the superscription as prefixed to this, as it undoubtedly will, and of right ought to be, considered. That he who in ch. vii. says "I" is no other than Amos, is plain from verse 10, etc., where he is so called, but that he is here spoken of in the third person is no evidence that he is not the author. Of the portions marked with the "I," both preceding and following, he is certainly such, but we need not for that reason consider the intervening passage vii. 10-17 as inserted by another; for Hosea, in the beginning of his prophecy, in the portion (chap. i. 2) which undoubtedly is his own, also speaks of himself in the third person. Besides, the transition to the third person here is altogether simple and natural, since he was repeating what Amaziah charged against him. And having thus spoken, he continues in the same manner in the 12th and 13th verses. Moreover, since the subject relates to the personal experiences of the prophet, there is the less reason for considering it another's interpolation in a writing the rest of which was composed by Amos. No, it is Amos alone who relates what befell him in his prophesying, and then speaks of his origin and his mission, and afterwards utters a new menace against Amaziah. And this is not added as a mere matter of

history, but the account of the occurrence with Amaziah bears so directly upon this speech to him that it is perfectly plain that the author of the one is the author of the other, *i. e.*, that the prophet himself, and no one else, has produced the whole. In favor of Amos's authorship is the style, in which are manifold reminiscences of a pastoral life. (See below.) In the first instance, this proves only that the separate discourses came from Amos, but not that he composed the whole. But since after what has been said the theory of its compilation by a third person is inadmissible, the argument for Amos as the author is greatly strengthened by these peculiarities of language. Besides, we could not properly speak of "Discourses of Amos" which another person has collected together, but the book in its present form is to be considered as an original composition of its author, based upon the "discourses" he had delivered orally.

This leads to the question concerning the precise origin of the book, — which is not answered by determining that it is a consistent whole and was the work of Amos. For here, more than in the other prophets, do we need to understand the relation of the book to the public, oral activity of the prophet.

A public and therefore oral announcement of prophecies against Israel is expressly ascribed to Amos. Just for this purpose he who was originally a herdsman came forth as a prophet. The question is, What were those oral prophecies, and how were they related to our book? Ewald and Baur assume that chaps. vii.—ix. 10, contain what was originally said at Bethel, and that the first part, chaps. i.—vi. and the Messianic conclusion, are only a written statement, devised by Amos after his return from Bethel to Judah, in order to make his utterances effective for a wider circle. This view is quite plausible: for thus is most easily explained the difference in form between the first part and the second, and also, the singular interruption of the prophecies by a historical narration, ch. vii. 10, etc. One is inclined, besides, to think that the herdsman of Tekoah first received in the form of visions the divine revelation and the command, "Go, prophesy to my people Israel" (vii. 15); and that the longer discourses are an afterthought belonging to the written statement. But even if, as we shall see, there is some weight in the latter consideration, still we cannot accept the entire view as correct. The report of the three visions in chap. vii., of which two contained the prophet's intercession and a consequent respite of judgment, and only the third was a pure menace, could not possibly have provoked the interference of Amaziah against the prophet. He speaks of "all his words" which the land is not able to bear, and gives a summary of them in the 11th verse. But manifestly he here states only the point to which the words of Amos in verse 9 seemed to him to tend, and which in his view proved that he was aiming at a conspiracy. But the language of the priest presupposes that the prophet had spoken much more than the single menace contained in the third vision. Or may we assume that, even if these visions contain all that was then said in Bethel, he had yet formerly declared there the other visions recorded in chaps. viii. and ix., before Amaziah came forward against him? His coming forward would then be accounted for. But — as Baur himself rightly emphasizes, though to prove the opposite — it is not consistent to regard as supposititious the passage which now contains the historical narrative (verse 10 ff.), because it is not conceivable that it should have been interpolated here, where at first it seems to make confusion, unless it had originally belonged just to this place. This being so, "all the words which the land was not able to bear" must be found in the preceding chapters. And there is the less objection to this, since among the discourses certainly made in Bethel, there is one (ch. viii. 4 ff.) which, as was before said, is closely related to the discourses in the first part.

As there are no external grounds for limiting the discourses at Bethel to chap. vii., so there are no internal reasons. For there is here merely a threatening of punishment, but no mention of sin as the cause of the judgment, except ch. viii. 4-6, and still less any call to repentance, founded either upon God's mercies to Israel, especially the divine call of the nation, or upon earlier warnings and visitations. Yet without this we cannot conceive of a prophetic menace of punishment. Even had the prophet begun with pure threatening, yet this must afterwards at least have been accompanied with explanations and reasons; but, as has been said, these are almost entirely wanting in ch. vii. ff. But they occur in the first part, and therefore the threatening visions in the second part certainly presuppose the existence of the former. Moreover, I think the traces of oral speech in the discourses of the first part can hardly be mistaken; *e. g.*, in ch. iv. the mention of former visitations and their inefficacy — "yet have ye not returned unto me;" or in ch. v., the warnings: "Seek the

Lord;" or the reproach of empty formal worship, ver. 21, etc. The references to Joel also, *e. g.*, ch. v. 18, may well have belonged to the oral utterances. On the other hand, we naturally do not find in our book, Amos's oral addresses either in substance or form as they were originally delivered. It was only the essential portion which he reduced to writing, and the form manifestly belongs to the prophecy only as written. It is vain therefore to attempt now to distinguish the particular portions that were spoken. They are merged in a new composition prepared in a free independent manner. But while they furnish the principal points treated, manifestly it is to the written statement that we owe the introduction in chaps. i. and ii., so far at least as foreign nations are concerned, therefore as far as ii. 5, and in like manner the concluding promise of a new deliverance in ix. 11.

The threatenings in ch. i. against other nations pave the way to the chief theme, the announcements of wrath against Israel. And then again these announcements to Israel pave the way to the promise of a new gracious visitation by which God will show that Israel is still his people.

This leads us to consider the *aim* and *motive* of the preparation of our book. Its fundamental thought, the appearance of Amos at Bethel with his testimony against Israel, does not explain why it was written. It furnished indeed the chief materials, but had the writing intended only to preserve these from being lost, it would have simply reproduced them in a somewhat free form; but it had also another aim of its own, and to reach this availed itself of the oral utterances without confining itself to them. The appearance of Amos as a prophet of wrath to Israel is sufficiently explained by the commission, "Go, prophecy to my people, Israel," but not his appearance as the author of our book. To understand this we must fix our eyes upon the portions not belonging to his personal ministry, — the introduction and conclusion, and especially the references to Joel's writings. Since Amos begins his book with the menace announced by Joel in iv. 16, and concludes it with a promise like that of Joel in iv. 18, his whole prophecy, as it were, falls between these two verses and is framed out of Joel's menace and Joel's promise. Joel, as we have before shown, knew only of a divine judgment upon the heathen in the Lord's day for the deliverance and exaltation of Judah, for when he afterwards saw the latter threatened with a judgment, he also saw it averted by repentance. This writing of Joel was widely diffused. But gradually its terms came to be perverted, and its promise of salvation was made a pretext for careless security (see ver. 18, where the day of the Lord is regarded as necessarily a day of salvation for Israel). Even among those who highly prized the prophets, the non-arrival of the threatened day of the Lord with its judgment upon the heathen, and consequently the non-arrival of the glorious salvation for Israel after that judgment, might awaken a mistrust of the prophetic declarations, and even indifference and unbelief (*cf.* Baur, pp. 61, 113). Therefore Amos now confirms Joel's prophecy and at the same time extends it in accordance with the altered circumstances. Both Joel's threatening and his promise remain true, but no longer so separated that the former applies only to the heathen, and the latter to Israel because of their repentance. The threatening remains true against Israel's foes, the heathen, nay, in chaps. i., ii. 5 is executed, *cf.* "I will not turn it away;" but certainly this is no longer the prominent feature. Judah itself has become guilty, is filled with idolatry, and is therefore threatened with a divine judgment. Especially in the kingdom of Israel, to which Joel does not allude, has sinful corruption reached so high a point that the herdsman of Tekoah is expressly commissioned to announce God's wrath to this large division of the covenant people. So little justification had Israel for their carnal confidence in their divine vocation upon the ground of Joel's prediction of a judgment upon their foes, so far was his threatening of the Lord's day of judgment from passing away, that it would certainly come to pass, only in a broader range and still more incisively, since the Lord would enter into judgment with his degenerate people, — which even Joel had, according to chaps. i. and ii., considered not improbable, and even had feared for Judah, although the degeneracy there was not so great as in Israel, but now thought that it was averted by serious repentance. But as Joel's threatening remains true, so also does his promise for Israel, especially for Judah, only it is brought about by a judgment upon Israel, so far as it had departed from God's ways, and therefore had become the sinful kingdom of Israel, — a judgment by which "a chastisement but at the same time a purification is introduced." The judgment is like a storm which overwhelms and desolates, but at the same time purifies, and therefore carries a blessing in its bosom by making room for the clearer light of the sun. Perhaps it is in reference to this that Amos begins with the words of Joel iv. 16, where the

Lord's coming forth to judge is represented under the figure of a tempest, a violent convulsion of nature.

Here may be quoted the manner in which Schlier (*Minor Prophets*, p. 70) strikingly presents the contents of our book from this point of view: "This little book is wonderfully arranged. With a single word Joel rouses Amos; it is as it were the text of his whole prophecy, the substance of all his utterances; and what he declared was the thundering voice of God's judgment upon his people. A frightful storm comes down on Israel; we see the lightnings flashing hither and thither from one people to another till at last the gloomy storm-clouds stand over Israel and discharge themselves upon their guilty heads. But finally after fearful bursts, the tempest passes away, and the pure blue heaven comes out over the people of God. This is the sum of our prophecy. We see a storm issuing from the Lord with all his terrors, but also with all his blessing, in which it at last terminates. What Amos as a herdsman had heard and seen in the open country with his herds, he as a prophet brings before our spiritual vision with marvelous fidelity."

We have sought to deduce the aim of the prophecy from the express references to Joel. But perhaps we have an indication of its outward motive in the note of time with which the title concludes — "two years before the earthquake." If these words came from Amos himself (see on ch. i. 1), they inform us at once of the time of the composition, namely, after the earthquake, and also of the time of the public delivery of the prophecies, namely, two years before that event; thus showing that they were distinct from each other. But the presumption is natural that these words indicate not only the period but the motive of the composition, namely, the occurrence of the violent earthquake. That event announced a sore judgment from God. And just as the plague of the locusts induced Joel to sound his call to repentance, since he regarded it as the beginning of the day of the Lord, so this earthquake led Amos — not, indeed, to his predictions of wrath, for these had occurred before — but to record them at length. For he had in his oral utterances announced a heaving of the earth as an expression of God's wrath; and now the earth did heave. What then was more natural than that he should see in this a confirmation of his threat, a token of its fulfillment; and regard the occasion as an appropriate one for addressing his contemporaries in writing, as he had before done orally, in a somewhat enlarged form, especially by the introduction and the conclusion, and with a reference to Joel for the reasons already mentioned? We may even find an external reason for the close connection with Joel iv. 16 in this earthquake, since it would appear to Amos as an outward confirmation of Joel's prophecy, and he could have said to his contemporaries: You hear the fulfillment of Joel's words, how God who dwells in Zion "roars and utters his voice" — for the earthquake must have been accompanied with a tempest. God himself having thus spoken on behalf of his prophet, so much the more should a second prophet deem it his duty and his right, to confirm in the enlarged and completed form before mentioned, his predecessor's prophecies already diffused among his contemporaries, but partly misapplied and partly discredited; and in order to this end, to record and publish his own discourses.

From what has been said, the *significance* of our prophet plainly appears. Of fundamental importance here is Joel's work, by its precise and sharp apportionment of punishment and deliverance — the former to Israel's foes, the latter to Israel as God's chosen people. The final result is imperishable salvation and glory for God's people, and overthrow and destruction for his foes, the world. But while this ultimate issue is held fast, it is endeavored to show to God's people God's seriousness, and to set clearly in the light the distinction between the true and the degenerate members of the people, especially to give a death-blow to the false and wicked boasting in the prerogatives of a divine vocation, while there was a total failure of the character belonging to that vocation, in short, to an arbitrary appropriation of the divine grace. This step in advance is taken by Amos when he turns the avenging sword of the Spirit against Israel itself, and declares that it, just so far as it resembles the Heathen in conduct, is in like manner exposed to the divine judgment. Still he holds high the banner of hope. The judgment is one of purification. As true as it is, on the one hand, that Israel will not be spared, so true is it, on the other, that Israel will not be destroyed — that Jehovah still has purposes of mercy for this nation, who are and will remain his people.

Thus we find in Amos the prophetic theme made more profound and incisive. It cuts Israel to the quick, and so strikes the note which succeeding prophets carry on, first, his younger contemporary, Hosea, who with all the weight of prophetic earnestness and with a

glance taking in at once the entire condition of the people, announces God's judgment on the kingdom as upon an unfaithful adulterous wife. And as in Amos, and still more in Hosea, the judgment does not spare Judah, so Micah and Isaiah go farther and mention Judah as especially exposed to it. But so much the more fully do they set forth the salvation which God has prepared and devised for his people. He remains faithful, his love is unchangeable; and ever clearer and more certain stands before their eyes the form of the Messiah, in whom God's love and faithfulness find their concrete expression.

The influence of the book of Amos upon the course of prophecy is shown by the use made of him, especially by Hosea. Compare Hos. viii. 14 with Am. ii. 5 (i. 4, 7, 10, 12, 14, ii. 2); Hos. xii. 10 with Amos ii. 10; Hos. xii. 8 with Am. viii. 5; Hos. ix. 3 with Am. vii. 17. The later prophets, especially Jeremiah, show a considerable dependence upon Amos: compare Jer. xlix. 27 with Am. i. 4; xlix. 3 with i. 1, 15 (xli. 6 with ii. 14); xlviii. 24 with i. 12, ii. 2; xlix. 13, 20-22 with i. 12; farther, xxv. 30 with i. 2; xxxi. 35 with iv. 13, v. 8, xlv. 2 with ix. 4, 8. But particularly in his prophecies upon foreign lands does Amos appear the forerunner of the later prophets.

As to the *style* of our prophet, Jerome indeed calls him "rude in speech but not in knowledge," not, however, as a reproach, but in allusion to 2 Cor. xi. 6, in order to show, as Baur says, that while as a herdsman he was not acquainted with the formal rules of rhetoric, the inward force of his mind made good the lack of outward dexterity. Compare Augustine (*De Doct. Chr.*, iv. 7), "For these things were not composed by human industry, but were poured forth by the divine mind both wisely and eloquently, wisdom not aiming at eloquence, but eloquence not departing from wisdom." And Lowth (*De Sac. Poesi Heb.*) justly remarks upon the assertion that Amos is rude, ineloquent, and unadorned, "Far otherwise! Let any fair judge read his writings, thinking not who wrote them, but what he wrote, and he will deem our shepherd to be in *nowise behind the very chiefest* prophets; in the loftiness of his thoughts and the magnificence of his spirit almost equal to the highest, and in splendor of diction and elegance of composition scarcely inferior to any." Yes, his style is such that although we emphasize the agency of the illuminating Spirit of God, still on the other hand we must allow to the prophet no small degree of natural culture, without, however, thinking of a learned education. It was rather a cultivation originated by conversance with the Law and with the holy books, and fostered by religious instruction and a religious mind, such as would befit a man of the people to whom by all means applies the saying, It is the heart that makes eloquent. We do not refer here to the sharp, piercing seriousness of Amos, for this belongs more to the substance than the form of a prophet. On the other hand, we may point to the soaring elevation of the speech, *e. g.*, in the delineations of God, ch. iv. 13, v. 8, ix. 5, 6; to the peculiarly bold and vivid diction, stroke upon stroke, in describing the judgments, chaps. i. and ii., or in the complaints in ch. iv. on account of the failure to repent. But as Amos has an intuitive power of individualizing his conceptions which often imparts a poetical coloring to his speech, so his style hovers between prose and poetry, and forms a peculiar kind of prophetic utterance. See ii. 6-8, 13; iii. 3; v. 16, vi. 8, 4; ix. 2, 13. Herein the diction is little distinguished by depth of thought, but so much the more does it display a transparent clearness which in many cases is increased by the symmetry of the arrangement, as in the entire introduction, and again in the fourth chapter, and in the visions. Observe also the commencement of each of the three discourses, chaps. iii., iv., and v., with the phrase "Hear ye," and the twofold "Woe," in chaps. v. 18 and vi. 1, by which the larger divisions are denoted.

When in conclusion we emphasize the imagery of the book, this leads to a more general observation. In the view of what has been said, one might doubt the composition of this work by a mere shepherd, but on the other hand it is very noticeable how reminiscences of a shepherd-life everywhere appear. Justly has Ewald remarked (*Proph.*, i. 117): "The simple circle of country life has entirely filled his imagination; nowhere else among the prophets do we find rustic images given with such originality and vividness and inexhaustible abundance. Not merely do the numerous comparisons and particular images, but also the minutest lines of the conceptions and the expression exhibit the peculiar experience and intuition of this prophet." Of detailed instances Baur in his Commentary gives the fullest collection; of these we cite only a portion. Amos refers almost all things to the sphere of a countryman. Chaps. iv. 6-9; v. 16; iii. 15; v. 11 (country-seats of the great); ii. 8; iv. 9; v. 11, 17; vi. 6, ix. 14 (vineyards). His images also are taken from the experiences of country life. Chaps. ix. 13; i. 2; iv. 13; v. 8, 18, viii. 9 (an eclipse of the sun is to a shep-

herd a natural image); ii. 9, 13; iii. 4, 5, 8; v. 19; viii. 13; iii. 12; ix. 5; vi. 12. As a plain shepherd, Amos particularly dislikes the dissoluteness of luxurious cities (chaps. ii. 6; iii. 10; iv. 1; v. 10; vi. 4), especially when it is based upon usurious dealings in grain to oppress the poor (ch. viii. 8, comp. with vi. 7). Since the contemplation of the starry heavens belongs characteristically to a shepherd living in the open air, Amos prefers to represent God's majesty and power by his mighty workings in nature. Chaps. iv. 13; v. 8; viii. 9; ix. 5.

A peculiar mode of writing many words may be attributed to the fact that the author "came not from Jerusalem, the centre of the culture of the time" (Ewald), *e. g.*, מַעֲיָה for מַעֲיָה (ii. 13), מַרְעֵב for מַרְעֵב (vi. 8), בּוֹשֵׁשׁ for בּוֹשֵׁשׁ or בּוֹשֵׁשׁ (v. 11), מִשְׁרָף for מִשְׁרָף (vi. 10), יִצְדָּק for יִצְדָּק (vii. 16). [Pusey says, The like variations to these instances in Amos are also found in other words in the Bible. On the whole we may suspect the existence of a softer pronunciation in the south of Judæa, where Amos lived; but the only safe inference is, the extreme care with which the words have been handed down to us, just as the Prophet wrote and spoke them."]

[The influence of the shepherd-life of Amos appears most in the sublimest part of his prophecy, his descriptions of the mighty workings of God. With those awful and sudden changes in nature, by which what to the idolaters was an object of worship was suddenly overcast and the day made dark with night, his shepherd-life had made him familiar. The starry heavens had often witnessed the silent intercourse of his soul with God. In the calf, the idolaters of Ephraim worshipped "nature." Amos then delights in exhibiting to them his God, whom they too believed that they worshipped as the creator of "nature," wielding and changing it at his will. All nature too should be obedient to its maker in the punishment of the ungodly, nor should anything hide from Him (viii. 8, ix. 2, 3, 5). The shepherd life would also make the prophet familiar with the perils from wild beasts which we know of as facts in David's youth. The images drawn from them were probably reminiscences of what he had seen or met with. . . . The religious life of Amos amid the scenes of nature, accustomed him as well as David, to express his thoughts in words taken from the great picture-book of nature, which as being also written by the hand of God, so wonderfully expresses the things of God. When his prophet's life brought him among other scenes of cultivated nature, his soul so practiced in reading the relations of the physical to the moral world, took the language of his parables alike from what he saw or what he remembered. He was what we call "a child of nature," endued with power and wisdom by his God. It is a mistake to attribute to him any inferiority even of outward style, in consequence of his shepherd life. Even a heathen has said, "words readily follow thought;" much more when thoughts and words are poured into the soul together by God the Holy Ghost. On the contrary, scarcely any prophet is more glowing in his style, or combines more wonderfully the natural and moral world, the omnipotence and omniscience of God (iv. 13). What is more poetic than the summons to the heathen enemies of Israel to people the heights about Samaria and behold its sins (iii. 9)? What more graphic than that picture of utter despair which dared not name the name of God (vi. 9, 10)? What bolder than the summons to Israel to come, if they willed, at once to sin and to atone for their sin (iv. 4)? What more striking in power than the sudden turn (iii. 2), "You only have I known; therefore I will punish you for all your iniquities;" or the sudden summons (iv. 12), "Because I will do this unto thee (the silence as to what the *this* is, is more thrilling than words), prepare to meet thy God, O Israel?" Or what more pathetic than the close of the picture of the luxurious rich, when having said how they heaped luxuries one upon another, he ends with what they did not do; "they are not grieved for the afflictions of Joseph?" — Pusey.]

§ 5. Literature.

Besides the works referring to the Prophets in general, chiefly the Minor Prophets, El. Schadæi, *Comm. in Amos Prophetam*. Argent., 1588. Joa. Gerhardi, *Adnot. in Proph. Amos et Jonam, etc.*, Jenæ, 1663 and 1676. *Amos Propheta expositus*, etc., cura Jo. Ch. Harenbergii. Ludg. Batav., 1763. *Amos, translated and explained*, by J. G. M. Dahl, Göttingen, 1795. *Amos, translated and explained*, by K. M. Justi, Leipzig, 1799. *Amos, translated and explained*, by J. Sam. Vater, Halle, 1810. *The Prophet Amos explained*, by Fr. G. Baur, Giessen, 1847. [Horsley, *Notes*, in *Bib. Crit.*, ii. 391.]

FOR PRACTICAL EXPOSITION. — Among earlier writers, *The Severe Preacher of Repentance and Prophet Amos, in Sermons of P. Laurentius*, Superint. in Dresden, Leipz., 1604. Among the later, J. Diedrich, *The Prophets (Daniel, Hosea, Joel) Amos, briefly explained*, etc., Leipzig, 1861.

* * The additions made by the translator are in some instances marked with the letter C., but for the most part are simply inclosed in square brackets. Justice to Dr. Schmoller requires that this statement should be made. — C.

AMOS.

CHAPTERS I., II.

The Superscription (ch. i. 1).

- 1 The words of Amos (who was among the shepherds of Tekoa), which he saw concerning Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

And he said :—

- I. *The Divine Judgment is announced first against the Countries lying around Israel, then against the Kingdom of Judah, but at last remains standing over the Kingdom of Israel* (chaps. i. 2—ii. 16).

- 2 Jehovah roars out of Zion,
And out of Jerusalem he utters his voice
Then the pastures of the shepherds wither
And the head of Carmel is dried up.

(a) *Damascus* (vers. 3–5).

- 3 Thus saith Jehovah,
For three transgressions of Damascus
And for four — I will not reverse it —
Because they threshed Gilead with iron rollers,
4 I will send fire into the house of Hazael,
And it shall devour the palaces of Ben-hadad.
5 And I will shatter the bolt of Damascus,
And cut off the inhabitant from the vale of Aven,
And the sceptre-holder out of Beth-Eden ;
And the people of Syria shall go into captivity to Kir, saith Jehovah.

(b) *Gaza* (vers. 6–8).

- 6 Thus saith Jehovah,
For three transgressions of Gaza,
And for four — I will not reverse it —
Because they carried away captives¹ in full number²
To deliver them up to Edom,
7 I will send fire into the wall of Gaza,
And it shall devour their palaces.

- 8 And I will cut off the inhabitant from Ashdod
And the sceptre-holder from Ashkelon;
And I will turn my hand against Ekron
And the remnant of the Philistines shall perish, saith the Lord, Jehovah.

(c) *Tyre* (vers. 9, 10).

- 9 Thus saith Jehovah,
For three transgressions of Tyre,
And for four — I will not reverse it —
Because they delivered prisoners in full number to Edom,
And remembered not the brotherly covenant,
10 I will send fire into the wall of Tyre
And it shall devour their palaces.

(d) *Edom* (vers. 11, 12).

- 11 Thus saith Jehovah,
For three transgressions of Edom,
And for four — I will not reverse it —
Because he pursues his brother with the sword,
And stifles his compassion,³
And his wrath continually tears in pieces,
And his anger endures forever,⁴
12 I will send fire into Teman
And it shall devour the palaces of Bozrah.

(e) *Ammon* (vers. 13-15).

- 13 Thus saith Jehovah,
For three transgressions of the sons of Ammon,
And for four — I will not reverse it —
Because they ripped up the pregnant women of Gilead,
To enlarge their border,
14 I will kindle a fire in the wall of Rabbah,
And it shall devour their palaces,
With a war-shout in the day of battle,
With a storm in the day of the whirlwind.
15 And their king⁵ shall go into captivity,
He and his princes together, saith Jehovah.

CHAPTER II.

(f) *Moab* (vers. 1-3).

- 1 Thus saith Jehovah,
For three transgressions of Moab
And for four — I will not reverse it —
Because it burned the bones of the king of Edom into lime,
2 I will send fire into Moab,
And it shall devour the palaces of Kerioth,
And Moab shall die in the tumult,
With a war-shout, with a trumpet-blast;

- 3 And I will cut off the judge⁶ from the midst thereof,
And will slay all his princes with him, saith Jehovah.

(g) *Judah* (vers. 4, 5).

- 4 Thus saith Jehovah,
For three transgressions of Judah,
And for four — I will not reverse it —
Because they despised the law⁷ of Jehovah,
And kept not his commandments,⁷
And their lies misled them,
After which their fathers walked ;

- 5 I will send fire into Judah,
And it shall devour the palaces of Jerusalem.

(h) *Israel* (vers. 6-16)

- 6 Thus saith Jehovah,
For three transgressions of Israel
And for four — I will not reverse it —
Because they sell the righteous for money,
And the needy for⁸ a pair of shoes ;
- 7 They who pant after the dust of the earth upon the afflicted,
And pervert the way of the sufferers ;
And a man and his father go in to the same girl
In order⁹ to profane my holy name :
- 8 And they stretch themselves upon pawned clothes by every altar,
And they drink the wine of the punished¹⁰ in the house of their God.¹¹
- 9 And yet¹² I destroyed the Amorite before them,
Him who was as high as the cedars
And as strong as the oaks ;
And I destroyed his fruit from above
And his roots from beneath.
- 10 And yet I brought you up from the land of Egypt,
And led you in the wilderness forty years,
To inherit the land of the Amorite ;
- 11 And I raised up of your sons prophets,
And of your young men dedicated ones.
Is it not so, ye sons of Israel ? saith Jehovah.
- 12 But ye made the dedicated ones drink wine,
And commanded the prophets, saying, " Prophecy not."
- 13 Behold, I will press you down¹³
As the full¹⁴ cart presses the sheaves.
- 14 Then shall flight be lost¹⁵ to the swift,
And the strong shall not confirm his strength,
And the hero shall not save his life.
- 15 He that beareth the bow shall not stand,
And the swift-footed shall not save, —
And the rider of the horse shall not save his life,¹⁶

16 And the courageous one among the heroes,—
Naked shall he flee away in that day, saith the Lord.

TEXTUAL AND GRAMMATICAL.

- 1 Chap. i. ver. 6. — **גָּלוּת**, lit., *exile*; but usually concrete, *exiles*.
- 2 Ver. 6. — **שָׁלֵם**, *complete*, therefore in full number = *all the prisoners*.
- 3 Ver. 11. — **וְשָׂחַת** depends upon **כִּל**, which continues in force as a conjunction. — **וְשָׂחַת**, *destroys* = *stifles his compassion* = *acts mercifully*.
- 4 Ver. 11. — **וְעֵבֶר** may be rendered, *and his wrath lies in wait forever*, namely, to perpetrate cruelties. [So Kwald; but Kell justly objects that the verb, applied to wrath in Jer. iii. 5, means to keep, preserve, and that lying in wait is inapplicable to an emotion.] **שָׁמְרָה** for **שָׁמְרָה**, the accent being drawn back because of the tone-syllable in the following word, **נִצָּח**. [Ewald and Green make **שָׁמְרָה** a nominative absolute, and suppose an omitted *maqqik* in the last letter of the verb, so as to translate, "and it keeps its wrath forever."]]
- [5 Ver. 15. — **מַלְכָּה**. Some of the Greek versions, followed by the Syriac and Jerome, give the form **Μαλχου**, Met-ehom, as a proper name, but the common text is sustained by the LXX. and Chaldee, and required by the connection.]
- 6 Chap. ii. ver. 3. — **שׁוֹפֵט** analogous to **שָׁפֵט**, in i. 5, 8, is simply a rhetorical variation for **שָׁפֵט**.
- [7 Ver. 4. — **הַתּוֹרָה** = God's law, his preceptive will in general. **הַדִּקּוּם** = the separate precepts, whether ceremonial or moral.]
- 8 Ver. 6. — **כִּי יִדְבָּר** is not synonymous with **כִּי**, *pretti*, but means on account of. Fürst, Kell, etc. [Pusey and Wordsworth adopt the former view.]
- 9 Ver. 7. — **לִמְעַן**, not "so that," but, "in order that," indicating that the sin was practiced not from weakness or ignorance, but a studious contempt of the Holy God.
- 10 Ver. 8. — **עֲנִשִּׁים**: *punished in money*, i. e., *fined*, as in the margin of the Auth. Version.
- 11 Ver. 8. — **אֱלֹהֵיהֶם**, *not their gods*, i. e., *idols* [as Henderson], but their God.
- [12 Ver. 9. — The repetition of the personal pronoun **אֲנִי**, here and in ver. 10, is very emphatic, equivalent to our English phrase, "It was I who," etc.]
- 13 Ver. 13. — **הָעֵרִי**, *to enclose, compress, crush*, **הַתְּחִיבֶם**, Kell renders "down upon you" = *crush you*. [So Winzer, Gesenius, Ewald.] Fürst takes the word here and elsewhere as a substantive, meaning *place, position*, and renders, "I will compress your standing-place." The pressure is compared to that of a cart. According to the usual explanation, the cart is further defined as full of sheaves. But in that case it is strange that the pressure of a full cart should be used to represent the destructive crushing here intended. A more appropriate comparison is found in the pressure by which a threshing cart threshes the sheaves. It is better therefore to take **עָרִיר** as the object, and to refer **הַתְּחִיבֶם** to **לָהּ** **עָרִירָה** = the full threshing cart, since such a cart is always conceived of as heavily laden. The explanation of Fürst is forced. He supplies **כִּל** **כִּלָּהּ**, to which he refers the adjective, so as to render "upon the floor full of sheaves."
- 14 Ver. 13. — **הַמְלֵאָה לָהּ**, lit., "which is full in itself, has quite filled itself."
- [15 Ver. 14. — **אֶבֶד מְנוּחַ**. The same combination is found in Ps. cxlii. 4.]
- 16 Ver. 15. — **נִשְׁאָר** belongs to both members of the verse.
- 17 Ver. 16. — **אִמָּץ לִבּוֹ** = "the strong in his heart," i. e., "the courageous."

EXEGETICAL AND CRITICAL.

Ver. 1. *The Superscription.* The words of Amos. The expression is somewhat unusual. It is customary to state the contents of a prophecy as "the word of Jehovah" which came to this one or that one, as in the first verse of Hosea, Joel, Micah, etc. Jeremiah uses the same phrase as Amos, but adds expressly, "to whom the word of Jehovah came." Here also the divine inspiration of "the words of Amos" is put beyond doubt by the addition, which he saw, for **רָאָה** is the technical formula to denote the prophet's immediate intuition of divine truth. His "words" therefore originated in such an intuition, and were not the outflow and expression of his own thoughts. He "saw" first what he afterwards recorded, and this seeing rested upon a divine revelation. Upon the addition to the prophet's name, who was among, etc., see the Introduction, § 1.

Upon Israel. The peculiar aim of the prophet's utterances is the kingdom of Ephraim; but this

came into view only in so far as it was a kingdom of Israel, and contained a part—in extent a greater part—of the people of Israel. Besides, the threatenings extend to the kingdom of Judah, therefore to all Israel. Moreover, it must be considered that these threatenings terminate in the promise after their execution of a new glorious Israel, in which no account is taken of the existing division of the kingdom. As to the note of time in the days of Uzziah, etc., see the Introduction, § 2, where it is shown to be correct according to the contents of the book.

Two years before the earthquake. See also the Introduction. This date is not so much chronological as argumentative. It is inserted in reference to chap. viii. 8 (also ix. 5), since this earthquake occurring two years after the prophesying, was a declaration in act that God would make good the words of his servant. As to the genuineness of the entire superscription, no argument against it is to be found in the statement "who was among the herdmen," etc., and especially the expression "who was;" or if indeed this statement is not original,

it might yet have been inserted in a superscription otherwise genuine. In favor of this view is the above-mentioned unusual character of the phrase "words of Amos which he saw." It is scarce conceivable that a later editor would use this expression rather than the customary one, "The word of the Lord which came," etc. If then the words "two years before the earthquake" are cited, as by Baur, as a proof of spuriousness, because if genuine the prophecy must have been written two years after Amos's appearance in Beth-el, while its whole character shows that it was written soon after that event, we answer that this latter assertion is wholly unfounded. Nothing forbids the opinion that two years, which is no great space of time, elapsed before the record was made, and besides we have before shown that the book is by no means a mere record of the oral discourse. On the other hand, even Baur himself must admit that the precise date and the peculiar form of the superscription presuppose in any event its composition not long after the prophecies were delivered. Surely he who prefixed these words did it in reference, as above stated, to its bearing upon the subject of the prophecies following. And as there is nothing against the authorship of Amos, it is most natural to think that he who suggested the reference recorded it. Besides, we have already seen (Introduction, §3) that there is reason to believe that the earthquake induced Amos to write his prophecies; indeed, he perhaps refers to it in verse 2. Certainly then nothing is more natural than to assume that he himself contributed this note of time, and thus indicated the inducement which led him to write.

Chap. i. ver. 2. *Jehovah roars out of Zion*, etc. Comp. Joel iv. 16. Amos connects himself directly with Joel in describing the judgments upon the heathen as enemies of God's people. For even from ver. 3, he announces the divine wrath upon all the surrounding nations. But suddenly the denunciation turns to Judah, and then to Israel, where it remains standing, so that it is plain that he aimed especially at Israel, and that the threats against the heathen which seemed to be most important, served only for an introduction to what follows. This appears even in the verse before us, since he applies the phrase borrowed from Joel differently from that prophet, namely, against Israel, for since the drying up of Carmel is stated to be the result of God's wrath, "the pastures of the shepherds," which are said to wither, are to be referred to Israel. "Woods and pastures are mentioned by Amos in accordance with his peculiar mode of characterizing the country." Or, we are to assign the "meads of the shepherds" to the pasture grounds of the wilderness of Judah, which was the prophet's home in the south, and to this Carmel stands opposed on the north, so that Amos sees the whole land from south to north withered. The "withering" means generally destruction, not to be limited to mere drought as a natural occurrence, although this is not excluded, but extending to the devastation of a foreign foe, as the later statements require.

From ver. 3 begin the threatenings against the heathen—in the way of a preface. The storm of divine wrath rolls around the outlying kingdoms, until it comes to a stand on Israel. The heathen kingdoms mentioned in their order are six: Syria (Damascus), Gaza, or rather all Philistia (ver. 8). Tyre, Edom, Ammon, Moab. These manifestly constitute two groups, three in each. For the three first are more distant from Israel, the latter nearer, as allied in origin. The ground of their punishment

is stated to be their transgressions, especially against Israel; they come into view, therefore, as enemies of God's people, and as such are threatened with wrath. In the succession of the groups we see a climax of guilt, since naturally the ill-doing of a kindred people is worse than that of a foreign race. Upon this ground the question, why just these were selected, answers itself. It was these from whom Israel had severely suffered, and their guilt lay in the foreground. They are then representatives of a class; a threatening upon such grounds proclaims the guilt of a similar course of action generally—wherever it may be found.

See further, in respect to the bearing of menaces against the heathen upon menaces against Israel, in the Doctrinal and Practical Remarks.

2. *Damascus—Syria*, vers. 3-5. Thus saith *Jehovah*; for three transgressions, etc. It is peculiar that the threatenings throughout both chapters are always introduced in the same manner. The phrase "for three—and for four," is well explained by Hitzig, who says: "The number four is added to the number three, to characterize the latter as simply set down at pleasure, to say that it is not exactly three but much more." Three would be enough, but it is not limited to three. The plurality is not rigidly defined, on purpose to indicate the ever increasing number of sins. These nations therefore have incurred not a

light but a heavy degree of guilt.—The לַעֲלֹא with which the threatening begins in each case repeated before the special transgression mentioned, and this latter, being a single case, seems to conflict with the preceding plurals. But in truth the commencement, having firmly asserted the plurality of the sins, may well allow the subsequent address, as it hastens from one people to another, to be content with naming a single wrong act as a flagrant example which necessarily presupposes the existence of many others. The phrase interposed in each case—I will not reverse it, i. e., the punishment decided upon—cuts off every thought of repeal, and declares the execution to be inevitable. In every case the judgment is described as a sending of fire to consume the palaces, which can mean only the fire of war, conquest, and destruction. Because they threshed, refers to the cruelty with which they crushed the captured Gileadites under iron threshing-machines. This occurred when Palestine east of the Jordan was subjugated by Hazael under the reign of Jehu (2 Kings x. 32, 33, cf. xiii. 7.—*Benhadad*; was it the first of that name, or the second? Probably both. Shatter the bolt, i. e., of the gate—the conquest of Damascus. The inhabitants of the valley of *Aven* and the sceptre-holder, i. e., prince or ruler, of Beth Eden, are extirpated.—בְּרִיתָא, *lit.*, valley of nothingness, is probably the modern Bekaa, the valley between Lebanon and Antilibanus, of which Heliopolis (*Baalbek*) was the most distinguished city. בְּרִיתָא, then perhaps = בְּרִיתָא, the name of the Egyptian Heliopolis, whence the LXX. render *Ἡλιόπολις*; but designedly written in the former method to play upon the idol worship performed there (cf. בְּרִיתָא for בְּרִיתָא).

בְּרִיתָא, either the modern Bet-el-Ganna, not far from Damascus, or, better, the Παλαίριος, in the district of Laodicea (Ptol. v., 5, 20). The rest are to be carried away to Kir, an Assyrian province, on the banks of the River Kir, *Kipos*, the modern

Georgia. This was fulfilled by Tiglath-Pileser (2 Kings xvi. 9).

3. *Gaza — Philistia.* Vers. 6-8. Gaza stands as a representative of the other Philistine states which are similarly threatened, and is named first, perhaps because it was most actively engaged in the sale of the captives (Keil). There is perhaps an allusion to the same case which Joel mentions (iii. 6). Although Joel speaks of a sale to the Grecians, and Amos of a sale to Edom, there is no discrepancy, for both occurred. Joel mentions the Greeks, because he sought to set forth the wide dispersion of the Jews and their future recall from all lands; but Amos wishes to emphasize the hatred of the Philistines, and therefore speaks of the sale made to Israel's chief foe, Edom. Why Gath is not named, does not appear. Doubtless it was comprehended under the phrase "remnant of the Philistines."

4. *Tyre — Phœnicia.* Vers. 9, 10. The crime here is the same as in the preceding, namely, the sale of prisoners to Edom. But it does not include carrying them away, therefore they must have bought them from others and then sold them. Hence Joel says that the Philistines sold the prisoners whom they captured to the Greeks. But the Phœnicians as a trading people may just as well have bought from others, such as the Syrians, and sold the captives thus acquired to Edom. Their sin here was the greater, because David and Solomon had made a "brotherly covenant" with the king of Tyre. The threatening in ver. 10 is limited to the commencement of what is denounced upon Damascus and Gaza. The same is true of Edom and of Judah.

5. *Edom.* Vers. 11, 12. No particular crimes are here charged, but an implacable hatred against Israel, which broke out in acts of cruelty. Teman is either an appellative, the South, or the name of a province in Edom (cf. Jer. xlix. 20; Hab. iii. 3; Job ii. 11; Ezek. xxv. 13). Eusebius and Jerome speak also of a city named Teman, six hours from Petra. Bozra, probably the capital of Idumæa, south of the Dead Sea, still preserved in the village of el-Buseirah in Jebel.

6. *Ammon.* Vers. 13-15. The fact stated here is not mentioned in the historical books of the Old Testament. *Rabbah*, in its full form, *Rabbah* of the Sons of Ammon, the capital of the Ammonites, is preserved in the ruins of *Amman*. The destruction here threatened is more closely defined. It will take place through a foreign conquest which is compared to a storm, indicating either its speed or its violence.

7. *Moab.* Chap. ii. vers. 1-3. The burning of the body into lime, i. e., to powder, indicates the slaking of vengeance even upon the dead. Nothing is said of this in the historical books, but it was perhaps connected with the war waged by Joram of Israel and Jehoshaphat of Judah, together with the king of Edom, against the Moabites. In that case the king of Edom was a vassal on the side of Israel, and the insult to him would be, at least indirectly, a crime against Israel. *Kerioth* is the proper name of a chief city of Moab, still preserved in the place called *Kereyat*. *מלך* is applied to Moab, considered as a person. Here also the occurrence of a battle is mentioned. *Judge*, used only to vary the expression, is equivalent to *king*, or *sceptre-holder* in i. 5. *From the midst* refers to Moab as a country.

8. *Judah.* Vers. 4, 5. The sin of Judah consists in apostasy from God. *Their lies* means their idols, as nonentities, destitute of reality.

9. *Israel — the Ten Tribes.* Vers. 6-16. Now in a surprising manner Israel is brought forward, and by a similar introduction placed on the same line with the others; only in place of a short statement, there is a lengthened and detailed representation of its sin, guilt, and punishment.

(a.) *Israel's Sins.*

Vers. 6-8. Unrighteousness in judgment is charged, ver. 6. *The righteous* = one who is such in the judicial sense, i. e., innocent. *Money*, which they had received or expected. *Sell, declare guilty and punish.* The sentence is called a sale because the judge was bribed. The phrase, for a pair of shoes, does not state the price with which the judge was bribed [the poorest slave was certainly worth much more than this — Keil], but the occasion of the proceeding, namely, a pair of shoes, i. e., a mere trifle, for which the poor man was in debt and for which the judge gave him up to the creditor as a slave (Leviticus xxv. 39).

Ver. 7. *They who, etc.* Plainly, not a new fault, but a description of the sin out of which the former sprang. *Fant after the dust, etc., i. e.,* endeavor to bring these into such misery that they will strew dust on their heads, or that they will sink into the dust, i. e., perish. *Pervert the way, etc.,* prepare for their embarrassments and distress. *Son and father go in to the (i. e., one and the same) girl. In order to profane my holy name.* The conjunction indicates that the profanation was deliberate and therefore willful. It is so called because it was an audacious violation of God's commandments. Prostitution in or near the temple itself is not to be thought of here.

Ver. 8. *Every altar and the house of their God,* certainly refer to the sacred places at Beersheba and Dan, but it must be kept in mind that in these Jehovah was worshipped. There is no reference to the worship of heathen deities, which indeed did not exist under Jeroboam II., for the conduct here condemned is condemned just because it took place in the sanctuary, and thus was a daring contempt of God. *Pawned clothes, i. e.,* upper garments consisting of a large square piece of cloth, used also as a bed-covering by the poor. These were pawned, given in pledge to a creditor, by the poor. Such the law required to be returned before nightfall (Exod. xxii. 25; Deut. xxiv. 12). But instead of this, they were retained, and used as cloths on which the creditors stretched out, i. e., their limbs; and on what occasion? According to what follows, at banquets or sacrificial meals, as the connection shows. *Wine of the punished,* means wine bought with the proceeds of fines. Manifestly the oppression of the poor is censured also in ver. 8. It only connects with this sin that of frivolous luxury.

(b.) The sin is the more heinous because Israel is the chosen people of God.

10. Vers. 9-12. These verses recall to mind the manifestations of God's grace. He had put Israel in possession of Canaan. Here Amos mentions first the direct means by which this was done, namely, the destruction of the Canaanites, then, what preceded, namely, the deliverance from Egypt and the guidance through the wilderness. *And I —* emphatic, the very being whom you now treat with contempt. The Amorites are named as the strongest race of the Canaanites (cf. Gen. xv. 16; Josh. xxiv. 15); they are likened to a mighty tree, and their destruction to its complete overthrow. A similar reference to these gracious dispensations is found in Deut. viii. 2, ix. 1-6, xxix. 1-8. Further, the gift of prophecy and the insti-

tution of the Nazarites are mentioned as special favors which God had given to Israel but which they despised.

(c). *The Punishment.*

This is to be a crushing so severe that no one can escape. The figure of the cart is explained in Textual and Grammatical.

Ver. 14. *Flight is lost to the swift* = he will not have time to escape.

Ver. 16. *Will flee naked* = will not defend himself, but leave behind the garment by which the enemy seizes him (cf. Mark xiv. 52). The punishment threatened in ver. 13 ff. is manifestly the invasion of a superior foe. The powerlessness before him and the consequent fright are depicted in the liveliest manner.

DOCTRINAL AND ETHICAL.

1. In Joel, prophecy quickly drops the form of a threatening against God's people which however it certainly has, and then assumes so much the more fully the character of a promise. It is altogether different with the next prophet of whom we have any written memorial, as indeed would be expected from the fact that his mission was to the ten tribes. On one side he stands connected with Joel, but on the other goes far beyond him; his message is not only the earnest calling of a degenerate people to repentance, but the annunciation of God's destructive judgments upon them. But the transition from Joel's point of view to that of Amos is worthy of consideration. The former announced a judgment upon the heathen, but in general terms. This the latter takes up with a slight allusion to Israel, but he does not expand it further until he has paved the way by a succession of threatenings upon foreign nations. He unrolls before the eyes of Israel a picture of the Divine Justice in its sure and awful march through the kingdoms. But if the people at first regard this with satisfaction because it concerns their foes upon whom they will thus be revenged, they are frightfully awakened from their security by a sudden turn in the direction of the menace. Israel itself is counted among these Gentile kingdoms, and treated in the same way. This shows that the address to Israel's foes is only an introduction; and therefore it passes rapidly from one to another, not entering into details, but content with indicating the multitude of their transgressions, and citing one only as an example of the rest. The prophet thus prepares to make the stroke which at last falls upon Israel heavier and more lasting. Were those nations punished? Not less will this one be. Did they suffer who had not received the law nor enjoyed special tokens of God's favor; far heavier will be the punishment of this people who, although chosen of God, had yet in the grossest manner despised Him and his well-known commands. The storm of divine wrath, which they had gazed at as it fell upon others, would discharge itself upon them in all its fury.

Thus does God prick the conscience of his own people by the judgments threatened upon others. They hear his voice saying, "If I thus punish others, what must I do to you?" The more generally and widely his punishment is inflicted, the less can Israel complain when it comes to them; much rather must they acknowledge it as just.

To Israel in the stricter sense an especial warning is given in the fact that the divine judgment in its circular sweep does not spare Judah, and even names this before Israel. "It should sink deep into

the heart of the ten tribes that not even the possession of such exalted prerogatives as the temple and the throne of David, could avert the merited punishment. If such be the energy of God's righteousness, what had they to expect? (Hengstenberg.) That is, the ten tribes might at first hear gladly, and even feel flattered by a threatening against Judah, but so much the more surprising must it be when the same thing comes in turn to themselves. Then the matter assumes a different appearance, and they could infer from Judah's not being spared, how little they could count upon any exemption.

2. Returning to the judgments upon the heathen, the question arises, Why were they punished? One might answer without ceremony, Because of their offenses against Israel, the people of God. Undoubtedly these nations are considered as Israel's foes, and their crimes so far as specified are crimes against Israel; in part they are the same as those charged by Joel, who speaks so plainly of the hostility of the heathen toward Israel. Only in the case of Moab (ii. 1), is the fact otherwise, for here the offense stated is one only indirectly against Israel. But this shows that the relation to Israel is not the only point of view, and that the threatenings against these nations are not to be attributed solely to this cause; a view which is confirmed by a closer inspection of the sins mentioned; crushing with a threshing sledge, giving prisoners to embittered foes (Edom), forgetting the brotherly covenant, slaying a brother, stifling compassion, ripping the pregnant, displacing the landmarks, burning the bones of a corpse. These are plainly moral offenses, transgressions of the simplest laws of morals. They are therefore sins against a natural divine ordinance, not positively revealed, but manifesting itself in every one's conscience; and as such they incur a heavy guilt. The crimes of these nations then are against God and not merely against his people. So much the more necessary is it for God to punish them. — And He can do this because He is a God who controls all nations, and to whom all are subject even if they do not serve Him. Observe how self-evident this truth is to the prophet. Does not this assumed universality of the power of Israel's God imply indirectly, or at least negatively, that faith in Israel's God is destined for all? Under one God, who has power over all, all shall yet bow themselves.

3. Hence it is the more conceivable that Judah and Israel are joined so directly to the threatened heathen nations. Judah, it is concisely said, has not kept the law, in which God positively declared to them his will. To Israel, on the contrary, nothing is said here of the sin of idolatry (which indeed is presupposed), but individual offenses of a gross kind (partly of course allied with idolatry), are specified; base oppression of the poor through avarice, shameless sensuality, spending in drunkenness money wrested from the poor, and this most offensively blended with idol-worship. How this is regarded is strikingly shown by an expression at the end of verse 7 which applies to the whole series. It is, says God, a profaning of my holy name. In the view of Scripture there is a holy divine ordinance which is violated by such moral offenses. They are therefore offenses against God, "profanations of his holy name," who instituted this ordinance. Therefore the punishment is absolutely necessary. For God cannot suffer his holy name to be profaned with impunity. Upon the sins against the poor, see also Doctrinal and Ethical, 2, upon chap. iii.

4. It is remarkable that the very same threat is made against the heathen and against Judah. This is certainly not without design. Even if it were owing in the first instance to the fact that the prophet had in view one and the same means of punishment for all, namely, subjugation by a foreign foe, still the intentional uniformity suggests equally the unvarying and impartial character of God's punitive righteousness. There is no respect of persons with Him. Wherever there are sins, there inflexibly the divine wrath makes its appearance; and even if the sins are different in kind, yet where God's law whether natural or revealed, is transgressed, there a corresponding reaction of his holiness is provoked.

5. Surely the greatness of what God has done for his people weighs heavily in the scale and greatly aggravates their guilt. The fact of these benefits is the solid ground of the proceeding against Israel's sins. Those benefits are so many loud accusations, from which there is no escape. For all Israel's sins are not merely violations of a divine order, but a shameless contempt of his goodness and the blackest ingratitude; and the punishments therefore are only a righteous reversal of abused mercies. Hosea goes farther and represents the ingratitude as conjugal infidelity, since he conceives God's tender relation to Israel as a marriage bond. The infliction of punishment upon apostate Israel is thus more clearly shown to be a divine right. An approach to this view, an indication of God's loving fellowship with Israel is found in chap. ii. 2: "You only have I known," etc.

6. Along with the great blessings which founded the nation — the deliverance from Egypt, and the guidance through the wilderness, and on the other side, the giving of the law, — the institution of prophecy, and the law of the Nazarites are mentioned. "These are gifts of grace in which Israel had the advantage of other nations, and was distinguished as the people of God and the medium of salvation for the heathen. Amos reminds the people only of these, and not of earthly blessings which the heathen also enjoyed, because these alone were real pledges of God's gracious covenant with Israel, and because in the contempt and abuse of these gifts the ingratitude of the people was most glaringly displayed. The Nazarites are placed by the side of the prophets who declared the mind and will of God, because the condition of a Nazarite, although it was in form merely a consequence of his own free will in execution of a particular vow, was nevertheless so far a gift of grace in that the resolution to make such a vow came from the inward impulse of the divine Spirit, and the performance of it was rendered possible only through the power of the same Spirit. The raising up of the Nazarites was intended not only to set before the eyes of the people the object of their divine calling, or their appointment to be a holy people of God, but also to show them how the Lord bestowed the power to carry out his object" (Keil); cf. also the remarks on Hosea xii. 10, which rests on this passage in Amos.

7. Whether these threatenings against different heathen nations were fulfilled, is a question we must ask still more in the case of Amos than of Joel. For Amos not merely sees and describes in a general ideal sketch the downfall of the heathen power which then stood opposed to Israel's exaltation, but he speaks as if predicting a precise historical occurrence. Yet it is to be considered, that, as was hinted before, the threatening runs essentially in the same terms, is in fact one, and, al-

though subjoining special features in some cases (especially i. 5, 15), yet at bottom is very general, and sets forth simply conquest and loss of independence, but by whom, is not said. Just this fate befell these kingdoms, although at different times and in different ways. Syria experienced it from the Assyrians when Tiglath-Pileser, in the time of Ahaz, conquered Damascus and put an end to the kingdom. Later, the Chaldean invasion overthrew the other nations, although the information on the point is scanty. Accordingly we are always justified in saying that these predictions were fulfilled, without necessarily affirming that it was in the sense intended by the prophet. [But this latter is a point of no moment, if the fulfillment was in the sense which the Holy Spirit intended. — C.] We must further consider that such threatenings are not absolute. They are given at a particular time, and the issue depends upon the behavior of those whom they concern. For God's purposes, and therefore his punishments are directed according to our conduct. Hence He delays his visitations, or lessens or increases them; so that what takes place at last little coincides with what the prophet had to announce in his name. Nor should the idea be wholly rejected, that these predictions came to the foreign nations themselves, seeing that they were neighbors, and were laid to heart by them just as the heathen oracles were, so that thus the state of affairs might be changed. For these announcements of punishment are to be viewed as warnings as well to the heathen as to Israel — warnings intended to be heard and regarded. That the threatening against Judah, which is of the same tenor as the others, was fulfilled by Nebuchadnezzar, is well known. But even this fulfillment does not answer exactly to what the Prophet had in view, which manifestly was a judgment closer at hand, perhaps by means of the Assyrians. Hence it is clear that Judah obtained a respite, because its condition had meanwhile improved.

[8. It is remarkable that none of these burdens of Amos are addressed to the greatest powers of the heathen world, opposed to Israel and Judah, — Assyria and Babylon. The Holy Spirit who spake by him, reserved the declaration of the destinies of these two great kingdoms for two other of the twelve minor prophets. Assyria was reserved for Nahum, Babylon for Habakkuk. There seems, therefore, to have been divine forethought in the omission. . . . The prophecies of Amos are expanded by succeeding prophets. Amos himself takes up the prophecy of Joel whom he succeeds. Joel, by a magnificent generalization, had displayed all God's judgments in nature and history as concentrated in one great Day of the Lord. Amos disintegrates this great whole, and particularizes those judgments. Joel declares that God will judge all collectively; Amos proclaims that He will judge each singly. (Wordsworth.)

[9. Pusey (p. 161), with great propriety, calls attention to the fact that the complete captivity of a population, the *baring* a land of its inhabitants, was a thing unknown in the time of Amos. It is true, Sesostris brought together "many men," "a crowd," from the nations he had subdued, and employed them on his buildings and canals (Herodotus, ii. 107-8). But in this and other like cases, the persons so employed were simply prisoners made in a campaign, and the sole object of the removal was to obtain slaves so as to spare the labor of the native subjects in constructing the public works. This is shown by the earlier Assyrian inscriptions, all of which speak only of carrying off

soldiers as prisoners or women as captives, of receiving slaves, or cattle or goods as tribute, or of putting to death in various ways rulers and men at arms. The forced deportation of a whole people, and the substitution of others in their place, is a different thing altogether. The design of this was to destroy effectually the independence of the subject races and put it out of their power to rebel. The first trace of it we find in the policy of Tiglath Pileser toward Damascus and East and North Palestine, and afterwards it came into general use. But Amos foretold this wholesale transportation long before it occurred, and at a time when there was no human likelihood that it would occur. It must have been a divine inspiration which enabled him so clearly to predict such an unprecedented captivity. — C.]

HOMILETICAL AND PRACTICAL.

Ver. 2. *The head of Carmel is dried up.* Its glory has passed away, as in the twinkling of an eye. God hath spoken the word and it is gone. "All," says Van de Velde, "lies waste; all is a wilderness. The utmost fertility is here lost for man, useless to man. The vineyards of Carmel, where are they now? Behold the long rows of stones on the ground, the remains of the walls; they will tell you that here where now with difficulty you force your way through the thick entangled copse, lay in days of old those incomparable vineyards to which Carmel owes its name." (Pusey.) — Ver. 3 ff. Every infliction on those like ourselves finds an echo in our own consciences. Israel heard and readily believed God's judgments upon others. It was not tempted to set itself against believing them. How then could it refuse to believe of itself what it believed of others like itself. If they who sinned without law perished without law, how much more should they who have sinned in the law, be judged by the law. (*Ibid.*) — *For three transgressions, etc.* God is long-suffering and ready to forgive; but when the sinner finally becomes a vessel of wrath, He punishes all the former sins which for the time He had passed by. Sin adds to sin out of which it grows; it does not overshadow or obliterate the earlier sins, but increases the mass of guilt which God punishes. When the Jews slew the Son, there came on them all the righteous blood shed upon the earth from righteous Abel to Zacharias the son of Barachias. So each individual sinner who dies impenitent, will be punished for all which in his whole life he did or became contrary to the law of God. Deeper sins bring deeper damnation at last. As good men by the grace of God, do through each act done by aid of that grace gain an addition to their everlasting reward, so the wicked by each added sin, add to their damnation. (*Ibid.*) — *I will not reverse it.* Sin and punishment are by a great law of God bound together. God's mercy holds back the punishment long, allowing only some slight tokens of his displeasure to show themselves that the sinful soul or people may not be unwarned. When He no longer withholds it, the law of his moral government holds its course. (*Ibid.*) — Ver. 4. *Devour Benhadad's palaces.* What avail the pleasure-houses and palaces of the rich of this world? How soon do they turn to dust and ashes when the fire of God's wrath kindles on them? — Ver. 6. *Carry away prisoners to deliver them, etc.* Who so further afflicts the afflicted, shall in return be afflicted by God. Fugitives who flee to us for

refuge should never be treated with hostility nor robbed of their liberty. — Vers. 7, 8. The five cities of Philistia had each its own petty king. But all formed one whole; all were one in their sin; all were to be one in their punishment. So then for greater vividness, one part of the common infliction is related of each, while in fact, according to the wont of prophetic diction, what is said of each is said of all. — Ver. 9. *Remember not, etc.* It is a great aggravation of enmity and malice, when it is the violation of friendship and a brotherly covenant. (M. Henry.) — Ver. 10. *Fire into the wall of Tyre.* Not fine buildings nor strong walls, but righteousness and honesty are a city's best defense. 2 Kings ii. 12; xiii. 14. — Ver. 11. *Pursues his brother with the sword.* Eleven hundred years had passed since the birth of their forefathers, Jacob and Esau. But with God eleven hundred years had not worn out kindred. . . . It was an abiding law that Israel was not to take Edom's land, nor to refuse to admit him into the congregation of the Lord. Edom too remembered the relation, but to hate him. "Fierce are the wars of brethren." (Pusey.) — *Stifles his compassions.* Edom "stealed himself against his better feelings," as we say, "deadened them." But so they do not live again. Man is not master of the life and death of his feelings, any more than of his natural existence. He can destroy; he cannot recreate. And he does so far do to death his own feelings whenever in any signal instance he acts against them. (*Ibid.*) — Ver. 13. *To widen their border.* The war of extermination was carried on not incidentally nor in sudden stress of passion, but in cold blood. A massacre here and there would not have enlarged their border. They wished to make place for themselves by annihilating Israel that there might be none to rise up, and thrust them from their conquests and claim their old inheritance. Such was the fruit of habitually indulged covetousness. Yet who beforehand would have thought it possible? (*Ibid.*) — Ver. 15. *He and his princes.* Evil kings have evermore evil counsellors. It is ever the curse of such kings to have their own evil reflected, anticipated, fomented, enacted by bad advisers around them. They link together, but to drag one another into a common destruction. (*Ibid.*) — Chap. ii. 1. Even the iniquity done to the godless, God will not leave unpunished. To rage against the bodies of the dead is sinful and horrible. Pusey justly remarks, "The soul being beyond man's reach, the hatred vented upon one's remains is a sort of impotent grasping after eternal vengeance. It wreaks upon what it knows to be insensible the hatred with which it would pursue, if it could, the living being who is beyond it. Hatred which death cannot extinguish is the beginning of the eternal hate in hell." — Chap. i. 3-ii. 3. Who shall not tremble at the judgments of God? But who shall not gain confidence against all the insolence of men, from the thought how God has judged the world? Who shall not shun all rage, cruelty, and violence, since he knows that God avenges all such sins? — Ver. 4. *Because they despised the law, etc.* Many other sins prevailed among the Jewish people, but by mentioning only these two, — contempt for the law and false worship, — the Lord shows that they are the most grievous, since they violate the first and great commandment, and make up the three and four, i. e., seven, the complete number of sins, the fullness of the measure of iniquity. For it is one of God's greatest benefits that He gives us his Word containing the revelation of his will and thus points the way not only to our temporal wel-

fare but to eternal blessedness. To throw to the winds such a gift is the grossest ingratitude. From this contempt of the Word, there follows necessarily the other sin of idolatry. For a man cannot exist without a God and worship; his nature forbids it. If any one turns away from the Word in which God reveals his nature and will, he must needs devise to himself a deity and a worship which is nothing but a pernicious lie. — *Despised*. The prophet uses a bold word in speaking of man's dealings with God. Man carries on the serpent's first fraud, *Hath God indeed said?* He would not willingly own that he is directly at variance with the mind of God. It were too silly as well as too terrible. So he smoothes it over to himself, *lying* to himself: "God's Word must not be taken so precisely." "God cannot have meant." "The author of nature would not have created us so if He had meant." Such are the excuses by which man evades owning to himself that he is trampling under foot the mind of God. Scripture draws off the veil. Judah had the law of God and did not keep it; then he *despised* it. This ignoring of God's known will and law and revelation is to despise them as effectually as to curse God to his face. (Pusey.) — *After which their fathers walked*. The children canonize the errors of their fathers. Human opinion is as dogmatic as revelation. The second generation of error demands as implicit submission as God's truth. The transmission of error against himself, God says, aggravates the evil, does not excuse it. (*Ibid.*) — Ver. 5. *Will send fire into Judah*. So we know that a fiery stream will come forth and destroy all who, whether or no they are in the body of the Church, are not of the heavenly Jerusalem; dead members in the body which belongs to the living Head. And it will not the less come, because it is not regarded. Rather, the very condition of all God's judgments is to be disregarded and to come, and then most to come when they are most disregarded. (*Ibid.*) — Ver. 6. *For three transgressions of Israel*, etc. We see here that the idolatry of Israel was a fountain of all sorts of misdeeds, even of such as would shock a reasonable man, as the list shows; perversion of justice, oppression of the poor, unnatural uncleanness and shameless luxury. — Ver. 7. *Pant after the dust*. Covetousness, when it has nothing to feed on, craves for the absurd or impossible. What was Naboth's vineyard to a king of Israel with his ivory palace? What was Mordecai's refusal to bow to one in honor like Haman? Covetousness is the sin, mostly not of those who have not, but of those who have. It grows with its gains, and is the less satisfied the more it has to satisfy it. (Pusey.) — *To profane my holy name*.

The sins of God's people are a reproach upon himself. They bring Him, so to say, in contact with sin, and defeat the object of his creation and revelation. "He lives like a Christian," is a proverb of the Polish Jews, drawn from the debased state of morals in Socinian Poland. The religion of Christ has no such enemies as Christians. (*Ibid.*) — Ver. 8. *They stretch themselves*, etc. They condensed sin. By a sort of economy in the toil they blended many sins into one: idolatry, sensuality, cruelty, and, in all, the express breach of God's commandments. This dreadful assemblage was doubtless smoothed over to the conscience of the ten tribes, by that most hideous ingredient of all, that the "house of their God" was the place of their revelry. What hard-heartedness to the willfully-forgotten poor is compensated by a little church-going! (*Ibid.*) — Vers. 9, 10. *And I destroyed*, etc. We need often to be reminded of the mercies we have received, which are the heaviest aggravations of the sins we have committed. God gives liberally and upbraids us not with our meanness and unworthiness, and the disproportion between his gifts and our merit; but He justly upbraids us with our ingratitude and ill-requital of his favors, and tells us what He has done for us, to shame us for not rendering again according to the benefit done to us. (M. Henry.) — Ver. 11. *I raised up . . . dedicated ones*. The life of the Nazarite was a continual protest against the self-indulgence and worldliness of the people. It was a life above nature. They had no special office except to live that life. Their life taught. Nay, it taught in one way the more, because they had no special gifts of wisdom or knowledge, nothing to distinguish them from ordinary men except extraordinary grace. They were an evidence what all might be and do, if they used the grace of God. (Pusey.) — Ver. 12. *Made them drink wine*. What men despise they do not oppose. "They kill us, they do not despise us," were the true words of a priest in the French Revolution. Had the men in power not respected the Nazarites, or felt that the people respected them, they would not have attempted to corrupt or to force them to break their vow. (*Ibid.*) — *I command the prophets, Prophecy not*. Those have a great deal to answer for who cannot bear faithful preaching, and those much more who suppress it. (M. Henry.) — Vers. 13-16. When God's judgments go forth, no power, wisdom, wealth, arms, swiftness or experience, is of any avail. Because men so readily fall into contempt of God's judgments as something easy to be avoided, He at times expresses them in such terms as to show that no escape is possible. (Rieger.)

CHAPTERS III.-VI.

II. *To the Kingdom of Israel, especially to its Great Men, the Divine Judgment is announced upon the Prevailing Sins, unless Men seek the Lord.*

CHAPTER III.

1. *As surely as the Prophet bears the Divine Commission, will God punish Israel.*

- 1 Hear this word,
Which Jehovah speaks concerning you, ye sons of Israel,
Concerning the whole family
Which I brought up from the land of Egypt, saying,
- 2 You only have I known of all the families of the earth;
Therefore will I visit upon you all your iniquities.
- 3 Do two walk together
Unless they have agreed?¹
- 4 Does the lion roar in the forest
When he has no prey?
Does the young lion utter his cry out of his den
Unless he has taken something?
- 5 Does a bird fall into a trap² on the ground
When there is no snare for him?
Does the trap rise up from the earth
Without catching anything at all?
- 6 Or is a trumpet blown in a city,
And the people are not alarmed?
Or does misfortune occur in a city,
And Jehovah has not caused it?
- 7 [No;] for³ the Lord Jehovah does nothing
Without having revealed his secret to his servants, the prophets.
- 8 The lion roars,
Who does not fear?
The Lord Jehovah speaks,
Who must not prophesy?
- 9 Make it heard over the palaces in Ashdod,
And over the palaces in the land of Egypt,
And say, assemble upon the mountains of Samaria,
And see the great confusions in the midst thereof,⁴
And the oppressed in the heart thereof.
- 10 And they know not to do right, saith Jehovah,
They who store up violence and devastation in their palaces.
- 11 Therefore thus saith the Lord Jehovah,
An enemy, and that round about the land!⁵
And he shall bring down thy strength⁶ from thee,
And thy palaces shall be plundered.

- 12 Thus saith Jehovah,
As the shepherd rescues from the mouth of the lion
Two legs or an ear-lappet,
So shall the sons of Israel deliver themselves;
They who sit in Samaria
On the corner of the couch and on the damask of the bed.⁷
- 13 Hear ye and testify to the house of Jacob,
Saith the Lord Jehovah, the God of Hosts :
- 14 That in the day when I visit Israel's transgressions upon him,
I will visit the altars of Bethel,
And the horns of the altar⁸ shall be cut off and fall to the ground.
- 15 And I will smite the winter-house with the summer-house,
And the houses of ivory shall perish,⁹
And many¹⁰ houses shall disappear.

TEXTUAL AND GRAMMATICAL.

- 1 Ver. 8. — בְּיָמָיו. To meet together at an appointed time and place.
- 2 Ver. 5. — פֶּלֶא is the fowler's net, שֶׁלֶקֶט, the springs or snare which holds the bird fast. לָהּ belongs to שֶׁפֶרֶד [In order to catch a bird in the net, a spring must be laid for it.]
- 3 Ver. 7. — כִּי. Not "surely," as in E. T., a signification which it never has, but, "for," in connection with a negative implied in its relation to what precedes. Cf. Micah vi. 4, Job xxxi. 18.]
- 4 Ver. 9. — מְדֻמָּמוֹת, noise, disorder, denotes a state of confusion, resulting from a complete overturning of right, such as is expressed by שֶׁמֶרֶק, probably to be taken as an abstract, "the oppression" (of the poor) or possibly concrete, "the oppressed."
- 5 Ver. 11. — חֲזָקָה, thy strength, i. e., Samaria's.
- 6 Ver. 11. — וְהָיָה is explanatory, "and that round about the land," i. e., will come and attack it on all sides.
- 7 Ver. 12. — מִזְמָה, the corner of the divan, the most convenient for repose. דְּמִשְׁכָּן, damask, covered with a costly stuff. [Pusey and Wordsworth revert to the old view (Sept., Vulgate, Syriac, Targum), which is followed in the Authorized Version, and interpret, "and recline on Damascus as a couch," but their reasons do not seem to have much weight.]
- 8 Ver. 14. — מִזְבֵּחַ is the singular of species, and is equivalent to a plural.
- 9 Ver. 15. — Ivory houses are such as have their apartments adorned with inlaid ivory (cf. 1 Kings xxii. 39).
- 10 Ver. 15. — רַבִּים, not "large" as E. T., but "many."

EXEGETICAL AND CRITICAL.

1. Vers. 1-2. Hear this word which Jehovah, etc. "Hear this word." This phrase is repeated at the beginning of chaps. v. and vi. It therefore shows this chapter to contain one address complete in itself. See the Introduction. Upon the whole family. Although afterwards destruction is threatened only against the ten tribes, yet here the entire race is included. The people as a whole were known and chosen of God, and therefore the punishment of sin is set forth in universal terms. Just so far as sin extends, punishment will and must come. Certainly this occurred first in the case of the ten tribes, but how little Judah could count upon being spared, has already been seen in ch. ii. 4, etc.

Ver. 2. Only you have I known. This is equivalent to "I have chosen," since the knowing expresses a relation of sympathy and love, as "the motive and the result of the election."

2. Vers. 3-8. Do two walk together, etc. The general announcement of a punitive judgment is followed — without any apparent connection with the foregoing — by a series of propositions illustrated by examples from daily life. Plainly, these perhaps proverbial phrases are here introduced only by way

of comparison. They illustrate the principle that every effect has its cause.

Ver. 4. When he has no prey, refers, as Keil justly states, not to the actual seizing of the prey by the lion, but to his having it before him so that it cannot escape. In like manner, the phrase in the second clause, "unless he has taken something," is to be explained. The lion makes his capture not merely when he has seized and is rending the prey, but when it is so near that escape is impossible. [The lion, as a rule, roars most terribly when it has the prey in sight, upon which it immediately springs. Bochart.]

Ver. 5. Does the trap rise up? because lifted up by the bird flying away. Without catching, i. e. the bird.

Ver. 6. In the first member the usual order of these propositions is reversed, and the cause is mentioned first, — the blowing of the trumpet, — and the result follows. In the second, the other order is restored. In this last, similes are abandoned, and the discourse states directly what had been implied in numerous comparisons. As little as two can walk together without, etc., etc.; so little can misfortune occur in a city without the Lord's hand; or rather, as in all these cases, one thing is the result of the other as its cause, so is it here. "Misfortune" in the city is the result, the

"Lord" is the cause. Even this is to be considered as a kind of proverbial speech, but it explains the subject treated of in this passage. The prophet has threatened the whole people in ver. 2, with a visitation from God. Against this the consciousness of Israel revolts, especially because the visitation is to come from God, their own God, Jehovah. Therefore the prophet proves the correctness of his declaration by these examples, in which he traces with the certainty of the strictest logic every effect to a cause, and so every misfortune in the city to Jehovah as its author (and to his punitive righteousness as the cause). If this be so, every objection is obviated. Whatever misfortune exists must be traced back to Jehovah. This however is not proved, but only illustrated, by the examples cited, which show simply that as every event has its cause, so also must misfortune; so that the question remains, Is this result to be attributed to Jehovah's activity? The answer to this is found in vers. 7, 8, which must be taken together, since it is only thus that they furnish the desired proof.

Ver. 7. For presupposes the answer No, to the foregoing questions, especially the last. No, misfortune does not occur without Jehovah's hand, for, etc. The proof in the first instance is this: Jehovah does nothing without having disclosed his "secret," i. e. his secret counsel, to his servants, the prophets. The latter is certainly not the cause, but it is the indispensable condition of Jehovah's activity, so that between the two there is a necessary connection. But this very revelation to the prophets has as an inevitable result (ver. 8), their prophesying, which again is illustrated by an example drawn from experience, the lion roars, etc. so that this prophesying is not an accidental or capricious thing, but proceeds from a *causa sufficiens*, which lies in Jehovah himself. Therefore the meaning is: when the prophet speaks or predicts, Jehovah has revealed it to him, and the former is the result of the latter. But if Jehovah has made a revelation to him, then what he predicts, namely, misfortune, is really impending from Jehovah. The Lord will let it come. He will not indeed in the absence of such a revelation; but wherever this occurs, it is a token that He will bring it to pass. Therefore a prophecy, a foretelling of calamity by a prophet, is a voucher — כִּי — that the calamity is from the Lord, that a causal connection exists between the two as certain as that between the things mentioned in vers. 3-6. Otherwise, the prophet could not announce such a calamity, since he announces only what Jehovah reveals to him, but must announce that. The divine origin of his prophecy is to the prophet, therefore, the basis on which he proceeds as on a certain reality, and from this he argues and proves the divine authorship of the fact which he predicts, namely, a punitive judgment. Thus is sustained the truth of the saying, that Jehovah would visit Israel. — Only in this way do we understand the כִּי in verse 7. It is therefore a reversal of the order of thought when most interpreters say that from ver. 3 the prophet is proving the divine origin of his prophecy against the objection that he spoke only from subjective influences, i. e., "as little can a prophet speak without a divine impulse as any other effect can be produced without a cause" (B. Baur). No, the prophet does not justify himself or his calling, he is sure of that; he only seeks to convince his hearers or readers that they are really to expect the judgment which he announces, and to this end he uses the fact that prophecy comes from God. —

Concerning the examples in ver. 3 ff. Baur correctly remarks, "There is no occasion to regard them as anything more than mere analogies representing the general relation of cause and effect, or to assign to each case a special reference to the prophet's thought, e. g., the two as a figure of God and the people, the lion as representing Jehovah, and the prey and the bird, the wicked, etc." Such a method leads to constrained refinements, as may be seen in Keil, *in loc.* The illustration of one principle by so many examples may seem somewhat tedious, but to understand it, one must consider the partiality of the Orientals for figurative and proverbial speeches, which leads them to express in these concrete forms even such an abstract truth as the relation of cause and effect. There is nothing strange, therefore, in finding such a representation coming from the herdman of Tekoa.

3. Vers. 9-15. Here the Lord's purpose respecting the sinful people is openly declared.

(a.) Vers. 9, 10. *The sins. Make it heard, etc.* Not only are the sins to be punished set forth, but the heathen are summoned as witnesses. This turn in the address indicates that the sinfulness is very great, enough even to surprise the heathen, and thus puts Israel to shame.

Ver. 9. *Publish ye.* Jehovah is the speaker, and we must regard the command as addressed to the people in these heathen lands. *The palaces, i. e.,* those who dwell there, are to be informed, because the question concerns what is done in the palaces of Samaria. *Aahdod, as part for the whole, is put for the Philistines, who were regarded by Israel as godless heathen. Egypt, "whose unrighteousness and ungodliness Israel had once abundantly experienced" (Keil). — On the mountains of Samaria, i. e. around Samaria, whence they could look into the city.*

Ver. 10. *They know not to do right.* They do not understand it, so accustomed are they to unrighteousness. *They who store up violence, etc.; evil treasures which, so far from helping, destroy them.*

(b.) Vers. 11-15. *Therefore thus saith, etc., יְיָ* may be abstract or concrete. The latter is more probable, especially as in that case it is naturally connected with the verb יִדְּבָר, which otherwise would require Jehovah to be understood as its subject. The clause is an emphatic assertion in the form of an exclamation.

Ver. 12. In this plundering of Samaria, the great men will be able to save their lives only to the smallest extent and with the greatest difficulty. Both points are suggested in the comparison. ("A pair of shin-bones and a piece, i. e. a lappet, of the ear." Keil.)

Ver. 13. Renews the threatening and raises it still higher. There will be an utter destruction. *Hear ye, etc.,* is addressed to the Israelites, as in ver. 1, since among even these God has those who will testify what He is going to do. They shall, when summoned as witnesses of wrong doing, announce also the punishment of Israel. *House of Jacob means all Israel, i. e., the twelve tribes; even Judah should hear it so as to learn a lesson. The Divine names are accumulated for emphasis; the threat of such a God ought to make a deep impression. The visitation of Israel will begin with the destruction of the altars in Bethel, i. e., of idolatry, the religious source of the moral corruption. This is more closely defined by the cutting off of the horns, which destroys the significance of the altar.*

Ver. 15. *Winter houses and summer houses* are primarily those of the royal family, but perhaps also those of the noblemen. — The threatened judgment, therefore, is the overthrow of Samaria, especially its palaces, with the complete extermination of the inhabitants (ver. 12).

DOCTRINAL AND ETHICAL.

1. "Israel stands to us as a constant example both of the unsearchable riches of grace which God bestows and of the inconceivable judgments He sends upon those who receive his grace in vain." (Rieger.) Here again the bringing out of Egypt appears as the fundamental act of God's grace. It is mentioned alone, because by it as the condition of its outer and inner existence was Israel constituted the people of God. This bringing out, however, includes the guidance through the wilderness and the giving of the law. This people alone did God "know;" to them alone He stood in a relation of nearness and confidence; all others were aliens. Therefore so much the greater their guilt, and the more certain their punishment.

2. The sin of Israel, especially of the ten tribes, is apostasy, at least in the calf-worship (comp. ver. 14, chaps. iv. 4, v. 5). But that which particularly provokes rebuke and menace is, as appears by chap. ii. and the following chapters, the extreme moral corruption, which naturally is regarded as the violation of the divine commands, covetousness and luxury, and in connection therewith, the shameless disregard of the elementary duties due to our neighbors, violent oppression of the poor. This last is continually the subject of sharp censure (cf. ii. 6, 7, and subsequently iv. 1, v. 6, 11, 12, vi. 12, viii. 5, 6). The poor always stand under the especial protection of the divine law, a peculiar feature of which is its compassion for the lowly, as the Mosaic institute shows in many of its provisions. How fully the prophet was in sympathy with this trait, is shown by the fact that upon no point is he so zealous as upon the oppression of the poor. This was doubtless because such instances frequently occurred; still it is significant that instead of merely touching them and then passing on, he brings them forward and brands them with an especial stigma. "To pervert the way of the poor," as it was before expressed in chap. i. ver. 7, is, as it were, the unpardonable sin. For this reason the prophet's rebuke is addressed mainly to the great, the higher classes; but certainly not because these alone were corrupt while the lower classes needed no particular censure, although at bottom this was the fact. Are we then to recognize a democratic feature in the circumstance, and observe how a man of the people, a herdsman, feels himself called chiefly to scourge the sins of the nobles and especially those by which the humble suffered? If it is correct to assert that God called and employed him to chastise such sins, we may admit this. Only let us not ascribe to Amos that modern democratic view which reviles the higher classes because it condemns all distinctions of ranks. Rather the reverse is true of Amos. He inveighs against the sins of the great, just because their position is so important, because he knows that upon their conduct depends the weal or the woe of the community, for if corruption prevails in their circles, the foundations of the national prosperity are undermined and shaken. With equal or even greater propriety may one ascribe an aristocratic leaning to our prophet, but

after a proper manner, i. e., he considers the position of the higher classes very important, but for that very reason very responsible, and holds that their rights and privileges impose corresponding duties. They have much ability, but much is also expected from them, "to whom much is given," etc. And if they mistake and abuse their position, so much the heavier is their guilt and the greater the harm they work. Their degeneracy at last brings destruction upon the whole. If then a prophet were silent, or censured only the lowly and not the high, he would be justly chargeable with servility and fear of men, which would ill agree with his call to be a witness of divine truth (cf. chap. iv. Doctrinal and Ethical, 2).

3. Misfortune as a punishment comes only from Jehovah. It comes not of itself nor is casual, but has a definite cause and author, who is Jehovah. He who chose and blessed his people, the same punishes them. Men may struggle against this truth, but still it remains incontestable. And when a doubt of the divine authorship intrudes, there comes a voucher in the words of the prophets. Before God executes anything, He reveals it to his servants, and these cannot but declare what is thus revealed. A calamity announced by them is a punishment proceeding from God.

4. The lofty significance of prophecy is strongly expressed in vers. 7, 8. The prophets are not only "God's servants" in general, but are also entrusted with "his secret," his "counsel," i. e., what He proposes respecting his people. Yes, he does nothing until He has revealed it to the prophets. Thus He, as it were, binds himself to them. Is it asked, Why? The answer is, The aim of the revelation is to secure its announcement, as it is expressly said (ver. 8), the speaking of God to his servants necessarily leads them to prophecy. The object of their utterances is simple and single, to set plainly before men the severity of God against sin, the truth of his punitive righteousness. If this is done, so to speak, in the interest of God, naturally it is still more in the interest of men. These are to learn how the matter stands with them and what threatens them, so as to take warning while there is time. And if men do take warning — for this is the implied thought, — then "God does nothing," i. e., does not carry out his secret counsel. Therefore He, as it were, puts prophecy between his "secret" and its execution, and so prophecy is justly reckoned among Israel's peculiar privileges (comp. ii. 11 and the remarks there). Well remarks Rieger in reference to the present times: "Those to whom God has intrusted the duty of bearing witness to his truth in the world now, cannot put themselves on a level with his ancient prophets, nor should they indulge any natural passion herein. Yet it is very significant that the Lord Jesus addressed to the overseers of the churches of Asia the precious testimony of his revelation, and therein the secret counsel by which God's wrath is fulfilled, and thus indicated for all time the participation of the teacher's office in the judgments of God, partly in foreseeing them, partly in foretelling them, and partly, moreover, in influencing them for good by prayer and watchfulness."

HOMEILETICAL AND PRACTICAL.

Ver. 1. *Hear the word which Jehovah speaks to you.* Here we learn that God's Word should be preached in such way that its hearers should

recognize that it is intended for and applies to them. For when it is declared only in general terms, especially as respects God's wrath against sin, the people commonly sit and think it does not concern them but only folks in far-off lands. It should be said, Hear what the Lord says to you who sit here under the pulpit.

Ver. 2. *You only, etc. — therefore I will, etc.* This is a wonderful inference. We should rather expect; therefore will I spare you. But we see that the Lord is accustomed to punish those who have received much at his hands more severely than others not so favored. For his kindness is not intended to encourage us in sin, but to render us through gratitude more devoted to Him. He has chosen us in Christ that we should be holy and blameless before Him in love (Ephes. i.), but where this result does not follow, God's goodness ceases, and his punishments fall the heavier. — (W. S.)

Ver. 3 ff. The comparisons here may be practically explained as (1) teaching us what just grounds God has for his punishments. If two walk together, they must agree, but you, He says, do not agree with me, but are my foes, by your evil works, and therefore I cannot walk with you in complacency. (2) As a lion does not roar unless the prey is just before him, so my threatenings are not uttered unless I see men just ready to fall, as it were, a prey to my wrath. Of this, however, they think lightly, and deem any calamity that befalls them an accident. But (3) just as little as a bird falls into the net without a fowler, or a fowler lifts the snare without having caught something, so little does misfortune occur without God's mind and will, who does not give up his purpose but carries it out unless withheld by a true repentance. As every one fears when the trumpet announces the enemy near at hand, so should my people when my prophets announce to them judgment for their sins. These similes remind us of the divine providence in punishments. They do not fall promiscuously, but in the righteous retribution of God, who determines beforehand who shall suffer and who escape.

[Ver. 6. *Does misfortune occur, etc.* Evil which is sin, the Lord hath not done; evil which is punishment for sin, the Lord bringeth. (Augustine.)

Ver. 7. *The Lord Jehovah does nothing, etc.* God has ever warned the world of coming judgments in order that it may not incur them. As Chrysostom says, He has revealed to us hell in order that we may escape hell. He warned Noah of the coming deluge. He told Abram and Lot of the future judgment of the cities of the plain. He revealed to Joseph the seven years of famine, and to Moses the ten plagues, and to Jonah the destruction of Nineveh; and by Christ He foretold the fall of Jerusalem; and Christ has warned all of his own future coming to judge the world. God does this that men may repent; and that if they obstinately continue in sin, He may be justified in executing punishment upon them. (Wordsworth.)

Ver. 8. *Who does not fear?* There is cause for you to fear when God roars from Zion, but if ye fear not, the prophets dare not but fear. So Paul

says, "Woe is unto me if I preach not the Gospel." So Peter and John, "We cannot but speak the things we have seen and heard." Moses was not excused, though slow of speech; nor Isaiah, though of polluted lips; nor Jeremiah, because he was a child. And Ezekiel was bidden, Be not rebellious like that rebellious house. (Pusey.)

Ver. 9. *Publish in the palaces, etc.* "Since ye disbelieve, I will manifest to Ashdodites and Egyptians the transgressions of which ye are guilty." (Theodoret.) Shame towards man survives shame towards God. What men are not ashamed to do, they are ashamed to confess that they have done. Nay, to avoid a little passing shame, they rush upon everlasting shame. So God employs all inferior motives, shame, fear, hope of things present, if by any means He can win men not to offend Him. (*Ibid.*)

Ver. 10. *They know not, etc.* It is a part of the miserable blindness of sin, that while the soul acquires a quick insight into evil; it becomes at last not only paralyzed to do good, but unable to perceive it. *Store up violence.* They stored up, as they deemed, the gains and fruits; but it was in truth the sins themselves, as a treasure of wrath against the day of wrath. (*Ibid.*)

Ver. 11. *Therefore thus saith, etc.* There was no human redress. The oppressor was mighty, but mightier the avenger of the poor. Man would not help, therefore God would. *Thy palaces shall be spoiled.* Those palaces in which they had heaped up the spoils of the oppressed. Men's sins are in God's providence the means of their punishment. Their spoiling should invite the spoiler, their oppressions should attract the oppressor. (*Ibid.*)

Ver. 12. *As the shepherd rescues, etc.* Amos as well as Joel (ii. 32) preaches the same solemn sentence, so repeated through the prophets, "a remnant only shall be saved." So it was in the captivity of the ten tribes. So it was in Judah. In the Gospel, not many wise men after the flesh, not many mighty, not many noble were called, but God chose the poor of this world, and the Good Shepherd rescued from the mouth of the lion those whom man despised. (*Ibid.*)

Ver. 13. *Hear ye and testify.* It is of little avail to testify, unless we first hear; nor can man bear witness to what he doth not know; nor will words make an impression, i. e., be stamped on men's souls, unless the soul which utters them have first hearkened unto them. (*Ibid.*)

Ver. 14. *In the day when I visit, etc.* Scripture speaks of "visiting offenses upon," because in God's providence, the sin returns upon a man's own head. It is not only the cause of his punishment but a part of it. The memory of a man's sins will be a part of his eternal suffering. (*Ibid.*)

Ver. 14. *The altars, etc.* The vengeance of a just and holy God will one day certainly root out false worship.

Ver. 15. *The winter-houses and, etc.* What are the palaces and pleasure-houses of the wicked in the time of judgment, but a brand which kindles the wrath of the Lord.

CHAPTER IV.

2. *Punishment must come, since despite all Chastisements the People will not amend.*

- 1 Hear¹ this word, ye kine of Bashan,
Who are upon the mountain of Samaria,
Who oppress the poor,
Who crush the needy,
Who say to their lords,
Bring hither that we may drink.
- 2 The Lord Jehovah hath sworn by his holiness,
Behold days are coming upon you,
When men will drag² you away with hooks
And the remnant³ of you with fish-hooks.
- 3 And through breaches⁴ in the wall ye shall go out, every one before her,⁵
And be cast forth⁶ to Harmon⁷ saith Jehovah.
- 4 Go to Bethel and sin, —
To Gilgal,⁸ and sin still more !
Bring every morning your sacrifices,
Every three days your tithes.
- 5 Offer⁹ a praise-offering of what is leavened,
Call out for voluntary offerings, proclaim them !
For this liketh you,¹⁰ O sons of Israel,
Saith the Lord, Jehovah.
- 6 And I, even I,¹¹ have given you cleanness of teeth in all your cities,
And want of bread in all your places ;
And ye have not returned unto me, saith Jehovah.
- 7 And I, even I, have withheld the rain from you,
When there were yet three months to the harvest,
And have caused it to rain upon one city,
And cause it not to rain¹² upon another.
One field is rained upon,
And the field upon which it does not rain, withers.
- 8 And two, three cities stagger to one city
To drink water, and are not satisfied ;
And ye have not returned unto me, saith Jehovah.
- 9 I have smitten you with blight and with mildew ;
And the multitude¹³ of your gardens and your vineyards,
And of your fig trees and olive trees, the locust devoured ;
And ye have not returned to me, saith Jehovah.
- 10 I have sent pestilence among you in the manner of Egypt,¹⁴
I have slain your young men with the sword,
Together with the booty¹⁵ of your horses,
And caused the stench¹⁶ of your camps to ascend even into your noses,
And ye have not returned unto me, saith Jehovah.
- 11 I have overthrown among you,
As God overthrew Sodom and Gomorrah,

And ye were like a brand plucked out of the burning ;
And still ye have not returned unto me.

12 Therefore thus will I do to thee, O Israel.
Because I will do this to thee,
Prepare to meet thy God, O Israel.

13 For, behold, He that formeth the mountains and createth the wind,
And declareth to man what is his thought,
Who maketh dawn darkness,
And goeth over the high places of the earth,
Jehovah, God of hosts, is his name.

TEXTUAL AND GRAMMATICAL.

- 1 Ver. 1. — שָׁמַעְתָּ for שָׁמַעְתָּה, because the verb stands first. Cf. Is. xxxii. 11.
- 2 Ver. 2. — נִשְׁמָה is Piel, as in 1 Kings ix. 11. Green's *Grammar*, § 164, 2. נִי pleonastic, like the Greek *ἐνι*, in direct address.
- 3 Ver. 2. — אַחֲרֵיתָ is not posterity (Fürst, Henderson), but remnant, "all even to the very last." Cf. Hengstenberg, *Christol.*, i. 367.]
- 4 Ver. 3. — כִּי יָיִם is accusative of place.
- 5 Ver. 3. — נִקְּדָה, i. e., without turning to the right or the left." Cf. Josh. vi. 5-20.
- 6 Ver. 3. — הַשְׁלַכְתָּהּ, הִיא is simply the full form of the pronoun, added here to obtain a similarity of sound with the preceding verb. The Hiphil form is found in all the MSS. save one, and is defended by Hitzig, Ewald, etc., but as it is very harsh, it is better, with the LXX., Syr., Sym., Vulgate, and Arabic, to take it as Hophal (Jerome, Fürst, Kell, etc.).
- 7 Ver. 3. — הָרָמָה. This *hapax legom.* is not yet satisfactorily explained, although almost every possible interpretation has been given. The final letter appears to be ך local, and in that case the word indicates the place into which the fugitives are cast. But where that place is none can say; we have only conjectures, for which see Kell and Henderson *in loc.*
- 8 Ver. 4. — "Ghigal" is in the accusative after "go" understood from the preceding clause. "Every three days," is the literal rendering adopted by Ibn Ezra, Rosenmüller, Maurer, Kell, etc. Kimchi gives it as E. V., and is followed by Henderson. The LXX., Vulgate, and Luther agree with Ibn Ezra.
- 9 Ver. 5. — הָיָה, infin. absol. used for the imper.
- 10 Ver. 5. — "For this liketh you." This fine archaism seems preferable to the marginal equivalent of the E. V., "So ye love."
- 11 Ver. 6. — The first personal pronoun, when separately expressed in Hebrew, is always emphatic; hence the repetition in the version, "I, even I."
- 12 Ver. 7. — אֲמַסִּיר. The imperfects from here on are used as the historical present to give life to the description.
- 13 Ver. 9. — הַרְבֵּוֹת, infin. const. used as a substantive = multitude.
- 14 Ver. 10. — "In the manner of Egypt," because pestilence is epidemic in Egypt (Is. x. 24-26).
- 15 Ver. 10. — לִבְשֵׁי is usually explained: "together with the carrying away of your horses," so that even your horses were carried away. But Kell renders it concrete = the booty, so that even the horses that were captured, perished.
- 16 Ver. 10. — בְּנִחְסָם — even into your nostrils, "like as a memorial of their sins" (Hitzig).
- 17 Ver. 12. — עֹשֶׂה, may be, who turns the dawn into darkness, or, by asyndeton, who makes dawn, darkness, i. e., both. [The latter is preferred by Calvin, is expressed in the LXX., and is said by Henderson to be the reading of more than twenty of Kennicott's MSS.]

EXEGETICAL AND CRITICAL.

1. Vers. 1-3. Hear this, etc. Plundering and destruction had been threatened; here carrying away is added. They who are threatened are the same as in chap. iii. The comparison to kine of Bashan, i. e., strong, well-fed, well agrees with the description of their extortions and their luxurious life in that chapter. They are compared to cows rather than bulls, manifestly because the latter figure would be too dignified for such persons as are intended. Perhaps their effeminacy is also hinted. But it is certainly wrong to understand the expression as meaning specifically the women of Samaria. For nothing characteristic of women is said of the cows, but only what had previously been said of the great in general. Nor is the phrase who say to their lords, any objection to this

view; for cows have their "lords," and the term here means the king and the princes under whom the other great men are ranked. So the Targum. Jerome, Calvin, Maurer, and others.

Ver. 2. The threat is introduced by an oath. Jehovah swears by his holiness, for this perfection must desire the punishment of such an unholy life. Your remnant, what has not been dragged away with hooks. To understand this as meaning "posterity," would require us to consider two generations as included in the punishment threatened, which is a thought foreign to the context.

The breaches in the walls, are those made at the capture of the city. [There will be no need to resort to the gates, for egress will be possible in every direction. — C.] As to the much disputed Harmon, all the ancients and most of the moderns take it as a proper name, — Armenia, Rimmon, Hermon, etc. Kimchi, followed by Gesenius, Winer,

Henderson, resolves the word by a change of its first letter into the term meaning palace or citadel, and renders "will be cast down as to the palace," i. e., from it. Dr. Van Dyck in the New Arabic Bible, also takes it as appellative, and renders "to the citadel."

2. Vers. 4, 5. Go to Bethel, etc. You will not arrest this judgment by your idolatrous worship, eagerly as you may pursue that worship. Such eagerness is only an enlargement of your sins. This thought is expressed in a manner bitterly ironical by a summons to greater zeal. Gilgal was, like Bethel, a seat of idol worship (cf. on Hos. iv. 15). The whole passage is hyperbolic. "Even if you offered slain offerings every morning and tithe every three days, it would only increase your guilt."

To the same effect in ver. 5 they are told, instead of being content with unleavened cakes, to offer also upon the altar even the leavened loaves which were not required by law to be consumed (Lev. vii. 13, 14). And so with the free-will offerings. Instead of leaving these to spontaneous impulses, they in their exaggerated zeal called out for them, published them. The words, for this liketh you, make a mock of this zeal. But the mock is subsequently turned into earnest. For men surely should not persist in such love and zeal for idol worship, after God had so often punished them for it.

3. Vers. 6-11. All punishment hitherto had been in vain. This is shown in five instances, each concluding with the sorrowful refrain, and yet ye have not returned unto me, which strikingly display the love of Jehovah, who visits and punishes his people only to prevent the necessity of severer punishment.

(a.) Ver. 6. And I also, etc. To what they did, the prophet sets in opposition what Jehovah did. Cleanness of teeth, because they had nothing to eat.

(b.) Vers. 7, 8. Withheld the rain when, etc. The latter rain is meant. As this fell in February and March, while the harvest occurred in May and June, the interval was reckoned in round numbers at three months. ["This is utterly ruinous to the hopes of the farmer. A little earlier or a little later would not be so fatal, but drouth three months before harvest is entirely destructive." *The Land and the Book*, ii. 66.] The withholding of rain is stated as partial, in order to show more distinctly that it was a divine ordering.

(c.) Ver. 9. The third chastisement was a bad harvest, arising from a blight upon the cereal grains and the destruction of fruits by locusts.

(d.) Ver. 10. The fourth chastisement was pestilence and war. For the grievous sufferings of Israel in the latter, see 2 Kings viii. 12, xiii. 3, 7.

(e.) Ver. 11. I overthrow, etc. This manifestly does not indicate a new chastisement in addition to the foregoing, but sums them all up in a single utterance. "The comparison of the doom of Ephraim to that of Sodom and Gomorrah, is a general indication of the greatness of their punishment (cf. Is. i. 9). The way in which the destruction of the cities of the plain is spoken of, plainly refers to Gen. xix. 29, where occurs the word 'overthrow,' which became the standing phrase to describe this fearful fate (Deut. xxix. 22; Is. i. 7, xiii. 19; Jer. xlix. 18, l. 40)." (Baur.) As a brand. The emphasis does not lie on the actual escape, but on the fact that it was so narrow. The phrase vividly depicts the severity of their chastisements hitherto; so much the more inexcusable are they for not having returned to the Lord.

4. Vers. 12, 13. Therefore thus will I, etc. Thus, but how is not said. "Thus," is therefore to be regarded as a general threat, which is so much the more severe, because it is not stated what shall come, so that there is everything to fear. The punishment is indeed generally indicated in this chapter, as also in chapter iii. But the chief point of the chapter is to recall the past hard-heartedness of Israel, not to describe their punishment, since there are only brief references to the judgment already mentioned, the full description of which is resumed in chap. v. As yet it is only a threat: hence the summons, Prepare, etc., i. e., not to meet your doom, but to avert it by true repentance (cf. chap. v. 4, 6). "To give the greater emphasis to this command, ver. 13 depicts God as the Almighty and Omniscient who creates prosperity and adversity." (Keil.) "His thought" does not mean man's thought, but God's own, which He makes known by the prophets, i. e., his purpose to punish. [It seems more natural, as it is more in accordance with the uniform usage of the word *חשב* to refer it to man. As Pusey says, "To man, a sinner, far more impressive than all majesty of creative power is the thought that God knows his inmost soul. He declareth unto man his meditation, before he puts it into words."] Treads upon the high places = rules over all, even the highest of earth. Finally the whole is confirmed by the lofty title of God as God of Hosts.

DOCTRINAL AND ETHICAL.

1. "This discourse (vers. 1-3) strikes at those who are in authority and practice violence at court and elsewhere. In them, unrighteousness in act concurs with great looseness in speech. The more violently men deal in matters of office and government, the more viciously do they proceed among their fellows, trying to stifle all humane feeling for others' need and all complaints at the wrong that is done. But the more frivolous their talk, the more earnest is God in his counsel and oath against them; and as they have done much for the sake of advancing and enriching their posterity, so the judgment of God strikes them with their posterity." (Rieger.)

2. "Since the prophet here attacks so severely the heads of the state, we are to consider that if a modern preacher were to do the same, it would be regarded as an insult and a calumny. But if a preacher out of a proper zeal should at times handle somewhat harshly acknowledged public offenders who can be reached in no other way, this is by no means to be deemed an unbecoming insult, for the same reproach would apply to the prophets, to our Lord Himself, and to his Apostles, all of whom often uttered severe language. When in any such case the rebuke aims only at the benefit of the persons concerned, it is not an impropriety or an outrage, but a work of love demanded by the preacher's office, which is to censure the impenitent. This must be done not only upon the lowly but upon the lofty, and indeed the more upon the latter because they do so much more harm when they act amiss." (*Wurt. Bi.*) It is a natural inference that such a thing should be done not in passion nor personal provocation, but really from a holy zeal against sin. But clear as the matter is so far, the more difficult is it in practice. One can only say, Let each man approve himself to God as to his inward feeling. The fear of man should not close the mouth to an open testimony against the high. But it does not follow that an open mouth

is always a token of zeal for God's honor. Least of all is such a thing found in a mere copying of others, even though they be prophets. Nor should the difference between prophets and the preachers of our day be obliterated. With the courage to bear testimony must be united the courage to suffer on account of such testimony (cf. at chap. iii. Doct. and Eth. 2).

3. They who shamelessly transgress the simplest moral duties, develop along with this course a powerful religious zeal and cannot do enough in worship. An apparent contradiction, yet one confirmed a hundred times by experience; moral corruption and religious bigotry amalgamated! Yet is it altogether natural; the religious form covers over the moral nakedness and quiets the conscience; but this is certainly a horrible delusion. That it was a false worship in which the Israelites were so zealous, enhances their guilt, for it was an apostasy from Jehovah. But even a religiosity which is formally correct, may be used as a cover for wickedness, and be blended with moral corruption. Thus it is well to remember that religious zeal in itself is no proof that all is well.

4. God tries all means before proceeding to extremities. If benefits are not recognized, He sends chastisements. These in the first instance aim not at destruction, but at opening the eyes through the perception of the divine wrath so that men may repent and seek God. They are therefore as much tokens of grace as proofs of wrath. But if this aim is not reached, the forbearance of God ceases, and a decisive judgment steps forth. But this last is something extorted from God, it is against his real disposition; only with reluctance does He resolve upon it. He waits long in the hope that there will be a change and so the last step be unnecessary. Most clearly does the sorrowful love of God shine out from the vivid delineation of the prophet. National calamities, according to our chapter, are to be viewed as chastisements from God. This view does not conflict with the existence of natural causes, but recognizes God as the being in whose service these act. It sees in the course of the world, not the blind mechanism of a clock, but the work of a personal intelligent will, and considers the laws of that course as the thoughts of this will, which rules and governs the whole, the domain of the physical as well as that of the moral and spiritual, and naturally does not leave these to run on merely side by side, but puts them in constant and intimate relation and alternation with each other, so that physical life finds its highest aim in the loftier domain of moral and spiritual life. National calamities are only a lower degree of the revelation of God's wrath. Heavy as they may be, they endanger only the material conditions of a nation's life, and that in a superficial way from which there may be a recovery, but they do not imperil its essential being, which consists in its political "independence and freedom." That a nation is determined to maintain and guard this, that it considers the loss of it the last punishment from God's hand, comes forth very clearly as the prophet's view. A nation therefore should defend this against the attack of a foreign foe. But it is equally clear that where the inner conditions, piety and righteousness, no longer exist, there all pains to preserve independence are vain. God gives the power and victory to the foes. What enemies do, that God himself does through them (cf. chap. ii. 13, iii. 15). Here also there is no denial of the nearer causality, that of the human will. But while man is doing only his own will, he at the same time does the will of God, acts as his instru-

ment, and serves his aims, which are the highest, the only absolute ones.

5. With a short but lofty delineation of God's transcendent greatness and almighty power, the prophet concludes the chapter, showing that Jehovah is one who speaks with emphasis and can execute his threatenings. It is as beautiful poetically as it is profound theologically. It exhibits an elevation and depth in the conception of God, which permits a very definite conviction as to the strength and clearness of the divine manifestation made to Israel. As thus controlling all things, God is called the God of Hosts. Observe how fond Amos is of this phrase in the vehement outpouring of indignation in the chaps. iii.-vi., cf. iii. 13, iv. 13, v. 16, 27, vi. 8, 14. Here Jehovah appears as One who towers above all creaturely existences, who rules the highest spheres of might, against whom therefore nothing can avail, around whom everything stands ready to execute his will. He is not the national God of Israel alone, but the God of the world. Hence He is not merely a natural force which builds and again destroys, but a personal God who acts according to his own "thought," which He makes known to men. And as such a personal, self-conscious, self-active being, He stands in constant relations with his personal creatures.

HOMILETICAL AND PRACTICAL.

[Ver. 1. *Who oppress the poor.* He upbraids them not for fierceness, but for a more delicate and wanton unfeelingness, the fruit of luxury, fullness of head, a life of sense, which destroy all tenderness, dull the mind, deaden the spiritual sense. They did not directly oppress, perhaps did not know that it was done; they sought only that their own thirst for luxury and self-indulgence should be gratified, and knew not, as those at ease often know not now, that their luxuries are continually watered by the tears of the poor, tears shed almost unknown except by the Maker of both. But He counts willful ignorance no excuse. (Pusey.)

Ver. 2. *Behold, days are coming.* God's day and eternity are ever coming. They are holding on their steady course. Men put out of their minds what will come. Therefore God so often in his notices of woe brings to mind that those days are ever coming; they are not a thing which shall be only; in God's purpose they already are, and with one uniform, steady noiseless tread are coming upon the sinner. (*Ibid.*)

Ver. 4. *Go to Bethel and sin, etc.* Words uttered in bitter irony and indignation, as Ezekiel says (xx. 39), "Go ye, serve every one his idols," and our Lord, "Fill ye up then the measure of your fathers" (Matt. xxiii. 32). It is a characteristic of idolatry and schism, to profess extraordinary zeal for God's worship and go beyond the letter and spirit of his law by arbitrary will-worship and self-idolizing fanaticism. (Wordsworth.)

Ver. 5. *Call out for voluntary offerings, etc.* The profuseness of idolaters in the service of their false gods may shame our strait-handedness in the service of the true and living God. (M. Henry.)

Ver. 6 ff. *Have given you cleanness of teeth, etc.* Before, we had a thoughtful appeal to God's mercies; now his chastisements are enumerated. These are the two chief evidences of God's approach to a people, a community, a family, or even an individual, in love or in sorrow, and what fruits one or the other has borne (Rieger). [*And ye have not returned unto me.* By repeating this sorrowful ejaculation four times (vers. 6, 9, 10, 11), God em-

phatically declares the loving design of his chastisement of Israel. (Wordsworth.)

Vers. 7, 8. The preaching of the Gospel is as rain; God sometimes blesses one place with it more than another; some countries, some cities are like Gideon's fleece, wet with this dew while the ground around is dry; all withers where this rain is wanting. But it were well if people were but as wise for their souls as they are for their bodies, and, when they have not this rain near them, would go and seek it where it is to be had. If they seek aright, they shall not seek in vain. (M. Henry.)]

Ver. 9. Of what avail are judgments? Men now are as little influenced by them as Israel of old. They do not believe they are punishments, much less that they are sent for the causes assigned. They deem them accidental, or else invent other causes, and even ascribe droughts, floods, hail, caterpillars, etc., to witchcraft and sorcery, in the face of the Scripture which expressly attributes such plagues to God. (*Wurt. Bible.*) [Ordinarily, God makes his sun to arise upon the evil and on the good, and sends rain on the just and on the unjust, but He does not enslave himself to his own laws. There are variations, and in his Word He reveals to us the meaning of his daily variations in the workings of nature. (Pusey.)

Ver. 10. *After the manner of Egypt.* Israel, having sinned like Egypt, was to be punished like Egypt. One of the threatenings in Deuteronomy in case of disobedience was (xxviii. 27), The

Lord shall smite thee with the botch of Egypt. (*Ibid.*)

Ver. 11. *I have overthrown*, etc. The earthquake is reserved to the last as the most special visitation, It is at all times the more terrible, because unseen, unannounced, instantaneous, complete. The ground under a man's feet seems no longer secure, his shelter is his destruction; men's houses become their graves. War, pestilence, and famine seldom break in at once. The earthquake at once buries it may be, thousands, each stiffened (if it were so), in that his last deed of evil; each household with its own form of misery; each in its separate vault, — dead, dying, crushed, imprisoned. (*Ibid.*)

Ver. 12. *Thus will I do unto thee.* God having said this is silent as to what He will do; that so Israel hanging in suspense as having before him each sort of punishment — which are the more terrible because he imagines them one by one, — may indeed repent, that God inflict not what He threatens. (Jerome.)]

Ver. 13. *He that formeth the mountains*, etc. This noble description of God on one hand arouses the conscience to appreciate his threatenings and renounce all vain confidence, and on the other encourages the heart to come again into communion with such a God by sincere conversion. (Rieger.) [If He be such a God as He is here described to be, it is folly to contend with Him, and our duty and interest to make our peace with Him; it is good having Him our friend, and bad having Him our enemy. (M. Henry.)]

CHAPTER V.

3. *Lament for Israel. The only Safety is in seeking the Lord. Woe to the Fools who desire the Day of the Lord.*

- 1 Hear this word,
Which I raise over you as a lamentation, ¹ O house of Israel.
- 2 Fallen is the virgin ² Israel, she does not rise again,
She is stretched out upon her soil, no one raises her up.
- 3 For thus saith the Lord Jehovah,
The city which goes out by a thousand ³
Shall retain a hundred,
And that which goes out by a hundred
Shall retain ten, for the house of Israel.
- 4 For thus saith Jehovah to the house of Israel,
Seek ye me, and ye shall live. ⁴
- 5 And seek not Bethel,
And go not to Gilgal,
And pass not over to Beersheba.
For Gilgal shall surely go into captivity, ⁵
And Bethel shall come to naught.
- 6 Seek ye Jehovah, and ye shall live,
Lest he break forth like fire upon the house of Joseph,
And it devour, ⁶ and there be none to quench it for Bethel.
- 7 They who turn justice into wormwood,
And cast righteousness down to the earth!
- 8 He who makes the Seven Stars ⁷ and Orion,
And turns the shadow of death into morning,
And darkens day into night;

- Who calls to the waters of the sea,
And pours them over the face of the earth,
Jehovah is his name!
- 9 Who makes desolation to flash⁸ upon the strong,
And desolation comes upon the fortress.
- 10 They hate the reprover⁹ in the gate,
And him that speaketh uprightly they abhor.
- 11 Therefore, because ye trample¹⁰ upon the poor,
And take from him a gift of wheat;
Houses of hewn stone ye have built
But ye shall not dwell in them,
Pleasant vineyards ye have planted,
But ye shall not drink their wine.
- 12 For I know that many are your transgressions,
And your sins are great,
Ye who oppress¹¹ the righteous,
Who take a bribe,
And they push aside the poor in the gate from their right.
- 13 Therefore, the prudent at this time is silent,
For it is an evil time.
- 14 Seek good and not evil that ye may live,
And that so Jehovah, God of hosts, may be with you, as ye say.
- 15 Hate evil and love good,
And set up justice in the gate;
Perhaps Jehovah, God of hosts, will favor the remnant of Joseph.
- 16 Therefore thus saith Jehovah, God of hosts, the Lord,
In all streets wailing!
And in all the highways shall men say, Alas, alas,
And they call¹² the husbandman to mourning,
And lamentation to those skilled in lamenting.
- 17 And in all vineyards shall be lamentation,
For I will pass through the midst of thee, saith Jehovah.
- 18 Woe to those who desire the day of Jehovah!
What good is it to you?
The day of Jehovah! it is darkness and not light.
- 19 As if a man fleeth before the lion,
And the bear meets him;
Or he goes into the house
And rests his hand upon the wall,
And the snake bites him.
- 20 Is not the day of Jehovah darkness and not light,
And gloom without any brightness?
- 21 I hate, I despise your feasts,¹³
And take no delight in your assemblies.
- 22 For if ye offer me burnt-offerings,
Your food-offerings I will not accept,
And the thank-offering of your fatlings I will not regard.
- 23 Take away from me the noise of your songs,
And the playing of your harps I will not hear.
- 24 And let judgment roll on like water,
And righteousness like an inexhaustible stream.¹⁴
- 25 Did ye offer me sacrifices and food-offerings
In the wilderness forty years, O house of Israel?
(No) but ye bore the tent of your king¹⁵
And the pedestal of your images,

- The star of your God,
Which ye made for yourselves.
27 Therefore will I carry you away captive beyond Damascus,¹⁶
Saith Jehovah, whose name is God of hosts.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — **לִירָדָה** is the word used to denote David's dirge over Saul and Jonathan, 2 Sam. i. 17. It is here in apposition with **דָּרָר**.]

2 Ver. 2. — **נִפְשָׁהּ**, E. V. *forsaken* is quite inadequate. Targum and Vulgate have *cast down*, but better is the literal meaning given above — *stretched out*, and therefore prostrate and helpless.

3 Ver. 3. — The numerals define more closely the manner of the going forth, i. e. to war.

4 Ver. 4. — The two imperatives, by a usage common in all languages, express command and result; e. g., Latin, *divide et impera*.

5 Ver. 5. — There is in **יִגְלֵה גִלְהָה**, a play upon words which cannot be expressed in English. A similar paronomasia is suggested in the last clause, cf. Hos. iv. 15. [Pusey offers, as illustrative parallels, "Paris périra," or "London is undone."]

6 Ver. 6. — **וְאֶחָדָהּ** cannot be rendered as in E. V. "and devour," as if Jehovah were the subject.

7 Ver. 8. — **פְּיִמָה**, the crowd, is the Seven Stars or Pleiades. **פֶּסֶל**, the fool, but according to the old interpreters, [whom Fürst follows] the giant, is Orion. Both constellations are mentioned together in Job ix. 9; xxxviii. 31. The connection between vers. 7 and 8 is, They are acting in this atrocious way, whereas Jehovah is the Almighty and can bring sudden destruction upon them.

8 Ver. 9. — **מִבְּלִי**, causes to break in. [Following an Arabic analogy, Kell and Wordsworth suppose an allusion to the swiftness of lightning, expressed in the version by *flash*. Pusey follows Aquila and Jerome, and renders *enaketh to smile*. The E. V. followed a conjecture of Kimohl, and is clearly wrong, besides quite needlessly turning **עָד** in both members from an abstract into a concrete noun.]

9 Ver. 10. — **מִיָּדָיו**. Not merely a judge acting officially, but "any one who before a tribunal lifts up his voice against acts of injustice." Cf. Is. xlix. 21.

10 Ver. 11. — **בּוֹשֵׁם**, *dx. leg.*, a variant orthography for **בּוֹסֵם**. Fürst derives it from **בוֹשָׁה**, i. q. **בְּהֵאָה**, to be loathsome, h. bad. *Hiph.*, to bring evil upon.

11 Ver. 12. — **צֹרְרִי**. This and the following participle belong to the suffixes in the nouns preceding.

12 Ver. 13. — To proclaim mourning to the husbandman = to call him to mourning.

13 Ver. 21. — **הַיָּמִים** are the great yearly festivals. **עֲצֵרוֹת** is of uncertain meaning, commonly explained, *feastive assemblies*. Cf. Joel i. 14. [All agree that it denotes convocations in connection with religious observances, whether penitential or otherwise.] **אֲרִיחַ**, *lit.* to smell, is an expression of satisfaction, in allusion to "the odour of delight" which ascended to God from the burning sacrifice. Cf. Lev. xvi. 31; Gen. viii. 21; Ephes. v. 2.

14 Ver. 24. — **אֵירוֹן**. The later critics give the primary meaning as *constant, abiding*, and hence when applied to streams, *inexhaustible*.

15 Ver. 26. — The words here are difficult, since **סִכְּכֻת** and **כִּיָּוִן** are *dx. leg.* Perhaps they are proper names of idols, so that the adjoining words are in apposition, and we should render — Sikkuth, your king, and Chivan, your image.

So Luther, and of later critics, Fürst. The name Sikkuth (in Syriac with another pointing, **כִּיָּוִן**, Chevan) has been explained to mean Saturn, who indeed in Arabic is called Kaiman, but it is not certain that this did not originate from the passage before us, and therefore "it has no more worth than that of an exegetical conjecture" (Kell.) The LXX., changing the word, make out of **כִּיָּוִן** an idol, **Ἰδωλόν** (Acts vii. 43, **Ἰδωλόν**), the meaning of which is equally uncertain, since the name does not occur elsewhere in the LXX., or in the writings founded upon that version. Kell therefore conjectures an exchange of letters; instead of **כִּיָּוִן** they read **דִּיָּוִן**. Then the plural **כִּיָּוִיִּם** becomes difficult, for although Fürst says that **כִּיָּוִיִּם** is, like **בְּלִיָּוִיִּם**, used here as a singular for an idol, that is a mere assertion. Naturally then the appellative **כִּיָּוִיִּם** would belong to both the proper names. But that **כִּיָּוִיִּם** is not to be coordinated with the two preceding phrases, is plain from the omission, first of the **וְ** which stands before each of those clauses, and then, of the **וְ** by which they are closely bound together.

More probable then is the appellative view of Sikkuth and Chivan. The former from **כִּכֵּן**, to cover, hence a covering, a booth. So the LXX., **σκηνη**. (But they improperly take **כִּיָּוִיִּם** as a proper name, *rov μολόχ*.) Therefore, "tent of your king," meaning doubtless a movable shrine in which the image of the god was kept; such as, according to Herod. ii. 68, and Diod. Sic. i. 97, were used by the Egyptians. Chivan is correspondingly explained as pedestal, from **כִּיָּוִן**, and allied to **כִּיָּוִן** and **כִּיָּוִן**, therefore, the pedestal or framework of your images, that by which they were carried about. What follows is to be considered as in explanatory apposition, viz. the star of your god = the star who was your god. Undoubtedly even this explanation has great difficulties. [But still it is easier than the others which have been proposed, and is sustained by the sanction of Ribera, Junius, Gesenius, Hengstenberg, Kell, and Wordsworth.]

In any case we must understand by **כִּיָּוִיִּם** the image of a star, for the carrying it about is inconsistent with its being an actual star, — which *ye have made* refers either to this star-image or to "your god."

16 Ver. 27. — **מִחוּלָּהּ לְדַמְשֶׁק**. From a distance in respect to Damascus = far beyond Damascus.

EXEGETICAL AND CRITICAL.

1. Vers. 1-3. Lament over the fall of Israel. This word is further defined as a mournful song or dirge. The song follows in ver. 2. The virgin expresses the fact that the daughter of Israel had hitherto been unconquered (Is. xxiii. 12). This now should have an end. Vers. 3 briefly explains the dirge. Israel will perish in war even to a very small remnant.

2. Vers. 4-17. The deeper ground of the dirge; For Israel might easily be saved if they would seek the Lord, but this they will not do.

(a.) Vers. 4-6. What God desires is that they should seek Him and forsake idolatry. To live means in the first instance to remain in life, but naturally includes the whole welfare of the state, its independence, etc. Gilgal and Bethel, so far from helping those who resorted to them, should themselves perish. Beersheba, in Southern Judaea, must have been a place of idolatrous worship, to which people from the ten tribes resorted, and in so doing passed over the boundaries of their kingdom.

Ver. 6. Once more is the seeking of Jehovah declared to be the means of life, and more strictly, the means of averting the judgment. The house of Joseph = Ephraim, the whole kingdom being named from the principal tribe. Bethel, as the chief seat of worship, was the central point of the kingdom.

(b.) Vers. 7-9. By a peculiar *asyndeton* the two parties are placed in vivid contrast with each other; the people in their ungodly course, and Jehovah in his omnipotence, naturally with the implied thought, such a God can punish—ought to be feared.

Ver. 7. Wormwood as a bitter plant is an image of bitter wrong, as in vi. 12; righteousness therefore is conceived as a sweet fragrant plant (cf. Deut. xxix. 19). Casting down to the earth = trampling under foot.

Ver. 8. Turns the shadow of death, etc. As these words are preceded by a reference to the stars and followed by a mention of natural phenomena, they are certainly to be understood in the same way, the aim of the entire passage being to cite the obvious manifestations God thus makes of himself, in support of the foregoing threatening. The tropical explanation—"he changes the deepest misery into prosperity," does not suit here, but only the natural, literal meaning; although "the shadow of death" does not in itself signify the regularly recurring shades of night, but as, e. g. in Job xxv. 17, the appalling gloom of night. Here night in general is set forth under this point of view, and is compared with the shadow of death. For its gloom is conceived of as an image of the divine judgment, of the hiding of God's face. But in any case the energy of the divine power in turning darkness into light is rendered so much the more prominent. [Keil and Pusey prefer the figurative meaning, which indeed is more in accordance with

the constant usage of *קִלְקִלָּה*, but is certainly unnatural in this place in view of the literal references before and after.]—Who calls to the waters, etc., can refer only to fearful inundations by waves of the sea. [The allusion to the judgment of the Flood can hardly be overlooked. Keil.]

Ver. 9. Whether the evil mentioned here is to be viewed as caused like the foregoing by manifestations of God's power in the natural world, is doubt-

ful, but not improbable. The reference might be to an earthquake or a storm.

(c.) Vers. 10-13. They hate the reprover etc. The prophet returns to the conduct of Israel, which must be punished.

Ver. 10. "In the gate," shows that the reference is to judicial proceedings. "The reprover," therefore, and "the one speaking uprightly" cannot be understood of the prophets, however natural such reference would be on other grounds.

Ver. 11. Take a gift = do him justice only when they are paid for it. Houses of hewn stone are costly dwellings, Is. ix. 10. The threat is borrowed from Deut. xxviii. 30.

Ver. 12. Who take a bribe, may either indicate a fresh sin, i. e., taking atonement money in satisfaction for a murder, against the law in Num. xxxv. 31, or may belong to the foregoing, thus, ye who oppress (imprison) the righteous and then take a ransom, i. e., will release him only for a ransom. The former is more consistent with the prevailing use of the Hebrew term. [So Pusey and Keil; but certainly the word in one instance at least, 1 Sam. xii. 3, is used to denote any sort of bribe.]

Ver. 13. Manifestly belongs to what precedes, since it further describes the period of corruption. He who has prudence = whose counsel is wholesome, will be compelled to silence (cf. ver. 10, the upright speaker is abhorred); instead of attentive hearing he has only violence to expect.

(d.) Vers. 14-17. Once more the way of deliverance is pointed out, at least for a remnant. But for the mass, nothing is to be expected but deep sorrow on all sides.

Ver. 14. And that so . . . with you as ye say. That is, Then will that be really the case which ye now vainly imagine,—that God is with you.

Ver. 15. Set up justice, etc. = maintain a righteous administration of justice. Then possibly there may be favor for a remnant. This does not refer to the existing condition of the ten tribes as reduced by Syrian conquests, for the kingdom under Jeroboam II. had recovered its former territorial limits. The remnant refers to that which would be left in future after the great chastisement impending. See a similar allusion in reference to Judah in Joel iii. 5, and Is. vi. 13, x. 21, 23.

Ver. 16. Therefore, introducing the threat, presupposes a denunciation of sins. The entire chapter is full of this, and therefore naturally, vers. 16, 17 do not refer simply to vers. 14, 15. Yet these latter do, indirectly at least, contain a reproof. The warning implies that the warned are not seeking good, etc. But only such seeking can save, and it is only too certain that these are not doing it; therefore, etc.,—general mourning. The sense is, on every hand there will be dead to weep for. There will be repeated what happened in Egypt at the smiting of the first-born; as the words I will pass through the midst of thee, allude to Exod. xii. 12. As in the cities, so in the land, there will be such a death-wail. And they call is to be supplied before the last clause. The skilled in lamenting, are the professional wailing women who were employed at funerals.

Ver. 17. Even in the vineyards, usually the places of liveliest joy, wailing should resound. ["A vintage not of wine but of woe."—Pusey.]

3. Vers. 18-27. Woe to the confident who deceive themselves with false hopes.

(a.) Vers. 18-20. Woe to those, etc. It would be foolish to expect help from the day of the Lord.

Ver. 18. Who desire the day of the Lord. Since they fancied that the carnal Israel and the

true people of God were identical, this day must of course bring to them deliverance from all distress, and also power and glory. But it is made clear that this day to them can only bring harm, can only be a day of destruction (Joel ii. 2). Therefore, should they escape one danger (from a foe), they would only the more certainly fall into another. This in ver. 19 is set forth by a figure taken from common life, the meaning of which is clear.

Ver. 20. Once more is the threatening character of the day of the Lord affirmed and repeated.

(b.) Vers. 21-27. Even with festivals and sacrifices the people do not avert the judgment. For worship, rendered as a mere *opus operatum*, as it is by Israel, is worthless before God, and even offensive to Him. Since the question concerns the ten tribes, we may assume from the following representation that the worship they rendered was as to ritual substantially conformed to that at Jerusalem.

Ver. 22. For. God's displeasure at the feasts, etc., arise from his dislike of the sacrifices. The construction is interrupted, the first clause having no apodosis; but this is easily supplied from the second; and the sense is, I will accept neither your burnt offerings nor your meat offerings.

Ver. 23. The singing is contemptuously called a noise of songs.

Ver. 24. Such worship, instead of averting the judgment, rather provokes its full execution. It should pour over the land, like a flowing stream. It is wrong to interpret the verse [with Pusey, *et al.*] as an exhortation to the people to practice judgment and righteousness. The image of a flood of waters is much too strong for such a thought; it points rather to an act of God. [Yet, one may ask, is the expression any stronger here than in the cognate passage in Isaiah xlviii. 18, "then had thy peace been as a river and thy righteousness as the waves of the sea?" But the connection manifestly favors the author's view.]

(c.) Vers. 25-27. Did ye offer, etc. No wonder that such a judgment impends over Israel. From of old they had been recreant to their God. Their present offensive worship was in reality only a continuation of the idolatry practiced in the wilderness.

Ver. 25. Did ye offer to me sacrifices and food-offerings (=bloody and unbloody oblations)? The question implies a negative answer. The people therefore are described as having omitted the sacrifices to Jehovah for forty years, which certainly could be affirmed of the race as a whole, even if there were no express statements to that effect in the Pentateuch. Still, see *e. g.* Josh. v. 5-7, for the neglect of circumcision. While the people thus omitted the service of Jehovah, they carried on in place of it, idol-worship.

Ver. 26. And — namely, in place of bringing me the appointed offerings — ye bore the tent of, etc. (see Text. and Gram.). The idolatry censured by the prophet here is of Egyptian origin. Certainly the worship of the sun was widely diffused there, but we cannot affirm its nature more precisely. The existence of a literal god of the stars cannot be historically sustained.

Ver. 27. After Israel's apostasy had been established from the history of their forefathers, the judgment (cf. ver. 24) is briefly described as a literal carrying away. Even more plainly does it appear that the prophet in his threatenings is thinking of Assyria as the power from which the downfall of Israel is to come. Far beyond Damascus,

is only a sort of euphemism for Assyria. The conclusion is, as in the case of the preceding chapter, the phrase, *Jehovah, whose name is the God of hosts*, a token that here another division ends.

[The Quotation by Stephen. In Acts vii. 42, 43, the proto-martyr is represented as quoting vers. 26, 27, in terms which vary considerably from our text. The explanation is as old as Jerome. "This is to be observed in all Holy Scripture, that Apostles and apostolic men, in citing testimonies from the Old Testament, regard not the words but the meaning, nor do they follow the words, step by step, provided they do not depart from the meaning." (Quoted by Pusey in *loc.*) Stephen quoted from the Septuagint, because its variations, whether real or seeming, made no difference as to the force of the passage in establishing the fact that Israel in the wilderness worshipped false gods. Stephen also substitutes Babylon for Damascus in the closing clause of the quotation; but the idea is the same; for the prediction turned not upon the name, but the fact, namely, that God would scatter them into distant lands. Stephen was not guilty of an error or an inadvertence, but simply brought the prophecy, without any real change of meaning, into agreement with the historical associations of the people in relation to the Babylonish exile.]

DOCTRINAL AND MORAL.

1. The prophet himself calls this chapter a *wail* over the house of Israel. Now as in such a wail the existing sorrow is touchingly expanded, but with it whatever can serve for its present and future amelioration, so in this lament the terribleness of sin and of the destruction to which it leads is sadly depicted, but at the same time are interwoven warnings to seek God so that in some measure the evil may be abated. (Rieger.) It is indeed remarkable; from what has gone before one would think Israel's fate decided, that all admonition and warning were vain and nothing but punishment remained; and yet this chapter, far more than those which precede, gives admonition with a promise annexed. The sharper the threatening, the more the way of escape is pointed out, for "God desires not that any should perish." Certainly it is the only way; therefore the admonition only states more emphatically the complaint; this only can save you, but you will none of it.

2. "Seek the Lord that ye may live." Equally simple and definite are the monition and the promise. Man knows what he has to do, and what to expect. Not merely is warning given, but also promise and the reverse. The gain is certain if one fulfills the condition, but the condition is indispensable. Yet how little is asked — only to seek the Lord, — and at the same time how much! And on the other hand, how little apparently is promised — to live — and yet how much! Warning and promise therefore are connected together not merely by an outward, casual juxtaposition, but by an inward coherence. The result always follows upon the performance of the conditions; for it is the Lord from whom life and death proceed. Hence no other condition for the attainment of life can be imposed than just this, Seek the Lord; and no smaller gain can be promised to the fulfillment of that condition than this, — Life. How strong a testimony for the truth of religion is contained in a single maxim of this kind, and that one recorded in the Scriptures, even in the Old Testament! The condition imposed is in the first instance religious —

"Seek the Lord, and cleave not to idols" — (ver. 5, also vers. 25, 26), but this naturally involves also one of an ethical character. This is expressly stated, in accordance with the rigidly ethical character of the Old Testament, when afterwards (ver. 14) the demand is changed into, "Seek good and not evil" with the same promise attached — "that ye may live." Only he therefore seeks the Lord in truth, who seeks good, and *vice versa*. And this seeking of good is more closely defined as hating evil and loving good. Both must concur; then only is there a real seeking of good; for God does the one as well as the other. Evil must be earnestly repelled and shunned, otherwise the seeking of good lacks truth and energy; in like manner must good be grasped at, otherwise the attempt misses its aim and soon becomes fruitless. Piety must have an ethical element, must show itself by hating evil and loving good. A mere outward religiousness, however zealous in ceremonies, is worthless in the eyes of God. Amos pronounces most decidedly against a sacrificial service destitute of a corresponding disposition of heart, where the offerings and gifts are not the expression of inward devotion and obedience to God.

3. The "good" which men are to love and to do, appears here continually as rectitude, in opposition to the prevailing unrighteousness, "the turning justice into wormwood, and casting righteousness down to the earth." This is the least that can be expected, yet in another sense it is the most important, for in vain do we look for the other, and, so to speak, rarer duties from the neglecter of justice, whereas he who sincerely observes this will soon reach something farther. Justice is the foundation of social order; when it is wanting, all in the end comes to ruin.

4. "What the law could not do in that it was weak through the flesh" (Rom. viii. 3), appears clearly here as it does in the other prophets. Clearly and frankly the law declares God's will, and tells man what he *ought* to do; notwithstanding, sin only increases, and apostasy becomes worse. For the law cannot along with its "Thou shalt" give to man the "I will." Rather on account of his inborn depravity, its commands and prohibitions stir up the motions of sin, and lead them to a bolder outbreak. Then surely the whole curse of the law must at last light upon the transgressor; and the prophets announce this through the judgments with which they threaten the disobedient people. Thus the insufficiency of a legal position is ever more plainly set forth. The law cannot give a new heart — and this is really the question if sin is to be checked and perfect obedience secured, — but grace alone can, full and free grace. Israel had already, from the time of the Exodus, experienced many acts of grace from God, among which very properly the giving of the law itself may be ranked. But these were only benefits which address men from the outside, real benefits indeed, in which God expressed his love, but only in order thus to render his commands more acceptable. But there was wanting the peculiar, unparalleled manifestation of love which is made in Christ. He bore and suffered the full curse of the law; He took upon Himself the entire condemnation pronounced upon the transgressor. But this resulted in the largest grace to men, since He without sin took upon Himself that curse, and thus freed us from it; and through the Holy Spirit streaming into men united by faith in Him, there is created a new heart which wills what it should, which hates evil and loves good, and in which the

power of the *σάρξ* is broken, so that "the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit."

5. Upon the day of the Lord, see Joel ii. Doctrinal and Moral, 1. The reproof which Amos utters, stands, as we may confidently assume, in close relation to Joel, i. e., refers to an abuse which had been made of Joel's announcement of the day of the Lord. It appears here again that this day is essentially one of judgment. It certainly brings to Israel as God's people deliverance from their foes, but still only in so far as they are really God's people. So far as they are unfaithful and put themselves on a level with the heathen, that day is for them one of judgment, since it brings destruction upon all that is ungodly and anti-godly. The name, Israel, therefore, gives no license. Only in this sense is the announcement made. The people saw in this desired period one that would overthrow their foes and deliver them from their present distresses, without remembering that their guilt caused these distresses, and that they deserved punishment rather than deliverance. In this view, the announcement of the last day is still gladly welcomed. Men assign the evil, the punishment, to others, especially to those by whom they suffer, but claim the good for themselves, and anticipate the end of all sorrows and the dawn of cloudless prosperity. Hence results the security which is directly opposite to the watching and praying so earnestly enjoined by our Lord. Men then may long for the day of the Lord as a day of deliverance, but let them look well to the way in which they regard it, and see that this day finds them prepared and true to the Lord, so that He may recognize them as his own. Certainly it is not to be longed for in a spirit of revenge, i. e., in the view that the quicker it comes the sooner will God's judgments fall upon a godless world. The true Christian rather appreciates the wisdom and long-suffering with which God forbears to judge, and rejoices that room is left for the conversion of God's foes, even if meanwhile he is to suffer by them. He who with carnal impatience wishes for God's judgments upon others, will experience them himself, and truly in a different way from that of God's people. Empty forms and lip-service, however zealously pursued, are no defense against the divine judgments, and no earnest of the salvation which proceeds thence for the true people of God. (See also under Homiletical and Practical.)

HOMILETICAL AND PRACTICAL

Ver. 1. *As a lamentation.* God is so gracious that He not only shows us our sins, but even mourns when He must punish us for them (Luke xix. 41). The accusation before punishment becomes a lament afterwards. Did we heed God's charges, we should not need to hear his lament. [The bewailed who know not why they are bewailed, are the more miserable because they know not their own misery. Dion.]

Vers. 2, 3. God's judgments increase in severity as they go on; if the earlier and milder are fruitless, at last comes total destruction. (Pf. B. W.) [Fallen. A dirge like that of David over Saul and Jonathan, over what was once lovely and mighty but had perished. (Pusey.) God had said, How should one chase a thousand! but the blessings of obedience are turned into the curses of disobedience. As the ancient Christian poet says, If the Lord is against us, our walls become

cobwebs; but if the Lord is with us, our cobwebs become walls. (Wordsworth.)

Ver. 4. *Seek me and live.* Four times repeated (vers. 6, 8, 14). Wonderful conciseness of the Word of God, which in two words comprises the whole of the creature's duty and his hopes, his time and his eternity. . . The object of the search is God himself. *Seek me, i. e., seek God for himself, not for anything out of Him, not for his gifts, not for anything to be loved with Him.* This is not to seek Him purely. All is found in Him, but by seeking Him first, and then loving Him in all, and all in Him. (Pusey.)

Ver. 5. *Seek not Bethel.* Israel pretended to seek God in Bethel. Amos sets the two seekings as incompatible. The god worshipped at Bethel was not the one God. To seek God there was to lose Him. *Pass not to Beersheba.* Jeroboam I. pretended that it was too much for Israel to go to Jerusalem. And yet Israel thought it not too much to go to Beersheba, perhaps four times farther off. So much pains will men take in self-willed service, and yet not see that it takes away the excuse for neglecting the true. — Pusey. *Gilgal shall surely, etc.* Literally, "the place of rolling away," so called because there God rolled away the reproach of Egypt from Israel (Josh. v. 9). "Shall be clean rolled away." This is the law of God's dealings with man. He curses our blessings if we do not use them aright. Our holiest *Gilgals* — our sacraments, our Scriptures, our sermons, our Sundays, — which were designed by God to roll away from us the reproach of Egypt, will be rolled away from us if we do not use them aright; and will roll us downward unto our destruction. (Wordsworth.)

Ver. 6. The same promise and the same warning, — a proof that there is no other way to life, and also that the warning cannot be given too often, alas, is so often in vain. *Ye shall live.* God's gracious promises must be held before sinners, lest in despair they go from sin to sin. For how can one feel genuine repentance, if he has no hope? [*None to quench for Bethel.* Bethel, the centre of their idol hopes, so far from aiding them then, shall not be able to help itself, nor shall there be any to help it. Pusey.] God's wrath is a consuming fire; only true repentance can extinguish it.

[Ver. 8. *Seek him that maketh, etc.* Misbelief retains the name God, but means something quite different from the one true God. Men speak of "the Deity" as a sort of first cause of all things, but lose sight of the personal God who has made known his will. "The Deity" is no object of love or fear. For a First Cause who is conceived of as no more, is an abstraction, not God. God is the cause of all causes. All things are, and have their relations to each other as cause and effect, because He so created them. A "great first cause" who is thought of only as a cause, is a mere fiction of man's imagining, an attempt to appear to account for the mysteries of being, without owning that since our being is from God, we are responsible creatures who are to yield to Him an account of the use of our being which He gave us. In like way probably Israel had so mixed up the thought of God with nature that it had lost sight of God as distinct from the creation. And so Amos, after appealing to their consciences, sets forth God to them as the creator, disposer of all things, and the just God who redresseth man's violence and injustice. (Pusey.) Ye who worship the stars are rebelling against Him who made them. (Wordsworth.)]

Ver. 10. Impatience at a well-meant and friendly rebuke is the mark of an evil and perverse spirit. Such rebuke should be esteemed a kindness, even a balsam upon the head. On the other hand, reproof is to be administered with discretion. (Pf. B. W.)

Vers. 11, 12. *Because ye trample, etc.* Men should shun the oppression of the poor. Whence comes the swift ruin of entire families? It is because the sighing of the poor before God testifies against them. (*Ibid.*)

[Ver. 13. *The prudent is silent.* So our Lord was silent before his judges, for since they would not hear, his speaking would only increase their condemnation. So Solomon said, "He that reproveth a scorner getteth himself shame." "When the wicked rise, then men hide themselves." (Pusey.)]

Ver. 15. *Hate evil, etc.* He hateth evil who not only is not overcome by pleasure, but hates its deeds; and he loveth good who, not unwillingly nor of necessity nor from fear, doeth what is good, but because it is good. (Jerome.) To hate evil and to love good belong together. (Rieger.) *And set up justice, etc.* Justice is a pillar of the state. To set it up when fallen is the duty of all men, but especially of those in posts of honor or profit. — *Perhaps, etc.* Temporal promises are made with an "It may be," and our prayers must be made accordingly. (M. Henry.)

[Ver. 16. *Therefore saith Jehovah, etc.* For the third time here as in the two preceding verses, Amos reminds them of Him in whose name He speaks, namely, the I Am, the self-existent God, the God of all things in heaven and earth, He who has absolute power over his creatures to dispose of them as He will. (Pusey.) *Alas, alas!* The terrible-ness of the prophecy lies in its truth. When war pressed without on the walls of Samaria, and within was famine and pestilence, woe, woe, woe must have echoed in every street; for in every street was death and the fear of worse. Yet imagine every sound of joy or din or hum of men, or mirth of children, hushed in the streets, and woe, woe, going up in one unmitigated, unchanging, ever-repeated monotony of grief. Such were the present fruits of sin. Yet what a mere shadow of the inward grief is its outward utterance! (*Ibid.*) *Call the skilled in lamenting.* The same feeling makes the rich now clothe their households in mourning, which made those of old hire mourners, that all might be in harmony with their grief. (*Ibid.*)

Ver. 18. *Woe to those who desire, etc.* A similar spirit manifested itself in those who said in Jeremiah's days, "The Temple of the Lord are these" (vii. 4), and who prided themselves on their national religious principles, but did not obey the Lord of the temple, and were therefore condemned by the Prophet. A like temper was manifested after the Captivity. The Hebrew nation was eager for the Messiah's coming to the new-built temple, but the prophets reminded them that his coming would be a day of fear and woe for the ungodly. Mal. iii. 2. (Wordsworth.)

Ver. 19. *As if a man fleeth before the lion, etc.* The day of the Lord is a day of terror on every side. Before and behind, within and without, abroad under the roof of heaven or under the shelter of one's own, everywhere is terror and death. (Pusey.)

Ver. 20. *Is not the day, etc.* An appeal to men themselves, Is it not so? Men's consciences are truer than their intellect. Intellect carries the

question out of itself into the region of surmising and disputings. Conscience is compelled to receive it back into its own court and to give the sentence. Like the God of the heathen fable who changed himself into all sorts of forms, but when he was still held fast, gave at last the true answer, conscience shrinks back, twists, writhes, evades, turns away, but in the end will answer truly when it must. The prophet then turns round upon the conscience, and says, "Tell me, for you know." (*Ibid.*)

Vers. 21, 22. *I hate, I despise*, etc. Israel would fain be conscientious and scrupulous. What they offered was the best of its kind; whole burnt offerings, fatted beasts, full-toned chorus, instrumental music. What was wanting to secure the favor of God? Love and obedience. And so those things by which they hoped to propitiate God became the object of his displeasure. (*Ibid.*)

Ver. 23. *Take away the noise*, etc. Here is a warning to all who think to please God by elaborate musical services in his house; while they do not take heed to worship Him with their hearts and to obey Him in their daily life. (Wordsw.)

Ver. 24. *Did ye offer unto me*, etc. The ten tribes, by approving and copying the false worship of their forefathers, made that sin their own. As the Church of God is at all times one and the same, so that great opposite camp, the city of the devil, has a continuous existence through all time. These idolaters were filling up the measure of their forefathers, and in the end of those who perished in the wilderness they might behold their own. As God rejected the divided service of their forefathers, so He would their's. (Pusey.) — *Unto me*. This is emphatic. If God is not served wholly and alone, He is not served at all. As Jerome says, He regardeth not the offering, but the will of the offerer. (*Ibid.*)

Ver. 25. *Which ye made for yourselves*. This

was the fundamental fault. Whereas God made them for Himself, they made for themselves gods out of their own mind. All idolatry is self-will, first choosing a god and then enslaved to it. (*Ibid.*)

Ver. 27. To break the force of the prophecy contained in this verse, De Wette says, "Although the kingdom of Israel had through Jeroboam recovered its old borders, yet careless insolence, luxury, unrighteousness *must* bring the destruction which the prophet foretells. He does but dimly forebode the superior power of Assyria." To which Pusey justly answers, that decay does not involve the transportation of a people, but rather the contrary. A mere luxurious people rots on its own soil and would be left to rot there. It was the little remnant of energy and warlike spirit in Israel that brought its ruin from man. In the faults referred to, they were no worse than their neighbors, nor so bad; not so bad as the Assyrians themselves, except that, God having revealed Himself to them, they had more light. God has annexed no such visible laws of punishment to a nation's sins that man could of his own wisdom or observation of God's ways foresee it. They through whom He willed to inflict it in this case, and whom Amos pointed out, were not provoked by the sins De Wette specifies. There was no connection between Israel's present sins and Assyria's future vengeance. No eastern despot cares for the oppressions of his subjects so that his own tribute is collected. As far too as we know, neither Assyria nor any other power had hitherto punished rebellious nations by transporting them. Only He who controls the rebellious wills of men, and through their self-will works out his own all-wise will and man's punishment, could know the future of Israel and Assyria, and how through the pride of Assyria, He would bring down the pride of Samaria.]

CHAPTER VI.

4. *Woe to the Secure who think that the Day of the Lord is far off.*

- 1 Woe to the secure ¹ in Zion,
And to the careless in the mountain of Samaria!
To the princes of the first of nations,
To whom the house of Israel comes!
- 2 Pass over ² to Calneh and see,
And go thence to Hamath the great,
And go down to Gath of the Philistines;
Are they better than these kingdoms,
Or is their territory greater than your territory?
- 3 Ye who put far off the evil day,
And bring near the seat of violence;
- 4 Who lie upon beds of ivory
And stretch themselves upon their couches,
Who eat lambs out of the flock,
And calves from the fattening stall:
- 5 Who trill ³ to the sound of the harp,
Like David, they invent string instruments,⁴
- 6 Who drink wine out of sacrificial bowls,⁵

And anoint themselves with the best oils,
And do not grieve for the hurt of Joseph.

- 7 Therefore now shall they go captive at the head of the captives,
And the shout⁶ of the revellers shall depart.
- 8 The Lord Jehovah hath sworn by himself,
Saith Jehovah, God of hosts,
I abhor the pride of Jacob⁷
And hate his palaces,
And will give up the city and the fullness thereof.
- 9 And if ten men are left in one house they shall die.
- 10 And his cousin⁸ and his burier shall lift him up,
To carry his bones out of the house,
And shall say to the one in the inmost recess of the house,
"Is there still any one with thee?" and he says, "Not one,"
Then shall he say, "Be still,
For we must not call upon Jehovah's name."
- 11 For behold, Jehovah commands, and men smite the great house⁹ into ruins
And the small house into pieces.
- 12 Do horses indeed run upon the rock,¹⁰
Or do men plough there with cattle,
That ye have turned justice into poison,
And the fruit of righteousness into wormwood?
- 13 Ye who rejoice in a thing of nought,¹¹
Who say, "With our own strength we have taken to us horns."
- 14 For, behold, I raise up over you, O house of Israel,
Saith Jehovah, God of hosts, a nation,¹²
And it shall oppress you from the entrance Hamath to the brook of the desert.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. — בְּחֵיִם comes from the intransitive form, and is equivalent here to its use in Is. xxxii. 9, 10, 11. Mount of Sam. Is not the object of trust (as in E. V.) but the place where the careless security is cherished. בְּחֵיִם, a Mosiac word (Num. i. 17), = specified by name, chosen, distinguished.

2 Ver. 2. — עָבַרְךָ, pass over, because the Euphrates must be crossed in going to Calneh.

3 Ver. 5. — חֲלִיטִים, *Ar. Agy.* perhaps = פָּרַד, to divide. According to Fürst it is here = to break out, especially in song. Kell interprets it to strew around, i. e., words, and thinks it describes the singing as frivolous nonsense. Meter renders it "to jingle." [Pusey understands it as meaning "a hurried flow of unmeaning words in which the rhythm is everything, the sense nothing." The rendering in the text, *trill*, is from Wordsworth.]

4 Ver. 5. — כְּלֵי שִׁיר, *lit.*, instruments of music, seems, from a comparison of 2 Chron. xxxiv. 12 with 2 Chron. xxix. 26, 27, and 1 Chron. xxiii. 5, to denote stringed instruments. [So Kell and Pusey.] הִשָּׁב, to invent, devise.

5 Ver. 6. — מִזְרִיקִים, *lit.*, sprinkling vessels, always elsewhere denotes bowls used in the temple service. Ex. xxxviii. 3; Num. iv. 14; 2 Chron. iv. 8.

6 Ver. 7. — מִרְיָן constr. of מִרְיָן, a loud cry, here of joy. סְרַחֲחִים as in ver. 4, *the stretched out*, i. e., at a banquet = the revellers. Fürst assumes a second root of the same radicals, to which he gives the meaning, to be bad, to sink, and metaph., to be corrupt, and renders here, the degenerate. [This seems quite needless.]

7 Ver. 8. — בְּאִזְנוֹ, the pride of Jacob, i. e., everything of which he is proud. הִסְגִּיר to give up, i. e., to the enemy. "The city," means Mamaria, and "its fullness," whatever it contains.

8 Ver. 10. — דֹּדְךָ, *lit.*, uncle, here denotes any kinsman. מְסַרְפֵּן, *lit.*, his burner. As the Israelites were wont to bury and not burn their dead, it is supposed that the multitude of corpses compelled the latter course. עֲצָמִים, bones, here = body, as Exod. xiii. 19; Josh. xxiv. 32; 2 Kings xiii. 21.

9 Ver. 11. — הַבֵּית, the singular is used indefinitely = every house, great and small. Cf. iii. 15.

10 Ver. 12. — Meier points בְּעֶזְרֵי, thus, בְּעֶזְרֵי. Does man plough the sea with oxen? [But this is a mere conjecture].

11 Ver. 13. — לֹא דָבָר a not-thing, something which does not exist, namely, the strength mentioned in the next clause.

[12 Ver. 14. — Few instances are found in Hebrew in which the object of a verb is so far removed from it, as בִּי is from מְהִיָּם. Henderson. הַעֲרָבָה is the well known Arabah, the deep and remarkable depression, now called the Ghor, which extends from the lake of Genesareth to the Dead Sea.]

EXEGETICAL AND CRITICAL.

1. Vers. 1-6. A sharp censure of the thoughtless revelry of the heads of the nation. The woe points back to the similar exclamation in ch. v. 18. There a woe was pronounced upon those who mistakenly desired the day of the Lord, as if it would bring to them prosperity. Here the question is of the confident who bestowed no thought at all upon that day. Ver. 1, in Zion: shows that the rebuke includes Judah also, although the subsequent description refers especially to the great men "in the hill of Samaria." And as these are the distinguished in the nation, so the nation itself is called the first or most exalted of all nations, naturally enough, since it was the chosen, peculiar people of God. These princes are further described as those to whom the house of Israel comes, i. e., for counsel and direction. Justly remarks Hengstenberg (*Auth. Pent.*, i. 148), that thus "the chief men were reminded that they were the successors of those 'princes of the tribes' who were formerly thought worthy to be joined with Moses and Aaron in managing the affairs of the chosen people."

Ver. 2. How high they stood, is now shown by the fact that Israel, at whose head they were placed, was not inferior in prosperity or greatness to the mightiest heathen states. [He bids them look east, north, and west, and survey three neighboring kingdoms. Calneh. (Calno in Isaiah, Calneh in Ezekiel), was built by Nimrod in the land of Shinar (Gen. x. 10) but is not mentioned again in Scripture until this place. Afterwards it became celebrated under the name of Cesiphon. Julian's generals held it impregnable, being built on a peninsula surrounded on three sides by the Tigris. Hamath the great was the capital of the Syrian kingdom of that name on the Orontes. Gath was one of the five chief cities in Philistia, and in David's time the capital of the whole country.] Than these kingdoms, namely, Judah and Israel. Others say that the prophet speaks of destroyed cities, and that the Israelites are reminded of their fate as intimating that the same was in store for themselves (so Luther). This view would commend itself to favor, were it not opposed to the fair construction of the words. It might be allowed, if the double question, are they better, etc., admitted of an affirmative answer, namely, yes they are better. But this plainly cannot be. Bauer indeed sees this, and accordingly explains thus: "Observe these heathen states. Their lot is not better, their power not greater than yours; rather they have fallen while you by God's grace still stand; if you apostatize from Jehovah, the same fate will befall you." But how could any one speak of a power which was overthrown as "not greater" than one still standing? A comparison in respect to greatness can be made only with a still existing power. [Pusey adopts Bauer's view, but Wordsworth and Keil agree with Schmoller in making the verse simply an expansion of the statement in ver. 1, that Israel is first of the nations, unexcelled by any of their heathen neighbors.]

Ver. 3 begins the further explanation of the careless security charged in ver. 1. Regarding the evil day, i. e., day of judgment as far off, they cause violence to erect its throne nearer and nearer among them. [Pusey follows Jerome, Grotius, Newcome, and others in referring the throne of violence to the rule of Assyria, which the people

brought nearer to them while they were thinking to put it far off. But the former reference is much more natural.]

Ver. 4. To oppression they added luxurious sensuality (cf. ch. ii. 8; iii. 12).

Ver. 5. Like David they employed themselves in inventing musical instruments, but with a very different aim.

Ver. 6. They used the best oils, at a time when there was abundant cause for mourning in the breach, i. e., the overthrow of Joseph. [The custom of anointing was usually suspended in time of mourning, 2 Sam. xiv. 2. But these so far from grieving employed the most costly unguents.]

2. Vers. 7-10. These verses announce the punishment. The phrase at the head of the captives, contains a bitter irony. The princes should maintain their preëminence even in the procession of captives.

Ver. 8. [The oath here is like that in ch. iv. 2, except that it is by himself instead of by his holiness, but the sense is the same, for the *nephesh* of Jehovah, i. e., his inmost self or being, is his holiness. Keil.]

Vers. 9, 10. Ten, that is, many; but even of the many not one shall escape. This is made plainer by what follows.

Ver. 10. When on the death of the ninth, a relative comes to the house to bury the dead, he will ask the last one, the tenth, who has retired into a remote corner to save his life, whether there is any one still with him, i. e., alive. On receiving the reply, None, he calls out to him, Silence! (literally 'St), i. e., he interrupts him quickly lest he may utter Jehovah's name, and by attracting Jehovah's attention, bring down a judgment upon himself. The words, there must be no mention of the Lord's name, are spoken, not by Amos but by the kinsman, and they do not express despair but fear. The deaths mentioned occur partly by the sword and partly by famine, both in consequence of the conquest and overthrow of the city.

[Ver. 11. The *For* assigns the reason of the fearful destruction. It is the Lord's command, and his arm reaches rich and poor alike, "*regum turres ac pauperum tabernacula*."]

3. Vers. 12-14. Upon rocks can neither horses run nor man plough. What is the force of this comparison? Either the attempt to do one or the other of these things is represented as something preposterous, and the meaning is, Even so preposterous is your turning justice into poison, etc.; or it is represented as something impossible, and the sense is, Is then the impossible possible, that you turn justice, etc., and do you think you can escape unpunished, and even attain prosperity? That ye turn, etc., cf. ch. v. 7. Fruit of righteousness is said, because unrighteousness is compared with a bitter fruit.

Ver. 13. With our strength, taken, as if the whole originated with themselves. Horns, the usual symbol of strength, here = means of overcoming foes.

Ver. 14 contains Jehovah's answer to this presumption. You are rejoicing in a thing of nought, for I will, etc. At the same time this verse resumes and confirms the threat in ver. 11, which begins with the same words, "For behold!" Assyria is plainly intended by a people, but as it was still in the distance, Amos nowhere mentions it by name. Perhaps, too, the omission was designed, in order to awaken the more attention. The entrance of Hamath, was the standing term for the northern boundary of Israel, Num.

xxxiv. 8; 2 Kings xiv. 25. [For its exact place, see Smith's *Bible Dictionary*, Amer. ed. p. 987]. The brook of the desert, the southern boundary, is the present Wady el-Ahsi, which separated Moab from Edom at the lower extremity of the Dead Sea. [Israel's strength had of late been increasing steadily. Jehoash had thrice defeated the Syrians and recovered several cities. What he began, Jeroboam continued during a reign of forty-one years, until he had completely restored all the ancient boundaries of the kingdom. Amos here declares that the whole region of their triumphs should be one scene of affliction and woe. This was fulfilled after some forty-five years at the invasion of Tiglath Pileser. Pusey.]

DOCTRINAL AND MORAL.

1. "Israel the first among the nations." Again and again is the lofty position of Israel emphasized, i. e., its peculiar enjoyment of the divine favor, which was shown even in its outward relations, its power and influence as compared with surrounding nations. In these respects it could measure itself with any of them. This was not the highest motive of action, yet it should have sufficed to confirm them in fidelity to God. For the penalty of unfaithfulness was the loss of their position hitherto, a fall below other nations and a shameful end.

2. But alas, prosperity only led to self-will, and rendered them arrogant and secure. There is a striking picture in vers. 4-6 of an insolent, presumptuous community in which every thought of danger is drowned. The internal evils of the national life are not seen, nor is it observed how all tends steadily downward to destruction. Alas, the higher ranks here precede with their example. Instead of becoming pillars of the state by their position and culture, they help to undermine it. No wonder then that when the crash comes, they are most deeply affected and meet a frightful end.

3. The judgment which the prophet everywhere speaks of is conquest and overthrow by a foreign enemy. From this we may learn the right conception of war. It is natural to consider it a heavy calamity, since it involves the loss of fortune and life to thousands, and sometimes the downfall of entire states. But while it is true that on this account we must desire its general cessation, yet the declamations against it of the so-called friends of peace are vain, proceeding, if not always yet generally, from a mind which comprehends little or nothing of the divine government of the world. In spite of all these well-meant performances, war neither will nor can cease in this world, i. e., so long as sin still exists. For it is necessary as a means of inflicting the divine chastisement upon sin. Through it God executes the judgments which, being required by his righteousness, are therefore indispensable and irresistible, — not so much upon individuals as upon nations and states which are considered as collective persons. Such acts are either processes of purification, or when the measure of iniquity is full and the time has come, works of destruction. On this ground even a war which subjectively is altogether wrong, as a war of conquest, may still be objectively justified, in so far as it is a means of executing God's righteous wrath upon a people. On the other hand we can conceive how a war undertaken only in self-defense, and therefore righteous in itself, may yet fail of the issue one would expect. It

comes as a judgment upon a people ripe for such a process, and therefore no defense avails. In other cases it does avail, and a deserved punishment overtakes the foe eager for conquest. But even then the war, by the distress it causes and the sacrifices it requires, proves a serious time of sifting for the victor. Hence it is right and proper to maintain beforehand an earnest conflict against sin, lest such a heavy scourge as war should become necessary. But when such a point is reached, it becomes Christians not to utter empty declamations against war nor womanish complaints over it, but humbly to bow beneath God's hand and patiently bear their sorrows, so that thus may spring up the fruit of a new spirit well pleasing to God. For even the destruction of a nation is so far stayed that at least "a remnant" is left to undertake a new life. And the more the kingdom of God prevails among men to the overthrow of sin, the less needful will be the frightful scourge of war; but the complete reign of peace will come only when the first earth and the first heavens are passed away and all things become new. The horrors of war may and should aid in keeping alive and intense our longing for that blissful period.

HOMILETICAL AND PRACTICAL.

Ver. 1. *Woe to the secure.* Security and vain confidence, the common faults of man! He is blind to his danger. He reels around the abyss without perceiving it, and at last would plunge headlong, were it not that God startles him with judgments. It is this that renders such strokes necessary. They are therefore to be deemed gracious acts, since they are intended to save from a total overthrow. But alas, how many refuse to heed them! *First of nations.* What an honor! But so much the worse if such a divine favor is not properly recognized, so much the greater the responsibility and the guilt. [The author applies this thought directly to his own nation, in view of God's recent dealings with the German people. But surely it is equally applicable to our own favored land. If our territorial extent, our material development, our liberal institutions, our final welding together in the furnace of the war for the Union, have made us first of nations, this fact should not generate vain confidence and a stupid sensuality, but rather awaken a lively gratitude and a generous obedience to the Ruler of nations, the God of hosts.]

Ver. 2. *Pass over to Calneh, etc.* A comparison with others less favored than ourselves is always wise when it prompts to humility and thankfulness. "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?" Alas, often all the thanks God receives for giving us more than to others, is that we forget Him the more.

[Ver. 3. *Who put far off the evil day.* The thought that the Lord has a day in which to judge man, frets or frightens the irreligious, and they use different ways to get rid of it. The strong harden themselves, and distort or disbelieve the truth. The weak and voluptuous shut their eyes to it, like the bird in the fable, as if what they dread would cease to be, because they cease to see it. (Pusey.) Henderson quotes a parallel from Claudian, *In Eutrop.*, ii. 50-54.

"*Sed quam cæcus inest vitæ amor! omne futurum
Despicitur, quædamque brevis presentia fructum,*

*Et ruit in cœtitem damni secunda libido
Dum mora supplicii lucto, serumque quod instat,
Creditor."*

Ver. 5. *Who trill to the sound of the harp.* An artificial effeminate music which relaxes the soul, frittering the melody and displacing the power of divine harmony by tricks of art, is meet company for giddy, thoughtless, heartless versifying. Do-based music is a mark of a nation's decay, and promotes it. *Like David they invent,* etc. The same pains which David employed on music to the honor of God, they employed on their light, enervating, unmeaning music, and, if they were earnest enough, justified their inventions by the example of David. Much as people have justified our degraded, sensualizing, immodest dancing by the religious dancing of Holy Scripture. (Pusey.) See Bishop Sanderson, *Lectures on Conscience*, iii. § 13.

Ver. 6. *Drink wine out of sacrificial bowls.* The first princes of the tribes (Num. vii. 13 ff.) showed their zeal for God by offering massive silver bowls for the service of the tabernacle; the like zeal had these princes for their own god, their belly, using the huge sacred vessels for their compositions. Like swine in the trough, they immersed themselves in their drink, "swimming in mutual swill."¹ (*Ibid.*) *Anoint themselves,* etc. In this crisis, when the divine wrath was about to break out upon the nation, and they ought to have been sitting in sackcloth and ashes, they were curious to procure the best ointment for their own use. Roman patricians, in Cicero's days, cared only for their own fish-ponds that their tables might be well supplied with mullets and other fish, while their country was in danger of being overwhelmed with a flood; they "thought only of the cock-boat of their own fortunes when the vessel of the state was going to wreck." . . . Here is another prophetic warning for our selfish luxury. (Wordsworth.)

Grieve not for the hurt of Joseph. Joseph, the ancestor of Ephraim, the head of the ten tribes, was afflicted by his own brethren, who saw the anguish of his soul and were not moved by his tears; and when they had sold him to the Ishmaelites, sat down in heartless indifference "to eat bread" (Gen. xxxvii. 23). So their descendants, the Jews, feasted at the Passover after they had killed the true Joseph (John xviii. 28). How many dwell in ceiled houses and sing to the sound of the harp and feast on the richest dainties, and care nothing for the sorrows of Christ and his Church! (Wordsworth.)

Ver. 7. *Go at the head of the captives.* Preëminence in rank or wealth is often followed by pre-

¹ Thomson, *Autumn*.

eminence in sorrow and shame. As the Wisd. of Sol. says (vi. 6): "For mercy will soon pardon the meekest, but mighty men shall be mightily tormented."

Ver. 8. *The Lord hath sworn,* etc. Our oaths mean, "As God is true and avenges untruth, what I say is true." So God says, "As I am God, this is true." God then must cease to be God if He did not hate oppression. (Pusey.)

Ver. 9. Ten righteous men in Sodom would have saved that city. Here ten were left in one house after the siege was begun, but they did not turn to God; and therefore all were taken or destroyed. (*Ibid.*)

Ver. 10. *We must not call upon Jehovah's name.* Things have come to a fearful pass when a man trembles at God's name because he fears and must fear his wrath, and hence instead of turning to Him would rather flee away. This is a frightful exhibition of the power of an evil conscience. There must be a broken heart before a man can turn in prayer for forgiveness to the God whom his sins have offended. [He who has obstinately abused the intellectual powers given him by God, to cavil at God's truth, will be forsaken by Him at last, and will not be able to utter his name. (Wordsworth.)]

Ver. 11. *Jehovah commands, and men smite,* etc. When a people is ripe for judgment, a human conqueror acts only as a divine instrument. God's judgment strikes equally the high and the low.

[Vers. 12. *Do horses run upon rocks,* etc. It is more easy to change the course of nature, or the use of things of nature, than the course of God's providence or the laws of his just retribution. They had changed the sweet laws of justice into the gall of oppression, and the healthful fruit of righteousness into the life-destroying poison of sin. Better to have ploughed the rock with oxen for food. For now where they looked for prosperity, they found not barrenness but death. (Pusey.)]

Ver. 13. *Who rejoice in,* etc. How striking, to rejoice in a non-thing! Yet this is the way with men. How much of that in which they trust is a mere nonentity! It seems to be something, and still is nothing. *With our own strength,* etc. Such is the language of arrogant self-confidence. But God alone is strength, and only through Him are we strong.

Ver. 14. *I raise up,* etc. No foe could ever invade us, if the Lord did not raise Him up. War, therefore, is not an accident, but a providential dispensation. [Pharaoh, Hadad, Rezon, the Chaldees, are all expressly said to have been raised up by the Lord (Ex. ix. 16; 1 Kings xi. 14, 23; Hab. i. 6).]

CHAPTERS VII.-IX.

III. *Threatening Discourses against the Kingdom of Israel in the Shape of Visions.
A Promise in the Conclusion.*

CHAPTER VII.

Three Visions. Two of National Calamities are averted at the Request of the Prophet. The Third, of a Plumb-Line, indicates the certain Downfall of the Kingdom. Attempt of the Priest Amaziah to banish Amos from Bethel: thereupon a sharper Throat, especially against Amaziah.

- 1 THUS the Lord Jehovah showed me;
And behold, He formed locusts,¹
In the beginning of the springing up of the second crop;
And lo, it was a second crop after the king's mowing.
- 2 And when they had finished eating the plants ² of the land,
Then I said, O Lord Jehovah, forgive, I pray,
How can Jacob stand,
For it is small.
- 3 Jehovah repented of this;³
It shall not take place, saith Jehovah.
- 4 Thus the Lord Jehovah showed me,
And behold, the Lord Jehovah called to punish with fire,
And it devoured the great flood,⁴
And devoured the inheritance.
- 5 Then said I, O Lord Jehovah, leave off, I pray.
How can Jacob stand,
For it is small.
- 6 Jehovah repented of this;
This also shall not take place, saith the Lord Jehovah.
- 7 Thus he showed me,
And behold, the Lord stood upon a wall made with a plumb-line⁵
And a plumb-line was in his hand.
- 8 And Jehovah said to me,
What seest thou, Amos?
And I said, a plumb-line.
And the Lord said, Behold, I put a plumb-line in the midst of my people, Israel;
I will pass by him no more.
- 9 And the high places of Isaac⁶ shall be laid waste,
And the sanctuaries of Israel shall be desolated,
And I will arise against the house of Jeroboam with the sword.
- 10 And Amaziah, the priest of Bethel, sent to Jeroboam the king of Israel, saying,
Amos has conspired⁷ against thee in the midst of the house of Israel; the land is
- 11 not able to bear all his words. For thus has Amos said,
"By the sword shall Jeroboam die
And Israel shall go into exile out of his land."
- 12 And Amaziah said to Amos, "Seer, go, flee into the land of Judah; and there eat
- 13 thy bread and there mayest thou prophesy. But in Bethel thou shalt no longer
- 14 prophesy, for it is the king's sanctuary⁸ and a seat of the kingdom." And Amos
answered and said to Amaziah, "I am no prophet, nor am I a prophet's son, but
- 15 I am a herdsman and a gatherer of sycamores." And Jehovah took me from fol-
lowing the flock; and Jehovah said to me, Go, prophesy to my people, Israel."
- 16 And now hear the word of Jehovah,
Thou sayest, Prophecy not against Israel,
And drop¹⁰ nothing against the house of Isaac.

- 17 Therefore thus saith Jehovah,
Thy wife shall be dishonored in the city,
And thy sons and thy daughters shall fall by the sword;
And thy land shall be divided by line,
And thou shalt die in an unclean land,
And Israel shall go into exile out of his land.

TEXTUAL AND GRAMMATICAL.

- 1 Ver. 1. — פֶּה points to what follows. יְהוָה has Jehovah for its subject [omitted because יְהוָה immediately preceded it. Jehovah, as usual, takes the pointing of אֱלֹהִים when יְהוָה precedes it. לִבִּי, not a plural, but a singular used collectively, is usually rendered *locusts*, but its precise origin is still in dispute.]
- 2 Ver. 2. — עֵשֶׂב, not *grass*, as in the A. V., but all vegetable growth. מִי, literally, "as who" = *quærit*, i. e., how? יָקָם, stand, i. e., endure. [So Kell and Furst.]
- 3 Ver. 3. — עַל-זֶמֶת = that which was threatened in the vision. קָטָן, small = weak.
- 4 Ver. 4. — הַיָּם, elsewhere the ocean, e. g., Gen. vii. 11; Is. ii. 10. In Gen. i. 2, it denotes the immeasurable deep at the beginning of the creation. חֵלֶק, not "a part," but *the* portion or inheritance.
- 5 Ver. 7. — מִקָּדָה, plumb-line. חֹמַת מִקָּדָה a perpendicular wall. [Furst follows the LXX., Sym., and Syr. in making חֹמַת, *ἀδραμα*, a pointed hook for destroying, and the wall, a pointed wall, i. e., rising up as a pinnacle.]
- 6 Ver. 9. — קִבּוּרֹת, heights used for idolatrous altars and shrines. יִשְׂרָאֵל, so also in ver. 16. Jer. xxxiii. 26; Ps. cv. 9 = Israel.
- 7 Ver. 10. — קָשֶׁר, to form a conspiracy.
- 8 Ver. 12. — מִקְדָּשׁ, sanctuary.
- 9 Ver. 14. — בִּלְלִים. Perhaps from a root meaning to nip or scratch (LXX., *κνίω*), because it was common so to treat the mulberry or sycamore fruit to make it ripen the sooner [or a denom. from the Arabic name for the mulberry fig. (Kell); but Furst says that in that case שֶׁקֶמֶיִם would not be added to it]. The meaning is, one that gathers figs and lives upon them.
- 10 Ver. 16. — רָטַף, to drop, is used in the sense of prophesying, also in Micah ii. 6, 11, and Ezek. xxi. 2, 7. The usage is borrowed from Deut. xxxii. 2. "My teaching shall drop as the rain."

EXEGETICAL AND CRITICAL.

1. Vers. 1-6. *The two first visions.* The judgments they represent are at the prayer of the prophet averted.

(a.) Vers. 1-3. *First Vision.* The locusts. Thus the Lord Jehovah showed me. "Showed me" is used also in the following visions. These are thus defined to be "visions," inward intuitions, rather than mere poetical fictions. But the question arises and must be answered, What did the prophet see in the first two visions? Certainly threatening judgments. But did he see the judgments themselves, or were the transactions only a figurative representation? Did they point symbolically to the future chastisements? The latter is certainly the natural view of the third vision, and also of the fourth (chap. viii.). The plumb-line and the basket of fruit are mere symbols which are subsequently explained. In the fifth vision, also, a symbolical representation is made, although the form there is somewhat different from that of the third and the fourth. But it remains to determine how we are to regard the first two. For the prophet sees here a desolation produced by locusts and by fire. Are then these the actual judgments which threaten the people, or have they only a symbolical significance? I think we must decide for the former view. In their external form, these two differ greatly from the two following. In the latter, the prophet sees only an object, but what is to be done with it or what stroke it represents, has to be stated

in words; but in the former he sees a judgment fully accomplished; why then should one look for anything farther? In that view, too, the analogy between the contents of these two visions and what we read in Joel is not to be mistaken. There also there is a plague of locusts, and then "fire" (chap. i. 19); the drought, also, is there described in words transcending actual experience, so that we must regard it as a poetical representation. Yet what is there treated of is what has actually happened, while here is something which is threatened, so that it need not offend if here the colors are higher, and we read of even an ocean dried up by the heat (ver. 4). If now in Joel locusts and fire are found in close connection, why not here also? What, too, should the locusts and the fire "signify?" It must be destruction by the foe; and yet of this it is here said that at the request of the prophet it shall not take place, while in the third vision it is said that it shall. The first two visions then must have a different object from the third. If the meaning is that the threatened infliction is twice revoked, then it is strange that the same judgment is presented in two different images. Keil therefore assigns a different meaning to each image, regards the first two visions as the more general and severe, and gives to them — although not very clearly — a scope comprehending all the past and all the future. They indicate an entire destruction except a remnant spared at the prophet's request, and the second vision points also to a judgment that falls upon the heathen world (= הָרִים). The removal of the two at Amos's request teaches that these

judgments are not intended to effect the annihilation of the people of God but their purification, and the rooting out of sinners from them; and that in consequence of God's sparing grace, a holy remnant will be left. Both the following visions refer to the judgment which awaits the kingdom of the ten tribes in the immediate future.

How gratuitous is all this! Nothing of it is found in the visions themselves. What the prophet saw in the second vision is certainly not to occur; therefore the judgment upon the heathen, if it is contained there, is not to occur. Of a remnant remaining ever, not a word is said. Therefore the first vision cannot be understood differently (see below). In place of assuming an anticlimax, we must rather, since the discourse has various stages, determine the contrary. But this does not suit the symbolical view of the first two visions, for, taken figuratively, they would by no means indicate a lighter judgment than the third, but rather a complete devastation of the land. A climax is obtained only by a literal interpretation, according to which there is first a national calamity, and then a blow which overturns the state as such. The sense of the whole is that God will have patience for a time, and spare the land the plagues which it deserves. But if there be no change, and the goodness of God does not lead to repentance, forbearance will cease and the downfall come. The view that the two first visions refer to the kingdom of Judah which finds forgiveness, and only the third relates to the kingdom of Israel which is not forgiven, has much apparently in its favor, *e. g.*, the appeal to the smallness of Jacob. Still it is to be rejected. Judah is not in question here at all. The entire chapter treats of the kingdom in the midst of which the prophet is. Were Judah meant, it would be plainly stated. Manifestly, the three visions form one series, so that it is unnatural to suppose that the two former relate to Judah, and that the third refers to something altogether different. The appeal to the smallness of Jacob admits also of being fairly applied to the kingdom of Israel. In the conduct of that kingdom the prophet finds no ground for forbearance; on the contrary, so far as this is concerned, the plagues must come. There remains, then, nothing but an appeal to the divine mercy and compassion on the ground of the smallness of Israel. Upon this motive alone can the prophet base his prayer, since no claim of merit is possible. Israel is small, is weak, in comparison with the strong hand of Jehovah; as if he would say, What would then become of him? Necessarily, he must be annihilated.

We return to ver. 1. That He, *i. e.*, Jehovah, formed locusts, shows clearly that the infliction is due to Jehovah, without whose will they would not come, nay, would not exist at all. At the same time the prophet sees the plague in its very beginning. But this image of the locusts occurs at a period which is defined in two ways: first, as that in which the second crop springs up, and then, this second crop is that which follows the king's mowings. The meaning is, that the period is a very unfavorable one, first, because then the only further product of the year would be destroyed, and in the next place, because the early crop having already been mown by the king, the people were restricted to the second, and this was now threatened with destruction. Since nothing is now known of any right of the king to the early crop, Keil, in accordance with his figurative conception of the vision in general, maintains that the king is Jehovah, and the mowing denotes the judgments He

has already decreed upon Israel. But this is plainly an inconsistent mingling of the sign with the thing signified. Even if we adopt the symbolical interpretation, still the feature mentioned in the supposed comparison, *i. e.*, in the process taken from actual life, must have a definite meaning. For one cannot, on account of the *signification* of a comparison, attribute to it features which in themselves are foreign to it. Therefore we must assume a mowing of the early crop by the king, whether only as a fact in the present case, or as a custom, even if we know nothing from other sources of any such right.

Ver. 2. *Plants of the land.* Keil says that this does not mean the second crop just mentioned, but vegetable growth suited for the food of men. When this was devoured, the second crop of grass began to grow. But if the second crop itself had been devoured, the intercession of the prophet would have come too late. This is incorrect. The prophet sees a complete destruction of what had sprung up, and just because this image with its consequent misery stands before his eyes, he prays for the entire removal of it. "The plants of the earth," therefore mean, certainly not the second crop in particular, but all vegetable growth in general; yet in any event the grass is included. Nor can it be inferred from the conclusion of ver. 1 that this second crop was conceived of as not yet grown. Rather on the contrary it was when the locusts were formed; still we cannot assume that they at first spared it and attacked only the plants.

(b.) Vers. 4-6. *Second Vision.* Devouring fire = Drought. Ver. 4. "He called to contend with fire" = he called the fire in order to punish with it. The flood, etc. = even the deepest waters should be dried up by the "fire."

Ver. 6. This also, *i. e.*, as well as the threatening contained in the first vision.

2. Vers. 7-9. *The Third Vision, the plumb-line.* The downfall of Israel is announced. The vision is introduced just like the two preceding, but unexpectedly has a different result. Even the symbol used — plumb-line — indicates this. But Jehovah Himself gives the explanation to the prophet, and shows that the reference is to a hostile invasion which shall certainly fall upon the kingdom as a judgment. This is the more terrible, because in such vivid contrast with the foregoing.

Ver. 7. The wall may be considered an image of Israel, which resembled such a solid, well-constructed wall, built, as it were, by Jehovah with a plumb-line. And now Jehovah comes again with a plumb-line, not however to build up but to tear down. As carefully and thoroughly as the wall had been erected, even so carefully should it be destroyed. In the midst is emphatic. The Lord's judgment strikes not an outwork, but the very centre. Like the plumb-line it turns neither to the right nor to the left, nor varies at all from its aim. No longer will Jehovah pass by = spare. This naturally refers to the previous threats which had been withdrawn.

Ver. 9. Specifies the "middle" which is to be struck by the judgment, namely, the idolatrous sanctuaries of the people, and the king's house, *i. e.*, the monarchy, for in truth with the fall of this house, "the power of kingdom would be broken." (Keil.)

3. Vers. 10-17. Opposition to the prophet at Bethel on account of his predictions. New prophesies of wrath. Priest of Bethel is plainly the high priest in the sanctuary of the golden calf at Bethel. In the midst of the house of Israel

= in the religious centre of the kingdom, at Bethel. For it was from Bethel (ver. 13) that he was ordered away.

Ver. 11. **By the sword shall Jeroboam die**, cf. ver. 9; here the head of the house is named, but this was naturally included in the house itself. But the threat in the present form sounds more severely, and hence not without design is it thus recited in the accusation.

Ver. 12. Amaziah informs the king concerning the prophet, not so much in order to procure his punishment, as to justify the banishment which he proposed. But he represents it to the prophet in such a way as to effect a courteous removal. Hence the command comes in the form of good advice, — **Flee, eat bread**, etc. = there you may earn your bread by your prophecies. He considers prophesying a calling which Amos pursued for a living — a view against which the prophet guards (ver. 14) in his answer. **For a king's sanctuary** = founded by the king, clothed with regal authority. **A house** = seat of the kingdom = a royal capital. Therefore nothing should be said against the king! Unconscious, bitter satire on "the sanctuary," where all was decided by respect for the king, not for truth, nor for God's command.

Ver. 14. **No prophet, i. e.**, by profession. **Prophet's son**, i. e., scholar, have never been trained in the prophetic schools — **gatherer of sycamores** refers to the direction in ver. 12. **There eat thy bread**. Amos says that he need not go anywhere for the sake of bread, nor did he come to Bethel or Israel for a better support. As a herdsman he had been accustomed to be content with little; that was enough for him and he sought no more. And at any moment he could return to that occupation. If he were now prophesying in Israel and acting independently, he did this not out of selfish aims, but according to ver. 15, only because he must, in obedience to a divine command. Whoever therefore would hinder this, sets himself against Jehovah. Therefore Amos announces to Amaziah the punishment he is to suffer when the judgment comes upon Israel.

Ver. 16. In return for his endeavor to stop the mouth of Jehovah's prophet, he must bear the announcement of his own doom.

Ver. 17. **Wife become an harlot**, to be dishonored at the storming of the city. **Thy land** = landed possession, **unclean land** = among the heathen. This presupposes his exile, and with that the exile of the whole people. The latter is expressly threatened in the conclusion; and thus is confirmed what Amaziah had charged before the king (ver. 11), although that threat was not uttered by Amos in ver. 9.

DOCTRINAL AND MORAL.

1. Divine judgments are announced by the prophets with so much boldness that men might easily attribute to them a lack of tenderness as if they had no regard to the sadness and misery certain to follow from what they announce. But how wrong this would be! They do feel and that very deeply. They seek by the announcement to prevail on men to repent while there is yet time, and thus forestall the impending judgments. Certainly, as they have intense moral convictions and firmly believe in the truth of a moral government of the world, they distinguish between a people ripe of judgment and one that is not. In the latter case they intercede with God for the people.

So pressed are they with love and desire to see the nation delivered or spared, that, although they best know the holy earnestness of God as judge, they go to meet Him and wrestle for forgiveness. Thus the reproach of a want of compassion fails to lie in the least upon them, but rather passes over to God, the Holy. But —

2. Even He is not truly liable to it. "It shall not be!" therein his mercy set itself against his justice and overcomes it. Thus it is proved the mightier. "The Lord repented" — not surely as if He would confess the unrighteousness of his threatening, but merely to express the frank, positive withdrawal of the threat. What was threatened was deserved, but still the punishment as destructive has not yet become a necessity. God can still spare. If the stroke did fall, there would be no unrighteousness in God, and also just as little, if it did not. How the case stands only He who is the searcher of hearts and the Judge of all the earth can certainly know. But men may and should presume that forbearance is possible, and therefore should intercede. Even this has its limits, and cannot be a duty under all circumstances, otherwise the conviction of a moral government of the world would grow weak. It is therefore by no means of course a mark of a godly mind, but it is to be highly esteemed when in men like the prophets who consider God's punitive righteousness a holy truth, it manifests itself as an expression of love for their fellow-men; and then, too, it is efficacious. That it has efficacy indicates its high importance. It affects the action even of God Himself, and thus conditions the destiny of men, toward whom He would have acted otherwise without these intercessions than He actually has done for the sake of them. This to be sure is a position which only a theism having full faith in a personal God can allow. But such a faith involves just this, as appears by the Holy Scriptures, which, standing on the ground of an actual theism, know nothing else than that intercession has such an efficacy, and everywhere speak of it as a matter that is self-evident. It is therefore clearly impossible to accept the Biblical theism, and at the same time deny the power of prayer. The question is then whether we will admit the latter, or deny theism, and with it religion in general which necessarily presupposes it. If any will not accept the latter alternative, then they must demand of science that, instead of affirming a conception of God drawn from the assumed impossibility of a theism which maintains a real efficiency of prayer with God, it should either correct its idea of God, or, if this be not allowed, should admit its inability to come to a satisfactory conclusion, and thus exercise a modesty, which so far from being degrading, would be honorable.

3. Impending judgments are here set forth by the prophet in visions; partly such as in themselves disclose the judgment God is about to execute; partly such as contain a symbolical action which afterwards is distinctly explained by God. The appearance of visions here is something new. But it must be admitted that prophetic speech and vision stand nearer together than would appear at first blush. Even in the prophetic word there lies in a sense what is substantially a vision, since the prophet at first "sees" what He is to announce; for which reason the prophet is called a "seer" (even in our chap. v. 12), and the prophetic speech "a vision," 2 Sam. vii. 17; Is. xxii. 5; i. 1, and the word "to see" is used simply of prophecies or prophetic utterances. If therefore Amos in chaps.

i.-vi. announces punishment in the most various forms, fire, plunder, desolation, killing, we must believe that through the divine efficiency such images presented themselves to his inner intuitions as incited him to the warnings and exhortations which he uttered through the power inwrought in him by the same Spirit. The two first visions afford us a glance into these inner processes. But no details of the judgment follow, because the threatened evil is averted by prayer. On the other hand, we must not obliterate the distinction between prophetic speech and vision. From the inward contemplation in which God revealed his will to the prophet, it was quite a step to the literal vision. In the latter there was a complete crystallization of the perception, which was not a necessity in every case, for even without it, the perception could find expression in prophetic words. Especially does the pure symbolical vision distinguish itself from the *seeing* which lies at the basis of all prophecy, and therefore from prophetic speech as such. Here at once the image as such is the principal thing. There is urgent need, however, of explanatory speech, so that here again, only from the other side, we encounter the mutual dependence of word and vision. But the vision is at first its own end, and because it does not speak for itself but needs explanation, it is here a *vision* in the literal sense. Whether we are to suppose that in such a case the prophet is always in an ecstatic state, we do not inquire. For the most part he is, in the case of a pure symbolic vision. Since in vision, the divine revelation becomes peculiarly precious to the prophet and makes a deeper impression than bare speech, the end it seeks is apparent. This aim is first upon the prophet who sees the vision. It renders the truth which is disclosed to him and which he is to announce, more vivid and impressive, so that he cannot do otherwise than set it forth just as he has not heard but seen it, whether actually or in the shape of a symbol. But the plastic form of the vision aimed also, and ultimately in a still greater degree, at impressing the hearer. When the prophet sets forth a literal vision, that is, what he has seen, the judgment he announces takes a concrete, tangible form which gives emphasis to the utterance, and thus dispels doubt and wins attention. The discourse seizes one more firmly when it is united with an image, even though it be symbolical; and in a certain sense this latter kind of image is still more impressive, because it is somewhat mysterious, and thus provokes attention to the explanation, and this again for that reason prints itself deeper on the mind, because it awakens surprise that a symbol so unpretending should have such a weight of significance. Hence the reason appears why visions make their appearance in the conclusion of our book. There was in the sense declared, i.e., not so much in fact as in form, a climax in the revelations to the prophet and therefore in the disclosure to the people. Since the direct statement of his message respecting the certainty of the judgment and the ripeness of the people for it, appeared not to be enough; at last, to leave nothing undone, these things were brought under the eye in the form of plastic visions which the prophet saw and naturally repeated to his hearers. The discourses therefore now have at least a negative efficiency in the opposition to which they aroused the priest Amaziah. (It is certainly wrong therefore to refer these visions with the narrative depending on them to an earlier period than the foregoing discourses.) Thus visions occur, as we

see, in one of the oldest prophets. It may be asked, why do the other older prophets have either none at all or only faint traces of them? It is hardly a sufficient reply to refer the matter to the free action of the divine Spirit. Yet this would not be incorrect if we included with it the subjective factor in the case, since men allow that it stands in close connection with the separate individuality of the prophets. Not every one of these was equally inclined to this mode of representation, but one more than another, since a certain preponderance of the imaginative faculty, a peculiar excitability of the soul, was requisite in order to fit one for seeing visions. These are found in Amos, and we can easily see a certain natural affinity between the herd-man Amos with his quick sensibilities and the formation of outward visions. As to the visions in Ezekiel and Jeremiah, we refer to the Commentary on those prophets.

4. The centre, the heart of a nation and kingdom, is found in its sanctuaries and capital. From these proceeds its life; yes, as they are, so is the life of the whole people, either sound, or diseased, or altogether rotten. If the heart is corrupt, the blow must at last fall on this, otherwise no help is possible. The sanctuary of a nation is its chief nerve. But upon this the court, the secular government, exerts a powerful influence. If it uses this influence to subdue the sanctuary into an instrument of its own plans and thus corrupts it, the whole people is corrupted; and its guilt becomes so much the greater and God's judgment the more certain. How significant is it that the priest can oppose no contrary testimony to the prophetic word! All he can do is to denounce Amos to the king, and thus call in the secular power. Naturally enough; for he is the court-priest, and is stationed at Bethel, which is, as he says with a *naïve* candor, "a king's sanctuary and a seat of the kingdom." He obviously means to say something of great moment which will awe the prophet, and is not conscious of the poverty of the claim he makes for the sanctuary. As sacred it should take its authority from God, and its highest boast should be that it is a sanctuary of God. Certainly it is of no avail to root its authority in that of the great and noble, for then it becomes a mere tool of state craft. A testimony against all *Cæsareopapismus*, a warning to every state Church never to forget where all Church authority strikes its roots,—not in the protection of the state nor in civil privileges, but only in the Word of God; and that the highest glory even of the strongest established Church should be that it has, not the state, but God and his Word on its side.

5. "There eat thy bread!" This is certainly the main thing in the view of the idol's high-priest. He sees in office only a means of "bread." Therefore without scruple he ascribes the same view to Amos. But the true prophet repels the charge with dignity. He seeks not for money or means, he needs it not; he does not once claim the title of prophet, for he had nothing to do with the title. When he came forth as a prophet, it was not for the sake of the name or the office any more than it was for bread, but solely in obedience to God's direction. But as he did not seek reward, neither did he shun danger or persecution; he knew that the divine commission to announce wrath to a godless people involved peril, but he did not therefore forbear. He did not allow himself to be intimidated by threats. Even if men would not hear him but would try to close his mouth, he would not be silent. He must speak, because he bore a divine command.

6. Strong faith belongs to the calling of a prophet who is to announce God's punitive wrath. And not only that; but quite independent of the duty of reproof the lofty, a high measure of faith is needed in order to maintain and firmly to utter, in the midst of a degenerate race, the conviction that God still rules and will at last vindicate his honor and his law, and show Himself as Lord and Judge. This point may be weakened by a reference to the fact that the prophets did not speak of themselves but only as organs of God, and made their announcements only by virtue of their commission. But however firmly we hold the objective character of the prophetic speech, the more we regard it on this side, yes, even the more the announcement of wrath is a literal prediction of a definite form, and kind and degree of punishment; still the less are we to overlook the subjective factor in the case. The prophets were not soulless instruments of the Holy Spirit, according to the mechanical theory of inspiration, but what they had to disclose, they themselves believed and were firmly convinced of, as was certainly the case with the herdsman of Tekoa. Their predictions of punishment in the face of a prevailing religious and moral corruption testified the strength of their theocratic conviction, and the measure of their vigorous faith, which enabled them to stand unmoved and declare with all confidence, the Lord — although He so long delays, and human sin appears to triumph — will lay a plumb-line in the midst of his people Israel, or as in chap. viii., the time is ripe for judgment. Certainly there is a reciprocal action between the objective factor and the subjective, between the divine revelation and the prophet's degree of faith. That was on one side conditioned by this, but so, on the other, a higher measure of confidence of faith was the fruit and effect of the divine revelations to the prophets. But in any case the strength of any one's faith who was chosen for a prophet, rooted itself in the general revelation to and in Israel, therefore especially in that which was deposited in the holy Scriptures. This school of the Spirit, consisting in the Word of God, was, as it appears, the only school which Amos ever attended, but he showed himself a very apt scholar, he was not so much an *abroas* as a *theodidaktos*. He had such a firm conviction of the power and majesty of God, and especially of his righteousness that he was sure that He would maintain his honor and demonstrate his government. As he was thus, in the sense of 1 Cor. i. 26 ff., worthy and fit to be chosen by God for his messenger and prophet, so on the other hand that mission fully confirmed him in the assurance of faith.

[7. The latter half of this chapter (vers. 10-17) has been cited by one of the writers of *Essays and Reviews*, Prof. Jowett, as an illustration of his assertion that "the failure of a prophecy is never admitted in spite of Scripture and of history." But wherein is the failure here? The predictions are first, the rising against the house of Jeroboam with the sword, which was fulfilled (2 Kings xv. 10) in the slaughter of Jeroboam's son and successor by Shallum; secondly, the captivity and exile of Israel, the fulfillment of which is patent; thirdly, the terrible denunciation against Amaziah, his wife and his children, the execution of which is confessedly not recorded. But this is true of the doom pronounced upon other individuals, as Shebna (Is. xxii. 17, 18), Ahab and Zedekiah (Jer. xxix. 22), Shemaiah (Jer. xxix. 32), Pashur (Jer. xx. 6), etc. Nor is it all strange, when one considers

the excessive brevity of the accounts of the later kings and revolutions. There is nothing at all impossible or improbable in the fate pronounced upon Amaziah. And "unless the execution of God's sentence upon one of the many calf-priests in Bethel is necessarily matter of history, it has rather to be shown why it should be mentioned than why it should be omitted." Surely the burden of proof lies upon the objector. — C.]

HOMILETICAL AND PRACTICAL.

[Ver. 1. *And behold he formed* (was forming) *locusts*. The very least things then are as much in his infinite mind as what we call the greatest. The same power of God is seen in creating the locust as the universe. But further, God was framing them for a special end, not of nature, but of his moral government in the correction of man. In this vision He opens our eyes and lets us see Himself framing the punishment for the deserts of sinners, so that when hail, mildew, caterpillars, or some hitherto unknown disease wastes our crops, we may think not of secondary causes but of our Judge. (Pusey.)

Ver. 2. *Forgive, I beseech thee*. He sees sin at the bottom of the trouble, and therefore concludes that the pardon of sin must be at the bottom of the deliverance, and prays for that in the first place. Whatever calamity we are under, personal or public, the forgiveness of sin is that which we should be most earnest with God for. (M. Henry.)

Ver. 3. *The Lord repented for this*. See the power of prayer! See what a blessing praying people, praying prophets are to a land! Ruin had many a time broken in, had they not stood in the breach. See how ready, how swift God is to show mercy. (M. Henry.)

Ver. 4. *God called to contend by fire*. Man by rebellion challenges God's omnipotence. God sooner or later accepts the challenge. If man escapes with impunity, then he had chosen well in rejecting God. If not, what folly and misery was his short-sighted choice; short-lived in its gain; its loss, eternal! Fire stands as the symbol and summary of God's most terrible judgments. It spares nothing, leaves nothing, not even the outward form of what it destroys. (Pusey.) — C.]

Ver. 5. We should pray even for those who in our judgment are worthy of punishment. We may at least implore God's mercy on their behalf. Perhaps He will forgive and grant space for repentance. He desires not the death of the sinner, but that he turn and live. On this ground they who know the mind of God, always intercede even for the worst of sinners; although if the judgment falls, they humbly adore the holiness of God's ways but do not murmur.

[Ver. 7. *The Lord stood — with a plumb-line*. There was so to speak an architectural design in God's work of destroying Israel no less than in his former favor in building him up. God does everything according to measure, number and weight. As one said of old, "The Deity is a perfect geometrician." (Wordsworth.)

Ver. 10. *Amos has conspired*, etc. Amaziah, the high-priest, thought that the craft whereby he had his wealth was endangered. To Jeroboam, however, he says nothing of these fears, but makes it an affair of state. He takes the king by what he thought to be his weak side, fear for his own power or life. Similar was the experience of Jeremiah, of our Lord and of his Apostles. And so the

heathen who were ever conspiring against the Roman emperors went on accusing the early Christians as disloyal, factious, impious, because they did not offer sacrifice for the emperors to false gods, but prayed for them to the true. (Pusey.)

Ver. 11. On the supposition that Amaziah willfully distorted Amos's words, the same writer remarks justly enough, "A lie mixed with truth is the most deadly form of falsehood, the truth serving to gain admittance for the lie and to color it. In slander, and in heresy which is slander against God, truth is used to commend the falsehood and falsehood to destroy the truth." So on the latter clause, "Amaziah omits both the ground of the threat and the hope of escape urged upon them. He omits too the prophet's intercession for his people and selects the one prediction which could give a mere political character to the whole. Suppression of truth is a yet subtler character of falsehood."

Ver. 12. *Go, eat thy bread.* Do thou live by thy trade there, and let me live by my trade here. (Jerome). Worldly men always think that those whose profession is religious make a gain of godliness. Interested people cannot conceive of one disinterested; nor the insincere of one sincere. (Pusey.)

Ver. 13. *It is the king's chapel,* etc. All claims of reverence for a church simply and merely as a national establishment, independently of divine institution, are no better than these assertions of Amaziah. The first royal propounder of what is now called Erastianism was, as far as we know, Jeroboam I.; the first priestly advocate of it, as far as we know, was Amaziah. Jerome, in his note here, applies these words to the Arians who appealed to Arian emperors, supporting their dog-

mas, and persecuting the orthodox teachers, by the secular arm. When in the fourth century Catholic bishops of Spain invoked the power of the Emperor Maximus and would have put the Priscillianists to death, they were sternly rebuked and opposed by the saintly and apostolic bishop, Martin of Tours. (Wordsworth.)

Ver. 14. *I was a herdsman.* One of that class to which Abraham and Moses and David had belonged; but not rich in fields and herds, in men-servants and maid-servants, like the first; nor learned in the wisdom of the Egyptians, like the second; nor with any, the most distant intimation that he might one day be the shepherd of a people, like the third. (F. D. Maurice.)

Ver. 15. *The Lord took me,—the Lord said unto me.* As the Apostles, when forbidden to teach in the name of Jesus, answered, we must obey God rather than man, so Amos, when forbidden by the idol-priests to prophecy, not only prophecies, showing that he feared God bidding more than their forbidding, but boldly and freely denounces the punishment of him who endeavored to forbid and hinder the Word of God. (Jerome.)

Ver. 16. *Drop nothing,* etc. God's Word comes as a gentle dew or soft rain, not beating down, but refreshing; not sweeping away as a storm, but sinking in and softening even hard ground, all but the rock; gentle so as they can bear it. God's Word was to men such as they were to it; dropping like the dew on those who received it: wearing, to those who hardened themselves against it. (Pusey.)

Ver. 17. *Thy wife shall be dishonored.* Thou teachest idolatry which is spiritual harlotry; and thou shalt be punished by harlotry in thine own house for thy sin. (Wordsworth.) — C.]

CHAPTER VIII.

Fourth Vision: Israel ripe for Destruction. Days of Mourning threatened against the Ungodly. Afterwards a Famine of the Word.

- 1 Thus the Lord Jehovah showed me,
And behold, a basket with ripe fruit.¹
- 2 And he said, What seest thou, Amos?
And I said, A basket with ripe fruit.
Then said Jehovah to me,
"The end² is come to my people, Israel;
I will not pass by them any more.
- 3 And the songs of the palace³ shall howl
In that day, saith the Lord Jehovah;
Corpses in multitude; everywhere has he⁴ cast them forth; Hush!⁵
- 4 Hear this, ye who pant⁶ for the poor,
And to destroy the meek⁷ of the earth,
- 5 Saying, when will the new moon be over,
That we may sell grain,
And the Sabbath, that we may open wheat?
Making the ephah small and the shekel great,
And falsifying the scales of deceit;
- 6 Buying the poor for silver,

- And the needy for a pair of shoes,
 And the refuse of the wheat will we sell.
 7 Jehovah hath sworn by the pride of Jacob,
 Surely I will never forget any of their deeds.
 8 Shall not the earth tremble for this,
 And every dweller therein mourn?
 And it shall rise up, all of it, like the Nile,⁸
 And shall heave and sink⁹ like the Nile of Egypt.
 9 And it shall come to pass in that day, saith the Lord Jehovah,
 That I will cause the sun to go down at noon,
 And make it dark to the earth in clear day;
 10 And will turn your festivals into mourning,
 And all your songs into lamentation;
 And will bring sackcloth upon all loins,
 And baldness upon every head;
 And will make it¹⁰ like the mourning for an only son,
 And the end of it like¹¹ a bitter day.
- 11 Behold, days are coming, saith the Lord Jehovah,
 When I will send a hunger into the land,
 Not a hunger for bread nor a thirst for water,
 But to hear the words of Jehovah.
 12 And they shall stagger from sea to sea,
 And rove about from the north even to the east,
 To seek the Word of Jehovah, and shall not find it.
 13 In that day the fair virgins shall faint,
 And the young men, for thirst.
 14 They who swear by the sin of Samaria,
 And say, By the life of thy God, O Dan!
 And, By the life of the way of Beersheba!
 They shall fall and rise no more.

TEXTUAL AND GRAMMATICAL

1 Ver. 1. — פִּיז, harvest, summer, here = summer-fruit, or gathered fruit, i. e., fully ripe, as 2 Sam. xvi. 1; Micah vi. 1.

[2 Ver. 2. — The paronomasia in פִּיז and פִּיז is marked and forcible. Cf. Esek. vii. 6.]

3 Ver. 3. — הֵיכָל here manifestly is *palace*, not *temple*.

4 Ver. 3. — הַשֵּׁלִיחַ has Jehovah for its subject (Kell). Others take it impersonally (Henderson), but Wordsworth supplies "every one" as the subject.

5 Ver. 3. — חֶסֶד is by some, as E. V., rendered as an adverb = *quietly*; but always elsewhere it is an interjection, and should be so considered here.

6 Ver. 4. — שִׁנְאִים, = pant after [like a dog or wild beast yelping and panting after its prey. Wordsworth]. This sense is clearly required by the second member, where שִׁנְאִים is to be supplied before לְחֶשְׁבִּיר.

7 Ver. 4. — עֲזָב. There seems no reason for departing from the textual reading here.

8 Ver. 8. — כָּאֵר is a defective form for כִּיָּאֵר (cf. ch. ix. 5), a reading which is found in many of the MSS.

9 Ver. 8. — נִשְׁקָה is a softened form for נִשְׁקָה, which is given in the Keri, and also in many MSS. Cf. נִשְׁקָה, ch. ix. 5.

10 Ver. 10. — The suffix in שְׁמִתִּיהָ refers to the following אֶבֶל [but Kell makes it refer to all that has previously been mentioned as done upon that day. So Pusey. Henderson refers it to אֶבֶל, understood.

11 Ver. 10. — The ק in כִּיּוֹם, is *Capit. veritatis*.

12 Ver. 12. — תִּכְעֹז. This word is used of the reeling of drunkards, of the swaying to and fro of trees in the wind, of the quivering of lips, and then of the unsteady seeking of persons bewildered, looking for what they know not where to find. Pusey.]

13 Ver. 14. — תִּיָּדָה. Meier's correction of this into תִּיָּדָה, = thy beloved, is conjectural and needless.

EXEGETICAL AND CRITICAL.

1. Vers. 1-3. *Fourth Vision. The basket with ripe fruit.* No more forbearance. Ver. 1. This basket is an image of a people ripe for judgment. The play upon words between the original for 'ripe fruit' and that for 'end,' indicates more, clearly the necessary result of the ripeness, namely, the downfall of the people.

Ver. 3. Songs become howlings — wherefore? The answer follows: because of the multitude of the dead. The exclamation *Hush!* is an admonition to bow beneath the tremendous severity of the divine judgment.

Vers. 4-14. What has been briefly expressed in vers. 1-3 is here expanded into a longer discourse, the sinful conduct of the great which makes them ripe for judgment, and the heavy penalty which they must suffer.

(a.) Vers. 4-6. *Hear this, ye who, etc.* A description of their wanton course. They pant after the poor and destroy the meek by grasping all property for themselves. Cf. Job xxii. 8; Is. v. 8. This is further defined in the two following verses, in which the prophet makes the men describe their own feelings and conduct.

Ver. 5. They cannot even wait for the end of the festival in order to resume their traffic. The *new moon* was a holiday, like the Sabbath, on which trade and business ceased. To *open wheat* = to open the granaries; cf. Gen. xli. 56. What Joseph did for the benefit of the poor, these did for their own advantage, making usurious gains from others' poverty. With this they united fraud; by diminishing the measure and increasing the shekel = by demanding one of greater weight than the right standard; and by falsifying the scales = using scales arranged so as to cheat.

Ver. 6. Thus the poor man was made so poor that he was compelled to sell himself either for a piece of silver which he owed, or for a pair of shoes which he had gotten and was unable to pay for. Thus he could not meet the smallest expenditure. To complete the case, only the refuse grain was sold to them, for which yet they had to pay the same as for good grain.

(b.) Vers. 7-14. *Punishment of such wickedness.* (1.) Vers. 7-10. *Hath sworn by the pride of Jacob, i. e.,* by himself who was the pride and glory of Israel. "By leaving such sins unpunished He would deny his glory in Israel." (Keil.)

Ver. 8. Therefore or for this, namely, for these deeds. These are Jehovah's words, and carry out the thought of "not forgetting the deeds," by a delineation of the impending judgment. The question, *Shall not, etc.,* is intended to forestall the idea that such things could be left unpunished. It is incorrect to refer the "for this," to the punishment as if it were intended to emphasize that. The form of the speech, i. e., the question, does not suit this view; and besides, in that case the punishment itself would be really indicated only in ver. 7, so that this unusual prominence of its impressiveness would be without a motive. The same words recur in ch. ix. 5, but there as a description of God's omnipotence, manifesting itself, however, in judgments. *The earth heaves,* because the Lord touches it (ch. ix. 5). The trembling of the earth as a heaving and sinking is explained by comparison with the rise and fall of the Nile.

Ver. 9. *In that day, i. e.,* the day of the judgment, in which what has just been mentioned is to

take place. In close connection with the trembling of the earth is its becoming dark: the one is not conceivable without the other. At bottom ver. 8 describes a return of the earth to its original condition of chaos — *the sun go down at midday;* not a mere eclipse, but a catastrophe which subverts the order of nature. [An eclipse is not the "going down" of the sun. The minute calculations of Hitzig and Michaelis, repeated and extended by Pusey, are therefore quite aside from the purpose. — C.]

Ver. 10 describes more minutely the general mourning already touched upon in ver. 8. Cf. v. 3; ch. v. 16; Hosea ii. 13. *Baldness upon every head.* The shaving of a bald place was a sign of mourning. Cf. Is. iii. 24.

(2.) Vers. 11-14. A new and peculiar trait in the delineation of the judgment, the *bitter day.* The Word of God, which men now despise, they will then long for, but in vain. Too late! This threat bears obliquely upon the insatiable avarice of those who live in luxury through their oppression of the poor. At the same time they are the persons who now will not listen to the Word of God.

Ver. 12. *They stagger,* because plagued by hunger and thirst. *From sea to sea,* indefinitely, the sea being conceived of as the end of the earth (Ps. lxxii. 8). *From the north to the east* = from north to south, and from east to west, i. e., to every quarter of the globe.

Ver. 13. So great is the torment of this unsatisfied hunger and thirst that the strongest succumb to it; these are individualized as the *young men and the maidens*; if they fail, much more the weak.

Ver. 14. *The sin of Samaria* = that by which Samaria sins, the golden calf at Bethel. This is the most probable explanation, because of the corresponding expression in the next clause, the god of Dan = the golden calf there. *By the life of the way;* by the life of, is a customary formula of swearing, here improperly used in reference to a thing. *The way of Beersheba* = the way by which men go to Beersheba, to the worship there. The swearing by these objects shows that the young men and maidens are worshippers of these idols and make pilgrimages to Beersheba.

DOCTRINAL AND MORAL.

1. According to our chapter the ripeness of the people for judgment is due to the violence and injustice practiced by the rich and noble upon the poor. These are peculiarly flagitious sins which call down the judgments of God. As such a statement reveals to us a degree of moral corruption which is frightful, so we learn from the severity with which the sins are rebuked and condemned, not only the spirit of justice but also the compassion which belongs to the religion of the Old Testament. It desires that every one, even the poorest, should have his rights, and even comes forward to protect the poor as such against the violence of the rich. They have a counsellor in God, who, as He protects them by the law, continues to do so by the penalties imposed upon the transgressors of the law. He does indeed bear long with those transgressors who oppress the poor, so that it may appear as if He had forgotten them; but as He owes, so to speak, the duty of sympathy with the poor and their necessities, so does He also that of forbearance with their oppres-

sors, because He desires not the death of the sinner but rather that he would turn and live.

2. The frightful severity of God's judgments, so far from being opposed to the compassion which cares for the poor and feeble, is rather in full harmony with it. The modern polemical spirit against the Old Testament descriptions of this severity, betrays its origin too plainly; it knows nothing in truth of sin, and therefore nothing of the divine judgment upon sin. It fails to see that the love which it claims for its God, really becomes the greatest harshness, since it denies the possibility of the punishment of sinners and therefore any efficacious opposition to the unrighteousness wrought by them. Only a God who is truly *terror malorum* can truly be *amor bonorum*. Moreover we do as a matter of fact continually meet with occurrences, in detail and in gross, which undeniably are judgments upon the sins of men, and that in these there is an execution of a law of moral government, can just as little be denied. So much the more foolish then is the opposition to the so-called ferocious God of the Jews, to the retaliatory spirit of the Old Testament. Now because men do not believe that there is and must be in God, along with, or rather for the sake of, the love which He is, strictness in judgment, He is obliged to show to a race which has lost its faith in the God of the Scriptures, by actual facts, as violent as those of the year 1870, that the storms of divine wrath are not merely outgrowths of a crude, undisciplined view of life, and tokens of a low state of culture, but a reality, planted in the midst of a century claiming to itself the highest culture. When the measure is full, these storms break forth, and a hundred times over put to flight "culture," "love," and all similar watchwords of the modern spirit. Then there often comes suddenly a "shaking" of the earth, or gloom falls upon an entire nation so that it becomes dark in bright daylight, or the festivals are turned into mourning and songs into lamentations, or all loins are clothed in sackcloth, — just when men in their blind security held such things to be impossible. Yes, times of war furnish only too striking illustrations of those words of Scripture which a race, strong in the conviction of its own leadership, coolly dismisses as a coarse and antiquated rhetoric, while it passes to the order of the day. Such fearful periods compel even an unbelieving race to forebode that the final judgment may prove a reality compared with which all preceding judgments are trifles. But faith sees in these latter a divine finger-mark pointing to the former, for which reason men of God, like the prophets, continually unite with their descriptions of intermediate judgments a reference to the last great judgment; and this the more when they describe judgments which are at least relatively decisive, inasmuch as they make an end of an entire kingdom.

3. When divine judgments come and give flaming proof of God's existence to a race which has forsaken and forgotten Him, the once despised and hated word of the Lord is appreciated again. Men "hunger and thirst" for it, but often at first not in the right way. They desire as speedily as possible to hear of promises and consolations, and to these every ear is open. But it is in vain. We now need expect no new revelation from God. We have "his Word" in the Scripture. But when this is a long time despised, it follows at last that there is no one to preach it, and without a living preacher, it is finally lost. Or if it is preached, it has no

power to console, and men fail to find what they seek. Thus there ensues a longing which is not satisfied. The result is otherwise only when men bow themselves in penitence under the divine threatenings as deserved, and under the divine Spirit inwardly blame themselves for their previous apostasy. But who knows whether man will find room for repentance? Before he reaches that point, while he is in the midst of his vain longing for comfort, he may be snatched away.

HOMILETICAL AND PRACTICAL.

[Ver. 1. *Thus the Lord — shewed me.* The sentence of Amaziah being pronounced, Amos resumes just where he had left off before. Amaziah's vehement interruption is like a stone cast into deep waters. They close over it, and it leaves no trace. The last vision declared that the end was certain; this, that it was at hand. (Pusey.)

Ver. 2. *A basket with ripe fruit.* At harvest time there is no more to be done for the crop. Good or bad, it has reached its end and is cut down. So the harvest of Israel was come. . . Heavenly influences can but injure the ripened sinner, as dew, rain, sun, but injure the ripened fruit. Israel was ripe, but for destruction. (*Ibid.*) Rev. xvi. 18, Gather the clusters of the earth, for her grapes are fully ripe. (*Ibid.*)

Ver. 3. *The songs shall howl.* When sounds of joy are turned into wailing, there must be complete sorrow. They are not merely hushed but turned into their opposite. Just the reverse is promised to the godly: Blessed are ye that weep now, for ye shall laugh (Luke vi. 21). (*Ibid.*)

Ver. 5. *When will the new moon be over?* The Psalmist said, When shall I come and appear before God? These said, When will this service be over that we may be our own masters again?

Sin in wrong measures once begun is unbroken. All sin perpetuates itself; it is done again because it has been done before. But sins of a man's daily occupation are continued of necessity, beyond the simple force of habit and the ever increasing drowsy of covetousness. To interrupt them is to risk detection. How countless then their number! When human law was enforced in a city after a time of negligence, scarcely a weight was found to be honest. Prayer went up to God on the Sabbath, and fraud on the poor went up to God in every transaction on the other six days. (Pusey.)

Ver. 7. *Jehovah hath sworn, etc.* God must cease to be God, if He did not do what He swears to do — punish the oppressors of the poor. (*Ib.*) Wo, and a thousand woes, to that man that is cut off by an oath of God from all benefit by pardoning mercy. (M. Henry.) — C.] The evil deeds of the wicked are inscribed in a perpetual memorial before God; but the sins of believers are cast by Him into the depths of the sea so that they never again come into mind. Micah vii. 19. (Pf. B. W.)

[Ver. 8. *Shall not the earth tremble for this?* Those who will not tremble and mourn as they ought for national sins shall be made to tremble and mourn for national judgments. (M. Henry.)

Ver. 9. *The sun goes down at noon.* Sorrow is saddest when it comes upon fearless joy. God commonly in his mercy sends heralds of coming sorrow; very few burst suddenly upon man. Now in the meridian brightness of the day of Israel, the blackness of night should fall upon him. (Pusey.)

Ver. 10. *Turn your feasts into mourning.* As to the upright there ariseth light in the darkness

which gives them the oil of joy for mourning, so on the wicked there falls darkness in the midst of light which turns their joy into heaviness. *The end of it as a bitter day.* There is no hope that when things are at the worst, they will mend. No, the state of impenitent sinners grows worse and worse; and the last of all will be the worst of all. (M. Henry.)

Ver. 11. *Not a hunger for bread.* In death and dreariness, in exile from the land of their fathers, crushed by oppressors, hearing only of gods more cruel than those who make them, how will they hunger and thirst for any tidings of one who cares for the weary and heavy-laden, one who would have man-servant and maid, the cattle and the stranger within the gates to rest as well as the prince; of one who had fixed the year of jubilee that the

debtor might be released and the captive go free. O, what a longing in a land of bondage to hear of such a Being; to believe that all that had been told of Him in former days was not a dream, to have a right to tell their children that it was true for them! (Maurice.)

Ver. 12. *From sea to sea,* etc. Even the profane, when they see no help, will have recourse to God. Saul in his extremity inquired of the Lord, and He answered him not, neither by dreams, nor by Urim, nor by prophets. (Pusey.) Such is the present condition of the Jews. They roam in restless vagrancy about the world and seek the word of God; but they find it not, because they have killed the incarnate Word revealed in the written word. (Jerome.)—C.]

CHAPTER IX.

Fifth Vision. The Downfall. Not even a little Grain perishes. After the Overthrow of all careless Sinners God will raise the fallen Tent of David to new Glory.

- I saw the Lord standing at ¹ the altar,
 And He said, Smite the top ² that the thresholds may tremble,
 And dash them ³ upon the head of all,
 And their remnant I will kill with the sword;
 He that fleeth of them shall not flee away,
 And he that escapeth of them shall not be delivered.
- ² If they break through ⁴ into hell,
 From thence will my hand take them;
 And if they climb up to heaven,
 Thence will I bring them down.
- ³ And if they hide themselves on the top of Carmel,
 From thence will I search and take them out.
 And if they conceal themselves from my sight in the bottom of the sea,
 From thence will I command the serpent ⁶ and he bites them.
- ⁴ And if they go into captivity before their enemies,
 From thence will I command the sword, and it slays them,
 And I set mine eye upon them for evil and not for good.
- ⁵ And the Lord, Jehovah of hosts,
 Who toucheth the earth and it melteth, ⁵
 And all that dwell therein mourn;
 And the whole of it riseth up like the Nile,
 And sinketh down like the Nile of Egypt,
- ⁶ Who buildeth his upper chambers ⁷ in the heaven,
 And his vault, ⁸—over the earth He founded it,
 Who calleth to the waters of the sea,
 And poureth them out upon the face of the earth;
 Jehovah is his Name.
- ⁷ Are ye not as the sons of the Cushites unto me,
 Ye sons of Israel? saith Jehovah.
 Have not I brought up Israel from the land of Egypt,
 And the Philistines from Caphtor,
 And the Syrians from Kir?
- ⁸ Behold, the eyes of the Lord, Jehovah, are upon the sinful kingdom, ⁹
 And I will destroy it

- From off the face of the earth,
 Saving that ¹⁰ I will not utterly destroy the house of Jacob, saith the Lord.
- 9 For behold, I, I will command
 And will shake the house of Israel among all nations,
 As one shaketh in a sieve,
 And not even a little grain ¹¹ shall fall to the ground.
- 10 By the sword shall all the sinners of my people die,
 Who say, The evil will not overtake nor reach ¹² us.
- 11 In that day will I raise up
 The fallen hut ¹³ of David,
 And wall ¹⁴ up its breaches,
 And raise up its ruins, ¹⁵
 And build it ¹⁶ as in the days of old ;
- 12 That they may possess ¹⁷ the remnant of Edom and all the nations
 Upon whom my name is called,
 Saith Jehovah who doeth this.
- 13 Behold, the days are coming, saith Jehovah,
 When the ploughman reaches to the reaper,
 And the treader of grapes to the sower of seed ;
 And the mountains drop new wine,
 And all the hills melt :
- 14 And I bring back the captives ¹⁸ of my people, Israel,
 And they build the waste cities, and inhabit them,
 And plant vineyards and drink their wine,
 And make gardens and eat their fruit.
- 15 And I plant them upon their land,
 And they shall no more be torn up out of their land which I gave to them,
 Saith Jehovah, thy God.

TEXTUAL AND GRAMMATICAL.

- [1 Ver. 1. — עַל, used with נָצַב = at or by. Cf. Gen. xviii. 2; 1 Sam. iv. 20.]
- 2 Ver. 1. — כְּפִתּוֹר = knob, h. pillar-top or capital, פֶּתַח = threshold, usually that over which one enters a building, but also = the foundation-beams in which the posts are inserted. So here.
- 3 Ver. 1. — כְּפִתּוֹרֵי for כְּפִתּוֹרִים (Green, *Heb. Gr.*, 125, 1). The suffix ם has no exact antecedent. It cannot be referred naturally to כְּפִתּוֹרֵי, nor in order to admit of such reference should the latter word be altered to mean "projecting roof of the temple supported by pillars." It belongs to כְּפִתּוֹרֵי, and either denotes that the capital on various pillars was struck, or the thought is that one capital was dashed into many pieces. [Keil and Hengstenberg refer it to both the capitals and the thresholds or the entire building, which is greatly preferable.]
- 4 Ver. 2. — פָּרַח with פָּ = to break through into.
- 5 Ver. 3. — נָחָשׁ = water-serpent, not to be more closely defined — elsewhere called לִיָּרֶדֶן or תַּנִּינִי. Is. xxvii. 1.
- 6 Ver. 5. — יִלֵּךְ, lit. to melt; here denotes the dissolution of the earth. Others [Fürst] = to fall through fear, to quake. The latter half of the verse is that one capital was dashed into many pieces. [Keil and Hengstenberg refer it to both the capitals and the thresholds or the entire building, which is greatly preferable.]
- 7 Ver. 6. — מַעְלִיּוֹת = מַעְלִיּוֹת, Ps. civ. 8, lit., places to which one has to ascend, upper chambers, lofts.
- 8 Ver. 6. — אֶקְדָּח = רֶקֶעַ.
- 9 Ver. 8. — בָּמִם, lit., they rest upon the sinful kingdom, in order to destroy it. [Verbs and nouns expressive of anger are connected by כִּי with the object on which the anger rests. Cf. Ps. xxxiv. 17 [Hengst.].
- 10 Ver. 8. — כִּי introduces a limitation.
- 11 Ver. 9. — צֶרֶר, lit., a thing tightly bound together; hence anything solid, as a pebble or little stone (2 Sam. xvii. 18); here, a kernel or grain of corn, as opposed to the loose, dusty chaff.
- 12 Ver. 10. — חֲקִידִים בְּעַד, lit., to come between = so as to block up the way of escape. [Usage requires us to render, "to come to meet one round about," i. e., from every side.]
- 13 Ver. 11. — סֹכֶן, lit., a booth, here a hut.
- 14 Ver. 11. — נִדְרָתִי, the "close" of E. V., is better replaced by "wall" from the margin. The plural suffix in פְּרָכִי probably refers to "walls" understood. [Keil and Hengstenberg say that it indicates that both kingdoms are intended.
- 15 Ver. 11. — The suffix in חֲרִים refers to Israel understood [but others refer it to David].

16 Ver. 11. — The suffix in *בְּנֵי* all agree, refers to the fallen hut.

17 Ver. 12. — *יִירָשׁוּ*, take possession of, in reference to Num. xxiv. 18.

18 Ver. 14. — *שֹׁבֵר שִׁבְרָה*. Keil vainly contends against explaining this formula as meaning "to restore the captives," and insists that it = to turn a state of misery into one of prosperity. [Hengstenberg strongly maintains the latter view, which indeed in such cases as Job xlii. 10 must be admitted.]

EXEGETICAL AND CRITICAL.

A Fifth Vision. In the four previous visions, the Lord showed the prophet only what He was about to do; in this one the prophet sees the Lord actually engaged in executing his judgment.

1. Vers. 1-4, describe an annihilating judgment which none can escape. Ver. 1. The altar here cannot possibly denote the one at Jerusalem, in spite of all that Keil urges to the contrary. In that case the object of the vision would be one essentially different from that which is mentioned in the threatening, namely, all Israel, and would be Judah in particular, and this, without any indication of the change. There is the less reason for assuming such a change, since the chapter does not give any statement of sins as the ground of the judgment the execution of which it records. The reason of the omission is that the necessity for this judgment has been already shown in the setting forth of the sins of the ten tribes. Hence our chapter treats of a judgment upon this kingdom. That judgment has already been threatened and the grounds of it assigned, whereas one of another kind would require the reasons for it to be stated. But there is an entire lack of such reasons; for the prophet, in spite of what he says in chap. ii. ver. 4, does not consider Judah as deserving such a complete destruction of its political existence as this chapter describes. Such a judgment corresponds to the condition of things in Israel, but not at all to that in Judah so far as known to the prophet. And it by no means follows that because an annihilating stroke afterwards fell upon this kingdom, the prophet announced it here. That would be to take a very unhistorical view of prophecy. We should rather say that if he announced such a fate, he would also have described Judah as meriting it. But he does no such thing. Therefore he knows of no such corruption in Judah, regards its measure of iniquity as not yet full, and hence knows nothing of the judgment which was one day to destroy it. But in fact, had Judah's sin become so gross, and had the prophet known of it, still it would not have been noticed in this connection, because Amos is not a prophet for Judah, but only touches that kingdom lightly, for the most part passing it over wholly. And it cannot be assumed that he threatens such a destructive visitation upon Judah equally with Israel, whose desert of punishment he has set forth not only immediately before, but in a continuous series of chapters. A fundamental law of prophecy is to balance, so to speak, the sinfulness and the judgment against each other. But no such statement concerning Judah is found in our chapter. In fine, it is only by violence that the phrase, *the sinful kingdom*, can be understood to mean "Israel and Judah embraced in one." No, if the kingdom of Israel is so expressly and amply described as sinful and then expressly named "the sinful kingdom," then, according to all the rules of a sound hermeneutics, certainly this kingdom of Israel must be intended in the first place, and not at the same time another kingdom the sinfulness of which was not specially noticed.

Smite, according to the simplest view, is addressed to the prophet. For of angels (Keil) there is no mention here. The prophet is not to be merely a spectator, but takes part in the action. That he was not in a situation to do what is here enjoined is no objection, for the whole transaction takes place in vision. A blow which strikes the pillar-capitals so that the foundation-beams shake, is manifestly = a crash that brings the whole building to the ground. We are then to think of a temple. The shaking to the ground is only the first step; the stroke aims farther, namely, to break to pieces. Upon the head of all; the whole people is considered as assembled around the national sanctuary. What is meant, then, is a destruction, and that total. That no one can escape is expressly said afterwards, but with a change from the language of vision to that of reality. Their remnant refers to the all, and shows that it is to be understood in its full force, — should any succeed in escaping the crash of the building, even these God would slay with the sword. The universality of the destruction is also negatively set forth in the remaining clauses of ver. 1, and is still farther expanded with poetical minuteness in the three following verses. Cf. Ps. cxxxix. 7, 8.

Ver. 3. On the top of Carmel. Named partly as a mountain which is of considerable height as compared with the sea over which it rises, and partly as a point on the extreme western boundary of the kingdom. "Whoever hides himself there, must know of no other secure refuge in all the land beside. And if there be no security there, nothing is left but the sea."

Ver. 4. Even going into captivity shall not save them.

2. Vers. 5, 6. To confirm the threatening, God is described as almighty, such illustrations being cited as show his omnipotence in destroying = He who thus speaks is the Lord, who touches the earth, etc. The first two members of ver. 5 stand in close relation to what follows, and are its foundation. Inasmuch as the Lord is enthroned in heaven, he is in a condition to call in the waters of the sea, etc. (and while such devastations are wrought in the earth, He himself is untouched by them). We are not, with Keil, to think here of "a mountain of clouds," or of rain, for the inundation is plainly stated to proceed from the sea, not from rain. Nor is it natural to admit a reference to the physical fact that the waters of the sea ascend on high in vapor in order to come down again as rain. Ver. 6, therefore is not to be regarded as an allusion to the Deluge, but rather as a marine inundation, such as often occurs in consequence of an earthquake; e. g., the tidal wave in Chili in 1868.

3. Vers. 7-10. Are ye not, etc. Degenerate Israel should not rely upon their election; they are to be carried away. Still God in his grace will not destroy them wholly, but only sift them, and even the carrying away is to serve as a means to this end.

Ver. 7. This is the sharpest thing that can be said of Israel, namely, to liken them to the heathen. The "sons" of the Cushites, Ham's posterity, are

as highly esteemed as the "sons" of Israel. And the bringing of Israel out of Egypt avails no more than the bringing of the Syrians and Philistines out of their former dwelling-places. Caphtor, probably, = Crete, from which, according to this statement, at least a portion of the Philistines emigrated. (Others say = Kaslubim.) In chap. i. ver. 5, it was said that the Syrians should be carried away to Kir. According to the present passage, a portion of them must have emigrated from that place.

After thus rejecting Israel's claim for impunity, Amos proceeds in ver. 8 to announce the punishment once more. It is expressly said upon whom it shall fall, namely, the sinful kingdom, which can be none other than the ten tribes, who are thus sufficiently indicated. But in the second member the threatening is mitigated; there still remains grace. The distinction between Israel and the heathen which has just been denied — denied so far as Israel made it a matter of boasting, — is again set up. The preference, however, is a matter not of merit but of grace, and exists only because God will not wholly abandon his own people. *House of Jacob* is not = kingdom of Judah, denoting that this should be spared; for then it would not be a limitation of the preceding threatening which was aimed at Israel. Literally the phrase is = stock of Israel; but here, according to the prophet's aim, it means simply the ten tribes, just as these have been styled in the previous chapters, "Israel," "House of Israel." The prophet does not acknowledge two nations, but throughout designedly holds in view the *one* people, Israel, of which the kingdom of the ten tribes is only the particularly corrupt portion; *this* house of Jacob, whose punishment is here in question, shall go forth from their own land, but shall not be entirely destroyed. This latter statement does not conflict with the carrying out of what is stated in vers. 1-4. For that only denies that any one can of himself escape the threatened destruction.

How we are to understand ver. 8 is set forth in ver. 9 by a significant figure. By its dispersion Israel comes, as it were, into a sieve, in which the good corn and the dust and dirt are tossed up together. Yet this is only in order to make a more speedy separation. The solid good grains remain, only the trash falls to the ground. So with Israel.

By the sword (ver. 10), shall all the sinners of my people die, — but only these. The sinners are still marked as self-secure, by the addition, *who say, the evil will not overtake, etc.* To the thought expressed in ver. 10 we must assign a more general scope, standing as it does at the close of the book, as including in the wide sweep of the judgment a reference to Judah. For it must be supposed that the prophet sees in the same judgment which destroys Israel the execution of the threatening against Judah in chap. ii. ver. 5, only that Judah is not visited in the same degree, *i. e.*, one which destroys its national existence. The stroke penetrates deeply and destroys the sinners, but at the same time purifies, and thus paves the way immediately for Judah, and so for Israel in general, so far as it still exists, to a new prosperity by which it rises again into a kingdom as powerful and happy as ever before.

4. Vers. 11-15. In that day will I, etc. In the fact that the destruction is not to be absolutely total, the grace of God shines through the furious wrath of the judgment. But the grace is not limited to this negation; it advances to the positive declaration that God will magnify Israel by establishing a new condition of prosperity. This exercise of grace — so the connection of the thought

proves — is not something adventitious, but is directly mediated through the action of the judgment. This judgment, just because it is so radical in its extirpation of all sinners among God's people, operates, as before remarked, in a purifying direction, and its limitation contains the condition of a new position, a new salvation, the possibility of a rich bestowment of grace. For with the removal of sinners, every reason for the divine wrath ceases, and room is afforded for such an exhibition of grace as will restore Israel to a new prosperity. Very naturally, therefore, the question is no longer about the restoration of "the kingdom of Israel," in the narrow sense of that term, for this in its separation from Judah represented apostasy from Jehovah, and a constitution exactly opposed to the true idea of a people of God. No, the divine grace shows itself in this, that after the destruction of the ungodly elements, first and chiefly in the ten tribes, but also in Judah, there arises a single but prosperous and powerful kingdom of Israel under the legitimate monarchy, which attracts to itself all the elements spared and refined by the judgment, including those which belonged to the existing ten tribes. The discourse certainly turns in ver. 11 to Judah, yet not as a separate kingdom, but only in so far as it furnishes the divinely appointed basis and point of departure for the restoration of the entire people. More than that Judah cannot be, since it is not only outwardly enfeebled and proportionately suffering, but also, in the prophet's view, contains many sinful elements and must expect the divine chastisement, through which it will become still weaker outwardly, so that its future exaltation is due only to the grace of God, who cannot let his covenant with Israel fall, cannot give up his people. This enfeebled, prostrate condition of Israel — *i. e.*, at first Judah, but also Israel because Judah alone was the true representative of Israel — is expressed in ver. 11 by the *fallen hut of David* = the Davidic monarchy, and this, in a condition of real prostration. This is set forth by calling it not a palace but a "hut," and this hut a "fallen" one; and the picture is made still more vivid by the mention of *breaches* and of *ruins*. Many expositors (among them Keil) think that the phrase, the fallen hut of David, presupposes the actual downfall of the kingdom of Judah, — in connection with the execution of the threatening in the whole chapter against Israel and Judah. But apart from what was said on this view in the comments on vers. 1, the phrase itself contradicts it. For in the downfall, not only a hut, but the house in general was prostrated. The term "hut" has its appropriate meaning only when we think of something not wholly fallen but still existing, for the manner of this existence is then pointed out by the word "hut," and is still further characterized by the epithet "fallen," as also by the following expressions, "breaches," "ruins." The restoration of captives spoken of here, can therefore be no proof of the assumption that the downfall of Judah and the Babylonish exile is presupposed in ver. 11. For while a carrying away is certainly mentioned, it is from the kingdom of Israel, and the return is included in this promise, although in the first instance it refers to Judah; since the thought is that along with the renovation of Judah, as the *one* genuine kingdom of Israel, there is bound up the return of all the Israelites held captive in heathen lands, as a constituent of that future prosperity. But, besides, there were, independent of the exile in Babylon, captives out of the kingdom of Judah, who had been dragged away by the

heathen, as we have already seen in Joel; and the prophet might therefore well suppose that there would be more, before the new period of salvation. It is not to the purpose that in the later prophets the promise of future salvation for Israel, including Judah, presupposes the foreseen destruction of the kingdom of Judah. For it is preposterous from this to infer that all had the same general view, without regard to the differences of time. Surely we cannot without ceremony transfer to the earlier prophets what belongs well enough to the later. — This fallen hut is to be raised up again, and that in such a way that the breaches shall be walled up and the prostrate ruins restored. This then is a *building* of the hut, and the result is that it becomes what it was in ancient times = in the days of David himself. This restoration of the former power and greatness is then expanded in ver. 13, where the term *possession* is an allusion to Balaam's prophecy, "And Edom shall be a possession, Seir also shall be a possession." The acquisition shall be easily made, being Jehovah's gift to his people. **The remnant of Edom** = what has not already been subjugated again. Edom is particularly mentioned, because while they were related to the Israelites, they were of all nations the most hostile to them. To receive possession of them is therefore a peculiar token of Israel's glory. But Israel is to gain more, even **all the nations upon whom my name is called**. This phrase manifestly refers in the first instance to the nations who by David were brought under the sway of God's people and therefore were called by Jehovah's name. Still the question recurs why the dependence on Israel was expressed in just this peculiar manner. It was to indicate a peculiar relation of these nations to Jehovah which was the reason of their subjugation. This indeed existed under David, but was not then fully realized. What then lay in intention and was contemplated in their conquest, actually occurs in the new and better time here brought into view. The nations shall so come under Israel's rule that they will bear the name of Israel's God, and be called his people, so that a conversion of the heathen — not of all, for the prophecy does not touch that point — but of heathen nations, is placed in prospect or at least intimated. (Upon the quotation in Acts xv. 16, and also the meaning of the promise in vers. 11, 12, see Doctrinal and Moral.) But to the future prosperity of Israel belongs not only national power and greatness, but also a rich blessing upon the land and thus upon the people (ver. 13), in fulfillment of the promise in Levit. xxvi. 5. What is there said of the action — the threshing shall reach unto the vintage, — is here transferred to the person who performs it. **The ploughman reaches to the reaper, i. e.**, the ploughing will still continue in one place, although the reaping has begun in another, which however does not mean that the crop will grow and mature so quickly, but that so much is there to plough that it lasts to the harvest. This, at all events, is the meaning of the next clause, — **The treader of grapes (will reach) to the sower of seed** = the vintage will last to the sowing time, so abundant is it. **The mountains drop new wine**, etc. Cf. Joel iii. 18. There the hills are said to flow with milk, here the expression is stronger, — the hills melt, as it were, dissolve themselves in pure streams of milk, new wine, honey.

Ver. 14. **I bring back the captives**, etc. This is another essential feature in the picture of Israel's future. For when the period of judgment has once elapsed, and God in his grace brings his people

to a new prosperity, its members cannot longer continue under the power of the heathen, for that would be an evidence that the state of punishment still continued. As to "the captives" thus restored, see above on ver. 11. The phrase, **they build the waste cities**, etc., clearly depicts the reviving activity of those who have been restored from exile to their desolated land, and the words in ver. 15, **they shall no more be torn up**, etc., distinctly express the final abolition of an exile. As God's direct judgments, drought, and barrenness, are to cease, so also shall the indirect, namely, desolation by a foe. Therefore they shall not merely build cities but inhabit them; not only plant vineyards, but also drink the wine (the direct reverse of chap. v. ver. 11); not only lay out gardens, but eat their fruit! And (ver. 15) especially shall the restored exiles never again be carried away by enemies. This, in immediate connection with what has just been said of the plantings which Israel is to make, is represented under the figure of a planting which shall never be torn up; at the same time with a reference to the firm "planting" formerly made by means of David, in 2 Sam. vii. 10. The higher fulfillment of this will occur only when David's fallen hut is again raised up.

DOCTRINAL AND MORAL.

1. The prophet paints in a frightful manner the vast power of the divine judgments and man's helplessness before them. God's omnipresence and omnipotence subserve his wrath; hence its energy. Nowhere can man escape Him; by no means can he protect himself; all places are accessible to God; all powers stand subject to his will. The judgment here primarily intended is one that is executed by a conquering foe. Now whence comes the crushing weight of so many conquerors, whom nothing can resist, before whom all means prove impotent? We do not understand how it is possible. Here we have the answer, here where we, as it were, glance behind the scenes. The conqueror is only the instrument of God's wrath; but this is so mighty, so irresistible, that it is no wonder that nothing can withstand the victorious foe, that every resource fails, even though it may have a hundred times in other cases brought relief and defense. If the Lord will not, all is of no avail.

2. But when the judgment is one thus executed by a foreign conqueror, it is not to be denied that the description, as indeed often in the former chapters, so especially here, transcends what usually occurs in case of a hostile invasion and conquest. It has, so to speak, an eschatological coloring. The threatened punishment is a total, final, decisive destruction of sinners. The prophet knows of none that goes beyond it. The only counterpart to it is a glorious act of grace. As surely as the latter is something definite and conclusive, so is the former. If we inquire as to the fulfillment of this threatening, confessedly one such took place for Israel in the overthrow of the kingdom. But a complete and exact fulfillment is not to be found in that event; an unprejudiced comparison shows that the prophecy transcends the experience. This fact does not show that the threatening is unfounded, but that it has an eschatological character. The prophet, indeed, sees the last decisive judgment arise, the day of the Lord (although there is no express reference to that here), but still the judgment which came historically upon the ten tribes was not this last decisive one. What he threatens against Is-

rael was, we venture to say, farther fulfilled in the last judgment upon Israel, when Jerusalem was destroyed by the Romans; but this still awaits its complete fulfillment in the last judgment at the *Parousia* upon the entire body of the apostate members of God's people, of whom Israel was a type. In this judgment the punitive righteousness of God will be fully revealed in its frightful universality. The threatenings, as well as the promises of prophecy, find their complete fulfillment first in the New Testament, yet not in the literal Israel, but in the people of God represented by Israel in so far as it is apostate. It is not unimportant to make this clear, in order to show the incorrectness of the popular argument, that because all the threatenings have been fulfilled in the literal Israel, therefore the promises must be so likewise; that the latter are to be taken just as strictly as the former, and hence the fulfillment of such of them as have not yet come to pass, is to be expected in Israel after the flesh.

3. But the divine judgment is not a work of absolute annihilation but of sifting, to separate the wheat from the chaff. Herein is revealed the eschatological character of these judgments, in that they are so strictly just; but since the separation of the wheat and the chaff is only relative, the sparing of those who are spared must be deemed an act of grace, and so much the more, since the sparing does not stand alone and simple, but the judgment upon the ungodly is itself a purifying work for "the righteous," and cannot remain without a wholesome influence upon them; while on the other hand it is for them a deliverance, the dawn of a new prosperity which is possible only after the consummated excision of the destructive elements which provoked the wrath of God. What Amos calls "the little grain" in the sieve is substantially that which afterwards appears as the "remnant of Jacob." But still the question with Amos was not about a still surviving remnant of the people in general when he now sees the kingdom of Israel fall, nor was it whether the whole people of God should or could go down or not. Hence the term "remnant" would ill apply to those whom he sees to be spared.

4. Israel's provocation of the divine wrath in general lay in the ungodly course it took at the founding of the kingdom of the ten tribes and ever afterwards persevered in. After the destruction of this kingdom, and after the judgment which is to fall upon Judah, although this kingdom is not to be destroyed, there no longer remains any hindrance to the blooming of a new prosperity for Israel as a whole. Therefore the prophet, since it was his commission to announce the judgment of God upon all the ungodly, but especially upon the ungodly kingdom of the ten tribes, concludes, after this commission has been fulfilled, with a promise for Israel as the people of God. Under the only legitimate monarchy, the house of David, it is by God's blessing raised out of its humiliation; its power and greatness are restored as they were in David's time; the kingdom spreads out over the heathen; the land rejoices in the richest blessings; all captive exiles return, — never again to be carried away; and the kingdom has the prospect of being established forever. It is very perverse to ask if an internal renovation is not also expressed in this exaltation. What is said in ver. 11, etc., concerning deliverance and restoration, refers only to the outward prosperity of Israel, not to its internal character; but certainly an inward renewing is presupposed, for the destruction of all sinners is,

as ver. 10 shows, the only way to the promised outward restitution, its *conditio sine qua non*. Subjectively it is its ground and root, while objectively all results from the grace of God, who has intended prosperity and salvation for Israel as his people, and who therefore in all his judgments upon Israel aims at last at a new and so much the higher blessing, and the establishment of a complete state of prosperity. The flourishing Israel therefore is naturally to be considered as a people serving God and converted to Him, even though nothing has been expressly said on the point. Or they are considered as his members, consisting partly of those who remained faithful, partly of such as have been converted. The emphasis with which an annihilating judgment is beforehand pronounced upon ungodliness, leaves room for no other view. Such a divine blessing as is here promised, and especially its permanence, presupposes a godly life. Although Amos says nothing of a personal Messiah, yet in the wide sense we must call this prophecy Messianic, in substance if not in form, in so far as the Messiah of the later prophets is He who introduces the consummation of the people of God, and the great time of its happiness, and it is just this final completeness and glory which is here promised.

5. As to the fulfillment of the prophecy, it must be said, just as in the case of Joel, that this has not taken place exactly according to the letter, for that represents the new greatness and never-ending prosperity of the kingdom of Judah and Israel as coincident with the judgment upon the ten tribes. But although this latter event was followed by happier times for Judah, still this was not what is promised here, but in place of a flourishing exaltation of the Davidic line there followed its complete prostration along with the overthrow of the kingdom. But this, as we said above, the prophet does not take into the account. For this reason, the fair prospect of Israel's future glory has maintained and still maintains its truth and validity, as it is not a product of human wish and hope, but flows from a revelation of the Holy Spirit and rests upon a view furnished by that Spirit. Nor do we deceive ourselves when we assume that the later prophets, who also foresaw and announced the downfall of Judah, found a basis for their promises in the promise of Joel and also in that of Amos which is so closely connected with it. For if such a noble future was predicted, the downfall of the kingdom could not be final, rather, not only would a remnant be saved, but there would be a lifting up out of this deep fall, a restitution after the overthrow. Israel, as the people of God by virtue of God's covenant with them, may and indeed must suffer his judgments in case of apostasy, but so far from perishing by these, rather attains a condition of greatness and power, an enduring prosperity; this is the truth forever established and fortified by our promise. A certain fulfillment was no doubt experienced in the restoration accomplished by the Jews who returned from exile. But this was by no means "the Messianic salvation," the consummation of God's kingdom in Israel. Nor can a literal fulfillment of Amos's prophecy be sought herein, because our prophet does not take into account the facts which gave occasion for that return, namely, the overthrow of the kingdom and the exile. The Messiah came in the person of Jesus Christ. Did then the promised great salvation come? Did He fulfill our promise? Not according to the letter, since by no means did a time of new grandeur break in upon Israel after the flesh; but in place of expecting any such thing in the future and seek-

ing there the fulfillment of the promise, we rather affirm that it has already begun with Christ's coming. For as, according to a principle before laid down, we have the true complement of the Old Testament in the New, so we see in Christ's salvation the fulfillment of the promise of a time of glory for Israel, since Israel (with Canaan) was only a type of the true people of God. What therefore was promised to Israel passes over by virtue of the new covenant to all who belong to Israel through faith in Christ and form the people of God. And we are not at all to expect a literal fulfillment of these engagements to a national Israel, and in the shape of temporal blessings on the stand-point of the Old Testament. For, if we did, it would follow that there must be a literal possession of the "remnant of Edom." But the boldest realist will hardly conclude that in the future Edom will again exist alongside of Israel. We may here appropriate in substance the observations of Keil, who says that "the raising up of David's fallen hut commenced with the coming of Christ and the founding of the Christian Church by the Apostles — (as to which we refer, *e. g.*, only to Luke i. 32, 33, where Jesus is represented as the restorer of David's throne, and one whose kingdom shall have no end), — and the possession of Edom and of all the other nations upon whom the Lord reveals his name, took its rise in the reception of the Gentiles into the kingdom of heaven set up by Christ. . . . The land which will flow with streams of divine blessing is not Palestine, but the domain of the Christian Church, or the earth, so far as it has received the blessings of Christianity. The people which cultivate this land is the Christian Church, so far as it stands in living faith and produces the fruits of the Holy Spirit." And — we may add — so far as the Jews are converted to Christ and incorporated into the Christian community, there is "a bringing back of the captives." Still this "bringing back" is not limited to Israel after the flesh. Its fulfillment is to be sought more generally in the freedom which Christ has brought, in consequence of which believers in Him are no longer prisoners under the control of an alien power. They possess "the glorious liberty of the children of God," through their enjoyment of communion with God, — incomplete, indeed, in the first instance, just as the return from exile is not complete. But it will be through Christ. He will one day conduct all the (genuine) members of God's people out of exile and bondage into the heavenly Canaan, and no one shall ever again drive them out. But certainly this promise for the people of God first began to be fulfilled at the appearing of the Messiah and in the domain of the Christian Church. Its complete fulfillment is to be expected at the *parousia* of Christ; and then the spiritual blessing, the spiritual power and greatness, the spiritual freedom which the people of God now enjoy, will obtain a corresponding outward sensible manifestation. Inward prosperity will not lack that which is outward, yet in a higher sense than the Old Covenant understood it, since the distinction between the outward and the inward will in the main be done away. The hope of this final glory of the people of God has a right to nourish itself constantly from the prophecies which give such bright pictures of the future glory of Israel. So far these prophecies preserve constantly their significance for the religious life. By their confident and assured tone they greatly oppose and undermine the doubts awakened by the day of small things in which we live.

6. The opinion that our promise is fulfilled in Christ is confirmed in the New Testament (Acts xii. 15) by the Apostle James. He sees a fulfillment of the words of Amos (ver. 12) concerning the relation of the nations = the heathen, to the restored Israel, in Peter's statement of the effects of faith in Christ among the heathen, since these without being circumcised had received the Holy Spirit. He thus probably understands the phrase, "upon whom my name is called," in a pregnant sense = upon whom God has testified Himself as God, therefore as a promise of an inward relation of God to the heathen, but at bottom a promise of the bestowment of the Holy Ghost upon them. Therefore he regards the advices of Peter as a fulfillment of the prophetic utterance. This explanation does not conform to the original sense of the prophet's words (see above in Critical and Exegetical), just as the words immediately preceding are given by James in a form quite different from the Hebrew. For us the only important point is that James considers the fulfillment of this promise as beginning with Christ. But we may draw a farther conclusion. If James sees this statement of Amos concerning the heathen and their relation to Israel fulfilled in the appearance of Christ, in so far as that caused the reception of the Spirit by believers in Him, then certainly he regards the promise of the restoration of David's fallen hut as fulfilled in Christ. Although the promise, literally understood, treats of an outward restoration, a return of outward greatness to Israel as a kingdom, yet the tenor of the discourse is wholly different; James therefore, since he saw its fulfillment then occurring, could not possibly have cherished any dreams of an outward glorification of the kingdom of Israel to be expected in the future on the ground of the prophetic utterances. The only correct view is, that to him the people of God appeared in the closest union with the national Israel, and he saw Christ and his salvation as obtained in the first instance for the latter. The national Israel to him always stood in the foreground. But he saw the promises to the nation fulfilled in the spiritual blessings which proceeded from Christ. But it was inconsistent to take the prophet's promises literally in respect to "Israel," *i. e.*, to claim them for the national Israel, and yet not to take them literally in respect to their meaning, not to understand them as holding out an earthly greatness, a national blessing; and hence both Peter and Paul went far beyond this view. But it is remarkable that James, who was so pronounced a representative of the Judaistic tendency, should regard such a promise as we have in Amos, as fulfilled, so far as regards its meaning, in the appearance of Christ and the spiritual blessings thence resulting, without even once referring it to the second coming of the Saviour. Even he therefore is a patron of the so-called spiritual interpretation of the prophecies; and if the theological explanation here finds itself in agreement with a disciple of the Lord, and him a man of strong Jewish-Christian feeling, that is a proof that it is on the right track, and has so much the more reason for disowning the doctrine of a future glorification of the national Israel as guaranteed by the prophets.

7. In relation to the promises of prophecy, we may make the same remark as before in relation to prophetic threatenings in chap. vii., sec. 6, of Doctrinal and Moral. As the prophet is not the mere instrument of revelation without will of his own, we must, while fully acknowledging the objective ground of these promises, at the same time

regard them as evidences of the prophet's own strength of faith. While he at first on account of the prevailing sinfulness sees only punishment and downfall, a speedy outbreak of divine wrath, yet at the same time he holds firm as a rock the hope that the grace of God will return and a new salvation begin for the people of God. The divine promises made to Israel as the people of God are an anchor of his faith and a light to illumine the gloomy future before him, so that the final aim of the procedure remains to him immovably noble. If it is the old promises upon which his faith rests, these are reanimated and freshly confirmed by the new revelations he receives. But this occurs only when they are firmly believed, and therefore the utterance of them is an evidence of strength of faith.

HOMILETICAL AND PRACTICAL.

Ver. 1. *Smite the top, etc.* The judgments of God when they begin are like mighty blows, which make everything tremble, if they do not altogether dash to pieces. Apostasy from God (idolatry) is that which decides the case, and at last makes the divine judgments break forth.

Vers. 2, 3. That which is our greatest confidence when God is on our side, namely, that He is everywhere present, is our terror when He is against us. [The prophet has not employed a superfluous heap of words. Every syllable is important, even though at first it may seem otherwise. The Holy Spirit designs to shake off our self-flatteries and rouse our innate torpor, that we may not think of God as of ourselves, but know that his power extends to all hiding-places. — Calvin.]

Ver. 4. *And I set mine eye, etc.* The eye of God upon us is our whole hope and stay and life. It is on the confessor in prison, the martyr on the rack, the poor in their sufferings, the mourner in the chamber of death, for good. What if that eye, the source of all good, rests on his creature only for evil? — Pusey.]

Vers. 5, 6. God's omniscience and omnipresence gain their whole significance from his omnipotence. But He is as certainly almighty as He is allwise and everywhere present. He commands the earth when and as He will, and it must obey Him. If He only touch it, it trembles. But no wonder that the earth obeys Him, for it is He who rules also the heaven. [This is the hope of his servants, the hopelessness of his enemies. — Pusey.]

Ver. 7. *Are ye not as the sons of the Cushites, etc.* Woe to him who considers what God through grace has made of him, as his own merit, and therefore boasts! God will be ashamed of him, and humble him under those over whom he exalts himself.

Ver. 8. *The eyes of the Lord, etc.* Nothing escapes the eyes of God; even though the contrary may often seem to be the case, yet in the end it is proven that He has seen all, and in his own time administers chastisement. Whole kingdoms as well as individuals are objects of God's attention for joy or for sorrow. Why does many a kingdom meet a frightful end? The eyes of the Lord were upon it and upon its sins, and though men were not conscious of it, finally the fact became manifest.

Vers. 8, 9. *I will not utterly destroy, etc.* That we do not utterly perish is due only to the goodness of God, which has no end. Who has reason to fear the divine judgments? Not those who are

like wheat, but those who resemble chaff. Hence the grave question to each one; whom do you resemble? Although it often seems as if even the wheat fell to the ground, yet in the end it is shown to be otherwise. Much seems to be wheat, and is not. In the sifting power of God's judgments lies their chief significance.

Ver. 10. *Who say, The evil shall not, etc.* [In both destructions of Jerusalem, the people perished the more miserably being buoyed up by the false confidence that they should not perish. So too now, none are so likely to perish forever as they who say, The evil shall not overtake us. "I will repent hereafter." "There is time enough yet." "God will forgive the errors of youth, the heat of passion." "God is merciful." Thus Satan deludes thousands upon thousands to their destruction. — Pusey.]

Ver. 11. As the prophet here declares that a redeemer would come and renew the whole state of the kingdom, we see that the faith of the fathers was ever fixed on Christ; for in the whole world it is He alone who has reconciled us to God. Nor could the fallen Church have been restored otherwise than under one head. If then at this day we desire to raise up our minds to God, Christ must immediately become a mediator between us; for when He is taken away, despair will overwhelm us. Our confidence will come to nothing unless it be founded on Christ alone. — Calvin. *The fallen hut.* Strange comment on human greatness, that the royal line was not to be employed in the salvation of the world until it was fallen! The royal palace had to become the hut of Nazareth, ere the Redeemer of the world could be born, whose glory and kingdom were not of this world, who came to take from us nothing but our nature that He might sanctify it, our misery that He might bear it for us. Yet flesh and blood could not foresee it ere it came, as flesh and blood could not believe it when He came. — Pusey.]

Ver. 12. *That they may possess, etc.* No gifts of God end in the immediate object of his bounty and love. Israel was restored in order that they, the first objects of God's mercies, might win others to God, not Edom only, but all nations upon whom his name is called. — Pusey.]

Ver. 13. The mountains and hills of Judæa, with their terraced sides clad with the vine, were a natural symbol of fruitfulness to the Jews; but they themselves could not think that natural fruitfulness was meant under this imagery. It would have been a hyperbole as to things of nature, but what in natural things is a hyperbole, is but a faint shadow of the joys and delights and glad fruitfulness of grace. — Id.]

Ver. 14. *And they build cities, etc.* This needs no exposition, since throughout the world, amid the desert of Heathendom, which was before deserted by God, churches of Christ have arisen which for firmness of faith may be called cities, and for gladness of hope, vineyards, and for sweetness of charity, gardens; wherein they dwell who have builded them through the Word, whence they drink the wine of gladness who formed them by precepts, whence they eat fruits who advanced them by counsels. — Rupertus.]

Ver. 15. It is a promise of perpetuity like that of our Lord, Lo, I am with you alway, etc. As Jerome says, the Church may be shaken by persecutions, she cannot be uprooted; she may be tempted, she cannot be overcome. For the Lord God Almighty hath promised that He will do it, whose promise is the law to nature. — Pusey.]

Often in our time the Church of Christ seems like to David's fallen hut, but only when we look at its outward condition and the many who shun it; so far as regards the power which goes out from Christ and the blessing which He procures, it is not a fallen but a restored hut. For his blessings are not small. Happy are all who believe in Him.

But a day is coming when the Church shall triumph in the face of the world, and stand forth great and noble outwardly as well as inwardly.

"Amen, Lord, all thy Word is true!
Amen, Lord, come, complete it all!"

THE
BOOK OF OBADIAH.

EXPOUNDED

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NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.
1874.

Entered according to Act of Congress, in the year 1874, by
SCRIBNER, ARMSTRONG, AND COMPANY,
in the Office of the Librarian of Congress, at Washington.

RIVERSIDE, CAMBRIDGE:
STEREOTYPED AND PRINTED BY
H. O. HOUGHTON AND COMPANY.

OBADIAH.

INTRODUCTION.

OF the *author* of the brief prophecy concerning the doom of Edom, which those who arranged the Canon have inserted between Amos and Jonah, we really know, with certainty, nothing except the name. This is read by the Masorah as Obadiah [עֲבַדְיָה], i. e., Servant of Jehovah, a proper name frequently met with, and which was borne also by a respectable Zebulonite of the time of Saul (1 Chr. xxvii. 19), a major-domo of Ahab (1 K. xviii. 3), a Levite under Josiah (2 Chr. xxxiv. 12), and several heads of post-exilian houses. There is, therefore, no ground for holding it, with Augusti and Küper, as a symbolic pseudonym. That, however, the pronunciation of the name offered by the Masoretes was not universal in the earliest times, is evident from the fact that the LXX. give for it, in different places, not only Obdias, but Abdias, Audias, etc.¹ What Jewish traditions report concerning the man bears the stamp of conjecture, or of fanciful invention. The oldest of these traditions identifies him with the chief courtier of Ahab, referred to above, probably because he is mentioned 1 K. xviii. 3 as a very pious man, but in so doing overlooks the fact that our prophecy grows not out of the circumstances of the ten tribes, but entirely out of Jerusalem. The others are still more capricious.

* To determine the *time* of the prophecy, we are left, therefore, simply to its *contents*, to its relations with the other prophets, and to the historical accounts of the Old Testament.

The situation in which the prophet stands is shown principally in ver. 10 ff., since vers. 1-9 contain mere prophecy ("in that day," ver. 8). Jerusalem is distressed by a hostile invasion, strangers have entered into her gates (ver. 11 c), have plundered and ravaged, so that the population have betaken themselves to a wild flight (ver. 14 b, c), have carried off many treasures (ver. 11 b), and divided the inhabitants among them by lot (ver. 11 d), to sell them as slaves to distant peoples (ver. 20 c). The Edomites have not only exhibited an unbrotherly and malignant delight in these transactions (vers. 12; 10 a; 13 b), but have actively taken part in them (ver. 11 e), have shared in the invasion of the city (ver. 13 a), in the plundering (ver. 13 c), and the mad revelry which followed (ver. 16 a), have lain in wait for the fugitives when they escaped from the city, and slain them in part, in part delivered them up to slavery (ver. 14). The catastrophe which the prophet threatens in vers. 1-9, is the punishment of Edom for these deeds (ver. 10), and with this is linked the restitution of Israel (vers. 17-21).

From this description it is obvious that the circumstances were such as presented themselves after the destruction of Jerusalem by Nebuchadnezzar. That the conduct of Edom in relation to that catastrophe was thoroughly hostile, and closely similar to what is here depicted (ver. 11 ff.), is proved by the prophecies occasioned by that conduct (Ezek. xxxv. and Is. lxiii.). We might, therefore, regard the prophet as a contemporary of this event (Aben Ezra, Luther, Calovius, Tarnovius, Ch. V. and J. D. Michaelis, De Wette, Knobel, Maurer, Winer, Hendewerk²), or as one of the later Epigoni of prophecy (Hitzig, an Egyptian Jew, cir. 312 B. C.). And undoubtedly we must prefer this reference of our prophecy to every other, if it were true, as Hitzig maintains, that in the first ten verses of his discourse, Obadiah makes use of, nay, simply paraphrases the strikingly similar language of Jeremiah (chap. xlix. 7 ff.) against Edom. It is easy, in this view, to regard precisely those peculiar features in which Obadiah excels Jeremiah (ver. 11 ff.), as called forth by the immediate impression of the catastrophe, which Jeremiah had not yet before his eyes: for he

¹ [Aḇḏīa, [Oḇḏīa]. Aḇḏīa, Aḇḏīa. — Tr.]

² [Cowley — Tr.]

spoke his prophecy in the fourth year of Jehoiakim, and therefore before the destruction of Jerusalem (cf. Caspari, p. 15 ff.).

Nevertheless, concerning this use of Jeremiah by Obadiah, precisely the contrary is to be believed. Against it speaks at once the circumstance, that this very series of announcements in Jeremiah concerning foreign lands to which the passage xlix. 7 ff. belongs, shows not merely a constant use of earlier prophecies, but that Jeremiah repeatedly applies earlier prophecies, with free reproduction and expansion, to present occasions. So the prophecy against Moab, Is. xv., xvi., in chap. xlviii.; the prophecies in Am. i. 13 ff., viii. ff., in chap. xlix. 1 ff., 23 ff. Thus he has, in some sense out of his own ἐξουσία, on the principle that prophecy is spoken for all time and therefore must be applicable also to the ever-recurring present, compiled, in this series of chapters, a canon of ancient prophecy for his own time. And if, in all these passages, it is undeniable that Jeremiah has availed himself of older prophecies should he in just the one before us be the original, and Obadiah have borrowed from him?

This presumption against Hitzig's view rises to certainty when we more carefully compare the two predictions. "On comparing the two common sections with each other, we find that in Obadiah partly shorter and more rapid, partly heavier and more abrupt, partly more clear and lively than in Jeremiah" (Caspari). It cannot be denied that the *cruxes interpretum* offered by Obadiah, especially in vers. 3, 5, appear in Jeremiah smoothed down, and that the solitary difficulty which Jeremiah has beyond Obadiah in the word תַּלְמִידָיו (chap. xlix. 16), as against the numerous obscurities peculiar to the latter, is of no account. But it is contrary to all hermeneutical procedure to suppose that a later writer, in regard to a situation meanwhile explained, should have still darkened the clear language of the earlier one, while, on the contrary, it is a common and explainable occurrence, that the obscure prophecy of antiquity should, in the hands of the subsequent seer, who is at the same time highly skilled in discourse, become more flowing and more clear. Some, to escape this argument, feign that the obscurities of Obadiah are indications of an atomistic compilation, from a point of view arbitrarily chosen, without force and without definiteness; but the exegesis of the book will have to show that his discourse is one which bears a single burden, is animated by one independent soul.

The comparison with Jeremiah is, therefore, of no value toward the more accurate determination of the age of our prophet. On the other hand, we have the positive circumstance that the inner relationship places his prophecy entirely within the circle of view of those prophets among whom the collectors of the Canon have placed it, that is, the oldest. Of the great monarchies of the world Obadiah knows nothing. The enemies who have invaded Jerusalem are to him simply foreigners and strangers (ver. 11), and besides the Edomites he names none except the Philistines (ver. 19), and the Phœnicians (ver. 20), both of whom appear in Joel (iv. 4), as enemies of the kingdom. Aram is not so much as once mentioned, so that his horizon is still narrower than that of Amos. The two kingdoms are in existence standing firmly side by side. The southern one consists of the tribes of Judah (which inhabits the Negeb and the lowland) and Benjamin (ver. 19); the northern (Ephraim and Gilead) must yet be possessed, that a united kingdom may arise, one army of the children of Israel (vers. 19, 20, cf. Hos. ii. 2). The captives of Jerusalem are not carried away to the east, but are sold as slaves into the west, precisely as in Joel; to the Javan (Ionia) of Joel corresponds the Sepharad (Sparta) of Obadiah (ver. 20). The middlemen, who have made traffic of these slaves, are doubtless the same as those named in Am. i. 9; Joel iv. 6, the Phœnicians, whom Obadiah also (ver. 20) expressly mentions. Of a destruction of Jerusalem, moreover, not a word is said, but only of capture and ravage. And it is to be observed that the hostile attitude of Edom is by no means a state of things first produced by the Babylonian destruction, and before unheard of. In Joel also (iv. 19), and Amos (i. 11 ff.; ix. 12), precisely as here, Edom appears as an enemy of Judah, deserving double chastisement on account of his originally fraternal relation to Israel. It would be plainly incongruous to refer all these predictions just cited, and which, for the most part, wear a very distinctly historical aspect, to the incidental position which Edom occupied two centuries later in the Chaldean catastrophe; the more incongruous because, from the time of Moses onward (Num. xx. 14 ff.), the attitude of this neighbor nation toward Israel was, according to the historical Books also, hostile up to the full measure of their strength (1 Sam. xiv. 47; 2 Sam. viii. 14; 1 K. xi. 14 ff.; 2 K. viii. 20, etc.).

The same is to be said of Obadiah also. As he belongs to the first period of written

prophecy, not only from the correspondences above noticed, but also from the fact that the later prophets presuppose him as having gone before (cf. under the head of Theological and Ethical), nay, even expressly quote him (Joel iii. 5; ii. 32, cf. Obad. 17), he cannot have had the Chaldean destruction for his point of view, for what he says of devastation is not prophecy, but palpable, detailed description, which is plainly distinguished from the prophetic verses, and therefore relates to the past. And even if we give up the hermeneutical rule that every prophetic utterance must rise from a given historical situation, be called forth by some manifestation of God's rule in the history of the kingdom; if we concede that, irrespective of any historical occasion, and purely by the force of inspiration, Joel may have foreseen the participation of the Edomites in the destruction of Jerusalem, with all its particular features; still, it is certainly inconceivable that he should have placed this incidental circumstance so conspicuously in the foreground, while the main fact which should have naturally cast down him and his people to the ground, in the prospect of it, namely, the destruction itself, and the chief enemy, the Babylonians, were treated as such obviously familiar circumstances, mere scenery and a starting point for the threatening against Edom. Thus fall also the opinions which place Obadiah in the early times indeed (under Uzziah), but still will not give up the reference of his prophecy to the catastrophe of 588 B. C. (Hengstenberg, Hävernick, Caspari.) The event which by its iniquity has called for the judgment announced by Obadiah is, rather, one contemporary with himself, one, therefore, accomplished in the earlier times by the Edomites against Jerusalem, which he has personally witnessed, and on which the other prophets of that age also look back in the apposite passages of their writings.

When we inquire more specifically into the nature of this transaction, it is not that recorded in 2 Chr. xxv. 23 f. (Vitringa, Carpozov, Küper), nor in 2 Chr. xxviii. 5 ff. (Jäger). In both of these instances it was not foreigners who desolated Jerusalem, as Obadiah assumes to have been the case (ver. 11), but principally the Ephraimites. It is rather the capture of Jerusalem under Joram, mentioned 2 Chr. xxi. 16 f., cf. 2 K. viii. 20 ff. (Hoffmann, Delitzsch, Nägelsbach). Here we are told that the Philistines and Arabians (a collective name with the later historical writers, for the peoples living east and south of Judah), came up and carried away great treasures, and even took among the captives the princes of the royal family. This event, which harmonizes far better than the Chaldean invasion with our prophecy, inasmuch as it, like Obadiah, intimates nothing of a destruction of Jerusalem and annihilation of the national existence, but only plunder and rapine, this event alone can have been in the thoughts of Joel and Amos when they reproach the Philistines (Joel, iii. [iv.] 6; Am. i. 6 ff.) with having delivered over the captives of Judah and sold them into a foreign land. On account of this transaction the Edomites are, in the view of these prophets also, national foes.

If now, on the one hand, Obadiah coincides with them, especially with Joel, precisely in these connections, in several passages (vers. 10, 11, 15, cf. Joel iii. [iv.] 19, 3, 7, 14), and that not at all as a borrower, but as leading the way (ver. 17, cf. Joel ii. 32; iii. 5), and, on the other, Joel is to be regarded as a contemporary of Joash (877 ff.), we may, without danger of essential mistake, ascribe our prophecy to the preceding decade (890-880), falling mostly under the reign of Joram.¹ That his position in the Canon is subsequent to that of the later Joel affords no argument against this. In fact we are obliged, from the start, by Hosea's leading place in the series, to abandon the untenable hypothesis that an accurately observed chronological principle can be discovered in the succession of the minor prophets; and the exact adaptation of our prophet to Amos, ch. ix. 12, gave sufficient occasion (as Schnurrer had already perceived), for assigning to him just this place.

From this settlement of the date a beautiful and self-consistent *structure* of the prophecy offers itself. According to the peculiar custom of the prophets to begin with the threatening (or the consolation), and afterwards adduce the explanation of it, the discourse before us falls, first, into the announcement of the judgment (vers. 1-9), and the reasons for it (vers. 10-16); to which then the conclusion demanded by the nature of prophecy, the announcement of salvation to Israel, is appended. The language is the same throughout, and the plan rounded and complete. Thus the suppositions of Ewald and Graf (Jeremiah) fall to the ground. According to them vers. 1-9 should be regarded as the old prophetic kernel which a prophet of the exile has rewrought, completed, and adapted to the destruction of Jerusalem.

¹ In harmony with this conclusion, we may venture the conjecture, that our prophet is identical with that pious Obadiah whom, with others, Joram's father Jehoshaphat had sent out to revive the spirit of true worship in the land, by the explanation of the law (2 Chr. xvii. 7).

LUTHER: Obadiah gives no sign of the time in which he lived, but his prophecy relates to the time of the captivity, for he comforts the people of Israel with the promise that they shall come again to Zion. Especially does his prophecy issue against Edom and Esau, who cherished a special, everlasting envy against the people of Israel and Judah, as is wont to be the case when friends fall out with each other, and especially when brothers come into hatred and hostility toward each other; there the hostility knows no bounds. Therefore were the Edomites beyond all bounds hostile to the people of Judah, and had no greater joy than to look on the captivity of the Jews, and gloried over them, and mocked them in their grief and misery. How the prophets almost all upbraid the Edomites for such hateful malice, see on Psalms, cxxxvii. 7. Now since such conduct is exceedingly distressing when one, instead of comforting as one reasonably should, rather mocks the sorrowful and afflicted in their grief, laughs at them, scorns them, glories over them, so that their faith in God suffers a powerful assault, and is strongly tempted to doubt and unbelief, God sets up a special prophet against such vexatious mockers and assailants, and comforts the afflicted, and strengthens their faith with threatening and rebuke against such hostile Edomites, and with promises and assurance of future help and deliverance. That is truly a needed comfort and a profitable Obadiah. At the close he prophecies of Christ's kingdom, which shall be not in Jerusalem only but everywhere. For he mingles all peoples together, as Ephraim, Benjamin, Gilead, Philistines, Canaanites, Zarith, which cannot be understood of the earthly kingdom of Israel, since such people and tribes must be separated in the land, according to the law of Moses. But that the Jews make Zarith mean France, and Sepharad Spain, I let pass and hold nothing of it; yet let every one hold what he will.

Literature, vide General Introduction, p. 45.

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OBADIAH.

THE PROPHECY.

1 VISION OF OBADIAH:

Thus saith the Lord Jehovah concerning Edom;¹
We have heard tidings from Jehovah,
And² an ambassador is sent forth among the nations;³
Arise ye,⁴ and let us arise against her to battle!

2 Behold, I make thee small among the nations;
Despised art thou exceedingly.

3 The pride of thy heart hath deceived thee,
Dweller in the refuges of the cliff,
His lofty habitation;⁵
Who saith in his heart:

Who will bring me down to the earth?

4 Though high,⁶ like the eagle,
And though among the stars thou set thy nest,
Thence will I bring thee down,
Whispers Jehovah.⁷

5 If thieves had come to thee,⁸
If robbers by night—
How art thou destroyed!
Would they not steal until they had enough?
If grape gatherers had come to thee,
Would they not leave gleanings?

6 How is Esau searched out!⁹
His hidden things sought up!

7 To the border have sent¹⁰ thee forth
All the men of thy covenant;
They have deceived thee, prevailed against thee,
The men that were at peace with thee;
Thy bread¹¹ have they placed as a snare under thee;
There is no understanding in him.¹²

8 Will not I, in that day,
Whispers Jehovah,
Destroy the wise out of Edom,
And understanding out of the mount of Esau?

9 And thy heroes shall be dismayed, O Teman,
That¹³ every man may be cut off from the mount of Esau
By¹⁴ slaughter.

10 For the violence toward thy brother Jacob,
Shame shall cover thee,
And thou shalt be cut off forever.

11 In the day when thou stoodest opposite,
In the day when strangers took captive his army,¹⁵

- And foreigners entered his gates,
And over Jerusalem cast lots,
Thou also wast as one of them.
- 12 And [yet] thou shouldest not have looked on¹⁶ the day of thy brother, on the day of his calamity;
And not have rejoiced over the sons of Judah in the day of their destruction;
And not have enlarged thy mouth in the day of distress.
- 13 Thou shouldest not have entered into the gate of my people, in the day of their ruin;
Not have looked, thou also, on his misfortune, in the day of his destruction;
And not have laid hand on his army, in the day of his ruin.
- 14 And thou shouldest not have stood at the forks,
To cut off his fugitives;
And not have delivered up his remnant, in the day of distress.
- 15 For near is the day of Jehovah on all the nations;
As thou hast done will they do to thee;
Thy deed will return upon thy head.
- 16 For as ye have drunken on the mountain of my holiness,
All the nations shall drink continually,
And drink, and swallow down,
And be as though they had never been.¹⁷
- 17 And on mount Zion shall be deliverance, and it will be holiness;
And the house of Jacob will take their possessions.
- 18 And the house of Jacob shall be a fire,
And the house of Joseph a flame,
And the house of Esau for stubble;
And they will kindle upon them, and devour them,
And there will be none remaining to the house of Esau;
For Jehovah hath spoken it.
- 19 And the south country shall possess the mountain of Esau,
And the lowland the Philistines;
And they shall possess the field of Ephraim,
And the field of Samaria;
And Benjamin [shall possess] Gilead.
- 20 And the captivity of this army of the sons of Israel,
Who [are among the] Canaanites, as far as Zarepath,¹⁸
And the captivity of Jerusalem who are in Sépharad,
Shall possess the cities of the south.
- 21 And saviors shall go up on mount Zion,
To judge the mountain of Esau.
And the kingdom shall be Jehovah's.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — No decisive reason appears for so unusual a thing as separating this familiar phrase from the following context, and making it a supplementary title. True, it is superficially inconsistent that Jehovah should here be represented as saying that the prophet and people have heard from Jehovah. But this rhetorical difficulty is remedied by the obvious explanation that the meaning of the formula, "thus saith Jehovah," is, "moved by Jehovah, I say." So Maurer, Hitzig, and others. — Tr.]

[3 Ver. 1. — Our author takes } = "that" or "to wit;" Luther: *dass*. This may be so, cf. *Gen. Lex.*, p. 298, 6, but not necessarily. The } may be = *et jam*. "We have heard tidings from Jehovah [that Edom is to be attacked], and *already* is an ambassador sent forth." By whom the messenger has been sent is left to our thought; probably by Jehovah. — Tr.]

[3 Ver. 1. — Strictly all the עַיִים were heathen to the Jews, and whether the term carries with it a special sense of profluency and barbarity is not always clear. Here there is no reason for supposing it. — Tr.]

[4 Ver. 1. — The language of the messenger to the nations. This seems better than to understand it as spoken by the prophet and his countrymen to each other. — Tr.]

[5 Ver. 2. — מְרוֹם עֲבֹדָתוֹ, lit. "height of his habitation," in apposition with הַמִּקְדָּשׁ, and dir. obj. of שֶׁנֶּבֶן. The sudden change to the third person of the suf. expresses more strongly the prophet's scorn. — Tr.]

[8 Ver. 4. — **וְיִשָּׂא** is dependent on **יִתְּנֵהוּ** in the previous member, so that the latter serves the purpose of an adverb: "make high to place" = "place high," cf. **יִתְּנֵהוּ** Job v. 7, and Gesen. Gram. § 142, 4, Rem. 1. Each word may be thought as a complement to the other, in the respective clauses, adding **וְיִתְּנֵהוּ** in the first. — **Ta.**]

[7 Ver. 4. — **וְיִתְּנֵהוּ**. To find an expression for this formula, which shall be rhetorically satisfactory, is not easy, and yet we are bound, in translation, to distinguish, if possible, between it and the nearly equivalent **וְיִתְּנֵהוּ**; cf. Gesen. *Lex. s. v.* **וְיִתְּנֵהוּ** — **Ta.**]

[8 Vers. 5, 6. — Dr. Kleinert, as will be seen from the Exeg. notes, connects these verses in one expression, and translates substantially as follows: —

Verily, not thieves have come to thee,
Not robbers of the night;
How art thou brought to nought!
They steal only what they need.
Not grape gatherers have come to thee:
They leave still a gleanings.
But how are they of Esau sought out
His hid-treasures discovered!

De Wette and Maurer translate interrogatively the first, second, and fifth members above (with differences in other respects): "Have thieves — have grape gatherers," etc. As, however, the interrogative use of **וְיִתְּנֵהוּ**, and still more its strongly affirmative use (apart from formulae of swearing), are rare, and since both Maurer and Kleinert admit that the particle may be taken here in its usual (conditional) sense, as in the preceding verse, there seems to be no necessity of changing the expression with which we are familiar in the Eng. Vers. The fifth verse thus represents the condition of Edom as worse than that of a house, or a vineyard, that has been plundered; and the third clause is a parenthetical explanation extorted by the view of their wretchedness. Few commentators have perceived any necessity for connecting verses five and six in one stanza. — **Ta.**]

[9 Ver. 6. — **וְיִתְּנֵהוּ**. The Plur. shows simply that **וְיִתְּנֵהוּ** is used in the collective sense. — **Ta.**]

[10 Ver. 7. — **וְיִתְּנֵהוּ**. Kleinert renders "escorted," *Abgeleitet gegeben*. — **Ta.**]

[11 Ver. 7. — The figurative mention of "bread" here has given the commentators much perplexity. We strongly incline to the expedient of Maurer, who would defer the *Athnach*, and connect **וְיִתְּנֵהוּ** with the preceding, "the men of thy peace, of thy bread." Otherwise there seems about equal reason for making "bread" the subject of the following verb, as Eng. Vers. Gesen. and many: "thy bread," q. d. "they who ate thy bread," "have placed," etc., and for making it the object of that verb, with Hendewerk, Kleinert, and others: "They have placed thy bread," q. d. "thy hospitality and confidence," "a snare under thee." Kleinert translates, "as thy bread they lay for thee a snare," which may mean, "as the reward for thy bread." — **Ta.**]

[12 Ver. 7. — Kleinert refers **וְיִתְּנֵהוּ** to the snare, and translates, "To which thou givest no heed." It is generally understood, more simply, as a sudden, perhaps contemptuous change of person from the second to the third. — **Ta.**]

[13 Ver. 9. — **וְיִתְּנֵהוּ**. Kleinert is singular in translating "until." — **Ta.**]

[14 Ver. 9. — **וְיִתְּנֵהוּ** is connected with the following verse by most ancient versions, and the **וְיִתְּנֵהוּ** here also rendered "for," "because of." Maurer, with considerable reason, so translates without changing the position, making **וְיִתְּנֵהוּ** the ground of the preceding threat. Dr. Pusey's comment is correct: "By slaughter, *lit.* from slaughter, may mean either the immediate or the distant cause of their being cut off, either the means which God employed, that Edom was cut off by one great slaughter by the enemy; or that which moved God to give them over to destruction, their own slaughter of their brethren the Jews." — **Ta.**]

[15 Ver. 11. — **וְיִתְּנֵהוּ**. Kleinert translates "treasures," which the word in itself may equally well bear; but as "army" seems quite suitable to the context, is probably referred to in ver. 20, and is here connected with a verb, **וְיִתְּנֵהוּ**, which almost always means, strictly, "take captive," we adhere to the Eng. vers., with the majority. The same remark applies to the same word in ver. 18. — **Ta.**]

[16 Ver. 12. — Kleinert gives **וְיִתְּנֵהוּ**, here and in the next verse, by "feed upon," *dieb weiden*, like Eng., "to feast one's eyes" on anything. Noyes translates, "look with delight." But this interpretation, if correct, may as naturally be suggested by the simple English equivalent "behold," or "look upon," as by the Hebrew. — **Ta.**]

[17 Ver. 18. — On **וְיִתְּנֵהוּ** cf. above note 15, on ver. 11. Kleinert renders **וְיִתְּנֵהוּ** "reach after." — **Ta.**]

[18 Ver. 16 — **וְיִתְּנֵהוּ**, Zuns, happily: *wie Niagesesene*, = *καὶ οἱ μὴ ἐνδράγουρες*: "as those who never were." — **Ta.**]

[19 Ver. 20. — Kleinert, in this *locus vocatus*, makes **וְיִתְּנֵהוּ**, and what follows, the subject, supplying the verb "be come," and **וְיִתְּנֵהוּ** the predicate, he translates thus: "Captives of this army of the sons of Israel shall the Phœnicians become, as far as Serepta;" *lit.* "what Phœnicians there are unto Serepta." This keeps close to the Hebrew if it be permitted to supply the two verbs "to become" and "to be," neither of which is countenanced by the context. Neglecting this (which, besides, leaves us perplexed why Serepta, in particular, should be the limit of the future conquests), we may either borrow the verb "possess" from the preceding sentences, or from that which follows, thus: "The captivity . . . [shall possess] what [belongs to the] Canaanites unto S., in which case the absence of **וְיִתְּנֵהוּ** to mark the obj., in this sentence alone of the seven before and after, is hard to explain; or we may, supplying, from **וְיִתְּנֵהוּ** in the parallel member, the prep. **וְיִתְּנֵהוּ** with **וְיִתְּנֵהוּ**, make this whole clause a part of the subject of the following "possess," and translate as is done in the text; so Pusey. Maurer comes near it in the main sense.

EXEGETICAL AND CRITICAL.

I. *The judgment upon Edom*, vers. 1-9. — Ver. 1. The title designates the chapter as a *Vision of Obadiah*. וַיִּרְאֶה is not merely a single vision (Is. xxix. 7), but the result of the views of the prophets (וַיִּרְאֶה, Mic. iii. 7; Is. xxix. 10), in the widest sense, embracing both species, the vision in the waking state, and the prophetic dream (Num. xii. 6); hence used elsewhere also in the inscriptions to prophetic records (Nah. i. 1), and even to entire collections of prophecies (Is. i. 1). The second title, *Thus saith the Lord Jehovah concerning Edom* (cf. [?] "concerning") Judg. ix. 54), which also stands unconnected with the following, is an emphatic epexegetis to the "vision."

The prophecy itself begins with the brief statement of what God has decreed: A rumor have we (i. e., the people, not merely the prophet, as in Jer. xlix. 14) heard from Jehovah, therefore through the medium of prophecy (cf. Am. iii. 7; 2 K. vi. 12); and a messenger is sent among the heathen nations (the connection by "and" as often with *vo. sentiendi*, Zach. vi. 1): *Rise ye, and let us rise against her to battle*. Not only when God summons the heathen to the decisive contest with his people (Joel iv. 9), but also when they are obliged to perform his judgment against a people belonging even to their own circle, does this war-message which is sent forth among them proceed under his direction. They are even called in this case his sanctified ones (Is. xlii. 3), as Cyrus is named in such a mission the anointed of God (Is. xlv. 1). The reference of עֲלֵיָהּ to Jerusalem which, from Is. vii. 1, seems the more obvious, as the feminine construction of אֲדוֹם nowhere else occurs, is expressly excluded by the quotation in Jer. xlix. 14. Verses 1 and 2 stand, accordingly, not in a relation of opposition, but of climax.

Not his people does Jehovah summon against Edom, but heathen nations. In this lies the miserableness of his fate, that he should (ver. 2) take among his associates the place of a despised and humbled enemy; behold, I make thee small among the heathen (וְעַל־הַגּוֹיִם with the participle, the common form of apodeictic prediction): *despised art thou exceedingly*.

While this picture of humiliation appears vividly present to the eyes of the prophet, he gives to it the signature: the pride of thy heart hath deceived thee. Properly the emphasis lies on the verb; betrayed thee has, etc., but through the precedence given to the sin which has caused this the ethical element in this calamity, that it is incurred by guilt, is rendered prominent. Jer. xxxvii. 9. The pride of Edom rested on the notion of apparent unassailability: thou that dwellest (Ges. § 90, 3 a.) in the refuges (after the Arab.; according to LXX., Vulg., Syr.: clefts) of the cliff, his lofty habitation שְׁכֵן with the acc. כְּרוֹם, as in Is. xxxiii. 5; כְּרוֹם שְׁכָרוֹ, like פְּלֵא יוֹעֵץ, Is. ix. 5; Ew. § 287 g.). "The territory of Edom was a rocky mountain mass, full of caverns, and the Edomites dwelt, partly, in the natural caves there found (hence the earlier inhabitants of Mount Seir were called הַרְוִרִים, i. e., troglodytes, cave-dwellers, Gen. xiv. 6; Deut. ii.

12, 22), partly in abodes artificially hewn out of the rock." Caspari. Jerome (on v. 6): "*Revera omnis australis regio Idumaeorum de Eleutheropoli, usque ad Petram et Halam in specubus habitaculas habet*." Pliny: "*Petra (= סלע, the capital,) fuit oppidum circumdatum montibus inaccessis*." Compare, on the hardly approachable position, and the peculiar impression given by the sight of the city hewn out of the rock, also Rosenmüller, *Bibl. Aelterthumskunde*, iii. 76 ff.; and specially C. Ritter, *Erdkunde*, xiv. 1108 ff. [Robinson, Stevens]. That sayest in thy heart: Who will bring me down to the earth? i. e., no man can do it. And yet there is one who can.

Ver. 4. Though high like the eagle, and though between the stars thou set thy nest (שָׁם is an infin. dependent on הַנִּבְרִית, and הַצֵּנֶה לָכֶת, "to place high," like הַצֵּנֶה לָכֶת "to walk humbly," Ew. § 280 c.), from thence will I bring thee down, saith Jehovah. The hyperbole of the first member of the verse, and the threatening of the second, became, from this time on, standing formulas to express human pride and divine retribution (Am. ix. 2 f.; Is. xiv. 13 ff.).

Since the humiliation of Edom is decreed by God, it will exceed all the experience of men, and all analogy with their proceedings. — Vers. 5, 6. Verily, not thieves have come to thee, not robbers of the night; — how art thou brought to nought! They steal only so much as they need; while thieves leave undisturbed that which is of no value to them, Edom is utterly destroyed. Not grape-gatherers have come to thee, they leave gleanings; but how are those of Esau searched out! his hid treasures discovered! We follow, in the main, the view of Chr. V. Michaelis, Jäger, Ewald, Caspari, who (in opposition to Kimchi, Marck, Rosenmüller, Hendewerk, De Wette, Maurer, Umbreit, Hitzig,) recognize an ascending contrast between the sentences beginning with וְעַל, and those with וְאִי. But this cannot fully appear if we retain the conditional sense of וְעַל. It is to be regarded as a strengthening particle of negation (Ew. § 356 a.; [Ges. Lex. s. v. C. 1, c. Cf. Fürst]). Our translation notices also

that the rhetorical questions with וְלֹא stand in an affirmative sense. (Literally, we should have to translate: If thieves had come to thee, would they not have taken what they need? etc.¹) The ruin of Edom is too complete to be ascribed to human causality, to the depredation of robbers, to an overthrow as if reapers had come over the harvest; it is God's pitiless work.

But truly God has, as ver. 1 already indicated, judged with divine irony; the heathen, Edom's own allies, have become his instrument: those who were bound (Gen. xxv. 24) to render aid have for saken the unhappy people, deceived, betrayed them.

Ver. 7. To the border have they escorted thee, all thy confederates. "*Quos de petende contra hostem auxilio legatos mittes, socii recusant admittere, suisque finibus excedere jubebant, metu hostium tuorum, quos lacessere verebuntur*." (Schnurrer.) "*Mos antiquus, qui etiam nunc obtinet, ut principes honoris causa deduci curent legatos, cum discedent ad limites ditionis suae*." (Drasius.) So Edom himself (Is. xvi. 1, 2) thrusts out from his capital, Sela, the Moabites who have sought refuge there, with their cattle, into the wilderness, and

1 [Of the Textual and Grammatical note on ver. 5. — Tr.]

bids them seek protection in Judah. They have deceived thee, prevailed against thee, the men who were at peace with thee; thy bread have they placed as a snare under thee; although pledged by their alliance to hospitality, they press thee with hostile treachery (cf. on the comparison with bread, Hupfeld on Psalm lx. 5); thou considerest it not. The בַּיּוֹם is to be referred, with Hitzig (similarly Luther), to the snare.

Prudence is wanting, for, ver. 8, Will not I in that day, — it is the word of Jehovah, — destroy the wise out of Edom, and understanding out of the mount of Esau? It is God's way to change the wisdom which is estranged from Him into its opposite (Is. xix. 11; xxix. 14; Jer. xlix. 7). — For the first time in prophecy we here meet

with the solemn הַיּוֹם הַהוּא , the designation of the judgment day; here, it is true, only in a germinal form, so to speak, in finite relations, and without the eschatological addition, which accrues first in the later prophetic development.

Ver. 9. And as the wise become fools, so the heroes dispirited; And dismayed shall be thy heroes, O Teman. Teman, according to Jerome, in the *Onomast.*, and on Am. i. 12, was a special, and that the southern, part of Edom, which here, according to poetical usage, could the better stand for the whole land, since the association of ideas in ver. 8 would lead precisely to the Temanites celebrated for their wisdom (Jer. xlix. 7). Until

לְמַעַן , like *wa*, in the N. T., stands not always in a purely final sense, but introduces a result which necessarily follows from the inward nature of a thing,¹ Hos. viii. 4; Am. ii. 7; Ps. li. 6 [4]), every man is [that every man may be] cut off from the mountain of Esau, by slaughter.

כִּי of the efficient cause, as in Gen. ix. 14 [Gesen. *Lex.* p. 582 d.]. With the impressive phrase, "by slaughter" closes the delineation of the threatened judgment: vers. 8 and 9 complete the denunciation proper, for which the opening formula, "Thus saith Jehovah" (ver. 1), has prepared us, and which has hung suspended through all the intervening discourse. Then follows —

II. Vers. 10–16. *The statement of the reasons why God will and must execute this terrible judgment.* A logically argumentative discourse would have inferred from the present, in connection with the interior laws of divine providence, the tragical future of Esau; prophecy sees the future first, and from that descends, in explanation, to the roots which this future has in the events of the present.

For the violence (כָּרַח , as in Is. liii. 5,) toward thy brother Jacob (gen. obj., as in Joel iv. [iii.] 19). In spite of the old family feud, the consciousness of relationship between Edom and Israel had never been extinguished, and was sanctified by the law (Deut. xxiii. 7 f.). Shame shall cover thee, and thou shalt be cut off forever. The word כָּרַח is designedly chosen; it denotes the extermination demanded by God's will and law (Lev. xxii. 3). "Vers. 9 b and 10 c are limited by 2 c to this sense, that a few Edomites shall yet (perhaps those who have beforehand avoided the contest by flight; for all those present at the time of the contest shall, according to 9 b and 18, fall without exception) remain and constitute the extremely enfeebled people. The הַכָּרַח is therefore a destruction

of them as a people, or rather, according to ver. 2 a as a numerous, strong people; cf. Is. vii. 8; Jer. xlviii. 42, 47." Caspari.

Ver. 11. In what did that iniquity consist? In the day when thou stoodest opposite, &c. against thy brother; the suff. in בְּיוֹמְךָ is anticipated as the object; in the day when foreigners carried away his treasures (Is. x. 14; 2 Chr. xxi. 17), and strangers entered his gates (Joel iv. [iii.] (17), and cast lots over Jerusalem, i. e., over the population, whom they distributed among them by lot, to sell into slavery (Joel iv. [iii.] 3), thou also wast as one of them.

In a series of particular charges (ver. 12 ff.), the hostile disposition of Edom is depicted. The imperfect stands in these complaints for that which, in the mind of the prophet, ought in the past to have been done or avoided (Ew. § 136 g; cf. Job x. 18; Gen. xx. 9). Hitzig supposes that in such connection the unabbreviated imperf. must have stood; but in the examples cited by him, the cohortative (prohibitive) turn of the thought is wanting, which is here so plainly manifest. By this turn also the לָמָּה is justified, which Caspari urges against our view. In Gen. xx. 9, לָמָּה must stand instead of לָמָּה , because there a transgression of a law sanctified by custom and hereditary derivation is spoken of.

[There is room for doubt about the propriety of translating לָמָּה לָמָּה , and the other futures preceded by לָמָּה , in this and the two following verses, as in the pluperfect subjunctive. Dr. Pusey, who strenuously maintains that the prophecy, although delivered soon after the time of Joel and Amos, contemplates directly the Chaldean catastrophe, denies that these phrases can be so translated. "It is absolutely certain," he says, "that *al* with the future forbids or deprecates a thing future. In all the passages in which *al* occurs in the Hebrew Bible it signifies 'do not.' We might as well say that 'do not steal' means 'thou shouldst not have stolen,' as say that *veal tereh and do not look* means 'thou shouldst not have looked.' . . . We must not, on any principle of interpretation, in a single instance, ascribe to a common idiom a meaning which it has not, because the meaning which it has does not suit us." *Minor Prophets*, p. 228. He accordingly translates: "And look not on the day of thy brother," etc., as though the prophet were simply dehorting the Edomites, near two hundred years in advance, from cruelty to their brethren, the Jews, at the destruction of their city by Nebuchadnezzar! Maurer translates to the same purport: "*Ne spectes*," etc., but for an opposite reason. He supposes the prophet to be speaking at a time subsequent to the destruction of the city, to prohibit further outrages, which were likely to be continued and repeated, long after the main calamity. Zuns also renders in the same sense: "Thou shouldst not (again) feast thy eyes," etc. (*Aber du sollst dich nicht (wieder) weiden*, etc.). Kleinert, while justifying, in the exegetical notes, the view expressed in the Eng. Vers., adopts a rendering midway between that and Dr. Pusey's: "Thou shouldst not" (apparently as a general deprecation) "feast upon the day," etc. This is probably very near the grammatical sense, yet does not seem to give the true spirit of the passage so well as the version with which we are familiar. And, grammatically, although לָמָּה , with the fut., every-

¹ Cf. Textual and Grammatical on ver. 9.

where else meant deprecation of what was in prospect, still it can hardly be denied that, whatever was the prophet's actual relation to the outrages which he forbids, he *views* them in ver. 11 c, and in ver. 15 b, as already past; and what is the spirit of deprecation of anything thought of as past but a declaration that it ought not to have been done. "Thou shouldst not do (or do not) what thou hast done," is in effect, "thou shouldst not have done it."—**Tr.**]

Ver. 12. And yet thou shouldst not feast thy eyes (ראה with ב, behold with pleasure) on the day (i. e., evil day, Job xviii. 20) of thy brother, even because the sufferer was thy brother; on the day of his calamity [נכרו], of his fate, strange and proceeding from the estrangement of God (Is. xxviii. 21); and shouldst not rejoice over the sons of Judah in the day of their destruction, and shouldst not make great thy mouth, to utter mockeries (Job xix. 5), in the day of distress; (ver. 13) shouldst not enter into the door of my people in the day of their destruction; shouldst not feast thy eyes, even thou, on his misfortune in the day of his destruction; and shouldst not reach

(properly, stretch out the hand; י is omitted, as in Ps. xviii. 12; 2 Sam. vi. 6;) after his treasures, in the day of his destruction. — The form תשלחה, a much ventilated *crux interpretum*, is as *Ew.* pp. 435, 537 f. rightly remarks, not to be regarded as a 3d fem., according to Judg. v. 26; Is. xxvii. 11; xxviii. 3; and he has also rightly given up the punctuation — *channah* previously proposed by him, after the Arab. *modus energicus*.

We find the ending, יך, as a cohortative strengthening appended to the imperat. sing. also (Is. xxxii. 9), where the daughters of Jerusalem, as representing the whole people, are addressed in the singular. Whether the יך, as in חַיִּיךָ, 2 Kings

xx. 3 (= יך—חַיִּי), is identical with the cohort.

יך, which can also follow the verb with negative applications (Judg. xix. 23), or whether it is a *He* paragogicum strengthened by the nasal (in the 2d pers., also Job xi. 17), must remain unsettled. *Aben Ezra* (cf. *Drusius*, *Hitzig*) holds an omitted

יך to be the subj., and the form a 3d pers. plur. used reflexively; both equally improbable. Not less so *Caspari's* recourse to the Arab. ending *na*, of the 2d pers. sing. fut.; *Olsh.*, § 226 c, cuts the knot, and reads יך תשלח.

Ver. 14. And thou shouldst not stand at the fork of the road, where, close by the gate, the ways part, which the fleeing Jews would take, to cut off his fugitives; and shouldst not deliver (others: "shut in," but cf. Deut. xxiii. 16) those that remained of his in the day of distress. "*Hoc gravissimum est et summam malevolentiam arguit, miseros ac aerumnosos homunciones, qui fuga vitam servare quaerunt, prodero et hostibus ad necandum tradere.*" *Rosenm.*, cf. *Am. i. 9*. Therefore can the retribution for the failure of fraternal duty not be withheld, and the manner of its accomplishment will be according to the divine *jus talionis* (Ps. xviii. 20 ff.).

Vers. 15, 16. For near is the day of Jehovah, which always follows the day of the sinner (cf. Joel iv. with ch. i. ff.), upon all the nations. Already now the announcement of the day of God,

which in ver. 8 has entered into the prophecy, extends its compass to that of a universal judgment. As thou hast done, will they do to thee; thy deed will return upon thy head; the deed which goes against God falls back again upon the doer, as an arrow, shot perpendicularly upward, on the head of the archer (*Geier* on Ps. vii. 17).

Ver. 16. For as ye have drunk (taken part in the wild revelry of the destroyers (Joel iv. 3)) on the mountain of my holiness, which I have made my holy possession (Ps. lxxiv. 2; ii. 6), and the desecration of which I must accordingly avenge, so shall all the nations—the discourse applies now, as the plural שְׂרֵיָהָם has already indicated an extension of the field of vision, to all the enemies of God, including those who have served the special purpose of chastisement to Edom (ver. 1) — drink, namely, the cup of wrath and trembling from the hand of God, which He will, in the final judgment, extend to them before the walls of Jerusalem (Zech. xii. 2; Is. xix. 17; xxix. 9 f.; li. 17, 22; Ps. lx. 4; lxxv. 9). Thus also the *Chald.* paraphrase: As ye have rejoiced over the blow which has fallen on my holy mountain, all the peoples will drink the cup of punishment from me, continually; yea, they shall drink and swallow down, with full draught, "and that not because they desire it, for the drink is very bitter, but because they must." *Casp.* And will be as if they had not been; *καὶ ἐσθίουσιν καθὼς ἐβύδοντο*. LXX.; shall be completely destroyed. "*Cocceius illud esse quasi non fuisset, exponit per gentium conversiones, quas specialius declarantur in aliis prophetiis, imprimis in Daniele et Apocalypsi (Num. xxiv. 24). Sed clarum est, in prioribus jam memorari gentium potam et spectare hoc quasi non fuisset ad ipsam bibitionem tanquam ejus proprium effectum, non autem merum consequens.*" *Marck.*

III. Vers. 17–21. *Messianic Application: the final salvation of Israel.* Where in this storm-flood of the final judgment will the ark be? ver. 17. But upon mount Zion will be deliverance (Jer. xxv. 35; others: a company of rescued ones; Is. iv. 2), and it shall be holy, God's sanctuary, fenced about by God (Zech. ii. 9), as once Sinai (Ex. xix. 12 f.), unapproachable to the strangers (Joel iv. 17) who have profaned it (ver. 16), a sure place for those who belong to God (Joel iii. 5). And the house of Jacob, the Jews, those over whom the lot had been cast by their destroyers, shall possess their possessions: יְרוּשָׁה בְּיָדָם chosen for the play upon the name Jerusalem¹ = יְרוּשָׁה שְׁלֵמָה, "peaceful possession." That this has no reference to the occupation of hostile territory (*Jäger*), the suff. plur. being referable to בֵּית rather, and *Moraschim* the hereditary possessions of Israel, especially of Jerusalem, is shown by the whole syntax of the verse, and by the context.

Then when Israel sits unassailed in his land again, he will arise against his enemies for the divine judgment. Ver. 18. And the house of Jacob, i. e., Judah who stands in the most directly hostile opposition to the unbrotherly Esau (cf. ver. 10 with 11), will be a fire, namely, through the burning zeal of God who is in him (Is. x. 17); and the house of Joseph, the now severed kingdom of the ten tribes (Zech. x. 6), whose head is the *Jocephide*

¹ [On the derivation and signification of the name Jerusalem, vide on Josh. x. 1, in this Commentary, and *Smith's Dictionary of the Bible*, Art. Jerusalem. — **Tr.**]

Ephraim, and which at the time of the deliverance will have returned to the unity of the government (Hos. ii. 2), a flame; and the house of Esau stubble (Is. v. 24), which, as the vital force has forsaken it, will blaze at the first touch of fire; and they will kindle upon them and devour them, and there will be none left remaining to the house of Esau; as it also did not spare even the escaped [ver. 14]. Contrast to the case of Judah, ver. 17. Whence all this? For Jehovah hath spoken it (ver. 1). The execution of the judgment will restore Israel to his former extent of territory.

Ver. 19. And the south shall possess—cf. LXX., *of the Negeb*, the inhabitants of the Negeb, the southern portion of Judah, extending to Idumea (Gen. xx. 1; Josh. x. 40; xv. 26)—the mountain of Esau, and the inhabitants of the lowland, which stretches in the west of Judah toward the Philistines (Josh. x. 40; xv. 33; Jer. xxxiii. 13), the Philistines; the people put for the land. Israel will thus not merely receive his *moraschim*, his hereditary lands (ver. 17), but also the adjacent country which belonged to him under David (cf. Ps. lx.). And they, the same to whom the south and the lowlands belong, the men of Judah, will possess the field of Ephraim, and the field of Samaria; so that, after the union of the tribes presupposed in 18 a, the dominion returns to Judah (Gen. xlix. 10), and Benjamin will possess Gilead. The whole land is brought back to the house of David by the two tribes which have remained true to it (Jer. xxxii. 44).

Ver. 20. And, to crown the triumph, captives unto this army (צָרָה וְלָקָח in the archaic style, without vowel letters, Olsh. § 39 d.) of the sons of Israel, the twelve tribes united under the leadership of Judah, will become the Phœnicians which there are even to Zarephath (Sarepta); the Phœnicians who have taken part in the shameful attempt of Edom against Jerusalem, by the sale of Jewish captives into slavery (hence called by the equivocal name פְּנִינִים, Joel iv. 6; Am. i. 9), will now themselves become prisoners, so that the whole district as far as Sarepta, to which point the word of prophecy was carried by Elijah (1 K. xvii. 9, 10), will be cleared of the heathen. And the captivity of Jerusalem, i. e., the captives from Judah, who are in Sepharad, will possess the cities of the south, whose inhabitants meanwhile have seized the mountain of Esau (ver. 19). Sepharad is a region in the west which is mentioned also in the cuneiform inscriptions; by the ancients supposed to be Spain, but rather, perhaps, Sardis (Lassen, Hitzig), or Sparta (Delitzsch). The last supposition is favored by the fact that Joel names the Ionians, the Greeks in general, as the people to whom the Phœnicians have sold the captive Jews; as also on the cuneiform inscriptions at Bisutun, Sparad and Ionia are mentioned in immediate connection.¹ Among the translations hitherto proposed of this variously interpreted verse, two principally deserve notice; (1.) "The captives of this army of the sons of Israel (namely, those who are now 'carried away') shall possess what Canaanites there are unto Sarepta." Hitzig.

But then צָרָה ought to stand before אֲשֶׁר (2.) "The captives of this army who dwell among the Canaanites (or, are Canaanites) unto Sarepta, and the captives of Jerusalem," etc. Caspari, Un-

breit. But כְּנַעֲנִים without a verb cannot, like אֲשֶׁר, in Ps. cxx. 6, be an accus., and to take it as a predicate results in nonsense.²

Ver. 21. And there will come up saviors, not divine beings, for these would descend from above, but the heroes who, through the deeds spoken of in ver. 17 f., have gained for the people their rights (cf. Micah v. 4, 5; Neh. ix. 27), on mount Zion, to judge the mount of Esau. שָׁפַט is the usual expression for the dispensation of justice in the name of Jehovah; the judges are called interchangeably, שֹׁפְטִים and מֹשְׁפָּטִים (Judg. iii. 9, 15; i. 16, 18). The accus. stands here not, as usually (Ps. xliii. 1), for that to which right is secured, but for that in which an example of justice is exhibited. And the kingdom shall be Jehovah's. Chald.: And the kingdom of Jehovah will be manifested over all the lands of the earth. Ps. xxii. 29; Is. xxiv. 23.

DOCTRINAL AND ETHICAL.

The judgment of the world presupposes the separation between God's congregation and the world, and is, as an objective crisis, the final consequence and manifestation of this inner discrimination already experienced (cf. John iii. 18 f.). The world-power is the necessary complement to the community of the saved. It is not given by an original antithesis to the kingdom of God, but has developed itself with the latter from the same natural ground, and at the first stood in a fraternal relation with it. Now, however, it stands in an independent isolation over against it; and, as lies in the very nature of the case, the original connection, like a sting cleaving to the conscience, has served only to increase the alienation. The opposition has in all points amounted to polarization: the kingdom of God in prostration, the world-power in secure defiance; the kingdom of God in humility, this in pride; this in possession on the earth, that without possessions on earth, but having a refuge in the heavenly Jerusalem; this only an object of the divine decrees, but that possessing the knowledge of these decrees through the information of the prophets. God's decree is the completion of his kingdom, and so the removal of its enemies. Hence the necessity for the judgment on the world which takes place in the legal form of the *talis*, the penalty exactly adequate to the crime: the punishment of the world-power corresponds to its sins, and its conduct towards the congregation of God. If the harmony in the order of the world is to be restored, a revolution of the existing most unreasonable relation must take place; the world-power is stripped of its possessions, the congregation acquires them,—that despised, this highly esteemed. This judgment is already indicated in the nature of sin; it executes itself so soon as God once allows it development to its final result, and his saviors on Zion establish what has been actually given. What is true they establish in continuance; what is naught, because it is against God, they cast into annihilation. In prophecy, this plurality of saviors, compared with the one Saviour, represents the same preliminary stage as is signified in the history by the previous period of the judges, compared with the monarchy.

Obadiah (comp. the Introd.) occupies chronologically the first place among the prophetic writers,

¹ [See on this name, Smith's *Dictionary of the Bible*, s. v.—Ta.]

² [See Textual and Grammatical on this verse.—Ta.]

and at once fits into the total organism of recorded prophecy. For in this we may distinguish, according to the relation between God and the world-power, four periods: that in which the world is represented by the *neighboring nations* (Obad., Joel, Amos); the *Assyrian* (Hosea, Isaiah, Micah, Nahum); the *Babylonian* (Habakkuk, Jer.); the *universal, eschatological* (Ezek., Hag., Zach., Daniel). In each of those stages the preceding is included anew, as Edom by Isaiah; and thus Assyria can appear still to Zachariah as representative of the world. Egypt goes from the patriarchal age through all the periods as type of the world, and in allusion to the primitive history (Gen. xi.) Babylon appears as such, in connection with Assyria, even in Isaiah's time. That in the first period, among the neighboring peoples, Edom, in particular, stands forth energetically in the foreground, has its reason (apart from the special historical occasions stated in the Introd.) in the entire scheme of the national history. Edom, as is manifest from the evidences before given, is exactly fitted, as the brother nation of Israel, to appear by preference as representing the attitude of the world toward the kingdom of God; and in the relation of the patriarchs Esau and Jacob is given the prototype of the historical development which ends in the remarkable situation where the Edomite, Herod, through his malicious mockery of the true Israel, Jesus, invokes the judgment on his own head and race.

It lies in the nature of the case, that the historico-dogmatical intimations in Obadiah were of fundamental importance for the later development. Leaving out of view numerous, perhaps accidental, allusions, we still find an extension of the ideas of Obadiah in Is. xxxiv. 63; Jer. xlix. 7 ff.; Ezek. xxv. 12 ff., 35, in all which passages the prophecy concerning Edom, reaching beyond the simple historical framework, gains more and more of an eschatological character, and Edom becomes a type of arrogant defiance against God. Hence the further coincidences: the judgment upon pride (Obad. 2, comp. with Is. ii. 12 ff.; xiv. 2 ff.); the impossibility of escape from God (Obad. 4, comp. with Am. ix. 2 ff.); the completeness of his judgment (Obad. 6 comp. with Micah vi. 14 ff.; Jer. xlii. 15 ff.); the destruction of wisdom out of a people which God judges (Obad. 8, comp. with Is. xix. 11 ff.; Jer. i. 36). The denunciation: for near is the day of Jehovah (ver. 15, in Joel i. 15; ii. 1; iv. 15; Is. xlii. 6; Zeph. i. 7; Ezek. xxx. 30). The accurately corresponding penalty (ver. 15 comp. with Jer. i. 15, 29; Joel. iv. 4, 7). The cup of trembling (ver. 16 from Ps. lx. 5 comp. with Is. li. 17 ff.; Jer. xxv. 26 ff.; Zach. xii. 2 ff.). The deliverance on Mount Zion (ver. 17, comp. with Joel iii. 5; iv. 17). Israel a consuming fire (ver. 18, comp. with Am. v. 6). The summons: for Jehovah hath spoken (ver. 18, in Joel, Isaiah, and Micah, nine times).

HOFMANN: All people shall succeed in capturing and misusing Zion, but they shall also be all made to taste the bitterness of their iniquity, and become drunk with their intoxicating wine.

HENGSTENBERG: The nature of Edom is hatred against the kingdom of God, whereby their calling upon the Lord and the Lord's calling them is excluded. The individual, however, can leave the community of his people, and so pass over into the domain of saving grace, as the example of Rahab shows. The prophet is to call out to the people of the covenant: *ἀποστρέψατε ἐξ ὑμῶν τὸν κέδμον*. The flagrant discrepancy between the

idea, according to which the kingdom of God should be universal, and the reality, where it is thrust into a corner, will be even aggravated hereafter. From this corner also will the people of God be thrust. But death is the passage to life, the extremity of persecution is the precursor of redemption. The people of God shall not merely experience restoration; they shall possess the dominion of the world. For the ungodly heathen world, on the contrary, their exaltation is the precursor of destruction. The kingdom will be the Lord's, i. e., his previously hidden dominion will now come plainly to light; voluntarily or by compulsion the people of the earth will acknowledge it.

Of the fulfillment: **HIERONYMUS:** The Assyrians and Babylonians have held subject everything as far as the Propontia, and to the Scythian and Aegean seas. If we read the historians of the Greeks and the barbarians, we shall say that this word of God (ver. 15) was fulfilled under the Assyrians and Babylonians.

KEIL: The fulfillment of the ruin threatened to the Edomites began in the Chaldaean period. The devastation of Edom by the Chaldaeans appears indisputably from Jer. xlix. 7 ff.; Ezek. xxxv. comp. with Jer. xxv. 9, 21; Mal. i. 3. The destruction of the Edomites as a people was prepared for through the Maccabees (1 Macc. v. 3, 65; Joseph. Ant. xii. 18, 1; xiii. 9, 1; xiii. 15, 4). Having thus already lost their national independence, they experienced their total ruin at the hands of the Romans. As regards the rest of our prophecy, Edom filled up the measure of his iniquity against Israel, the people of wonders, at the capture and destruction of Jerusalem by the Chaldaeans (Ezek. xxxv. 5, 10; Ps. cxxxvii. 7; Sam. iv. 22). But the fulfillment of the threatening Keil cannot find, with Caspari and others, in the subjugation of the Edomites through the Maccabees, and the destructive expeditions of Simon the Gerasene (Joseph. De Bell. Jud. iv. 9, 7). For the destruction of Edom and the occupation of Seir by Israel must, according to Numb. xxiv. 18, proceed from the Ruler that shall arise out of Jacob, the Messiah; according to Am. ix. 11 f., not until the setting up of the tabernacles of Judah that have fallen down, and according to Obadiah, on the day of Jehovah, at and after the judgment upon all peoples, will it follow. According to this view, the fulfillment of vers. 17-21 can belong only to the Messianic period, so that it began with the establishment of the kingdom of Christ on earth, proceeds with its extension among the peoples, and will be fully accomplished with its final completion at the second coming of our Lord.

HOMILETICAL AND PRACTICAL.

The judgment of the world.

Introduction: God has announced it through his servants the prophets (ver. 1).

I. It strikes the haughty ones who despise God (2 a, c) and trust, (a.) to fleshly supports, earthly reserves, which will not stand before God, but be destroyed utterly (vers. 2-6); (b.) to human helps which on account of the selfishness of sinners are converted into their opposite (ver. 7); (c.) to human wisdom which, as opposed to God, becomes folly (vers. 8, 9).

II. It is awarded because of the iniquity perpetrated against the people of God: (a.) of the malignant joy (ver. 12); (b.) of robbery and outrageous violence (ver. 15); (c.) of hatred so much the more fanatical as it was more causeless (ver.

14); (d.) of the stifling of conscience through intemperate appetites (ver. 16).

III. It ends with the salvation of the people of God: (a.) Holy Zion becomes the gathering point of the saved (ver. 17). (b.) On earth a fire is kindled in the hearts of the faithful, which burns over the whole earth (ver. 18). (c.) The meek will possess the kingdom of the earth (ver. 19). (d.) The inhabitants of the earth become the possession of God's people (ver. 20 a). (e.) On the whole earth the children of God are gathered to the congregation of God (ver. 20 b). (f.) Great gifts are bestowed on God's congregation for the guidance and deliverance of the congregation (ver. 21 a.). (g.) There comes to be one flock under one invisible Shepherd (ver. 21 b).

Ver. 1. The people of God have knowledge of his counsels, even concerning the heathen nations (cf. Am. iii. 3-8). Hence prophecy and the holy word embrace the whole world. — Ver. 2. The cause of the divine judgment is, from the beginning, the pride which sets itself against God (Gen. xi. 4, cf. x. 8-10). — Ver. 3. This has for its root the practical denial of God, the opinion that there is none above it (Ps. xii. 14). — Ver. 4. Sin is the severance of humanity; selfishness makes sinners the most hurtful enemies to each other. God needs only to let them do as they please, and they fill up upon each other his judicial will. — Ver. 8. Wisdom, which sets itself against God, confounds itself; those who rage against Him, He makes blind (Gen. xix.). — Ver. 10. The judgment increases in severity, in proportion as the special sins against the congregation are more aggravated in their quality. Edom, as Jacob's brother, has greater guilt than other nations; Judaism has greater guilt through unbelief than the heathen, because Christ was born a Jew. — Ver. 11 ff. The judgment will tear away the veil from the deeds which man palliates to his own view, and show them in their bare nakedness. — Ver. 15. God's sentence individualizes: the special tendencies of the perverted life reach their respectively corresponding ends. For believers the judgment day is always near. — Ver. 16. The law rests on this: I am the Lord thy God; prophecy expands the view over the whole world. In face of the law, every one has to take heed to himself; in the judgment, the relations of the congregation to the whole world will become evident; it alone can be God's affair. Sin, in its extreme exaggeration, is itself judgment; his own sin becomes to the sinner, in its enjoyment, a loathing, and yet will hold him with inevitable fetters, to remain in it, till it destroys him. — Ver. 17. Zion, the place of deliverance; but only as a sanctuary, not for those who after carnal birth, but those only who through God's grace, have a claim to it. In them is (ver. 18) the flame which consumes everything finite; from Israel proceeds the judgment. Land and dominion of the true Israel must become his, because it is promised him. — Ver. 20. He who belongs to the house of God is in the world as a captive, and will return. (Is. xliii.). — Ver. 21. God's heroes are saviors, not destroyers. To Him belongs the kingdom always. No one may presume to become his visible substitute in the kingdom of God on earth.

STARKE: The circumstances of Obadiah's country and family are designedly passed over, that we may not rest and depend on the outward respectability of men, but derive the authority of such prophecy, and the certainty of its issues, from God alone. Preachers must be, not in name alone, but

also in fact, Obadiahs, i. e., servants of God (1 Cor. iv. 1). No one should take to himself the power to teach in the church, unless he be called in an orderly manner. Although it may appear to human eyes that war arises out of accidental causes, God is at work therein. — Ver. 2. As authority and respect are a gift of God, so is contempt a singular punishment. — Ver. 5. Those who knowingly wage unjust wars are no whit better than thieves and murderers. — Ver. 6 ff. True friends have always been rare in the world. It commonly happens that God brings up those very ones with whom men have entered into alliance against his people, that they, out of God's just judgment, may be compelled to avenge the iniquity which has been committed against God's people. — Ver. 8 f. The children of the world are indeed wiser than the children of light, in their generation, but when they suppose they are wisest of all, God pours contempt on their endeavors. It is also a gift of God, when those who are at the head of land and people are brave and prudent. — Ver. 10. God is ill pleased when one rejoices in another's affliction; still more so when one heaps upon the suffering more trouble and sorrow. Men should not mock the miserable. — Ver. 11. An old, deep-rooted enmity is not easily allayed: *Nescit metam inveteratum odium*. — Ver. 15. The retaliation which is administered by our dear God is a strong and comfortable evidence of his presence. — Ver. 16. The holy mountain is the Church of the true believers. To carouse upon this, is to pursue revelry in sinning against Christ's members. God's judgment begins at the house of God; i. e., God seeks first his children with the cup of affliction; but the enemy must swallow the dregs, and be destroyed. — Ver. 18. The power of the holy gospel is like a fire, and God's word sweeps like flames, before which the stubble of hypocrisy and human ordinances cannot stand.

PFaff: Ver. 6. No punishment comes alone when God attacks men with his might. In war many judgments come together, as the spirit of God here relates; murder, robbery, infidelity of friends, treachery, unwise and futile counsels, despondency of the soldiery, etc. — Ver. 15. The Lord's vengeance measures with the same measure; take heed that thou measure not with an evil measure.

CH. B. MICHAELS: Ver. 1. It is no empty report, but the most certain of all, for we have heard it from God. — Ver. 4. God makes possible what to men is impossible. — Ver. 15. God has, in punishment, as well as in kindness, his *horas et moras*.

F. LAMBERT: If any one thinks the book of Obadiah too small, let him, nevertheless, not despise it. Often, the less showy the vessel, the more precious the contents. — On v. 21. Now may ministers of God's word take notice who they are, and what they ought to do. It would be most appropriate for them to live and act conformably to their name ("Savior"), and that can take place only by pure, true preaching of the word of God with fear and trembling; for through that alone have we salvation in faith. Hence they should see well to it, that they add not their own petty, carnal inventions, lest they be found corruptors rather than saviors of the faithful. Would that the hour were come when, instead of destroyers, there should be nothing but saviors in all the world. For where such are received and supported, there is nothing but blessing. For they gather all the elect in the holy congregation, on

Zion, so that the dominion and all glory belongs to the Lord and his anointed.

BURK: On ver. 13. In an evil time every one robs, as he finds opportunity, and then throws the blame of it on the times.

SCHLIER: On ver. 10 ff. Judah had deeply fallen, and little good was to be found in him, and he richly deserved his chastisement. And yet God allows not haughtiness to have its way upon even a deeply fallen people; He causes them to be chastised, and sends nations as his scourge; yet when they exceed the proper bounds, and practice iniquity, He undertakes for his people; He remains faithful even amid the unfaithfulness of men, and visits Edom's wickedness upon him, even though Judah deserved the chastisement.

RIEGER. — On ver. 2 ff.: How is he whom his heart has once deceived and seduced to haughtiness thus exposed to much other deceptions; for all the vanity with which he supports his high thoughts will betray him, and cannot save him against God, who resists the proud. — On ver. 17 ff. What has the Lord Jesus yet to accomplish in heaven before all will be brought back and restored, so as God has graciously predicted to his servants, the prophets! With great sorrow must one see the confusion which now appears on the earth, and how nothing but judgments seem to await us; but amid it all, the promise of his kingdom is our trust.

MATT. HENRY. — On ver. 2: Those that think well of themselves, are apt to fancy that others think well of them too; but when they come to make trial of them, they will find themselves mistaken, and thus their *pride* deceives them, and by it *slays* them. — Ver. 3, 4: Carnal security is a sin that most easily besets men in the day of their pomp, power, and prosperity; and does as much as anything both to ripen men for ruin and aggravate it when it comes. — Ver. 6: Treasures on earth, though ever so fast locked up, and ever so artfully hidden, cannot be so safely laid up but that thieves may break through and steal; it is therefore our wisdom to *lay up for ourselves treasures in heaven*. — Ver. 7: Those that make flesh their arm, arm it against them. Those show they have no understanding in them, who, when they are encouraged to trust in the Creator, put a cheat upon themselves by reposing a confidence in the creature. — Ver. 8: God will justly deny those understanding to keep out of the way of danger, that will not use their understanding to keep out of the way of sin. He that will be foolish, let him be foolish still. — A

nation is then marked for ruin, when God hides the things that belong to its peace from the eyes of those that are intrusted with its counsels. *Quia Deus vult perdere, eos demeruit*: God infatuates those He designs to destroy. — Ver. 9: The death or disuniting of the mighty often proves the death and destruction of the many; and it is in vain to depend upon mighty men for our protection, if we have not an almighty God for us, much less if we have an almighty God against us. — Ver. 11-14: In reflecting upon ourselves, it is good to compare what we *have done* with what we *should have done* — our practice with the rule, that we may discover wherein we have done amiss: have *done those things which we ought not to have done*; we *should not* have been where we were at such a time; *should not* have been in such and such company; *should not* have said what we said; nor have taken the liberty that we took. Sin thus looked upon in the glass of the commandment, will appear *exceedingly sinful*. — We must take heed with what eye we look upon the afflictions of our brethren; if we cannot look upon them with a gracious eye of sympathy and tenderness, it is better not to look upon them at all. — He that joins in with evil-doers, and is aiding and abetting in their evil deeds, shall be *reckoned*, and shall be *reckoned with*, as *one of them*. — Those do but impoverish themselves that think to enrich themselves by the ruin of the people of God; and those deceive themselves who think they may call all that substance their own which they can *lay their hands on in the day of calamity*.

DR. PUSEY. — On ver. 21: *And the kingdom shall be the Lord's*. Majestic, comprehensive simplicity of prophecy! All time and eternity, the struggle of time, and the rest of eternity are summed up in those three [Heb.] words. Zion and Edom retire from sight; both are comprehended in that one kingdom, and God is *all in all*. The strife is ended; not that ancient strife only between the evil and the good, the oppressor and the oppressed, the subduer and the subdued; but the whole strife and disobedience of the creature towards the Creator — man against his God. — Blessed, peaceful kingdom, even here in this valley of tears and of strife, where God rules the soul, freeing it from the tyranny of the world and Satan and its own passions, inspiring it to know Himself, the Highest Truth, and to love Him who is Love, and to adore Him who is Infinite Majesty! — TR.]

THE
BOOK OF JONAH.

EXPOUNDED

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NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.
1874.

Entered according to Act of Congress, in the year 1874, by
SCRIBNER, ARMSTRONG, AND COMPANY.
in the Office of the Librarian of Congress, at Washington.

RIVERSIDE, CAMBRIDGE:
STEREOTYPED AND PRINTED BY
H. O. HOUGHTON AND COMPANY.

JONAH.

INTRODUCTION.

I. Contents.

THE prophet Jonah, the son of Amittai, receives a divine command to announce judgment against the great city, Nineveh, whose wickedness had come up before Jehovah. He attempts to evade the command by flight, and embarks in a ship to go to Tarshish. A storm rises on the sea. While the crew are praying, Jonah sleeps. But he is awakened; and the sailors perceiving in the fury [*Unbill*] of the storm a token of the divine wrath, cast lots, by which he is designated as the guilty person. On being interrogated by the crew, he acknowledges to them his guilt, and advises them to cast him into the sea, for the purpose of appeasing the divine anger. They put forth ineffectual efforts to escape from danger, without having recourse to this extreme measure, but finally follow his advice. (Chap. i.)

A large fish swallows Jonah. He thanks God that he is preserved in life; and is, on the third day, vomited out by the fish on the land. (Chap. ii.)

He now obeys the command of God, which comes to him the second time, and goes to proclaim to Nineveh, that within forty days, it shall be destroyed on account of its sins. But the Ninevites, with the king at their head, observe a great public fast,¹ and Jehovah determines to withdraw his threatening. (Chap. iii.)

Jonah having waited for the issue in a booth over against the city, must have felt that the effect [of the divine purpose to remit the calamity. — C. E.] would be to make his proclamation appear false. His displeasure, on this account, is heightened by an incident. A plant [a palmchrist], which had rapidly shot up, had refreshed him with its shade. But during the night it is destroyed by a worm; and when, on the day following, a scorching wind augments the burning heat of the sun, Jonah despairs of life [*meint Jonah am Leben verzweifeln zu müssen*], thinks that he must despair of life]. But God had appointed this incident for the purpose of showing him the unreasonableness of his displeasure. "Dost thou have pity on an insignificant plant, and shall not I have pity on the great city?" (Chap. iv.)

II. The Historical Character of the Book.

The narrative indicates history; for it designates its hero, not by a general or symbolical, but by a historical name, — that of Jonah. And not merely this; but it subjoins a patronymic also, "the son of Amittai." Jonah, the prophet, the son of Amittai, is a historical person. We learn from 2 Kings xiv. 25, that he was a native of Gath-Hepher,² which was, according to Jewish tradition, as given by Jerome, in his preface to this book, a small village, two miles from Sepphoris, called in his time Diocæsaria, on the road to Tiberias. [*"Geth in secundo Sephorim miliario, quæ hodie appellatur Diocæsaria, euntibus Tiberiadem haud grandis est viculus."* — Hieronymus.] This description corresponds to the situation of the present village of Meshad, north of Nazareth, where in fact a grave is pointed out as that of Jonah. [Quaresmius, ii. 855; Robinson, *Palestine*, iii. 449; *Bib. Researches*, p. 140.] He foretold to Jeroboam II. (B. C. 824–783) the success of his wars for the extension [the restoration of

¹ [*"Thun eine grosse öffentliche Buxse,"* perform a great public [act of] repentance. — C. E.]

² [The English version of 2 Kings xiv. 25, which reads . . . "Jonah, the son of Amittai, the prophet, which was of Gath-Hepher," may be understood as meaning that Jonah was merely a resident of that village: but the Hebrew preposition *min*, rendered *of*, has, among other significations, that of source, or origin. See Gesenius' *Hebrew Lexicon*, s. v. — C. E.]

the ancient boundaries. — C. E.] of the kingdom of Israel; and was consequently an early contemporary of the prophet Amos. In the relations of the book to the history of the times, there is nothing to contradict the opinion that this was the period of Jonah's ministry [*Wirkungszeit*]. Assyria, which, according to the statement of Herodotus, ruled Hither Asia five hundred and twenty years, was then a powerful empire; and as Jeroboam's reign falls within the last century of the Assyrian dominion, Nineveh must certainly have possessed, at that time, the great extent which is assigned to it in this book, and which is also attested by profane authors. The separate cities of which this great metropolis [*Weltstadt*] was made up, were also of a very ancient foundation. (Comp. with 1, 2.) And, if twenty years after the death of Jeroboam, Menahem became tributary to the Assyrian king, Pul (2 K. xv. 19), it is obviously no rash assumption to affirm that even in the time of Jeroboam the Assyrians could not have been a strange people to the Israelites.

The more special historical characteristics, which an historical interpretation, something more than acute, believes that it has discovered in this book, namely, that Jonah went on a political mission to Nineveh, the nature of which it undertakes to determine (Forbiger, Goldhorn), belong of course to the domain of fiction and hypothesis. To the same place we assign the fables of the Rabbins, that can be gleaned in Carpzov (*Introd.* ii. 346), concerning the person and history of Jonah, together with the ingenious combinations of the same history with profane Mythology in Forbiger, Rosenmüller, Friedrichsen, Baur, and, in part also, Hitzig. So, then, even at an early period, the narrative of this book was considered historical. (The earliest reference to it is found in Tobit xiv. 8, LXX.) The arguments which have been raised against the historical character of the recorded events, reduce themselves (comp. 3 below) to the incredibility of the reported incidents of Jonah's life; and on a closer examination (comp. 3, 7; 4, 6), to the incomprehensibility of the miracle of the fish, which, in very early times, provoked mockery and jest. (Lucian, *Veræ Hist.*, i. § 30 f. ed. Bip.; *Augustini Ep.* 102, *opp.* ed. Migne, ii. p. 382.) They are consequently of a subjective nature. The analogies adduced in support of this miracle may be adapted to facilitate belief in this history, on the part of him who is inclined to believe, or who already believes, without such aid; but they will hardly convince the unbeliever [*Gegner*]; and they were evidently not in the mind of the author, who undoubtedly intended to record a miracle, and not a natural event. ["We feel ourselves precluded from any doubt of the reality of the transactions recorded in this book, by the simplicity of the language itself; by the historical allusions in Tobit xiv. 4-vi. 15, and Josephus, *Ant.*, ix. 10, sec. 2; and by the accordance with other authorities of the historical and geographical notices; by the thought that we might as well doubt all other miracles in Scripture as doubt these ('*Quod aut omnia divina miracula credenda non sint, aut hoc cur non credatur causa nulla sit.*' Aug. *Ep.* cii. in *Quæst.* 6 de Jona, ii. 284; cf. Cyril. Alex. *Comment. in Jonam*, iii. 367-389); above all, by the explicit words and teaching of our blessed Lord himself (Mat. xii. 39, 41; xvi. 4; Luke xi. 29). and by the correspondence of the miracles in the histories of Jonah and the Messiah." — *Smith's Dictionary of the Bible*, s. v. "Jonah." — C. E.]

[O. R. Hertwig's *Tables*: The historical truth of the narrative, assailed as early as the time of Lucian, is defended on the following grounds: —

- (1.) The numerous historical and geographical statements bear in themselves a genuine historical character; for
 - (a.) The mission of Jonah to Nineveh entirely agrees with the historical circumstances of his time.
 - (b.) The description of the size of Nineveh harmonizes with the classical accounts of it. (Comp. Diod. Sic. ii. 3.)
 - (c.) The deep moral corruption is attested by Nahum.
 - (d.) The mourning of men and cattle (chap. iii. 5-8) is confirmed by Herodotus, ix. 24, as an Asiatic custom.
- (2.) The fundamental idea of the book, and the psychologically faithful description of the personality of the prophet and of the other persons, — ship's crew and Ninevites, — entirely exclude fiction. Compare Harless (in his *Zeitschr. für Protest.* 1851, xxi. 2) and M. Baumgarten.
- (3.) The compilers of the Canon believed in the historical truth of the narrative, and for that reason received it among the prophetic writings.
- (4.) The historical truth of the book is placed beyond all doubt by the words of Christ, Matt. xii. 39 ff.; xvi. 4; Luke xi. 29-32.

Compare Sack (*Christl. Apol.*) and Delitzsch. The belief of its historical character universally prevailed, not only in the Jewish Synagogue, but also in the Christian Church, until the middle of last century. (Tob. xiv. 8; LXX.; Joseph. *Ant.*)

In the last and present centuries the view that the book is a fiction was and has been maintained :—

- (1.) An allegory : v. d. Hardt, Less, Palmer, Krahmer.
- (2.) A legend : Eichhorn. A tale : Augusti, Roman, Müller, and others.
- (3.) A myth, with Grecian (Forbiger, Rosenm., Friedrichsen), or with Assyri-Babyl. elements (Baur).
- (4.) A moral didactic fable, or parable (Pareau, Gesen., Jahn, de Wette, Winer, Knobel, Niemeyer, Paulus, Ewald, and others).
- (5.) A prophetic didactic fiction (Koster, Jäger, Hitzig.) — C. E.]

III. *Symbolical Character of the Book.*

The main question is that which relates to the understanding of this book, not that concerning its historical contents [*Gehalt*], which will be answered differently, according to the degree in which the reader considers his conscience bound by the *files historica* of the Holy Scriptures. Whether the events are taken from actual life or not, this much is evident, that the record of them is not the proper aim [*nicht Selbstzweck ist*] of the book : it is intended to communicate a deeper instruction in historical form.

That the book was written for the purpose of communicating such instruction is proved :—

1. From its position among the prophetic writings. The direct object of these writings is, without exception, to convey instruction in divine truth. If it be said, that the book was placed among the twelve Minor Prophets, because Jonah was its author, it may be replied, first, that of its authorship by Jonah we have nowhere any mention ; and that, according to this rule, the Lamentations ought also to be placed among the prophetic books. Just with as little propriety can an argument be founded upon the fact that the book treats of the fortunes of a prophet, for according to this rule, Micah and Malachi would have no place among the prophetic writings ; while on the other hand the books of Moses, from Exodus to Deuteronomy, and a whole series of chapters in the books of Kings, would be entitled to a place among these writings. If in the prophets, Isaiah and Jeremiah, historical passages, or notices, are inserted, it is done that they may form the frame-work of the prophecy, serve to make it intelligible, and place it in organic connection with the facts ; but throughout these prophets the prophetic element is the main part, on which the whole hinges. In the book of Jonah, on the other hand, this could still less be the object, as his prophecy is revoked, and thus forms, in the totality of the book, only a thing of passing moment [*vorübergehendes Moment*]. Moreover, that historical additions should be found in a long series of prophetic discourses is one thing, but that an entire independent book should be placed under this point of view, is quite another thing. Evidently the compilers of the Canon considered the book a purely prophetic one [*Rede*], whose historical manner of representation has the object of bringing its instruction within reach and of making it easily retained.

2. We find confirmation of this by inspection of the book itself, in which certain instructive truths—of which more hereafter—force themselves on the notice of the reader, and stand out so prominently that the interest of the narrator evidently does not attach to the person of whom he speaks, but manifestly to the events of his life [*Ergehen dieser Person*]. Precisely that, which, historically viewed, must appear the chief particular of the book, namely, the sparing of Nineveh, is marked with proportionally the least emphasis.

3. In addition to these considerations, and in harmony with them, is the style of the book. This is anything but the historical style. The author neglects a multitude of things, which he would have been obliged to mention had history been his principal aim. He says nothing of the sins of which Nineveh was guilty, and which might have formed the motive for its destruction ; nothing of the long and difficult journey of the prophet to Nineveh ; he is silent about the early dwelling-place of Jonah, about the place where he was vomited out upon the land ; he does not mention whether and when Jonah offered and performed the offering and vow, which he promised and made (ii. 10) ; neither does he mention the name of the Assyrian king, nor take any notice of the subsequent fortunes of the prophet. In any case the narrative, if it were intended to be historical, would be incomplete by the frequent occurrence that circumstances, which are necessary for the connection of events, are men-

tioned later than they occurred, and only where attention is directed to them as having already happened. Should the observations mostly presented by Goldhorn and Hitzig be urged for the purpose of denying altogether that the Book of Jonah relates historical events, they must be deemed inadequate; but they certainly prove what Hengstenberg has fully done, that the author communicates historical events only so far as the object requires, to furnish an intelligible basis for the representation of a doctrinal object lying outside of the narrative; that the author, if he avails himself of the facts of history for his purpose, has still employed historical data with discrimination, in the light of, and according to the idea, which he intended to represent.

4. Circumstances are found so recorded, that without the supposition of a definite design and bearing of the narrative, this form of narration would be incomprehensible. If Jonah utters thanks in the belly of the fish, and not after he is safe on shore, then there is, unless this arrangement of events is required by a definite design, a want of physical truth, which cannot be concealed by any exegetical subtilty.

But the questions now arise, what are the design and teaching of the book? and how are they made available in the narrative? Is it a *single moral lesson*, of which the entire narrative is the foundation, after the manner of a didactic fable? Or is the whole representation *symbolical*, exhibiting a complete system [*Zusammenhang*] of doctrines and ideas, a delineation of an entire development in the Kingdom of God?

In answer to the first of these suppositions it can be said, that a single tenet of revelation, or of morality, is incongruous with the contents of the whole book. Each of the individual tendencies advanced by Exegetes neglects one or the other part of the book, and can, therefore, not sufficiently explain the peculiar literary character of the whole. "There is no didactic unity in the book." (Sack.) In the manifold applications made of the book, the doctrine has been discovered in it, that God cares for other nations also (Semler); that He is not the God of the Jews only, but also of the heathen (D. Michaelis, Eichhorn, Böhme, Pareau, Gesenius, De Wette, Winer, Knobel, and many others); and the view of Gramberg and Friedrichsen amounts to essentially the same thing, according to which the conduct of the heathen and their treatment should serve as an example of repentance to Israel. But according to these views the second chapter is entirely superfluous, and Friedrichsen, with great difficulty, accommodates the first to them. The matter is not improved by discovering in the book, in addition to instruction for the Jews, an admonition to toleration for the heathen. (Griesinger). Still less satisfactory are general truths, such as those that Niemeyer, Hezel, Möller, Meyer, Paulus, and others have found in the book: namely, "God's ways are not as our ways." "The office of prophet is arduous, but of great worth" [*Köstlich*]. "Jehovah is kind and readily forgives." "God is ready to avenge and to forgive," etc. And, if converting the doctrine into a special aim [*Tendenz*], Hitzig has developed the suggestions of Köster and Jäger to the view, that the book was written to remove the doubts which might attach themselves to the non-fulfillment of prophecy (here, according to Hitzig, with special reference to the alleged non-fulfillment of the prophecy of Obadiah), then the great preparations which were devoted to so insignificant an object, are not in keeping with it. Then chapters iii. and iv. would be amply sufficient. In the homiletical and catechetical use of the book, one must not leave unnoticed all those truths and definite purposes; and he will also determine, on account of their multitude, to bestow increased esteem and consideration upon the opulence of this little book, which, in four short chapters, discloses new contents to each inquirer; but even the multiplicity of the constructions put upon it [*Bestimmungen*] proves that none exhausts the contents of the book to the degree that one can attribute to it the character of a didactic fable, or moral narrative.

There is a still more cogent argument. The book is, as we have seen, a prophetic one. But in all prophecy, this kind of narrative is nowhere to be met with. No narrative is found there, which should solely have the object that the hearer, or reader, may draw from it an individual truth as a moral. On the other hand, it is quite a frequent kind of prophetic composition to symbolize the past, present, or future destinies of a great community in a single concrete form, so that this representative concrete appears in a whole series of relations as a *symbol* of that community. Of this, the Vineyard, Isaiah, chap. v., is a familiar example. Ezekiel, particularly, is full of such symbols, among which the figurative representation of the fate of Jerusalem, chap. xvi., and the allegorizing of Judah and Ephraim by the two sisters, Aholah and Aholibah, are characteristic of this species of prophetic style.

And still nearer to our purpose stands the most profound symbolical discourse of the Old Testament, Isaiah xl.-lxvi., in which everything, deserts, water, bread, light, Zion, are symbols, and under all these symbols the comprehension of the Israelitish national community, under the individual designation of the servant of God, occupies the highest place, since it is explained by the spirit of prophecy as the type of the true Israel manifested in Christ.

That the book of Jonah is to be counted among these symbolical prophecies has by no means escaped the notice of interpreters. The anticipation of it gleams through the words of old Marek: "*Scriptum est magna parte historicum, sed ita ut in historia ipsa lateat maximi vaticinii mysterium, atque ipse fatis suis non minus quam effatis valem se verum demonstret.*" It forms also the minimum of an originally right starting-point in the peculiar conceits, whimsically embellished by the theological mythus, of Von der Hardt, that Nineveh represents Samaria, but that Jonah is an enigmatical name for the kings Manasseh and Josiah. Here belong also Herder's attempt to represent Jonah as a symbol of the order of the prophets, and Krahmer's view that Jonah was a warning example for his contemporaries.

On the same line, and equally removed from the purely parabolical and purely historical view, lies the attempt made by several modern divines and commentators, after the example of Sack (in harmony with the common effort to guide the exegesis of the Old Testament into the profound meaning of Scripture, and into the deep questions of the close connection between the Old and New Testaments), to represent Jonah as a type of Christ. Here particularly, we may mention Hengstenberg, Delitzsch, and Keil. (See below). This typical view of the book has a strong claim to be received, if we consider the declaration of our Saviour (Matth. xii. 40). But notwithstanding it may be said, first, that this view does not embrace the whole book, but must, along with our Saviour's declaration, be restricted to chapter ii.; and again, that it shares the defects of every exposition of the Old Testament given entirely from the point of view of the New Testament; and that it is not suited to the peculiarity of the Old Testament standpoint, and to the independent significance of the book in the collection of the Canon. It is in part not enough, namely, the mere New Testament element; in part too much, to wit, the discovery of the fulfillment already in that which is preliminary. It is certainly true that the whole Old Testament revelation receives light from the New Testament from first to last, which enables us to perceive its teleological connection tending onward till it reaches the goal; and yet each statement and each book of the Old Testament, as a member of the organism of the Holy Scriptures, has an aim peculiar to itself. And the full authority of the typical interpretation will then first come into the true light, when one places the genuine sense already drawn from the contents of the book, under the light of the end, namely, the fulfillment. Let us attempt an interpretation of the symbol, an interpretation standing upon its own, and that an Old Testament foundation.

Jonah is a prophet; his special mission in the book is a prophetic one. There is in the Old Testament only one community to which the prophetic vocation belongs, — namely, the people of Israel. For the purpose that in him all the tribes of the earth should be blessed, Israel was founded as a nation in his ancestor, Abraham (Gen. xii.), and God chose him as his servant, to disseminate the light, the knowledge of God's law among the heathen. (Is. xlii. 1). *Jonah is Israel.* Nineveh — in the view of the author of the book the type of a great heathen city — is, in a similar relation, the representative of the heathen world, as are moreover Babylon (Is. xlii. f.), and Edom (Is. lxiii.). It is selected here, because the contact with Nineveh marks the decisive turning-point between the old time, when Israel, joyful in his strength, subjected the neighboring nations, and the new time, in which prophecy, through contact with the Mesopotamian powers, became of a universal character; because their captivity among these nations, though at first a penal calamity determined upon them, had the ultimate purpose of freeing the kingdom of God from the narrow limits of its national foundation, and of preparing its dissemination over the whole earth.

Israel has the mission of preaching God's doctrine and law to the heathen world. But he has a greater desire for gain and its pursuits. He shuns his calling and goes on board a merchantman. He abandons his intimate relation to Zion and hastens far away, where no mission is assigned to him, where he thinks that the arm of God cannot reach him. For it also belongs to his ungodly prejudices to believe that God's arm and work are limited to the holy land — a prejudice which already in Jacob, the ancestor whose character represents typically the national faults, was to his shame rebuked (Gen. xxviii. 16 f.).

But God reproves the fugitive. In the terrors, which must fall upon him, according to the divine decree, Jonah does not seek God, but sleeps, while the heathen pray. All heathen nations — the individual members of the crew represent nations, for they pray each to his God (i. 5) — might, by their sincere idol-worship, administer a rebuke [*zur Beschämung dienen*] to the godlessness of God's people, in their extreme distress. They cast the lot, which brings death to him; this they do not of their own choice, but by the appointment of God, which they unconsciously follow. The lot falls for a war of extermination against Israel. Jonah must announce his own fate. Israel has the law, which carries the curse in itself, and, like a sword suspended by a horse-hair, hangs over the head of the nation (comp. on Micah vi. 16); he has prophecy, which, confined to him, prophecies a calamitous end to the whole nation (Micah iii. 12 i. 8). Jonah is thrown into the sea and swallowed by a monster. The sea-monster is, by no means, an unusual phenomenon in prophetic typology. It is the secular power appointed by God for the scourge of Israel and of the earth. (Is. xxvii. 1; comp. on ii. 1.) Israel is abandoned to the night and gloom of exile, after the catastrophe of the national overthrow, because he neglected his vocation. Hence the fact that Jonah prays and turns to God, before his deliverance from the fish's belly, receives an illustration. In adversity Israel shall again seek God. In that which properly belongs to penal sufferings, he shall nevertheless, at the same time, acknowledge the gracious hand of God (Hos. ii. 16). He shall, also, in his miserable existence in a foreign land, not forget his holy calling. He shall not forget that his preservation as a nation, though as outcast, is a saving act of God. This becomes still clearer through the close relation, in which this prayer of Jonah stands to the longing and lamentations in exile, of the people of God, e. g. Psalms xlii. and lxxxviii. in which also the deeps of the sea symbolize the misery of Israel.

There [in the deep] Jonah remains three days and three nights, a definite, but an ideal time (comp. on ii. 1); a similar time is allotted by Hosea, also, for the punishment of Israel (Hos. vi. 2). Then the fish vomits him out; the exile must have an end, for God has appointed the fish; not of its own power and will did it swallow Jonah.

But with the hoped for restoration, the vocation of Israel is not revoked. Jonah is sent the second time to Nineveh; and he must preach that the heathen world shall perish; for that is the will of God concerning the nations that do not obey Him (Micah v. 14). But Israel says, What shall I preach? It is truly cause for despair, that so much has already been prophesied concerning the destruction of the heathen, and that it has come to nothing. They remain peaceful and quiet. If my preaching accomplishes its object, they will be saved, for God is merciful and gracious. (Comp. Zech. i. 11.) This instance [*Moment*] [of doubt and irresolution on the part of Israel. — C. E.] is also portrayed in the history of Jonah. Indeed, Jonah's preaching works repentance, and, consequently, forbearance; and reproach proceeds from his mouth. God corrects him by the incident of the palm-christ. Thereby Israel, too, is instructed. There lies in the sparing of Nineveh, before the correction of Jonah, the type of the future ingathering of the multitude of the heathen before the Jewish people, which must first be humbled and broken. (Comp. Micah iv.) And the prophet who wrote the history of Jonah, has exhibited the ground of this future, momentous to his people, as one lying within the Old Testament knowledge of God and his kingdom; in the mercy of God in view of repentance, and in the obduracy of Israel against the divine goodness, which quarrels with God instead of repenting. So must it truly come to pass, what Isaiah says (lxv. 1), that God is found of those who sought Him not, and who were not called by his name. (Comp. Rom. x. 20.)

Upon this teleological prophecy nothing more can follow; the book naturally closes with this according to our view. It becomes evident, according to this view, that the book is one of universal tendency, and raises the idea of Israel to a height similar to that described, Isaiah xl. ff.; only that there the bright side fulfilled in Christ develops itself from the mission of the servant. Though here the dignity of the mission is not less marked than there, yet the natural obstacles in the character of the people are brought into the foreground, by which it came to pass that the true Israel, at last, was not received by his own, and was crucified by contemporary Israel. Further, the reciprocal relation is hence clearly exhibited, which the symbolical character has had upon the treatment of the historical narrative; and the historical substratum upon the symbolical representation. There is no doubt that the truth to be exhibited could have been more briefly and more directly explained in another way (as this holds good generally in the case of parables); but the author found, in a history ready to

his hand,¹ the profound idea, which the Spirit moved him to teach, and in order to do justice to the historical, he made casual mention in the narrative, of much which, at the first glance, might appear, from the point of view of a didactic object, as unimportant.

But on the other hand, it could not fail that his design to write symbolic history made him indifferent to the pragmatic connection of the historical substratum in itself; hence the chasms and the incompleteness of statement noted by Hengstenberg, as soon as the rule of the historical style is applied to it.

Hence, finally, we learn from the book itself, its typical significance in relation to the New Testament. That Israel, as he lives a unity in the complex of God's ideas [*in der Ideenwelt Gottes*], is the type of Christ, is indubitable to every one who has once earnestly reflected upon the wonderful harmony between the image of the servant of God (Is. xlix. ff.) and Christ, and who has sought to explore the concealed vein of Old Testament history, according to the clear exposition of the Apostle Paul (Gal. iii. 16). If Jonah is a type of Israel, and Israel a type of Christ, then the typical relation already traced out in Sack (see below), is suggested between Jonah and Christ; and the reference to this type, prominently presented in Matt. xii. 40, comp. xvi. 4; Mk. viii. 11 f.; Luke xi. 29 ff.; John xii. 23 f., is only a single, though the most important instance [*Moment*]. Indeed it is according to the intimation of these passages, that as the sparing of Jonah in the belly of the fish and his subsequent preaching of repentance (Luke xi. 32), were a sign to the Ninevites, which must bring to them faith or judgment, so the preservation of Jesus in the grave, and the continued proclamation of the Risen One, are a sign to the world of judgment and of faith, by which the separation of mankind proceeds continually with inexorable power. Other relations can still be discovered without forced interpretation. It seems to me particularly worth considering how the voluntary labors of the ship's crew (i. 13) did not gain the shore; there was no peace until the sin-offering consecrated by God was offered.

[The mission and vocation of Israel are set forth in Is. xlii. 6: "I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." "This description is entirely appropriate, not only to the Head, but to the Body also, in subordination to him. Not only the Messiah, but the Israel of God was sent to be a mediator or connecting link between Jehovah and the nations." Israel was "a covenant race or middle people between God and the apostate nations." (Alexander on Isaiah, chap. xlii. 6.) Jonah commissioned by God to preach against the great heathen city, Nineveh, is a type of Israel in his mission and vocation.

"The book of Jonah contains no prediction of a direct Christian import. But he is, in his own person, a type, a prophetic sign of Christ. The miracle of his deliverance from his three days of death in the body of the whale, is the expressive image of the resurrection of Christ. Our Saviour has fixed the truth and certainty of this type. Matt. xii. 40.

"Further, the whole import of Jonah's mission partakes of the Christian character. For when we see that he is sent not only to carry the tidings of the divine judgment, but also to exemplify the grant of the divine mercy to a great heathen city; that is, to be a preacher of repentance; and that the repentance of the Ninevites through his mission, brings them to know "a gracious God, and merciful, slow to anger and of great kindness, and repenting Him of the evil" (Jonah iv. 2); — without staying to discuss whether all this be a *formal type* of the *genius* of the Christian religion, it is plainly a *real example* of some of its chief properties, in the manifested efficacy of repentance, the grant of pardon, and the communication of God's mercy to the heathen world." (Davison on *Prophecy*, pp. 200, 201.) — C. E.]

[O. R. Hertwig's Tables: Without prejudice to its historical sense, the following authors admit a symbolico-typical character of the Book: —

- (1.) Keil, Del., Baumg., Hengst.: Jonah is a type of Christ. (Also the Church Fathers, Marck and others, on account of Matt. xii. 40.)
- (2.) Kleinert: Jonah is the representative of Israel in his [Israel's] prophetic vocation to the heathen world. — C. E.]

IV. Date.

On this point two deductions follow from the preceding exposition: first, that Jonah himself could not have written this book; second, that its composition is separated by a long

¹ Compare H. Ewald, on the Poetical Books of the Old Testament in the Introduction to the Book of Job: the invention of a history from its inception, the production of a person intended to be historical, wholly from the imagination of the poet, are entirely foreign to antiquity, because extremely forced and remote.

period from the time of Jereboam II., in whose reign its action falls. For disregarding the fact that this manner of speaking of one's self in the third person, does not occur elsewhere in the prophets, with the exception of Isaiah xxxvi.—xxxix., taken from an annalistic source, though written by the prophet, and with the exception of short introductory headings to prophetic passages (compare on the other hand, *e. g.*, Ezekiel), and that it has also little probability, the historical style is wanting to the book, and still more, there is wanting the character of things experienced by the writer [*selbsterlebter Dinge*, self experienced things]. And indeed it is not well to assume either that a man should make his own fortunes the subject of a symbolical narrative, or that Jonah, according to the time in which he lived and the aggregate condition of prophetic knowledge of that time, should see so clearly, portrayed in the wonderful fortunes which happened to him, according to the narrative of this book, over its personal significance, the lines for the whole future development of the kingdom of God and its relation to the heathen world, as they have been here exhibited in harmony with the prophetic revelations, which developed themselves long after the time of Jonah in the vision of the Babylonish exile; especially because the book evidently does not advance the claim of intending to make the announcement of a germinant, though not begun future, but to furnish an understanding of the ways of God at the time present. We find that personification of Israel, its relation to the prophetic mission and to the exile, first in Isaiah xl. ff., in the Lamentations of Jeremiah, and especially so strongly marked in Ezekiel, that the author of this book cannot be elevated to a grade of prophecy like this. It agrees with this, that the next object of the book, according to the above acknowledged meaning of chap. ii., is exhausted in rousing and bringing the Israelites to the consciousness of their vocation, according as they, in the Captivity and after it, were situated with reference to the heathen. It cannot even be denied that the literary character of the book also gives it this place. That the psalm in the second chapter is not a prayer repeated literally from memory, but a free reproduction (whose relation to the object above stated, cannot escape the notice of the reader), is pretty generally acknowledged. "Not that he uttered just these words with his mouth, and placed them in such order, for he was not in so happy a state as to compose so fine a hymn. But it is therein shown how he felt; what thoughts were in his heart, while he was engaged in the hard struggle with death." (Luther.) The reproduction indeed depends upon passages in the Psalter. And though it might be conceded that ver. 2 is not, as would appear at first sight, borrowed from Psalm cxx. 1, written after the exile, but from Psalm xviii. 7, there still remains a series of other verbal coincidences with Psalms xlii., lxxxviii., and others, which, like these Psalms themselves can only be explained from the side of the Captivity. Just so is the description of the repentance (chap. iii.), which the Ninevites engaged in by order of their king, made up throughout of recollections of the prophetic mode of expression; resting not only upon Joel i. 20, but also upon Ezekiel xviii. 23; and in general a realization of Ezekiel iii. 6. Not that thereby the historical character of this repentance would be destroyed: we find here, as in the prayer (chap. ii.), views and special references that do not admit of a general solution. But the mode of expression fixes the time of the exile as the date of the book.

To this may finally be added some external peculiarities of language and representation. The richness of the language and the use of words, likewise place the book in the times of the later Hebraism. In common with Ezekiel and Jeremiah, it has the words not occurring elsewhere: *יָמָא*, mariner, i. 5 (Ez. xxvii. 9, 27, 29); *יָצִיתָ*, i. 6 (comp. Jer. v. 28); the form *יָבֵן*, iv. 11, compare with Ezra, Nehemiah, and Chronicles; the word *יָעֵבֶר*, iii. 6, with the signification to remove, to lay aside, compare with Chronicles and Esther. Further, *יָצִיתָ*, iii. 7, in the sense of edict, and *יָצִיתָ*, ship, i. 5, are words wholly foreign to the Hebrew commonwealth of letters and of North-Semitic origin. And hence, also, other phenomena of language, that were not impossible in the time of Jonah, but yet foreign to the old prophetic style, gain importance, as for instance, the combinations, after the Aramaic manner, of *יָצִיתָ*, i. 12; *יָצִיתָ*, i. 7; and the simple *יָצִיתָ* itself for *יָצִיתָ*, iv. 10; and also the periphrase of the object-accusative by means of *ל*, iv. 6. In however small a degree a determinate meaning can be ascribed to such phenomena in language in the small compass of the realm of Hebrew literature, yet are they in nowise worthless, especially in a book whose author wholly omits to make any mention of himself. To this may be added the fact that an author in Jonah's time, in mentioning the city of Nineveh, would hardly

have found it necessary for the information of his readers, to subjoin: "and Nineveh was a great city," iii. 3; so finally, the phenomenon of our having obviously in chapters iii. and iv. two accounts, which state essentially the same thing, the one in laconic touches, the other in more minute details (a circumstance in the known style of oriental and popular narrative, that in general need not surprise us), and which agree verbally and intimately blend with one another. First account, C. iii., 1-5, 10; iv. 1-5. Second account, iii. 1-4, 6-10; iv. 1-3, 6-11). This observation proves two different things: first that we have to do, not with a parabolic fiction, but with a fact historically transmitted several times. Secondly, so long a space has intervened between the events and the record, that two traditions could be formed in the mean time; that therefore a later author, and not Jonah, has compiled this account in systematic form. The unity of the book, which has been denied by Nachtigal, with much ingenuity, is internally and externally quite indivisible. The word מִנִּיבִי connects both the great halves in the most intimate manner; everywhere we meet with certain standing formulæ (מִנִּיבִי, ii. 1; iv. 6 ff.; the great city, i. 2; iii. 3, etc.), and idioms (comp. especially the peculiar form of the hysteron-proteron i. 5-10; iii. 6 f.; iv. 5); and the internal unity follows naturally from the interpretation given under 2.

To sum up, one cannot but ascribe the composition of the book to a contemporary and fellow-sufferer of Ezekiel, to whom allusions most manifold have met us in the course of exposition. But the *position* which it occupies among the oldest prophets, is easily explained from the circumstance that the object of the narrative, and not the author, is kept in view, and therefore Jonah, as the one who first came in contact with Assyria, properly precedes Micah, that prophet who lived under the Assyrian oppression, during its middle period, and Nahum, who announced definitely the fate of Nineveh.

Luther: Some would maintain, as Jerome shows, that this prophet, Jonah, was the son of the widow at Zarephath, near Sidon, who nourished the prophet Elijah during the famine, mentioned in 1 K. xvii. 10, and 2 K. xiv. 25. The reason they assign is, that he calls himself here the son of Amittai, that is, a son of the true one, because his mother said to Elijah, when he raised him from the dead: "Now I know that the word of thy mouth is truth" (1 K. xvii. 24). Believe that who will, I do not believe it; but his father was called Amittai, in Latin *Verax* (true), in German *Wahrlich* (true), and was of Gath-Hepher, which city was in the tribe of Zebulun (Josh. xix. 13; 2 K. xiv. 25). The widow of Zarephath was also a heathen, as Christ informs us (Luke iv. 26); but Jonah confesses here (chap. i. 9), that he was a Hebrew.

I say this, therefore, that where we have the means, it is very well to know at what time and in what country a prophet lived. For it has this advantage, that we can better understand his book, if we know the time, place, person, and history [of that period]. We find then that Jonah lived at the time of king Jeroboam, whose grandfather was king Jehu, when king Uzziah reigned in Judah, when also the prophets, Hosea, Amos, and Joel lived in the same kingdom of Israel, in other places and cities. We can infer how eminently beloved a man Jonah was in the kingdom of Israel, and how God wrought by him a great work, from the fact that through his preaching, king Jeroboam was so successful as to regain all that Hazael, king of Syria, had detached from the kingdom of Israel, to which he had done so great damage, that the prophet Elisha wept over it, before it came to pass (2 K. viii. 11).

Whether Jonah counseled and assisted king Jeroboam before his experience in the whale, and at Nineveh, or after his return from that city, cannot be shown from Scripture. But it is probable that he first served and aided king Jeroboam in his country, until he had again set up and established the kingdom of Israel. After this he is sent of God out of his own country to Nineveh. For in his own country he had learned from experience how kind and gracious God was to the idolatrous kingdom of Israel; wherefore he expected that He would also be as kind and gracious toward Nineveh, so that his proclamation would be in vain and fruitless, as he himself confesses, and is angry thereat (ch. iv. 1, 2).

In short, such was the state of the world in the time of Jonah, that the supreme kingdom or empire in it, was in Assyria, at Nineveh, as it was afterward at Babylon, and subsequently at Rome. Besides, there were at this time the other kingdoms, Syria, Israel, Judah, Edom, Moab, each independent. The kingdom of Israel prospered under king Jeroboam on Jonah's account; so the kingdom of Judah was prosperous under king Uzziah.

Sack: Jonah was saved from the depths of the sea, and preserved in the body of the sea-

monster, for the purpose of preaching repentance to the Ninevites, a people with the common mercies of Providence thrown around them, not by themselves, but by Jehovah. They thereupon repent. This wonderful preservation for the effective preaching of repentance took place, and was recorded just as it happened, that it might be a type of the Deliverer of the nation, who also entered the depths of the earth, and yet was preserved, and within three days was made alive, and who was to perform the great work of "preaching repentance and remission of sins among all nations" (Luke xxiv. 47), with results so much more victorious, and under the opposition of Israel. Some one besides Jonah might have preached to the Ninevites; and Jonah might have been brought to do it in some other way than by a wonderful deliverance; the conversion of the Ninevites had also just as little need of becoming a portion of Biblical history, as so many transient returns of an ancient people to a better state of piety, have had. But all this had to come to pass, because nothing more suitable could be conceived whereby to typify the greatest deliverance, by means of which the most successful sermon on repentance was to become possible. As Jonah's preaching to the Ninevites was against his will, so the preaching of Christ to the heathen was against the will of Israel: they were awakened to repentance, and the Saviour could on that account say with such significance: "No other sign shall be given to this generation than that of Jonah the prophet," since through the possibility of the repetition of this sign,—the preservation in the depths of the earth,—just the strongest proof of the reprobate character of this generation was given. This is not done away by the passage in Luke xi. 30, where that generation is directly compared with the Ninevites; for this can refer only to the experience of such wonderful deliverance, and does not destroy the contrast that runs through all these passages, between the baser Jews and the better ancient and modern heathen. (Comp. Matt. viii. 11.) But the differences that Jonah remained alive and Christ was made alive; that Jonah went against his will; and Christ, out of love, commanded [his disciples] to preach to all nations; that Jonah afterward was angry thereat [God's sparing Nineveh], which was exactly repeated in the case of Israel;—all these are naturally founded on the history as such, and vanish before the pervading similarity of the divine method of dealing before and after the preaching to the heathen. Be it so, that before the appearance of the Saviour, pity to the heathen, in a special manner, must have occurred to the readers of Jonah as the real sense of the book; after that appearance, mercy displaying itself, in the giving up and preservation of the Messiah, is taken as the true sense of Jonah; and this sense is a historico-typical one.

Keil: The mission of Jonah is a fact of symbolical and typical significance, which was intended not only to enlighten Israel as to the position of the heathen world in relation to the kingdom of God, but at the same time to typify the future admission of the heathen, who observe God's word, to a participation of the salvation prepared in Israel for all nations. This, however, does not exhaust the deeper meaning of the history of Jonah. It reaches still further and culminates in the typical character of the three days' sojourn of Jonah in the belly of the fish, of which Christ informs us, when He referred the Jews to the sign of the prophet Jonah, in the words: "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. xii. 40.) In order to understand this type, that is to say, the divinely appointed connection between the typical event and its antitype, we are furnished with a key in the answer which Jesus gave, when, a short time before his passion, Philip and Andrew told Him, that certain Greeks, among those who had come up to worship at the feast, desired to see Him. This answer consists of a twofold statement (John xii. 23 f.): "The time is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" and xii. 32, "And I, if I be lifted up from the earth, will draw all men unto me." This answer of Jesus amounts to this: that the time for the admission of the heathen had not yet come; but in the words, "the hour is come," etc., is contained the explanation, that the heathen have only to wait patiently a little longer, since their union with Christ, with which the reply concludes (ver. 32), is directly connected with the glorification of the Son of Man (Hengstenberg, on John xii. 20). This declaration of our Lord, that his death and glorification are necessary, in order that He may draw all men, even the heathen, to himself, or that by his death He may break down the wall of partition, by which the heathen till then had been shut out of the kingdom of God, at which He had already hinted in John x. 15, 16,

teaches us to recognize the history of Jonah as an important, significant link in the chain of development of the divine plan of salvation.

Niebuhr: By the way, we must call attention to the fact, that the threatened, but revoked destruction of Nineveh, has reference likely to the shock which Nineveh suffered through the revolt of Media and Babylon, and which bears wholly the character of a postponed overthrow of the kingdom. The destruction is to occur after forty days (years). Now Jonah, the son of Amittai (2 K. xiv. 25), is mentioned in connection with Jeroboam II. (about 75-34 N.) as a prophet. There is nothing said as to the time when Jonah lived. But as in those times it was the rule for prophecies to have reference only to brief periods, it is probable that Jonah was a contemporary of Jeroboam, and that he prophesied against Nineveh forty years before the revolt of Media, which began some years prior to I. N.

[O. R. Hertwig's Tables give the following summary of views respecting the date of the Book:—

Keil fixes it soon after the events recorded in it, and the return of Jonah to his native land.

Others place it at a later time for the following reasons:—

- (1.) The book contains Aramaisms, which indicate a later age than that of the events which it records. (De Wette.)
- (2.) Chapter iii. 3, supposes that the destruction of Nineveh had already taken place. (Ewald.)
- (3.) ii. 3-10, contains many reminiscences from the Psalms.
- (4.) Chapter ii. 5, 8, supposes that the temple had been rebuilt. (Krahmer.)

For these reasons the following dates have been assumed:—

- (a.) The time of the Assyrian exile. (Goldhorn.)
- (b.) The time of Josiah. (Gesen., Rosenm., and Berth.)
- (c.) The time of the Babylonian exile. (Jäger, Kleinert.)
- (d.) The post-exile period. (Jahn, Knobel, Köster, Ewald.)
- (e.) After the year 515 B. C. (Krahmer.)
- (f.) The third century. (Vatke, *Bibl. Theol.*)
- (g.) The time of the Maccabees. (Hitzig.)—C. E.]

[It is the uniform tradition among the Jews, that Jonah himself wrote the history of his mission; and on this principle alone the book was placed among the prophets. For no books were admitted among the prophets but those which the arranger of the Canon *believed* (if this was the work of the Great Synagogue), or (if it was the work of Ezra), *knew* to have been written by persons called to the prophetic office. Hence the Psalms of David (although many are prophetic, and our Lord declares him to have been inspired by the Holy Ghost), and the book of Daniel were placed in a separate class, because their authors, although eminently endowed with prophetic gifts, did not exercise the pastoral office of the Prophet. Histories of the prophets, as Elijah and Elisha, stand, not under their own names, but in the books of the prophets who wrote them. Nor is the book of Jonah a history of the Prophet, but of that one mission to Nineveh. Every notice of the prophet is omitted, except what bears on that mission. The book also begins with just that same authentication with which all other prophetic books begin. As Hosea and Joel and Micah and Zephaniah open, "The word of the Lord that came unto Hosea," Joel, Micah, Zephaniah; and other prophets in other ways ascribe their books not to themselves, but to God, so Jonah opens, "And the word of the Lord came unto Jonah, the son of Amittai, saying." This inscription is an integral part of the book; as is marked by the word, "saying." . . . The words, "The word of the Lord came to," are the acknowledged form in which the commission of God to prophesy is recorded. It is used of the commission to deliver a simple prophecy, or it describes the whole collection of prophecies, with which any prophet was intrusted: "The word of the Lord which came to Micah or Zephaniah." But the whole history of the prophecy is bound up with, and a sequel of these words.

"Nor is there anything in the style of the prophet at variance with this.

"It is strange," continues Dr. Pusey, from whom these observations have been quoted, "that at any time beyond the babyhood of criticism, any argument should be drawn from the fact that the Prophet writes of himself in the third person. Manly criticism has been ashamed to use the argument as to the commentaries of Cæsar, or the Anabasis of Xenophon. However the genuineness of these works may have been at times questioned, here we were on the ground of genuine criticism, and no one ventured to use an argument so palpably

idle. It has been pointed out that minds so different as Barhebræus, the great Jacobite historian of the east, and Frederick the Great, wrote of themselves in the third person; as did also Thucydides and Josephus, even after they had attested that the history in which they so speak, was written by themselves.

But the real ground lies much deeper. It is the *exception*, when any sacred writer speaks of himself in the first person. Ezra and Nehemiah do so; for they are giving an account, not of God's dealings with his people, but of their own discharge of a definite office, allotted to them by man. Solomon does so in Ecclesiastes, because he is giving the history of his own experience; and the vanity of all human things, in themselves, could be attested so impressively by no one as by one who had all which man's mind could imagine.

On the contrary, the prophets, unless they speak of God's revelations to them, speak of themselves in the third person. Thus Amos relates in the first person, what God showed him in vision; for God spoke to him, and he answered and pleaded with God. In relating his persecution by Amaziah, he passes at once to the third: "Amaziah said to Amos: Then answered Amos and said to Amaziah (Amos vii. 12, 14). In like way, Isaiah speaks of himself in the third person, when relating how God sent him to meet Ahaz, commanded him to walk three years, naked and barefoot; Hezekiah's message to him, to pray for his people, and his own prophetic answer; his visit to Hezekiah in the king's sickness, his warning to him, his prophecy of his recovery, the sign which at God's command Isaiah gave him, and the means of healing he appointed."

Dr. Pusey instances the other prophets, Jeremiah, Ezekiel, Haggai, Moses; in the New Testament, St. John, who styles himself, when referring to himself, "the disciple whom Jesus loved."

"As for the few words which persons who disbelieved in miracles selected out of the book of Jonah as a plea for removing it far down beyond the period when those miracles took place, they rather indicate the contrary. They are all genuine Hebrew words or forms, except the one Aramaic name for the decree of the king of Nineveh, which Jonah naturally heard in Nineveh itself.

"A writer,¹ equally unbelieving, who got rid of the miracles by assuming that the book of Jonah was meant only for a moralizing fiction, found no counter-evidence in the language, but ascribed it unhesitatingly to the Jonah, son of Amittai, who prophesied in the reign of Jeroboam II. He saw the nothingness of the so-called proof, which he had no longer any interest in maintaining.

"The examination of these words will require a little detail, yet it may serve as a specimen (it is no worse than its neighbors) of the way in which the disbelieving school picked out a few words of a Hebrew prophet or section of a prophet, in order to disparage the genuineness of what they did not believe."

I will condense Dr. Pusey's remarks on the words in question. The words are these:—

(1.) "The word *sephinah*, lit. 'a decked vessel,' is a genuine Hebrew word from *saphan*, covered, ceiled. The word was borrowed from the Hebrew, not by Syrians or Chaldees only, but by the Arabians, in none of which dialects is it an original word. A word plainly is original in that language in which it stands connected with other meanings of the same root, and not in that in which it stands isolated. Naturally, too, the term for a *decked vessel* would be borrowed by inland people, as the Syrians, from a nation living on the sea-shore, not conversely. This is the first occasion for mentioning a *decked vessel*. It is related that Jonah went in fact 'below deck,' 'was gone down into the sides of the decked vessel.' Three times in those verses, when Jonah did not wish to express that the vessel was decked, he uses the common Hebrew word, *oniyyah*. It was then of set purpose that he, in the same verse, used the two words, *oniyyah* and *sephinah*.

2. "*Mallach* is also a genuine Hebrew word, from *melach*, salt sea, as ἀλῆς, from ἄλς, 'salt,' then (*masc.*) in poetry, 'brine.'

3. "*Rab hachobel*, 'chief of the sailors,' 'captain.' *Rab* is Phœnician also, and this was a Phœnician vessel. *Chobel*, which is joined with it, is a Hebrew, not Aramaic word.

4. "*Ribbo*, 'ten thousand,' they say is a word of later Hebrew. It occurs in a Psalm of David and in Hosea.

5. "*Vith'ashehath*, 'thought, purposed,' is also an old Hebrew word. The root occurs in Job, a Psalm, and the Canticles. In the Syriac it does not occur, nor in the extant Chaldee, in the sense in which it is used by Jonah.

¹ Paulus.

6. "The use of the abridged forms of the relative *she* for *asher*, twice in composite words *beshellemi*, *beshelli* (the fuller form, *baasher lemi*, also occurring), and once in union with the noun *shebbin*.

"There is absolutely no plea whatever for making this an indication of a later style, and yet it occurs in every string of words, which have been assumed to be indications of such style. It is not Aramaic at all, but Phœnician and Old Hebrew. In Phœnician, *esh* is the relative, which corresponds the more with the Hebrew in that the following letter was doubled, as in the Punic words in Plautus, *syllohom*, *siddoberim*, it enters into two proper names, both of which occur in the Pentateuch, and one, only there; *Methushael*, 'a man of God,' and *Mishael*, the same as Michael, 'Who is like God?' lit. 'Who is what God is?' Probably it occurs also in the Pentateuch in the ordinary language. Perhaps it is used more in the dialect of North Palestine. It is frequently used in the Song of Solomon. In Ecclesiastes it occurs sixty-six times. Of books which are really later, it does not occur in Jeremiah's prophecies, Ezekiel, Daniel, or any of the six later of the minor prophets, nor in Nehemiah or Esther. It occurs only once in Ezra, and twice in the first Book of Chronicles, whereas it occurs four times in the Judges, and once in the Kings, and once probably in Job.

7. "*Manah*, 'appoint, or prepare,' occurs in a Psalm of David.

8. "*Taam*, 'decree.' This is a Syriac word, and accordingly, since it has now been ascertained beyond all question, that the language of Nineveh was a dialect of Syriac, it was, with a Hebrew pronunciation, the very word used of this decree at Nineveh. The employment of the special word is a part of the same accuracy with which Jonah relates that the decree was issued, not from the king only, but from *the king and his nobles*, one of those minute touches which occur in the writings of those who describe what they have seen.

"Out of the eight words, or forms, three are naval terms, and since Israel was no seafaring people, it is in harmony with the history, that these terms should first occur in the first prophet who left the land of his mission by sea. So it is also, that an Assyrian technical term should first occur in a prophet who had been sent to Nineveh." (Pusey's *Introd. to the Book of Jonah*.)

The writer of the article on Jonah, in Kitto's *Biblical Cyclopædia*, is of the opinion, that the Chaldaisms in the book may be accounted for by the nearness of the Canton of Zebulon, to which Jonah belonged, to the northern territory, whence by national intercourse Aramaic peculiarities might be insensibly borrowed. — C. E.]

V. Literature.

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P. Friedrichsen, *Kritische Übersicht der verschiedenen Ansichten über Jonas*, Lpz., 1817; 2 Aufl., 1841. J. C. Reindl, *Die Sendungsgesch. des Propheten Jonas nach Nineveh*, Bamb., 1826. Forbiger, *Comm. de Lycophr. Cassandri* v. 31–37, cum epimetro de Jona, Lps., 1827. *Evangelische Kirchenzeitung*, 1834, n. 27–29. G. Laberenz, *De vera Libri Jonæ interpretatione*, Fuld., 1836. Ch. F. Böhme, *Über das Buch Jonah*, in *Illgens Zeitschr.*, 1836, I. S. 195 ff. F. Ch. Baur, *Der Prophet Jonas, ein assyrisch-babylonisches Symbol.*, Ebendas. 1837, I. 90 ff. A. W. Krahmer, *Der Schriftforscher*, I. Kassel, 1839. Jäger, *Über den sittlich-religiösen Endzweck d. B. J. u. s. w. in der (Baur-Kern'schen) Tüb. Zeitschr.*, 1840, I. 35 ff. F. Delitzsch, *Etwas über das Buch Jonah*; in the *Rudelbach-Guericke'schen Zeitschr.*, Lpz., 1840, II. M. Baumgarten, *Über die Zeichen des Propheten Jonas*, *ibid.*, 1842, II. 1 f. . . . Vgl. ausserdem, Semler, *Apparat. ad Liber. V. T. Interpretationem*, p. 269. Niemeyer, *Charakteristik der Bibel*, Theil 5. Eichhorn, *Einleitung* (4 Aufl.), 1823, f. sec. 576 ff. Pareau, *Institut. interpret.*, 1822, p. 534. Sack, *Christliche Apologetik*, 1826, S. 345 ff. M. v. Niebuhr, *Geschichte Assur's und Babel's*, 1857; Beilage iii., *Jonah und Nineveh*, S. 274 ff.

DEVOTIONAL AND PRACTICAL. — Lavater, *Predigten über das Buch Jonas*, Zurich, 1773, 2 Aufl. in 2 Bänden, Winterth. 1782. Höselen, *Jonas Bekehrtes Ninive*, 54 Reden, Lpz., 1816. Ed. Neander, *Der Prophet Jona. Predigten*, Mitau, 1842. Quandt, *Jonas der Sohn Amithai*, Berlin, 1866. [See Gen. Lit. of the Minor Prophets.—C. E.]

[Hugh Martin, *The Prophet Jonah: His Character and Mission to Nineveh*, London and New York, 1866. Patrick Fairbairn, *Jonah: His Life, Character, and Mission, viewed in Connection with the Prophet's own Times, and Future Manifestations of God's Mind and Will in Prophecy*, T. & T. Clark, Edinburgh, 1849.—C. E.]

JONAH.

CHAPTER I.

[*The Prophet's Commission to preach against Nineveh, and his Attempt to evade it* (vers. 1-3). *A Violent Storm arises; Alarm of the Sailors: Means adopted for their Safety; Detection of Jonah; he is thrown into the Sea, and is swallowed by a Fish* (vers. 4-16). — C. E.]

1 Now [And] the word of the Lord [Jehovah] came unto [was communicated to]
2 Jonah,¹ the son of Amittai.² Arise,³ go to Nineveh, that great city, and cry ⁴ [pro-
3 claim] against it; for ⁵ their wickedness is [has] come up before me. But [And]
Jonah rose up to flee unto Tarshish from the presence of the Lord [Jehovah], and
went down to Joppa; and he [omit, he] found a ship⁶ going to Tarshish: so he paid
[and paid] the fare thereof, and went down into it, to go with them unto Tarshish
4 from the presence of the Lord [Jehovah]. But [And] the Lord [Jehovah] sent
out ⁷ a great wind into the sea, and there was a mighty [great] tempest in the sea,
5 so that [and] the ship was like to be broken.⁸ Then [And] the mariners⁹ were
afraid, and cried every man [each] unto his god, and cast forth the wares¹⁰ that
were in the ship into the sea, to lighten it of them.¹⁰ But [And] Jonah was gone
down [had gone down] into the sides [the interior] of the ship;¹¹ and he lay, and
6 was fast asleep. So [And] the shipmaster¹² came [came near] to him, and said
unto [to] him, What meanest thou, O sleeper? Arise, call upon [to] thy God, if
so be that [perhaps] God¹³ will think upon us, that we perish not [and we shall
7 not perish]. And they said every one to his fellow [to each other], Come, and
let us cast lots, that we may know [and we shall know] for whose cause¹⁴ [on ac-
count of whom] this evil is upon us. So [And] they cast lots, and the lot fell upon
8 Jonah. Then said they [And they said] unto [to] him, Tell us, we pray thee, for
whose cause this evil is upon us;¹⁵ What is thine occupation? and whence com-
9 est thou? what is thy country? and of what people art thou? And he said unto
[to] them, I am an Hebrew; and I fear the Lord [Jehovah], the God of heaven,
10 which [who] hath made [omit, hath] the sea and the dry land. Then were the
men [And the men were] exceedingly afraid, and said unto [to] him, Why hast
thou done this?¹⁶ [What is this thou hast done?] For the men knew that he
fled [was fleeing] from the presence of the Lord [Jehovah], because he had told
11 them. Then said they [And they said] unto [to] him, What shall we do unto
thee, that the sea may be calm unto us [may subside from against us]? for the sea
wrought and was tempestuous¹⁷ [was increasing and rushing tempestuously].
12 And he said unto [to] them, Take me up, and cast me forth into the sea, so shall
the sea [And the sea shall] be calm unto you [subside from against you]: for I
13 know that for my sake¹⁸ this great tempest is upon you. Nevertheless [And] the
men rowed¹⁹ [broke through, viz., the waves] hard to bring it to the land [to bring
to land]; but they could not, for the sea wrought, and was tempestuous [was in-
14 creasing and rushing tempestuously] against them. Wherefore [And] they cried
unto [to] the Lord [Jehovah], and said, We beseech thee, O Lord [O now Jeho-
vah], let us not perish for this man's life,²⁰ and lay not upon us innocent blood:
15 for thou, O Lord [Jehovah], hast done as it pleased thee. So [And] they took up
Jonah, and cast him forth into the sea: and the sea ceased [stood] from its raging.

16 Then [And] the men feared the Lord [Jehovah] exceedingly, and offered a sacrifice unto the Lord [Jehovah], and made vows.

TEXTUAL AND GRAMMATICAL.

- [1 Ver. 1. — יוֹנָה, *Jonah*, signifies a *dove*.
 [2 Ver. 1. — אִמְתָּלִי, *Amittal*, means *veracious*, or *truthful*.
 [3 Ver. 2. — קוּם, *arise*, used before another verb as a term of excitement.
 [4 Ver. 2. — קָרָא, *cry*, proclaim in the manner of a herald, or prophet.
 [5 Ver. 2. — כִּי, *for*, may be used here as the relative conjunction *that*; but it probably assigns a reason for the command, and hence it is rendered *because*.
 [6 Ver. 3. — תַּנְיִיךָ, *ship*, generally any large merchant-ship.
 [7 Ver. 4. — הִטָּל, *Hiphil* of הָטֵל, *to throw down at full length, to prostrate*.
 [8 Ver. 4. — הִשָּׁבֵךְ לַהֲשִׁיבֶר, used metaphorically of inanimate things; *to be about to do, or suffer: the ship was about to be broken, was on the point of foundering*. Gesenius' *Heb. Lex.* sub הִשָּׁבֵךְ.
 [9 Ver. 5. — הַמַּלְחִים, *the mariners*, from מָלַח, *salt*, the quality of the water which they navigate.
 [10 Ver. 5. — כֵּלִים, *vessels*, a general term comprehending wares. The suffix הֶם refers to the persons, not to the wares.
 [11 Ver. 5. — יָדָיו הַסְפִּינָה, *the sides, or two sides of the vessel*. *Sephinah* is derived from *Saphan*, to cover: it signifies a decked vessel.
 [12 Ver. 6. — רֹב הַחֲבֵל, *the master of the rope-men*.
 [13 Ver. 6. — הָאֱלֹהִים, *the god*, with the article.
 [14 Ver. 7. — בְּשֵׁלִי, *for that which is to whom*: compounded of the preposition ב, the relative pronoun שֶׁ, contracted from שֶׁלִּי, the preposition ל, and the interrogative מִי.
 [15 Ver. 8. — The words הִנֵּה הַזֶּה הָיָה לִּי, are omitted in two of Kennicott's MSS. in the Soncino edition of the prophets, and in the Vatican copy of the LXX.: and Kennicott's MS. 154, omits לִּי. Henderson.
 [16 Ver. 10. — מַה־זֹּאת עָשִׂיתָ, *What is this thou hast done! not, why hast thou done this?*
 [17 Ver. 11. — הוֹלֵךְ, *going*, סֹעֵר, *tossing*: they are both participles.
 [18 Ver. 12. — בְּשָׁלִי, *on my account*, compounded of the preposition ב, the relative שֶׁ, contracted as in v. 7, the preposition ל, and the pronominal suffix י.
 [19 Ver. 13. — נִשְׁבְּרָה, *broke through*. שָׁבַר, *signifies to break through a wall, and metaphorically to break through the waves*.
 [20 Ver. 14. — בְּנַפְשִׁי, *for the sake of the soul, or life*, as in 2 Sam. xiv. 7. See also Deut. xix. 21. — C. H.]

EXEGETICAL AND CRITICAL

Ver. 1-3. *The Command and the Flight.* Compare on ver. 1 the Introduction, § 2, p. 13.

"The narrative begins, according to usage, with the copula [conjunction *vav*. C. E.], because every event in time follows upon an antecedent one; and the record of that event is always only a continuation of something prior. and separately considered forms a fragment." (Hitzig, Compare Ruth i. 1; 1 Sam. i. 1.)

["From the circumstance that the book commences with the conjunction ו, commonly rendered *and*, some have inferred that it is merely the fragment of a larger work, written by the same hand; but though this particle is most commonly used to connect the following sentence with something which precedes it, and is placed at the beginning of historical books to mark their connection with a foregoing narrative, as Ex. i. 1; 1 Kings i. 1; Ezra i. 1; yet it is also employed inchoatively where there is no connection whatever, as Ruth i. 1; Esth. i. 1; and, as specially parallel, Ezek. i. 1. It serves no other purpose in such cases than merely to

qualify the apocopated future, so as to make it represent the historical past tense." (Henderson, *Com. on Jonah*, chap. i. 1.)

"This form, 'And the word of the Lord came to —, saying,' occurs over and over again, stringing together the pearls of great price of God's revelations, and uniting this new revelation to all those which had preceded it. The word *And*, then joins on histories with histories, revelations with revelations, uniting in one the histories of God's works and words, and blending the books of Holy Scripture into one Divine book." (Pusey, *Com. on Jonah*, chap. i. 1.)

"Sometimes a book commences with the relative past form of the substantive verb, in consequence of the writer's viewing it as the continuation of a preceding one (Lev. i. 1; Num. i. 1; Josh. i. 1; Judg. i. 1). Books are also found to commence in this manner which have no actual reference to a preceding one; in such cases the writer plunges at once in *medias res*, regarding what he is about to record as connected to foregoing events, at least in the order of time (Ezek. i. 1; Jonah i. 1; Ruth i. 1; Esther i. 1). (Nordheimer's *Heb. Gram. Syntax*, § 976, 2). — C. E.]

Ver. 2. Nineveh, the capital of Assyria, on the left bank of the Tigris, is called the great city, *נִינְוֵה הַגְּדוֹלָה*, here as in Gen. x. 12, where the additional clause, "the same is a great city," includes the four previously, separately named cities, which, in a wider sense, constituted the city of Nineveh. It was, according to Diodor. ii. 3, the greatest city of antiquity. Its circumference was four hundred and eighty furlongs — one hundred and fifteen furlongs greater than that of Babylon. Its diameter was (Herodotus, v. 25) ¹ [?] one hundred and fifty furlongs; consequently a good day's journey. Upon its walls, 100 feet high, flanked with fifteen hundred towers, each two hundred feet high, four [some say three, C. E.] chariots could drive abreast. The three days' journey, which, according to chap. iii. 3, one could travel within the city, cannot appear an incredible statement, if we consider that it filled, together with the adjoining cities united to it by the same fortifications, the whole space between the rivers Tigris, Khosr, the Upper or Great Zab, the Gasr Su, and the mountainous boundary of the valley of the Tigris on the east; and that the rubbish and ruin covered mounds, which indicate the locality of the desolated city, and which for twenty-five years have been accessible to the investigations of learned men, occupy an area of about eighteen square miles [German miles = 378 Eng. sq. miles — C. E.] Comp. Ewald, *Bib. Jour.*, x. 52 ff.; J. Oppert, *Expéd. Scientifique en Mésopotamie*, Paris, 1862, ii. 67, 72, 82 f.; M. v. Niebuhr, *Hist. of Assyria and Babylon*, p. 274 ff.).

[Nineveh, according to Gen. x. 11, was built by Nimrod. The verse should probably be read: "Out of that land he [Nimrod] went forth into Asshur [Assyria], and builded Nineveh, and the city Rehoboth and Calah." According to the Greek and Roman authors, it was founded by Ninus, the mythical founder of the Assyrian empire; and its name appears to be derived from his, or from that of an Assyrian deity, Nin, corresponding, it is conjectured, with the Greek Hercules. In the time of Jonah, it had probably attained to its greatest extent. It formed a trapezium, and consequently could have no one diameter. Its sharp angles lay towards the north and south, and its long sides were formed by the Tigris and the mountains. The average length was about twenty-five English miles: the average breadth, fifteen. This large extent of area includes Nineveh in its broader sense, which was a union of four large princely cities. Nineveh proper, including the ruins of Konyunjik, Nebbi Yunas, and Ninua, is situated at the northwestern corner, near the Tigris. Nimrud, supposed to be the later capital, and which, in the opinion of Rawlinson, Jones, and Oppert, was the ancient Calah, is at the southwestern corner, between the Tigris and Zab; a third large city, which is now without a name, and which has been explored least of all, is on the Tigris itself, from three to six English miles to the north of Nimrud; and the citadel and temple-mass, now named Khorsabad, is situated on the Khosr. (Compare Keil and Delitzsch on the *Minor Prophets*; Kitto's *Biblical Cyclopedia*; Smith's *Dictionary of the Bible*; Layard's *Nineveh and its Remains*; Rawlinson's *Herodotus*, Book I., Appendix, Essay vii.) — C. E.]

Preach against it is God's command to Jonah; that is, go and deliver to its face, a call to repentance [*Eine Buspredigt*]. He does not say, preach more fully concerning it; for Jonah, as other

prophets did, could have done that in his own land. Neither does he say merely to it; for that would have been expressed by *לָהּ* or *לָה*. But God will have him preach against Nineveh, because its wickedness had come up before Him as in former times the wickedness of Sodom and Gomorrah had done (comp. Gen. xviii. 21, with Gen. vi. 5).

Ver. 3. Jonah arose, but to flee, and that from the presence of Jehovah, that is, from the people and land of Israel, to which he imagined the presence of God to be limited, as Jacob, when he was astonished at discovering the presence of God beyond the home of his father [*Väterlichen Erde*]. (Gen. xxviii. 16.)

["The belief in the omnipresence of God was a part of the faith of Abraham's house. And that God was even present here he did not first learn on this occasion (as Knobel seems to think), but it is new to him that Jehovah, as the covenant God, revealed Himself not only at the consecrated altars of his fathers, but even here." (Lange on Gen. xxviii. 16.)

"It has been asked, 'How could a Prophet imagine that he could flee from the presence of God?' Plainly he could not. Jonah, so conversant with the Psalms, doubtless knew well the Psalm of David, 'Whither shall I go from thy Spirit, and whither shall I flee from thy presence?' He could not but know, what every instructed Israelite knew. And so critics should have known that such could not be the meaning. The words are used, as we say, 'he went out of the king's presence,' or the like. It is, literally, he rose to flee from being in the presence of the Lord, i. e., from standing in his presence as his servant and minister." (*Introduction to the Prophet Jonah*, by the Rev. E. B. Pusey, D. D., p. 247.)

Dr. Pusey illustrates his interpretation by a large number of references to the use of the expression

פָּנֵי יְהוָה, in the notes to the passage quoted above. The explanation of Keil and Delitzsch (*Com. on Jonah*, chap. i. 3) is essentially the same: "from the face of Jehovah, i. e., away from the presence of the Lord, out of the land of Israel, where Jehovah dwelt in the temple, and manifested his presence (comp. Gen. iv. 16); not to hide himself from the omnipresent God, but to withdraw from the service of Jehovah, the God King of Israel."

Henderson (*Com. on Jonah*, chap. i. 3), says:

פָּנֵי יְהוָה, which strictly means the face, person, or presence of Jehovah, is sometimes employed to denote the special manifestation of his presence, or certain outward and visible tokens by which He made Himself locally known. Thus God promised that his presence (*פָּנֵי*), i. e., the sensible tokens of his presence, should accompany the Hebrews on their march to Canaan (Ex. xxxiii. 14. Comp. Ps. ix. 3; lxviii. 2, 8). It is also employed in reference to the place or region where such manifestations were vouchsafed, as Gen. iv. 14, where it obviously signifies the spot where the primitive worship was celebrated, and sensible proofs of the divine favor were manifested to the worshippers (1 Sam. i. 22; ii. 18; Ps. xlii. 3 (2)). In like manner, the place where Jacob had intimate communion with God, was called by that patriarch *פָּנֵי יְהוָה*, the face, or manifestation of God (Gen. xxxii. 30). The interpretation, therefore, of David Kimchi, "He imagined that if he went out of the land of Israel, the spirit of prophecy would not

¹ [Herodotus mentions Nineveh, Book I. 108, 109, 186, 196; Book II. 150. — C. E.]

rest upon him," is perhaps not wide of the mark. Jarchi to the same effect: "The Shekinah does not dwell out of the land." Though, as Theodoret observes, he well knew that the Lord of the universe was everywhere present, yet he supposed that it was only at Jerusalem he became apparent to men; ὑπολαμβάνων δὲ ὅμως ἐν μόνη Ἱερουσαλὴμ αὐτὸν ποιεῖσθαι τὴν ἐπιφάνειαν."—C. E.]

The psychological motive of the flight is not mentioned. That which Jonah assigns (chap. iv. 2), is hardly to be considered with Keil¹ as pragmatically exact and sufficient, since in that place it rather makes the impression of being an attempt to palliate a guilty conscience, which is glad to seize upon even the semblance of right. His concern for the time being, was to throw off obedience to God, and for that purpose various motives—ease, indolence, and fear of men—concurrent,—a state of mind of which every servant of God can readily conceive from the analogy of his own experience. That he actually intended an entire abandonment of duty, the circumstance that he fled as far as possible proves.

To Tarshish, or Tartessus,² which was the most remote of the Phœnician trading-places known in the Old Testament, and situated not far from the mouth of the Bætis (Guadalquivir). He takes the direct road thither, first to Joppa, which, in the time of Solomon (2 Chron. ii. 16), was a well-known seaport on the Mediterranean (Josh. xix. 46), for the purpose of there embarking in a ship, whose appointed fare (מֶלֶךְ) he paid.

Ver. 4-16. *God arrests Jonah.* Jehovah, from whom Jonah intends to flee, is Lord of the sea, and the winds are his servants (Ps. civ. 4). One of these servants he sends forth in haste into the sea to draw Jonah from his purpose.

Ver. 5. The sailors, heathen from different nations, do what behooves honest and prudent men: they pray and resort to the usual precautionary measures, by throwing the wares into the sea, in order to unburden themselves of them. מַעֲלִיחַ does not refer to the wares, but to the ship's company (Ex. xviii. 22.) But he, whom the storm particularly concerns, deems himself secure in the sides of the ship, i. e., in the hold (comp. Am. vi. 10; Is. xiv. 15). There he is fast asleep. "Tam quietus est et animi tranquilli, ut ad navis interiora descendens somno placido perfruat." (Hieronymus.) The verbs in the last sentence of the verse should be rendered in the pluperfect, as in the last clause of verse 10. ["Jonah had gone down into the hold, and had there fallen fast asleep."—C. E.]

[This act of Jonah is regarded by most commentators as a sign of an evil conscience. Marck

supposes that he had lain down to sleep, hoping the better to escape either the dangers of sea and air, or the hand of God; others that he had thrown himself down in despair, and being utterly exhausted and giving himself up for lost, had fallen asleep; or as Theodoret expresses it, being troubled with the gnawings of conscience and overpowered with mourning, he had sought comfort in sleep and fallen into a deep sleep. Jerome, on the other hand, expresses the idea that the words indicate "security of mind" on the part of the prophet: "he is not disturbed by the storm and the surrounding dangers, but has the same composed mind in the calm, or with shipwreck at hand;" and whilst the rest are calling upon their gods, and casting their things overboard, "he is so calm and feels so safe with his tranquil mind, that he goes down to the interior of the ship and enjoys a most placid sleep." The truth probably lies between these two views. It was not an evil conscience, or despair occasioned by the threatening of danger, which induced him to lie down to sleep; nor was it his fearless composure in the midst of the danger of the storm, but the careless self-security with which he had embarked on the ship to flee from God, without considering that the hand of God could reach him even on the sea, and punish him for his disobedience. This security is apparent in his subsequent conduct." (Keil and Delitzsch, *Com. on Jonah*, chap. i. 5).

Pusey and Cowles intimate that he may have been fatigued by his journey to Joppa, and that "sorrow and remorse completed what fatigue began."—C. E.]

Ver. 6. But God knows where to find each one (comp. Am. ix. 2). The captain [כֹּלֵל collect.] came to him and said: What meanest thou, O sleeper? Hieronymus: "Quid tu snopre deprimeris? Vox stupentis et acriter redarguentis, ac si dixisset: quoniam est tibi tanti soporis causa et ratio et excusatio? cum procella somnum omnem satis interdicat et vigiliam exigit periculum?"—Marck.

Arise, pray to thy God. Perhaps God³ will think upon us, think mercifully that we perish not (compare the derivatives of the root עָשָׂה (Job xii. 5; Ps. cxlvi. 4). The heathen is obliged to admonish the servant of God of his duty, and to remind him of the fact that his God is a merciful God.

[Pusey quotes from Chrysostom the following passage: "The ship-master knew from experience, that it was no common storm, that the surges were an infliction borne down from God, and above human skill, and that there was no good in the master's skill. For the state of things needed another

1 ["The motive of his flight was not fear of the difficulty of carrying out the command of God, but, as Jonah himself says in chap. iv. 2, anxiety lest the compassion of God should spare the sinful city in the event of its repenting. He had no wish to coöperate in this; and that not merely because he knew by inspiration of the Holy Spirit, that the repentance of the Gentiles would be the ruin of the Jews, and as a lover of his country, was actuated not so much by envy of the salvation of Nineveh, as by unwillingness that his own people should perish," as Jerome supposes, but also because he really grudged salvation to the Gentiles and feared lest their conversion to the living God should infringe upon the privileges of Israel above the Gentile world, and put an end to its election as the nation of God." (Keil and Delitzsch, *Com. on Jonah*, chap. i. 8, and note at the bottom of the page.)—C. E.]

2 [Calvis is of the opinion that Tarshish means Cilicia,

the principal city of which was Tarsus, the native place of the Apostle Paul. But it is now generally agreed that it was Tarshish in Spain. The name occurs in Gen. x. 4, among the sons of Javan, who are supposed to have peopled the southern parts of Europe (comp. Ps. lxxii. 10; Is. lxi. 19). In Ezekiel xxvii. 12, and Jeremiah x. 9, it is mentioned as sending to Tyre silver, iron, tin, and lead. It is mentioned in Isaiah, chap. xlii. in connection with Tyre. In several passages of the Bible, "ships of Tarshish" are spoken of, especially in connection with Tyre. The name is probably of Phœnician origin.—C. E.]

3 [The Hebrew is אֱלֹהֵינוּ, the God. The German retains the article, *Der Gott*. Pusey: "He does not call Jonah's God, thy God, as Darius says to Daniel, thy God, but also *the God*, acknowledging the God whom Jonah worshipped to be the God."—C. E.]

Master, who ordereth the heavens, and craved the guidance from on high. So then they too left oars, sails, cables, gave their hands rest from rowing, and stretched them to heaven and called upon God." — C. E.]

Ver. 7. But God intends to make a complete exposure of Jonah. [Luther fills up, in an ingenious way, the break in the continuity of thought between vers. 6 and 7. On a momentary survey of the evil, which he had caused, Jonah was filled with such a pungent feeling of repentance and confusion, that he is speechless from deep compunction, and does not, because of shame, find courage to make an open confession, because he considers the disgrace intolerable. Therefore God must suffer still something more to come to pass, in order to drive him to confession.]¹ The lot falls upon him. "*Fugitivus hic sorte deprehenditur, non viribus sortium, sed voluntate ejus, qui sortes regebat incertas*" (Hieronymus.) [The fugitive is detected by lot, not from any virtue in lots themselves, but by the will of Him, who governs uncertain lots.]

Ver. 8. His own confession must convict him, that he intended to flee from a God, of whose wide, unlimited power he could not be ignorant (Matt. xii. 37).

["When Jonah had been singled out by lot as the culprit, the sailors called upon him to confess his guilt, asking him at the same time about his country, his occupation, and his parentage. The repetition of the question, on whose account this calamity had befallen them, which is omitted in the LXX. (Vatican), the Soncino, prophets, and Cod. 195 of Kennicott, is found in the margin in Cod. 384, and is regarded by Grimm and Hitzig as a marginal gloss that has crept into the text. It is not superfluous, however, still less does it occasion any confusion; on the contrary, it is quite in order. The sailors wanted thereby to induce Jonah to confess with his own mouth that he was guilty, now that the lot had fallen upon him, and to disclose his crime (Ros. and others). As an indirect appeal to confess his crime, it prepares the way for the further inquiries as to his occupation, etc. They inquired about his occupation, because it might be a disreputable one, and one which excited the wrath of the gods; also about his parentage, and especially about the land and people from which he sprang, that they might pronounce a safe sentence upon his crime" (Keil and Delitzsch, *Com. on Jonah*, chap. i. 8).]

"Questions so thronged have been admired in human poetry," St. Jerome says. For it is true to nature. They think that some one of them will draw forth the answer which they wish. It may be that they thought that his country, or people, or parents, were under the displeasure of God. But perhaps more naturally, they wished to "know all about him," as men say. These questions must have gone home to Jonah's conscience. What is thy business? The office of prophet which he had left. Whence comest thou? From standing before God as his minister. What thy country, of what people art thou? The people of God, whom he had quitted for heathen; not to win them to God, as He commanded; but not knowing what they did, to abet him in his flight.

Ver. 9. "Jonah answers the central point to which all these questions tended: 'I am a Hebrew.' This was the name by which Israel was known to foreigners. It is used in the Old Testa-

ment, only when they are spoken of by foreigners, or speak of themselves to foreigners, or when the sacred writers mention them in contrast with foreigners." (Pusey, *Com. on Jonah*, chap. i. 8, 9.)

"He does not say a Jew, as the Targum wrongly renders it; for that would have been false, since he was of the tribe of Zebulun, which was in the kingdom of Israel, and not of Judah; nor does he say an Israelite, lest he should be thought to be in the idolatry of that people, but a Hebrew, which was common to both" (Dr. Gill, *Com. on Jonah*, chap. i. 9).

And I fear Jehovah, the God of heaven, which made the sea and dry land. יִיָּאֵל has been

rendered correctly by the LXX. *σέβομαι, colo, vereor*; and does not mean "I am afraid of Jehovah against whom I have sinned" (Abarbanel). By the statement, "I fear," etc., he had no intention of describing himself as a righteous or innocent man (Hitzig), but simply meant to indicate his relation to God, — namely, that he adored the living God who created the whole earth, and, as Creator, governed the world. For he admits directly after, that he has sinned against this God, by telling them, as we may see from ver. 10, of his flight from Jehovah. He had not told them as soon as he embarked in the ship, as Hitzig supposes, but does so now for the first time, when they ask about his people, his country, etc., as we may see most unmistakably from ver. 10, b. In ver. 9, Jonah's statement is not given completely; but the principal fact, namely, that he was a Hebrew and worshipped Jehovah, is followed immediately by the account of the impression which this acknowledgment made upon the heathen sailors; and the confession of his sin is mentioned afterwards as a supplement, to assign the reason for the great fear which came upon the sailors in consequence." (Keil and Delitzsch, *Com. on Jonah*, chap. i. 9.) — C. E.]

Ver. 10. The heathen perceive the bearing and extent of this confession. Danger teaches to take heed to the word (Is. xxviii. 19). [See the Hebrew and Luther's German translation of Is. xxviii. 19. — C. E.] Great fear of the great God, who pursues them closely [is at their heels] seizes upon them. The second half of the verse is an explanatory clause added by the narrator, from which it is evident that the reply of Jonah (ver. 9), does not give the exact words that he uttered, but only their substance in condensed form. Indeed, if the question (10, a), is admitted to be intelligible, he must have told them of his flight.

[What hast thou done! מַה־עָשִׂיתָ, is not a question as to the nature of his sin, but an exclamation of horror at his flight from Jehovah, the God of heaven and earth, as the following explanatory clauses, וְנָוֶה, יָדַעְתָּ clearly show. The great fear which came upon the heathen seamen at this confession of Jonah, may be fully explained from the dangerous situation in which they found themselves, since the storm preached the omnipotence of God more powerfully than words could possibly do." (Keil and Delitzsch, *Com. on Jonah*, chap. i. 10.) — C. E.]

Ver. 11. Still more evident is it from this verse that Jonah must have told them that he was a servant of God consecrated by a special call; for they do not cast him into the sea immediately, but apply to him with a kind of awe for instructions what to do. Moreover, afterward (vers. 13, 14), they exert themselves most strenuously to bring him to

¹ [Though it does not appear that Jonah confessed his sin to the captain of the ship, yet there is no reason to doubt that he obeyed the awakening call (ver. 6). — C. E.]

land, to preserve his life for the execution of his divine commission; and only when they do not succeed, do they throw him into the sea.¹

The participle **יָרַח**, ver. 11, frequently stands as an auxiliary verb, with the idea of continuance, increase: **the sea continued to rage** (2 Sam. iii. 1; xv. 12).

Ver. 12. Jonah pronounces his own sentence. "*Non tergiversatur, non dissimulat, non negat, sed qui confessus erat de fuga poenam libenter assumit se cupiens perire ne propter se et ceteri pereant.*" (Hieronymus.) [He does not refuse, or prevaricate, or deny; but having made confession concerning his flight, he willingly submits to the punishment, desiring to perish, and not [to] let others perish on his account.] With the same resignation, with which the prophets are accustomed to announce the sad fate of their nation, he utters his own sentence as a divine oracle, and joins with the tone of prophecy the promise of deliverance.

Ver. 13. The holier he seems to the men, the greater is their dread of putting him to death. Will not God have mercy upon them, if they restore him again to the mission, from which he was intending to escape, if they put him on shore? **They row hard** [**יָרַח**], literally, broke through, namely, the surging waves] to bring the ship to dry land; Cyril: *προσκεῖλαι τὴν ναῦν*: the object can be omitted as being easily understood, a usage common to the German.² But they do not succeed. It must be evident to them that the word of the prophet must indeed be accomplished. He is a servant [*Mann*] of Jehovah, whom they are about to sacrifice; therefore it is natural that they should pray, not to their own gods, but to Jehovah to pardon them because of the victim.

Ver. 14. — O Jehovah, we beseech thee, let us not perish for the sake of the soul of this man. **נָפֶשׁ** has not arisen from **נֶפֶשׁ** (Keil), whereby a useless accumulation of synonymous words would arise, but it is the usual participle of entreaty, contracted from **נִפְתָּח**,³ which is just as readily joined with positive requests (2 Kings xx. 3). The **בְּ** pretii [the beth of price, reward, exchange. — C. E.] stands here as in Micah i. 5. The added petition, impute not to us innocent blood, does not mean, suffer us not to destroy in this man an innocent person (Hitzig); but **נָפֶשׁ** has the meaning of imputation and retribution. Against them Jonah had done no wrong; with respect to them he is guiltless; and in his mission as a prophet, he stands or falls to his God alone: this they feel; no worldly power has a right to pass sentence upon the prophet of God (Jer. xxvi. 19). [**נָפֶשׁ** is irregularly written with **נ**, as in Joel iv. 19.] But God showed them that they must serve Him as his executioners. For thou, O Jehovah, hast done as it pleased thee. Thou hast determined it. This is their justification. The lot and the word of the prophet are to them the finger of God.

¹ [Perhaps it is too much to assume that the strenuous efforts of the sailors were put forth principally to effect the landing of the fugitive prophet; they had regard to their own safety, as the casting of Jonah into the sea proves. — C. E.]

² [The literal translation of the Hebrew is, "They rowed hard to bring to the dry land." The object of the verb rendered to bring, namely, ship, is omitted. — C. E.]

Ver. 15. The prediction of the prophet is fulfilled. **The sea stood still** [ceased] from its raging.

Ver. 16. The result of the fulfilled prophecy is that the fear of God on the part of the heathen manifests itself in action: they offer a sacrifice and make vows, — the sacrifice immediately, the vows for the time of landing.

[According to the Rabbins, Grotius, and some others, they did not actually offer a sacrifice, but only purposed to do it before Jehovah, i. e., at Jerusalem; but it is more natural to conclude that they sacrificed some animal that was on board, and vowed that they would present greater proofs of their gratitude when they returned from their voyage. Michaelis thinks they intended to perform their vows when they reached Spain.

"*Quin: ubi transmissa steterint trans aquora classes; Et positis aris jam vota in litore solves.*" — *Æneid* iii. 408. Henderson's *Com. on Jonah*, chap. i. 16. — C. E.]

DOCTRINAL AND ETHICAL.

See Introduction iii. p. 16.

HOMILETICAL AND PRACTICAL.

There is no escape from the Almighty God. For (1.) He has so arranged the world, that the work of every individual is counted upon; and his work is not allowed to stand still, but must be accomplished. Ver. 1, 2. (2.) Distance is no protection against Him; for to Him belong heaven and earth, the sea and the dry land. Ver. 3, f. 9. (3.) To Him the winds and waves are subject; for He has made all things.—Ver. 4, 9. (4.) To Him also are subject everywhere, in involuntary fear, the erring hearts of men (ver. 5, 6); whoever, then, expects to find in them a refuge against God, is deceived. (5.) Even things seemingly accidental must obey Him, whenever He intends to carry out his purpose.—Ver. 7. (6.) Everything, however far from, or near to Him it may be, must finally become an instrument in his hand (ver. 11–15), and cooperate for the glorifying of his name. Ver. 16.

Ver. 1. Whoever would speak the word of God to others, must have received it himself. For the office of the ministry a regular call is requisite.—Ver. 2. Let no man say, that there is, or can be anywhere, a sphere of life so distant, that God can entirely lose sight of it. The Lord has always an eye and a heart for those also, who are without. And he who would be his servant and has not such a heart, is a servant like Jonah, that is, an undutiful one. The sins of Nineveh are not specified. The savage desire for wars and thirst for conquest, which characterized the Assyrians, were certainly sins enough before God; yet there may have been others. God's call to repentance is always a call of grace; his call of grace always a call to repentance. Jonah and Paul, Rom. i. 5.—Ver. 3. What God appoints to thee to do, do it without gainsaying. He who gives the burden gives also the shoulders to bear it. He who flees increases the burden. He who flees from God is foolish and commits folly. Jonah must

³ [See Henderson's *Com. on Jonah*, i. 14, and Gesenius' *Hebrew Lexicon*, s. v. — C. E.]

⁴ [For the heading of this part of the *Commentary*, Kleinert has chosen the compound word *Reichsgedanken*, which means thoughts connected with the history and development of the kingdom of God. His reasons for choosing this term in preference to *dogmatisch-ethische Grundgedanken* are given in the Preface, pp. vi., vii. — C. E.]

have known in his heart that it is impossible to escape from God (ver. 9). It so happens that if, regardless of Divine direction, we take our own course, we will afterward be obliged to acknowledge ourselves blind and foolish.—Ver. 4. Had the Book of Jonah originated from heathen fables, as some assert, the Lord would not have sent the wind upon the sea; but the god of heaven [Jupiter] would have made an alliance with the god of the winds [Æolus] and with the god of the sea [Neptune] against Jonah. How simple and sublime is the religion of the Old Testament! Distress teaches to pray. If thou dost not know and teach this, thou wilt always be a poor comforter. If the Lord seizes thy heart with violent alarms from anguish of conscience, throw thy wares into the sea. What is thine must perish, and if thou dost not surrender it, thou must thyself suffer shipwreck.—Ver. 6. It is a sad thing and a bad sign, if the unbelieving, and those in the congregation weak in faith, must tell the minister what becomes him to do. Happy he whose conscience is awakened and quickened by an admonition so shameful to him. Of whom the Lord thinks, him He also helps (Ps. xl. 17 (17)). It often occurs that the Lord must say: Verily, I have not found such faith in Israel.—Ver. 7. Human means to learn the will of God, in doubtful cases, are in themselves of no avail; but God can make use of them, if there is true earnestness in those who employ them, and if they know no better means (comp. Josh. 7). But when men, by means of prayer, can receive the Holy Spirit, then they should seek the will of God, not by lots, but by prayer (Matt. vii. 11).—Ver. 8. Jonah might purposely have left his birth and vocation in darkness. Whoever engages in his calling with half a soul, likes to avoid confession; he suffers himself to be considered as a heathen, and puts himself on a level with this world. Where the fear of God is not, there is the fear of man. And moreover, the fear of man is most unprofitable. Whoever frankly and honestly, humbly and heartily, acknowledges the Lord among men, will soon discover that it is the phantom offspring of fear to imagine that one will reap from the acknowledgment only disgrace and not a blessing. Such was not even the case among the heathen; for when Jonah made his confession, they honored him (ver. 10-14). Reflect how many souls may be guided by the Lord to thee, to whom, by confession at proper time, thou mayest have it in thy power to render a service for eternity. The commission [of the minister] is not confined to Jerusalem and Bethel, not to the baptismal font and altar, not to the confessional and pulpit, not to canonicals; but it is in thy heart and mouth, and it shall, therefore, never depart from thee (Deut. xxx. 14).—Ver. 13. So has the heathen world also struggled to come to land; but it could not until Christ was buried in death (Rom. i.-iii.).—Ver. 15. There are deeds of violence by which God's will is carried into effect. But it does not, therefore, follow that he who performs them is guiltless; but he stands in need of repentance and forgiveness.—Vers. 15, 16. This is also a shadow of things to come. O, that it were only come to this,—that all the heathen world would thank God, that death, which swallowed up Christ, has no more power over us.

LUTHER: Thus God is wont, when his great wrath is at hand, to send his word before and save some. We have now the same grace and great light of the Divine word; therefore it is certain that a great destruction is near; since God intends

to rescue some before it comes.—Ver. 2. We regard the history with indifference, because we view it from without, and it does not concern us. But should the like occur in our time, we would think that we never yet heard of a more foolish and more impossible thing, than that a single man should enter such an empire, with a proclamation to repent. Now God's works are wont to appear, at first, so foolish and impossible, that reason must despair of their accomplishment and scoff; but it is well for us to believe, for God accomplishes them.—Ver. 3. The ancient holy fathers were especially inclined to exculpate the prophets, apostles, and great saints. But we adhere strictly and inflexibly to the Word of God, and admit that Jonah, in this instance, committed a great sin, on account of which he would have been eternally condemned, had he not, in the number of the elect, been written in the book of life. This is a signal token of grace that God seeks Jonah and punishes him so soon after his sin, and does not suffer him to profit by it, or to continue long therein.—Ver. 5. The natural light of reason extends thus far, that it considers God kind, gracious, merciful, and mild. This is a great light; but it fails in two particulars. In the first place, it believes indeed that God has power and knowledge to do, to help, and to give; but that He is willing also to do such things for it, it knows not; therefore it does not continue steadfast in its opinion. In the second place, reason cannot correctly bestow the predicate of Deity upon that being to whom it belongs. It knows that God is; but who and what He is, who has a right to be called God, it knows not. Each one called upon his god, that is, upon the object of his fancy, or that which he considered God; therefore, they were all in error in regard to the only true God.—Ver. 7. Where men devoid of understanding are, they set about things in a wrong, perverted way, allow the sin to remain in the mean time, and consider only how they may get rid of their anguish. This does not help: they must consequently despair. But where men of understanding are, they turn away their minds from their anguish and think mostly of their sins; they confess them and get rid of them, though they should remain eternally in anguish, and they resign themselves to it, as Jonah does here.—Ver. 10 ff. The faith of Jonah against trials (for that he maintained his faith his deliverance proves): (1.) He takes the sin upon himself from others, and acknowledges that he alone deserved death. (2.) He consents also to be brought to shame before God. (3.) He chooses death, bitter and uncertain. If God so deal with us as to permit us to see life in death, or if He show us the place and abode of our souls, whither they must go and where they must remain, then death would not be bitter, but it would be like a leap over a shallow stream, on both sides of which one feels and sees a firm ground and shore. But now He does not show us here anything of the kind, but we must spring from the firm shore of this life into the abyss. (4.) He bears in death the wrath of God. (5.) More than this, he must die alone; he has none to comfort him; the people in the ship sail away and leave him in the midst of the sea as certainly drowned and lost. (6.) To die simply is not enough: he must yet enter the jaws of the fish.

STARKE: Ver. 1. Jonah came out of Galilee: that was, therefore, a false declaration of the Pharisees (John vii. 52). From this, one sees how pernicious are all deep-rooted prejudices. Whoever will rightly exercise the office of the ministry must

indeed be a Jonah, which, translated into English, signifies a dove. He must cherish the simplicity of the dove (Matt. x. 16). — Ver. 2. He must also not love ease, but cheerfully and willingly take upon himself toil and hardship. The greater cities are, the greater are their sins. God bears for a long time, and finds with him no unconditional decree for the destruction of the great majority and the election of a small minority. — Ver. 3. To rest on the divine will places man in the highest tranquillity. Him who forsakes God and duty, God, on the other hand, forsakes with his grace and assistance. — Ver. 4. If we follow our carnal nature [*Fleisch und Blut*], it will bring us into much company improper for us. It is no small act of kindness, if He punish the sinner severely soon after the commission of his sin. On account of the sin of one man many others often fall into great distress. — Ver. 5. It is very proper, in danger, to make use of natural means for preservation. — Ver. 6. Even the heathen acknowledged the power of prayer: it is a shame, if many among Christians should doubt it. — Ver. 7. So also they acknowledged that there is a God, who rules over the human race, exercises the office of Judge among men, and, in consequence of this, brings the guilty to just punishment. — God has many ways of bringing our sins to light before his face (Ps. xc. 8). — Ver. 8. None should be condemned without trial. Even the law of nature grants to each one the right of defense. Just as it is a duty and necessity readily and willingly to hear those who bring us to account for our life and conduct, so also ought each Christian, as often as he is accused by his conscience and brought, as it were, before court, to consider the charges of conscience, confess his wrong, and reform. — Ver. 9. There is nothing so secret [*so fein gesponnen*, so finely spun], that it shall not finally come to light (Luke viii. 17). Confession of our sins should also be made, that God may be honored and glorified, and that the ignorant and unbelieving may be better instructed. — Ver. 10. The fact that the heathen had heard from Jonah, how God held the Ninevites in abhorrence, and would destroy the whole city, with its inhabitants, if they did not repent, may have contributed (for each one could easily make the application to himself) not a little to their fear, which was merely slavish. God never does evil to the sinner, but always good. He also intends all his dealings with him for good. That which delights the sinner is not a true good, but an imaginary shadow: it is not genuine pleasure, but pure disgust [*Unlust*]. Why then does he sin? God knows how to propagate the true religion miraculously. — Ver. 11. In important matters one should undertake nothing without the advice of honest teachers. — Ver. 12. It is the nature of love not to seek its own, but rather to suffer harm than to bring others into it; rather to lose its life than to suffer the lives of the innocent to be endangered (John iii. 16). — No one should take away his own life, though he may have forfeited it. — Ver. 13. Against the divine will no human toil nor labor can prevail. — Ver. 14. Though in divine chastisements it is one's duty to subordinate one's will to the divine, yet one ought not, on that account, to cease to call upon God for the removal and mitigation of the chastisement. — Ver. 15. He who has God for his enemy has all nature for his enemy; but to him who has God for his friend, all creatures bear good will. When God has executed his just sentence, then everything is again at peace. — Ver. 16. God permits nothing so evil

to come to pass, but that He knows to bring some good out of it; for his counsels are wonderful and He carries them out gloriously. Men should apply divine judgments upon others for the purpose of bringing themselves to a saving knowledge of God.

PAFF: Ver. 2. Great cities, great sins, great judgments; but so much the greater necessity that they be warned by the prophets of the Lord and rebuked by them. — Ver. 3. Teacher and preacher must not shun the cross, otherwise they forsake the Lord. Thou also, my soul, must follow the call of God, though He lead thee in the paths of extreme suffering [*Kreuzeswege*]; and thou must not seek to escape from this call. — Ver. 5. Tribulation drives to God, and that is the greatest blessing, which lies hidden in the cross. — Ver. 10 ff. A single person can often bring a great calamity and the punishment of God upon a community. Therefore, it is necessary that the authorities watch and punish and remove offenses. We have good reason to entreat God that He will not punish the whole land on account of the ungodly.

QUANDT: The book of Jonah is the missionary book of the Old Testament. — Ver. 3. There is in the conduct of Jonah a twofold sin, — disobedience to God and flight from God. Even Christians defy their God from dread of disgrace. Errors of the heart draw after them errors of the understanding: from religious perversity spring erroneous opinions. Flight from God is also in our time a widespread folly. — Ver. 5. Even the sleep of Jonah belongs to his flight. Judas fled still farther, when he hanged himself. — Ver. 6. The children of the world have always a feeling that the God of the pious [Christians] is more powerful than what they, in their delusion, reverence and worship. — Ver. 8. It is not to be overlooked that Jonah first mentions the sea. The words of Jonah are not so much a confession of faith as a confession of repentance. — Ver. 10 ff. When the orator, Cyprian, read the history of the prophet overwhelmed by the waves, his soul was violently agitated: it became a means of his conversion; and the result was that he became an eminent teacher of the church.

F. LAMBERT: Ver. 1. It gives to us miserable sinners great confidence in God that He received, among his servants, David, Jonah, Peter, Paul, and others, notwithstanding they sinned notoriously.

RIEGER: Ver. 2. Of such as, in their declension, have wandered still farther from God, it is said, "their sins have come up before me; I have heard the cry of them," etc. But of them who have intimate communion with God, or in the midst of whom the Lord Jesus still walks, it is said, "I know thy works." — Ver. 3. He who has become sensible of his deficiencies, will consider the foolishness of God wiser than all human wisdom, from the fact that, in his word, instead of many notable works, which He might have mentioned as having been achieved by many of his servants, He rather exposes their weaknesses and failings; because not merely brilliant and great examples are necessary for our imitation; but also examples for our encouragement, that we may rouse ourselves from the thoughtlessness of sin, seek forgiveness, and seize the hand of God extended for our recovery. From the circumstance that Jonah immediately found a ship, according to his wish, he obstinately persists in his purpose. But even to a flight undertaken in disobedience, everything in external circumstances may accommodate itself.

If a man is in the right way, it must be determined by other indications [than favoring external circumstances. — C. E.]

HIERONYMUS: Ver. 4. Great is he who flees in this instance; but still greater is He who pursues him.

SCHMIEDER: Ver. 5. Jonah is in a quiet, concealed corner of the ship. He shunned the light.

AUGUSTINE: Ver. 9. *Si homo velat, Deus revelat. Si homo tegit, Deus detegit. Si homo agnoscit, Deus ignoscit.*

RIEGER: Ver. 10 ff. The entire connection of events revealed God's just displeasure at the flight of Jonah; but at the same time it must have prepared him for the future courageous execution of his mission. For the fact that Jonah found such abundant evidence that a deep impression of the fear of God had been produced in the consciences of these strange people, and that great earnestness in calling upon God had been awakened in them, must have been adapted to prepare him to undertake, with less reluctance, the commission to preach against a strange city. The godly sorrow and repentance, which Jonah experienced, produced in him also the legitimate revenge (2 Cor. vii. 11), for he said: take me and cast me into the sea. Yet he does not throw himself into the sea. Such a difference is found between an awakened and a despairing conscience.

SCHLIER: Ver. 15. He chose the sea for himself instead of going to Nineveh: the sea detained him by the hand of the Lord: the sea was the place into which the hand of the Lord plunged him for punishment.

SCHMIEDER: Ver. 16. This was not a genuine conversion to God; had it been, they would have abandoned forever the worship of all other gods beside Jehovah, and not merely honored Him, together with their gods, with offerings.

[**CALVIN:** Ver. 2. *Arise, go to Nineveh, that great city, and cry against it.* God designed in this way to try Jonah, whether he would prefer his command to all the hindrances of the world. And it is a genuine proof of obedience, when we simply obey God, however numerous the obstacles which may meet us and may be suggested to our minds, and though no escape may appear to us; yea, when we follow God, as it were, with closed eyes, wherever He may lead us, and doubt not but that He will add strength to us, and stretch forth also His hand, whenever need may require, to remove all our difficulties. — Ver. 3. All flee away from the presence of God, who do not willingly obey His commandments. — Ver. 4. Though the Lord may involve many men in the same punishment, when He especially intends to pursue only one man, yet there is never wanting a reason why He might not call before his tribunal any one of us,

even such as appear the most innocent. — Ver. 5. Hardly any religion appears in the world, when God leaves us in an undisturbed condition.

This passage teaches, that men are constrained by necessity to seek God; so also, on the other hand, it shows that men go astray in seeking God, except they are directed by celestial truth, and also by the Spirit of God.

MARCKIUS: ¹ Ver. 3. God not only suffers the wicked to advance prosperously in their sins, but does not immediately restore the godly in their declensions; nay, He gives them every facility for a time in their downward course, in order that they may know themselves more, and that the glory of God may become thereby more manifest. Foolish then is the sinner, who, having begun life prosperously, concludes that the end will be equally happy. — Ver. 6. We see in this instance the great danger in which unconscious sinners are often involved, that the solace sought by them departs from them, that a dead sleep remains, and even increases under God's judgment, and that in the performance of duty the godly are sometimes more slothful than the ungodly.

The servants of God are sometimes surpassed, reproved, and stimulated, by those far below them, yea, even by brute animals: a salutary admonition, from whatever quarter it may come, ought never to be despised.

MATTHEW HENRY: Ver. 3. Providence seemed to favor his design, and gave him an opportunity to escape: we may be out of the way of duty, and yet may meet with a favorable gale. The ready way is not always the right way. — Ver. 6. If the professors of religion do an ill thing, they may expect to hear of it from those who make no such profession.

PUSEY: Ver. 5. God, whom they ignorantly worshipped, while they cried to the gods, who, they thought, disposed of them, heard them. They escaped with the loss of their wares, but God saved their lives and revealed Himself to them. God hears ignorant prayer, when ignorance is not willful and sin.

A heathen ship was a strange place for a prophet of God, not as a prophet, but as a fugitive; and so, probably, ashamed of what he had completed, he had withdrawn from sight and notice. He did not embolden himself in his sin, but shrank into himself. The conscience most commonly awakes when the sin is done. It stands aghast at itself; but Satan, if he can, cuts off its retreat. Jonah had no retreat now, unless God had made one. — C. E.]

¹ [These extracts from Marckius are taken from the notes appended to Calvin's *Commentary on Jonah*. — C. E.]

CHAPTER II.

[*Jonah's Hymn of Thanksgiving and Praise for his Deliverance from the Bowels of the Fish. — C. E.*]

- 1 Now [And] the Lord [Jehovah] had prepared¹ [appointed] a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.
- 2 And Jonah prayed to Jehovah his God from the bowels of the fish and said,
- 3 I cried to Jehovah out of my distress:
And He answered me:
Out of the womb of Sheol² I cried:
Thou heardest my voice.
- 4 Thou castedst me into the deep,³
Into the heart of the seas;
And the stream⁴ surrounded me;
All thy breakers and thy billows passed over me.
- 5 And I said: I am cast out from before thine eyes;
Yet I will look again towards thy holy temple.⁵
- 6 Waters encompassed me even to the soul:⁶
The abyss surrounded me;
Sea-weed⁶ was bound to my head.
- 7 I went down to the foundations⁷ of the mountains;
The earth—her bars were behind me forever:
And thou didst raise my life from the pit, Jehovah, my God.
- 8 When my soul fainted⁸ within me,
I remembered Jehovah:
And my prayer came to Thee,
Into thy holy temple.
Those observing lying vanities
Forsake their own mercy.⁹
- 10 But as for me, I will sacrifice to thee
With the voice of thanksgiving.
What I have vowed I will perform.
Salvation¹ belongs to Jehovah.
- 11 And Jehovah spake to the fish, and it vomited Jonah upon the dry land.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — מִכָּנֶה, Piel of כָּנֶה, does not mean to *create*, but to *allot*, to *appoint*.

[2 Ver. 3. — מִבֶּטֶן שְׁאוֹל, out of the womb of the under world. The usual derivation of שְׁאוֹל is from שָׁאָל, to *ask*, to *demand*; but Gesenius says the true etymology is שְׁאוֹל, cavity, from שָׁעַל. Compare the German *Hölle*, hell, originally the same with *Höhle*, a hollow, cavern.

[3 Ver. 4. — מְצֻלָּה, the deep is defined by "the heart of the seas" — the deepest part of the ocean.

[4 Ver. 4. — נָחַל, stream, current, flood — the current or tide of the sea. Compare Ps. xxiv. 2.

[5 Ver. 6. — עַד-נַפְשִׁי, even to, or to the very soul, i. e., to the extinction of the animal life.

[6 Ver. 6. — כִּבְרִית, alga, or weed, which abounds at the bottom of the sea, and from which the Arabian Gulf takes the name of הַיָּם-כִּבְרִית, the sea of weeds.

[7 Ver. 7 — מְצֻדֹת, sections, cuttings, clefts. Vulgate, *extrema montium*. Septuagint, εἰς ὀρυμαδὲς ἱπῶν. The foundations and roots of the mountains, which lie in the depths of the earth, reaching even to the foundation of the sea. (Compare Ps. xviii. 16).

[8 Ver. 8. — חָשַׁךְ, to be in a state of *saintness*, *swoon*, from חָשַׁךְ, to *cover*, to *involve* in darkness. LXX. Ἐν τῷ ἐκλείψεν τὴν ψυχὴν μου ἀπ' ἐμοῦ.

[9 Ver. 9. — רַחֲמֵיךָ, their *mercy* or *goodness*, by metonymy for God, the author and source of mercy and goodness. (Compare Ps. cxliv. 2.)

[10 Ver. 10. — Henderson says the paragogic מְשַׁבְּחֶךָ is intensive; but it is merely a poetical form. Compare Ps. lli. 8; lxxx. 8: It is appended to nouns for the purpose of softening the termination, without affecting the sense. — C. E.]

Verses 1, 2. *The Crisis.* [In the English Version ver. 1 forms the conclusion of the preceding chapter. In the original Hebrew it is the opening verse of chap. ii.—C. E.]

The narrative says nothing of the kind of fish that swallowed Jonah; it attaches no importance to the question. *Inutilis inquisitio.* (Marck.) The Septuagint and the New Testament (Matth. xii. 40), translate it by the indefinite word *Kētos*, a sea monster; compare Bocharti *Hierozoicon*, i. 1, 7; ii. 5, 12. [Suidas following Ælian: *Kētos θαλάσσιον θηρίον πολυειδές· ἐστὶ δὲ λέων, ζύγαινα, πέρδαλις, φύσαλος, πρῆστις, ἢ λεγομένη μάλλα ἢ μάλλα.*] Still more general [than *kētos*] is the feminine form *ἡ κῆτος*, which occurs in ver. 2, instead of *ἡ*, and which is used everywhere else (also in Deut. iv. 18) as a collective noun.

(The opinion of Izhakis that Jonah was first swallowed by a male fish, and that because he did not pray in it, he was vomited up and swallowed by a female one, in which his situation was more confined, and that from this circumstance he was driven to prayer, deserves mention at best as a curious and warning example of the absurdity to which adherence to the letter may lead in exegesis.)

One may suppose the fish to have been the shark or sea-dog, *Canis carcharias*, or *Squalus carcharias*, L., which is very common in the Mediterranean, and has so large a throat, that it can swallow a living man whole. (Keil.) It could hardly be the whale, as Luther thinks, for these two conditions [being common in the Mediterranean, and having a large throat—C. E.] do not meet in it. The cachalot also, mentioned by Quandt, is not found in the Mediterranean.

[Dr. Pusey, in his introduction to Jonah, quotes largely from modern works on zoölogy and natural history, to prove that the *Canis carcharias* can easily swallow a man whole. He states on the authority of Blumenbach, that it has been "found of the size of 10,000 pounds and that "horses have been found whole in its stomach." "In all modern works on zoölogy," says Dr. Pusey, quoting from Lacepède, *Hist. des Poissons*, "we find thirty feet given as a common length for a shark's body. Now a shark's body is usually only about eleven times the length of the half of its lower jaw. Consequently, a shark of thirty feet would have a lower jaw of nearly six feet in its semicircular extent. Even if such a jaw as this was of hard bony consistence, instead of a yielding cartilaginous nature, it would qualify its possessor for engulfing one of our species most easily. This power, which it has by virtue of its cartilaginous skeleton, of stretching, bending, and yielding, enables us to understand how the shark can swallow entire animals as large or larger than ourselves."—C. E.]

"There is nothing in the original word, *כִּתּוּב*, which at all suggests the idea of creation or production. . . . All that can be legitimately inferred from its use in this place, is, that in the providence of God, the animal was brought to the spot at the precise time when Jonah was thrown into the sea, and its instrumentality was wanted for his deliverance." (Henderson, *On Jonah*.) "The fact here stated is the great stone of stumbling and rock of offense to that class of critics who deny the existence of miracles. We need have no special sympathy with their perplexities or their

stumbling; for there can be no good reason for rejecting miracles. Besides in this case, our divine Lord distinctly recognizes the presence of miracles by saying that Jonah was "a sign," i. e., a man in whom miracles were manifested "It is not necessarily a miracle that a great fish should swallow a man. There are several varieties that are capable of swallowing a man whole, for they have done it. But that a man should live three days and three nights, or indeed one hour, in the belly of a fish, must be a miracle." (Cowles, *On Jonah*.) C. E.]

Jonah lives *three days and three nights* in the inside, literally in the bowels of the fish. *Three days and three nights* is a current Hebrew expression, which does not describe, with chronological exactness, the space of seventy-two hours, but corresponds to our mode of designating time by such phrases as "the day after to-morrow," "the day before yesterday." (1 Sam. xxx. 1; comp. ver. 12, Esth. iv. 16; comp. v. 1; Matth. xii. 40.)

[The three days and three nights are not to be regarded as three times twenty [four] hours, but are to be interpreted according to Hebrew usage, as signifying that Jonah was vomited up again on the third day after he had been swallowed. (Comp. Esth. iv. 16 with v. 1, and Tob. iii. 12, 13 according to the Lutheran text.) (Keil and Delitzsch, *On Jonah*.—C. E.)

[Ver. 2. The prayer which follows (vers. 2-9) is not a petition for deliverance, but thanksgiving and praise for deliverance already received. It by no means follows from this however, that Jonah did not utter this prayer till after he had been vomited upon the land, and that ver. 10 ought to be inserted before ver. 2; but as the earlier commentators have shown, the fact is rather this: that when Jonah had been swallowed by the fish, and found that he was preserved alive in the fish's belly, he regarded this as a pledge of his deliverance, for which he praised the Lord.

Luther also observes that he did not actually utter these very words with his mouth, and arrange them in this orderly manner, in the belly of the fish; but that he here shows what the state of his mind was, and what thoughts he had when he was engaged in this conflict with death. The expression "his God" [יְהוָה] must not be overlooked. He prayed not only to Jehovah, as the heathen sailors also did (ch. i. 14), but to Jehovah as his God, from whom he had tried to escape, and whom he now addresses again as his God, when in peril of death. "He shows his faith by adoring Him as his God." (Burk.) The prayer consists for the most part of reminiscences of passages in the Psalms, which were so exactly suited to Jonah's circumstances, that he could not have expressed his thoughts and feelings any better in words of his own. It is by no means so "atomically compounded from passages in the Psalms" that there is any ground for pronouncing it "a later production which has been attributed to Jonah," as Knobel and De Wette do; but it is the simple and natural utterance of a man versed in Holy Scripture and living in the word of God, and is in perfect accordance with the prophet's circumstances and the state of his mind." (Keil and Delitzsch, *On Jonah*.)—C. E.]

[“Some of the Rabbins, Hezel and others, would argue from the use of *בְּ*, from, out of, and not *בְּ*, in, before *יְהוָה* that the prayer of Jonah was not

presented while he was in the belly of the fish, but after his deliverance; but this interpretation is justly rejected, both by Aben Ezra and Kimchi. The preposition marks the place from which he directed his thoughts to the Most High." (Henderson, *On Jonah*.) — C. E.]

Vers. 3-10. The prayer of Jonah, which is not a supplicatory, but a thanksgiving prayer, is in this place to be understood only from the design of the book (compare the Introduction, 3, pp. 6, 7). Also what Keil, following the early interpreters, observes, has its truth only from the point of view, that when Jonah had been swallowed by the fish and had found that he was preserved in its belly, he regarded this as a pledge of his future complete deliverance, and for this thanked the Lord. Considered in a purely historical light [*Bei rein historischem Verständniss*], it might be said that the prolongation of life in this manner [in the fish's belly] would rather awaken the idea of a much more loathsome death than drowning, and hence the accompanying feeling must have been, not that of thanksgiving, but of painful uncertainty. Moreover, something at least would have been said in the prayer, of that intermediate idea of a pledge; but no trace of it is to be found.

The structure of this hymn, composed after the manner of the Psalms and filled with reminiscences of passages from them, falls into three strophes, namely ver. 4 f. . 6 f. . 8; which are set in the frame of a brief exordium and of a conclusion summing up the whole in an aphorism and a vow, ver. 9 f. Each of these strophes represents a degree in the ascent from distress to deliverance; so that strophe 1 advances to hope; strophe 2 to deliverance; and strophe 3 stops on this eminence. Compare, concerning the form and kind of prayer, the Introduction, p. 8.

Ver. 3. The brief preamble: **I cried out of the distress which was upon me, to Jehovah, and He answered me.** Comp. Ps. cxvi. 1 f. With trifling variations, "which very naturally occur in quotations from memory" (Goldhorn), it resembles Ps. cxx. 1, which has **לִי בְּצָרָה**, whereas this

verse with the same periphrastic suffix reads, **בְּצָרָה לִי**. The parallel: **Out of the womb of Sheol I cried: Thou heardest my voice.** That the expression *womb* of Sheol is figurative, is proved by its parallelism to **בְּצָרָה**. Sheol in the language of the Psalms, is often used for the inevitable peril of death: compare the way to perdition, Proverbs vii. 27. To ascribe to it a belly or a womb, as at other times a mouth (Ps. clxi. 7), or jaws (Is. v. 14), was certainly not indicated by the situation as the act of Jonah, who describes something past and not present, but was done by the narrator, who produces the prayer. (Compare Luther's observation, in the Introd., p. 8).

The alleged mechanical compilation of this prayer from passages in the Psalms reduces itself also here to involuntary reminiscences of isolated expressions found in them. (Comp. Ps. cxxx. 2; xxviii. 1 ff.) [Comp. Ps. cxx. 1 with Jonah ii. 3; Ps. xlii. 8 with ver. 4; Ps. xxxi. 23 with ver. 5; Ps. cxlii. 4 with ver. 8; Ps. xxxi. 7 with ver. 9; Ps. iii. 9 with ver. 10.¹ Henderson *On Jonah*. — C. E.]

Strophe I, vers. 4, 5.
Ver. 4 is an enlarged picture of the painful situa-

¹ It must be remembered that Dr. Henderson numbers the last verse of the first chapter as it stands in the English Version, as the first verse of the second chap-

tion that he experienced. The connection indicated by **וְ** conjunctive, is not so close as to prevent the verb from being rendered in the pluperfect. **Yea, thou hadst cast me into the abyss, into the midst of the seas** (comp. Ps. xlii. 3): **and thy streams surrounded me; all thy billows and waves went over me** (Ps. lxxxviii. 7 f.; Ps. lxi. 2 ff). These are frequent images of the deepest misery, which, in this instance, receive, from the situation, a particularly impressive character, and give the key to the understanding of the symbolism of the whole narrative. In Jonah overwhelmed by the waves, Israel, whose frame of mind is exhibited in Ps. lxxxviii., is again represented. The state of heart required by God for deliverance, a state produced by faith, which, in the deepest distress, rests upon the word and promise of God, and which, contrary to all external experience, does not relinquish its confidence in invisible things, which are the objects of hope in our present condition, is exquisitely described by the brief antithetic contrast in ver. 5: **And I said** (comp. Ps. xxx. 7) **I am cast out from before thine eyes** — the gracious experience of thy favor — (Is. xxxiv. 16; Ps. xxxi. 23), **yet surely** [וְאַךְ, a particle of strong opposition, of decided contrast (Is. xiv. 15)] **I will look again toward Thy holy temple, for which Israel, in his forlorn condition, ardently longs** (Ps. xlii. 5). Compare a similar flash of hope in the night of suffering, in Job xix. 22 ff. ["Green would supply the negative **לֹא** before **וְאַךְ**, and Hitzig would point **וְאַךְ**, **וְאַךְ** for **וְאַךְ**, how; but both without any authority. Such sudden transitions from fear to hope are frequently expressed in Scripture." (Henderson *On Jonah*). — C. E.]

["The thought that it is all over with him is met by the confidence of faith that he will still look to the holy temple of the Lord, that is to say, will once more approach the presence of the Lord, to worship before Him in his temple, — an assurance which recalls Ps. v. 8 (7)."]

"The figure of bolts of the earth that were shut behind Jonah, which we only meet with here (**בְּצָרָה**, from the phrase **סָגַר וְהִלָּת בְּצָרָה**, to shut the door behind a person: Gen. vii. 16; 2 K. iv. 4, 5, 33; Is. xxvi. 20), has an analogy in the idea which occurs in Job xxxviii. 10, of bolts and doors of the ocean. The bolts of the sea are the walls of the sea-basin, which set bounds to the sea, that it cannot pass over. Consequently the bolts of the earth can only be such barriers as restrain the land from spreading over the sea. These barriers are the weight and force of the waves, which prevent the land from encroaching on the sea. This weight of the waves, or of the great masses of water, which pressed upon Jonah when he had sunk to the bottom of the sea, shut or bolted against him the way back to the earth (the land) just as the bolts that are drawn before the door of a house, fasten up the entrance into it; so that the reference is neither to "the rocks jutting out above the water, which prevented any one from ascending from the sea to the land," nor "*densissima terræ compages, qua abyssus tecta Jonam in hac constitutum occludebat.*" (Marck). Keil and Delitzsch. — C. E.]

ter. This explanation is necessary in order to understand the references quoted above. — C. E.]

Strophe II., vers. 6, 7.

The picture receives again a deeper shade, in view of the misery which he experienced.

Ver. 6. Waters encompassed me (Ps. xviii. 5) even to the soul (Ps. lxi. 2): the abyss surrounded me; seaweed was wound around my breast, — all individual and independent statements descriptive of his situation.

["שָׁפָה עַד", even to, or to the very soul, i. e. the animal life; meaning to the extinction of life.

אֶסֶף is the *alga*, or weed, which abounds at the bottom of the sea, and from which the Arabian gulf takes the name of אֶסְפִּים, the sea of weeds.

Kimchi explains it by גִּבְרִית, the papyrus, or bulrush. Gesenius refines too much when he attaches to חֲבִית in this place the idea of binding round the head like a turban. Assuredly Jonah had no such idea in his mind. He rather describes how he felt, as if entangled by the sedge or weeds through which he was dragged." (Henderson, *On Jonah*.) — C. E.]

Ver. 7. To the extremities, i. e., to the foundations of the mountains, which lie deep under the sea (Ps. civ. 4 (3); xviii. 16 (15)), I dived down; the earth — her bars — the beams with which her foundation structure is fastened (Ps. civ. 5) — were around me [Hitzig: behind me; then I seemed thrust out from the land of the living, (Jer. xi. 19)] for ever; so thought the sinking prophet; for present sufferings and the perils of death made upon his mind the impression of the everlasting and the inevitable (Ps. xiii. 2 (1)). Thou didst raise my life from the pit (אֶרֶץ מָוֶת, as in Job xvii. 14), Jehovah my God (Ps. xxx. 4 (3)).

Strophe III.

Ver. 8. Casts once more a glance upon his affliction: When my soul (Ps. cxlii. 4) fainted to dying (Ps. cxlii. 5) within me; in order to include with it directly the deliverance: Jehovah (a beautiful inversion) I remembered (Ps. cxlii. 7 (6)), and my prayer came to Thee into Thy holy temple, from which prayers are heard (Ps. xviii. 7 (6)).

The conclusion (vers. 9, 10) places in an anti-theistic manner, which is of frequent occurrence in the Psalms, the vow of the pious man, who, through divine grace, has resolved to lead a new life, in contrast with the destruction of the ungodly, whom God does not deliver.

Ver. 9. Those who observe lying vanities — the Piel of יָסַר like the Hithpael (Mich. vi. 16), for the intensive degree of the Kal signification — forsake their own mercy. The reference to the heathen sailors, which the earlier interpreters, almost without exception, give to this verse, is, according to the description of them in the first chapter, certainly altogether unauthorized. The thought is entirely general, but (from the scope of the whole) with parenetical, secondary application to the Israelites, who in calamity did not seek their help in God, but in idols (הַבָּלִים, comp. Deut. xxxii. 21). These apostates come by the short and energetic expression, in harmony with Gen. xxiv. 27, into direct opposition to God, who never abandons his mercy. חַסֵּד is the gracious condition of the חַסִּידִים, the pious (Is. lvii. 1).

["חַסֵּד", lit. *their mercy, or goodness*; by metonymy for their Benefactor, i. e. God, the author and source of all goodness; the supreme good. Comp.

Ps. cxliv. 2, where David calls God חַסֵּד. The word properly signifies *kindness or benignity*, and most appropriately designates Him who is good to all, and whose tender mercies are over all his works." (Henderson, *On Jonah*.) So also Keil and Delitzsch and Pusey. — C. E.]

Ver. 10. But I, says Israel, conformably to Ps. l. 14, will sacrifice to thee with the voice of thanksgiving. What I have vowed I will pay. With the joyful ascription, salvation belongs to Jehovah, the whole prayer closes, like Ps. iii. That is the salvation, which He will give to his people, after their affliction, at the time of the consummation, looking to which the true Israel, even in the belly of the fish, in the sorrows of banishment and exile, praises Him (Is. xxvi. 2; xxv. 10; Gen. xlix. 18).

Ver. 11. *The Deliverance.* Jehovah spake to the fish and it vomited up Jonah on dry land. Προσάφεται πάλιν τὸ κῆτος θεῶν καὶ ἀποβάλλει δύναμις θεοῦ πρὸς τὸ αὐτὸ δοκοῦν κινούμενον. Cyril. Cocceius, in order to bring the miracle nearer to the natural understanding, refers to the statements of Gregory Nazianzen and Oppian, concerning certain fish, which swallow their young when danger threatens, and vomit them out again. He refers also to the accounts in Pliny and Athenæus, that an entire man clad in armor has been found in the belly of a great sea-monster (Pliny, *Cunicula*, Athen. *Carcharias*). There were found, says Keil; on the authority of Oken (*Animal Kingdom*, vol. iii. p. 55 ff., 1836), about a dozen of tunny-fish, undigested, in a shark caught in Sardinia; and in another even an entire horse. (This fish can erect and lay its teeth at pleasure, because they are fastened only in the cellular tissue [*Hautzellen*]). Rondelet says that he has seen one on the west coast of France, through whose throat a fat man could easily pass. In the year 1758, a sailor, during a storm, fell overboard from a frigate into the Mediterranean sea, and was immediately seized by a shark and disappeared. The captain of the vessel caused a cannon, which was standing on the deck, to be discharged at the shark, the ball of which struck it, so that it vomited out the sailor, who was then taken up alive and only a little injured, into a sloop that had come to his assistance, and thus saved. On the other side, Cornelius a Lapide attempts to explain the vomiting, at least, as a natural occurrence produced by the uncomfatableness of the fish. We think that no service is done either to the matter or to the interpretation [*Verständniß*] of the book by this rationalizing apologetic attempt (see above, p. 2), and especially in reference to the latter question we are of the opinion of Theodoret, who calls subtle inquiries concerning these things an ἀνέητος πολυπραγμοσύνη, a foolish officiousness.

DOCTRINAL AND ETHICAL.¹

(See above, pp. 5, 6, 9, 10.)

HOMILETICAL AND PRACTICAL.

ETERNAL REDEMPTION IN TIME. *Introduction.* — Israel, a prefiguration of Christendom; Jonah,

¹ [*Reichgedanken*. See note, p. 20. — C. E.]

a type of Israel. Comp. ver. 8 with 1 K. viii. 46 ff.

1. *We still wander in the place of imprisonment*, 2, 4, 5a, 6, 7ab. [Daily sins and the common guilt of the human race encompass us within and without; our body is an earthly house, in which our immortal part lies shut up; around us is the sighing of the creature, which longs for the glorious manifestation of the sons of God.]

2. *But we are redeemed*, ver. 3, 5b, 7c-10. [The fact is absolute and eternal: the appropriation is effected in time, and that through faith, which is a certain, confident apprehension of that which is still invisible, 5b, 8. Whoever renounces it [faith] has no part in redemption (ver. 9). In the service of God we bring that which is eternal into time, and think as if we were perfected; because the beginning of redemption, planted in us, includes within it its completion (vers. 3, 10).]

Ver. 1. In that which for the moment seems most painful and most insupportable, the gracious hand of our God is often very near to us. Everything which God sends has its fixed time and appointed end; a time not longer than we are able to bear it. Thou who complainest of affliction, hast thou ever thought what grace it is on the part of God that thou art alive? — Ver. 2. There is no place so desolate and dark that it cannot be turned into a temple of God by the praying saint. — Ver. 3. There is no failure in God's answer, but the failure is in calling upon Him. Can we need human mediators, in order to be heard by Him, who hears the voice of him who cries from the bosom of hell? The invocation of saints is a relapse into a practice, that is far below the teachings of the Old Testament. — Ver. 4. We ought never to forget, that wherever we are, we are placed there by God [*wir von Gott dahin gethan sind*], and that all the waves and billows that go over us are his waves and billows. In the Old Testament God sends the tempest of the waves and billows. In the New Testament He commands them to be still; in both they are obedient to Him. — Ver. 5. With the natural man arises first defiance, then despair: with the redeemed man strength is realized out of despair by the power of the spirit. The declarations of faith are all paradoxes and contrasts. Because I suffer, I shall be glorified. — Ver. 6 ff. If I descend to hell, behold Thou art there. Such is the anguish of the hour of death that one no longer perceives aught of love around him, but all around the head and on every side waters, which go even to the soul, so that the spirit faints within us. God's temple is near in all places. But whoever speaks of it as Jonah does here, it is evident that he also loves the visible place, where God's honor dwelleth. Whoever despises this place, to him that truth will not come to remembrance in the time of trouble. The want of the means of grace is not damnable to him only, whose soul does not despise them. — Ver. 9. Where lying vanities take up their abode in the heart, there is the contempt of God, or there it grows; it is there also where man either makes earthly things God's, or forms for himself delusive ideas concerning God. Falling from a state of grace, may happen altogether insensibly; but it certainly commences with a divided heart. — Ver. 10. The history of Jonah is a shadow of future things; he leaves it to the heathen to bring a sacrifice (i. 16), he himself offers thanksgiving. — Ver. 11. Turn the prison of the world into the temple of God, and it will not be able to detain thee. God does not leave his saints in hell (Ps. xvi. 10). We are buried with Christ

by baptism unto death; that like as Christ was raised up from the dead, even so we also should walk in newness of life (Rom. vi. 4).

LUTHER: Ver. 3. Two great and necessary lessons: 1. That we should before all things run speedily to God, and cry to Him in trouble and make our complaints to Him. Canst thou call and cry, then there is no more danger. For even hell would not be hell, nor continue hell, if in it one could call upon and cry to God. Nature of course cannot do otherwise, nor be otherwise, than as it feels. But now while it feels God's wrath and punishment, if it regards Him as an angry tyrant it cannot rise above such feelings and press through to God. Therefore, since Jonah has gone so far as to cry, he has won. 2. That we also feel in our hearts, that it is such a cry as God will answer. This is nothing else than to call with true faith of heart. For the head does not erect itself, nor do the hands raise themselves, before the heart is raised. What hell is before the last day, I am not positive. That it is a particular place, where lost souls are now constantly kept, as painters portray and as gluttons preach, I do not believe; for the devils are not yet in hell (Eph. vi. 12; John xiv. 30). Therefore, the Scriptures use the word Sheol with propriety, for the purpose of designating the last agonies of death. But at the last day it will certainly become a different thing. — Ver. 5. The idea of his being cast out from God's countenance, has in the first place a reference to his body; for he felt in his heart that he must die; in the second place, to his soul, as if he were eternally cast out from God. — Ver. 8. The powers and energies of his soul yielded to despair. But that he thinks of the Lord and begins to believe, is not the work of his soul; the spirit and no one else can think of the Lord. When the remembrance of the Lord enters the heart, then a new light arises; then life once more sheds forth its rays; then the heart again receives courage to call; and then too he is certainly heard. In the Old Testament all prayers were required to come to the mercy-seat; so now in the New Testament all prayers must come to Jesus Christ. — Ver. 9. Jonah reproves in this verse those devoid of understanding, who seek holiness by their own deeds, and hypocrites, who do not trust in God's grace alone, but in their own works. — Ver. 10. Where the saints in the Scriptures speak of paying vows and do not express any one [vow] in particular, we must understand the common vow of all, who are God's people, namely, that we will have no God but Him alone. — Ver. 11. Now everything is reversed: that which before tended to death must now tend to life.

STARKE: Ver. 1. God can preserve a man miraculously against the course of nature (1 K. xvii. 4 ff.). — Ver. 2. God is not only the God of all believers in general, but also of each one particularly (Ps. lxxiii. 2). — Ver. 3. Nothing can better excite a man to gratitude toward God than to consider diligently the trouble and danger from which God has delivered him. — Ver. 4. It is great misery to lie in the water; but the greatest is to be cast out from God. — Ver. 5. When we have bodily trouble, it ordinarily so arouses the guilty conscience, that our distress is doubled. In the hour of death Satan is most active with his temptations, and would like to cast us into despair. — Ver. 6. God, moved by righteous judgment and wise design, often visits with many trials and afflictions of different kinds those who have already exercised true repentance. — Ver. 7. It is a special, gracious work of the Holy Spirit, if He gives

to believers, in the midst of their troubles, not only a good hope of the divine aid, but also strengthens them in the faith, so that they consider it as already actually attained (Ex. xiv. 13; 2 Chron. xx. 13 ff.). — Ver. 8. When we come into the pains of death, and our mouth can no longer speak, then should our heart sigh to God. — Ver. 10. One should keep his vows (Eccles. v. 4). — Ver. 11. God gives beyond our asking and our understanding. The almighty hand of God will one day restore to life those who have perished in the waters (Rev. xx. 13).

PFÄFF: Ver. 4. O, how good it is for the soul to feel the anger of the Lord and to be driven into straits; for thereby it is brought right to God, and its faith is strengthened. — Ver. 5. A child of God longs for the temple and public service of God, in order to praise the Lord becomingly in the congregation and to be quickened by the mutual prayer of the pious.

QUANDT: Our Lord has interpreted to us, in the New Testament, the history contained in this chapter as a prophecy of Him; as a sign of his death, of his descent to Hades, and of his resurrection. On this account this chapter acquires a glory, which the other three have not. — Ver. 1. If a man should be received unhurt into a fish's body, according to the course of nature he cannot breathe and live a single hour. At all events the Lord wrought a miracle in the case of Jonah; we can in his case altogether dispense with natural history. With many repentance is a mere speculation on the act of bestowing grace, — a speculation that fails, when the Lord leads the soul still deeper into judgment or misery. Not so with Jonah. — Ver. 2. Jonah was very well acquainted with the Psalter and had committed to memory many a prayer of the saints. This was of great advantage to him now, as his prayer shows. There is good reason why a man should come before the throne of the Merciful One, with his own words, instead of set forms. But in times of spiritual drought a manual has also its advantages. — Ver. 4. With Thou and Thine Jonah clings to the same Divine hand, which punishes him, and therefore this hand must raise him from the deep to a high place. — Ver. 8. ff. Jonah trusts that God, who had delivered his soul, would now also do the less and save his body. By faith he sees his deliverance as already accomplished, and for that reason promises to God offerings of thanksgiving.

AUGUSTINE: Ver. 1. Jonah prophesied of Christ, not so much by his words as by sufferings; and evidently more clearly than if he had announced his sufferings and resurrection by words.

MARCK: God often makes an end of temptation contrary to human expectation (1 Cor. x. 13), and never denies his favor, because He cannot deny Himself (2 Tim. ii. 13).

LAVATER: That Jonah could draw breath in the belly of the fish, or receive as much air as he had need of, was just as possible as that a child can live in its mother's womb.

BURCK: Ver. 2. Wonderful change (i. 6) — he made little haste to pray; he suffered himself to be driven to it. Now in the deepest misery he prays not only most earnestly, but most confidently.

THEODORET: Ver. 3. I, says he, who heretofore thought that thou dwellest only in Jerusalem, and only there revealest thyself to the prophets, found thee present in the belly of the fish, etc.

BURCK: We have in this prayer an example of the right use of the Psalter. Even the holy men of God, who were partakers of the inspiration of

the Holy Ghost, have not refused to appeal to and to cite formally the books of Scripture, which existed already in their time. A strong argument for the authority of the holy Scriptures.

RIEGER: We should in this sign consider Jonah particularly as a type of the deep humiliation of the Son of God in the midst of the earth and of his reviving from the dead, that event, whose light ever afterward falls on all the paths of life, otherwise still so deep and dark.

RIEGER: To attain good by means of the wrath which one experiences is no small matter. It is as if one were obliged to pass through nothing but spears and swords. Many expressions in the prayer of Jonah are taken from the Psalms. So in similar circumstances something out of the Scriptures will occur, often only after a long time, to the memory of the sufferer.

RIEGER: Ver. 5. What an eternal sting do all our humiliations carry with them, when three days and three nights can become as long to a man as if he were forever isolated.

BURCK: Ver. 7. Here first, in the end of his prayer, Jonah ventures to use the direct and confident address: Jehovah, my God, doubtless with the most heartfelt delight. Before he had humbly and anxiously abstained from it.

HIERONYMUS: Ver. 9. Those who not merely practice vanity (for all is vanity, therefore all practice it), but observe it as if they loved it and found a treasure in it.

SCHMIEDER: Ver. 10. All help comes from the Lord, even where He helps through means; therefore we should not trust in the means, whether things or persons, but in the Lord, and thank Him first for all help. — Ver. 11. The instinct of beasts can be controlled by the will of God. (Comp. Dan. vi. 22.)

SCHLIER: What was likely to be the effect upon Jonah, who experienced such a miraculous interposition on the part of his God! What was likely to be the effect upon others, who heard of it, for the report of the miracle soon spread abroad. Even the heathen fables know something of it. [In the poem, Cassandra, ascribed to Lycophron, and in a fragment of the logographer Hellenicus, cited by the Scholiasts on Homer's Iliad, xx. 145, it is related, that Hercules delivered Hesione by entering into the belly of a sea-monster, to which she was exposed, whose entrails he tore in pieces and came out again in safety; and the church fathers state that the myth ascribes to his stay in the monster's belly three days' continuance.]

[**CALVIN:** 9 (10.) It must be noticed here that the worship of God especially consists in praises, as it is said in Ps. 1: for there God shows that he regards as nothing all sacrifices, except they answer this end — to set forth the praise of his name. It was indeed his will that sacrifices should be offered to Him under the law; but it was for the end just stated; for God cares not for calves and oxen, for goats and lambs; but his will was that He should be acknowledged as the Giver of all blessings. Hence He says there "sacrifice to me the sacrifice of praise."]

MATTHEW HENRY: Ver. 2. No place is amiss for prayer: *I will that men pray everywhere:* wherever God casts us we may find a way open heavenward, if it be not our own fault. — Ver. 10. Jonah's experience shall encourage others, in all ages, to trust in God, as the God of their salvation: all that read this story, shall say it with assurance, say it with admiration, that salvation is of the Lord, and is sure to all that belong to Him.

PSEY: 7 (8). But when it came to the utmost, then he says, *I remembered the Lord*, as though, in the intense thought of God then, all his former thought of God had been forgetfulness. So it is in every strong act of faith, of love, of prayer; its former state seems unworthy of the name of faith, love, prayer. It believes, loves, prays, as though all before had been forgetfulness. — Ver. 9 (10) God seems often to wait for the full resignation of the soul, all its powers and will to Him. Then He can show mercy healthfully, when the soul is wholly surrendered to Him. So on this full confession Jonah is restored. — C. E.]

CHAPTER III.

[*The Renewal of Jonah's Commission* (vers. 1, 2). *His Preaching to the Ninevites* (vers. 3-4). *Humiliation and Reformation of the Ninevites* (vers. 5-9.) *Reversal of the Divine Sentence* (ver. 10). — C. E.]

- 1 And the word of the Lord [Jehovah] came [was communicated] unto Jonah
- 2 the second time, saying, Arise, go unto Nineveh, that great city, and preach unto
- 3 it the preaching [make the proclamation to it] that I bid thee. So [And] Jonah
- arose, and went unto [to] Nineveh, according to the word of the Lord [Jehovah].
- Now [And] Nineveh was an exceeding great city [a great city to God] of three
- 4 days' journey. And Jonah began to enter into the city a day's journey [a journey
- of one day], and he cried [proclaimed], and said, Yet forty days, and Nineveh shall
- 5 be overthrown. So [And] the people of Nineveh believed God, and proclaimed
- a fast, and put on sackcloth, from the greatest of them even to the least of them.
- 6 For [And] word came [had come] unto [to] the king of Nineveh, and he arose from
- his throne, and he [omit he] laid his robe from him [put off his robe from him], and
- 7 covered him [himself] with sack cloth, and sat in ashes. And he caused it to be pro-
- claimed and published [and said] through Nineveh by the decree of the king and his
- nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let
- 8 them not feed, nor drink water: But [And] let man and beast be covered with
- sackcloth, and cry mightily unto God: yea [and] let them turn every one from his
- 9 evil way, and from the violence that is in their hands. Who can tell [knoweth] if
- [but that] [the] God will turn and repent, and turn away from his fierce anger
- 10 [glow of anger], that we perish not? And [the] God saw their works, that they
- turned from their evil way; and God repented of the evil that [which] he had said
- that he would do unto them; and he did it not.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 2. — קְרָאָה, that which is proclaimed, proclamation; ῥη κήρυγμα, (LXX.); *predicatio* (Vulgate).]

[2 Ver. 7. — טָעָם = טָעָם, Dan. iii. 10, 20, a technical term for the edicts of the Assyrian and Babylonian kings.]

[3 Ver. 9. — מֵי יוֹדֵעַ, who is knowing? — C. E.]

EXEGETICAL AND CRITICAL.

Ver. 1-9. *The preaching of Repentance by Jonah in Nineveh and its Result.*

Ver. 1, 2. God sends the prophet, the second time, to make his proclamation—his *Kriah*—against Nineveh; the same that was to be put in his mouth. קְרָאָה, part. fut. as in Is. v. 5. [קְרָאָה signifies, according to the idiomatic use of the participle, *about to tell*, and suggests the idea of a proximate futurity. — C. E.]

Ver. 3. Jonah is made wiser by the chastisement which he experienced, and does not again attempt to evade the call.

Now Nineveh was a great city (comp. the Introduction, p. 9) before God [für Gott]. The *dativus ethicus* designates not an inward peculiar relation of Nineveh to God, as in the passage

(Acts vii. 20) quoted by *Hitzig*; but it corresponds to the phrase "before God," which is applied to Nimrod, the founder of the city (Gen. x. 9), and denotes here the world-position of the city, there of the person. Men may appear great to their people; cities to their possessors, or spectators, and still not occupy a world-position. (Deut. i. 28). ["עִיר גְּדוֹלָה לְאֱלֹהִים, a city great to God. This phrase has been variously explained. Some, with *Kimchi*, deem it merely a superlative form; *Gesenius* construes the ל instrumentally, *great through God*, i. e., through his favor. Others consider it to be equivalent to לִפְנֵי אֱלֹהִים before God, Gen. x. 9. Thus the Targum יְדָם. Of this last interpretation I approve, as it was most natural to refer the size of a city, of which

the Hebrews could form no adequate conception, to the Divine estimation. I have accordingly rendered the words literally, as our preposition to is often used to note opinion, or estimate." Hender-son *On Jonah*.

"But Nineveh was a great city to God (le'löhim), i. e., it was regarded by God as a great city. This remark points to the motive for sparing it (cf. ch. iv. 11) in case its inhabitants hardened to the word of God." Keil and Delitzsch.

"Nineveh was an exceeding great city; lit. great to God, i. e., that would not only appear great to man who admires things of no account, but what, being really great, is so in the judgment of God who cannot be deceived. God did account it great, who says to Jonah, *Should not I spare Nineveh that great city, which hath more than six score thousand that cannot discern between their right and their left?* It is a different idiom from that, when Scripture speaks of the mountains of God, the cedars of God. For of these it speaks, as having their firmness or their beauty from God, as their Author." Pusey.

"The phrase 'an exceeding great city,' stands in the Hebrew, 'a city great to God,' i. e., great before Him, — great as to Him, in his estimation. The Hebrews were accustomed to express their highest ideas of the superlative degree by using the name of God, e. g., 'mountains of God,' etc. The sense of this passage may be somewhat more specific, representing the city as great in its relations to God, and not merely as very great apart from these relations." Cowles.

See Lange on Gen. x. 9; also the note by T. L. — C. E.]

Three days' journey — accusative of measure, as in Gen. xiv. 4.

Since (comp. on i. 2) the direct diameter of the city was only a day's journey, then the circumference is either designated by **מִסְפָּחָהּ** (this signification of **מִסְפָּחָהּ**, though consistent with the statement that the circumference of the city was four hundred and eighty stadia in extent, cannot be maintained), or the way (comp. Ez. xlii. 4), which united together the market-places of the different individual cities forming the great aggregate [complexes], and which it was, therefore, necessary to travel over, in order to go entirely through the city. Ver. 4, in which **בְּמַסְפָּחָהּ** designates the way which Jonah travelled over, during the first day (**יֶזְמֶה**), Ges. sec. 120, 4), points to the latter supposition. So certain is he of his message, and so impressed with the urgency of his mission, that he immediately begins to enter into the city, before obtaining a survey of it, and commences to preach on the first day's journey. His sermon is short, but powerful: *Yet forty days and Nineveh shall be overthrown*. Forty days are here a round number, meaning after a short time, whose term Jonah measures by the period of the deluge. The LXX. translate it by a still more rigid formula, — *Yet three days*. This shortening of the time, however, would not harmonize with the facts of the case, since no time would have been left to the Ninevites for repentance,¹ for Jonah required three days to go through the city. The word employed to denote the destruction is the old prophetic technical term

הִפָּתָה, *evertere* (Is. i. 7; xiii. 19), which everywhere points back to the destruction of Sodom and Gomorrah. (Original passage, Gen. xix. 25.)

[Ver. 4. "Its greatness amounted to a 'three days' walk." This is usually supposed to refer to the circumference of the city, by which the size of a city is generally determined. But the statement in ver. 4, that Jonah began to enter into the city the walk of a day, i. e., a day's journey, is apparently at variance with this. Hence Hitzig has come to the conclusion that the diameter of the city is intended, and that, as the walk of a day in ver. 4 evidently points to the walk of three days in ver. 3, the latter must also be understood as referring to the length of Nineveh. But according to Diod. ii. 3 the length of the city was one hundred and fifty stadia, and Herod. (v. 53) gives just this number of stadia, as a day's journey. Hence Jonah would not have commenced his preaching till he had reached the opposite end of the city. This line of argument, the intention of which is to prove the absurdity of the narrative, is based upon the perfectly arbitrary assumption that Jonah went through the entire length of the city in a straight line, which is neither probable in itself,

nor implied in **בָּרַח קָצִיר**. This simply means to enter, or go into the city, and says nothing about the direction of the course he took within the city. But in a city, the diameter of which was one hundred and fifty stadia, and the circumference four hundred and eighty stadia, one might easily walk for a whole day without reaching the other end, by winding about from one street into another. And Jonah would have to do this to find a suitable place for his preaching, since we are not warranted in assuming that it lay exactly in the geographical centre, or at the end of the street which led from the gate into the city. But if Jonah wandered about in different directions, as Theodoret says, 'not going through the city, but strolling through market-places, streets,' etc., the distance of a day's journey over which he travelled must not be understood as relating to the diameter or length of the city; so that the objection to the general opinion, that the three days' journey given as the size of the city refers to the circumference, entirely falls to the ground. Moreover, Hitzig has quite overlooked the word **יָמָיו** in his argument. The text does not affirm that Jonah went a day's journey into the city, but that he 'began to go into the city a day's journey, and cried out.' These words do not affirm that he did not begin to preach till after he had gone a whole day's journey, but simply that he had commenced his day's journey in the city when he found a suitable place and a fitting opportunity for his proclamation. They leave the distance that he had really gone, when he began his preaching, quite indefinite; and by no means necessitate the assumption that he had only begun to preach in the evening, after his day's journey was ended. All that they distinctly affirm is, that he did not preach directly he entered the city, but only after he had commenced a day's journey, that is to say, had gone some distance into the city. And this is in perfect harmony with all that we know about the size of Nineveh at that time. The circumference of the great city Nineveh, or the length of the boundaries of the city of Nineveh in the broadest sense, was, as Niebuhr says (p. 277), 'nearly ninety English miles, not reckoning the smaller windings of the boundary; and this would be just

¹ For the Heb. Text are Aqu., Symm., Theodot., Syr.; also, Hieron., Theodoret, Aug. Lange, *Bibelwerk* O. T., xix.

three day's travelling for a good walker on a long journey.' 'Jonah,' he continues, begins to go a day's journey into the city, then preaches, and the preaching reaches the ears of the king (cf. ver. 6). He therefore came very near to the citadel as he went along on his first day's journey. At that time the citadel was probably in Nimrod (*Calah*). Jonah, who would hardly have travelled through the desert, went by what is now the ordinary caravan road past Amida, and therefore entered the city at Nineveh. And it was on the road from Nineveh to Calah, not far off the city, possibly in the city itself, that he preached. Now the distance between Calah and Nineveh (not reckoning either city), measured in a straight line upon the map, is eighteen and a half English miles.* If, then, we add to this, (1) that the road from Nineveh to Calah or Nimrod hardly ran in a perfectly straight line, and therefore would be really longer than the exact distance between the two parts of the city according to the map, and (2) that Jonah had first of all to go through Nineveh, and possibly into Calah, he may very well have walked twenty English miles, or a short day's journey, before he preached. The main point of his preaching is all that is given, namely, the threat that Nineveh should be destroyed, which was the point of chief importance, so far as the object of the book was concerned, and which Jonah of course explained by denouncing the sins and vices of the city." Keil and Delitzsch. — C. E.]

Ver. 5. **Then the men of Nineveh believed God.** That the Babylonians had a great respect for divination, so that what is here related does not appear strange (Keil), may appear apologetically an important observation; but this was probably not in the mind of the writer: it was his intention to relate something extraordinary. Moreover, he would not have employed the expression "believe," but the more common **אָמַן**, *fear*, or a similar word. (See moreover below at ver. 8.) The word *believe* here, as often elsewhere, is used with special reference to the appropriation of prophetic instruction to the soul's inner life (Is. vii. 9; Hab. ii. 4), without however excluding the element of justification, when confidence is exercised in the mercy of God. Its fruits, ver. 5 ff., are those which are required from preaching, repentance, and conversion (Joel ii. 15 ff.). And this repentance was indeed a general one, a repentance of the people, as it was carried out by bringing over to it all the inhabitants, the king, and even the beasts. Ver. 6 ff. is only a fuller recital of the brief historical statement in ver. 5, and should, according to the context, be rendered in the pluperfect: **For the matter had come to the King of Nineveh**, etc., to ver. 9. Our author is fond of such pluperfect adjuncts (i. 5-10). Following the natural, epic character of the narrative, we have retained the aorist in the translation. The king rises from his throne (comp. 2 Sam. xiii. 31), and lays aside his royal robe (comp. Josh. vii. 21), puts on a mourning-dress and sits in ashes — all a sign of sorrow and repentance (Ex. xxvi. 16).

The verbs in ver. 7 ff. have the indefinite subject "one": one proclaimed and said in Nineveh by the command of the king and his nobles also, etc. The royal heralds are meant, to whom the execution of the **שָׁמַע** (a north-Semitic word = **תִּפְרָח**, comp. Dan. iii. 29 f.) was committed. That the beasts were included in the public humiliation is nothing unusual in the East. When

Masistios fell at Plataea, the Persians, in honor of him, sheared the hair from their horses. (Herod. ix. 24. Comp. Brissotius, *De Regni Persarum Principiis*, ii. c. 206.) Horses hung with black were, in the time of Chrysostom, frequently seen at funeral processions, and they are frequently to be seen at the present day. The custom has its foundation in the lively feeling of the mutual adaptation of man and nature. (Comp. Joel i. 18, and the description of the great grief in the fifth Eclogue of Virgil [also *Æneid*, xi. 89, c. e.].) Besides it is especially mentioned here as a reason, just as "great and small" ver. 5, that not merely repentance of sin, but also compassion toward guiltless creatures should move God to spare them (iv. 11). But it is not required to press to the utmost the separate applications of the royal edict, in the interest of the *fides historica*, otherwise we would be obliged to infer from ver. 8 that the cattle were clothed in mourning and that their lowing was taken for prayer, which was certainly not so. The strength of the expressions paints the depth of the repentance, and ver. 8 b shows the reason of their use by the king and by the narrator, who reproduces the edict: **and let them turn every one from his evil way** (Ex. xviii. 23), etc., **that we perish not** (comp. i. 6). It is too strongly asserted that this result of Jonah's denunciation of doom is psychologically incomprehensible in itself (Hitzig), because he spoke as a foreigner to a foreign people in a foreign language. But the esteem of antiquity for the oracles of the gods [*Götterstimmen*] is known; and the fact that the limits of national worship were thereby left undetermined, in proof of which we cite the well-known fact that Croesus consulted the Grecian oracles (comp. Ezr. i. 1 ff.; Gen. xli; Numb. xxii; Luke vii). And the more threatening these oracles were, the more certain were they to obtain belief, as is natural, since the threatenings of divine punishment have a powerful ally in the conscience of man. If one reflects on the excitement, which ruled the souls of men about the year 1000 A. D.; on the results which the discourses of a Peter of Amiens, Capistrano, and others of their time had, though delivered in a language not understood; and considers that awe in which holy men were held by antiquity, of which even profane writers afford frequent examples, then the psychological difficulty vanishes, and there is no need of bringing the affinity of the Hebrew and Assyrian languages to our help, in order to find the result possible. It is injudicious to remove, in the interests of apologetics, everything miraculous from the narrative; but it is equally so to push, in the interest of polemics, the miraculous to silliness. Another psychological motive to repentance on the part of the Ninevites our Lord indicates, Luke xi. 30, when by the expression *σημειον τοις Νινευιταις*, he undoubtedly brings to light that the account of the wonderful events of his life formed an essential part of Jonah's sermon on repentance. (Comp. Luke xi. 32, and the Ob. of Luther on ver. 4 below.)

With reference to **הָאֱלֹהִים**, vers. 9, 10 (comp. i. 6) Burck remarks: "*Non hic adhibetur nomen Jehovah, quia de populo gentili sermo est. Jehove cognitio sublimior, quam Dei.*"

Ver. 11. **The Compassion.** As faith expects, so it comes to pass. (Comp. Ex. xxxii. 12, 14.) God looked upon the Ninevites: He turned his countenance, with kind thoughts, toward them. (Comp. ver. 9. 1, 6.)

["But however deep the penitential mourning of Nineveh might be, and however sincere the repentance of the people, when they acted according to the king's command; the repentance was not a lasting one, or permanent in its effects. Nor did it evince a thorough conversion to God, but was merely a powerful incitement to conversion, a waking up out of the careless security of their life of sin, an endeavor to forsake their evil ways which did not last very long. The statement in ver. 10, that "God saw their doing, that they turned from their evil ways; and He repented of the evil that He had said that He would do to them, and did it not" (cf. Ex. xxxii. 14), can be reconciled with this without difficulty. The repentance of the Ninevites, even if it did not last, showed, at any rate, a susceptibility on the part of the heathen for the word of God, and their willingness to turn and forsake their evil and ungodly ways; so that God, according to his compassion, could extend his grace to them in consequence. God always acts in this way. He not only forgives the converted man, who lays aside his sin, and walks in newness of life; but He has mercy also upon the penitent who confesses and mourns over his sin, and is willing to amend. The Lord also directed Jonah to preach repentance to Nineveh; not that this capital of the heathen world might be converted at once to faith in the living God, and its inhabitants be received into the covenant of grace which He had made with Israel, but simply to give his people Israel a practical proof that He was the God of the heathen also, and could prepare for Himself even among them a people of his possession. (Keil and Delitzsch.)

Dr. Pusey expresses himself unwarrantably, when he says: "But, what Scripture chiefly dwells upon, their repentance was not only in profession, in belief, in outward act, but in the fruit of genuine works of repentance, a changed life out of a changed heart. . . . Their whole way and course of life was evil; they broke off, not the one or other sin only, but all, their whole evil way." Dr. P. has inserted the adjective "whole" before "evil way." It is not used by the sacred writer. The repentance of the Ninevites was — though in some instances, it may have been more — a public confession and humiliation ordered by the king and his nobles." — C. E.]

DOCTRINAL AND ETHICAL. 1

See Introduction, p. 5 ff.

HOMILETICAL AND PRACTICAL.

The repentance of the Ninevites, a model of a genuine national repentance.

1. It hears God's proclamation and asks not why? vers. 1-4.
2. It springs from faith and is accompanied by faith? vers. 5, 9.
3. It bows itself under the curse of the common guilt, and not a single person asks: how much have I deserved? ver. 6 ff.
4. It is united with the purpose of amendment. On ver. 1. The Lord does not withdraw his calls. (Comp. John xxi. 16.) It is a great and enduring grace to be called by Him. Ver. 2. No one should undertake, of his own absolute power, to threaten others with the Divine wrath and punishment. Preachers, who speak from their own mind, have

1 (Reichsgedanken, see note, p. 20. — C. E.).

no right to do so. Therefore, consider well and pray for the Holy Spirit, and entirely humble thyself, and forget thyself, if thou hast in mind to, or must perform such a duty.

Ver. 3. Whoever feels that he is sent of God should not be afraid of the greatest city. As many as the Lord intends shall hear Him, will hear Him. — Ver. 4. Speak promptly and delay not. In God's kingdom every moment is precious. The time, when He puts his word in thy mouth, is the right time; not that which thou fanciest for thyself. — Ver. 5. Because the Ninevites believed, they repented. Repentance comes not from the law alone; but from the law and faith. From the law alone comes death. Children are not innocent. — Ver. 6. It becomes a king, who takes precedence in everything, to take the lead also in repentance. (Ps. li.) In repentance and especially before God, all are on a level; purple is of no avail, but only a broken heart. Magistracy is of God's appointment; but those who possess it are nevertheless sinners. — Ver. 7. It is a good work and belongs to the office of the magistrate to foster true piety. The state has not merely the negative duty of providing that those who observe their religious festivals (*Feiertage*) be not disturbed, but also a positive duty. There is no state conceivable without having duties to discharge to religion and the church. The kingdom of God can subsist without it, but not the reverse. To repentance belongs necessarily the purpose of amendment. — Ver. 9. The heathen do not despair of God's mercy, though they do not yet know Christ. It is worse than heathenish to doubt that God is gracious and ready to forgive. — Ver. 10. The repentance of God is included in his gracious decree. It is the harmonizing of [*die Auseinandersetzung zwischen*, lit., the settlement between] wrath and forgiveness, justice and love. Wrath is not the final end; but it has for its end and object, love. Law without the Gospel would be an ungodly thing; the Old Testament cannot subsist without the New. Woe to him who makes light of the wrath of God: he can never taste of love.

LUTHER: Ver. 1. It is therefore written that we may bear in mind, that nothing is to be undertaken without God's word and command. For the first command of God having been violated by disobedience, had not God renewed it, Jonah would not have known, whether he should do it, or not. (Comp. Num. xiv. 1 ff.; Deut. i. 41 f.) The Israelites at first would not fight at God's command; afterward they wished to do so of their own accord and were beaten. (1 Pet. iv. 11.) — Ver. 2. Nineveh, the city of God. God cares also for the heathen. (2 Kings v. 1; Jer. xxv. 9.) — Ver. 4. He doubtless did not confine himself in preaching to these words; his proclamation is briefly reported. — Ver. 5. They do some things, which God does not command. Therefore He, afterward, ver. 10, does not commend their fasting and sackcloth, but that they turned from their evil way. God saw their earnestness; therefore He permitted the foolish things — that the animals should fast, etc., — to be acceptable to Him, which He would not have beheld with favor, had the earnestness been wanting. Free will, or our own power, does not produce such earnestness; but faith by the power of the Holy Spirit. — Ver. 9. The king speaks as if he doubts. But he doubts not; for doubt does not call upon God and employ such earnestness. A truly penitent heart stands with fear in the contest, and fights against despair; but as it has not yet won, it speaks as if

it were uncertain. If there were no faith, it would not hold out amidst such toil and trouble. Therefore, words are rather a sign that faith is there. — Ver. 10. Here the works are commended; what shall we say against it? Here the legalists have the advantage, yes, a fine advantage! Look at the text. It says, God saw their works, that is, they pleased Him. But what kind of works were they? The text shows: They turned from their evil way. Such works do and teach, then we will not refuse to thee the praise of works; but we will help thee to extol them. To turn from one's evil way is not a trifling work; it includes, not fasting and sackcloth, but faith in God from the heart, and the loving of our neighbor as ourselves; that is, it requires the whole man to be pious and just in both body and soul. For God requires the whole man, and dislikes half-converts and hypocrites.

STARKE: Ver. 1. God's purpose and command must succeed and be accomplished; for it cannot be hindered or frustrated by any human designs. God by means of the ministry saves sinners by sinners. — Ver. 2. God even during the time of the Old Covenant, sought the salvation of the heathen. — Ver. 3. Nineveh, a great city to the Lord, should surely have been devoted to God: God had wrought for it (iv. 10). *Παθηματα, παθηματα, nocumenta, documenta*, poor in spirit, rich in faith (*armseelig macht gottseelig*, 1a. xxviii. 19). God can well tolerate great cities, if they only give place to Him and his word. — Ver. 4. Since God has still his own everywhere, these most likely were the first to have been awakened, and to have served as coadjutors in the preaching of repentance. — Ver. 5. *Credidit Ninive et Israel incredulus perseverat; credidit preputium, et circumcisio permanet infidelis*. Where the Word of God is preached sincerely and purely, there it brings fruit in its season, if not in all, at least in some. (1 Thess. ii. 13.) Jonah did in his mission, as did the Apostles. Wherever they came, they did not seek first permission from the magistrate; but they rested [their authority] upon the command of Christ. — Ver. 7. It is well for the masses of a community, when pious magistrates have also pious servants around them. It is a strong proof of sincere repentance for sins committed to remove every occasion to lust out of the way. — Ver. 8. One must prove his repentance by external acts. It is a peculiar instance of Divine justice that God suffered Israel to be destroyed by the same people, who repented at the voice of his prophet, while on the contrary, the Israelites had despised all the prophets from Samuel down. God's decree has always a fundamental reference to conversion [*hat die Ordnung der Bekehrung immer zum Grunde*].

PFÄFF: God does not change his commands. He repeats his calling grace. He calls the sinner twice, thrice, yea, even to the end. — Ver. 4: A preacher must speak the truth frankly [*deutsch*], and not sugar it over and deprive it of its power by ornaments and flattery. One must plainly say to sinners that they are hastening to destruction. — Ver. 7. Here we find established the right of the magistrate in spiritual things; especially in regard to the externals of Divine worship and its right ordering. — Vers. 9, 10. It is certain that God bestows his grace upon the penitent.

QUANDT: Ver. 1. With God nothing is impossible. Truly, the heart must suffer itself to be broken, otherwise even God cannot break it by his Almighty power. The same word of God, which

was rejected and despised by us in former times, is received by us with devotion, when it comes to us the second time and we in the meantime have become different persons. Many individuals and families want nothing but the cross to bring them back. — Ver. 3. Alas! Jonah has more followers in the way of flight than in the way of obedience. — Ver. 4. Three ways may be pursued on receiving such a terrible message—despair, frivolous mockery, repentance and conversion. The Ninevites chose the third. — Ver. 9. Faith disappoints nobody. — Ver. 10. That Nineveh was converted was a wonder. With us, it is a wonder, if we are not converted.

MARCK: Ver. 1. God is so good and so indulgent to the weaknesses of his servants, that even after repeated proofs of his grace, He makes known his will to them, not once, but oftener, in order that they may have no pretext of ignorance, but may know the true object of their redemption, namely, to obey the commands of their Redeemer and to manifest his glory.

BURCK: God does not utterly reject him, who has failed once; but He rather gives him a new opportunity of correcting former faults.

RIEGER: To him, who comes out of trouble, danger, and sickness, God commonly permits an opportunity soon to occur, when he can pay his vows.

SCHLIER: In renewing the command, God says not a word about the guilt of Jonah; for Jonah is humbled. In the miracle of his deliverance he has learned what obedience is, although he does not yet know what Divine compassion toward the perishing heathen is.

BURCK: Ver. 4. Preaching is usually efficacious, from the very first, among those who do not receive the Word in vain. There is very little hope of those, who have heard the Word of God proclaimed by the same messenger, not merely many days, but years, without becoming better, even if they should have the opportunity of hearing the same preaching a thousand years.

MARCK: Ver. 5. There is not only a very close connection between evil, guilt, and punishment, so that they are commonly mutually dependent, but also the good is connected by intimate bonds, since from one virtue of one man other virtues of others flow, and the Divine blessing follows virtue. This is illustrated by the obedience of Jonah, with which the repentance of the Ninevites and the Divine compassion were closely connected.

RIEGER: The exercises of repentance are here described for the most part by the outward circumstances that accompanied them,—quite different from what is practiced at the present day, when one would perform the several acts of repentance, devotion, and prayer, in such a quiet way as to be scarcely perceived by those who are nearest about him. But where there is genuine earnestness within, there the outward manifestation is not so readily suppressed.

BURCK: Ver. 6. There is a difference between a court, which is a stranger to the true religion, and one that is attached to it in only a hypocritical way. The former is more easily moved; the latter, in consequence of God's decree, is more hardened.

BOCHART: Ver. 7. This edict, issued to the Ninevites, in order to appease the anger of God; the edict of Darius (Dan. vi. 26 ff.); that of Nebuchadnezzar (Dan. iii. 20), and others, were just so many preparations for the conversion of the heathen, which followed the advent of Christ. In

this way God's goodness and glory became gradually, and in a certain measure, known to the nations, which were strangers to Israel (Exodus v. 2).

SCHMIEDER: Ver. 8. The understanding may call the penitential acts on the part of the beasts foolish; but the heart will seize upon them, because they show deep contrition of heart; and this is certainly the main point here.

HIERONYMUS: Ver. 10. God soon changed his purpose, because He saw that their works were changed. He did not hear words, such as Israel was wont to say: "All that God has said will we do" (Ex. xix. 8; xxiv. 3); but He saw works. He will rather that the ungodly turn from their evil way, than that they should die. (Ez. xviii. 23, 32).

TALMUD: Dear brethren, sackcloth and fasting avail nothing; but repentance and good works. For it is not said of the Ninevites, etc.

BURCK: How far are God's thoughts removed from the thoughts of man, even from the thoughts of men, who seem unto others to be sound in the faith.

RIGER: The Lord Jesus bears testimony to this repentance of the people of Nineveh (Matth. xii. 14), that, in its good consequences, it will extend to the day of judgment; and hence, in sparing them, God must have been sincerely and kindly in earnest. But because Nineveh fell back into its former sins, it was overthrown by the wrath of Jehovah scarcely a century after this salutary conversion: so also it befell Jerusalem, because it did not acknowledge and receive Him, of whom Jonah was a type.

[CALVIN: Ver. 3. *He went*, then, according to the command of Jehovah; that is, nothing else did he regard but to render obedience to God, and to

suffer himself to be wholly ruled by him. We hence learn how well God provides for us and for our salvation, when He corrects our perverseness; though sharp may be our chastisements, yet as this benefit follows we know that nothing is better for us than to be humbled under God's hand, as David says in Ps. 119. — Ver. 10. *God had respect to their works* — what works? not sackcloth, not ashes, not fasting; for Jonah does not now mention these; but He had respect to their works, because they turned from their evil way.

FAIRBAIRN: "Why should God have sent his prophet to admonish us of sin, and foretell his approaching judgment, a prophet, too, who has himself been the subject of singular mercy and forbearance? If destruction alone had been his object, would he not rather have allowed us to sleep on in our sinfulness? And why, in particular, should these forty days have been made to run between our doom and our punishment? Surely this bespeaks some thought of mercy in God; it must have been meant to leave the door still open to us for forgiveness and peace." So undoubtedly they reasoned, and, as the event proved, reasoned justly.

PUSEY: Ver. 10. *And he did it not*. God willed rather that his prophecy should seem to fail, than that repentance should fail of its fruit. But it did not indeed fail, for the condition lay expressed in the threat.

COWLES: Ver. 10. Works meet for repentance will infallibly secure the reversal of threatened and impending doom. God's immutability is that of principle — not of plan and action. He immutably hates and punishes sin: hence, when a sinner becomes a penitent, God turns from threatened vengeance to free pardon. — C. E.]

CHAPTER IV.

[*Jonah repines at God's Mercy to the Ninevites. God employs a Palmchrist as a means to reprove and instruct him. — C. E.*]

- 1 2 But [And] it displeased Jonah exceedingly, and he was very angry.¹ And he prayed unto [to] the Lord [Jehovah], and said: I pray thee [Ah! now], O Lord [Jehovah], *was* not this my saying, when [while] I was yet in my country? Therefore I fled before [I anticipated *it* by fleeing] unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and
- 3 repentest thee of the evil. Therefore now, O Lord [And now, O Jehovah] take, I beseech thee, my life from me; for *it is* better for me to die than to live [my
- 4 death is better than my life]. Then [And] said the Lord [Jehovah said], Doest
- 5 thou well to be angry?² So [And] Jonah went ³ out of the city, and sat on the east side of the city, and there made him [for himself] a booth, and sat under it in the
- 6 shadow [shade], till he might [should] see what would become of the city. And the Lord [Jehovah] God prepared a gourd [palmchrist] and made *it* to come up over Jonah, that it might be [to be] a shadow [shade] over his head, to deliver him from
- 7 his grief [distress]. So [And] Jonah was exceeding glad of the gourd. But God prepared [appointed] a worm when the morning rose [at the rising of the dawn]
- 8 the next day, and it smote the gourd [palmchrist] [so] that it withered. And it came to pass, when the sun did arise [at the rising of the sun], that God prepared [appointed] a vehement [sultry] east wind; and the sun beat upon the head of Jonah,

that [and] he fainted, and wished in himself [asked his soul, *i. e.*, asked for himself] to die, and said, *It is better for me to die than to live* [my death is better than my life]. And God said to Jonah, *Doest thou well* [is it right] to be angry for the gourd [palmchrist]? And he said, *I do well* [It is right] to be angry, *even* unto death. Then [And] said the Lord [Jehovah], *Thou hast had pity on* [wast grieved for] the gourd [palmchrist], for the which [on which] thou hast not labored, neither madest it [and which thou hast not caused to] grow; which came⁴ up in a night [which was the son of a night], and perished in a night: And should not I spare [have pity upon] Nineveh, that great city, wherein [in which] are more than sixscore thousand persons, that cannot discern [distinguish] between their right hand and their left hand; and *also* [omit, also] much cattle.⁵

TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — יָגִדָּר לֵי [anger] was kindled to him, *i. e.*, he was angry. Sometimes this formula expresses the feeling of grief, sadness. In the Hithpa. the verb signifies to fret one's self, Ps. xxxvii. 1, 7, 8. The LXX. sometimes render it by λυπώμαι, iv. 4.

[2 Ver. 4. — הֵיחִיב חָרָה לָךְ, Keil and Delitzsch: "Is thine anger justly kindled?" Henderson: "Art thou much vexed?" הֵיחִיב is used adverbially. Compare Deut. ix. 21; xiii. 16; and 2 Kings xi. 18. LXX.: Εἰ σφόδρα λελύπησας σὺ; Vulgate: Putasne, bene irasceris tu?

[3 Ver. 5. — The verbs in this verse may be rendered in the pluperfect: "Jonah had gone . . . had sat . . . had made . . . and had sat under." Newcome and Kleinert so render them. See the Exegetical and Critical notes on the verse.

[4 Ver. 10. — שָׁבוּרָה הָיָה בְּסוּרָה לַלַּיְלָה אָדָּר, literally, which was the son of a night, and perished the son of a night. שָׁבוּרָה, a son, is used idiomatically to express what is produced, or exists, during the time predicated of it.

[5 Ver. 11. — In Nineveh, and also in Babylon, there were probably large spaces where cattle fed. — C. E.]

EXEGETICAL AND PRACTICAL.

Jonah's Discontent and Correction. This chapter does not form, as Ch. B. Michaelis thinks, two dialogues between God and Jonah; but as is evident from the retrospective reference of ver. 8 to ver. 3, and as the translation shows, ver. 5 f. gives the scenery for the preceding verses, and these verses presuppose that Jonah must have already gone out of Nineveh, sat a long time in his observatory, and waited in vain for the destruction of the city. For he does not complain because the Ninevites repented, but because God had already shown Himself merciful toward them. (Comp. below at ver. 3; and the solution of the difficulty from the idiom and literary character of the book, Introduction, p. 8.

Ver. 1. He was, therefore, already sitting in the glowing heat of the sun, when the discontent, ver. 1, came over him. The verb יָגִדָּר is used here of the feeling, in a metaphorical sense, *It seemed evil to him*, which is usually accompanied in other places by the additional clause, *in his eyes*. [Same as here, Neh. ii. 10; xiii. 8; only with לֵ instead of אֵל]. He was not angry because he had pondered in his mind the dangers, which were destined to come upon his country and people, in the future, through the Assyrians, who had just been delivered (Abarbanel); nor because he had seen the final doom of the Jews and heathen prefigured by the acceptance of the repentance of Nineveh contrasted with the impotence of Israel (Hieron.); (this God would have corrected in another way); but his displeasure, as Calvin justly admitted, arose from a common littleness of mind incident to humanity, which, for the moment, thought only of his mortified honor as a prophet; and because the lie had apparently been given to his prediction, he entirely forgot that the life and death of hundreds of thousands were involved in its fulfillment. There is no intimation in the text that he envied the

heathen the divine mercy and wished the destruction of Nineveh, either from ardent love to his people (Hengstenberg), or from a wrong notion of God (Keil following Luther), though such a feeling might have influenced him as a secondary motive. Rather his notion of God was in nowise perverted, for he must have known from the law [Torah] (Ex. xxxiv. 6), and he did know (ver. 2), that God is merciful and gracious, long-suffering and rich in mercy; and the whole of the second verse is spoken out of ill humor that he had been sent, not with the object of delivering a prophecy that was to be fulfilled, but of delivering one that was revoked, which was intended as a means of repentance.

As above i. 12, so also here, ver. 2. Jonah's wrong disposition of heart does not prevent his mouth from speaking the whole truth of God. Office and word, apart from the person, his weaknesses, and sins, are, according to the Scripture conception, intimately connected with one another. (Compare the striking example, John xi. 50 f.). Jonah, it is said, *prayed to Jehovah*. "*Necesse est in hac Jonæ precatione aliquid agnoscere pietatis et simul multa vitia.*" (Calvin.) It is true that when he fled to Tarshish he did not say that he would not prophesy because of the mercy of God (comp. at i. 3); but it is quite human to palliate an originally unreasonably undertaken step by motives drawn from wisdom subsequently acquired, or from fortunate accident. Therefore I anticipated — προέφασα, LXX. — the errand, whose fruitlessness I foresaw, and fled to Tarshish. These, of course, were not his words, when he fled to Tarshish, that he was unwilling to prophesy, because of the mercy of God (comp. i. 3); but it is human nature to color an undertaking, for which originally no reasons can in truth be assigned, with the reasons derived from a more recently acquired wisdom, or from the event. The infinitive with לֵ is gerundial. The phrase "in my country," is an important element for the sym-

bolical interpretation of the book. (See above, p. 5; comp. Jer. lii. 27).

As in chap. 3 the fifth verse gave a brief summary of the longer statement which follows; so here vers. 3, 4, are in part the literal quintessence of the following detailed account. Vers. 5-7, as a commentary to be added by way of supplement to ver. 1 ff. give the moving cause (Jonah, to wit, had, etc.); and the more exact psychological understanding of ver. 3 results from ver. 8.

The non-consideration of the forty days belongs to the symbolical character of the narrative, which cares more for the essential circumstances than for the chronology; and, in any case, it furnishes no reason to assume with Keil, that ver. 1 ff. should be placed within the forty days and during Jonah's sojourn in the city, and that ver. 5 ff. should be placed after. Jonah was certain that the punishment was revoked, consequently the expiration of the time is presupposed in ver. 1 as in ver. 5; and it is neither probable that Jonah should wait in the city for the threatened destruction, nor that, after the completion of the time, within which the Spirit had instructed him to announce it, he should then go out of the city and wait for it. If Calvin remarks in favor of the latter supposition: "*Etsi enim preterierant quadraginta dies, Jonas limen quasi constrictus stetit, quia nondum poterat statuere, quod prius ex mandato Dei protulerat carere suo effectu*," then, on the other hand, it may be observed that he was only too ready to maintain the latter, according to ver. 2, and that the וַיַּעַן ver. 5, "till he might see," indicates a state, not of consternation, but of easy expectation. We accordingly abide by the rendering of ver. 4 in the pluperfect tense, the grammatical probability of which even Keil cannot deny, and the necessity of which is also acknowledged by Starke, Ch. B. Mich., Hitzig, and others; only that we should not restrict the same to ver. 4 exclusively, but extend it to the verses immediately following till ver. 8.

[Ver. 5. "This verse regarded by many commentators as a supplementary remark, וַיַּעַן, with the verbs which follow, being rendered in the pluperfect: 'Jonah had gone out of the city,' etc. We grant that this is grammatically admissible, but it cannot be shown to be necessary, and is indeed highly improbable. If, for instance, Jonah went out of Nineveh before the expiration of the forty days, to wait for the fulfillment of his prophecy, in a hut to the east of the city, he could not have been angry at its non-fulfillment: before the time arrived, nor could God have reproved him for his anger before that time. The divine correction of the dissatisfied prophet, which is related in vers. 6-11, cannot have taken place till the forty days had expired. But this correction is so closely connected with Jonah's departure from the city and settlement to the east of it, to wait for the final decision as to its fate (ver. 5), that we cannot possibly separate it, so as to take the verbs in ver. 5 as pluperfects, or those in vers. 6-11 as historical imperfects. There is no valid ground for so forced an assumption as this. As the expression וַיַּעַן

וַיַּעַן in ch. iv. 1, which is appended to וַיַּעַן in ch. iii. 10, shows that Jonah did not become irritated and angry till after God had failed to carry out his threat concerning Nineveh, and that it was then he poured out his discontent in a reproachful prayer to God (ver. 2), there is nothing whatever to force us to the assumption that Jonah had left Nineveh before the fortieth day. Jonah had no reason to be afraid of perishing with the city. If he had faith, which we cannot deny, he could rely upon it that God would not order him, his own servant, to perish with the ungodly, but when the proper time was arrived, would direct him to leave the city. But when forty days elapsed, and nothing occurred to indicate the immediate or speedy fall of the city, and he was reproved by God for his anger on that account in these words, 'Art thou rightly or justly angry?' the answer from God determined him to leave the city and wait outside, in front of it, to see what fate would befall it. For since this answer still left it open, as a possible thing, that the judgment might burst upon the city, Jonah interpreted it in harmony with his own inclination, as signifying that the judgment was only postponed, not removed, and therefore resolved to wait in a hut outside the city, and watch for the issue of the whole affair." (Keil and Delitzsch.)

Dr. Pusey is inclined to Keil's opinion. Henderson, to that of our author. Newcome renders the verbs, וַיַּעַן, etc., ver. 5, *had gone, had sat*, etc. — C. E.]

But Jonah had gone out of the city and had sat down east of the city — on one of the mountains eastward, which border on the valley of the Tigris, from which the city spreads out over the valley to the river. [Here he made a hut, or a booth, and sat in its shade, "till he might see what would become of the city." — C. E.]

Ver. 6. As the fish, so also the ricinus plant obeyed the command of God: He appointed it. (Ps. civ. 30). The *kikayon*¹ is, according to Hieronymus, the *kiki* of the Egyptians (Herod., ii. 94), the *kik* of the Rabbins, the *el-kerua* of the Arabs, the *κρότων* of the Greeks. Besides Hieronymus, Pliny, h. iv. 15, 7, mentions the Ricinus plant, which grows wild in Arabia, Egypt, and Syria, and shoots up rapidly to the height of a tree. It has at first a herbaceous, then a woody stem, hollow within, full of knots and joints; large petiolate, peltate leaves, which, according to Niebuhr, when broken off, or injured, wither in a few minutes, and which are moreover liable to perish quickly, from the fact that, in a gentle rain, black caterpillars, or worms (וַיַּעַן, ver. 7), of a middling size, are produced on them, which strip the plant of all its foliage in a single night. (Niebuhr, *Description of Arabia*, p. 148. Rumpf, *Herb. Amboin*, iv. 95.) Such a plant God caused to shoot up, about the time when Jonah was thoroughly convinced of the fruitlessness of his waiting, and when he had already given vent to his ill humor (וַיַּעַן), in order to recover him from

¹ [Augustine, following the LXX. and Syr. versions, was in favor of the rendering *gourd*, which was adopted by Luther, the A. V., etc. In Jerome's description of the plant called in Syr. *kerro*, and Punic *el-kerua*, Celsius recognizes the Ricinus. Palma Christi, or castor-oil plant (Hierobot., ii. 278 ff.; Bochart, *Hieroz.*, ii. 283, 623). The Ricinus was seen by Niebuhr (*Descript. of Arab.*, p. 148) at Bonna, where

it was distinguished by the name *el-kerua*; by Rauwolf (*Trav.*, p. 52), it was noticed in great abundance near Tripoli, where the Arabs called it *el-kerua*; while both Hasselquist and Robinson observed very large specimens of it in the neighborhood of Jericho ("*Ricinus in altitudinem arboris insignis*," Hasselq., p. 555; see also Robins., i. 553). Smith's *Dictionary of the Bible*, s. v. "Gourd." — C. E.]

his discontent.¹ (𐤁 instead of the acc. Ew., sec. 292 e.).

This succeeds. To his great petulance, ver. 1, soon succeeds great joy.

Ver. 7. A worm (the sing. used collectively, as in Deut. xxviii. 39), comes at the command of God, during the night—at the rising of the sun, next morning. (Comp. Gen. xix. 15, 23.) And it smote, destroyed (Am. iv. 9) the plant, so that it withered. And as if this were not enough, God, to attain his disciplinary purpose with Jonah, appointed, in the third place, ver. 8, the *silent*, that is, the deadly sultry east wind, whose scorching heat is proverbial throughout the Old Testament (Ex. xvii. 10). The glowing heat of the sun beat upon Jonah, so that he fainted (Amos viii. 13), was out of his mind. Then were suggested those petulant words, that we have already heard, ver. 3: he wished in himself to die, literally, he asked as to his soul to die (acc. c. inf. 1 Kings xix. 4; Is. liii. 10; Ew., sec. 336 b), and said, it is better for me to die than to live. Ch. B. Mich.: "*Præstat me mori, quam sic vivere.*"

Ver. 9. And God said to Jonah: Dost thou right to be angry for the gourd? namely, on account of its destruction. 𐤁𐤓𐤕𐤓 is not used adverbially (Keil), but as an auxiliary construed with the impersonal 3 sing. 𐤁𐤓𐤕𐤓 (comp. Deut. v. 25). The short question: Dost thou well to be angry? comprised within itself, by aposiopesis at ver. 3 above, the whole dialogue, vers. 9–11; here it is analyzed into its elements.

Jonah answers: I do right to be angry, even unto death, that is, to the bottom of my soul, even to weariness of life. (Comp. Matt. xxvi. 38.) God now convicted him from his own words (comp. Matt. xii. 37; Luke xix. 22), how wrong was his whole anger, in which this momentary vexation only forms an element with a fresh stimulus, but which had its origin in the sparing of Nineveh, by a conclusion *a minori ad majus*.

Ver. 10. Thou art grieved for the gourd, for which thou hast not labored . . . and perished. Bin-lailah, a son of the night, of a night's duration. (Comp. Ex. xii. 5, and the Syriac translation of Deut. xxiv. 15.) It is evident from ver. 10, why a rapidly growing plant should shoot up over Jonah. If it had been of slow growth, he would have watered and nursed it; consequently the reproof would not have been so forcible. [𐤁𐤓 instead of 𐤁𐤓 on account of the following liquids, Num. xiv. 38.]

Ver. 11. And should not I . . . who cannot distinguish between the right hand and the left (𐤓𐤕 *sensu prægnanti*, as in 2 Sam. xix. 36 [35 A. V.]), who cannot consequently be very guilty; and besides much cattle, which are not guilty at all, and which are of much greater worth than a ricinus plant? By the 120,000 mentioned in the relative clause, must be understood young children (comp. Is. vii. 15). The limit of this period of life, in the East (e. g., among the Persians), is usually the seventh year. If we assume

1 That 𐤁𐤓 has reference to the ill humor of the prophet ver. 1, is, considering the simple tenor of the narrative, which does not hinder that ver. 5 ff. must be considered as preceding ver. 1, most probable. We cannot well think of the physical illness produced by the glowing heat of the sun: the suffix points too definitely to an already known evil. It would rather be possible to view the

ratio, fixed by statistics, of those under seven years of age to the whole number of the population as 1:5, we have for all Nineveh the not improbable number of 600,000 inhabitants. This would give, as in the province of Naples, 40,000 persons to the square [German] mile (comp. at i. 2). The English Admiral Jones, from a survey of the extent of the ruins, without any reference to the statement in this verse, has estimated the population of the city, at about the same number. (Comp. *Journal of the Asiatic Society*, vol. xv. p. 29. M. v Niebuhr, *Assyria and Babylon*, p. 278 f.)

DOCTRINAL AND ETHICAL.

See Introduction, p. 6.

HOMILETICAL AND PRACTICAL.

Jonah, a type of the misery and vanity of the human heart. (Homily).

1. The impatience of the human heart compared with the long-suffering of God. When God forgives, it is angry. When God is patient, it is impatient, ver. 1. And yet Jonah, too, was saved only by grace.

2. The idea of its own honor compared with the great heart of God, who readily foregoes his own honor, when the salvation of men is concerned (iii. 10). But Jonah would have preferred that all men should perish, that his office and vocation should be relinquished, to the mortification of the idea of his own honor, ver. 2, a.

3. Its bitterness compared with the kindness of God. God speaks comfort; but the human heart extracts from his consolatory words a sting, ver. 2, b.

4. And so inconsiderate is the human heart of the most precious gifts, even of life itself, that on account of the empty shadow of honor, it even thinks that it should despise its own life, ver. 3. But how seriously does God speak of death.

5. In short, how little can the heart, notwithstanding all instruction, dive into the deep thoughts of God! And yet, at the same time, it is always ready to maintain that it is right against God, vers. 1–3.

6. In such miserable selfishness, it is destitute of all love, and lurks for the ruin of others; it wishes that others should be judged and judges them itself; but it does not like to judge itself.

7. It always has only real pleasure in that which happens to its advantage; and should it be something of the most trifling importance, it is more highly prized by it than all the great mercy vouchsafed to others, vers. 6, 7.

8. Therefore, is life full of misery. For these short pleasures, on account of which we neglect the eternal good, soon come to an end. And we do not afterward think that they were favors for which we ought to be thankful, however transient they may have been; but imagine that they were our own, that we had a right to them and therefore a right to complain, ver. 8. And what bitter complaints! 2 Cor. iv. 17.

9. And if God's ways are ever so clear before our eyes, yet our eyes are closed that we cannot

matter, in such a way that the whole perverted condition of the prophet's soul is meant by 𐤓𐤕, which God intended to cure by means of the ricinus, or rather by the lesson connected with its withering. By this the difficulty mentioned before would also be solved.

2 [Reichgedanken. See note, p. 20. — C. B.]

perceive them, and we will continually grope in darkness, unless God open our eyes by his spirit, vers. 9-11.

Ver. 1. Here we see how it would be, if God would allow each one his own will. It is well that He alone sits at the helm. God's messengers are in great danger of forgetting that they are messengers and that they act merely under authority. The sinful heart is ever ready to act the Lord, and it wonders when it is forsaken by God. — Ver. 2. There are even wicked prayers. It is not a mark of piety, therefore, to disburden one's heart before God, but to pray in the name of Jesus, according to the pattern of Luke xxii. 42. Man is always eloquent in exculpating himself. If the heart is in a wrong state, it distorts God's Word, and applies it according to its own pleasure. — Ver. 3. Suppose the Lord had taken Jonah at his word? How inconsiderately does a man speak, who does not bridle his tongue. The sorrow of the world works death. — Ver. 5. Some say that God, out of respect to his justice, has delight in viewing the punishment of the lost; that Abraham also, when Lazarus lay in his bosom, reveled in God's pleasure in the torment of the rich man. These look upon God and Abraham in the same light that they do upon the prophet Jonah. (Luke ix. 55.) His heart even breaks for the souls of the condemned, and if they would be saved, He would save them. (Matt. xii. 31.) — Ver. 6. The creature was made for men; and the death of the creature is, in every way, instructive to men. To a heart devoid of peace, the good gifts of God are only a source of vexation. — Ver. 7. "When the morning rose"! Often, at the moment when every thing seems to smile, misfortune is on the way. With the rising star of fortune comes also always a misfortune, even though we do not see it at the moment. Hence the injunction to be always prepared, always humble. — Ver. 11. At first sight, it appears as if common guilt and sin were denied in this verse, since God speaks of the children, as if they, like the cattle, did not deserve punishment. But He says only that the severe punishment, which Jonah expected, was not deserved by these relatively to many others, whose death Jonah himself would not desire. The fact that the Ninevites were spared on account of their repentance, would have been sufficient to reprove him for this (Ez. xviii. 23); but God would bring before the eyes of Jonah his uncharitableness in that he did not consider the relatively innocent and harmless creatures in his blind zeal to see vile sinners perish. The Scriptures have regard for beasts also. (Deut. xxii. 6; Rom. viii. 18 f.) These have no part in the sin of man, but in his punishment. As they appear here by their participation in the repentance of the Ninevites, so at other times, in the Old Testament, they appear by their blood for the curse of sin. Yet this is only a shadow of things to come.

LUTHER: How can such a state of grace and such unward conduct in Jonah be consistent with one another? We cannot deny that he was unreasonably angry, and did wrong, for God punished him for it. We must also acknowledge that he had faith and was acceptable to God, because God spoke so kindly with him and gave him a sign. We should observe from these facts (1) how wonderfully God deals with his saints, so that no one may inconsiderately judge or condemn any one on account of works alone. (2.) We should learn, how God permits his dear children to act very foolishly and commit grave faults, as Christ did with the

Apostles, in the Gospel, for the consolation of all believers who sometimes sin and fall. (3.) We should see how kindly, fatherly, and amiably God deals with and treats those, who confide in Him in trouble. It is a daily sinning on the part of his children, which the Father graciously suffers. With the ungodly He does not deal thus: they cannot reconcile themselves to his dealings, but are altogether insolent and intractable.

STARKE: Ver. 1. Even well-meaning minds can fall into an indiscreet zeal for God and criticise his wise government according to their weak and sordid ideas, although they do not break out into open murmurs against Him. — Ver. 2. To excuse sin, which deserves punishment, is presumptuousness. — Ver. 3. There is a great difference between a well-regulated desire for a happy departure from this world and one that is inordinate and self-willed, which arises from impatience, and, alas, often enters into well-disposed minds. — Ver. 4. As often as thou art provoked to be angry, ask thyself at once, am I justly angry? Teachers should be moderate in their zeal and seek to restore the erring by friendly words: the example of God admonishes them to this. — Ver. 6. God has always been accustomed to guide men by external things and visible signs to the consideration of heavenly things. Hieronymus hits upon the thought that the Jewish people, who have sat under the shadow of ordinances and ceremonies are hereby represented. — Ver. 7. Even the very least animals must serve the powerful government of God. — Ver. 8. We must not be too much delighted by our success nor too much distressed by our misfortune. — Ver. 9. One must really be astonished at God's love to men, manifested in his patience with his servants. Jonah is nothing else but a little, naughty, spoiled child. — Ver. 10. God has pity upon little children. He loves them tenderly, numbers them exactly, and oftentimes spares old people on their account, whom He would otherwise destroy on account of their sins. Did God love the little children in Nineveh so well, and was He pleased to spare the city on their account, then how can he reject those, who are born in Christendom, but die without baptism?

PFaff: Ver. 1. Men are much more wrathful and vindictive than God; for God soon repents of the punishment, provided men comply with the condition of repentance. — Ver. 4. Even prophets commit faults. Guard thyself against impatience, and learn composedness and self-denial. Nothing adorns the conduct more, than entire self-abnegation and submission to the will of the Lord, combined with efforts to accomplish it. What a dreadful thing ambition is! To wish rather to die than to be humbled! It must not be so, but thou must willingly bow and humble thyself, if God's honor is thereby advanced. — Ver. 8. Let no one wish for death from a desire to escape the cross.

QUANDT: Ver. 1. There is joy among the angels of God over one sinner that repents; among us there is joy at the success of the mission; with Jonah there is indignation. This did not arise from the circumstance that the repentance of Nineveh was not sincere and honest; but Jonah's own repentance was not sincere. He had retained the principal part of his old man at his conversion. — Ver. 3. Even other holy men have had such dark hours. (Num. xi. 15; Job vii. 15 f.; 1 Kings xix.) Notwithstanding Jonah's preaching had the proper effect. The faith of the preacher does not work faith in the hearers, but the preaching of faith. — Ver. 5. The word of God, ver. 4, was de

signed to convince the prophet of how little reason there was for his anger; but it had exactly the opposite effect. He explained it in his own favor; as if God meant to say: Wait yet a little; and he goes forth to wait. The piety of the heathen is a matter of total indifference to him, but curiosity and a mischievous delight in the miseries of others abide with him. This is instructive to Christians in their relation to the missionary cause. — Ver. 8. Before, Jonah was angry at God's mercy; now he is angry at his seeming unmercifulness. This is a movement in the right direction. There is instruction connected with this. — Ver. 11. The old, obstinate Jonah has displayed himself enough in this book; now, at the close, he vanishes, and God, in the end, stands, with his word, alone and majestic: the new Jonah is lost in Him.

MARCK: Ver. 1. Although all the works of God are entirely irreprehensible, yet there is not one among them, which may not be censured by some one; and the degree of censure is in proportion to the want of understanding on the part of the fault-finder.

RIEGER: Before we find fault with Jonah, we should consider well first what would be the result if we were to describe our thoughts and feelings concerning many events in the government of God as frankly as Jonah does here. The worst is that our wickedness remains hidden in us, and we conceal it from ourselves and others. We must also judge Jonah according to his times and temptations; for it could easily be that a man of God should have little regard for the heathen, since Peter, in New Testament times, had to be instructed concerning them. Moreover the solicitude that the Ninevites, inexperienced in the ways of God, might turn his long suffering into contempt and despise his threatenings, was not unfounded. In our estimate in general of the faults and offenses of others, it should be borne in mind, that God knows how our temper exposes us on the one hand to peculiar temptations, but also on the other makes us useful for some purpose; hence no one should cling to the defects of others, but should in advance turn to good account the good qualities with which they are endowed. The vehement disposition of Jonah had plunged him into these faults, but what useful purpose this very disposition served in his office, must not be forgotten. That is a wicked art of our hearts, of which Solomon says, The sluggard is wiser in his own conceit, than seven men that can render a reason: namely he who never undertakes anything, commits, after his way of thinking, fewer faults, and is well pleased with his own conceit.

BURCK: Ver. 2. Thou hast not to consider what God will accomplish by thee, or without thee, but what He requires of thee and what becomes thee. God bears with much murmuring and impatience on the part of his servants. — Ver. 3. Jonah did not pray for the destruction of the Ninevites,

but for his own death. They are the readiest to do this, who know least the severity of God in the sentence of death. But Jonah has already endured a tenfold death in the sea. And now zeal for his office and for the honor attached to it by God presses upon him to such a degree that he wishes rather to die than to live. But God can require an offering from us such as He pleases: He did not now require the surrender of Jonah's life, but a patient waiting; and therefore Jonah found another kind of death and of a more salutary sort, than if God had taken his life away [in answer to his prayer]. — Ver. 6. The best way to refute a murmurer consists not in arguments, but in deeds.

MARCK: God does not always lead sinners in the same manner to the right way; but at one time by severe chastisements, at another by kindness in word, or deed.

COCCEIUS: We always think that our affliction is something sacred, and yet it is often worldly; for how often are we obliged to see that it is mitigated by worldly consolation!

RIEGER: Ver. 7 ff. With others we often think that a word and a remonstrance should be enough; but in our case we experience, that we first became acquainted with ourselves under the actual dispensations of God, and thus too are made thoroughly healthy. Such is the vanity of our heart that it can be made glad and be troubled about trifling things. And yet God uses this experience in us as a means of discipline. If we are too much delighted with a gourd, He knows that nothing more than a worm-hole is required to sober us again.

BURCK: Ver. 11. The book begins and closes with the words of God. Jonah is silent, and imitates, without doubt, the example of Job. (Job xl. 3 f.)

[MATTHEW HENRY: Ver. 1. Jonah was *mirabilis homo*, as one calls him, an amazing man; the strangest, oddest, and most out-of-the-way man, for a good man and a prophet, as one shall ever hear or read of.

PUSEY: Ver. 2. Jonah, at least, did not murmur or complain of God. He complained to God of himself. — Ver. 3. Impatient though he was, he still cast himself upon God. By asking of God to end his life, he, at least, committed himself to the sovereign disposal of God.

KEIL: Children who cannot distinguish between right and left, cannot distinguish good from evil, and are not yet accountable.

COWLES: Ver. 2. It is awful that a sinner, plucked himself as a brand from the burning, and living on mercy alone, should object to God's showing the same mercy to his fellow sinners. — Ver. 11. Who can estimate the amount of sparing mercy which the guilty of our world owe, in this life, to God's pity for infants and for the sentient but unsinning animal races? — C. E.]

THE
BOOK OF MICAH.

EXPOUNDED

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NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.
1874.

Entered according to Act of Congress, in the year 1874, by
SCRIBNER, ARMSTRONG, AND COMPANY,
in the Office of the Librarian of Congress, at Washington.

RIVERSIDE, CAMBRIDGE:
STEREOTYPED AND PRINTED BY
H. O. HOUGHTON AND COMPANY.

MICAH.

INTRODUCTION.

1. *Historical Situation and Date.*

LIKE Isaiah, Micah also belongs to the great critical period in the latter half of the eighth century before Christ. At that time, the Assyrian kingdom, just prior to its fall, recovered its power, under Salmanassar, and with irresistible might carried the profound commotions of God's judgments, predicted by Amos, chapters i. and ii., over the peoples of Western Asia, and even to Africa. His activity, also, like Isaiah's, belongs to the kingdom of Judah, and numerous coincidences show the close proximity, in time and character, of these two mightiest of the prophets (compare esp. Mic. ii. 11; iii. 5 ff., 12; iv. 1 ff.; v. 2 ff. with Is. xxviii. 7; xxix. 9 ff.; xxxii. 13 ff.; ii. 2 ff.; vii. 14; ix. 15). Yet the historical horizon of his prophecies is narrower than that of Isaiah. Concerning this we have an express statement in Jer. xxvi. 18. It is there argued by certain elders of Judah, that Jeremiah should not be held blameworthy for the hard prophecies which the Spirit impelled him to utter, but be left unharmed, and receive honor rather, on the ground that the good king Hezekiah did not punish Micah's sharp threatenings against Judah, but received them with fear and humiliation before God. In proof of this the passage in ch. iii. 12 of our book is cited. Now, since there is nothing to prove that the discourses which are collected in our book were composed at different times, since rather chaps. 1-5 in particular form a beautiful and consistent whole, we are obliged to fix the date of the book under Hezekiah, 727-698. This determination of the time is supported by the fact that just in those chapters (i.-iii.) in which it has been supposed there were indications of a period earlier than Hezekiah, the coincidences with Isaiah relate, without exception, to discourses of his delivered under Hezekiah.

Still more definitely can the period be ascertained from intimations given by our book itself. For, *first*, idolatry, which had become triumphantly prevalent under Hezekiah's predecessors, particularly Ahaz (2 K. xvi.; 2 Chr. xxviii.), appears here throughout as still unbroken in Judah (v. 11 ff.; i. 5; vi. 16). But Hezekiah, not long after the destruction of the northern kingdom by Salmanassar (Sargon), and in connection with the great Passover, by which he sought to attach the remaining inhabitants of that kingdom to Judah (2 Chr. xxxvi. 6), extirpated idolatry. Not less clearly, in the *second* place, is the early portion of his reign pointed to by the circumstance that in Micah we find a corruption of the higher classes especially, and of the official dignitaries, such as in the time of Ahaz, and even in the first years of Hezekiah, exercised the scourge of Isaiah (v. 7; xxviii. 14), but such as cannot have existed long under the strict and pious rule of the latter king. We may add, *thirdly*, that all reference to the calamity from Sennacherib is still wanting, and that the prophet rather takes his stand, in the first chapter, clearly before the destruction of Samaria. We must accordingly place the time of the composition between 727 and 723 B. C.

We must draw our knowledge of the character of this period from our author, whose lively rebukes and chastisement of the rampant sins and follies of the age, taken together with the corresponding features of Isaiah's picture and with statements of the historical books, give a tolerably complete portrait of the time.

The internal corruption of the nation, which under Jotham was still gilded with a superficial splendor (2 Chr. xxviii.), had under Ahaz, through the participation in criminality of this morally unripe monarch (Is. iii. 12, cf. ch. vii.), everywhere broken out. Ahaz is described as one of the most flagitious kings ever belonging to the house of David. He introduced the Baal-worship, sacrificed his children to Moloch, sanctioned by his own acts the worship of the high places, which had hitherto been barely tolerated, made arbitrary changes

in the Temple after patterns which he had seen at Damascus, and finally closed the doors of the sanctuary altogether (2 K. xvi.; 2 Chr. xxvii.). What wonder if the example from above was efficacious in poisoning the morals of the people? It was the privileged classes, in particular, who, as soon as they felt the hand over them relax, began to turn to advantage the opportunities afforded them. Covetousness and luxury were the sins most in vogue, and Isaiah v. 8 ff. gives us a melancholy evidence that nothing was holy to the wanton nobility, not the paternal field of the poor, not sacred justice itself, to prevent them from stealing the field and perverting justice, that they might bring tribute to their own lust. This condition of things Hezekiah found at his elevation to the throne, and although his will was good from the very first (2 Chr. xxix. 3), and the bulk of the people showed themselves not unfavorable to his zeal for restoring the old worship and the old piety (2 Chr. xxix. 28), it was still all the more difficult to restrain those inveterate sins of the ruling classes. The tendency of the people also was more toward an outward churchliness than toward inward religion. Isaiah and Micah zealously supported the efforts of the king to effect a reformation of those faults among the people which must have abounded especially in the first years of the reign (when our book was composed). To the bitter complaints of Isaiah, and the lively sketches which he threw out concerning the practices of the great (xxxii. 5, 6), the details drawn out in Micah ch. iii. correspond.

The *patricians* as magistrates know the right, but abuse it to fill their purses and enlarge their lands (iii. 1; ii. 1 f. 9; vi. 10 f.), and thus become rather flayers than guardians of the people (iii. 3 ff.). Strong in their combinations with each other, they have organized a formal system of public law-breaking (vii. 3; iii. 10).

The *priests*, who should cover the rights of the poor with the protection of God's law, are covetous, and judge for hire (iii. 11). With special energy of indignation, however, both prophets contended against the true source of the prevailing sin, namely, the prophetic class, whose members, according to their vocation and office, should be the organs of divine revelation, but who have degraded themselves into cheap sycophants toward the great. They stand at the head of the libertines, and speak what the ears of the latter itch for, so that it is no wonder if the rebukes of the true prophets seem to the wanton scorners of the Most High to be unintelligible drivel (ii. 6), which despising they either seek to refute with commonplaces (ii. 7), or, in the lust of revelry, deride with brutal stupidity (Is. xxviii. 8 ff.). Yet the prophets sit with them (iii. 5), feast with them, and wrest the consecrated language of the Spirit learnt in the schools of the prophets, to draw from it lulling lies of peace and of good days to come (ii. 11 ff.; iii. 5); nay, they do not shrink even from the use of heathenish arts forbidden in the law (iii. 7). Thus public life has by degrees, even in Jerusalem, reached that state on account of which Samaria was brought into one calamity after another, and finally into the last (vi. 10). The better part of the people is prepared to fulfill the ceremonial requirements of the law, and even to go beyond them (vi. 6; cf. Is. i. 11 ff.), but that this law has a moral significance, and demands holiness of heart, without which the offerings are of no value, is hidden from them, or is too bitter a truth. With severity therefore is the prophet compelled to remind them how they plunder the fugitives of the sister kingdom of Israel, as these are flying through Judah before the Assyrian army (ii. 8), and to point them to what the law requires of the inner man (vi. 18). Under these circumstances the judgments are approaching, by threatening which Micah would rouse their conscience to the final decision.

Although the title of the book names, beside the reign of Hezekiah, that also of Jotham (758-742), and of Ahaz (742-727), as the time in which Micah received his word from the Lord, and thus seems to suggest a contradiction to the date just now deduced, still there is no reason in this for doubting the trustworthiness of either of the two statements, that of the title or of the notice in Jeremiah. For if the declaration of the elders in Jeremiah is in itself credible from its antiquity, and as having been made before enemies, so is the age of the title guaranteed by the consideration that a later writer, if he had wished to furnish the book with a superscription, would certainly have considered the account in Jeremiah, and avoided the apparent contradiction by leaving out Jotham and Ahaz. In view of the fact that the book is well arranged, and that no subsequent title occurs in it, one can hardly escape the conclusion that the prophet edited, and gave the title to, his own work. And in fact it is not difficult either to harmonize the two statements. For although the discourses of our book were poured forth at one gush, so to speak, they make the impression, not of having arisen from one and the same transient situation, but of presenting the summary re-

sult, in some sense the *resumé*, of an entire life previously spent in the activity of prophetic discourse. Indeed the prophet, in the flow of his discourse, involuntarily falls into the tone of narration: "Then said I" (iii. 1). We may, accordingly, assume with the title that the various contents of the book arose before the vision of the prophet between the years 758 and 722 B. C.; but with Jeremiah that, under Hezekiah, somewhere near the close of his labors, he wrote out what was of permanent value in his several discourses, in the two chief discourses of the book before us (i.-v.; vi., vii.), and published it as a perpetual testimony (cf. Hab. ii. 2.)¹

2. The Person of the Prophet.

The name Micha (מִיכָה, Gr. *Mīchæas*, Lat. *Michæas*) is not of rare occurrence in the Old Testament. It is, as shown from Judg. xvii. 5 comp. w. v. 4, an abbreviation of מִיכָהֵל or מִיכָהֵלֶךְ, of which two forms the first is to be read also in Jer. xxvi. 18 in the Kethib. The signification is, accordingly: Who is like God? = מִיכָהֵל. The prophet seems himself to allude to this meaning of his name (vii. 18).

Of his person we know next to nothing. That he was not, as some following Hieron. have supposed, the same with the prophet Micajah, son of Imlah, who foretold to Ahab his approaching destruction (1 K. xxii.), is self-evident: Ahab died 897 B. C. The identity of the words which open his discourse (i. 2) with the closing words in the prophecy of that Micah (1 K. xxii. 28) is an intentional allusion. Tradition has manifold stories to tell concerning him (cf. Carpzov, *Introd.*, iii. 373 ff.). The surname מִיכָהֵלֶךְ, which the title and Jer. xxvi. 18 attach to the name, is not a patronymic, as the LXX. take it (τὸν τοῦ Μωρασθῆ), but marks the place of his origin: he himself names this, as Vitringa had remarked, Moresheth-gath (i. 14), that Moresheth which lies near the Philistine city of Gath (cf. Abel-maim, Abel on the waters, 2 Chr. xvi. 4). This locality was still known to Eusebius in the *Onomast.* and to Hieron. who, in the *Prol. ad explanandum Michæam*, says: "*Michæam de Morasthi, qui usque hodie juxta Eleutheropolin* (five Roman miles north of Gath) *haud grandis est viculus*;" and in the *Epist. 86 ad Eustoch. epistolaph Paulæ*, p. 677, ed. Mart., he relates that there was once the grave of Micha, but that in his time a church had been erected; and Robinson found ruins of a church and hamlet twenty minutes southeast from Beit-Jibrin, which corresponds to the Eleutheropolis of the ancients (*Bib. Res. in Pal.*, ii. 423). The derivation of the name Morashti, from the name of the town Mareshah (ch. i. 15), although common among interpreters through the influence of the Chaldee version, is inconsistent with the vocalization.

That, finally, Micah had dwelt in the region of Gath, appears to be proved in another way also by the fact that he shows himself familiar with localities there, i. 10-15 (but cf. on v. 10). It is saying too much, however, when Ewald maintains that the whole character of the book betrays the inhabitant of the low-land, and that not merely the rough and uneven language, but the exaltation of Bethlehem as compared with Jerusalem, proves the origin of the prophet.

3. Contents and Form of the Book.

As Micah, compared with Isaiah, embraces a shorter space of time, so his horizon is locally more restricted. The breadth of view, sweeping over all history, with which the latter surveys the greatness and recognizes the importance of his time, and sheds the light of prophecy on all sides, over all nations — over the distant islands of the Mediterranean, where, at that very time, Rome, the great city of the future, was building, and over the young Aryan peoples in the East, — indicating to them their place in the history of the world — all this is foreign to our prophet. His gaze is fixed imperturbably on his own people, but within this field he moves with the greatest intensity.²

¹ [With this Dr. Pusey substantially agrees. After arguing plausibly that some portions of the book were spoken earlier, — ch. iv. 1 ff. as early as the reign of Jotham, — he concludes: "At the commencement, then, of Hezekiah's reign, he collected the substance of what God had taught by him, recasting it, so to speak, and retained of his spoken prophecy so much as God willed to remain for us. As it stands, it belongs to that early time of Hezekiah's reign, in which the sins of Ahas still lived on. Corruption of manners had been hereditary. In Jotham's reign too, it is said expressly, in contrast with himself, *the people were still doing corruptly*. Idolatry had, under Ahas, received a fanatic impulse from the king, who at last set himself to close the worship of God. The strength of Jotham's reign was gone, the longing for its restoration led to the wrong and destructive policy, against which Isaiah had to contend. Of this Micah says, such should not be the strength of the future kingdom of God. Idolatry and oppression lived on; against these, the inheritance of those former reigns, the sole residuum of Jotham's might or Ahas' policy, the breach of the law of love of God and man, Micah concentrated his written prophecy." *Introd. to Micah*, p. 291. — Tr.]

² [He lingers, in his prophecy, among the towns of the maritime plain (the Shephelah) where his birth-place lay.

If now we distribute his book, as is generally granted, into two obvious divisions: the prophetic-political, chaps. i.-v., and the ideal-contemplative, chaps. vi., vii., then in the *FIRST* division, discourse *first*, ch. i., we see that he finds in the judgment immediately impending over Samaria the text for his threat, that the judgment will reach even to the gates of Jerusalem (i. 9). Following immediately then, in ascending succession, the *second* discourse, chaps. ii., iii., called forth by the sin, which can no longer be restrained, and security of the people, especially of the leaders among them, now breaking out openly everywhere, — announces that Jerusalem herself shall become a stone-heap (iii. 12). Not until then can the Messiah come, amid great distress and necessity, from Bethlehem, as Micah proclaims at the culminating point of this division and of the whole book, namely, in the *third* discourse, chaps. iv., v. To this external representation of guilt, penalty, and salvation, the *SECOND* division, chaps. vi., vii., adds the inner one. Here, in the form of a suit-at-law between God and his people, which ends first in painful certainty of the suffering soon to be experienced, but finally in the assured confidence of salvation at last, the whole depth of Israel's mission, and his tangled ways woven out of grace and election, out of sin and forgiveness, are considered and exhibited in an evangelical light.¹

As regards the form of the representation, Micah stands next to Isaiah in the force, pathos, freshness, and continuity of expression, and in the plastic choice of his words. In the arrangement of his thoughts, however, abrupt and fond of sharp contrasts, he reminds us more of his older contemporary, Hosea. The beautiful plan of his discourse is admirable. In the first division each of the three addresses falls into two symmetrical halves, whose subdivisions, again (cf. especially chaps. iv., v.), are for the most part regularly constructed. And in the second division also the structure of his thought is grounded on a beautiful and well defined numerical proportion.²

4. *Position in the Organic System of Holy Scripture.*

In the organic order of the Bible, and specially in the prophetic development of the Messianic theology, this book takes a fundamental position. Micah stands immovably within the inner sphere of the history of the Kingdom of Israel: Israel is the people chosen by God, with whom he has established a covenant from of old, and ratified it with an oath (vii. 20); in whom, from Egypt and the wilderness, he has glorified himself (vi. 4 ff.); to whom he gave a law which is altogether of a moral and spiritual character (vi. 6 ff.). This people have become alienated, not in part merely, but Judah also has followed the apostate northern kingdom (vi. 16), and a corruption of all divine institutions, offices, and orders has broken in (chaps. ii., iii.), which has thoroughly devoured everything (vii. 1 ff.). On this historical ground grow the constituent elements of his proclamation: (1). *The necessity of the judgment.* God hardens himself against their cry of distress (iii., iv.), for idolatry must be rooted out (iii. 10 ff.), the false prophets must be put to shame (iii. 6 f.). From Zion he issues the judgment (i., ii.), and unto Zion, in the centre of the kingdom, reaches the desolation by the enemy (i. 9, 12; ii., 4; iii. 12); the people are even swept away into captivity, and become

Among the few places in that neighborhood, which he selects for warning and for example of the universal captivity, is his native village, "the home he loved." But the chief scene of his ministry was Jerusalem. He names it, in the beginning of his prophecy, as the place where the idolatries, and with the idolatries, all the other sins of Judah were concentrated. The two capitals, Samaria and Jerusalem, were the chief objects of the word of God to him, because the corruption of each kingdom streamed forth from them. The sins which he rebukes are chiefly those of the capital. Extreme oppression, violence among the rich, bribing among judges, priests, prophets; building up the capital even by cost of life, or actual bloodshed; spoliation; expulsion of the powerless, women and children from their homes; covetousness; cheating in dealings; pride. These, of course, may be manifoldly repeated in lesser places of resort and of judgment. But it is Zion and Jerusalem which are so built up with blood; Zion and Jerusalem which are, on that ground, to be ploughed as a field; it is the city to which the Lord's voice crieth; whose rich men are full of violence; it is the daughter of Zion which is to go forth out of the city and go to Babylon. Especially they are the heads and princes of the people, whom he upbraids for perversion of justice and for oppression. Even the good kings of Judah seem to have been powerless to restrain the general oppression." Dr. Pusey, *Conn. on Min. Prophets*, p. 289 — *Ta.*

¹ [Dr. Pusey finds three main divisions in the book, chaps. i.-ii.; iii.-v.; vi.-vii. Further, he agrees in general with our author. "This book has a remarkable symmetry. Each of its divisions is a whole, beginning with upbraiding for sin, threatening God's judgments, and ending with promises of future mercy in Christ. The two later divisions begin again with that same characteristic *Hear ye*, with which Micah had opened the whole. The three divisions are also connected, as well by lesser references of the later to the former, as also by the advance of the prophecy." . . . "There is also a sort of progress in the promises of the three parts. In the first, it is of deliverance generally, in language taken from that first deliverance from Egypt. The second is objective, the birth of the Redeemer, the conversion of the Gentiles, the restoration of the Jews, the nature and extent of his kingdom. The third is mainly subjective, man's repentance, waiting upon God, and God's forgiveness of his sins. *Minor Prophets*, p. 291. — *Ta.*]

² [Dr. Pusey's characterization of Micah's style is faithful and interesting. He has very elaborately investigated the varieties and adaptations of his poetic rhythm, and compared them with other of the Minor Prophets, p. 292. — *Ta.*]

a prey to the world-power, which is here designated by a name, typical from the earliest times, the name of Babylon (Babel), iv. 10. But (2), *the certainty of salvation* is not thereby abrogated; it will come notwithstanding, and that through the Messiah, whose person, office, and name are described more directly and plainly than we often find them (v. 1 ff.). Thus becomes established in Zion (3) *the glorious kingdom of the future* (iv. i. f. 3), a kingdom of peace and blessing (iv. 3 f.; v. 4, 9; vii. 14 ff.), founded in God's pity and readiness to forgive sin (vii. 18 f.), on the ruins of the world-power (v. 5 f.). Its members are the "dispersed of Israel," the wretched, "the remnant" (iv. 6 f.; v. 2, 6 ff.). But the heathen nations also, overcome by God's glory and might (vii. 16; iv. 3), will seek, instead of their oracles, the living God (iv. 2), for the separating barrier of the statute is far removed (vii. 11).

LUTHER: The prophet Micah lived in the days of Isaiah, whose words he also quotes, as in the second chapter. Thus one may discern how the prophets who lived at the same time preached almost the same words concerning Christ, as if they had taken counsel with each other thereof. He is, however, one of the excellent prophets, who vehemently chastise the people for their idolatry, and brings forward always the future Christ and his kingdom. And he is for all a peculiar prophet in this, that he so plainly points out and names Bethlehem as the city where Christ should be born. Hence he was also in the O. T. highly celebrated, as Matt. ii. 6 well shows. In brief, he rebukes, prophesies, preaches, etc. But in the end this is his meaning, that although everything must go to ruin, Israel and Judah, still the Christ will come who will restore all, etc.

[DR. PUSEY: The light and shadows of the prophetic life fell deeply on the soul of Micah. The captivity of Judah, too, had been foretold before him. Moses had foretold the end from the beginning, had set before them the captivity and the dispersion, as a punishment which the sins of the people would certainly bring upon them. Hosea presupposed it; Amos foretold that Jerusalem, like the cities of its heathen enemies, should be burned with fire. Micah had to declare its lasting desolation. Even when God wrought repentance through him, he knew that it was but for a time; for he foresaw and foretold that the deliverance would be, not in Jerusalem, but at Babylon, in captivity. His prophecy sank so deep that, above a century afterwards, just when it was about to have its fulfillment, it was the prophecy which was remembered. But the sufferings of time disappeared in the light of eternal truth. Above seven centuries rolled by, and Micah reappears as the herald, not now of sorrow, but of salvation. Wise men from afar, in the nobility of their simple belief, asked, *Where is he that is born king of the Jews?* A king, jealous for his temporal empire, gathered all those learned in Holy Scripture, and echoed the question. The answer was given, unhesitatingly, as a well-known truth of God, in the words of Micah, *For that it is written in the prophet.* Glorious peerage of the two contemporary prophets of Judah! Ere Jesus was born, the Angel announced the birth of the Virgin's Son, *God with us*, in the words of Isaiah. When He was born, he was pointed out as the Object of worship to the first converts from the heathen, on the authority of God, through Micah. — TR.]

Literature, vid. Gen. Introduction.

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MICAH.

FIRST DIVISION.

FIRST DISCOURSE.

CHAPTER I.

- 1 Word of Jehovah, which came to Micah the Morasthite, in the days of Jotham, Ahaz, Hezekiah, kings of Judah, which he saw concerning Judah and Jerusalem.
- 2 Hear, all ye peoples,
Attend, O earth,¹ and all that is therein!
And let the Lord, Jehovah, be a witness against you,
The Lord from his holy temple.
- 3 For, behold, Jehovah cometh forth out of his place,
And cometh down, and treadeth on the high places of the earth.
- 4 And the mountains melt under him,
And the valleys cleave asunder,
As wax before the fire,
As waters poured down a descent.
- 5 For the transgression of Jacob is all this,
And for the sins of the house of Israel.
Who is the transgression² of Jacob?
Is it not Samaria?
And who are the high places of Judah?
Are they not Jerusalem?
- 6 And I³ will make Samaria a heap in the field,
Plantations of vines;
And will pour down into the ravine the stones thereof,
And lay bare her foundations.
- 7 And all her carved images shall be broken in pieces,
And all her hires be burned with fire;
And all her idols will I make a desolation:
For from the hire of a harlot has she gathered,
And to the hire of a harlot shall they return.
- 8 For this let me wail and howl,
Let me go stripped and naked;
I will make a wailing like the jackals,
And a mourning like the ostriches.
- 9 For deadly are her wounds;
For it has come unto Judah:
He has reached unto the gate of my people, unto Jerusalem.
- 10 In Gath [Annunciation⁴] announce it not;
In Acco⁵ [vale of tears] weep not;
In Bethleaphra [Dusthouse] I wallow in the dust,
- 11 Pass on with you, inhabitant of Shaphir [Fairview],
In shameful nakedness.
The inhabitant of Zaanan [Outlet] goeth not out;
The wailing of Beth-ezel⁷ [house of separation]
Taketh from you its standing-place.

- 12 For the inhabitant of Maroth [Bitterness] is anxious about good,
For evil has come down from Jehovah,
To the gate of Jerusalem.
- 13 Bind the chariot to the courser, inhabitant of Lachish;
The beginning of sin was she to the house of Zion;
For in thee were found the transgressions of Israel.
- 14 Therefore must thou give a release⁸
For Moresheth-gath [Gath's possession];
The houses of Achzib [Place of deceit]⁹ shall be a deception
To the kings of Israel.
- 15 Yet will I bring an heir to thee
Inhabitant of Mareshah [Possession];¹⁰
To Adullam will come the glory of Israel.¹¹
- 16 Make thee bald and shave thy head,
For the sons of thy delight;
Enlarge thy baldness as the eagle;
For they are carried away from thee.

GRAMMATICAL AND TEXTUAL.

[1 Ver. 2.—Although Dr. Kleinert, in the confessedly difficult question, Who are comprehended within the scope of this address? leans to the opinion that עַמִּים means "peoples," and not "tribes of Israel," still he would have עַרְבָּא denote simply the "land" of Israel. We prefer the judgment of Maurer and others (falling in with the Eng. vers.) which regards the people of the "earth" as summoned to the great controversy. This leaves, indeed, some difficulty, if the next clause be understood to refer strictly to the sacred nation, but not serious. Nothing, however, but the apparent unanimity of commentators in such reference, would prevent the present writer from suggesting that the עַרְבָּא should be regarded rather in its more usual signification, "in," "among." Then the conception would be that God makes this great display of judgment in the midst of the nations, at the central point, in Palestine. All would thus be preliminary to the announcement of its occasion and object, until the fifth verse, which points directly to Israel and Judah.—Tr.]

[2 Ver. 5.—"שָׁמַע בְּמִוֶּרֶת, meton. pro eorum causa et auctore." Maurer.—Tr.]

[3 Ver. 6.—"וְשִׁמְתָּהּ". Dr. Pusey, speaking (p. 292) of the simplicity of Micah's style, as exemplified in the frequent use of the conjunction *and*, in place of more explanatory conjunctions, says very truly what admits of wider application than he gives it: "An English reader loses some of the force of this simplicity by the paraphrase, which, for the simple copula, substitutes the inference or contrast, *therefore, then, but, notwithstanding*, which lie in the subjects themselves. The English reader might have been puzzled, at first sight, by the monotonous simplicity of the *and, and, and*, joining together the mention of events, which stand either as the contrast or the consequence of those which precede them. The English version accordingly has consulted for the reader or hearer, by drawing out for him the contrast or consequence which lay beneath the surface. But this gain of clearness involved giving up so far the majestic simplicity of the Prophet, who at times speaks of things as they lay in the Divine Mind, and as, one by one, they would be unfolded to man, without explaining the relation in which they stood to one another." It might well be added that it is often difficult to make this relation more plain than the prophet has expressed it, with full certainty of not having made it something different.—Tr.]

[4 Ver. 9.—Kleinert understands God to be the subject here (with Eng. Vers.), which is not unlike the prophet's sudden changes of person, but the masc. form of the verb may possibly be accounted for by the general want of concord (sing. adj. for plur., and sing. verb for plural) in the preceding clauses, cf. Maur. and Hitz.—Tr.]

[5 Ver. 10.—Kleinert, in his version of vers. 10-15, has followed the plan of adding to the names of places mentioned, other names (real or imaginary), denoting more plainly the sense which he supposes the prophet to have attached to them in his play upon the words. A different etymology is thus assumed in several instances, for the geographical names, from that ascribed to them by the best authorities. Gath, *e. g.*, which Gesen. derives from גַּת, and Fürst from גַּת-אֶל, Kleinert treats here as if from גַּת. Similarly with Zaanan, and Beth-esel.—Tr.]

[6 Ver. 10.—Dr. Pusey (with Rosenm., Hieron., Eng. Vers.): "Weep not at all" (*lit.*, weeping, weep not). Weeping is the stillest expression of grief. We speak of "weeping in silence." Yet this also was too visible a token of grief. Their weeping would be the joy and laughter of God's enemies." In a foot-note he severely, almost scornfully, rejects the interpretation of our author (and most modern commentators), and brings strong reasons in support of his censure. (Kleinert's reasons may be seen in the Exeg. note.) He seems to me not to have allowed enough for the requirements of the parallelism in this connection, and to have maintained a sense of the clause which is strikingly incompatible with the conspicuous mourning of the next member.—Tr.]

[7 Ver. 11.—*Locus coelestissimus*! The exceeding consciousness of the expression renders it simply impossible, at this day, to say with full confidence whether *c* should be connected with the preceding, as the *terminus ad quem*, or with the following as its subject. Dr. Kleinert adopts the former view, and translates,—

The population of Zaanan (*Auszug*) will not go out
To the mourning to Bethhaesel (House of removal),
For he takes away from you his place.

He thus approximates to the view of the Eng. Vers. But Hitzig, Umbreit, and Kell, quoted in the Exeg. notes, all regard "the mourning," etc., as the subject of the following verb. With this agree Maurer and Pusey:—

The mourning of Beth-esel
Will take (or takes) from you its standing;

each with some varieties of interpretation. Translating as we have done, literally, the meaning is likely to be: "The

distressed inhabitants of Zaanan cannot leave their walls, because the supposed neighboring town of Beth-ezel can give no standing in it, being in like affliction from besieging foes." Zuns gives a peculiar rendering: "(Yet) has not the inhabitant of Zaanan gone forth, (and) the funeral procession of Beth Haezel (already) takes its station by you."—Ta.]

[8 Ver. 14. — *לִמְנוּחֵי*, *lit.* "dismissions," and applicable to the act or form of giving up possession of anything. Some prefer to take it here in the sense of "dowry" or "bridal presents," with which the father sent his daughter away (released her to her husband) in marriage (1 K. ix. 16). The effect is the same. — Ta.]

[9 Ver. 14. — Kleinert, following Hitzig, translates *נַחֲמֵי*, "deceitful brook," relying apparently on Jer. xv. 18; but there the addition of *לִנְחֵמֵי* alone warrants that metaphor in *נַחֲמֵי*. — Ta.]

[10 Ver. 15. — So *Mist*; Gesen.: "hill city." — Ta.]

[11 Ver. 15. — The choice which the English version gives between this and: "He will come to Adullam the glory of Israel," still remains open, each rendering being supported by many high authorities. — Ta.]

EXEGETICAL AND CRITICAL.

The Judgment upon Samaria and the land of Judah. Concerning the inscription and the date of the writing, see the Introduction.¹ The event foretold is, evidently, in the immediate historical sense, besides the capture of Samaria (ver. 6), the expedition which, after this conquest, the Assyrian king (Salmanasar, [Shalmanezar,] or Sargon) sent out, under his general Tartan, against Philistia and Egypt (Is. xx.), and which sorely wasted Judah (ver. 9 ff.). The same fact formed the subject also of the prophecy of Isaiah x. 5 ff., with which ours has otherwise much similarity (cf. also on ver. 10).

The discourse, in a rapid but beautiful flow, runs through a great circle of thought. Its structure is outwardly characterized by several leading themes which are expressed in brief sentences of lively rhythm, and about which as fixed centres the discourse revolves (5 b, 9 b, 12 b). It thus falls, in respect to its contents, into two main portions, each of which has an exordium and two subdivisions:

1. The threatening of the destruction of Ephraim, vers. 2-7.

(a) Exordium, ver. 2.

(b) General threatening, vers. 3-5.

(c) Special threatening, vers. 6, 7.

2. The lamentation over the chastisement of the land of Judah, vers. 8-16.

(a) Exordium and new theme, vers. 8, 9.

(b) Song of lament, vers. 10-12.

(c) Particular description, vers. 13-16.

In form, we clearly distinguish the two parts, symmetrical in the number (25) of their members, vers. 2-7, and 10-16, from the lyrical part thrown in between, vers. 8, 9.

1. The threatening, vers. 2-7. The exordium, ver. 2, attaches itself directly through the exclamation: *Hear ye peoples all*,² to the discourse of Micah's namesake in the Book of Kings (1 K. xxii. 28), with whom our author had the common fate of being compelled to encounter false prophets (compare ii. 11, with 1 K. xxii. 23). In other respects also our Micah coincides frequently with the Book of Kings. Compare the allusion, vi. 16, the phrase in iv. 4, with 1 K. v. 5; iv. 13, 14, with 1 K. xxii. 11, 24; the mode of writing *נָבִיא* (instead of *נְבִיאִים*), i. 15, with 1 K. xxi. 29; so that even Hitzig cannot shut out the perception that the

1 ["No two of the prophets authenticate their prophecy in exactly the same way. They, one and all, have the same simple statement to make — that this which they say is from God and through them. A later hand, had it added the titles, would have formed all on the same model. The title was an essential part of the prophetic book, as indicating to the people afterwards, that it was not written after the event. It was a witness, not to the prophet whose name it bears, but to God." Pusey. — Ta.]

historical sources of that book must have lain before him to read. Whether the address *לְעַמִּים* denotes merely the tribes of Israel, or all nations, is hard to decide. For the former view speaks not only the further tenor of the discourse, which is directed to Israel alone, but also the parallel Deut. xxxii. 8. For, towards the same song of Moses, the subsequent sentences of this exordium point back (as indeed that song sounds on through the whole course of prophecy): *Attend, O land and its fulness.* Cf. Jer. xxii. 29; viii. 16. Micah expressly addresses the land alone, and omits the addition commonly made to the other repetitions of this phrase, "and O ye heavens," which would give to *אֲרֶץ* the signification "earth:" there is the same limitation to Israel as in *amim*. The land is appealed to, as in the first of the passages cited from Jeremiah,³ not, as in Is. i. 2, as witness of a judgment, or, as in Ps. l. 4, a messenger; but Jehovah's complaint is begun in the very address; give attention, and let the Lord Jehovah become a witness against you; *ע* in a hostile sense, as 1 Sam. xii. 5; Mal. iii. 5; the Lord from his holy temple; whence all his holy and powerful announcements go forth over the land (Am. i. 2). The temple is emphatically a temple of the holiness of Jehovah, because by the messages and deeds of judgment which proceed from it does He show himself as the Holy One (Is. v. 16).

Vers. 3-5. The Testimony itself. Jehovah will in person, and that soon (part. c. *הִנֵּה*), appear in a theophany (Ps. xviii. 50) for judgment. For behold Jehovah comes forth out of His place. From the temple proceeds the discourse of God, his appearance from heaven, for there He has his habitation (Ps. ii. 4); and comes down and treads on the heights of the earth, i. e., the mountains (ver. 4), which are nearest to heaven, and the highest of which, Sinai, saw the first theophany of God concerning his people (Deut. xxxiii. 2; Hab. iii. 3). The word *נִבְּרָה* is, according to the constant reading of the Keri, regarded and pointed as plural of an obsolete form *נִבְּרָת*, while the Kethib everywhere reads *נִבְּרָתִי*, or *נִבְּרָתֵי*, a double plural of *נִבְּרָה* (Ges. § 87, 5, Rem. 1).

Ver. 4. And the mountains melt under him,

2 ["*נָבִיא*, negligentius, pro *נְבִיאִים*." Maurer. — Ta.]

3 [But in this passage the context plainly restricts the application of the term to the country of Israel. The phrase, "Hear, O Earth," had become stereotyped as a solemn invocation of the world itself to appear as a witness or a party in God's contest with mankind. Vid. Textual and Gram. on this verse. — Ta.]

and the valleys cleave asunder as the wax before the fire, as water poured down a descent. The description rests as in other places, on the analogy of a tempest, when the mountains are veiled in clouds, and the earth, dissolved into flowing mud, pours down so that deep gullies are torn through the plains (Judg. v. 5). Mountain and valley, height and depth are, furthermore, a more comprehensive expression for the shaking of the whole land. The two comparisons, *c. d.* have the down rushing torrent of water for their object; the first is proper and one often employed (Ps. lxxviii.

3), the second comes back to the reality; the ז is often (pleonastically) used in such comparisons also (Is. i. 7; xiv. 19). As salvation comes amid the peacefulness of surrounding nature (Is. xl.), so the judgment with prodigious disturbances of the natural course of things (Matt. xxiv. 7, 29); for it is the consequence of sin, which has broken up the harmony of the world.

Ver. 5 connects this representation with its ground in the present state of things, For the transgression of Jacob is all this, and for the sins of the house of Israel. " ז pretii, compare e. g., 1 Sam. iii. 27 with 30." Hitzig. "House" is, as often, collective for "sons." But the discourse does not pause with even this statement; it proceeds to a more exact indication in the decisive sentence 5 b: Who is the transgression of Jacob? Is it not Samaria? In Samaria sin has reached such a climax that it has become the substance of the popular life, and from the capital outward has poisoned and polluted all the land (Hos. vi. 10). And already from this point forward the light is thrown in a striking parallel on the sin and fate of Judah, to which principally he will later turn: and who are the heights of Judah? Is it not Jerusalem? Jerusalem is a prominent city; the hills on which it lies should be sanctuaries of God (Ps. xcix. 9), but as it now stands, the eternal heights have, through idolatry, become Bamoth (Ez. xxxvi. 2) *sensu odioso*, i. e., high places for idols (1 K. xv. 14).

It is accordingly not doubtful on whom the judgment of God must take effect. First Samaria: vers. 6, 7. Therefore will I make Samaria a heap in the field, plantations of vines: i. e., not merely lay it in ruins (Hos. xii. 12), but make it waste for so long a time that husbandmen shall devote the depopulated region to tillage, and convert the fertile territory (Is. xxviii. 1) into a vineyard; and pour down the stones of it into the valley, down from the hill on which it lay (Am. vi. 1) (Robinson, *Bib. Res. in Pal.*, iii. 138 ff., 1st ed.; cf. Joseph., *Ant.*, xiii. 10, § 3), and lay bare its foundations, i. e., destroy it to the very ground (Ps. cxxxvii. 7). "The whole mountain on which the ancient city lay is now cultivated to the summit, but in the middle of it, on the field, a heap of ruins is to be seen, and not far off lies a miserable village, Jabustiah." Quandt.

Ver. 7. And all her carved images (פסל , Ex. xxxiv. 1) shall be broken in pieces; and all her hires be burned with fire. Hires (of harlotry) are primarily the consecrated offerings lavished on the idol altars, by which the preparations for the service were maintained (Ros., *Casp.*, Keil); for, since God is the rightful husband of Israel (Hos. ii. 18 ff.), idolatry is whoredom (Hos. ix. 1). But they are also all the possessions of the city, because she looks upon her riches not as the gift of God, but of the idols, her paramour (Hos. ii. 7,

15), (Hitzig). And all her idols will I make a desolation. For from the hire of a harlot has she gathered, and to the hire of a harlot shall they return: become a prey to other idolaters, who will devote these things again to their idols, שָׁרֵב , as in Gen. iii. 19.

2. The lamentation, vers. 8-16. Already in ver. 8, the prophet turns and prepares the transition vers. 8, 9, to the new discourse, which according to 5 b is directed against Judah. For, that the complaint has reference specially to Judah appears from the connection and contents of what follows. It belongs to the theanthropic element in the nature of prophecy, that the prophets, on the one hand, standing above the people, utter with seeming mercilessness the decrees of God's justice, while on the other, as members of the people, they enter sympathizingly into the deepest popular suffering. Therefore let me lament and wail, let me go

stripped and naked. אֵלֶכְהָא has the incorrect scriptio plena, like Ps. xix. 14; Ex. xxxv. 31; שָׁלֵל , from the stem שָׁלַל , after the formation הִיכָר (Is. xvi. 9), signifies robbed, *spoliatus*; the Masoretes have without reason substituted another form שָׁלַל , after Job xii. 17. Wherein the robbery consists is shown by the addition: naked, i. e. without the over garment (1 Sam. xix. 24). The prophet's complaint also is symbolical prophecy; when he represents his nakedness as robbery it becomes the emblem of the fate of his people (cf. Is. xx. 3 ff.).

I will make a complaint like the jackals, and a mourning like the ostriches. In Job xxx. 29, also these animals appear as types of the cries of pain.

Ver. 9. For deadly are her wounds [חַיִּים , "the strokes" inflicted upon her]. The plural חַיִּים is construed with the fem. sing. of the predicate according to Ew. 317 a [Ges. § 147 b]. There is implied in the subject the thought that the sad fate comes from God, is from above; in the pred., the common comparison of public calamities to diseases. (Is. i. 5 ff.) The suffix to

מִכֹּרֶת takes the place of a *genit. obj.*; it refers to Samaria. The prophet mourns so bitterly over the afflictions appointed to Samaria, because they are deadly; and deadly for all Israel; for they come even to Judah; HE (Jehovah, cf. Job iii. 20) reaches even to the gate of my people, to Jerusalem. Therefore are the wounds deadly, because they strike the heart of the land and the seat of the sanctuary; and yet according to ver. 5 b, it cannot be otherwise. The gate is, in eastern countries, the place of solemn assembly; hence Jerusalem is called the gate of God's people, because there Israel held his solemn courts (Is. xxxiii. 20). Notice the affecting increase of intensity in the discourse, which reaches its climax, in the last clause of verse ninth. With this the theme is given also of the new turn to the thought, and now begins, —

Ver. 10, the proper lamentation itself. Following a view common in the O. T. (Ps. xxv. 3; Lam. ii. 17), he thinks first of the malicious joy of their heathen neighbors. In Gath announce it not, the Philistine city on the northwest border of Judah. With this expression the prophet recalls an earlier occurrence, David's lamentation

over the death of Saul and Jonathan (2 Sam. i. 20). The paronomasia which he finds in the words of the song — for **בָּרַח** may be regarded, like **לָרַח** 1 Sam. iv. 19, as an infinitive from **בָּרַח** — gives him occasion to repeat this figure to the end of the chapter, in ever new applications. (Compare the translation, where the paronomasia is indicated mostly after the manner of Rückert).¹ The very next member shows another instance of this play on words. The present text seems indeed to be capable of meaning only: Weep not. But in the apparent inf. abs. **בָּרַח**, there lurks (as Reland, *Pal. Illustr.*, 534 ff., first perceived) a contraction **בָּרַח**: in Acco weep not. Acco is the later **Ἀκκ** or **Πτολεμαῖς**, a city of the Canaanites lying northward on the coast (Judg. i. 31). That such contraction in fact exists is proved by a comparison of the LXX. who, according to the common reading of the Vatican, translate *ὁ Ἐνακίμ*, with the statement in Euseb. (*Onomast.*, ed. Laroow, p. 188), that in Micah, a city named *Ἐνακίμ* is mentioned. This can refer only to the passage before us, and the statement in Eusebius rests evidently on the LXX. But the word *Ἐνακίμ* which they offer is nothing. The Enakites, of whom alone they could be thinking, did not, according to Josh. xi. 21, dwell so far up as Acco, and are besides always called *Ἐνακίμ* or *ἠνὸν* by the LXX. Hence the Alexandrian reading of *ἐν Ἀκκίμ* is evidently preferable. (Some MSS. and the Aldina read *ἐν Βακίμ*, not understanding the contraction, and regarding the **ק** as belonging to the name). In *Ἀκκίμ*, *Ἐνακίμ*, then, we have the name of a city, especially if with Hitzig we assume that it was originally *ἐν Ἀκκί*, and that the **μ** has been drawn back by mistake from the following **מָה**. — For our explanation speaks first, the fact that thus the parallelism is completely established, and the grammatical impossibility of connecting an inf. abs. with **לֹא** instead of **לֹא** is avoided. And secondly, that the contraction is possible is proved by the analogous examples **נִשְׁקָחוּ** for **נִשְׁקָחוּ**, Am. viii. 8; **בָּרַח** for **בָּרַח**, Josh. xix. 3; xv. 29, and the altogether analogous **לָמַח** Ps. xxviii. 8, for **לָמַח**, the replacement of the sharpened syllable by the lengthening of the

vowel being a familiar fact. Finally, that it was necessary, when a paronomasia obvious to the ear was aimed at, is obvious.

After the malignant triumph of their enemies, the prophet sees next the sorrow of his fellow-countrymen. A series of devastated places meets the eye of the seer, and their names become to him the texts of his lamentation and gloomy previsions. Whether the designation of the places is connected, as in Is. x., with the route of the hostile army is, owing to their generally more or less questionable position, and to the absence of any such express intimation as we have in Isaiah, very doubtful. So much at least is clear, however, that the territory in which the places named are contained reaches but a little beyond Jerusalem on the east, while westwardly it stretches to the border of the Philistines at Gath; that, accordingly, just such cities are named as must naturally be most harmed by an army streaming over Judah upon Philistia. The preterites are prophetic.² For Bethlesphra, on account of the misfortune of the Benjamite city Ophra, (Jos. xviii. 23), not far from Jerusalem, I scatter dust on myself [better, "roll myself in the dust"], in token of deep affliction; cf. Jer. vi. 26, in accordance with which passage the useless correction of the margin is here made. *Verba sentiendi* are construed with **וְ** (Ew. § 217 f. 2 B.) [Ges. s. v. B. 5 c.]; **בִּירַח** is an addition to names of places which may also be omitted (cf. ver. 11 below, and Ges., *Thes.*, 193).

Ver. 11. Set out on thy journey inhabitant of Shafir (pleasantness) in shameful nakedness. The dat. eth. **לְכָח** is in the plural because **שָׁפִיר** here, and in all the following verses is understood collectively; **עָבַר** stands here, as in Ex. xxxii. 27, in antithesis to **שָׁב**: depart, go away. Shaphir lay, according to the *Onom.*, near Eloutheropolis, and is perhaps identical with the Shamir, Josh. xv. 48, which was on the southwest of the mountain of Judah, **עִירָהּ בְּשָׁח**, nakedness-shame = shameful nakedness, is a compound idea, like Ps. xlv. 5, humility-righteousness, and stands in acc. adv. (cf. Prov. xxxi. 9).

The meaning of what follows becomes plain when once we take **מִסְפָּד** as an acc. of direction, as it often stands with **יָצָא** (Gen. xxvii.

¹ [Cowles on this passage, well says: "The remaining part of this chapter, is a graphic painting of the first results of the Assyrian invasion, as they were felt in one city after another along the line of his march. In most of the cases, the things said of each city are a play on the significant name of that city — a method of writing well adapted to impress the idea upon the memory. Sometimes there is merely a resemblance in sound between the prominent word spoken of a city and the name of that city. Both of these cases fall under that figure of speech, technically called a *paronomasia*. The latter form of it — resemblance in sounds — is of course untranslatable. The other form — a play upon the significance of the name of a city — is as if one should exclaim: What! is there quarrelling in Concord? war in Salem [Peace]; family feuds in Philadelphia [Brotherly Love]; slavery in Freetown?"]

Dr. Pusey (*Intr. to Min. Proph.*, p. 298): "His description of the destruction of the cities or villages of Judah corresponds in vividness to Isaiah's ideal march of Sennacherib. The flame of war spreads from place to place, but Micah relieves the sameness of the description of misery by every variety which language allows. He speaks of them in his own person, or to them; he describes the calamity in past

or in future, or by the use of the imperative. The verbal allusions are crowded together in a way unexampled elsewhere. Moderns have spoken of them as not after their taste, or have apologized for them. The mighty prophet who wrought a repentance greater than his great contemporary Isaiah, knew well what would impress the people to whom he spoke. The Hebrew names had definite meanings. We can well imagine how, as name after name passed from the prophet's mouth, connected with some note of woe, all around awaited anxiously, to know upon what place the fire of the prophet's word would next fall, and as at last it had fallen upon little and mighty round about Jerusalem, the names of the places would ring in their ears as heralds of the coming woe; they would be like so many monuments, inscribed beforehand with the titles of departed greatness, reminding Jerusalem itself of its portion of the prophecy, that *evil should come from the Lord unto the gate of Jerusalem.*" — Tr.]

² [The abrupt change, indicative of intensity of excitement, from the imperf. in ver. 8, to the pret. in vers. 9, 10, 11, 12, and to the imperat. in 11, 12, 13, is worthy of attention. — Tr.]

3; 1 Chr. v. 18). Not the inhabitant of Zaan-an (departure) shall go forth for mourning at Bethhaezel [Kleinert, *Nimnhäusen*; Ges., *Fixed house*]. Zaan-an is perhaps the Zenan mentioned in Josh. xv. 37, in the western lowland, and Bethhaezel (cf. on ver. 10) the Azel named by Zech. (xiv. 5), which lay at the foot of Mount Olivet, and had gained, according to that passage, a mournful celebrity in the days of Uzziah, not long before Micah's time, from the fact that the people took refuge there in a great earthquake. There seems to have been an annual mourning held at that place, as was usual in commemorating such national calamities (Zech. xii. 11). This, according to our verse, can no more be the case with the cities of Judah, for which Zaan-an, on account of the paronomasia, is made a representative, for he, who executes the judgment, as ver. 9, takes away from you his (Ezel's) stations. It is carried away according to God's appointment, by the enemies' hand. Herein also lies a paronomasia, because *אָזֵל* as well as *לָקֹחַ* means: to take away. Hitzig translates: Zaan-an goes not forth because the lamentation of the neighborhood takes away from you its standing-place. Umbreit: The grief of Bethhaezel turns away its places for you. Keil: The cry of Bethhaezel takes away from you the standing with it. [Maurer: "*Planctus Bethhaezel*, i. e., quod oppressi ab hostibus tenentur Bethhaezelenses, id aufert robis hospitium ejus, facit ut nullum tibi refugium habeatis."]¹

Ver. 12. For — as leading sentence must be supplied all along, from ver. 8, "I cannot" — the inhabitant of Maroth [bitterness] writhes in pain, because of the [lost] prosperity. Maroth, a village, as the mention of it in connection with Ezel shows, lying near Jerusalem; otherwise of no significance. before the object of emotion (Ew. 217 d. 2 c.). For, so the discourse turns, with a resumption of the main theme from verse 9, to its last division, evil comes down from Jehovah unto the gate of Jerusalem.

In place of the sympathizing lamentation we have again, as at the beginning, the prophetic threat, first in the indirect, imperative form, so that actions are enjoined upon the object of the threatening, which must come as immediate effects of the threatened judgment (Is. ii. 10); ver. 13. Harness the chariot to the courser, inhabitant of Lachish, to escape, namely, from the punishment. The play upon words here lies in the homophony of the roots *לָבַשׁ* and *רָכַשׁ*. Lachish, a fortified city, not far from Eleutheropolis, still remaining as a ruin under the name of Um Lakis: The beginning of the sin was it for the daughter of Jerusalem, for the population of Jerusalem, that in thee were found the transgressions of Israel, i. e., the idolatry of the ten tribes, which had, accordingly, first found admission at Lachish, and from thence had inundated Judah (vi. 16).

Ver. 14. Therefore wilt thou give the release upon Moresheth Gath. Lachish is no longer addressed, as the connection shows, but Israel, which throughout, even in ver. 6, is the object; and *לָכֵן* is, as frequently, a free connective. At the marriages of princes a dowry was given, and this is expressed by *שְׁלָחִים* (1 K. ix.

16); this Israel gives to the enemy in the form of Moresheth — although certainly not freely renounced. But there lies at the same time in the idea of *שְׁלָחִים*, the side thought that one divorces himself from the abandoned property, Jer. iii. 8 (Hitzig). Hence also the play on the words: the homophonous *נָתַן* signifies the betrothed (Deut. xxxii. 23). On Moresheth-Gath, i. e., Moresheth near Gath, the home of the prophet, which likewise lay in the southwest portion of Judah, cf. the Introd. 2.

The houses of Achzib [deception] will become a deceitful brook to the king of Israel. *אֲחִזְבִּים*, are brooks which dry up in the summer, and deceive the thirsty wayfarer who knowing their site, goes in search of them (Jer. xv. 18; Job vi. 15 ff.; Ps. cxvii. 4). Like them will Achzib slip from the hands of the kings of Israel, i. e., those of Judah, for after the destruction of Samaria, the kingdom of the ten tribes has ceased. The city lay, like the others, in the lowland of Judaea (Josh. xv. 44); now the ruins Kussabeh.

Ver. 15. I will moreover bring (*אָבִי* instead of *בִּי*), as in 1 K. xxi. 29,) the conqueror upon thee, inhabitant of Maresah (conquered town). Maresah near Achzib (Jos. xv. 44) is the present Marasch (Tobler, *Dritte Wanderung*, p. 139, 142 f.); even to Adullam (Josh. xii. 15; xv. 35) northward from Maresah, but not discovered as yet, shall the nobility (Is. v. 13) of Israel come, namely, to hide themselves in the mountain caves there, in which David once sought refuge from Saul (1 Sam. xxii. 1).

The prophet has named twelve cities of Judah, six in the lamentation, and six in the threatening, and, still further intensifying his lament, connects the whole, ver. 16, with an address to the mourning mother, Israel, who must see her children dragged away into exile (Jer. xxxi. 15; Is. iii. 26). Make thee bald and shear thy head — in spite of the prohibition, Deut. xiv. 1, this had remained a common sign of sorrowful lamentation for the dead (Jer. xvi. 6; cf. Job i. 20; Is. xv. 2) — for the sons of thy delight; enlarge thy baldness like the eagle (the griffin vulture is meant, which is often met with in Egypt and Syria, and has the whole forepart of the head bare of feathers); for they are carried away from thee, led away captives.

DOCTRINAL AND ETHICAL.

Very differently goes the course of the two sister kingdoms (cf. Ezek. ch. xxiii.), and yet goes with both to the same destruction. The sacred heights, on which the Lord will set his foot when He comes down to his people, have become in Judah also heights of corruption. What has she now of advantage over her apostate sister, Samaria, whom yet the Lord had let go her own way (cf. Rom. iii.)? She has, indeed, much still; she has the holy temple, the fountain of God's holy ordinances, and with that the certainty that God cannot allow her to be utterly destroyed, although he has overthrown Samaria to the very foundation. But through judgment must Judah pass like Samaria: the holy ordinances profit not the sinful generation to whom they have become a dead and despised possession (cf. 2 Macc. v. 19 f.). Nay, such a possession insures to the people among whom it exists, a serious trial, for

¹ [Cf. the Textual and Gram. note on this passage. — Tr.]

God's holiness, proceeding from the "Temple of his holiness," is a beaming light which becomes a consuming fire when it finds no longer life but death round about it (Is. x. 17). All the names of auspicious presage become then omens of judgment. For, as sin is the distortion of that which should be between man and God, the judgment is the turning straight again of that which has been turned awry (Ps. xviii. 27 b) Israel, the mother who parted from God (Hos. ii. 8), has neglected her children; therefore will she have no friends in these children, but in her widowhood be also childless. Where the churches become empty the church herself is to blame for it.

HENGSTENBERG: The discourse, beginning with the general judgment of the world, turns suddenly to the judgment upon Israel. This is to be explained only from the relation in which the two judgments stand to each other, they being in essence completely the same, and different only in space, time, and unessential circumstances; so that one can say, that in every partial judgment upon Israel there is the world-judgment. Here, as always in the threatenings of the prophets, we must take care that we do not, in a particular historical event, lose sight of the animating idea. Let this be rightly apprehended, and it will appear that a particular, historical occurrence may indeed be specially intended, but never can exhaust the prediction; that in this passage also we ought not, on account of the primary reference to the Chaldaean (?) catastrophe, at all to exclude that in which, before or afterward, the same law was realized.

RIEGER: From the (threatening) nature of the time we may most easily perceive the purport and aim of such prophecies, namely, to rebuke the then prevailing sins, to announce the judgment of God on account of them, but ever also to bring forward the promises of Christ, and thus to call to repentance; most especially to support believers, that they may find effectual comfort in the general disorder, and abide in patient waiting for the kingdom of God and Christ. Nay, when many were first awakened from their sleep under the punishment of their sins, they would be turned by words of this kind to their covenant God, and not despair of his promise.

On the Fulfillment. **KEIL**: Micah prophesies in this chapter, for the most part, not particular definite punishments, but the judgment in general, without precise indications as to its accomplishment, so that his prediction embraces all the judgments against Judah which took place from the Assyrian invasion on until the Roman catastrophe.

HOMILETICAL AND PRACTICAL.

The judgment must begin at the house of God.

1. It must begin, for God, the injured One, is Judge of the world; vers. 2-4.

2. It must begin at the house of God, i. e., at the congregation of his people. For—

(a) He has here his seat and place; ver. 2.

(b) Upon this his eye first falls when He comes to judge the whole earth; ver. 3.

(c) Here is the right knowledge of God, to have fallen away from which to idolatry is a peculiar guilt; vers. 5 b, 7.

3. In the congregation, moreover, it strikes all; vers. 8-16.

(a) Not the godless only but the pious also, who see it come and must share in the sorrow and lamentation; vers. 8, 9.

(b) Not merely the capital, but all places are stations and signs of the judgment; vers. 10-15.

(c) Not merely the sin itself, but the generation that practice it must away to the place of punishment; ver. 16.

Ver. 2. When Jehovah speaks, the whole land must tremble. Land and people belong together, and He smites both, the field for man's sake (Gen. iii. 17). Hence the creation also sighs for the redemption which comes to it too with the glorious liberty of the sons of God (Rom. viii. 19).—**Ver. 3.** Jehovah is not a God afar off, but always going forth out of his holy places to see and to judge what is on the earth.—**Ver. 4.** His holy congregation lies so near his heart that for their sake he shakes the earth. **Ver. 5.** Great cities, great sins (Gen. iv. 17; Is. xiv. 21).—**Ver. 6.** When man builds without God, let it be ever so firmly fastened with stones to the strongest ground, the storm breaks from above, lays bare the foundation, and hurls the stones asunder. The best established church-system, when it becomes essentially sinful, is, in God's hands, a spider's web. The judgment deeds of God are declarative; while He lays bare the ground, He shows that it is sinful, and with that the annihilation is pronounced.—**Ver. 8.** God's spirit in the congregation itself sympathizes with, when it must punish, the congregation. His righteousness is a self-infliction upon his love.—**Ver. 13.** God retains accurately in mind the individual responsibilities and the starting-points of sin. Popular sins proceed from certain places, from certain classes, out over the whole; the whole is judged; but the root is not forgotten.

THEOPHYLACT (on ver. 1): The prophets spoke to hard and disobedient hearts; hence they said: The vision is divine, and from God is the Word; that the world might give heed to the Word, and not despise them. Matthew, however, spoke to believing and obedient souls, and therefore placed nothing of this kind at the beginning. Or thus: The prophets saw in the spirit what they saw, since the Holy Spirit made the exhibition, and so they named it, a vision. But Matthew saw it not spiritually and in a representation, but had bodily intercourse with Him, heard Him by the senses, saw Him in the flesh; therefore he says not "vision," but Book of the generation of Jesus Christ.

OSIANDER (on ver. 3): At the present day it is not necessary in preaching to call persons and places by name, in which we must proceed very prudently, in order not to tear down more than we build up; and yet the preacher may use such freedom and plainness in indicating errors and vices that those who need improvement may feel themselves aimed at, and repent and be saved.

HENGSTENBERG (on ver. 11): The instances of play upon words are no mere empty sport. They have throughout a practical aim. The threatening is to be located by them. Whoever thought of one of the designated places, in him was the thought of the divine judgment quickened.

CH. B. MICHAELIS (on ver. 12): From Jehovah, he adds to make it plain that the calamity came not by blind chance, but was brought about by the supreme control of God, the righteous Judge.

STARKE: **Ver. 1.** Teachers must have a regular call, partly because of the divine command (Heb. v. 4), partly for the sake of order (1 Cor. xiv. 40). Preachers must not preach differently from God's Word (1 Pet. iv. 11). Those who practice like sins may expect like punishments.—**Ver. 2.** The Lord be a witness in you; let the

Lord bear witness in you. For he who takes to heart the word concerning the judgment is convinced of his sins thereby, and feels the wrath of God. Even yet also God always puts in the mouth of his servants what He has to speak to his people, especially when teachers and hearers heartily call upon Him for this. — Ver. 3. So secure is the natural man, that he perceives not God's presence, nay even denies it, until He finally makes his presence known by notable punishments. God descends not actually, or as it regards his being, but He ceases to conceal himself, to be long-suffering, and begins to punish sin, to reveal and expose it. He assumes in effect another kind of presence. — Ver. 5. God pours not out his anger upon innocent people. "*Desine peccare et civitas non peribit*" (Ambros.). Divine services set up without God's word, although with good intention, are an abomination before God. And, — Ver. 6, God's judgments against the false systems of worship are terrible; for He is jealous of his own honor. — Ver. 7. Idolaters have in general more of worldly goods than those who serve the true God. — Ver. 10. It is often advisable to withhold our tears that the world may not rejoice over our misfortune. If one will weep he must do it before the outbreak of judgments, for when they are already here it is too late. — Ver. 11. When God will punish a land for its sins He takes away their courage from the people. — Ver. 12. That is the way of most men: that they mourn over the loss of their goods but not over their sins. On account of their bodily troubles, also, the righteous sometimes fall into great sorrow and fear. — Ver. 13. Offenses given remain not unpunished. — Ver. 14. Well may a stronghold proudly bear the name of deception, when it with its walls and good preparations causes the besiegers to be deceived in their hope. Princes should not trust in strong castles and towns, because they may be disappointed in them. — Ver. 16. Those who give themselves up to luxury are at last given up to miserable slavery. When a man makes his children effeminate, he makes for himself grief and heart-pangs.

PSAFF: Ver. 1. Think not, ye great sinners, that the word of the Lord which was formerly spoken concerning the Jews is of no concern to you, it is written for your punishment also. — Ver. 2. When the Lord speaks we should listen, yea, and give good heed: with great reverence, with all humility, with fear and trembling, with most willing obedience. — Ver. 8. God's servants properly mourn over the wretched condition of their congregations. It would indeed be a poor promise of their doing anything to improve them if they did not pour out their tears before God, and if it did not touch their heart that the people are drawing near to their judgment.

RIEGER: Even to the last (Micah lived still after the fall of Samaria), God shows that He has no pleasure in the death of the sinner, but, before the outbreak of such judgments, seeks once more by his word to save what can be saved. But He teaches us also that we should not, from the riches of his word, the crowd of gifted servants of God, the earnestness with which they urge the word of the Lord, be drawn into security, nor suppose ourselves on these accounts far from the evil day; but if often in respect to these circumstances, we seem to see planting and cultivation, it is often also near to the hewing down. — Ver. 2. What a case it is when the protection which they hitherto had enjoyed from the golden altar in the temple of God, is thus declared at an end! (Rev. ix. 13 ff.)—

Ver. 4. All should truly feel their inability to stand before God, and not only with their power, but also with heart and courage, be like melted wax. — Ver. 7. How accurately God knows in what way a property has been gathered, and how He directs himself in punishment accordingly! — Ver. 11. How far God lets himself down in his word, in that He connects what He has determined in his holy temple with the names which we have given of old to our towns, in order the better to impress it upon us!

QUANDT: That God by his prophets causes this dark picture to be drawn for the people, is itself a fact which affords hope. For if He had had pleasure in the death of the wicked, He would, straightway, and without wasting many words, have let them go to destruction. If He still takes the trouble to threaten, this threatening can only be a sign of his enduring love. The Last Day has many solemn types in the precursory days of the wrath of God; and the universal judgment at the last has many a preliminary token in the partial judgments that are taking place on particular peoples. — Ver. 4. The mountains symbolize the high and mighty in the creation; their melting down, therefore, signifies the annihilation of earthly greatness. The valleys symbolize the masses of the nations; the rending of them, therefore, their crumbling and being turned into dust, like water, signifies the annihilation of the nations. — Ver. 9. A preacher renders poor service to God and man, when he remains silent about the plague which God threatens to sinners; but when he has plagues to announce, he should never do it with laughing mouth, nor even with indifferent manner, but, like Micah, with sorrow and with tears, as being also a child of the people, who suffers when all suffer. Our God will have even for his Job's-posts messengers who are not only obedient but also full of sympathy.

[Dr. PUSKY: Ver. 3. Since the nature of God is goodness, it is proper and co-natural to Him to be propitious, have mercy and spare. In this way, the place of God is his mercy. When then He passeth from the sweetness of pity to the rigor of equity, and, on account of our sins, showeth Himself severe (which is, as it were, alien from Him), He goeth forth out of his place. Cited from Dion. — Ver. 6. There is scarce a sadder natural sight than the fragments of human habitation, tokens of man's labor, his luxury, amid the rich beauty of nature when man himself is gone. For they are tracks of sin and punishment, man's rebellion and God's judgment, man's unworthiness of the good natural gifts of God. — Ver. 7. All forsaking of God being spiritual fornication from Him who made his creatures for himself, the *aires* are all that man could gain by that desertion of his God, all employed in man's intercourse with his idols, whether as bribing his idols to give him what are the gifts of God, or as himself bribed by them. For there is no pure service, save that of the love of God. — Yet herein were the heathen more religious than the Christian worldling. The heathen did not offer an ignorant service to they knew not what. Our idolatry of mammon, as being less abstract, is more evident self worship, a more visible ignoring, and so a more open dethroning of God, a worship of a material prosperity, of which we seem ourselves to be the authors, and to which we habitually immolate the souls of men, so habitually that we have ceased to be conscious of it. — Ver. 10. The blaspheming of the enemies of God is the sorest part of his chastisements, — it

is hard to part with home, with country, to see all desolate, which one ever loved. But far, far above all, is it, if, in the disgrace and desolation, God's honor seems to be injured. — Ver. 12. Strange contradiction! Yet a contradiction, which the whole unchristian world is continually enacting; nay, from which Christians have often to be awakened, to look for good to themselves, nay, to pray for temporal good, while living in bitterness, bitter ways, displeasing to God. The words are calculated to be a religious proverb. "Living in sin," as we say, *dwelling in bitterness, she looked for good.* Bitternesses! for it is an *evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee.* — Ver. 13. *Beginning of sin to —* what a world of evil lies in the three words! — Tr.]

SECOND DISCOURSE.

CHAPTERS II. 1-III. 12.¹

- 1 Woe to them that devise iniquity, and work evil upon their beds! In the morning light they will practise it, because it is in the power of their hand.² And they have coveted fields, and seized them, and houses, and taken them; and have oppressed a man and his house, even a man³ and his possession. Therefore thus saith Jehovah: Behold, I am devising against this family an evil, from which ye shall not remove your necks; and ye shall not walk loftily, for an evil time is this.
4 In that day shall one take up a by-word concerning you, and wail a wail of woe,⁴ [and] say:

We are utterly destroyed!
He changeth the portion of my people;
How he removeth it from me!⁵
To an apostate he divideth our fields!

- 5 Therefore thou shalt have none to cast a cord upon a lot [of ground] in the assembly of Jehovah. Prophecy ye not, they prophecy.⁶ They shall not prophecy to
7 [or, of] these: shame shall not depart. Thou that art called⁷ the house of Jacob, was the spirit of Jehovah impatient, or are these his doings? Do not my words
8 do good⁸ to him that walketh uprightly? But lately my people has risen up as an enemy: from off the garment ye strip the mantle, from those that pass by securely,
9 averse from war. The women of my people ye drive out of the house of their
10 delight; from their children ye take away my ornament forever. Arise ye, and depart; for this is not the rest: because of pollution it shall destroy [you], and
11 with a sharp destruction. If a man walking in vanity⁹ and falsehood should lie, saying: I will prophecy to thee of wine and of strong drink, he would be a prophet for this people.

- 12 I will surely gather all of thee, O Jacob,
I will surely collect the remnant of Israel,
I will put them together as sheep in the fold,
As a herd in the midst of his pasture;
It shall be noisy with men.
He that breaketh through has gone up before them:
They have broken through, and passed the gate,
And gone forth by it.
And their king passes on before them,
And Jehovah at their head.

- III. 1 And I said: Hear now, ye heads of Jacob, and ye magistrates of the house of Israel: is it not for you to know the right? Ye that hate good and love evil,
2 and tear their skin from off them, and their flesh from off their bones; and who eat the flesh of my people, and slay their skin from off them, and break their bones,
4 and divide them, as in the pot, and as flesh within the kettle. Then will they cry to Jehovah, and he will not answer them; and he will hide his face from them at that time, even as they have made their deeds evil.

5 Thus saith Jehovah concerning the prophets that lead my people astray, who biting with their teeth cry: Peace; and he that giveth nothing for their mouth, against him they sanctify war.

6 Therefore a night shall be for you without a vision,
And darkness for you without divination,
And the sun shall go down over the prophets,
And the day be dark over them.

7 And the seers shall be ashamed,
And the diviners shall blush;
And they shall cover the beard, all of them;
Because there is no answer of God.

8 Nevertheless I am filled with power, through the spirit of Jehovah,¹⁰ and judgment, and boldness, to announce unto Jacob his transgression, and unto Israel his sin.

9 Hear this now, ye heads of the house of Jacob, and ye magistrates of the house
10 of Israel, that abhor judgment; yea, they pervert all that is right, building Zion
11 with blood, and Jerusalem with iniquity. Her heads judge for a bribe, and her priests teach for a reward, and her prophets divine for money, and lean upon Jehovah, saying; Is not Jehovah among us? evil shall not come upon us.

12 Therefore, for your sakes
Zion shall be ploughed as a field,
And Jerusalem shall become heaps,
And the mountain of the house high places of a forest.

TEXTUAL AND GRAMMATICAL.

[1 We follow Kleinert's course in printing these chapters, as if less decidedly poetical than the remainder of the book. In some parts the style gives reason for this procedure, yet interpreters generally make no such distinction; and to those who differ with our author in not making a separate division of these two chapters, his conception of the form of the discourse will seem particularly arbitrary. — Tr.]

[2 Ver. 1. כִּי יִשְׁלָאֵל יָדָם. There is in this, almost certainly, a reminiscence of Gen. xxi. 29 (cf. Prov. III. 27; Deut. xxviii. 32; Neh. ver. 5); otherwise there would be much plausibility in the rendering: "For their hand is as a God." — Tr.]

[3 Ver. 2. We must fill somewhat here in representing the original, from the lack in our language of a word for "man" as generically human being (אִישׁ, here = *άνθρωπος*, *homo*, *Mensch*), in distinction from "man" *sensus eminenti* (בְּרִי, *άνρō*, *vir*, *Mann*). — Tr.]

[4 Ver. 4. So Pusey happily indicates the paronomasia in בָּרֶחַק בָּרֶחַק בָּרֶחַק: "wall a walling wall" would be still more analogous in sound, if the expression could be allowed.

Kleinert, sustained by Gesenius and others, separates the *ἀραξ λέγ.* בָּרֶחַק, from the preceding, and translates as if it were a part. Niph. of בָּרַח: (It was; *Itum fuit*) "All is over! they will say," etc. This is ingenious, almost too much so, having the appearance of a modern improvement. For although the form was long ago regarded by some as Niph. pret. or part. of בָּרַח, it seems always to have been with a different interpretation. Vid. Pococke in loc. — Tr.]

[5 Ver. 4. לִי, dat. incomm.: "for me," "to my hurt." — Tr.]

[6 Ver. 6. אֶל־הַתְּפִיכָה יִצְפֹּךְ, "to drop," "drip," "distil," is here, as in other places (cf. Eng. Vers. Am. vii. 16), applied to the utterance of discourse. As to the reference of the several verbs here, and in the remainder of the verse, there has been the greatest diversity of opinion. One can hardly know how far any interpretation which one may prefer agrees with what has been taught before. We take it thus: The ungodly crowd, weary of the pious and faithful inculcations of the true prophets, meet their exhortations to repentance with the contemptuous order to stop preaching. "Prophecy not," in their taunting sense is, Don't keep drivelling, drooling. Compare (we shrink from quoting it here, yet we think it well illustrates the spirit with which the mass always meet their pious advisers) the slang of our rabble: "Dry up!" — "They prophesy" (drivel) is thus the expression of the prophet, retaliating in the right use of the word which their feeble sarcasm had suggested. What follows, in the most literal translation, "they shall not prophesy to these; shame (lit. shames) shall not depart," may then be understood as God through his prophet taking them at their word: "Even so; people like these shall cease to enjoy the benefit of that which they call drivelling; I will give them up to their own wish, and the shames, which my word should have turned away, shall not depart, but come upon them." This we think consistent with the most direct rendering of the verse word for word.

Kleinert's somewhat modified view will be seen in the Exeg. note, where he gives a synopsis also of the principal recent translations. Pococke in loc. gives a good and tedious account of what had come into men's heads about it in previous ages. We may add, that Zuns renders (less literally than usual): Preach not, ye that preach! let none preach to such, (that) they bring not disgrace upon them. — Tr.]

[7 Ver. 7. בִּיתֵּי יַעֲקֹב. Our author denies that the usual rendering of this, which we also have, with some hesitation, adopted, can be harmonised with what follows, but Maurer explains very well: "O *dieta domus Jacobi* (is

quam tot ac tanta beneficia contulit Jora? . . . detrectatis eos quidem audire quas jacimus minas (ver. 6). Sed quam laudem causam est minarum? deusne? at ille quam longe alium se exhibet agentibus recte! In causa esse ipsos Ierusalites dicit versus proximus.

[8 Ver. 7. Or, "are not my words good," etc.].

[9 Ver. 11. Lkt. "wind." Maurer renders not badly: "Si quis irret, (et) centum et mendacium mentiretur." Dr. Kleinert finds the apodosis here beginning with וְיָבִיחַ, which וְיָבִיחַ would then merely continue. Thus he puts vers. 12, 13 into the mouth of the supposed false prophet, as grammatically the object of וְיָבִיחַ. We think rather, that the conj. in וְיָבִיחַ must almost necessarily mark the apodosis, and that the sentiment of the two following verses is too unlike the probable expression of the false prophet to be balanced by the alleged antithesis in ch. III. 1. — Tr.]

[10 Ch. III. 8. The absence of the conj., and use of וְיָבִיחַ with וְיָבִיחַ alone of the four nouns well warrants the idea of the Eng. Vers., adopted by Pusey, that "spirit of Jehovah" stands out of the series, as rather the ground and cause of all the rest — by the spirit, etc. — Tr.]

EXEGETICAL AND CRITICAL.

As the first discourse fell into two parts, by the parallel between Samaria and Jerusalem, so this second one falls into the two nearly equal divisions, chaps. ii. and iii., thus carrying through the principle of parallelism. The ground of division, however, is here not the analogy, but the antithesis of the leading thoughts. Thus chap. ii. begins with a description of the corruption of the great (ver. 1-5), and then proceeds to depict the current falsehood of the sham prophets (ver. 6-13), the essence of which is comprehended at the close, in a deceitful but brilliant prediction of the certain prosperity of Judah in the afflictions which are soon to be experienced (vers. 12, 13). Corresponding to this, chap. iii. also begins with denunciation of the guilty nobles (vers. 1-4), and then turns likewise to the judgment against false prophecy (vers. 5-13), at the conclusion of which, however, Micah communicates the substance of his genuine proclamation, so opposite to their spurious illusions (ver. 12).

This obvious plan, which represents the discourse as a double climax, is of itself a sufficient justification of the compass which we ascribe to the whole. With those interpreters who connect chaps. i. and ii. outwardly in one discourse (Hitzig, Umbreit, Hengst., Hävernick, Keil) we, although not denying the interior connection of chaps. i.-v. in general, cannot agree, for this reason, if no other, that chap. i. manifestly bears the character of a pure prophecy, complete in itself, while in the division before us, from beginning to end, rebuke and opposition to the reigning sins of the day are the main characteristic; with those who feel obliged to put a full period to the discourse before ch. iii., we differ, because they rend asunder the beautiful symmetry of chaps. ii. and iii. The reason given for this separation, that a new beginning is marked by the "Hear, I pray, you" (iii. 1), proves nothing, since the same summons is found ch. iii. 9, where no critic could suppose a new discourse to begin.

Ch. ii. *The Thesis*, vers. 1-5. *The Nobility*, vers. 1, 2. *Their Conduct*. The discourse runs parallel to the similar denunciation of Isaiah (v. 8 ff.) against the sins of the higher ranks, and like that, this takes, from the beginning, the character of a "woe." Woe to them that devise iniquity, and prepare evil on their beds; in the morning light they practice it, because it is in the power of their hand. Wickedness is more criminal in proportion as it is more deliberate. The gradation from the design to its accomplishment, elsewhere often represented by the steps of conception, pregnancy,

parturition (Ps. vii. 15 et al.), is here described, without figure, by the stages of הַשֵּׁב "to devise," form the plan (Ps. xxxvi. 5), פָּעַל "to prepare ways and means," and עָשָׂה "to put in execution" (Is. xli. 4). The construction proceeds from the partic. to the verbum finit., as in I Sam. ii. 8; Ewald, § 350 b. Upon their bed they think it out, at the time when the pious still their heart (Ps. iv. 5; i. 2); in the light of morning they carry it out; — their first thought, therefore, at the gray dawn, is not of prayer (Ps. v. 4) but of covetousness: for it is in the power of their hand, i. e., they are able to do it and no one hinders them (Gen. xxxi. 29; Neh. v. 5), cf. the LXX. at Gen. i. c.: *τοῦτοι ἡ χεὶρ μου*. Hitzig and Keil translate: "for their hand is their God" [*ist zum Gott*], their power avails to them as a God, none else do they fear. But this would require לֹא יִתְיַחֵם, Hab. i. 11.

Ver. 2. We are now told wherein these their evil deeds consist; And they covet (against the law, Ex. xx. 17, whose expression חָמַד is not without emphasis repeated here) fields and seiso them; and oppress a man and his house, even a man and his heritage. The transgression of the laws for the protection of each man's real estate and inheritance (Lev. xxv. 23 ff.), by destroying the property of the peasants and oppressing them themselves, this is what the prophet, like his contemporary, Isaiah, ch. v. 8 ff., most bitterly reproves, as being the surest way to the creation of a helpless proletariat, to the hostile separation of proprietors from those without property, and so to the ruin of the national welfare and the popular life. (The second בֵּית may, for the sake of the parallelism, be referred to the household or family, as in Gen. vii. 1). This one breach of the law is sufficient to provoke God's anger and judgment upon this generation.¹

Ver. 3-5: Therefore, thus saith Jehovah, behold, I devise evil upon this generation, [family]. The phrase רָע הָעֵשׂה is emphatically repeated from ver. 1, to set clearly before our eyes the *jus talionis* prevalent in God's providence (Ex. xxi. 23; Is. xxxiii. 1). "This generation," is, as in Am. iii. 1, the whole people; cf. the *yeved*, Matt. xii. 41, 42. There is the same antithesis to the "oppression" in ver. 2, in the following phrase: Jehovah devises evil, from which ye shall not withdraw your necks; like a yoke becomes the hard rule of the stranger on the fat cows of Israel (Am. iv. 1), and does not allow itself to be shaken off (Jer. xxvii. 12), And ye shall not walk loftily — רָוַחְהוּ, acc. adv. with verbs of going (Ps. lvi.ii.

[¹ "Such is the fire of concupiscence, raging within, that, as those seized by burning fevers cannot rest, no bed suffices them, so no houses or fields content these. Yet no more

than seven feet of earth will suffice them soon. 'Death only owns how small the frame of man.' Rib. apud. Pusey in loc. — Tr.]

9; Ges., *Lehrj.* § 178, 4); the necks that are used to carrying themselves stiffly (Is. iii. 16) will have to bend; for an evil time is this, in which depression of spirits and gloomy silence comes over the people (Am. v. 13). This also is said with an application: your guilt causes the present to be an evil time before God, and so God will bring a time which is evil for you, the *πονηρός*, *sensu activo* and *passivo* at once; Eph. v. 6; Matt. vi. 13.

Ver. 4. In that day will one (the verbs are used impersonally, Ewald, § 294 b 2 γ.) take up a taunt against thee (cf. Hab. ii. 6; Is. xiv. 4), and utter a lamentation. What in the mind of the adversaries is derision, is, in the mouth of friends and the members of this community, a lamentation: cf. i. 10; and what follows is spoken from the position of the latter; all is over, will one say, נָדָה, *actum est*, all is lost, cf. Dan. viii. 27, and also the *γερων*, Rev. xvi. 17.¹ We are utterly destroyed. On the form with *u* instead of *o*, cf. Olsh., § 263 b. "The obscure vowel is adapted to the sound of lamentation," Hitzig. — The portion of my people he (Jehovah, cf. i. 9) takes back. הָסִיר of taking back of a promised benefit (Ps. xv. 4). Thus God repents of having granted it (Gen. vi. 6). How he withdraws it from me! — Cf. ver. 3, against Hitzig's translation: how he lets me depart! To the apostate — i. e., to the heathen (Jer. xlix. 4), who is born and grows up in apostasy from God — he divideth our fields!

Ver. 5. Therefore, the prophecy proceeds, looking back to ver. 3, thou (all Israel, transition, as i. 14) shalt have no one to cast a measuring line on a lot of ground (Judg. i. 3) in the assembly of Jehovah. For to the congregation of God belong the lots of ground so long only as they bear in mind that it is God's land (Lev. xxv. 23); but since they, by the sins named in vers. 1, 2, appropriate it to themselves, there is no longer a congregation of Jehovah, and the owner, God, gives his land to the apostate, who have been rebellious from their birth, and so with less guilt. The words of the prophet are keen, and provoke to contradiction. Imagining this present to him, he comes to the new turn of the discourse.

Vers. 6–13. *State of the Prophetic Function.* Ver. 6. The people will not listen to any genuine prophecy (Am. v. 10). This second reproof also runs parallel to one of Isaiah (ch. xxviii. 7 ff.). Indeed, the prophet associates Isaiah with himself in thought, when he makes the people call out to a plurality of prophets: "Drivel not," they drivel. The expression הִטְלִי (from הִטֵּל, therefore prop. "to let drop," trickle (Am. ix. 13), to pour out copious discourse, to prophesy = נָבֵא, cf. הִבֵּיץ, to let bubble, gush forth; Ps. xciv. 4), appears here, as in Am. vii. 16, in the mouth of the malignant opposition, whose organ the false prophets are, to carry with it a tone of contempt. (But cf. Ezek. xxi. 2, 9.) The prophet straightway returns this contempt; their indignation is in reality an unreasonable driveling, as he then (ver. 7 c) further evinces. First, however, he answers their objection by the double sentence, 6 b, c, which, according to the analogy of the following verse, is best un-

derstood as an impatient question. Shall they not drivel for that? shall the shame not depart? For such rhetorical questions without the particle of interrogation, cf. Hab. ii. 19; Jer. xxv. 29; Hos. xiii. 14. — Ewald, Hitzig, Maurer, Umbreit, Caspari: "Let them not prate of these things; the reviling has no end." Ch. V. Michaelis, Hengstenberg, Keil: "If they prophesy not to these, the reproach will not depart."² — The preceding verb stands in the sing. (Gesen., § 147, a), and קָלַמְרוֹ signifies not merely revilings but everything, which can serve as reproach and ruin to one (Is. xxx. 3).

Ver. 7. The first words of this verse also are an impatient exclamation: O for what is spoken in the house of Israel! cf. on this *acc. indignationis*, Ewald, § 101, 6; Is. xxix. 16. In like manner, Umbreit. — Caspari, Hitzig: *num dicendum?* But the gerundive idea is not contained in the part. pass. Rosenmüller and Keil: "O thou so called house of Jacob!" But that in connection with the following gives no sense. בֵּית יַעֲקֹב is not *stat. abs.* but *acc. loci*, while הִטְלִי, regarded as a verbal form, is (as Is. xxvi. 3: if he is stayed on thee): "O for the fact that it is said in the house of Jacob," as follows, cf. 1 Kings vii. 48; Ruth i. 9.³ The prophet (ver. 7 a), quite in the manner of ver. 6, brings up the words of the opposers, in order then to reply to them. They say: is then the spirit of Jehovah become short, i. e., impatient? That would be against the word of God (Ex. xxxiv. 6), to which they appeal like Satan before Christ (Matt. iv. 6). Or are these — the plagues prophesied by the prophets — his deeds? Should he plague Israel whom he is wont to foster as his first-born son (Ex. iv. 23). The prophet replies to this foolish speech, which claims the promise for itself regardless of the condition, by reminding them that God remains indeed the same, but that they (ver. 8 ff.) have changed, so that the promise can no longer avail for them. Do not, in fact, my words deal kindly with him that walks uprightly? "The word יָשָׁר, as an appositive to the person in הִטְלִי (Job xxxi. 26), could take the place which the emphasis resting on it assigns to it, because as an adjective it draws to itself the article belonging to *holech*," Hitzig.

Ver. 8. But lately — properly: yesterday — my people has stood up as an enemy. My words would have remained kind, as they were, but you have sought hostility. The hostile attitude still continues, as the imperf. indicates. On the use of ל cf. Ewald, § 217, d. a. 1. — Others, retaining the causative signification of הִטְלִי, translate: but my people make me stand up as their enemy. But the suffix is wanting, and the Polel is not necessarily causative.⁴ — And in what does this hostility consist? Off from the garment ye strip the mantle of those who in secure confidence of safety (Lev. xxv. 18) pass by, averse from war, i. e., peaceably (Ps. cxx. 7). The part. pass. הִטְלִי takes the place of the part. act. הִטֵּל (Olsh., § 245 a, cf. Ps. cxii. 7).

Ver. 9. And as they spare not the peaceable, so still less the defenseless: the women of my

we should translate: "but lately, when my people," namely, the northern kingdom, Israel, already attacked, "stood up" (cf. Job xx. 27) against the enemy, Assyria, "from off the garment ye stripped off the mantle, from them that passed by securely," those namely, that fled from the war.

¹ [Cf. Text. and Gram. in loc.].

² [Cf. Text. and Gram. in loc. — Ta.]

³ [Cf. Text. and Gram. on this ver. — Ta.]

⁴ A good connection for the whole verse would be afforded if, taking the sentence "וְהָיָה", כ.א.א., as parenthetical,

people, the unprotected widows (Is. x. 2), ye drive out of the house of their delight, the house inherited from the husband, to which they are attached by the memory of their wedded love (Cant. vii. 7; Ecc. ii. 8); from their children (the suff. is in the sing. not to denote the children severally as sons of the widows, fatherless (Keil), for that would be a *nota mala*, but because יְשִׁים is taken collectively i. 9), ye take away my ornament forever. To belong to Jehovah is the honor and ornament of every individual Israelite (Jer. ii. 11; Ps. lxxiii. 28); whoever thrusts out the children in Israel among the heathen takes away this ornament of God (1 Sam. xxvi. 19).¹

From this results now (ver. 10), of itself as it were, the threatening, according to the law of the *talio* (cf. on ver. 3, "those that expel shall be expelled"): Arise ye, and go: for here is not the rest (Zech. ix. 1) which was promised to the righteous people in Canaan (Deut. xii. 9 f.; Ps. xcv. 11; cf. Heb. iii. 11 ff.): for uncleanness worketh destruction (cf. Lev. xviii. 25; Is. liv. 16), and that a sharp destruction. So must God's prophet speak (vers. 3, 6), whether the hearers regard it as driveling or not. Were he, indeed, one of the prophets whom they would fain hear, (cf. Is. xxx. 10), the proclamation would sound very differently; what they announce we are told in vers. 11-13.

Ver. 11. If a man followed vanity, רִנָּה, as in Is. xxvi. 18, and falsehood (רָגַל, *cum part.* as Ps. lxxxii. 14; 2 Sam. xviii. 12), he would lie (the apodosis ἀποδότης, as Deut. xxxii. 29): I will prophesy to thee, people of Israel, of wine and strong drink, i. e. either: of these things, that they shall be bestowed on you, or better: so that my predictions shall come to you as sweet as wine and strong drink, or also: prophesy to thee at the banquet (cf. ver. 6).² And would prophesy to this people:³ namely, what follows in vers. 12, 13. רִנָּה continues the apodosis begun by צַדִּיק, and, with the part. takes the place of the simple רִנָּה, while hinting besides that this prophesying is permanent (Ewald, § 168 c.).⁴ Instead of the verbal construction לְעַם, the part. is construed as a noun with *stat. abs.* as ver. 8 (Hab. ii. 15; Ps. xxx. 4).

Ver. 12. To the part. is adjoined, as ver. 7, the direct discourse: I will surely gather all of thee,

so would the liars, clothing themselves in the garb of the old prophets, prophesy in the name of Jehovah, O, Jacob, I will surely collect the remnant of Israel. That, indeed, a remnant only can be spoken of, who shall be gathered (according to Obad. 17; Joel i. 5, cf. Am. v. 15), even the false prophets know; but in view of the destruction of Samaria, they might tickle the ears of the men of Judah by pretending that the whole (כָּל־יְהוּדָה) of Judah, unpurified, was this remnant, and would undoubtedly enter alone into the promise. They might plausibly appeal to the precedent set by Hosea, who (Hos. ii. 2 [i. 11], cf. ch. i.) had said that after the punishment of Israel and the bestowment of favor on Judah, both would gather about One Head. They evidently refer to the יִדְדָּךְ in that passage when they go on to say: I will bring them (Israel) together as sheep in the field, as a herd in the midst of its pasture. The appellative signification of בִּצְרֹרֶת, *septum-ovile*, is quite possible according to the etymology, is found in the oldest versions, and is sufficiently supported by the parallelism of "pasture."—So Hitzig, Umbreit, Caspari; Hengstenberg, on the contrary: the Moabite, Keil: the Edomite Bozrah.—The article with the suffix יִדְדָּךְ, as Josh. vii. 21; Ewald, § 290, d. And not merely Judah and Israel in their present condition, but also all the scattered and sold will return, of whom Obadiah (ver. 20) before, and Joel (iv. 6 ff.) had made mention: They, the fold and pasture of Israel, shall swarm (תִּהְיוּמִנָּה instead of תִּהְיוּמִינָה, Olsh., § 244, e.) with men, for the multitude of the men also is a necessary element of the promises of prosperity (Hos. ii. 2 [i. 11]). דִּים is, like דָּוָם, a cognate form for חֶמֶם, חֶמֶם (Ps. lv. 3). But how do they suppose that this can take place when, after the destruction of Samaria, the northern part of the holy land is inclosed by the Assyrians round about? This question is answered by

Ver. 13. There will go up before them—a traditional Messianic expression (Ob. ver. 21)—He that breaks through: the head, the leader whom they will set over them, according to Hos. ii. 2. He will place himself at their head in the holy city whither God will gather Israel, will collect them into an army and break the ring of the heathen.⁵ They break through, pass into the gate (cf. on ch. i. 11), and go out through it. And their king passes on before them, for no other

⁴ [Cf. Gram. and Text. note. — Ta.]

¹ [Primarily, the glory, comeliness was the fitting apparel which God had given them, and laid upon them, and which oppressors stripped off from them. But it includes all the gifts of God, wherewith God would array them. Instead of the holy home of parental care, the children grew up in want and neglect, away from all the ordinances of God, it may be, in a strange land. Pusey in *loc.* — Ta.]

² ["Man's conscience must needs have some plea in speaking falsely of God. The false prophets had to please the rich men, to embolden them in their self-indulgence, to tell them that God would not punish. They doubtless spoke of God's temporal promises to his people, the land flowing with milk and honey, His promise of abundant harvest and vintage, and assured them, that God would not withdraw them, that He was not so precise about his law. Micah tells them in plain words, what it all came to; it was a prophesying of wine and strong drink." Pusey in *loc.* — Ta.]

³ Or, adhering more closely to the accents: If a man followed the wind and lied deceit: I will prophesy for thee to wine and strong drink, he would prophesy to this people; etc. The translation above is logically more perspicuous, and appropriate to the Heb. words.

⁵ [Dr. Pusey expresses well the opposite and more satisfactory view, that the breaking through and the going forth, is out of captivity. "The image is not of conquest, but of deliverance. They break through, not to enter in, but to pass through the gate and go forth. The wall of the city is ordinarily broken through, in order to make an entrance, or to secure to a conqueror the power of entering in at any time, or by age and decay. But there the object is expressed, to go forth. Plainly then they were confined before, as in a prison; and the gate of the prison was burst open, to set them free. It is there the same image as when God says by Isaiah: I will say to the North, give up: and to the South, hold not back, or, Go ye forth of Babylon, Say ye, the Lord hath redeemed his servant Jacob," etc. This author's long note on the verse before us affords an admirable specimen of the manner in which he connects a treasure of evangelical sentiment with the brief hints of ancient prophecy. But it is often rather put on than drawn out; it is a crystallization of the gospel around a Hebrew sentence rather than a blossoming forth from the bud of clearly enfolded truth." — Ta.]

than the king, out of the house of David, can be that "Breaker" (Am. ix. 11), and Jehovah at their head, as in the marches in the desert (Num. x. 35; Ex. xiii. 21).

The foregoing explanation of vers. 12-13, which regards these as the quintessence of the golden promises with which the false prophets steal the favor of the people, rests not only on the plan of the whole discourse (chaps. ii., iii.) but also especially on the impossibility of establishing otherwise a clear connection between vers. 11 and 12, and on the numerous references of the following chapter. The objections which have been raised against it, particularly that from the term "remnant," have been met in the exegesis. The passage is similarly explained by J. D. Michaelis, Hartmann, Ewald, Hofmann in the *Schriftbeweis*, while the majority, however, and among them of recent authors, Hengstenberg, Hitzig, Caspari, Keil [Maurer, Pusey], separate the last two verses from the connection, and explain them as a Messianic promise from Micah's point of view.

But according to this latter understanding of the subject, it is unintelligible how, immediately after this, the *antithesis* (ch. iii.) can begin, as indicated by the manifestly adversative וְכִי־אֵינִי , "but I say" (cf. Is. xxiv. 16), and by the diametrically opposite prophecy, which continues, with the express assurance (ver. 8), that it gives the proper sentiment of the prophet, to the end of the chapter and culminates in the last verse.

CHAPTER III.

Here also the discourse applies directly (vers. 1-4) to the nobility, and particularly here to those in high official station, as called guardians of the administration of justice. Hear, now, ye heads of Jacob, and ye judges ($\text{רִשְׁבֵּי־יִשְׂרָאֵל}$ = Arab. *Kādi*) of the house of Israel, Is it not for you (2 Chron. xiii. 5), for you above all, to know the right. To know = to regard, give heed to (Is. xlii. 25).

Ver. 2. Ye that hate good, and love evil, that steal away their skin from off them, from the house of Israel (ver. 1), and their flesh from off their bones. They may well be pleased with the prophesying concerning the "flock" of Israel (ii. 12), for meanwhile they have the privilege of shearing and flaying the flock.

Ver. 3. Yes, those who eat (the discourse turns to the third person, for in vision the prophet sees how those addressed have already stopped their ears, and turned away from him, and he makes his complaint before God and the congregation) the flesh of my people, etc.

Ver. 4. Then — at the time of the revelation of the wrath of God (cf. Ps. ii. 5; Prov. i. 18), at the very time for which their lying prophets hold out to them the prospect of nothing but golden hills, — will they rather cry to Jehovah, and he will not answer them, for they are not worthy of the gracious promise (Hos. ii. 22 ff.), since they have let their day of grace pass by; and will hide his face from them (impf. Hiphil with *e* instead of *i*, as Ps. xxv. 9) at that time even as they have made their deeds evil. Jehovah's countenance is the fountain of life (Ps. civ. 29); when it is turned away it is death; He will not break through before them, but will let them perish in misery, as their deeds deserve; cf. the last words, with ii. 3, 7.

Ver. 5 ff. Transition to the false prophets, parallel to ii. 6 ff. Thus saith Jehovah against

(וְעַל־כֵּן , as Jon. i. 2) the prophets who lead my people astray, God's people are Israel, and he who hurts them, hurts God (Zech. ii. 8). The prophets should be eyes for the people (Is. xxix. 10), and without prophets the people are blind; but whoever leads the blind astray is accursed (Deut. xxvii. 18). They lead astray because they are bribed by the great (ver. 1 ff.). Who, when they have anything to bite in their teeth (cf. ii. 11, 12), i. e. who when they receive any good to eat, cry, Peace — prophesy as desired; and whoever gives them nothing for their mouth, against him they sanctify war [Kleinert: declare a sacred war]. By the antithesis of the two sentences, the meaning, "to bite," "to chew," is demanded for וְעַל־כֵּן : the construction of the first [Hebrew] sentence is *parataxis pro syntaxi*, and the first finite verb as following what precedes has been changed into a participle: they sit with the rich at their tables, eat their bread, and sing their song. The description answers completely to that which the Greek tragic poets, from a like moral indignation, give of the venal soothsayers of their time (cf. e. g. Soph., *Antig.*, 1036; *Æsch.*, *Agam.*, 1165). To sanctify a war is the solemn formula for the declaration of a war which should be undertaken for the honor of God against enemies (Joel iv. 9, cf. Is. xiii. 3); for by the destruction of his foes God is proved a Holy One (Is. v. 16). The false prophets abuse this formula, as they do all the others of true prophecy (cf. on ii. 12 f.).

Ver. 6. Therefore, because you darken God's light in the daytime, there shall be to you a night without vision, yea, a darkness shall be for you without divination. The punctuators read the 3d præf. fem. impers.: "and it shall be dark for you." But, according to the parallelism the substantive חֹשֶׁךְ (*choshtak*), with dagesh lene is to be preferred. The word *choshtn*, vision, which is elsewhere used of the genuine visions of true prophets (Is. i. 1), is here defined by the parallel *keson*, the comprehensive designation of all the heathen arts of augury (Deut. xviii. 10, 14; Ezek. xxi. 26). In the use of the word *choshtn*, however, there lies the idea that the night will so break upon the people that all prophecy, even the genuine, will cease, all answer from Jehovah (cf. ver. 4; Lam. ii. 9). Indeed, the latter half of the verse says the same: And the sun shall go down over the prophets, — all of them — and the day be dark over them. The words are designed to complete the picture of the visionless night in the first member of the verse (cf. Am. viii. 9), and thus can hardly have the reference, which Hitzig supposes, to the eclipse of the sun on the 5th of June 716 B. C., the day in which Romulus died (Dion. Halic. ii. 56).

Ver. 7. And the seers will be ashamed, and the diviners blush (cf. 1 Kings xviii. 29). "Their lying being punished in its results, they become, since God by no word of revelation helps them out of their necessity, entirely disgraced." Hitzig. And cover the beard, all of them, they will hide the face up to the nostrils, a sign of sorrow (Lev. xiii. 45), here of shame (cf. Ezek. xxiv. 17), as elsewhere the covering of the head (Jer. xiv. 4). Because there is no answer from God, וְעַל־כֵּן , subst. as Prov. xv. 1, 23; some MSS. give the better sounding part. with segol in ult.: for God answers not.

Ver. 8. To the liars Micah sets himself and his prophesying in contrast. But I am filled with

power (cf. Jer. i. 18). This first accus. (cf. Gesen., § 138, 3, b), is explained epegetically by what follows; with power, i. e. with the spirit of Jehovah, in whom alone is power (Is. xxxi. 3), while those speak out of their own spirit (Ezek. xiii. 3; Jer. v. 13); and with judgment (judicial sentence), by metonymy for: with an impartial (opposed to ver. 5) utterance of God's righteous judgment (Jer. i. 16), which the adversaries should indeed know, but did not wish to know: and with courage, which is not to be bought off by a dainty meal, like the slavish soul of the false prophets (ver. 5); to declare to Jacob his transgression, not the lies of false peace (ver. 5; ii. 11), and to Israel his sin.

Ver. 9, follows with a summary view of the final consequences of this sin and its punishment. Hear this, now, ye heads of the house of Jacob, and judges of the house of Israel who abhor judgment, and make crooked that which is straight, through the desperate arts of a sophistry which perverts right because it has the power (vii. 3; Is. v. 20).

Ver. 10. Building Zion with blood-guiltiness (Ps. xxvi. 9, cf. Mic. vi. 16, with 1 Kings xxi.), and Jerusalem with iniquity. They care not that the city in which they build their palaces (Hab. iii. 6; Jer. xxii. 13) with the gain of sin and bloodshed, is God's own holy city (Is. i. 21).² When the prophet remembers Jerusalem, his angry and complaining word passes over to her.

Ver. 11. Her heads judge for a bribe, therefore to the injury of the innocent poor (Ps. xv. 5; Ezek. xxii. 12), and her priests teach for a reward; while it was their duty to give (Lev. x. 11; Deut. xvii. 11; xxxiii. 10) information concerning the decisions of the law (cf. e. g. Hag. ii. 16 ff.), they receive a fee for every consultation, so that the poor have, in fact, no part in the rights established by God (Is. v. 23), nay, can attain to no knowledge at all thereof. And their prophets divine for money, according to direction, like the heathen prophets (Num. xxii. 6 f.), and appeal to [lean upon] Jehovah, saying: Is not Jehovah among us? or, as the adversaries of Jeremiah; here is Jehovah's temple (Jer. vii. 4): Therefore, no evil can come upon us.

Ver. 12. Therefore, so culminates in the closing verse, the threatening begun in ver. 8, now in the sharpest contrast to the conclusion of the preceding chapter; therefore, for your sakes, because you make the Lord's temple a den of murderers (Jer. vii. 11), Zion shall be ploughed as [Kleinert: into, acc. of result, Ges., § 139, 2] a field, and Jerusalem not less than the previously destroyed Samaria, become heaps—the stones built up with blood will be torn asunder, because Jehovah makes inquisition for the blood; and the

mountain of the house, בֵּית, the temple, as 1 Kings vi.-viii., high places of a forest! On the Aram. plural עֵינָן, cf. Gesen., § 87, 1, a. On the threatening of Is. xxxii. 13, 14; on the incidental meaning of בְּמִוֶּרֶת, on i. 5.

DOCTRINAL AND ETHICAL.

The people of Israel are formed, as a holy seed, to inherit the blessing. To this end they have a holy land (ii. 4), a holy place, and the Holy God in their midst (iii. 11), who answers them by the mouth of the prophets (iii. 7).

But the straightforward development of the mission of Israel has been interrupted. The whole substance of the popular life in these holy arrangements has been thoroughly poisoned with the sin of seeking their own, and proudly trusting in their own power, instead of meditating on God's law (Ps. i. 1), and trusting alone in his power (Ps. ii. 12). But as a people stands toward God so He toward the people; with the froward He will show himself froward. When the people devise iniquity He devises it against them; when brother prepares destruction for brother, destruction is prepared for all from on high. He has given to Israel the portion of goods that fell to him, but in his hands it has been squandered, and falls to those to whom it does not belong.

The people is a body made up of members duly organized. But no community, even that which is best and most divinely organized, has any guarantee of continuance (to say nothing of the eternal promise), unless its individual members, with a full comprehension of their calling, stand and labor therein (iii. 1-8). And radical corruption exists where that rank which ought to serve as the conduit for the stream of life from the heart of God to the whole life of the people has become putrid, and sends forth, instead of the juices of life, deadly fountains; where between the natural opposition of the arrogant and desponding thoughts of men, for which the Word of God, under all circumstances, has a somewhat unwelcome sound, and between the cowardice and self-indulgence of the servants of God, the compromise of false prophecy has been agreed upon. We recognize the preaching of lies by its one-sided emphasis on the promises of God's Word, agreeably to the natural desire of men, while it forgets the conditions of those promises; by its sealing the crowd of hearers that may present itself for the congregation of God, and assuring them all, without exception, and without the purification resulting from divine judgment, of a share in his salvation. The Gospel has come for sinners, it is true, but not for drunkards and debauchees; that is, sinners

¹ [Cf. Gram. and Text. note.—The "power" is rather the ability to exert a holy influence given from God.—Ta.]

² [Or, by blood he may mean that they indirectly took away life, in that through wrong judgments, extortion, usury, fraud, oppression, reducing wages, or detaining them, they took away what was necessary to support life. Or it may be that these men thought to promote the temporal prosperity of Jerusalem, by doings which were unjust, oppressive, crushing to their inferiors. So Solomon, in his degenerate days, made the yoke upon his people and his service grievous, so ambitious monarchs by large standing armies, or filling their exchequers, drain the life-blood of their people. The physical condition and stature of the poorer population in much of France was lowered permanently by the conscriptions under the first emperor. In our wealthy nation the term poverty describes a condition

of other days. We have had to coin a new name to designate the misery, offspring of our material prosperity. From our wealthy towns (as from those of Flanders), ascends to heaven against us, "the cry of pauperism," i. e., the cry of distress, arrived at a condition of system and of power, and, by an unexpected curse, issuing from the very development of wealth. The political economy of unbelief has been crushed by facts on all the theatres of human activity and industry" (Lacordaire). Truly we build up Zion with blood, when we cheapen luxuries and comforts at the price of souls, use Christian toil like brute strength, tempt men to dishonesty and women to other sin, to eke out the scanty wages which alone our selfish thirst for cheapness allows, heedless of everything save of our individual gratification, or of the commercial prosperity which we have made our God." Pusey, *in loc.*—Ta.]

as the object of the Gospel are those who heartily confess, and desire to forsake, their sins. By such preaching of lies the judgment is simply hastened. It brings out the contradiction of God's Word with double energy, and prepares for corruption a rushing progress among the other classes.

The result of this course is that not merely the land becomes foreign, but prophecy disappears altogether, the presence of God becomes a dead shadow and his holy abode a stone-heap.

HENGSTENBERG: The particular vices which the prophet names are to be regarded at the same time, and principally, as indices of the whole diseased condition of the people. The severity of his speech, says the prophet to the false prophets, was rather true mildness, since it alone could avert the approaching judgment. Not from want of patience, not from unmercifulness does his God punish, but the fault lay with the sinners who violently drew his judgments upon themselves. The false prophets are to be looked upon as the accomplices of the corrupt nobility, as the bulwark, that is, which they oppose to the true prophecy and to its influence on the people, and their own conscience; as the material power always looks about for such spiritual allies.

HOMILETICAL AND PRACTICAL.

On chap. ii. Several signs that the state of a people is hastening toward judgment and needs amendment.

I. The reign of selfishness.

1. Each one strives and plans for himself alone. Ver. 1 a, b, c.

2. Each one trusts in his own strength. Ver. 1, d.

3. Regard for the restraints of law and morality is done away (ver. 2). Consequent judgment threatened. Vers. 3, 4, 5.

II. Unbelief in the judgment and the consequent impenitence.

1. The sting is taken from the preaching of the judgment, while they find fault with the form instead of attending to the matter of the message. Ver. 6.

2. They lull the conscience with half truths. Ver. 7.

3. They suppress the consciousness of manifest sins and abuses (vers. 8, 9). Consequent judgment threatened. Ver. 10.

III. The corruption of the prophetic office.

1. There are those who sing the slumbering consciences completely into a dream. Ver. 11.

2. These people mislead even honest consciences by clothing their false doctrine in the style of God's Word (Matt. vii. 15). Vers. 12, 13.

Ver. 1 f. No man can serve two masters. He that seeks his own is the slave of self-seeking, and cannot escape from it day or night. Where your treasure is there is your heart also. Coveting is the original sin, and to fulfill the last commandment is a duty as fundamental as to fulfill the first. — Ver. 3 f. As the wicked fastens his thought on wickedness so will God fasten him to the consequences of the wickedness. Not to be able to free one's self from what is once begun, that is the curse of evil. — Ver. 4 f. He who acts as if he had nothing, and is not satisfied with gathering and scraping together, from him shall be taken even that which he hath. — Ver. 6. Many a one doubtless drivels because he loves to drivel; such should take heed lest by their ungentle words they give

excuse to the adversaries. He is rightly zealous who cherishes a burning desire that the reproach may cease. — Ver. 7. The Lord is long-suffering; but so much the more shameful is it to abuse his patience. — Ver. 8. If God would enter into judgment with us, He needs not to go back to long past sins; yesterday, the hour just past, convicts thee of thy sin. — Ver. 9. The corruption which thou workest in thy children is an everlasting corruption. — Ver. 10. When man makes this lower world his rest, God will trouble him out of it. — Ver. 11. The "inner mission in a social way" has many dark sides, and is seldom accomplished without a certain sacrifice of the truth, or neglect of it and casting pearls before swine. Avoid even the appearance of evil! — Ver. 12. He who would once give out a perverse sentiment as God's Word, will have little difficulty in finding Biblical expressions; and every one to whom theology is merely a thing of the memory stands in this danger. The test of all preaching is, whether it increases thy earnestness for improvement, let it give thee pain or not. If it lulls thee to sleep, it is false even though made up of Scripture phrases.

CH. B. MICHAELIS: On ver. 1. When one takes his stand on the fact that he has the power, there is abuse of the power.

LUTHER: Ver. 2. The Papists may boast of the donation and beneficences of the Emperor Constantine, and others — charitable foundations, cathedrals, cloisters, rents, and tolls — but when we look at the truth, we must think of all such donation, as the prophet speaks of it, that they have coveted such goods, and have then snatched them for themselves. Not with open violence, but by plainly deceiving men with a false pretense, as if they could by such donation gain access to eternal life.

SCHLIER: On ver. 5. While they think they have become rich through violence, they have rather thereby lost their whole land.

LUTHER: Ver. 7. As to the grand boasts of the Papists, that God has given great promises to his church, I do not deny that the promises may be near at hand. But I do deny that they (the Papists) are the true Christian Church. — Ver. 9. The Greeks said well, one's own hearth is better than gold. For that is the best house in which thou wouldst fain be and reside. To widows and orphans, accordingly, their own houses, however small and humble, are true houses of delight. For there they are at home. This affection the prophet desired to magnify, that he might the more strikingly portray the tyranny of the covetous people.

BURCK: On ver. 7. Injustice against the wives is soon followed by injustice against the children. And this is a reason why dissension between the married couple is to be abominated, because it must occasion inexpressible harm to the education of the children.

STARKE: Ver. 1. The proverb, "Thoughts are duty free," holds good in human courts, it is true, but not before God's judgment. Covetousness is a hard thing, and leaves a man no rest day or night. — Ver. 2. We should earnestly resist the first attacks of the old Adam, that he may not acquire power. — Ver. 3. That there is a law of retribution, is attested not only by Holy Scripture, again and again, but also by sound human reason. — Ver. 4. Those who boldly deride divine admonitions, and make of them a mock, shall in turn become a mock to their enemies. — Ver. 7. The nearer their punishment the more secure, generally, the ungodly become. — Ver. 8. Where mani-

fest hostility, where robbing and stealing prevail, and go unpunished, there the ungodly are near to judgment. It does not follow that all who are called God's people are on this account in favor with Him. — Ver. 9. Whether to remain single or to marry, is optional; by no means is it optional to break up marriage, and drive away one's spouse. As all God's works are glorious and good, so also is matrimony, which God has in many ways adorned and blessed. — Ver. 10. He that will not hear must feel. — Ver. 11. Upright teachers must preach nothing but what God commands them.

FRAPP: Take heed, O soul, to thy thoughts! If thou wakest in the night, on thy bed, let the place serve to engage thee in holy thoughts. — Ver. 4. What avails to lament, when God's judgments are actually receiving accomplishment! Repent in time! — Ver. 5. Woe to those who have no part in the congregation of God's people! They have also no part in God and in the heavenly inheritance. — Ver. 7. It is an idle fancy, that God cannot punish the sinner because He is merciful; would they become subjects of his mercy, why then let them be converted. — Ver. 9. Ye judges, do the widows and orphans no hurt! They should be written on your heart. — Ver. 11. A preacher should with full freedom, but with a mind and spirit like that of God, reprove vice.

RIEGER: Here also, as in chap. i. the presentation of the sin and announcement of the penalty are connected together, but with the difference that there corruption of God's service is rebuked, here, rather, violence and injustice in the civil relations of the people. One draws the other after it. — Ver. 1 f. What a temptation it is, to have the power to do what evil spite suggests! What would many a one do if the power of the hand were as great as the boldness of the heart! As it is, however, God judges according to the counsel of the heart, and brings to light what a man has been occupied with even on his bed. — Ver. 7. That is the old and still practiced way of avoiding God's threatenings, namely, that men so readily form conceptions of God, and imagine that it is not to be supposed that God can be angry. Let one learn first of all to understand God from His own sayings. He who hates the light may for a while resort to imaginary comfort, but it cannot help him. — Ver. 8. Public outrages resulting from corruption in the civil order, draw after them many private outrages in unhappy marriages, improper divorces, by which the children especially are permanently corrupted, and the ground is laid for all corruption in all classes. Give us peace on every account and in every way.

QUANDT: Ver. 1 ff. Where such is the state of things in a country, there the glory of the people has departed, and there breathes a savor of death unto death, which attracts the eagles. — Ver. 3. The evil which the Lord devises is so named only because to the evil it appears evil, while in truth it is holy and good. — Ver. 5. Since the ungodly men of power have inwardly separated themselves from the congregation of the Lord, neither can they outwardly share in its advantages (Ps. xxxvii. 9). — Ver. 6. At the present day also the office of the preacher of righteousness is made specially difficult by the hypocrites who give forth their own carnality, and cry, Peace, peace, when there is no peace. — Ver. 8. O, that all who do violence to poverty would consider that, while they abuse the poor brethren, they set themselves against the great God in heaven. — Ver. 9. True religion is,

to visit the widows and the fatherless in their affliction; the devil's worship, to rob widows and orphans.

On chap. iii. To whom much is given in the kingdom of God, of him God's judgment will require much.

1. The more is given him the greater is his guilt.

1. He cannot excuse himself from want of knowledge. — Ver. 1.

2. Rather is his sin a contradiction to the known commandment. Vers. 2, 9.

3. And as such, aggravated by the design to deafen the conscience, it comes to view practically in a very abominable light, and that

(a.) *In externis* as want of natural affection, and as bare egotism. Ver. 3 c, 10, 11.

(b.) *In internis* as desecration of what is holy. Ver. 5.

II. The greater the guilt the greater also the punishment.

1. The abused word and office loses power with respect, and is as if it were not. Vers. 4 b, 6.

2. It loses also its power with God; He no longer hears, and remains dumb. Vers. 4 a, 7.

3. And all which God does further is to announce and bring on trouble. Vers. 8-12.

Ver. 1 f. When once reverence for God's command is destroyed, with the men in power, sin goes irresistibly toward its final end, like a flame which rests not till all is consumed. But against even the fury of the elements God has set his barrier (Job xxxviii. 11). How a right magistracy should be constituted we learn from Is. xxxii. 2. — The Word of God is not partial, but the Most High is above the heights. Neither should his servants be partial. God values the magistracy not according to its legitimacy, but according to its works. But it may well be that the horrid works of a usurped power should first and most speedily come to an issue (vi. 16). To hold men like beasts for fattening and slaughter, is an abomination in the eyes of God. What held good in the O. T. within the nation of Israel, holds good of mankind in the N. T., and with a N. T. application the word of the prophet is true of slavery. Yet not even the prophet preaches revolution, but delivers his testimony, and sets home God's judgment. — Ver. 5. A servant of God, in his judgment on men, and his conduct towards them, should be influenced by no possible tokens of love toward himself personally. — Ver. 6. In hours of drought we ought to prove ourselves, whether we are not ourselves to blame through deficient joyfulness and devotion in the service of God. — Ver. 8. The human virtues also grow only out of the fullness of the Spirit of God, which a servant of God in his office needs. — Ver. 9. To make the straight crooked and to brand right as wrong — who does not shudder at the sin? And yet this is the bosom sin of these our highly cultivated times; scarcely one has not a part in it: it is the necessary result of all partisanship (Eccles. vii. 29). — Ver. 10. Whoever builds with gold from extortion and usury builds with blood (1 John iv. 15). — Ver. 11. What profits all the knocking at the outward form of the church, when the fact proves that God by his Spirit is not there but has left it? In such a case the breaking up of the form also is only a question of time. The church is only a result of labor spent on the kingdom of God; labor spent on the church is in itself of no profit, as a schoolmaster is not the carpenter who builds the school-house, nor the public officer who brings up the children, but he who forms their

souls. — Ver. 12. Better for a land to be quite uncultivated than cultivated in the service of sin.

LUTHER: On ver. 1. As the person of the magistracy, because they are in office, is public and common, so their sins and transgressions also are public, and much more offensive than those of ordinary citizens, not only on account of the scandal, from the fact that the common herd are any how inclined to imitate the sins of the great lords, but also because the magistracy thus become more slack to blame and punish in the lower orders those iniquities which they find and feel in themselves.

CH. B. MICHAELIS: Ver. 2. When the prefect advised Tiberius to lay heavy burdens on the provinces, he wrote, A good shepherd shears the sheep, but does not flay them.

TARNOV: Ver. 3. David would not drink the water which his attendants had procured for him at the hazard of their lives (2 Sam. xxiii. 16); ought there to be then, among Christian men, any so bad that by them the blood of their dependents is drunk, and in a moment what those have contributed drop by drop?

CH. B. MICHAELIS: Ver. 4. By this the promise is not broken that God will hear all that call upon Him. Here such are meant as wickedly call upon Him (James iv. 3), not in truth (Pa. cxlv. 18) but hypocritically, and merely in the anguish of punishment (Prov. i. 28), without repentance and faith (Is. i. 15); as Esau wept (Gen. xxvii. 34), and as the lost lament (Wisd. v. 3).

TARNOV: On ver. 8. He speaks of the gift which God has given him, not to boast of it, but compelled, as Paul (2 Cor. x. 11 ff.).

LUTHER: On ver. 10. He condemns not priests and prophets because they take reward and money, for the pious and God-fearing preachers of the Word are worthy of their hire, but because they abuse their office to their own gratification, and for the sake of gain, and see through the finger when the people sin, whom they should justly have punished.

HENGSTENBERG: On ver. 13. Righteousness builds up because it brings God's protection and blessing; unrighteousness tears down because it brings God's curse.

STARKE: On ver. 1. Those are dangerous preachers who reprove only the crowd, that they may flatter the lords. Magistrates should of necessity know justice, because only thus can they speak what is just. — Ver. 2. Love of evil is always connected with hatred toward the good, although men commonly, in practicing the evil, keep up a semblance of love for the good. — Ver. 5. It is indeed a great hardship to live under a tyrannical government, but still more dangerous is it to be supplied with false and ungodly teachers, for they preach the people not only out of the land but into hell. That is a certain sign of an anti-christian disposition, which has always manifested itself as soon as the truth has arisen here or there in the world: the devil has at once roused up revilers, who attacked the witnesses for the truth, and accused them of horrible crimes. So it is still, and so it will remain to the last day. — Ver. 6. He who loves the light of divine truth walks also in the light of blessedness (Job xxii. 28); but he who chooses darkness rather than light walks also in the darkness of error and falsehood, and does the deeds of darkness. — Ver. 7. When the day of divine vengeance comes, the teachers of error will not be overlooked. — Ver. 8. Here we perceive the distinction between a false and a true prophet,

between a converted and an unconverted teacher, and the different ground, nature, and object of their office. There is with the true man, spirit, power, light, self-denial, wise temperance, pure, uncorrupted delivery of God's plan of salvation; and with the false, envy, imagination, self love which puffs up, personal gain, respect of persons, deception of the fancy, etc., etc. — Ver. 10. By tyranny and injustice neither the church of God is built nor the kingdom of a prince established.

PFÄFF: Ver. 1. We have here the condition of the magistracy. God has established this to dispense right and justice, to further the public good, to be an example of virtue to the people, and surely it should not take this away from the people by injustice and tyranny. — Ver. 4. Repentance which comes to us from an experience of the punishment deceives not before God. — Ver. 5. Behold the criterion of a false and ungodly teacher. He is one who for his own enjoyment comforts the ungodly in their sins, who looks only for a good revenue and reward, who preaches to please men, who calumniates the real servants of God that speak the truth, who rebukes only when his gains are disturbed. — Ver. 12. The more secure men are, the heavier are the judgments of God which come upon them.

RIEGER: Ver. 1. God has given to every class in the world both its external advantages and its tendency and adaptation to usefulness. Thus even the great ones in the world should find in their more complete culture, understanding and discernment, an impulse to become acquainted with the rights which God has established. If then in the world they hate good, it is not only for themselves a sorry proof that they are children of the devil, but also opens the way for the eternal destruction of others, because much good is nipped in its blossom by the hate, or at least suspicion, which the great direct against it. The more enjoyment and advantage one can procure from his unrighteousness, the less readily does one give it up. — Ver. 4. As little as the violent are generally disposed to cry to the Lord, there still come occasions even to them, as war, etc., when their cries are awakened. As the promise that his prayer shall be heard is the most consoling to wretched man, so is the threat of having to hear the judge the most dreadful. Let him who thus turns away the sufferer, who should have had the benefit of his office, hides his face from him, refuses him an interview, — let such an one be careful what he does. — Ver. 5 f. The times when, in the earthly rule things go sadly and in disorder, commonly bring also great danger of temptation upon the church. — Ver. 2 f. Misbelief often does as much mischief in the land as unbelief. Amid increasing corruption of life, to trust to purity of doctrine alone, and think one's self on this account far from the evil day, is misbelief. True, the kingdom of God cannot come to a stand, but meanwhile it may be taken from us and given to others.

QUANDT: Ver. 1. Those are the right court preachers who are not restrained by the star on the breast from inquiring whether the heavenly morning star shines also in the breast (*Urisperger*). — Ver. 3. There are people who spend money enough on a single meal to support a teacher or a missionary for a considerable time. — Ver. 6. Only a sudden thought of the dark eternity can now fill with anguish the soul which rejoices in sin. — Ver. 7. When once the world perceive that they are deceived, they turn with scorn from their own prophets. — Ver. 8. Inward certainty, and having the

soul established in God, is the best call for a preacher. — Ver. 12. The times are become still worse before the judgment came (Is. xxvi. 18).

BREMER: Sermon on vers. 1–4. Warning to the judges. (1.) Their responsibility as possessors of knowledge. (2.) Their sin: violation of duty, and self-seeking. (3.) Their punishment. — Synodal sermon on vers. 5–8. Warning to the heralds of God's Word. (1.) Their ideal character (ver. 8). (2.) Their danger of darkening God's Word through self-seeking, in that either they for personal advantage preach what the ears of people lust after, or brand their personal enemies as God's enemies. (3.) The aggravation of their sin; desecration of the Word; confusion of God's congregation. (4.) Their punishment; they lose the capacity to discern God's Word, and speak to the disgust of others and of themselves. Sermon on vers. 11, 12. False confidence in God. (1.) *Its ground*, an outward temple — sacraments. (2.) *Its danger*, disregard of the distant future, indifference, indulgence given to the natural man. (3.) *Its end*. Fate of the Jewish state; the holy city becomes as the world, and shares the fate of the world. So likewise we. If we forsake God He will forsake us.

[**PUSEY:** Chap. ii. 1. *Upon their beds*, which ought to be the place of holy thought, and of communing with their own hearts and with God.

Stillness must be filled with thought, good or bad; if not with good, then with bad. The chamber, if not the sanctuary of holy thoughts, is filled with unholy purposes and imaginations. — Ver. 6. *Shall not depart*. It hath not now first to come. It is not some new thing to be avoided, turned aside. The sinner has but to remain as he is; the shame encompasseth him already, and only *departeth* not. The *wrath of God* is already upon him, and *abideth on him*. — Ver. 13. So then, Christians, following Him, the captain of their salvation, strengthened by his grace, must burst the bars of the flesh and of the world, the bonds and chains of evil passions and habits, force themselves through the narrow way and narrow gate, do violence to themselves, *endure hardness, as good soldiers of Jesus Christ*. The title of our Lord, *the breaker-through*, and the saying, *they break through*, together express the same as the New Testament doth, in regard to our being partakers of the sufferings of Christ. — Chap. iii. 6. The prayer is never too late, until judgment comes; the day of grace is over when the time of judgment has arrived. They shall cry unto the Lord, and shall not be heard, because they too did not hear those who asked them, and the Lord shall turn his face from them, because they too turned their face from those who prayed to them. O, what will that turning away of the face be, on which hangs eternity! — **Tr.**]

THIRD DISCOURSE.

CHAPTERS IV. AND V.

- CHAP IV. 1** And it shall be in the last days,
That the mountain of the house of Jehovah
Shall be established on the top of the mountains;
And it shall be exalted above the hills:
And peoples shall flow unto it.
- 2** And many nations shall go,
And shall say: Come ye,
And let us go up to the mountain of Jehovah,
And to the house of the God of Jacob;
That he may teach us of his ways,
And we walk in his paths.
For out of Zion shall go forth law,
And the word of Jehovah out of Jerusalem,
- 3** And he shall judge between many peoples,
And decide for strong nations, to a great distance;
And they shall beat their swords into ploughshares,
And their spears into pruning-knives.
They shall not lift up sword, nation against nation,
Nor shall they learn war any more.
- 4** And they will sit, each one under his vine,
And under his fig tree,
And none shall terrify;
For the mouth of Jehovah of hosts hath spoken,
- 5** For all the peoples walk,
Each in the name of his God;
And we will walk in the name of Jehovah,
Our God for ever and ever.

- 6 In that day, whispers Jehovah,
I will gather her that is lame,
And her that is dispersed will I collect together,
And whom I have afflicted ;
- 7 And will set the lame one for a remnant,
And the far removed for a strong nation ;
And Jehovah shall reign over them in Mount Zion,
Henceforth and forever.
- 8 And thou, tower of the flock,
Ophel, daughter of Zion, to thee shall approach,
And come, the former dominion,
A kingdom to the daughter of Jerusalem.*
- 9 Now why dost thou cry out aloud ?
Is there no king in thee ?
Has thy counsellor perished,
That pangs have seized thee as the travailing woman ?
- 10 Writhe, and bring forth,
Daughter of Zion, as the travailing woman !
For now thou must go forth out of the city,
And dwell in the field,
And come unto Babylon.
There shalt thou be redeemed,
There shall Jehovah deliver thee,
Out of the hand of thy enemies.
- 11 And now are gathered against thee
Many nations,
That say : Let her be defiled,
And let our eye gaze upon Zion !
- 12 But they know not
The thoughts of Jehovah,
And understand not his counsel ;
That he collects them as sheaves into the threshing-floor.
- 13 Arise and thresh, daughter of Zion !
For thy horn will I make iron,
And thy hoofs will I make brass,
And thou shalt beat in pieces many nations,
And I will devote* to Jehovah their gain,
And their treasure to the Lord of all the earth.
- 14 (Ch. V. 1.¹) Now gather thyself in troops, thou daughter of troops ;
They have set a siege against us ;
With a staff they smite on the cheek
The judge of Israel.

- CHAP. V. 2. (1) And thou, Bethlehem Ephratah —
Small to be among the thousands of Judah, —
From thee shall come forth for me
He that is to be ruler in Israel ;
Whose goings forth are from of old,
From the days of eternity.
- 3 (2) Therefore will he give them up,
Until the time when she that travaileth hath borne ;
And the residue of his brethren shall return
To the sons of Israel,
- 4 (3) And he shall stand and feed,
In the strength of Jehovah,
In the majesty of the name of Jehovah, his God ;

¹ [Ch. v. 1 of the Eng. vers is ch. iv. 14 of the Hebrew Bible. — Tr.]

- And they shall dwell ; for now shall he be great
Unto the ends of the earth,
- 5 (4) And he will be peace ;
Asshur, when he cometh into our land,
And when he treadeth upon our castles,
Then will we set up against him
Seven herdsmen,
And eight anointed of men ;
- 6 (5) And they shall pasture the land of Asshur with the sword,
And the land of Nimrod in her gates :
And he will deliver from Asshur,
When he cometh into our land,
And when he treadeth on our borders.
- 7 (6) And the remnant of Jacob shall be
In the midst of many peoples,
As the dew from Jehovah,
As rain upon the grass,
Which tarrieth not for man,
Nor waiteth for the sons of men.
- 8 (7) And the remnant of Jacob shall be
Among the nations, in the midst of many peoples,
As a lion among the beasts of the forest,
As a young lion among the flocks of sheep,
Which, if he pass through, treadeth down,
- 9 (8) High be thy hand over those that distress thee,
And let all thy enemies be cut off !
- 10 (9) And it will be in that day, whispers Jehovah,
That I will cut off thy horses from the midst of thee,
And will destroy thy chariots ;
- 11 (10) And I will cut off the cities of thy land,
And pull down all thy fortresses ;
- 12 (11) And I will cut off incantations out of thy hand,
And sorcerers thou shalt not have ;
- 13 (12) And I will cut off thy carved images,
And thy statues out of the midst of thee,
And thou shalt no more worship the work of thy hands ;
- 14 (13) And I will tear down thy Asherahs, out of the midst of thee,
And lay prostrate thy cities ;
- 15 (14) And will in anger and fury execute vengeance
On the nations who have not heard.

TEXTUAL AND GRAMMATICAL.

[1 Ch. IV. 1. Kleinert and Pusey : at the end of the days ; but לְאַחֲרֵי יָמִים means, properly, the "latter part," "end" in that sense. — Ta.]

[3 Ver. 8. The only considerable objection to the translation above, regarded merely as a translation, is that it makes too little account of the *Athnach* ; but this pause seems here no more than a rhetorical suspension of the construction, and the repetition of the verb (not the same verb) "approach," "come" (and with change of tense), makes no tautology, but only "raises the soul to think of the greatness of that which should come." (Pusey.) This view appears to be favored also by the *Rebbi* in the second member, and is that adopted by Dr. Pusey, except that he treats בְּרַחֲמֶיהָ as a genitive, not appositive, and translates "Ophel, of the daughter of Zion." This is an allowable alternative. On Ophel. *vid.* Smith's *Dict. of the Bib.*, Am. Ed.]

Zuni's version reads : "And thou flock-tower, the height of the daughter of Zion will come to thee," etc., which makes a separate subject for each verb, and allows a more complete division at the *Athnach* ; but it labors under the equally serious difficulty of an irregular concord between עָפַל and הַגִּבּוֹרִים , and keeps not quite so close to the order of the Hebrew.

Kleinert's translation, given in the exeget. notes, sacrifices the accent in making עָפַל as a genitive, limit the two preceding words as a compound term ; but his interpretation deserves very careful consideration. — Ta.]

[3 Ver. 13. On לְרַחֲמֶיהָ , *vid.* Lange on Josh. II. 10. — Ta.]

EXEGETICAL AND CRITICAL.

This discourse also falls into two main portions, chapters iv. and v., the close connection of which is shown by their contents and arrangement. The leading thought common to both is, that the deliverance and glorification of Israel is certain to come, because the promise cannot be broken, while yet it will come only through grievous afflictions, and after the deepest humiliation. In respect to the plan, ch. iv. begins, in an immediate antithesis to the threatening which had preceded, —

a. Vers. 1-8. With a description of the future glory of the kingdom of God in Israel, having Jerusalem for its central point (eight verses with forty members), and then passes, —

b. Vers. 9-14. (Six verses with thirty members), to the description of the heavy affliction, distress, and banishment of the people, which must come before their salvation.

Parallel to this, ch. v. begins: —

a. Vers. 1-8. By describing the person and work of the Messiah, with whom that glorification must arrive (eight verses and forty members), and proceeds, —

b. (Six verses with fifteen members), to the threatening which, from the nature of the case, is pronounced with this promise upon all ungodly practices in Israel.

There is nothing in the historical situation to oblige us to assume a chronological advance from the preceding discourse. For, although in ch. iv. 9 ff. the picture of the affliction appears to be drawn into the immediate present, still it is prophetically given throughout, and we easily perceive that the prophet speaks not out of a state of facts corporeally visible, but from prophetic intuition.

Chap. iv. vers. 1-8. *The future kingdom of God in Jerusalem, the centre of the world. And it will come to pass* — וְהָיָה, the usual form by which the discourse is transferred to the future, so that we have to recognize an antithesis to the conclusion of the preceding chapter, without any immediate progress, but with a new flight of the discourse (Hos. ii. 1; Joel iii. 1). *At the end of the days*, therefore not soon, as those false prophets supposed (ii. 12 f.), but only in the final completion of salvation. The phrase בְּאַחֲרֵית הַיָּמִים (Targ. וְאַחֲרֵית הַיָּמִין, "at the end of the days," LXX. ἐν ταῖς ἐσχάταις ἡμέραις), is the opposite to בְּרֵאשִׁית (Gen. i. 1), and thus denotes in the prophets (Hos. iii. 5; Joel iii. 1; Ezek. xxxviii. 16, cf. Deut. iv. 30), the completion of the world in contrast to its creation, the aim of all ages, the last time, with which closes the historical development in which the prophet stands and in the light of which he tests the present time and foretells the future — the Messianic time. Then shall the mountain of the house of Jehovah, which represents, according to the connection, the whole elevated, (i. 5), holy city, including Zion, called in the Messianic Ps. lxxxvii. also a foundation of God on the holy mountains; — thus in gaining a universal character prophecy gives, instead of the localities named in connection with the destruction (iii. 12), etc., the ideal conception

of Jerusalem (cf. the Doctrinal and Ethical below), — *be established*, not on the top of the mountains (Hengstenberg, Keil) for in this sense נָכַן is construed with קָל (Judg. xvi. 26), and the conception could not be carried out, but as the head of the mountains (ב) predicative as 1 Chron. xii. 18; Ps. xxxv. 2; Ex. vi. 3; וְיֵשׁׁנָה metaphorically for "the first, most eminent," as 1 Chron. xii. 18. Thus the question is already answered, whether the exaltation is to be understood as physical (Hofm., Drechsli.) or moral (Casp., Hengstenb.). The ideal Zion will be elevated above all else in the world (Is. ii. 17; 2 Cor. x. 5). The apocalyptic style of directly designating the kingdoms of the world by mountains (Rev. xvii. 9), would suit well here, but cannot be supported for the O. T., by the passages adduced by Hengstenberg. At the bottom of the phrase lies the image presented in Ps. lxxviii. 17, where the advantage which Zion enjoys as the dwelling-place of God is indicated by the envy with which the higher mountains look upon it. Before God, not the lofty but the low has value (cf. v. 1).

נָכַן stands emphatically as the expression which, from the ancient promise 2 Sam. vii. 16, 26, has become the usual one, for the unchangeable establishment of anything by Almighty God, who can build firmly even on the floods of waters (Ps. xxiv. 2, cf. xciii. 2). Parallel to this the following member says: and it (Zion) shall be exalted above the hills (cf. Ezek. xlvii. 22 f.). The ideal significance of both sentences is proved by the parallel third member; and the peoples shall flow unto it,¹ seeing it as it were from afar; not by constraint, but willingly. It lies in the universal character of the prophecy, that the word "peoples" here should not, as in i. 2, be the tribes of Israel, but the nations of the world, and accordingly, in the second verse, נָכַן immediately takes its place (cf. Is. ii. 2).

Ver. 2. And many nations shall go, וְרַבִּיּוֹ, like the N. T. of πολλοί, e. g. Matt. xxvi. 28; not in reference to those who exclude themselves, but to the great number of those who come (cf. Is. ii. 2. פֶּלֶא). A powerful movement will go through the heathen world, so that their own feeling will turn them all toward Zion (Zech. viii. 20. ff.), and shall say to each other Come ye! and let us go up (for a mountain is thought of) to the mountain of Jehovah, and to the house of the God of Jacob, no more to our deceitful idols from one land to the other (Deut. xxx. 11 ff.); that he may teach us (imperf. instead of perf. conv. because the connection is final) concerning his ways, וְיָנִיחָם, as Is. xlvii. 13),² that we may walk in his paths. God teaches sinners the path in which they should go. (Ps. xxv. 8, 12). For out of Zion shall go forth direction, and the word of Jehovah out of Jerusalem. The Torah rests immediately on the preceding וְיָנִיחָם, and is, therefore, not to be understood (with Hengstenberg) as the Mosaic law strictly, but in its proper, more comprehensive sense, "instruction," as also the explanatory "word of Jehovah," in the parallel member, is not at all the word already written merely, but one that is to be

¹ Literally, "upon" it, as though the stream would overflow the mountain. "It is a miracle, if waters ascend from a valley and flow to a mountain. So it is a miracle that earthly nations should ascend to the church, whose doctrine and life are lofty, arduous, sublime." Lap. in Pusey in loc. — Ta.]

² [Dr. Pusey understands the וְיָנִיחָם partitively, and happily applies the expression to the infinite variety and degree of understanding to which individual saints have attained, concerning God, and of experience of his grace. "They do not go to God because they know Him, but that they may know Him." — Ta.]

sounded out anew.¹ Theodoret: "The word of the gospel, beginning as from a fountain, runs out through the whole inhabited world," Jerusalem, accordingly, is considered in that time of salvation, not as the seat of culture, but as the source of the living revelation of the Lord.

Ver. 3. And He will judge between many peoples. War comes from the fact that men would procure justice for themselves, and so exercise violence (cf. Gen. iv. 23; Rom. xii. 19); the new kingdom, however, will be (Is. ix. 11) a kingdom of peace; God will discharge the duty of a judge. Compare, concerning the spread of such intimations of a reign of peace, in the heathen world, about the time of Christ, Virgil, *Ecl.* iv.; Ovid, *Fast.* i. 699; Martial, *xiv.* 34. And will correct mighty nations, "who were hitherto for the most part inclined of their own will to grasp the sword." Hengst., cf. Is. liii. 12. Far away into the remote distance: accordingly, the flowing up in vers. 1 and 2, is a spiritual movement which is

¹ [He speaks of it as *law* simply, not the Jewish *law* as such, but a rule of life from God. Man's better nature is ill at ease, being out of harmony with God. It cannot be otherwise. Having been made in His likeness, it must be distressed by its unlikeness; having been made by Him for Himself, it must be restless without Him. What they indistinctly longed for, what drew them, was the hope to be conformed by Him to Him. The sight of superhuman holiness, life, love, endurance, ever won and wins those without to the gospel or the church."]—Pusey.]

² These three verses are found again in Is. ii. 2-4, almost word for word. It is disputed which of the two prophets borrowed them from the other. At first view the reference of them to our author seems to be favored by the obvious circumstance that they stand in a vital and complementary connection, are essential to the understanding of what follows, and through the antithesis to the immediately preceding context, have an appropriate and truly constructive position (cf. ii. 12 with iii. 1 and iv. 14 with v. 1). In Isaiah, on the other hand, the three verses stand entirely apart at the head of a long discourse, whose subsequent parts are easily intelligible without them, and have only the interior connection with them that Isaiah shows: "So it ought to be and might have been, but how unworthy are ye now, that such salvation should come." It is in this view evident that Isaiah in that passage quotes from some source, and granting this, it seems most obvious that he quotes from Micah. But now we learn from Jeremiah xvi. 18 f. that Micah published his prophecies (cf. the *Introd.* under king Hezekiah. And although one might restrict this statement to that which was immediately connected with the verse of Micah (iii. 12) there cited, and belonging to the same time, still, on this principle chaps. i., vi., ii., possibly, at the most, could be assigned to an earlier date of composition, but precisely for the series of discourses, chaps. ii.-v., would Jeremiah's statement remain decisive. But Isaiah's discourse, ch. ii., belongs not to the time of Hezekiah, but at the latest, to that of Ahaz, probably to that of Jotham, and was composed, accordingly, before Micah ii.-v. Besides, the assumption (otherwise improbable) that Micah has presented us in our book with a total collection of the revelation, communicated by him at different times, does not solve the enigma. For thus the verbal identity of the citation in Isaiah, made from the oral discourse, with the written expression of Micah remains unexplained. This latter must have lain before Isaiah, on the supposition that he was the borrower from our prophet.

Thus commentators have been led to assume that both prophets made use of one and the same earlier prophet (Hitzig: Joel), whose writing has been lost. But how can this be proved, especially since it stands written expressly over those verses in Isaiah, "The word of Jehovah," which appears to do away utterly with such, and with every assumption of borrowing? I can understand this caption, which, besides, would be altogether superfluous, only by regarding it as belonging to the discourse itself of Isaiah, not, therefore as a title, but as an integral beginning of the discourse itself. I should accordingly paraphrase Is. ii. 1-6

compatible with their externally remaining at home. Then they will beat their swords, which were still drawn against God's kingdom (Joel iv. 10), into ploughshares, and their spears into pruning-hooks, i. e., into the implements of peace. For they will not lift up the sword nation against nation, they will not learn war any more; Jehovah teaches them, and his instruction is peace.² But they shall dwell, each one under his vine and under his fig tree,³ images of undisturbed peace in Solomon's time (1 K. v. 5; Zech. iii. 10). "Our evening meal," says the missionary, R. Schulz (*Leitungen des Hochsten*, v. 285), "we enjoyed" (in Beit Jibrin not far from Akko) "under a great grape-vine, whose stem was about a foot and a half in circumference, while it stretched upward to the height of thirty feet. It covered with its branches and side-canoe a cottage of more than thirty feet in length and breadth. The clusters of such a vine weigh from ten to twelve pounds. They cut them off, lay them on a table,

in this way: Isaiah once spoke the familiar word (יִצְחָק), etc. (vers. 2-4); but now (ver. 5) it must be spoken thus (vers. 5 ff., cf. Is. xvi. 18 ff.). Isaiah should thus before the whole discourse in ch. ii. have uttered the vers. 2 ff. as an independent prophecy, which he now repeats under altered circumstances to show how it is that it cannot be fulfilled. Isaiah quotes, accordingly, from himself. On the other side, however, Micah also has taken up again that old promise of his respected colleague, which might very naturally have made a strong impression among the people, in order, not antithetically but expansively to carry it forward, and to attach thereto his own new revelations. In a similar manner Jeremiah also (*vid.* *Introd.* to Obad.) has reproduced and modified older predictions. [The very general view of commentators is that Isaiah ("not after the reign of Jotham," Pusey) borrowed these verses from our prophet. See Dr. Pusey's very strong judgment, *Introd. to the Prop. Micah*, p. 289 f.—Ta.]

³ [Pusey finds the fulfillment of this enchanting prophecy of "Peace on Earth" "(1) In the character of the Gospel. (2) The prophecy has been fulfilled within and without, among individuals or bodies of men, in body or mind, in temper or indeed, as far as the Gospel has prevailed." Alas! to how small an extent then, has the Gospel prevailed! True, the coming of Christ to the earth was remarkably, providentially coincident with a universal peace, the second which had been experienced throughout the Roman dominion since the reign of Numa (*Livy*, i. 19). Very impressive also are the testimonies of the early Christian writers to the change which the world had even then undergone, through the influence of Christianity, in respect to the frivolousness, the frequency, barbarity, rage, and destructiveness of wars. Indeed, the expressed sentiments and the actual practice of Christians, at times, in former centuries, might well have encouraged the hope that ere now war would be remembered throughout Christendom only as the nightmare of a darkness forever past. But what is our feeling when those of us who are older retrace the bloody history of Christendom throughout our own lifetime! What, when we see the foremost nations of the world, and those most clearly enlightened by the rays of the Gospel, still most conspicuously distinguished above the heathen precisely in respect to the magnitude, the costliness, the scientific perfection, and the destructive efficiency, surpassing all ancient example, of their apparatus for mutual slaughter and devastation! It is but partial consolation to the Christian heart, that in all the wars which have stained the record of our century, one of the parties may have been in the right; because, even so, the other party, Christians also, were necessarily wrong. Still, it is true that the spirit of peace, "averse from war," is the spirit of individual Christian hearts; and among the thousand painful evils due in our time to the sectarian division, discrepancy, belligerency of Christians, without any authoritative unity of organization, or possibility of expressing freely their common thought and will, there is none more painful, humiliating, disastrous, than their incapacity to combine, and so make efficacious, their hatred of war.—Ta.]

sit around and eat as much as each one desires." Fig trees of equal luxuriance were seen by the same traveller between Arimathea and Jerusalem. Without a disturber, as is promised, Lev. xxvi. 6; for the mouth of Jehovah of Sabaoth has spoken, and before Him must all the world be dumb (Hab. ii. 10; Zeph. i. 7); just because He the Lord of hosts is strong and mighty in battle (Ps. xxiv. 10, 8).

Ver. 5. In Him lies the guaranty for the final salvation of Israel: For all the peoples go hence each in the name of his God, but we walk in the name of Jehovah, our God, forever and ever. The name of the God of Israel is Jehovah, that is, the eternally living and forever unchangeable one; and this name describes his being (Ex. iii. 14). He, therefore, who walks in this name, in the power of this name, will eternally walk (Ps. liii. 25 ff.; John xvii. 21 ff.). The true sense of the first half of the verse results from the antithesis, that mere "going," in contrast with "going eternally," has the incidental signification of "passing away" (Job xix. 10; xiv. 20). It is the opposition of transience to permanence, inferred from the union (solidarity) in which the worshipper stands with the object of his devotion: the idols are perishable, because made of perishable materials; God is eternal, and therefore, etc. Compare on the whole thought, Is. xlv. 16 f. Bolder yet would appear the prophetic conception if we were to refer the final words **וְעַלְמָא** to both verbs, and thus find the promise expressed that, in the time of salvation, every people would, under the name of its God, adore the true God and walk with Him eternally. The view might be supported by Ps. xcvi. 9, 7, where a time is promised in which the gods should bow before God, and by Ps. lxxxii., where it said that the gods like men will pass away, and Jehovah will enter into their inheritance. Still the form, in which it would appear here in Micah, transcends perhaps the horizon of the O. T. ["To walk in the name," etc., may probably mean "to walk consistently with the character and will," etc. — Tr.]

Ver. 6. In that day, saith Jehovah, will I gather. He will gather, but not immediately now, as they allow themselves to be persuaded (ch. ii. 12), but in the last days (ver. 1), and not the population of Zion as it is, but her that halteth, i. e., who has been pitifully treated, and her that is cast off will I collect, and her whom I have afflicted. As such, therefore not till after many hard blows, after abuse and rejection (cf. ver. 10), will the Lord be gracious again to the daughter of Zion, the population of Judah. The assumption of Quistorp and Burek, that by "the lame" and "the dispersed," the kingdom of Samaria was meant, never deserved refutation.

Ver. 7. And will set the lame for a remnant, will regard and treat them as the remnant to whom the promise applies (cf. on ii. 12); and the dispersed (cf. Am. v. 27) those who have been thrust into exile, for a strong nation. And Jehovah is king in mount Zion from now on unto eternity (cf. Obad. 21). The "now" is spoken of the time of the fulfillment; from that point onward at which God shall establish his universal dominion (Ps. xciii.); not as if this dominion did not exist also now, but now it is not perceived. Instead of the Messiah of David, Micah names God Himself as ruler in the kingdom of the future: "Non ut excludat regnum illud Davidis (cf. v. 1), sed ut ostendat Deum palam facturum se auctorem illius regni esse, immo se ipsum tenere totam potentiam." (Calvin.)

Ver. 8. And thou, flock-tower of Ophel, the daughter of Zion will come to thee. Yea there is to be (*zukünftig ist*) the former dominion, the kingdom of the daughter of Jerusalem. Commentators connect the words of the first clause differently: "thou tower of the flock, hill of the daughter of Zion, to thee will arrive and come," etc. But this is condemned by the tautology, unavoidable in this view of **מִגְדָּל** and **הַצִּיּוֹן**. Accordingly, the Masoretes also close the sentence by the **הַצִּיּוֹן** under **מִגְדָּל**, and our construction, which is found also in the LXX., is to be thought of as the right one. As regards the sense, the connection shows that there must be a reference in the tower of the flock to the royal house of David; for as vers. 1-7, are antithetically related to iii. 12, inasmuch as the destruction of the temple hill is immediately followed by the promise of the consecration of it to be the centre of God's eternal kingdom, so our verse 8 forms the text for the following symmetrical discourse vers. 9-15, of which the theme is the near approaching ruin of the kingdom. Now there is a tower of David mentioned in Cant. iv. 4, which is described as a majestic structure, adorned with trophies. On the other side, Nehemiah (iii. 25) speaks of a tower which rose above the king's castle, and therefore must have stood on Mount Zion. Both are explained by Keil and Hengstenberg as identical each with the other, and both with the tower of the flock in our passage. But, first, it is very doubtful whether those two towers are identical. The tower of David (Cant. iv. 4) can just as well be identical with the tower mentioned Neh. iii. 11, or iii. 28. There were many towers in Jerusalem, and any one which David had built might be called the tower of David; but again, granting that identity, the identity of the tower of David on Zion with the tower of the flock, is still more questionable, for why in that case should not this latter be called here also the tower of David. Finally, the tower is called by Micah expressly the tower of Ophel, not the tower of Zion. But Ophel is not Mount Zion, but the steep spur on the south of the temple mountain.¹

To arrive at an understanding of our passage, we must turn to another of its connections. The designation "tower of the flock" (*Migdal-edar*). occurs also in Gen. xxxv. 16 ff. We there read that as Jacob went from Bethel to Bethlehem, Rachel his wife died in her confinement, and that he then pitched his tent beyond Migdal-edar. There must, accordingly, have been a tower not far from Jerusalem, in the open field, such as were common in antiquity, to afford refuge to the inhabitants of the flat country in times of hostile invasion. Cf. Faber, *Archologie*, 192 ff. German antiquity also is familiar with these towers visible from afar, in the open fields; in the Alexander-legend of Parson Lamprecht, they appear under the name of "*Bergfrieden*," with which is connected the German-French name *bel froys, beffrois*. And that Micah has this tower of the flock in mind is unquestionable, for, in the first place, thus only can we explain the connection of ideas, by virtue of which (ver. 9 ff.) the pangs of the woman in child-birth follow in a manner parallel to the connection of the tower of the flock with the pangs of Rachel (Gen. xxxv.). And secondly, the mention of the name Ephrata (v. 1), in connection with Bethlehem, is a reminiscence of Gen. xxxv. 16.

¹ [On Ophel, vid. Smith's *Dictionary of the Bible*, s. v. and Stanley's *Sinai and Palestine*, p. 480. — Tr.]

If now we inquire more precisely after the position of this tower of the flock, we may infer with great probability from the two passages combined, that it lay within the limits of the subsequent city of Jerusalem. For here it is called the mount of Ophel, and Ophel lay in Jerusalem; there we read that it lay on the way from Bethel to Bethlehem, and within the inconsiderable distance which there

was (פְּרָדָה, ver. 16) between the place where Rachel died and Bethlehem. Now Jerusalem lies on this road, twelve Roman miles from Bethel, and six Roman miles from Bethlehem. We may add, that from 1 Sam. x. 2, it must be inferred that Rachel's grave lay still north of Jerusalem; that Jacob, therefore, after her death, on his way further to Bethlehem, must have passed the site of Jerusalem; but that Salem, the residence of Melchisedek, did not include the temple-mountain, is evident, since Abraham offered Isaac on this mountain without coming in contact with Melchisedek. On the other hand, that the temple mountain, particularly, was well suited for a fortification of the kind above described, is obvious from the fact that Hyrcanus also and Herod found it altogether convenient to be the site of a strong tower (Joseph., *Ant.*, xviii. 6), and the south point, Ophel, especially, looked far out into the land, and was on three sides almost inaccessible. David may, therefore, have found this old tower on Ophel, and fortified it anew. For that he established such strong towers outside of Zion, also, is shown by the name of the tower, Neh. iii. 11. Further, Is. xxxii. 14 indicates that beside the palace on Zion (Armon), there stood a stronghold, and superfluously, Neh. iii. 27, directly proves that Ophel was fortified, for a wall of Ophel is there spoken of.

That Micah now names this Flock-tower, in particular, as an emblem of the kingdom of David, is not because the establishment of a shepherd relation between God and his people is in question (Hengstenberg); for it is here said that the dominion shall come to the Flock-tower, not to God; but it rests on historical agreements and parallels. The Flock-tower is directly a symbol of the royal house of David, as having come from the flock. Once already has Zion turned to the flock, to gain her king from thence; and so will she a second time, in the day of salvation, turn to the dominion which springs from the flock; the people turn to Jerusalem, Jerusalem to the heir of David. — עַד denotes either the place up to which one comes, or the object toward which one turns. The first signification does not suit here; and we must therefore, as in Deut. iv. 30, xxx. 2; Is. ix. 12, have recourse to the second. — There thus lies at the bottom here, also, by implication, as in the two preceding verses, the conception of an unhappy interval, during which the kingdom of David is fallen down; and the thought is similar to that in Am. ix. 11. This is expressed still more clearly by the following member: there comes the ancient dominion, the kingdom for the daughter of Jerusalem. — לֵא to designate the dominion over any one, as Num. xxii. 4. — At the same time there runs parallel that other reference to Rachel, namely, that for the Jewish community this progress to salvation, to the Flock-tower, is a dangerous one: the Messiah is born amid deadly birth-pangs. With this thought, which is fully developed, ch. v. 1 ff., the following section connects itself.

Vers. 9-14. In striking contrast to the rapturous vision of future splendor, appears the suffering which must first be endured. As in the preceding ver. 7,

(cf. Ps. xxxv. 15, 18), so here ver. 11 looks back to Ps. xxxv. (vers. 15, 16). Now why dost thou cry aloud? In spirit the prophet perceives the cry which the daughter of Jerusalem must raise at the approach of the Assyrian (Is. xxii. 3 ff., cf. x. 30). The *nomen actionis* stands as a strengthening object (Gesen., § 138, 1, 3). Is there no king in thee? Or has thy counsellor perished, that pangs have seized thee as the travelling woman in travail? The affliction will consist in the fact that the kingdom goes straightway to ruin, and Zion is thereby thrown into the deepest lamentation. "The loss of the king was much more painful for Israel than for any other people, because so many glorious promises were connected with the kingdom. The king was the visible representative of the divine favor, and his removal a sign of God's wrath, and a nullification of all the blessings promised to the people in him." Keil. "Counsellor" is an explanatory synonym for king (Is. ix. 5). What here is directly a figure becomes, as v. 2 shows, to the prophet, looking back to the pangs of Rachel, from ver. 10 onward, a symbolical reality. The painful struggle of the people in their forsakenness serves, as Is. vii. 14, for the ground of the Messianic view that amid the writhings, from this people as mother, the Messiah should be born.

Ver. 10. But truly that must be preceded yet by much distress. Writhe and thrust forth, namely, the fruit of the body, who may counsel thee, since thou hast no counsellor. The cognate form גִּי, stands here as Ps. xx. 10 transitively instead of the intransitive גִּי; cf. a similar irregularity in שָׁרַב instead of הִשָּׁרַב (Ps. cxxvi 4, *et sep.*).

Writhe, daughter of Zion, as the travelling woman. It is high time that the birth which brings deliverance should follow, for the deepest trouble is at hand; for now thou must go forth out of the city. "To go forth," spoken of those besieged, is the same as "to surrender" (Is. xxxvi. 16; 2 Kings xxiv. 12). That קִירָה has no article, does not make it equivalent to the Latin *urbs* (Caspari, Keil), for the Latin has no article, and the Latin *urbs* (the well-known city) would be paralleled rather by הַקִּירָה, but there lies in כֵּן, as often, the negative consequence: to go out so that thou art no more a city (Is. xxiii. 1). And must dwell in the field, while thou art carried away captive (Is. xxxvi. 17; Hos. xii. 10); and come unto Babylon. This sharp announcement, reaching far beyond the immediately threatening danger from Assyria, marks the summit level of Micah's threatening, the last step of the climax (i. 9; ii. 4; iii. 12; iv. 10). It is of decisive importance also for the historical criticism of the prophets, since by it the criterion that everything must be easily understood from the present position, according to which the prophecy Is. xiii. f., e.g., has been denied to Isaiah, falls to the ground. The prophecy is to be comprehended not by what an acute thinker might gather in a natural way concerning the immediate future, but only from an insight into the entire body of Old Testament prophecy. We can, to be sure, by that natural explanation, point to the fact that Babylon in Micah's time belonged to the Assyrian monarchy, that it with its alternative name Shinar appears also in the undisputed portions of Isaiah (ch. xi. 11) as a land in hostility with Judah, into which the Assyrians used to deport their captives (2 Chr. xxxiii.

11); that it lay in part on this side of the Euphrates, therefore nearer to Judah than Nineveh beyond the Tigris; and finally, that it was the older (cf. Gen. x. 8, 10), and so the more celebrated capital of the Mesopotamian country.

Still, all these circumstances, while they deserve to be taken into the account, do not suffice for explaining how, just here in the decisive passage of Micah, instead of the real hostile power, Assyria, the subordinate vassal is named, and that so that the designation, although intended in a purely natural manner, could have appeared to the scornful and unbelieving men of that day (ch. ii) as nothing but a ridiculous paradox. Rather does Micah, in using this name "Babylon" (Babel), assume the position, resting on the Pentateuch, which regards the history of Israel as a history of the kingdom of God. This is by preference presented in the Scriptures, under the view of an antithesis between the holy city Jerusalem, on the one side (and the holy king David), and, on the other, the God-hating city Babylon, and the God-despising king Nimrod (ver. 5). The reason why the world in enmity against God should be represented by this particular type, which runs on through the whole Scripture (Rev. xvi. 19; xvii. 5; xviii. 21), lies in the account given in Gen. xi. (cf. x. 10 f.). This purports that just here mankind had the audacity to attempt the building of the tower, against the will of God, a view which is supported by a comparison of that report with Is. xiii. 13 ff., where the punishment threatened against Babylon is referred to that original transgression. On the other hand, the etymology of the name Nimrod also came to the support of this symbolism. — **בָּבֶלֶן**

N. Semitic = Heb. **בָּבֶלֶן**, derived from **בָּרַד** (as **יָרוּד**, "the Existing," from **יָרַד**), therefore "the insurgent" (cf. Job xxiv. 13). With the Assyrian termination — ak: Merodach.

The threatening of our passage, accordingly, theologically considered, indicates nothing less than that God's commonwealth, before the coming of salvation, must be given up amid fearful catastrophes to the kingdom of the world. This theological view is, in the spirit of the prophets, the only possible one. That the simply historical apprehension does not suffice, is palpable: the oppression of Sennacherib carried away no Jew to Babylon. Accordingly, the Elders in Jeremiah xxv. 18 ff. in agreement with ver. 12 of our chapter—where also it is said that the immediate assault of the enemy will be baffled,—regard this prophecy of Micah as having been taken back.

The prophet is perfectly conscious that with this threatening he has spoken the severest word which could be uttered against the city; not merely oppression, division of lands, destruction of their houses and sanctuaries; not merely annihilation of the kingdom and worship; not merely shameful defeat and prostration under an insolent foe; but removal from the land with which all the promises were inseparably connected (Gen. xii. 7; xxvii. 28); the curse in which all the curses of the law culminate. Hence he offers a word of comfort at once, before he proceeds with his threatening: **There shalt thou be delivered; there will Jehovah redeem thee, properly, buy thee back** (Ps. lxxviii. 54), since the delivering up of Israel is conceived of as a sale on God's part (Ps. xlv. 13; Is. iv. 1 ff.) out of the hand of thy enemies. In the end it must yet again become light above the people of God.

Ver. 11. The brief gleam of sunlight, however, in the distant future, is immediately overshadowed by the clouds of the nearer time: **Yea, now are gathered against thee, not to hear the law** (ver. 2), but for war — **לְמִלְחָמָה** — many nations.

The distress is naturally, in the prophet's view, the same as that at which he had glanced ver. 9, as the parallel use of **עָרִירָה** proves. The chronological interpretation of Theodoret, adopted by Calvin, Cocceius, Marck, Hengstenberg, that after the redemption from the Babylonian captivity there will be another time of oppression, together with the discovery of the Maccabees in our passage, which it necessitates, regards Micah not as a prophet, but as a diviner. It is opposed, moreover, both by the **עָרִירָה**, which never signifies *deinde*, and by the fact that we have here to do with the hostile invasion of "nations," by which the national army of Mesopotamia may well be intended, but the mercenary collections of Antiochus cannot.¹ **Who say: Let her be defiled by our encampment on the holy places** (Ob. 16; Ps. xxxv. 16), and **let our eyes feast upon Zion**. — Singular of the verb with plural of the following subject, Gesenius, § 147, a: **יִרְאוּ** with **וְ**, cf. Ob. 12.

Ver. 12. For the present, however, God wills the affliction only, not the destruction of Zion, which is reserved for the later judgment. But they know not the thoughts of Jehovah, which are very different from men's thoughts (Is. lv. 8 ff.), and understand not his counsel, to wit, that he collects them, brings them in troops before Jerusalem to assault her (Joel iv. 9 ff.), not to deliver Jerusalem into their hands, but as a sheaf (*sing. coll.*) into the threshing floor, that he may have them together for the judgment. The shadow of Sennacherib falls across the scene.

Ver. 13. And thus there comes, before the final deliverance, a moment of proud delight for Judah: **Arise, and thresh daughter of Zion: Trample down as an ox which will tread upon the outspread grain in the straw, to stamp out the corn with the hoofs**. Cf. Is. xxviii. 28 and Cyril. on the passage: **Παιδες συνενεργήσατε ἐξ ἁγῶν ἐπὶ τὴν ἀλώνα δράγματα εἰς τὰ βοῦς ἐπαφύοντες καὶ ἐν κύκλῳ περικομίζοντες κατακτείνουσι τὰς χηλαὶ τὰς ἀσάχνας**. The comparison with the threshing cattle leads the prophet, through the association of ideas, to represent the power of the attack of the Jews upon the enemy by the familiar figure of the horns, as a symbol of strength, while yet he continues the picture of the threshing by the mention of the hoof: **for thy horn will I make iron** (Dent. xxxiii. 17), and **thy hoofs I will make brass** (Job xxviii. 2). **And thou shalt beat in pieces many nations. And I will devote** (cf. Lev. xxvii. 28) **to Jehovah their gain** (the goods they have collected by robbery, Judges v. 19), and **their treasures to the Lord of the whole earth, to Jehovah, who through the subjugation of the heathen will have shown himself such** (Ps. xvi. xciii).

The distinction which here appears, between the revealing God speaking in the prophet, the Logos, and the God dwelling in heaven, presents itself also elsewhere in prophecy (Hos. i. 2; Is. xlvi. 16). Zachariah calls the former "the angel that talked with me" (ch. i. 13, et *sepe*). He is, according to our passage, the same that also in the name of God crushes the enemies (Ps. xxxvi. 5, 6).

¹ [Dr. Pusey in loc. presents strongly, and enlarges, the arguments for understanding this of the oppressions in the time of the Maccabees. — Tr.]

Verse 14 [Eng. vers. v. 1] however, puts a check upon the expectation raised high by this announcement. There will indeed a judgment follow upon the heathen before Jerusalem, and the prophecy of Isaiah (xxx. 27 ff.) concerning the overthrow of the next approaching army of Assyria has its truth; but just as certainly has that of Micah himself also, previously given (iii. 12), concerning the extreme humiliation of Jerusalem. — This explanation of the seeming contradiction between vers. 13 and 14 appears the most obvious. Still the other view, supported by Keil, that vers. 12, 13, concerning the Assyrian calamity, contemplate the final catastrophe of the heathen before Jerusalem (cf. Ezek. xxxviii.), and so belong to the eschatology of Micah, cannot be absolutely rejected as untenable. — Now, for this time of the judgment, which will strike thee also, gather thyself in troops (Jer. v. 7) thou daughter of the troop.

לְבָרֶיךָ before לְבָרֶיךָ, as before Zion (ver. 10), has the significance of a personifying address, in a relation of apposition with the following word: thou daughter of war-troops, i. e., thou people of Zion gathered in troops (1 Sam. i. 16), crowded together after the manner of a troop in war;¹ gathered in troops, not indeed for attack merely, but from melancholy necessity; for they have set a siege against us. The prophet reckons himself with his people (cf. on i. 8). Nor does the trouble stop with the siege; With a staff they smite on the cheek the judge of Israel; it leads to the extreme disgrace of Israel (cf. 1 Kings xxiii. 24; Job xvi. 10) in the person of their judge, i. e. of him who stands at the head of the people, and who, if probably the king is meant, as Am. ii. 3, is still not called מֶלֶךְ or מִשְׁפָּט, because this dignity, in the view of the prophets, is reserved for the Messiah (ver. 2), and in the afflictions preceding the Messiah properly exists not at all or only in a God-forsaken plight (ver. 9).

Vers. 1-8 [Eng. vers. v. 2-9]. The description of the birth-pangs of salvation is ended, and the prophet turns, as in iv. 1 ff., to the prediction of that by which the salvation described shall come, namely, the person and work of the Messiah. While Jerusalem labors and has no strength to bring forth, God of his own strength sends the Messiah. With the aggravation of the threatening the promise also is enhanced.

Vers. 1-4 a [2-5]. As the little Zion will become great among the mountains of the world, so among the cities will the little Bethlehem. The new flight of the discourse connects itself with iv. 14, as iv. 1 does with iii. 12, and iv. 9 with iv. 8. But thou Bethlehem-Ephratah! The addition of the ancient name from Gen. xxxv. 16 heightens the impression of solemnity, and contains an allusion also, judging from the paronomasias in chapter first. The stem פָּרַח, Hiph. "to make fruitful," recalls the name of the Messiah, "Zemach," "branch" or "shoot" (Jer. xxiii. 5; Zech. iii. 8); as also in the name Bethlehem itself, i. e. Bread-house, an allusion may be discovered to the time of blessing in the kingdom of David, cf. the Abi-ad of Is. ix. 6. The name is construed as masculine, not because the population is addressed (Keil: but then precisely the feminine would be

required), but on account of the masc. בֵּית contained in the name; "thou Bread-house of fruitfulness." Small art thou among the districts of Judah. Some: too small to be, but in that case בָּי must stand and not לָ, and בָּיִר could hardly fail to have the article to mark the apposition. Rather בָּיִר is a predicate, and the infinitive with לָ stands, as often, in place of the finite verb (Prov. xix. 8; Ps. cxlii. 8, cf. ver. 9; Is. xxi. 1; Eccl. ii. 3; 2 Chr. xi. 12), so that the translation in Matt. ii. 6 is correct even to the οὐδὲν which anticipates the sense, and that of Luther corresponds exactly to the original. The LXX. translate the לְחִיּוֹת twice: ἀλλογενεὶς ἐλ τοῦ εἰναί.² *Alafim*, prop. "thousands," are according to Num. i. 16, x. 4, the greater divisions into which the tribes were parted.

Bethlehem was so small that it is wanting in the catalogue of cities in the book of Joshua. The LXX. indeed have it, and this warrants the conjecture of Jerome that it originally stood in the Hebrew text and was afterward stricken out, not, certainly, stricken out, as Jerome supposes, to obscure the derivation of the Messiah from the tribe of Judah, but plainly because the Rabbinic critics, sharing the interpretation of our passage rejected above, felt obliged to correct the text of Joshua accordingly [?]. In Ezra i. 21, and Neh. vii. 26, Bethlehem is numbered in the Hebrew also as one of the families of Judah; but it is wanting in Neh. xi. 25, among the cities rebuilt immediately after the exile, and in the N. T. time it is called merely a κώμη (John vii. 42), a χωριον (Joseph., *Ant.*, v. 2, 8).

As the Flock-tower will be again honored as the seat of the old dominion, so will Bethlehem, the home of David, as the starting-point of the new Ruler. Out of thee will go forth for me (cf. Jer.

xxx. 24) he who is to be a ruler (cf. מְשִׁיחִי, iv. 8) in Israel. לְחִיּוֹת without subject rests on the construction in the preceding member of the verse. The subject is left undetermined because it is immediately determined by the predicate, and, besides, the idea "out of thee" must first be made prominent, which would have been thrown into the background by naming the subject in the former member, — And whose outgoings are from of old, from the days of ancient time. It is not a new thing which Micah prophesies; but he whose origin he announces is one with the long promised Messiah of the stock of David. That the "of old" means directly the ancient time of the kingdom of David, which lay for Micah already in the distance of three hundred years, appears possible to be inferred from Am. ix. 11, where it is said in a quite similar connection: "I will build the house of David as in the days of old (cf. *sup.*, iv. 8). Still, the prophet, who everywhere speaks out of the full compass of God's organic kingdom (cf. on chap. iv. ver. 10), may have carried back his view even to the origin of the promise, even to the promise given to Eve, as the emphatic accumulation of the phrase suggests. "For a period of inconceivable length the ruler goes forth, and is coming, who will finally proceed from Bethlehem. For, since he it is toward whom the history of mankind,

1 [לְבָרֶיךָ] almost always means an irregular band of plundering soldiers, on a foray or raid, and in calling Jerusalem the daughter of such a troop, the prophet seems to intimate the lawlessness, violence, and injustice of which

she had been guilty, and for which she was to be repaid in kind. — Ta.]

2 Cf. Textual and Grammatical on the passage.

of Israel, of the house of David, look, all the steps in the progress of these are preparations for his coming, goings-forth of the second son of Jesse." Hoffman, *Schriftbeweis*, ii. 1, 9. Only this are we hardly allowed to say, that our passage, in the sense of the prophet, gives a strict proof of the antemundane life of the Messiah. Besides, the expression translated "ancient times" is too ambiguous. Matthew, if he had held that interpretation, would certainly not have left this so important proof-text untranslated. Yet history has attached to the ambiguous word of the prophet this definite sense, and that we, when we read the passage, so understand it, is natural, and only an application of the maxim, that God's revealing deeds are explanations of his revealing words, and *vice versa*. And, in fact, that no other reference of our passage is historically possible, than that to the birth of Christ, is obvious. So was it understood, not merely by Matt. ii. 6, but also by the scribes (Matt. ii. 5; John vii. 41 f.), nay, even by the emperor Hadrian, who, to kill the pseudo-Messianic disturbances at the root, caused all the Jews to be driven out of the region round about Bethlehem (Reland, J., 647; Tertullian, *Cont. Jud.*, chap. 13), and the refutation of the strange propositions of the Jewish theology after Christ hardly required the great toil which Hengstenberg has expended upon them. The great freedom with which Matthew gives the citation is to be judged according to 2 Cor. iii. 6. Calvin: "*Semper attendant lectores, quorum adducunt evangelistae scripture locos, ne scrupulose in singulis verbis insistant, sed contenti sint hoc uno, quod scriptura nunquam torquetur ab illis in alienum sensum.*" The word מוֹצְאֵי is chosen in reference to Hos. vi. 3; the employment of the plural is explained by the older interpreters (Jerome, Trem., Jun.) on the theory that Micah speaks of the eternal, unceasing procession of the Son from the Father. Cocceius: "*Onnibus diebus sæculi egreditur filius a patre et eternum est ἀναγαγόμενος ἡς δόξης αἰώνου.*" That, however, is an importation of the previously conceived dogmatic notion, without support from the language. Hengstenberg's explanation, "place of origin," is linguistically more appropriate (Num. xxxiii. 2; Ps. lxx. 7), yet apart from the true sense, for the "days of eternity" are not place, and the assertion that מוֹצְאֵי in general cannot mean the *actus exeundi*, is arbitrary; cf. the forms מוֹצְאֵי, מוֹצְאֵי, מוֹצְאֵי, etc. The plural may most simply be regarded as the rhetorical plural especially frequent in poetical diction (Ps. cxiv. 2; xlix. 4, and the מוֹצְאֵי, Prov. iv. 31); yet further on a deeper side-design of the prophet will appear.

Vers. 2 [3]. But how does this gracious purpose of God agree with the heavy threatenings in chap. iv. ver. 14? That is explained by ver. 2, since it begins, paradoxically enough, with לִכֵּן, not "although," but "because." Therefore, precisely because Israel is to be redeemed not by his own power, but by the gracious gift of the Messiah, and because not out of the secure city of Zion, but out of that despised Bethlehem, this Messiah must come, will he give them up; that is, God gives Israel into the hands of the enemy, כִּי, as 2 Chr. xxx. 6, until the time that she that bears has borne. Who she is that bears cannot be doubtful from chap. iv. 8 ff. Then the people were compared to Rachel. Rachel must groan anew at

the Tower of the flock, that the new birth might come to pass. The one in travail, accordingly, is not any individual woman, as for instance the Virgin Mary, mother of Jesus (Hengstenberg), but the people of Judah, of whom it was predicted Gen. xlix. 10, that a ruler sprung from them should never fail until Shiloh should come, which Shiloh Micah understands as a person, and in ver. 4 a, replaces by Shalom. In Hos. xiii. 13, Israel has not come to the birth, but Judah is in Is. vii. 14, cf. ix. 6, also the pregnant maiden who shall bring forth the Immanuel. In the last distress the Messiah is born, whose outgoings, therefore, are as old as the time when the first seed of promise went forth,—as when God comforted his people with the prospect of "a time when the travelling woman should bear;" as old therefore as Abraham and Adam (Gen. xii. 3). In Micah's mind, as the connection of these two verses shows, the same conclusion is drawn as Paul plainly expresses, Gal. iii. 16: not of many seeds does the promise speak, but of one; and so, all the births which have taken place since that promise, and in the line of it, are, as being only members of the genealogy leading to the Messiah, goings-forth of himself, the One. And as the people appear here as his mother, not a single family line leads to him, but all. Thus there is no incongruity in the fact that the people, after the representative capital, is called the daughter of Zion, while yet he comes from Bethlehem.

That is the fullness of the time when the gathering of the people, which for the present only false prophets can promise (ii. 12), will take place. The sentence with וְ connects itself to the preceding as if after עַד stood instead of עַל a final temporal clause: until (she that bears shall have borne) and the residue of his brethren return (out of the captivity: iv. 10). Instead of the customary *terminus technicus*, שְׁמִירָה (cf. on ii. 12), which returns again afterwards, we have the synonymous יָהִר (as Zech. xiv. 2), perhaps to indicate that we have to do not merely with the inhabitants of Judah left from the judgment, but with other estranged sons of Abraham, namely, with the members of the ten tribes, now long revolted from David. So the word is interpreted by Hoffman also, and Caspari, and Keil. That these scattered ones are his, the Messiah's brethren, is manifest from our explanation of the first half of the verse, but it is emphatically brought out: only as his brethren have they a right to return to (עַל = לְ, Prov. xxvi. 11) the sons of Israel, his race (Is. liiii. 8).

Vers. 3 [4]. For not theirs is the power, but he will stand, in the position of a governor, as a shepherd among his flock (Is. lxi. 5), and feed, perform God's office (Ps. xxiii., xcv.), as the true follower of David called from the flock to the kingdom (cf. on iv. 8, but also Rev. xii.), in the power of Jehovah (cf. Is. ix. 5; xi. 2), in the majesty of the name of his father, which he himself will bear (Is. ix. 5; cf. x. 21), and whose *Gadh* (majesty) has already, in ancient times, proved itself mighty over his people (Ex. xv. 7). And they shall abide [Kleinert: *settle*], dwell in peace, as is described chap. iv. ver. 4. And now (וְעַתָּה) spoken from the standing-point of the fulfillment, as in iv. 7) is He great, He alone (cf. Joel ii. 21, 20, and the citation Luke i. 32) unto the end of the earth; the kingdom has

become a universal kingdom (chap. iv. ver. 1 ff.; Ps. lxxii. 8).

The three first words of ver. 4 are to be connected immediately with ver. 3, and to be separated from the following: **And He will be peace.** Thus only arises a satisfactory sense, and the beautiful structure of the third verse comes into view: (1 a) and He stands, (b) and He feeds in the power of Jehovah, (c) and in the majesty of the name of Jehovah; (2 a) and they dwell, (b) for now is He great even to the ends of the earth, (c) and He will be peace. "Peace" is the Messiah called, as quite similarly (Eph. ii. 14) *αὐτὸς ἐστιν ἡ εἰρήνη ἡμῶν*, with which cf. Judg. vi. 24; Is. ix. 5. The reference to Gen. xlix. 10, indicated on ver. 2 is manifest, as Ezekiel also offers a personal interpretation of the obscure term Shiloh (chap. xxi. ver. 32). Peace is the characteristic feature in all the descriptions of the Messiah's kingdom (cf. particularly, Is. xi. 9, 6). And as David had already, in reference to the great mission, named the heir of the promise (2 Sam. vii.) Solomon, man of peace, it was doubly natural for the prophet, who had before his eyes everywhere the mutual connection of the historical relations, and who had also (chap. iv. ver. 4) looked back to the time of Solomon, to say: He will be the true Solomon, seeing that the first one effected not the peace, but the sundering of the kingdom (1 K. xi. 31 ff.).

Ver. 4 [5], b, 5 [6]. The security and power of the new kingdom, God's kingdom, stands in antagonism to the world-kingdom, and can attain to its restoration only by the destruction of the latter (Ps. ii. 9). This is represented here under the name of Assyria, also in its historical, typical signification, as a universal empire, as in Is. xxvii. 13, while in iv. 10 Babylon appears in the same light. Asshur, whatever Assyria it may be (L. Bauer: another Assyria;) Castalio compares Virgil's verse: "*Alter erit tunc Tiphys et altera quæ vehat Argo delectos herouas;*" when he cometh into our land, — the prophet speaks as a member of the people, — and when he treadeth upon our palaces, then we will set up against him (לִּי, as Judg. ix. 43) seven shepherds and eight princes of men. The distinctive terms, "palace," "seven," and "eight," connect themselves with the threatening formula with which Amos (chaps. i., ii.) announces the approach of the avenging catastrophe. The grace will be mightier than the sin; hence, instead of the three and four sins, which, according to Amos ii. 4, make the judgment necessary, seven and eight heroes are named, who shall drive away the enemy. The seven and eight are, as we may suppose, not coördinate with the one in whose hands, according to 5 b, the main transaction rests, but subordinate to him. That the sense is only that the Messiah will afford the same protection to the people as a number of heroes (Umbreit, and still earlier Hengstenberg), is intimated by nothing in the text. Obadiah also in a quite similar connection has the plural (ver. 21). They are called shepherds, since the prophet, from ver. 2 on, has constantly used the figure of feeding (pasturing) for dominion, to recall the pastoral origin of the dynasty of David. Whether here the function of leadership in war, or that of which John (xii. f.) speaks, is most prominent in the figure, cannot be determined. Jeremiah (xx.), Ezekiel (xxxiv.), and Zechariah, after the example of our prophet, and of Ps. xxiii. and xcv., present further developments of the figure; the final amplification of it, within the limits of Scripture, is given by Jesus himself in John x.

Nasikh is not an anointed one, but one formally installed in office, a prince (Caspari, cf. Hupfeld on Ps. ii. 6), and נָסִיחַ נְסִיחֵי אֲרָם are princes among the children of men (Ewald, § 287, g).

Ver. 5 [6]. **And they shall feed [down],** while the protective agency for Israel is turned (cf. Ps. ii. 9; Rev. ii. 27) into a destructive one for the heathen, the land of Asshur with the sword, and the land of Nimrod with his [her] gates. Nimrod likewise is a typical designation (cf. iv. 10). The defeat of the enemy will drive them from the gates of Jerusalem, into which they would press, to their own gates, and crush them there (cf. Is. xxviii. 6). So will He, the Messiah, deliver from Asshur when He cometh into our land, and when He treadeth on our borders. Climax: not at all shall the enemy reach Jerusalem, but at the very border shall they be met and thrust back.

It appears from a comparison with chap. iv. ver. 2, that the prophet makes a distinction among the heathen themselves between those who are disposed to salvation and those who are hardened against it. The one class will voluntarily press towards salvation, the others, by irresistible, judicial power be brought to a recognition of God's sovereignty (Ps. ii. 12). Thus also the apparent contradiction between our passage and Is. xix. 23 ff. is explained. The same antithesis is carried through in what follows: —

Vers. 6–8 [7–9]. The people of God, in its participation in the work of the Messiah, is a beneficent dew for those who seek God, a destructive one for those who hate Him; Luke iii. 34; Rom. ix. 33 coll. Is. viii. 14; xxviii. 16. Then will the remnant of Jacob, which through the Messiah will have shared in salvation (cf. on ver. 2), be in the midst of the abundance of the peoples (cf. chap. iv. ver. 2) as dew, image of the vivifying refreshment which descends from heaven (Hos. xiv. 6) from Jehovah, not by human caprice and calculation, and with human failures (Is. lv. 10), as rain-showers on the grass. Grass without rain presents a dry and withered appearance, and with it, therefore, a God-forsaken people may well be compared (Is. xl. 6), as again with a field full of dry bones (Ezek. xxxvii.). If elsewhere the rain coming from God is mentioned with reference to the certainty of its fertilizing effect (Is. lv. 10), here it is thought of as that which **tarrieth not for men, and waiteth not for the children of men**, which (as is implied in the phrase "from Jehovah," in the first member) is not at all dependent on the doings and strivings of men, but alone on the grace of God which supplies it according to his own thoughts and his own laws (Is. lv. 8). Umbreit: The Lord's congregation is, in its heavenly call, in its independence of the favor of men, a dew which falls in refreshing drops on the herbage of the world; it works with as fertilizing an effect on the variously stocked field of the peoples round about.

Ver. 7 [8]. **But again will also the remnant of Jacob be among the heathen, in the midst of the abundance of the peoples as a lion . . . unsparingly.** That the figures of dew and a lion stand in contrast, is obvious; and to attempt to combine them with reference to the element common to both, suddenness — Israel will fall like dew as unexpectedly as a lion on his prey (Hitzig) — empties the passage of meaning, to say nothing of the turgidity. Our verse runs parallel to ver. 5, as ver. 6 to chap. iv. ver. 2 ff.

Ver. 8 [9]. With exulting shout the prophet

cheers Israel on, as he marches toward the object indicated in the preceding verse: **High be thy hand** (Is. xxvi. 11) **above thine oppressors**, — he goes forth, not in pride, but summoned by oppression, for defense, — and let all thy foes be cut off. Cf. Is. lx. 12.

Vers. 9-14 [10-15]. *The Threatening which lies in the Promise.* If Israel, the kingdom of the future, is to be established, it must be pure, pure from confidence in any help beside God's, whether human measures, force of arms, and the like, or idols. Accordingly, God must root out of Israel all abominations, before the judgment on the rebellious nations can come. Cf. 1 Pet. iv. 17; Jer. xxv. 29. **And it will come to pass in that day, saith Jehovah, that I will destroy thy horses out of the midst of thee, and . . . strongholds.** Parallel to our prophecy, and serving as a commentary upon it, stand many passages in the prophet Isaiah. He also mentions first of all the war-chariots and cavalry which had been brought in from Egypt simultaneously with the origin of idolatry, as an abomination in the eyes of God (ii. 7, cf. xxxi. 1; 1 Kings x. 21 f.), and declares that the fortresses must be destroyed (ii. 15); because all that is flesh and not spirit, and Israel shall be delivered not by man (xxx. 8). If the kingdom of peace is to come, the putting away of the weapons of war (iv. 8) must begin in Israel. From the same point of view is the mention of cities to be regarded. Sacred history derives the first origin of cities from the first murderer; the close aggregation of men for mutual protection (Gen. iv. 17), that is, on account of the experience and further apprehension of murder and homicide. Compare the positive term of the prophecy, Ezek. xxxviii. 12; Zech. ii. 8 f.

Ver. 11 [12]. As the self-help through war, so vanishes also self-deception through unprofitable and ensnaring idolatry, which, in contrast with the reverence for Jehovah expressed in prophecy and worship, is characterized by the two marks of divination and worship of idols: **And I will destroy divinations out of thy hand, and thou shalt have no more soothsayers.** Sign-mongering by hand (with staves, rods, drinking-cups, etc.) and observations of the sky and clouds (both can be understood from the word **מַעֲנֵן**, from **עָנָן**, a cloud), are used to represent all kinds of sorcery and magic.

Ver. 12 [13]. **Then will I cut off thy stone images and thy molten images out of the midst of thee; and no more shalt thou worship the work of thy hands.**

Ver. 13 [14]. **And I will tear down thy Asherahs** — **אֲשֵׁרָה**, as Deut. vii. 5 irregularly written with א in the penult denotes, according to the derivation from **אֲשֵׁרָה**, related to **אֲשֵׁרָה**, the tree-trunk stuck upright in the ground to be worshipped (Deut. xvi. 21), such as were the symbols of the nature-gods in the Canaanitish idolatry — **out of the midst of thee, and destroy thy cities.** These are regarded here not as fortified places, but as seats of false worship, as i. v. cf. Is. xv. 1.

Ver. 14. **Then, when thus the purification is completed within thee, I will execute vengeance in anger and wrath on the people who have not heard.** This last addition establishes, through the implied consequence, that some heathen nations will hear, the distinction made on ver. 5.

DOCTRINAL AND ETHICAL.

A light, a city on a hill, toward which the heathen stream — that is the holy congregation (Matt. v. 14). In the time of salvation she is loosed, by the catastrophe spoken of in iii. 12, from her natural substratum, the little earthly hill of Zion, and in her spiritual significance, as no longer a mere centre of a temporal system of worship, but the source of the perfect instruction concerning God, exalted high above all that is high on the earth. As upon the figure of David the prophetic figure of the Messiah is developed, so upon the figure of Jerusalem is the prophetic figure of the holy community of the future (cf. Ps. lxxxvii.). As once from the tower of Babylon, which they had raised for themselves, sinners were scattered over the world, so God now sets up the banner around which they are to assemble. From men the multitude of ways, from Him the oneness of way. From men the centrifugal power, from Him the centripetal. Now must the deceitful voices of the gods and the oracles be dumb, to inquire of which the heathen travelled over land and sea; inquiries of the heavens also and of the abyss (Deut. xxx. 12 ff.) must cease. The world is aroused to receive the statute and watch-word of God which goes forth from Zion. And this watch-word is Peace, not the peace which the world giveth, for "in the world ye shall have tribulation," but which God alone can give, when He becomes judge of the nations. He has become the God of the world, the calling of Israel the religion of the world. Then there is a quiet, blessed abiding; God's congregation are the quiet in the land. With glorified lustre the times of Solomon, the Peaceful, return. And whatever of noble fame there is among men grows pale before his name, or receives new splendor through his name.

But that the light may burn clear it must first be purified from the dross. Not with the proud, who rejoice in their own light, dwells the Holy who is the only light, and a burning flame for the ungodly, but with those who are humble and of a contrite spirit (Is. lvii. 15). Not until he is crippled in the contest with God does Israel receive the blessing (Gen. xxxii. 25). The tower to which the congregation turn is not a regal, but a flock-tower. From the flock proceeds the rule, and the flock are the ruled. David was a shepherd, shepherds first heard of the Saviour, a shepherd was He himself.

But until then, until the spiritual completion of things, the way is still long. Jerusalem is still standing, and must first pass through the purifying judgments, whose end was described, ch. iii. 12. Heavily struggles the congregation which is to be made perfect, under the terrors of the judgment. Out of her must the Messiah be born, from whom help cometh. But wave upon wave rushes on and dashes her that travaileth, yea, the waves will sweep her away from the shore where she thought herself concealed. Under God's severe dealings there must first come upon Zion's lips the cry: "Lord, depart from me, for I am a sinner," before she can hear it said from his lips: "Fear not, for from henceforth shalt thou catch men." And although she arise in might, so long as her Messiah is not born, all her labors come to nought, she labors in vain and spends her strength for nought (Is. xlix. 4). She must endure the worst.

Over against her stands the world-power, defiant from ancient times, and grown up together with

her. And to the fullest power of manifestation must she come, yea, must accomplish the last shame of subjugation and extermination upon the inheritance of God, before she can herself be judged; for God judgeth not before the time is fulfilled (Gen. xv. 16). But the days of the world-power also are numbered. She is allowed by God to perform her work and she performs it; but while she gathers all her might, she gathers it still only for the destruction which God has appointed to her.

For, when the time is fulfilled, the Messiah will be born of the travelling congregation. Not indeed in the outward Zion. Over that hangs the doom of destruction. But the poor of the world hath God chosen. Out of little Bethlehem will He come toward whom all the promises have pointed from the beginning, because from the beginning He was with God, and toward his coming all history looks. Israel is abandoned, but abandoned for the glory of God, which shall be accomplished through the Messiah. When everything totters, under the divine judgments, He alone stands firm and enters on his shepherd office to fulfill the prophecy of the kingdom; through Him God becomes the world-God, and Israel's religion the world-religion, and in Him is the Peace, yea, He is Himself Peace.

But the world will not have the peace. The heathen flow unto it; some of them however do not join in this movement, but would destroy the kingdom. These flow on to be judged. It is another David who acts the shepherd here. For falling and for rising again, one for life another for death, thus stands the Messiah, and with Him the congregation of God, in the midst of the nations, in the midst of history.

Those who belong to Him are a congregation of the holy, separated from all that is impure, from all in which man trusts apart from God, which he loves and fears besides God; and therefore triumphant, because God maintains her cause.

HENGSTENBERG: It makes no difference as to the thing whether the nations walk with their bodily feet or with the feet of the soul, whether they move toward the proper Mount Zion, or toward the Church, which was typified by that, only that the beginning of the pilgrimage must belong to a time when symbol and thing signified were still together, the outward Zion was still the seat of the Church. Incessantly strides the divine judgment towards its final issue, irresistibly the divine grace wrests from the enemy the prey which appeared to be given up to them forever. New phases of sin introduce new phases of judgment, a new phase of worldliness a new onset of the world-power. That the fulfillment of the prophecy of the Old Testament forms a side object of the occurrences of the New Testament, that, however, this object was with none of the latter the only object, that each of them, rather, has its significance apart from prophecy, and that by this significance prophecy and history are both equally ruled, is everywhere manifest. Among the blessings which the Messiah should bring to the congregation of the righteous, is first perceived the fundamental benefit, the condition of all others, namely, the transformation which He will produce in the disposition of the covenant people. This above all things must be changed, if they are not still further to be given up to judgment. False Israel is the proper booty of the world.

SCHMIEDER: The three periods of deliverance in Micah give the basis for subsequent prophecy;

(1.) The redemption from Babylon is unfolded by Is. xl.-lx., and in such a way that this redemption becomes the typical form for the entire subsequent development of the kingdom of God. (2.) The deliverance of Jerusalem from the universal attack of the nations is represented in Ezek. xxxviii.-xxxix. as the last triumph of Israel. (3.) The rescue from the last calamity of all, in which the city itself is conquered, and the judge of Israel is mocked, lies at the bottom of the concluding prophecy of Zechariah.

CALWER BIBLE: That is a comfort to him, that God's instruments of punishment upon Israel find also an avenger again for their tyranny, even in the people of Israel, although these must first have passed under the rod.

SCHLIER: Not until Zion the impure has been destroyed, can it become the seat of God's holy dominion; Zion's people must first be led far away as captives, before they become a people strong in the Lord and victorious over all peoples; Zion's king must be deeply humbled before the true king of David's lineage comes, who brings everlasting peace to his people.

Of the fulfillment. JUSTIN MARTYR (*Dial. c. Tr.*): As many of us as, moved by the law and by the word coming out of Jerusalem, through the Apostles, have come to the faith, and fled for refuge to the God of Jacob and of Israel, filled until then with war and slaughter and all iniquity, we have everywhere changed the instruments of war into instruments of peace, and are building piety, righteousness, philanthropy, faith, hope, etc.

CALVIN: Although God governed the ancient people by the hand of David, Josiah, Hezekiah, yet there lay as it were a shadow between, so that God ruled in a hidden way. The prophet, accordingly, here expresses the difference between that typical outline-shadow of the kingdom and the later, new kingdom which God would reveal through the Messiah. And that is truly and definitely fulfilled in the person of Christ. For although Christ was the true seed of David, He was still at the same time Jehovah, that is, God manifest in the flesh.

HENGSTENBERG thinks himself obliged, following ancient examples, to interpret iv. 9-14 in an apocalyptic way, as a chronological series, so that in vers. 9, 10 the Babylonian catastrophe, in ver. 11 the Maccabean struggles, in ver. 14 the oppressions of the Romans should be foretold. Compare, on the contrary, the explanation given above.

ROSENM., CASP., and KEIL give an eschatological reference to these verses.

SCHMIEDER: It is an entire mistake to interpret this great prophecy of Micah of any one historical event, as though it was completely fulfilled in that. The interpretation corresponds nowhere in its entire fullness, not even with the expressly promised deliverance from Babylon. This should not expose the prophecy to suspicion, but only warn us against the undue haste of expositors. The prophecy rests on visions which represent, not separate historical events, but which in large, figurative sketches show the course of the development of God's kingdom. What the Holy Spirit thus speaks, that the Holy Spirit alone can interpret, not all pious curiosity of historical learning.

HOMILETICAL AND PRACTICAL.

On iv. 1-8. *The kingdom of God.*

1. *Its central point:* the glorified and exalted Zion, the source of the statutes and revelations,

and through grace, the ancient, chosen seat of God's dominion. Ver. 1 a-c, 2 g, h, 8.

2. *Its citizens*: those who flow toward it thirsting for righteousness, longing for salvation. Ver. 1 a, 2 a-f, 6, 7.

3. *Its order*: God's law and God's peace. Ver. 3.

4. *Its blessedness*: rest, security, prosperity. Ver. 4.

5. *Its duration*: eternal, like God Himself. Ver. 5.

Ver. 1. The sufferings of this present time are not worthy to be compared with the glory. The city on the hill shines and is not concealed; it is thy own fault if thou see not. Salvation comes of grace; but that thou mayest possess it the voice of desire must be in thy heart. He who would not suffer law and justice, and longs not therefor in humble prostration, is not ready for the Gospel either. — Ver. 3. God's judgments are best, and are clear enough for him who has part in the Holy Ghost. Plough and scythe cease not; sowing and reaping are still attended with toil, but what was a curse has become a blessing. — Ver. 4. Who longs not for rest? In the kingdom of God thou hast peace. The terrors of the world are for him alone who goes with the world. — Ver. 5. In God's name! With that begin all thy work, then will it go on prosperously. — Ver. 6. Even the Old Testament knows that not until after the fullness of the heathen will Israel after the flesh, humbled and contrite, enter into the kingdom. Why is his entrance delayed? Because Christians, instead of regarding God's way, and thus living in peace, consume each other in strife and spiritual warfare, and so throw doubt over the certainty of the divine promises. Until ver. 3 is fulfilled (in a spiritual sense), ver. 6 also will not be fulfilled. — Ver. 7, 8. How will the dominion be? The question is obscure, and can be answered only from the New Testament. One thing only is sure — that God will reign forever.

HENGSTENBERG: On ver. 2. The ways of the Lord are the ways in which He would have men walk, — the ways of living which are well pleasing to Him. The antithesis is the walking in one's own ways (Is. liii. 6), the direction of the life according to the caprice of the corrupt heart itself.

MICHAELIS: The Messiah will be a teacher, says Kimchi. And it is quite remarkable how the old teachers of the Jews themselves say expressly, that the Messiah will interpret the words of the law, and discover the errors of the Jews; that the doctrine which men learn before Him will not be considered in comparison with his new law.

BURCK: Ver. 3. Jehovah Himself will reign through his law and spirit. The office which ye most shamefully disregard (ver. 3), will be most faithfully discharged.

MICHAELIS: One may not object to this what Christ says (Matt. x. 34 ff.), that He was not come to bring peace on the earth but a sword; for this happens *per accidens* through human depravity; and these disturbances Christians do not excite but suffer. The perfect fulfillment of this prophecy, moreover, is reserved for the final completion of all things.

CALWER BIBLE: Ver. 4. Even under Solomon's reign was it so (1 Kings iv. 25), as also the great crowd of men in Israel, which is promised (ii. 12), likewise existed in Israel, according to 1 Kings iv. 20, under Solomon. Solomon's reign was indeed the chief type of the final reign of Messiah.

CASPARI: Ver. 5. We have to do with a promise. An admonition, or decree implying an admonition, would not be appropriate here among mere promises. The walking in the name of Jehovah, however, is not to be regarded as a merit deserving salvation, but as a conditioning grace which has been bestowed upon Israel.

CALVIN: Ver. 8. The prophet here establishes the souls of the pious, that they may hold out steadfast through the long delay, and not be discouraged by the present defeat so as to despair of the fulfillment of God's promises. The dominion of the daughter of Zion is made prominent, because the king in Israel had obscured the glory of God.

GULICH: It is called the ancient kingdom, (1.) Because it is David's kingdom in his son Christ. (2.) Because it is a kingdom proceeding from among them, not of foreign princes. (3.) Because it is the kingdom of God. (4.) Because it is the kingdom of the twelve tribes reunited as at the time of David and Solomon. (5.) Because it is the kingdom over the heathen as David and Solomon ruled over the heathen.

LUTHER: Ver. 1. The kingdom of Christ, or the preaching of the Gospel, has been made so sure, and so firmly established, that it can be stifled or exterminated by no power, however great. — Ver. 2. In particular, the prophet wished to show the difference between the kingdom of Christ and the kingdom of Moses and the law. Moses is a dreadful teacher; constrains and drives the people to a shadow of obedience. But the kingdom of Christ has a willing people (Pa. cx.), who of themselves like sheep follow their shepherd. For to such willing obedience are they moved by the great, unspeakable benefits. — Ver. 3. If any one is so utterly unacquainted with Holy Scripture as to interpret this text to mean that a Christian either may not bear arms, or not legitimately use them, he very unskillfully perverts the whole sense of the prophet. For he takes this saying concerning the spiritual kingdom of Christ and applies it to the bodily kingdom; and this he does against the plain Scripture, which enjoins on the temporal magistracy that they should protect their subjects in the enjoyment of their rights, and help maintain the general peace. — Ver. 4. What a great difference is there between householders! Yet if they be Christians, each of them has his noble fruits, with which to help and support others. — Ver. 6. Yet who would be so pusillanimous as not easily to allow God to take away his earthly goods, if he only has sure hope of the heavenly goods?

STARKE: Ver. 1. At the time of Christ, Mount Zion stood over all other mountains. The Church of the New Testament has a great preëminence over the Church of the Old Testament. Christ maintains and extends, even amid manifold disruption and desolation of the earthly kingdoms, his spiritual kingdom — the Christian Church on earth — by his Word and Gospel. — Ver. 2. It is not enough that each one believes for himself, one must also excite another by fraternal means unto righteousness. We must not only send others to church, but also visit it ourselves. Not all who come to the church are on that account true members of the church, but only those who come in true simplicity. — Ver. 3. Christians should be a peaceable people and not live in bickerings, strife, and enmity. True piety is rewarded in this world also (1 Tim. iv. 8). — Ver. 5. It is a devilish opinion that men may be saved in all religions. Christ's kingdom is not a worldly but

an eternal kingdom. A Christian must fear God not for a time only, but constantly. — Ver. 6. Bodily plagues and all kinds of chastisements belong to the strange ways of God, by which, however, He seeks to bring the erring into the right way. The cross must give birth to the Church of Christ. Hold fast and endure.

PFAYF: Ver. 1. The church of the New Testament rests on an immovable foundation. Even the gates of hell cannot prevail against it. All the kingdoms of the world are nothing to be considered of in comparison with the kingdom of Christ. — Ver. 3. Because there is still everywhere war, hatred, and enmity among those who should be Christians, the Lord still judges the peoples and punishes the heathen. — Ver. 5. No one is capable of the peace of God except him who walks in the name, and in the power, and according to the commandments of the Lord.

QUANDT: Ver. 1. As Zion, so far as it signified also Jerusalem, was the capital of God's kingdom under the Old Testament, the language of the prophets naturally adapted itself to that, and thus the whole kingdom of God, from its Old Testament germs on toward its New Testament development, on earth and in heaven, was designated by the name of Zion, the mount of God. — Ver. 3. The kingdom of peace is building itself up even in these periods, in so far as Christian people have already beaten many a sword into ploughshares and many a spear into pruning-hooks; this imperfect fulfillment is a pledge of the complete fulfillment.

On chap. iv. 9-14. *Of the struggles of God's congregation.*

They must be maintained —

1. Under heavy sorrow in secure expectation of the final redemption (vers. 9, 10).

2. Under the mighty assaults of the foe in sure confidence that the Lord sits upon the throne (vers. 11, 12).

3. In constant self-examination. For, although the victory must certainly be given to God's cause (ver. 13), nevertheless, until Christ is born in the congregation (and in each individual, ver. 1), the result of every contest is deserved disaster and disgrace (ver. 14).

Ver. 9. Desperate complaint under the struggle and sorrow which God lays upon thee is a sign that Christ is not in thee. See to it that it becomes the right complaint and sadness; then will He, amidst the pain, be born in thee. — Ver. 10. In his misery the prodigal son first found his way to his father's house. — Ver. 11. How much more earnestly must we be concerned that God's name should be hallowed through our faith and life, since we know that to his enemies nothing is more agreeable than to see us dishallowed. While we are not unholly no one can render us so; and those who attempt it do so for their own condemnation and ruin. — Ver. 13. In the fortunes of the congregation there is a constant ebb and flow. Let us be on our guard against pride in apparently prosperous seasons, against despondency in the drought. — Ver. 14. It is a very wretched thing, that many Christians remember not until amid the furious assaults of the enemy that they belong together, so as to spare one another; but at other times for trifling causes refuse salvation to each other and will not dwell under one roof.

HENGSTENBERG: On ver. 9. The mingling together of judgments with promises of salvation should guard believers against vain hopes, which, if not supported by the event, change into so much

the deeper despondency. It contains also an indirect solace in itself, for He who sends the prediction of what shall be, under his control must it stand, and "He who sends can turn it away." The greatest reason for our saint-heartedness under the cross is the doubt whether it comes from God.

CALVIN: Ver. 10. As soon as He has strengthened the souls of believers to bear the cross, He adds the hope of salvation.

LUTHER: Birth-pangs indicate not a death but a twofold life, that, namely, the mother is to be delivered of her burden and the new man born. — Ver. 11. Israel, with his claim to be alone the people of God, was a thorn in the eye of the heathen.

STARKE: Ver. 9. In great distress of heart men often either forget God's promises, or begin in some measure to despair of their fulfillment. — Ver. 10. Then is the cross most lightly borne, when we consider the will of God, and yield ourselves patiently to the trouble. — Ver. 12. The ungodly in their persecution of the saints, always have, doubtless, an evil design, but God knows how nevertheless to turn it to good. — Ver. 13. A great army can accomplish nothing unless God gives it strength. — Ver. 14. And all preparation for war is vain when God would punish. Those who despise Him and his Word are despised by God in return, and given over to the scorn of men.

PFAYF: Ver. 11 ff. The enemies of Christ's kingdom must not think that, because by God's appointment they are permitted to plague the church for a time, this will pass unpunished. The iniquity will be returned upon their own heads. Against God's judgments, when they fall, avails no military preparation, but only the preparation through repentance and prayer.

RIEGER: Even in our Church, and amid the priceless liberty of conscience with which God has blessed us, his kingdom is still everywhere hampered and oppressed by the power and spirit of the world, and one cannot make the least use of discipline, still less discover traces of the kingdom of God in the secular power. But the greater the need the better can the promises come to one's help. If God should even still further and more grievously afflict, this must still be our consolation, that if He breaks down that which He has himself built, He will use all the living stones otherwise for his own purposes. The certainty of the faith of Israel in the Old Testament, and the solidity of all God's promises through the prophets, have served at all times as a support for the Christian faith. Where there is little or no faith in the heart, and men still esteem earthly good very highly, we often hear premature and too sensitive complaints, against which we must testify that there can and will be a still further decay of external prosperity, while yet God will not let his promise fail. Our heart is either lost in the distress and forgets the promise, or it lends an ear to the promise and then thinks there must nothing adverse intervene. It is right to keep promise and threatening both before the eyes.

On chap. v. *The Prince of Peace.*

1. *His coming.*

(a.) In lowly guise, 1 a; humble.

(b.) And yet to the throne, 1 b; glorious.

(c.) Because He was appointed to this from of old, 1 c; eternal.

(d.) At the appointed fullness of time, 2 a; temporal.

2. *His work.*

(a.) To seek and save that which was lost, 2 b.

(b.) To be a shepherd in truth, 3 a.

(c.) To prepare God's kingdom even to the ends of the world, 3 b.

(d.) To give peace to his followers through the protection which He will afford and the bestowment of power, 4.

(e.) To judge the world, 5, 14.

3. His Congregation.

(a.) A spiritual congregation. Ver. 6.

(b.) A powerful congregation. Vers. 7, 8.

(c.) A holy congregation, which (a) trusts in God alone (vers. 9, 10); (β) inquires after God's will alone (ver. 11); (γ) fears God alone (vers. 12, 13).

Ver. 1. God counts not but weighs; and the lowly and small in the eye of the world He chooses most fondly. He is a concealed God. His ways reach from the deep to the height. — As David came not from Bethlehem without previous signs, so everything temporal in the kingdom of God has eternal signification. — Kings should consider that they ought not to esteem most highly their arsenals, but their stores of bread, and that those exist for these. — Rulers are at all times by God's grace. Christ's coming is from eternity and to eternity. — It is little to believe that Christ was before the world; salvation begins not until you experience that He is born in the world. — Ver. 2. God's "therefore" is always hard to understand, especially when it goes against our flesh. Blessed he who receives it. God forsakes, but only for a certain time; have patience in the time of drought, his time is best of all. All his ways tend toward new birth; even death. He has forgotten none, and goes after all, even the lost; leaves the ninety and nine in the wilderness, and seeks the one. — Ver. 3. Raise thy head; the Saviour stands ever, and if He veils himself, the cloud is in the dimness of thine eye; he cannot fall. — Although Jesus be thy salvation, thou shouldst not in a childish way drag his nature into the dust, but cherish a holy reverence for his divine majesty. In the name of Christ call upon God; in the name of God cry to Christ; He will certainly hear thee. Wherever thou art He is not far off. Even if thou wert sitting in the abyss, his kingdom reaches thither. But consider that time on earth has an end, seeking may begin too late. — Ver. 4. He gives Himself, therefore gives He peace. In the congregation He, the One, is invisible; his work there is carried on by many hands. A visible head to the congregation is against Scripture. — Ver. 5. Even where He smites, it is only salvation. No Christian should rejoice in the destruction of enemies, but only be thankful for the salvation of his own soul. — Ver. 6. Amid the world must the congregation stand. Flight from the world is contrary to the kingdom of God. Where the maintenance of the spirit and of strength fails, there exists nothing of the true Israel. Again, where grace is sought through human wisdom, and is placed in an outward mechanism of Christianity, rather than in the living, travelling power of God's spirit, there too the true Israel is not. Times of refreshing in the Church come not according to the will and calculation of men, but according to God's will. They cannot be made, but must be prayed for. But for death God is not to blame, but those who would not receive the dew of his Spirit, and would rather remain dry. — Vers. 7, 8. If a preacher would indeed speak the Word of the Spirit, he must know that God's Word, which he proclaims, will triumph. He who believes not speaks as if he spoke not. How much more earnest and diligent in our office should we be, if we

always thought that God does not without means carry forward the upbuilding of his kingdom, but has connected this with instruments, with the remnant of Israel, his servants. — Vers. 9, 10. The pride of learning and wisdom also is horses; the pride of self-righteousness and good works is chariots, on which the natural man rides abroad; and if whole communities rest in them and suppose that they are thus justified, they are cities and fortresses rejected of God. — Ver. 11 f. Covetousness and ambition also are idols. How many men ask first these dark idols of their heart, before they inquire after God's will, and thus lose, alas! labor and profit; adulterating also the fountain of grace which had been opened in their hearts. — Ver. 14. In the time of salvation, the idea of "heathen" will no more be conceived as national and historical, but those are heathen who hear not the voice of God, whether by birth they stand within or outside of the congregation.

MICHAELIS: On ver. 1. "Days" and "eternity" seem to be incompatible, but the Scripture speaks of divine things which it would reveal, in a human way. Hence as we conceive always of a space still beyond the uttermost world-spheres, although it does not exist, so we imagine days and seasons before the world, because we cannot do otherwise. Thus the Apostle also speaks of the days of eternity, and God is called (Dan. vii. 9) the Ancient of Days.

CHRYSOSTOM: When He says: His beginnings are from the beginning, from the days of antiquity, He shows his preëxistent nature; but when He says: He will go forth a ruler to feed my people Israel, He shows his temporal birth.

CALVIN: "For me will He come forth;" thus God indicates that He intends the destruction of the people only so as to restore them again after a certain time. Hence He calls back to Himself them that believe, and to his plan, as if He would say: So have I rejected you for a season, that you still lie near my heart.

HENGSTENBERG: God so ordered circumstances connected with the typical choice of David that his human lowliness might appear in the strongest light. It was God who raised him from a keeper of sheep to be a shepherd of the people.

MICHAELIS: On ver. 2. *Therefore*, because this is the plan of God, first to punish Zion for her sins and then to restore her through the Christ that comes forth out of Bethlehem.

CALVIN: Ver. 3. The expression "feed" shows how Christ stands toward his own, the sheep that have been intrusted to him. He does not rule over them like a dreadful tyrant, who oppresses his subjects with fear, but He is a shepherd and cares for his sheep with all the gentleness that could be desired. But since we are surrounded with enemies, the prophet adds: He works with power, that is, with all the power there is in God, all the protection there is in Christ, as soon as there is need to protect the church. We should learn, therefore, to expect from Christ just as much salvation as there is power in God.

SCHLIER: Ver. 6 ff. Christ's people are a source of blessing everywhere, but where they are opposed they become a lion which none can resist; they are also a victorious people.

SCHMIEDER: That the power of the holy people is a peaceful one, and that only the strength, not the kind of their force is compared to the force of a lion, is proved by what follows.

MICHAELIS: Christ is a lamb and a lion, cf. Rev. vi. 16.

MICHAELIS : Ver. 9. So did Joshua and David, in order to break up false confidence (Josh. xi. 6 ff.; 2 Sam. viii. 4).

LUTHER : How well has God fulfilled that already with the temporal Israel!

STARKE : Ver. 1. As believers under the Old Testament comforted themselves, amid their afflictions, with the promise of Christ's coming in the flesh, so it becomes us, on whom the end of the world has come, to comfort and strengthen ourselves with the hope of Christ's coming at the last judgment (1 Thes. iv. 16-18). Whatever cities worthily receive Christ, these are his Bethlehem. Although God's throne is very high, yet hath He respect unto the lowly. — Ver. 2. Let him that afflicts afflict, until He comes with the Gospel. Let him who loves happiness submit himself to his government in humility. — Ver. 3. The Gospel gives nourishment to our souls, and glorifies Christ in us. Christ's kingdom of power as well as of grace is and goes everywhere. The Gospel can be detained and hindered by no human power. — Ver. 4. Christ is our peace, because through Him we have peace above us with God, within us in our conscience, around us with other men, and under us against Satan. — Ver. 5. God can doubtless wink at the tyrants for a time; but when they have filled up the measure it will be measured to them again with the measure. — Ver. 6. God scatters his pious ones for this reason also, that through them the seed of the Gospel may be sown also in other places. God has always a little flock left in the Church. True conversion results neither from our own nor from the powers of other men, but from God alone. The Gospel is the dew by which God refreshes the thirsty earth. — Vers. 9, 10. Many things not bad in themselves may become bad by abuse. The weapons of our warfare are not carnal, but spiritual and mighty before God (2 Cor. x. 4). — Ver. 13. Insincere worship also is a kind of idolatry. — Ver. 14. God in kindness calls the sinner to repentance; if he obey not He chastises him in moderation; but if not even this helps, He overwhelms him utterly with his indignation.

PFÄFF : Ver. 1. Since Bethlehem, with the other cities of Judaea, has long been destroyed, the Messiah must have been born already. Jesus must reign by his Spirit in our hearts, if we would be a portion of his Israel. — Vers. 2, 3. A beautiful prophecy of the union of Jews and heathen in the New Testament; then they shall form one congregation to the world's end. — Ver. 6 f. Christians who walk in the power of the Saviour, are like a fruitful dew and rain, which fertilizes others also, makes them grow and bear fruit unto the Spirit; they are endowed with a spiritual strength from on high, whereby they may powerfully affect the conscience of men, and triumph gloriously over the kingdom of Satan.

RIEGER : There remains much unexplained in this chapter. We may, however, in that which is clear and certain find our pasture, and have so much reverence for the more difficult parts as to believe that there lies in them also something by which already the faith of others has been strengthened, or of which others after us will have better understanding. — Ver. 1 ff. Christ is here promised particularly as He who should be Lord over Israel, therefore in his kingdom. Where then is his high-priesthood, his redeeming work, and all the rest which is proclaimed of him in the Gospel? All that has its fulfillment and due relations in the kingly rule. For this sets in motion his

whole work of redemption with its blessed fruits, and procures its fulfillment for all the righteousness of God. It was the case with the Jews that they in an earthly sense rested on the kingdom alone, and stumbled at the rest; now, it works with many in Christendom almost precisely the other way. — Ver. 2. It is not hard for faith to apprehend that, as Christ was once born at Bethlehem, as regards his person, so also he, in his kingdom, may once appear as the shepherd of nations, born through so many pangs and sighs of all the faithful, and may bring everything to the end proposed in the counsel of God.

QUANDT : Ver. 1. Out of the place which is too small to be an independent member, goes forth the head. Not the present Bethlehem, whose poor inhabitants support themselves by the preparation of mementoes for the pilgrims, out of the stones and shells of the Dead Sea, but a converted Christian soul is now the true birth-place of the Redeemer. — Ver. 3. He who has the Messiah for a shepherd finds in Him both pasture and protection. With Him will the congregation dwell, not roam abroad any longer (cf. Am. viii. 11). — Ver. 6. The blessings which Christianity has brought to the world are not to be counted. — Ver. 7. Not to the souls, but the sins of the nations will Israel be terrible; for the peace which the Messiah gives is in its nature warfare against sin. — Ver. 10. Cities which are fortresses fall under the judgments of God, that confidence in them may fall also. — Ver. 14. It is God's way to do wonders with broken reeds. Not until He has washed Israel in the sharp lye of his judgments, and taken from him all in which he placed his vain hopes, is he a suitable instrument for God, to execute his vengeance on the nations through attestation of the word.

[**DR. PUSEY :** On iv. 1. God's promises, goodness, truth, fail not. He withdraweth his Presence from those who receive Him not; only to give Himself to those who will receive Him. Mercy is the end and sequel of chastisement. Micah then joins, on this great prophecy of future mercy to the preceding woe, as its issue in the order of God's will. — Ver. 2. In Micah's time not one people, scarcely some poor fragments of the Jewish people, went up to worship God at Zion, to call to remembrance his benefits, to learn of Him. Those who should thereafter worship Him, should be many nations. — They came not making bargains with God (as some now would), what they should be taught, that He should reveal to them nothing transcending reason, nothing exceeding or contradicting their notions of God; they do not come with reserves, that God should not take away *this* or *that* error, or should not disclose anything of his incomprehensibility. They come in holy simplicity, to learn whatever He will condescend to tell them; in holy confidence, that He, the Infallible Truth, will teach them infallibly. — No one ever saw or could imagine two human beings, in whom the grace of God had unfolded itself in exactly the same way. Each saint will have his distinct beauty around the throne. But then each will have learnt of *his ways*, in a different proportion or degree. — Ver. 3. The fathers had indeed a joy, which we have not, that wars were not between Christians; for although "just wars are lawful," war cannot be on both sides just; very few wars have not, on both sides, what is against the spirit of the Gospel. For, except where there is exceeding wickedness on one side, or peril of further evil, the words of our Lord would hold good, in public as well as private.]

say unto you that ye resist not evil. — Ver. 10. God's judgments, or purifying trials, or visitation of his saints, hold their way, until their end be reached. They who suffer cannot turn them aside; they who inflict them cannot add to them or detain them. — There [in Babylon, "in tumult, and din, and unrest, and the distractions of this life"] shall it [the backslidden and chastened soul] be delivered, like the poor Prodigal, who came to himself in a far country, when worn out by its hard service. Even then it must not despair, but remember, with him, its Father's house, the Heavenly Jerusalem. Its pains within or without, whereby it is brought back, are travail pains. Though all is dark, it must not say, *I have no Counsellor*. For its Redeemer's name is *Counsellor*, "one Counsellor of a thousand." "Thine Intercessor never dies." Out of the very depths of misery will the Divine mercy draw thee.

DR. PUSEY: Ch. v. 7 (Eng. Vers.). In the Gospel and the grace of Christ there are both, gentleness and might; softness, as *of the dew*, might, as *of a lion*. For, "wisdom reacheth from one end to another mightily; and sweetly doth she order all things." — Ver. 11. The church shall not need the temptation of human defenses; for God shall fence her in on every side. Great cities too, as the abode of luxury, and sin, of power and pride, and, mostly, of cruelty, are chiefly denounced as

the objects of God's anger. Babylon stands as the emblem of the whole city of the world or of the devil, as opposed to God. "The first city was built by Cain; Abel and the other saints *had no continuing city* here."

MATTHEW HENRY: Ch. iv. 2. Where we come to worship God, we come to be taught of Him. Those may comfortably expect that God will teach them who are firmly resolved by his grace to do as they are taught. — Ver. 5. Then peace is a blessing indeed, when it strengthens our resolution to cleave to the Lord. — Ver. 12. When men are made use of as instruments of Providence in accomplishing its purposes, it is very common for them to intend one thing, and for God to intend quite the contrary. — Ver. 13. When God has conquering work for his people to do, He will furnish them with strength and ability for it, will make the *horns iron* and the *hoofs brass*; and when He does so, they must exert the power He gives them and execute the commission; even the daughter of Zion must *arise and thresh*.

Ch. v. 2 (Eng. Vers.). A relation to Christ will magnify those that are *little in the world*. — Ver. 5. When God has work to do He will not want fitting instruments to do it with; and when He pleases He can do it by a *few*; He needs not raise thousands, but seven or eight principal men may serve the turn, if God be with them.

1 Wisd. viii. 1.

SECOND DIVISION.

FOURTH DISCOURSE.

CHAPTERS VI.—VII.

- CHAP. vi. 1 Hear ye, I pray, what Jehovah saith :
Rise thou, wage a controversy before the mountains,
And let the hills hear thy voice !
- 2 Hear, ye mountains, Jehovah's controversy,
And ye immovable foundations of the earth !
For Jehovah hath a controversy with his people,
And with Israel will he dispute.
- 3 My people, what have I done unto thee ?
And wherein have I wearied thee ?
Testify against me.
- 4 For¹ I brought thee up out of the land of Egypt,
And out of the house of bondage I redeemed thee ;
And sent before thee Moses, Aaron, and Miriam.
- 5 My people, remember now
What Balak consulted,
The king of Moab,
And what answer was given him,
By Balaam, son of Beor ;
From Shittim to Gilgal ;
That thou mayest know the righteousness of Jehovah.
- 6 With what shall I come into the presence of Jehovah,

- Bow down unto God on high ?
 Shall I come into his presence with burnt offerings,
 With calves of a year old ?
- 7 Doth Jehovah delight in thousands of rams,
 In ten thousand streams of oil ?
 Shall I give my first born for my transgression,²
 The fruit of my body for the sin of my soul ?
- 8 He hath told thee, O man, what is good ;
 And what³ doth Jehovah require of thee,
 But to do justly,
 And love mercy,
 And walk humbly with thy God ?
- 9 Jehovah's voice calls to the city,
 And wisdom will see thy name.⁴
 Hear ye the rod, and who hath appointed it !
- 10 Are there yet in the house of the wicked
 Treasures of wickedness,
 And the lean Ephah, accursed ?
- 11 Can I be pure with the wicked balances,
 And with the bag of deceitful weights ?
- 12 Her rich men are full of violence,
 And her inhabitants speak lies,
 And their tongue is deception in their mouth.
- 13 And I also will smite thee with deadly wounds,
 Laying thee waste on account of thy sins.
- 14 Thou shalt eat and not be satisfied,
 And thy emptiness [shall remain] in thee ;
 And thou shalt remove, and shalt not rescue,
 And what thou dost rescue I will give to the sword.
- 15 Thou shalt sow, and not reap ;
 Thou shalt tread olives, and not anoint thee with oil,
 And must, and not drink wine.
- 16 And they diligently keep the statutes of Omri,
 And all the works of the house of Ahab ;
 And ye walk in their counsels,
 That I may make thee an astonishment,
 And her inhabitants a hissing :
 And the reproach of my people ye shall bear.

- CHAP. vii. 1 Woe is me ! for I am become
 As the gatherings of the harvest,
 As the gleanings of the vintage :
 There is no cluster to eat ;
 For a first-ripe fig my soul longs.
- 2 Perished is the godly man out of the earth ;
 And upright among men there is none :
 They all lie in wait for blood,
 Each his brother they hunt with a net.
- 3 For evil both hands are active ;
 The prince asketh, and the judge [judgeth] for reward,
 And the great man — he speaketh the desire of his soul,
 And they wrest it.
- 4 The best of them is as a prickly bush,
 And the most upright worse than a thorn hedge :
 The day⁶ of thy watchmen and of thy visitation cometh ;
 Then shall be their perplexity.
- 5 Trust ye not in a friend,
 Confide not in an associate ;

- From her that lieth in thy bosom
Keep the doors of thy mouth.
- 6 For son despiseth father,
Daughter riseth up against her mother,
Daughter-in-law against her mother-in-law ;
A man's enemies are the people of his house.
- 7 And I, to Jehovah will I look,
I will wait for the God of my salvation ;
My God will hear me.
- 8 Rejoice not, O mine enemy, over ⁶ me ;
When I have fallen, I arise ;
When I sit in darkness,
Jehovah is a light to me.
- 9 The indignation of Jehovah I will bear,
For I have sinned against him,
Until he plead my cause, and maintain my right :
He will bring me forth to the light ;
I shall see his righteousness.
- 10 And my enemy shall see,
And shame shall cover her,
Her who saith to me :
Where is Jehovah thy God ?
My eyes will look upon her,
Now she shall be trodden down
As the mire in the streets.
- 11 A day for building thy fence walls :
That day shall the statute be far removed.
- 12 That day, unto thee shall they come
Even from Assyria, and the cities of Egypt ;⁷
And from Egypt even unto the river ;
And [to] sea from sea,
And [from] mountain to mountain.
- 13 And the land will be desolate
On account of its inhabitants,
Because of the fruit of their doings.
- 14 Feed thy people with thy rod,
The flock of thy possession,
Dwelling alone,⁸
In the forest, in the midst of Carmel ;
They shall feed in Bashan and Gilead, as in the days of old.
- 15 As in the days of thy coming from the land of Egypt,
Will I show to them marvellous things.
- 16 The nations shall see and be ashamed,
Of all their might ;
They shall place their hand on their mouth,
Their ears will be deaf.
- 17 They shall lick dust like the serpent,
As creeping on the earth ;
They shall tremble forth out of their hiding-places,
Unto Jehovah our God they shall come with dread,
And shall fear because of thee.
- 18 Who is a God like thee,
That forgiveth iniquity,
And passeth over transgression

- For the remnant of his possession?
 He holdeth not his anger forever,
 For he delighteth in mercy.
- 19 He will again have compassion on us,
 He will trample on our iniquities,
 And cast into the depths of the sea all their sins.
- 20 Thou wilt give truth to Jacob,
 Mercy to Abraham,
 Which thou hast sworn to our fathers,
 From the days of ancient time.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 4. — יָצָא. Dr. Kleinert renders: Is it, possibly, that I brought thee up, etc.; *ist etwa, dass, u. s. w.* This is spirited but savors too much, perhaps, of modern rhetoric. — Tr.]

[2 Ver. 7. — וְעֹלֶת and מִנְחָה are regarded by many as used by metonymy for "sin-offering," "expiation." Perhaps however they are quite as well taken to be adverb. acc. (Gesen. § 118, 3); and at all events, the rendering of the Eng. Vers. gives the sense: and so Zuns. — Tr.]

[3 Ver. 8. — Our author with Hitzig, disregarding the accentuation, makes מִן־יְהוָה also dependent on וְיָצָא: "and what Jehovah seeks of thee;" and then translates מִן־יְהוָה: "nothing but." Maurer's refutation of Hitzig at this point is harsh and petulant, but effectual. — Tr.]

[4 Ver. 9. — Kleinert, with Maurer and many others, inverts the order of these words, with the advantage of thus securing an obvious agreement in gender between מִן־יְהוָה and its subj., and a thought at least equally appropriate.

But as there is some doubt about the meaning, — "look out for," *circumspectare, circumspicere* — thus ascribed to מִן־יְהוָה, And as "wisdom" may very well stand for "the wise man," it seems preferable to adopt the simplest translation, following the very order of the Hebrew words. The Exegetical note will give several of the many renderings which have been proposed. — Tr.]

[5 Chap. vii. 4. — Kleinert treats יָמֶיךָ as an acc. of time, translating:

In the day of thy sears,
 When thy visitation cometh,

and in the next member would have יִתְּנֶיךָ in the second pers. masc.: Thou shalt be ensnared by them. — Tr.]

[6 Ver. 8. — I do not think the יָדָא "pleonastic" here, but rather as giving the ground of the hostile "joy." — Tr.]

[7 Ver. 12. — מִצְרָיִם, properly signifying, "bulwark," or "fortification," "strength," is here almost certainly used of Egypt, probably with a play on the name of the latter. Pusey: "The name *Maisor*, which he gives to Egypt, modifying its ordinary dual name *Mizraim*, is meant at once to signify "Egypt" [Is. xix. 6; xxxvii. 25], and to mark the strength of the country." — Tr.]

[8 Ver. 14. — Kleinert changes the punctuation, putting a period after o, and then reads: —

In the forest in the midst of Carmel may they feed,
 In Bashan, etc.

"Dwelling alone" is in either case parenthetic, but it seems just as well to connect what immediately follows with the "feed," etc., in the first member, as is done above. — Tr.]

EXEGETICAL AND CRITICAL

Leaving the concrete sketches of history, the public reproofs, and the historical prediction, the prophet rises to the height of the idea woven through the whole course of history, and represents the relation between the God of Israel and his people, the past condition the present complications and the future solution, under the figure of a suit-at-law.

In accordance with this fundamental character, the discourse has no special historical reference, but takes, as we may say, a universal position. We must, to be sure, perceive, with Caspari, that Israel, charged by the prophet with backsliding, freely grants its guilt and is ready to atone for it (vi. 6 a); that it is disposed to clear itself by numerous sacrifices (vi. 6 b), not however through hearty relinquishment of its pride, unrighteousness and oppression (vi. 8-10 ff.). But that we should by these traits (in contrast with the preceding discourses, as having fallen within the time of Hezekiah's predecessors), be here necessarily brought down to the first years of Hezekiah, when

a general sense of sin and the favorable disposition for the orderly restoration of Jehovah's worship may have existed in the higher strata of the people, while the mass still strove against the ethical portion of the law, is disproved by the contents of the section, ch. vii. 1 ff. (cf. vi. 16). There we find no word of any difference between the good disposition of the great and the stupidity of the multitude, but, rather, the description runs completely parallel to that in ch. iii. Nor is there otherwise any solid support for maintaining the date of the whole to be either earlier or later than for chaps. i.-v., and we must be content with saying, that in a completely similar situation, this concluding discourse distinguishes itself only by its peculiar rhetorical character from the former portion of the book. This is true in respect to matter, inasmuch as the subject is not particular manifestations of present sin, but the sins of the whole people, and not particular moments of the future, but judgment and salvation in their spiritual nature; and in respect to form, inasmuch as it is not directly parænetic or eschatological, but lyrical and of the nature of a psalm. It closes

the book of Micah very much as Hab. iii. and Is. xl.-lxvi. close those books, and as Rom. xi. 33-36 the Jewish historical exposition of the Epistle to the Romans.

In its plan also this peculiarity of the closing address appears. It falls into three parts, and the fundamental number which prevails is (apart from the *introitus* and the *transitus*) 13. The scheme is as follows:—

- a. The *introitus*, vi. 1, 2 (seven lines). Then
 - I. The first stage of the suit (vi. 3-8); and
 1. Vers. 3-5. God's complaint (thirteen lines).
 2. Vers. 6-8. Israel's anxious reply (thirteen lines).
 - II. Second stage of the suit (vi. 9-vii. 8); and
 1. vi. 9-16. God's reproof (twenty-six lines).
 2. vii. 1-6. Israel's complaint (twenty-six lines).
- b. The *transitus*, vii. 7, 8 (seven lines); and following upon this,—
- III. The closing psalm: humiliation, confidence, and praise, vii. 9-12 (13+26+13 lines).

Introitus, chap. vi., vers. 1, 2. **Hear ye now;** thus begins, like the opening discourse, i. ii., the closing address also; **hear ye what Jehovah saith, dicturus est**, namely, to me, the prophet. **Arise, bring a suit toward the mountains!** In the name of Jehovah, and as his advocate, should the prophet enter into the controversy with the people, and utter the complaint so loud that the mountains, which, as appears from the following clause, and the hills shall hear thy voice, and from ver. 2, are present as witnesses of the trial (cf. Deut. xxxii. 1; Is. i. 2), may murmur with the echo. The explanation, bring a suit against the mountains, accuse the mountains, is senseless in itself, and therefore **לָנֶחָם** must be taken as a sign of direction, as Judg. xix. 18; Is. lxvi. 14.

Ver. 2. The prophet, following the command, calls out to the mountains: **hear, ye mountains, Jehovah's cause, and ye unchangeable**—from their unchangeableness Israel might have taken an example; Balaam had long before called the rocks of Canaan changeless (Num. xxiv. 21)—**ye foundations of the earth, that cannot be shaken**, but that should now tremble before the solemn message, and weighty judgment of Jehovah (Is. xxiv. 18). **For Jehovah hath a suit against his people** (cf. Hos. iv. 1), and with Israel will he have a settlement.

First Stage, vers. 3-8.—Vers. 3-5. *The Complaint*. Jehovah speaks not with the thunder of the law, but with the much sharper cordiality of wounded love. **My people**, thou that belondest to me alone, brought up by me, what have I done to thee, and wherein have I wearied thee? The Hithpael, "to have a settlement," was not without significance. He is in earnest, if Israel has aught against Him, to hear it. Jehovah might have wearied Israel by over rigorous requirements (Is. xliii. 23), or by unfulfilled promises (Jer. ii. 31). But much more should the expression recall how Israel has wearied the Lord (Is. xliii. 24). **Answer me!** properly, as the **אֲנִי** instead of the customary acc. shows: defend thyself against Me, make reply to my charge (Job xxxi. 35).

Ver. 4. God's language continues in a tone of the deepest irony: **Is it in that I led thee up out of the land of Egypt** (Am. ii. 10), and redeemed thee out of the house of bondage? (cf. Ex. xx. 2)—**plur. conc. for abstr.**, Ewald, § 179; and **that I sent before thee Moses, Aaron, and Mir-**

iam? With special fondness the sacred writers bring forward, when they would impress upon the people the goodness of the Lord, his earliest deeds, and, above all, those connected with their deliverance from Egypt, because through that Israel became his peculiar possession (Ps. cxiv.), and also in it, as the *actus primus* of his gracious choice of the people, there lay enfolded, so far as regards its direction and shape, all the subsequent development; all the following acts of grace are only confirmations of the first purpose of grace.

Ver. 5 glances at these tokens of love in the history of the planting of Israel until their arrival in the Holy Land: **My people, remember now, what counsel Balak took, the king of Moab, and what answer was given him by Balaam, Beor's son;** cf. Num. xxii. 24. "It was no light thing that Israel, ready to enter into the Holy Land, is sent forward, not cursed by him, but rather blest by God through him, to his great and arduous task. The curse would, through the superstition of many of the Israelites, have discouraged them, and inspired their superstitious foes with confidence. So much the more must the blessing have raised the spirits of the people, as it indicated that the Lord had so completely blessed them in the eyes of all nations, that even enemies who would curse were obliged to bless them." Caspari. The little clause: from Shittim to Gilgal, is a new object to **זָכֹר**: Remember what occurred from Shittim to Gilgal, i. e., between the first station after Balaam's (Num. xxv. 1) blessing and the first station on the soil of the Holy Land (Josh. iv. 19). Remember this, **that thou mayest know the covenant grace** (properly: the righteousness) of Jehovah. Jehovah's deeds of mercy are called exhibitions of righteousness, inasmuch as after the original establishment of the covenant with Abraham, or (as the case may be) of the covenant of the law on Sinai, all following grace was only fulfilment of what had been before promised, i. e., **זָכֹר לְמַעַן**—*cum inf.* as Am. ii. 7.

Ver. 6-8. *Reply and Decision*. As Jehovah addressed primarily the prophet, so the discourse of the people is directed immediately to him, standing as he does between God and the people. He is the mouth of God toward the people (Hos. i. 1; Deut. v. 5 ff., cf. Ex. iv. 16). Israel, in so far as it is really such, cannot close its ears to the voice of truth (cf. John xviii. 37), hence owns itself guilty without parley, and asks only after the way of expiation. **Wherewith shall I meet Jehovah?** **קָדַם**, to meet with gifts, in order to gratify any one, and to render to him honor and duty (Ps. cv. 2; Deut. xxiii. 5). **Wherewith bow myself?** **הִתְחַנֵּן** belongs to both clauses, and "to bow one's self," **הִתְחַנֵּן**, imperf. Niph., from **חָנַן**, Olsh., § 265, a, is, like the meeting Him, an expression of respect, which is appropriate before the God on high, who looks down on men, and in whose sight they are as grasshoppers (Is. xl. 22). **Shall I meet Him with burnt offerings?** That is the first thought with men who look at what is external; thither they naturally turn to fill the "aching void" in the soul with outward things, and as naturally also to try to expiate the sins which spring from the heart against God, according to the outwardly written letter: work-righteousness, and the idolatry of the letter. **With calves of a year old?** Not as if these alone were proper to be offered (Caspari, Hitzig, against Lev. xxii.,

xxvii.), but because they were accounted as the most important (Lev. ix. 3).

Ver. 7. **Hath Jehovah pleasure in thousands (hecatombs) of rams? in myriads of oil-brooks?** (cf. Job xx. 17). The questions, as the connection shows, are not rhetorical (Luther), but express the good resolution, the spirit of anxious and earnest inquiry: if so, then we would fain offer them to Him. Libations of oil were an essential element of the meat-offering, and the thank-offering (Lev. ii. 1, 15; vii. 12). The climax culminates with the latter half of ver. 7: **Shall I give up my first-born, the best and last that I have, as a sin-offering for myself?** As elsewhere **חַטָּאת** and **זֶבַח**, so here **זֶבַח** stands, the sin for the offering which is brought as its equivalent. The fruit, offspring, of my body, as an atonement for my soul? Cf. Deut. vii. 13. The external disposition, as it is of heathen origin and nature, so it proceeds, even to the final consequence, to atone for sin by sin, even by murder. Thus the kings of Moab sacrificed their first-born (2 K. iii. 27). According to Israelitish principles the firstlings belonged naturally to God, so that the offering might not once have been a strange gift for God, but the law directed that the first born of men should be ransomed (Ex. xiii. 13); it demands a disposition most completely ready to offer all, but not the external act (Gen. xxii.). And to this direction of the entire life, which alone gives all its moral value and acceptableness with God to each particular deed, the prophet also points in what immediately follows.

Ver. 8. **He, namely, God (Hitzig and Hesselberg, indefinitely: they), hath made known to thee, O man, what is good. Ye know, why do ye ask?** Is it not an idle question, contrived that, instead of the answer, an escape for thy conscience should be offered thee? **And what Jehovah seeketh of thee** (cf. Luke xiii. 7). Since **לֹא**, repeated in the two preceding clauses, is used in the sense of "nothing" as in the rhetorical question, Eccl. i. 3, it may be followed by **לֹא נִיזִי**, *nothing else does Jehovah seek of thee, but to do right, suum cuique, and love mercy*, the disposition from which flows the beneficent discharge of the duties of the law (Prov. xxi. 21), a contrast to ch. iii. 2; **and walk humbly** (on the const. cf. Ewald, § 280, c. [*Text. and Gram. on Ob. 4*]) before thy God (cf. 1 Sam. xv. 22; Hos. vi. 6). Micah's accurate acquaintance with the whole Pentateuch, which stands out through these chapters especially, appears here also, and here in a way doubly important for historical criticism, since it involves Deuteronomy: the passage referred to as God's word connects itself exactly, in matter and form, with Deut. x. 12; cf. also Deut. xvi. 12; viii. 14).

Ver. 9-vii. 6. **Second Stage.** Ver. 9-16. **The Judgment in the Case.** The voice of Jehovah, that judges mightily (Am. i. 2), calls concerning the city, i. e., Jerusalem, the representative of the sins of the people, i. 5 (as Ob. i. 1); and after the true wisdom, which has in itself the pledge of its prosperous issue and result (Job v. 12; vi. 13), thy name looks out, the holy manifestation of thyself in the judgment (Is. xxx. 27: cf. for the sense of the phrase, Ps. xiv. 2. — Benary (*De Leviratu Hebr.*, p. 70), Keil: Wisdom has regard to thy name. Caspari: O, what wisdom, if one sees thy name. In the last-named writer see also many other explanations of the passage. [Cf. Text. and Gram. note.] — The sudden variation of the person is common in all the proph-

ets; and thus the discourse turns back again here in what immediately follows to the people: **Perceive the scourge, the judgment appointed by Jehovah, here by metonymy for the discourse which treats of it, as in Is. x. 5, 24, for the Assyrian power which executes it, and who hath appointed it!** **שֶׁמֶט** has a double construction, first with the acc. obj., then with an object-clause; **שֶׁמֶט** is gen. comm., not merely masc., cf. Num. xvii. 22. He has appointed the rod whose law is continually broken. The rod itself is not described until ver. 13 ff.; the reason for it is first given, ver. 10 ff.

Ver. 10. **Are there yet, he asks (וְנִיזִי, more Aram. for וְנִי, 2 Sam. xiv. 19) in the house of the wicked the treasures of wickedness, gained by wickedness, as e. g., by what is immediately indicated; yea, the lean Ephraim, accursed?** The epha of leanness is the false measure of grain, forbidden in the law (Deut. xxv. 14 ff.), too small, contrasted with **שֶׁלֶמֶד**, the right measure, which, as opposed to the crime before us, is called (Lev. xix. 36) an epha of righteousness (Caspari). This connection shows that in the interrogation in the first member, the point is, not that former sins have not been expiated by the restoration of ill-gotten treasures, but that still new sins are ever heaping up, and thus God's requirement in ver. 8 is ever broken anew.

Ver. 11. In the same sense he proceeds, looking back to Deut. xxv. 19 ff.: **Can I — as much as to say: can one now; an exemplification in the first person, common also in English (cf. Glassii, Phil. Sac., p. 898 f.) — remain pure with the balance of wickedness, and with the bag with weights of deceit?** The sinners dream that by their offerings before God they shall stand pure, in spite of their daily repeated sins; that is the faulty moral apprehension which the prophet would destroy. The sins of trade and exchange here named may have been particularly rife with the Jewish national character, but they stand palpably representative of all injustice (cf. 1 Thess. iv. 6).

Ver. 12. Over these instances this verse, by the relative applying to the city, reaches back to ver. 9: **Her rich men are full of violence.** Such relative connections (**וְעַשְׂרֵיהֶן**) have the character of an exclamation, or direct call, cf. Am. vi. 3 ff.; Mic. iii. 3 (*quos ego!*). **And her inhabitants speak lies, and their tongue is deception in their mouth.** As this array of their sins rests on the Psalms, so that of threatened penalties (ver. 13 ff.), rests on the Pentateuch (Lev. xvi. 25 f.; Deut. xxviii. 39 f.). **And so also I, as intimated in ver. 9, have made sick the blows upon thee, i. e., I smite thee mortally;** cf. for the expression, Nah. iii. 19; for the matter, Is. i.; Micah, i. 9; with devastation (inf. abs., probably gerund, Gesenius, § 131, 2; the form, Gesenius, § 67, Rem. 10) on account of thy sins.

Ver. 14. **Thou shalt eat and not be satisfied;** cf. for the fulfillment, Jer. lii. 6; Hag. i. 6; **and thy emptiness shall remain in thy bowels!** **Thou shalt carry away, flee with thy goods and family, and not save; and what thou shalt save, will I give to the sword.** Cf. Jer. l. 37; xlii. 16.

Ver. 15. **Thou shalt sow . . . not drink wine.** The enemy shall reap thy harvests and plunder thy stores (Am. v. 11, cf. the reference in Is. lxii. 8 ff.).

In ver. 16, finally, sin and punishment are once

more briefly grouped together: **Yea, they observe** — instead of the customary *Kal*, he designedly chooses the strongest form, *Hithpael*, the reflexive of *Piel* (Jonah ii. 9), to express the carefulness of the observance (Hitzig) — **the statutes of Omri and all the doings of the house of Ahab, the Baal worship** (1 K. xvi. 31 f.) and all the other abominations (e. g., 1 K. xxii. 27), by which this abandoned dynasty had from the beginning disgraced the ungodly throne (Ps. xciv. 20) of the kingdom of Israel; human statutes instead of God's Word (Lev. xx. 23), such as indeed had under Ahab broken into Judah also (2 K. xvi. 3; 2 Chr. xxviii. 2). **And so ye walk in their counsels, that** (ironically; the actual results of the corruption represented instead of the desired fruits of their luxurious prosperity, as Hos. viii. 4) **I may make thee** (למען, c. inf. as ver. 5) **a ruin** (iii. 12), and her (Jerusalem's) **inhabitants a hissing**; and the **disgrace of my people — ye shall bear it**; the present generation is ripe for the curse, which the Lord had cast forth in the law for the future of his people (Is. lvi. 7).

Chap. vii. vers. 1-6. *The Lamentation of the People*. As appears from the subjoined transitivus, ver. 7, and especially ver. 8, where the holy commonwealth is manifestly thought of as speaking, the speaker here is the prophet, not so much as prophet, but as organ of the ideal person, the true Israel; like Is. xlix. 1 ff.; lx. 1 ff., where the prophet identifies himself with the true Israel, personified throughout ch. xl.-lxvi. under the name of the Servant of Jehovah. Israel must confess that God, in his bitter complaint (ch. vi. 9 ff.), is just. In the later prophets this view is presented in a still more concrete form, when they personify the true Israel in the angelic character of the *maleach* (messenger) who represents the people before God, and receives from God the words which He has to communicate through the prophets to the members of the people, his members (Zech. i. 12, 14). Daniel, having shaped this personification of the ideal Israel to the image of a heavenly Son of Man, to whom the dominion of the world is assigned (vii. 13 ff., cf. ver. 27), and having given both to this heavenly and to the earthly Israel the name of the Messiah (ix. 25 f.), furnishes the basis for the New Testament development, in which Christ appears on the one hand as a name of the people of Israel (Heb. xi. 26, cf. ver. 25), then as the Son of Man descended from heaven, and He in whom all the promises given for Israel are combined. — **Woe is me!** thus begins the lament (cf. Job x. 15), for **I am become as a gathering of the harvest, as a gleanings in the vintage**. Were these words the words of the prophet, the sense would be obscure, and hence from ancient times the conjecture has been proposed, that the two substantives were to be regarded as participles; like gatherers of the fruit, like gleaners of the vintage. But the pointing by *ô* under Aleph, utterly precludes this view, which has also been rejected by the most exact interpreters, from Ben Isaac down to Hitzig. Caspari: It has happened with me 'as with one who at the harvest time seeks early figs. But neither does דָּוִי mean "it has occurred to me," for the passage Is. i. 9, quoted by Caspari, proves nothing like this, nor does this latter special limitation, the seeking of early figs, lie indicated at all in the general designation דָּוִי (Am. viii. 1); but if figs and grapes are meant at all, the thought that the prophet finds none would be very unsuitably ex-

pressed by the harvest, where they find many figs, and by the gleanings of the vintage, where they still find some clusters left. A clear understanding results here only from the position before assumed, that the personified Israel himself speaks through the prophet: I am become like gleanings of the harvest (the plural stands for symmetry with the following plur. *tantum*, עללית, as gleanings of the vintage, i. e., I am so entirely gleaned that there is no cluster any more to eat; for an early fig, which was particularly relished (Jer. xxiv. 2; Is. xxviii. 4), **my soul pants**.

Ver. 2. What Israel intends by the clusters, and early figs, which he would so gladly find with him, but which have been snatched away (cf. Is. xxxiii. 4), appears from this verse; **gone is the pious man**; (collect. for the pious, חסידים, possessors of the *chesed*, the grace, who by their conduct show themselves worthy of the grace, and who taken together are the true Israel (Ps. xvi. 10) — **from the earth, and an upright man is no more to be found**. It lies in the nature of prophecy that it should extend its immediate horizon over the whole world. And in fact, when the righteous have already died out of Israel, how should it be with the heathen who have not God's word? (Luke xxiii. 31). **All lie in wait for blood** (Ps. x. 8 ff.), **each for his neighbor they hunt with the net**. In the phrase "each for his neighbor," which has usually a quite general signification: *alter alterum*, there lies here a special emphasis; those who lie in wait for each other are brethren, creatures of one God, sons of one forefather (Mal. ii. 10), and bound by the law to love each the other as himself (Lev. xix. 18).

Ver. 3. The first three words form a parallel to the sentence just closed: **for evil the hands are stout, and they are not with some Rabbins, Rosenmüller, and Ewald, to be connected with the following.** דָּוִי stands for *verbo finito*, as v. 1; Prov. xix. 8; 2 Chron. xi. 2, and דָּוִי in the intrans. sense, to be joyful, glad, spirited (cf. ii. 7; Prov. xv. 13; Gen. iv. 7); cf. the parallel sentence: their feet run to evil (Is. lix. 7). It would be still more suitable to the primary meaning of דָּוִי as well as to the connection with what follows, to propose as the sense of the phrase: upon evil they look favorably, are friendly to it; but then we should have, instead of שָׁפִים, hands, לֵב or פֶּה. Hitzig: only the evil do they practice well; which is the same as: for the evil alone have they hands, while if anything good is to be done, they have none for it. But this sense does not lie in his translation, which itself breaks down upon the על. Cocceius (*Lex.*, p. 304): *Super malo sunt manus ad bonum faciendum*, i. e., *funguntur et plasmant malum, ut bonum videatur*. Similarly Umbreit, Keil, Caspari. But this sense דָּוִי nowhere has. Hence the two last offer also the alternative translation, to do it well; which coincides with Hitzig's. The corruption rests on a compromise of the ruling classes, and so on the worst moral vileness; "the foundations are destroyed" (Ps. xi. 3); the prince demands some deed of violence, דָּם (ver. 2), and the judge for a price from the princes may be bought (or says: For a price!); and the high-born: he speaks out the desire (Prov. x. 13; the other sense: "ruin," destroys the connection) of his soul; and together they extort it; each one gives his part, so

that a קְבוּרָה, a dark web of intrigues, a snare for the victim, results.

Ver. 4. Their good man, i. e., the best among them (Ewald, 313, c), is like a thorn, the most upright worse than a hedge (cf. 2 Sam. xxiii. 6). That will all be proved, for in the day of thy seers, in the *jom Jehocah*, God's judgment day, which all thy prophets (elsewhere rather partic. Kal זְבִיִּים, Jer. vi. 17; Ezek. iii. 17) have so constantly proclaimed, when thy visitation comes (this sentence is likewise a more definite limitation, a second *stat. absol.* to *jom*, cf. Ps. lvi. 4; lxxxviii. 2) then wilt thou be ensnared by them. According to the suffix in the previous member, רָדִיד is not third fem. (then will be her perplexity), but a second masc. in the address to the people, and the sense (cf. Is. xxii. 5) is, that Zion, in the day of God's judgment, cannot free herself from the machinations of those seemingly respectable men who are really thorn hedges, but will be caught as a victim (cf. Gen. xxii. 13; Nah. i. 10.)

Ver. 5. From that it follows that now what is otherwise a token of the greatest moral decay, in a land, must be practiced of design and for self-defense: trust not in a friend; "he takes no notice of the fact that those to whom he calls are themselves, in the same relations, without love and fidelity" (Caspari). Rely not on the most trusted; from her who lies in thy bosom, thy wife (Deut. xiii. 7), keep the doors of thy mouth. "The prophet mentions only the treachery of the wife against her husband, because his discourse is addressed to the men as *genus potius*; because the wife can much more easily prove treacherous to the husband than *vice versa*, since the man stands preëminently in relations which allow treachery; and because, finally, the wife is subject to the man, and so in a higher degree pledged to fidelity than he (p) — Caspari.

Ver. 6. Friendship and love are no longer securities for confidence, for even the relation of natural piety is lost in an unnatural perversion: the son makes a fool of his father [?] (Deut. xxxii. 15; Jer. xiv. 21); the daughter stands up as a witness against her mother (זֵרָה, as Ps. xxvii. 12); the daughter-in-law against her mother-in-law, and the man's enemies are his servants. בְּיָרֵי, "men of his house" are not his relations, who live in his house, but the company of servants (Gen. xvii. 23-27; xxxix. 14). The connection of ver. 4 with 5 and 6 shows how appropriately this description is again employed (Matt. x. 35 ff.; Luke xii. 53) as a sign of the last days (cf. also Matt. xxiv. 10 ff.).

Vers. 7, 8. *Transitus*. The true Israel shudders not in this time of need. He knows well that for him the promise cannot be broken, and that through the confusion of the judgment God's light must break. By the זְבִיִּים as also the long preserved space between vers. 8 and 9 shows, these two verses are appended as a conclusion to the foregoing, while yet they constitute by their contents and psalm-like tone, — a structural peculiarity, common to the prophets — the transition to what follows: but as for me I look out for God. Both aspects of the spirit which speaks in the prophets appear in this "looking out," in that he both as prophet looks out for, strives to anticipate, the fortunes of the future, the coming of God for salvation, and also as the spirit of the true people of God confidently trusts in this coming help (Ps.

v. 4; Heb. ii. 1). Prophecy and faith are correlatives. I will wait, the Opt. indicates that the word is an exhortation to his own soul (Ps. xlii. 12), for the God of my salvation, the God on whom my salvation rests; this also being a psalm-tone (Ps. xxvii. 9). My God will hear me, and his hearing is an active, effectual hearing.

Ver. 8. Hence results immediately the apotrophe to the enemy, the world-power which (iv. 10) is called Babylon, to which the chastisement of Israel is committed: She must not regard this condition of chastisement as a perpetual thing.

Rejoice not, my enemy; the pleonastic וְ, which strengthens the emphasis, is likewise appropriate to the psalm style (Ps. xxv. 2, *et exerce*).¹ For if I fall, I rise again, I fall only to rise again. — The conditionality gains energy by the parataxis without particles (Prov. xviii. 22; Ewald, 357, 6). The second וְ, as is shown also by the change of tenses, is temporal and not for additional confirmation. When I sit in darkness, a common figure for the affliction caused by God's judgments (Is. viii. 25; ix. 1; lx. 1 ff.); then is Jehovah my light (Ps. xxvii. 1); and this light cannot remain concealed, but must actively manifest itself.

Vers. 9, 10. With this transitus the psalmody is begun which sounds on through the whole *lyric period* which follows (vers. 9-20). This describes (in the form of a prayer, with hope and supplication, announcing and celebrating the completion of God's doings with his people), the coming of the kingdom of light after the darkness, and is thus the fulfillment of the final clause of ver. 8; when I sit in darkness then is Jehovah my light. The position is an ideal one. As ver. 1, Israel, on account of his deficiency in righteous men, felt that the worst abominations were maturing, and with them the judgment, and by gradual approach stood finally (ver. 7 f.) in the crisis of the judgment, so he proceeds now in spirit through judgment and exile to salvation. His language turns in a constant alternation, swaying lyrically (cf. Ps. cxvi.), now toward himself, now toward the offended and forgiving God, now toward the enemy who is to be judged (cf. ver. 8).

Ver. 9. The indignation of Jehovah will I bear, with this humility (cf. vi. 8) and submission to the will of God, the germ of salvation is already given; when God's will is accepted as their will the sorrow ceases to be sorrow. For I have sinned against him. Humiliation under sorrow flows from the recognition of sin; the sorrow must be recognized as indignation, that is, as the manifestation of God's righteousness (Ps. li. 6). Such recognition moves his heart, which cannot fail to answer the call of his people; and this confidence gives Israel a joyful courage to endure until he, as he surely must, shall maintain my cause. Instead of standing my foe, as now, in the suit (vi. 1), He will make my cause against the heathen his own (Ps. xxxv. 1; xliii. 1), and secure for me my right (Ps. ix. 5). To the light will he bring me forth, out of the darkness of captivity (Ps. lxxviii. 7) as once out of Egypt (Deut. viii. 14). I shall see with pleasure (וְ) his righteousness, for even the deliverance of the sin-laden people is righteousness, because it is a fulfillment of the ancient promises (cf. on vi. 5).

Ver. 10. And that shall my enemy see with pain (cf. on ver. 8), and shame shall cover her. The verbs are not indicative, therefore not direct

¹ Cf. Gram. and Text. — Tr.]

announcement, but jussive: the prophecy of sup-plicating confidence. Her who saith to me: Where is Jehovah thy God? on whose help thou hast rested thy hope (cf. Ps. lxxix. 10; cxv. 2). This is the point of view from which Israel's cause becomes a controversy for God. My eyes will look upon her with pleasure—on the sharpened Nun, cf. Ewald, 198 a—and she will be trodden down as mire in the streets. The last Qamets in מִרְמָס is shortened into Pattach, on account of the coming together of two tone syllables (cf. Is. x. 6). From the enemy the dis-course turns off—

Ver. 11–13. While the representative element gives way more to the prophetic, and announces salvation to the holy community. It is a day (so De Dieu, Hitz., Casp.) to build thy walls. The anticipation of the exile goes forward, and from the certainty of the threatenings (iii. 12; iv. 10), the prophet expects (cf. ver. 7) the restoration of Jerusalem. To take this whole first member, not independently, but as a designation of time to the second (“on the day when thy walls shall be built, will,” etc.) is forbidden by the הַיּוֹם in the second member; besides, that view would require the reading הַבְּנוֹת. At the bottom of the figure of wall-building lies the conception of the vineyard (Is. v.; xxvii. 2 ff.; Ps. lxxx.); גֶּדֶר is the inclosing wall of a vineyard (the wall of a city is הַחֹמֶה). In that day will the law be far removed. The Rabbinic Exegesis, and with that those among recent Christian interpreters who are influenced more or less by the legal spirit of the Rabbins, have been obliged at this passage to have recourse to rationalistic evasions. According to the Targum and Hengstenberg, דָּק should mean the statutes imposed by the heathen oppressors; but this is not even remotely suggested by the connection, and the passage cited from Ps. xciv. 20 testifies rather for the opposite view. Caspari would have it mean that then the boundaries of the land of Israel shall lie in the far distance, be extended far beyond the original compass; but what should the walling around (ver. 11 a) mean if the border is abolished? That would be directly contrary to the figure. Keil: The limits between Israel and the nations, the law of Israel's exclusiveness shall be abolished. But why this limitation to one particular law? דָּק is the law in its widest and most general sense (Ps. xcix. 7; cxlviii. 6; Ex. xv. 25), and as it is unquestionably the doctrine of the New Testament, that in the time of the Gospel the fence of the law is broken down (Eph. ii. 14), so there is the less ground for denying to the prophet this meaning in our passage, because the whole context has left the historical ground far behind, rising to the ideal height of a spiritual contemplation, and because Jeremiah also, in a like connection in the famous passage (ch. iii. 16), prophesies a like triumph over the legal position (cf. Is. lxxv. 1 f., and, in our prophet himself, ch. vi. 6 f.). We may designate our passage as exactly the text of Jeremiah's great prophecy (ch. xxxi. 31 ff.) concerning the new covenant. The parenthetical view therefore of the words יִרְדָּן דָּק (“in that day—far distant is the term—in that day,” etc., De Wette, Ewald, Umbreit), is to be rejected.

Ver. 12. In that day, unto thee, the restored Zion.—the י of the apodosis after the elliptical protasis to designate the time, as Ex. xvi. 6 f.;

Ewald, 344 b.—will one come from Assyria, and also the cities of Egypt will come; not merely the scattered believers of Israel, who already (cf. ver. 11) will have founded the new structure, but also the heathen peoples will be added (Ps. lxxxvii.), and Assyria the scourge, first of all, but also the cities of Egypt, which here, as Is. xix. 6; xxxvii. 25, received the poetical name Mazon, instead of the usual Mizraim. She stands forth as the second world-power, on the other side of Israel from Assyria (cf. Zech. x. 11), and the cities are particularly regarded, as *præcipua membra* of the land of culture, even in Jehovah's Messianic prediction (Is. xix. 18). Yea, from Egypt even unto the Euphrates, and even unto the sea from the sea, from the Western, Mediterranean to the Eastern, Persian Sea (cf. Joel ii. 20), and from the mountain to the mountain, from Sinai in the south to Lebanon in the north, sc. will they come to thee. יִם and הַיָּרֵד are local accusatives, and the induction of a great extent of country by the antithesis of the quarters of the compass is a common turn of discourse (cf. Am. viii. 12). The prophet's enumeration confines itself, as was natural, to what was suggested by history and geographical position, and indeed with a special horizon, having reference to Gen. xiii. 14 f.; but in the specification of the points of the compass lies potentially the universality of the plan of salvation (cf. iv. 1, 2). The same thought is expressed with greater clearness and smoothness by Isaiah (ch. xix. 23). But with cutting sharpness the prophet here also—

Ver. 13. For the last time connects with the promise the contrast of the judgment: but the land (we may understand, either with Caspari, from ver. 2, Canaan, which extends itself before those that flock unto it, or, with Keil, the whole earth, out of which those who seek deliverance crowd hither) will lie waste on account of its inhabitants (cf. vi. 11), because of the fruit of their doings. For just in Zion alone, the seat of God's congregation, will be deliverance (Ob. 17; Joel iii. 5), and this Zion is not the present, which itself is then destroyed (iii. 12, coll. iv. 1), but a spiritual, living Zion. So salvation and judgment lie side by side (Is. lxxv. 24).

With that strikingly sudden turn, the occasion is given for the last supplication (vers. 14–17), which the prophet utters in the name of the congregation.

Ver. 14. Feed thy people, who after the terrors of the judgment need the shepherd's care, which also according to the promise (ver. 3) was to be given, with thy staff, the mark of the shepherd (cf. Zech. xi. 4 ff.); the flock (Ps. xcv. 7) of thy possession (Ps. xxviii. 9) who dwell alone, whom thou hast as it were separated from among the nations, and whose distinction it is from of old that they, separately from the nations, belong to thee alone (cf. Num. xxiii. 9; Ps. iv. 9, where לְבַדִּד belongs to the verb). שֹׁכְנֵי an old form instead of the stat. constr. (Ob. 3). “*Accusatus habitantem notat passionis non obiectum esse effectum, ut acervos desolatos*” (Jer. xxxvii. 26). Ch. B. Michaelis. In the forest in the midst of Carmel let them feed; in Bashan and Gilead, as in the days of old. The kingdom of Zion shall extend over the whole desolated land, as was denoted by the enumeration of the east and west, as Ps. lx. 9. That both regions named belong to the Ten Tribes may be accidental, but is better regarded as a commentary on ver. 13, in such sense

that, as the desolation of the Ten Tribes began sooner, so will it continue longer than that of Zion, that it lies waste while Zion has been built up. The phrase, "in the forest in the midst of Carmel," is not to be dragged back to the preceding, where it would be a useless, obscure, and halting addition, but to be connected with the second half of the verse, as the parallel passage (Jer. i. 19), which evidently rests on this, still more clearly shows. By "the days of old" are hardly meant the days of Uzziah, as Movers supposes, but those of David, as the normal period of the unity of the kingdom (cf. on ver. 2).

Ver. 15. As in that passage so here, the prophet's glance, while he quotes God's¹ answer, confirmatory of the prayer in ver. 14, goes still further back; as in the days when thou, Israel, camest out of the land of Egypt (Ps. cxiv.), will I to them, thy people, show wonders of grace.

נִפְלְאוֹת are the special manifestations of God's mercy, often in opposition to the course of nature (Ex. iii. 20), which will be repeated in the age of salvation (the Messianic age) (ix. 5). As the supplanting people in ver. 14 spoke of itself in the third person, אֲנִי, so God in the first member here addresses it with *thou*, but in the second, speaks of it in the third person; "thou" is the present Israel, "he" is the Israel of the future.

Ver. 16. The old impression upon the heathen resulting from God's wonderful deeds in behalf of Israel (cf. Ex. xv. 14 f.; [Josh. ii. 9 ff.]) is to be repeated. The heathen will see it, those, namely, who even then remain rebellious (cf. on ver. 14), and be ashamed so that all their power vanishes (Ezek. xxxii. 30). הִנֵּה שֶׁרָא אֶת אֶרֶץ, as Is. xxiii. 1, — will lay their hand on their mouth; extreme astonishment takes away the power of speech (Judg. xviii. 19; Is. lii. 15) — their ears will be deaf "before the thunder of Jehovah's mighty deeds (Job xxvi. 14)." Hitzig.

Ver. 17. The evil in them is overcome by the good, the serpent which reared itself against Jehovah is, like his type (Gen. iii.), by the eternal judgment, cast down to the ground; dust shall they lie like the serpent (Ps. lxxii. 9; Is. xlix. 23) creeping on the earth — properly: as those things which creep on the earth; וְ *veritatis*, as Is. i. 7. They shall tremble forth out of their hiding-places; to Jehovah our God (cf. iv. 5) shall they approach with terror [*herbeizittern*] (Hos. xi. 10 f.), and be in fear before thee (Ps. xl. 4). With this the discourse passes over again to the congregation, and ends —

Vers. 18–20, in a final lyric strophe (as Ps. civ. 32 ff.; lxxviii. 30 ff.; Rom. xi. 33 ff.). The wonderful deeds of God, exhibitions of power to the adversaries, which bring them to trembling submission, are for Israel deeds of mercy and truth, which open his mouth for an inspired cry, lay in his soul the spirit of free heart devotion (רָצוֹן נְדִיבִי, Ps. li. 14), in the production of which all God's discipline, through law, deeds, and prophecy, culminates. Who is a God like thee! This also is borrowed from the triumphal ode of Miriam (Ex. xv. 11; cf. Ps. lxxxvi. 8). Whether there is any play here on the name Micah, must be left

undecided. Forgiving iniquity and graciously passing over all transgression for the remnant of his people (cf. on ii. 11). Back of this and what follows lies the description of the compassion of God in Ex. xxxiv. 6 f.; in the word עָרַב perhaps an allusion to the great act of mercy (Ex. xii. 12, 13). He does not hold his anger forever, for he has his pleasure in mercy (Ps. ciii. 9).

Ver. 19. He will again have compassion on us (on the constr. vid. Gesen. § 142, 3 b), will tread down our iniquities, which rise up against us as enemies, and overpower us (Ps. lxxv. 4). Yea, he will cast into the depth of the sea all their sins, the prophet adds in confirmation, here also regarding the sins as foes, and intentionally alluding to Ex. xv. 10.

Ver. 20. Thou wilt show truth to Jacob, wilt maintain for the descendants what thou hast promised them in their progenitor, mercy to Abraham, who lives on in his posterity, and waits for the promise (John viii. 56), and was not vainly called a father of a multitude. Thou wilt show to them the truth and grace which thou hast sworn to our fathers from the days of antiquity. The unity of the plan of salvation for Israel from beginning to end (for the mercy and truth of God are the scarlet threads which run through it), is the thought with which the prophet, placing himself at the culminating point of revelation, concludes. This perspective has been expanded only from the point of view of the New Testament (Matt. xxv. 34).

DOCTRINAL AND ETHICAL.

God has entered into a covenant relation with Israel, dating (vii. 21) from the days of the patriarchs. Hence, while His judgments roar against the heathen, unproclaimed and without pity, to Israel He first demonstrates his guilt, and that by setting before Himself and the people alike the eternal principles which He has given in His revelation by word and deed, and in the face of these proves to Israel that He has kept His truth, but that Israel has broken the covenant and become guilty. This conviction He secures before the punishment, that the latter may not prove an annihilation, but be made fruitful of improvement. For such fruit results from the punishment, provided the latter turns the sinner in upon himself, and when it is borne with the consciousness that it is just. Only on this condition, finally, is forgiveness possible; yea (while it appears that the sin is too great to be possibly expiated by punishment), necessary according to the grace of God. To this end serves the controversy at law.

This begins with a reference to those original works of redemption by which God founded the congregation, and with marvelous exhibitions of favor called them to be his people. Thereby Israel from the beginning entered into an obligation to be specially consecrated to Him: I am the Lord thy God. This obligation was represented in an outward system of duties. The ceremonial cultus, however, is only a passing pedagogic stage. It cannot be regarded as the independent principle and soul of the relation, because it offers to God

stood at all without bearing in mind that we have a dialogue before us. This is the עָרַב, the solemn responsive song (Ex. xv. 21) at the time of the salvation, as Hosea (ii. 18 [16]) dwells.

¹ This form of dialogue between God and the people is very common in the hymnic style of the prophets; more particularly at the conclusion where the prophetic ecstasy has reached its climax. Hosea xiv., e. g., cannot be under-

nothing which does not already belong to Him, and in consistency it would lead to ungodly murder. It must look beyond itself, and can furnish no couch of rest for the congregation. The regulative and substantial principle in the law is, rather, the moral kernel, the righteousness of the heart.

And according to this principle must Israel be judged and condemned; for, when God's truth, appearing in judgment, looks around for wisdom (Prov. i. 7) it perceives in every house the folly (Ps. xiv. 1) of sinners, who would fain enjoy God's blessing without purity of life. Therefore the greed and slavery of the sinner must become his punishment; to eat and not be satisfied, to labor and not enjoy the fruits, the miserable lot of involuntary servitude, is their normal end. Wherever like sins exist there is like punishment; no right of legitimacy can secure the kingdom of Judah against the fate of Samaria, if the ways here are the same as there.

Sent forth by God and his Spirit (Is. xlviii. 16), the true Israel wanders through the ages, and struggles for embodiment. But the longer the time the less does present reality correspond to the character which he is obliged to demand of his members. According to this they should be a living possession, prophets and priests to God (Ex. xix. 5, 6). Nay, he appears to himself now as a vineyard, a fruit garden which has been gleaned; of those who are now called Israelites he can scarcely recognize one as a member of his body. Not a blooming orchard is this people, not belted together by the bands of divine peace into one well-pleasing whole, but involved in the bonds of iniquity, which bind the chiefs of the people (John vii. 48) together; so closely involved that in the day of judgment they cannot release themselves. The connection is external; inwardly, not the national bond merely, but all, even the most intimate relations of the family are utterly fretted away, and that will show itself in the worst outbreaks of alienation and discord.

But yet the true Israel knows that his time will come. Although he, with all his promises, is bound to the substratum of this neglected nationality, he knows still that when it has to be given up (v. 2) to punishment, he with it will be given up only to redemption. In the darkness of their abandonment to the world, Jehovah is his light.

Hence comes that right disposition to endure, which the litigation was intended to produce: the endurance of the anger as a cross which we take upon ourselves without reluctance: *I will bear*; and the confident waiting for deliverance. He submits to be given up to the hands of the world-power, but nevertheless knows that in that day when God shall perform his promises, out of these heathen also all that are called shall enter into the new Jerusalem, which will be divested of all enclosure and narrowness; that if all lie in ruins the eternal kingdom of God will arise upon the ruins. Then will the Lord be the shepherd of the true Israel, now become actual and visible. He will march with might at the head of his own people. The adversaries, scattered and cast to the ground, come trembling unto Jehovah whom they had despised.

That will be the great day of the forgiveness of sins, and of the infliction of punishment, which only the God of the true Israel can ensure, for he takes pleasure in compassion. And it must come because the compassionate God is a true and faithful God, and the Covenant made with the fathers

can be broken by nothing which may come between.

Schmieder (vi. 4): Miriam, sister of Moses and Aaron, was a prophetess (Ex. xv. 20). Just as the deliverance out of Egypt, as beginning of the creation of the people of God, includes within it all the subsequent works of protection and redemption, so the three personages, Moses, Aaron, and Miriam, are the types of the whole legislation of the entire priesthood and prophecy, therefore all God's saving institutions for Israel (vii. 11 ff.). The day of vengeance upon evil is the dawn of the day of redemption and restoration for the congregation of the saints. This is the pervading doctrine of the whole Bible; with the flood comes the rain-bow to Noah, with the destruction of Pharaoh the deliverance from Egypt, with Saul's death David's glory, with the destruction of Jerusalem the new hope of Zion, with the fall of Babylon, the return of the Jews, with the judgment upon the heathen the return of the Jews.

HOMILETICAL AND PRACTICAL.

Mirror of Evangelical Repentance.

1. Everything is open and manifest before God; the dumb earth is his witness. Hide not thyself (vi. 1, 2).
2. How much has He done for thee? Hast thou ever considered it? (vers. 3-5).
3. Thou hast outwardly taken part in his worship, mayest even have gone further in it than was necessary. But how is it with thee inwardly? (vers. 6, 7.)
4. Thou knowest his law, but thy life accuses thee (vers. 8, 9-12).
5. Thou knowest that He is judge, and art acquainted with his judgments. But thy ways show that thou regardest them not (vers. 13-16).
6. Yea, Lord, I confess (vii. 1-6).
7. But I believe also; therefore will I fain bear thy judgments (vers. 7-9).
8. For I know thy promises (vers. 10-17).
9. And will celebrate thy great compassion (vers. 18-21).

Or: *The History of the congregation in God's light* (Is. ii. 15). Exordium: The light of God a light of judgment (vi. 1, 2).

1. The selection and establishment of the congregation (vers. 3-5).
2. The legislation (vers. 6-8).
3. Sin (vers. 9-16).
4. The acknowledgment of sin (vii. 1-6). Transitus: The light of God a light of grace (vers. 7, 8).
5. The return (ver. 9).
6. The experience of grace (vers. 10-20).

Ver. 1. The heart of man is harder than a stone. The rocks could not but be moved by the gratuitous beneficence of God, and his complaint. Men remain unaffected, "If these should keep silence the stones would cry out."—Ver. 2. Is there greater condescension than this, that the Lord of heaven and earth, before whom none living is just, and who sees through and through everything, will not judge Israel, unless He have seen his sins and consented to it. How soon, O Christian, art thou ready with thy judgments! and allowest thy brother no time for reply, and hast no ear for him!—Ver. 3. What God has done for us from our youth up is nothing but benefits. Therefore we should, even in painful experiences, know that the hour cometh, when we shall recog-

nize them as mercies from God. What the deliverance from Egypt was for Israel, that is for us the redemption from all sins, from death, and from the power of the devil. Thus have we become his holy people and possession. — Ver. 4. A great benefit is it when God at the right time puts the right people at the head of the congregation. To such right people it pertains also that they should meet opposition. — Ver. 5. Balaam came to curse, but when he sought God (Num. xxiii. 3), his curse was turned into a blessing. Whatever thou wouldst do, forget not to seek God, that thou mayest do all as his instrument. To the upright He gives success. The end of all earnest meditation on the ways of God is that one perceives them to be righteousness. — Vers. 6-8. *A sermon in time of war.* The people seek their God and thereby become conscious of their guilt. Then seeking is equivalent to atonement. Wherewith? (1.) Not with outward behavior. Fast-days help not, and the first-born who lie dead on battle-fields, atone not for the sins of the people. Rather (2) with the heart. Holy wars like those of David are scarcely waged any more, but it ought to be the case that wars should be waged holily. Those who are at home, however, should show mildness and modesty. — Ver. 6. That is the way of sinful man, to excuse himself as if he knew not God's word. Then we speak as if we knew not what He really demands (Luke x. 29 ff.). Or we capriciously form notions of God as if He demanded things which no man can perform. No heart is so lazy that it would not find out how to reach what is good (Prov. xxii. 13). — Ver. 8. If thou seekest God, ask thyself above all, What does God seek in me? *To do right, κατεργασθαι δικαιοσύνην* (Acts x. 39), is a hard piece of work, and whoever reflects upon it deeply perceives that no man alive is just before God. The power for that, however, comes from the *loving mercy*. Clemency towards our neighbor is doubtless intended (Hos. vi. 6), but the expression is designedly so put that we are obliged to think of the undeserved mercy of Him who first loved us. He who imagines that he loved first has not attained to the third thing, *walking humbly*. However much he may outwardly show humility, it is only a wretched gloss upon a puffed up and proud heart. And pride in the house of God is a miserable thing. — Ver. 9. The voice of the Lord calls ever, but not ever in the same way; sometimes for invitation, again to judgment. He who hears not the former at the time must hear the other after the time. O that men would not always regard merely the rod of correction, but ever also Him who hath appointed it! They would then complain of nothing but their own sin. — Ver. 10. It is a helpful means to repentance, to inquire carefully in regard to each of our physical and intellectual possessions, how we came by them. Trade is a dangerous art; but God condemns not the art, only the fraud which is practiced with it. The grain speculators, even in Micah's time, received the first curse. — Ver. 11. He also has false weight who judges not his neighbor with the same measure as himself. — Ver. 12. It soon comes to pass with a man that he believes his own lies, in fact no longer knows what lies he tells, so that his tongue is a demon to itself, deceit is in his mouth. When it has reached that point it is no wonder that God (ver. 13) carries away him who is himself sin with his sin. — Ver. 14. The covetous pines after what he desires even in enjoying it. The feeling of perpetual emptiness is no longer a sign of sin merely, but

already of the judgment of God. Save what thou canst, thou canst save nothing from God. — Ver. 15. The curse that man should in the sweat of his face eat bread may still be aggravated. God's eye looks about indeed for wisdom (ver. 9), but what He sees is men who with eyes open run into destruction as if they would do it by force. Generation after generation heaps up the curse; woe to the generation on whom it breaks! Then the sins of fathers and children lie on one head. How canst thou excuse thy faults by maintaining that thou hast been a tender father or mother toward thine own, when they yet are to bear the punishment of thy faults? Take care that thou heap up the reward for the good works which thou hast done; that is the best inheritance.

Chap. viii. As the true Israel to the people of Israel, so Christ stands to his congregation. There an invisible head with many visible members, who can however be such only in name, as being called Israelites; here likewise with Christians.

What Christ's congregation should say in an evil time.

1. *Her complaint*, vers. 1-4 a. That the saints have grown few and iniquity abundant. The complaint bears most hard upon the princes according to their various responsibility.

2. *Their fear*, ver. 4 b-6. The day of God must certainly come, and that with fearful signs.

3. *Their comfort*.

(a.) They know on whom they trust, know his name, and his readiness to hear, his wounding and healing, and his nature, that he is light (vers. 7, 8). Therefore they wait patiently in the darkness.

(b.) They know that right must remain right (ver. 9). Therefore they patiently endure wrong.

(c.) They know that to their adversaries an evil lot is appointed (ver. 10). Therefore they weary not.

(d.) They know what is before them, namely, that the evil and narrow is to be torn down, in order to build again well and wide (vers. 11-13). Therefore they complain not that it is torn down.

(e.) They know their shepherd's voice and works from of old (vers. 15-18). Therefore they meditate on the days of old (Ps. lxxvii. 6), and hold before him his Word.

(f.) They have a complete revelation of God's nature, that He is the only, and a sin-forgiving, God, gracious and powerful over sin and faithful (vers. 18-20). Therefore, they celebrate and praise Him even in the most wretched time.

A pious soul is for the Lord a refreshment. That is not said, however, to puff up, but for the encouragement of those who love God. Who would not willingly prepare a delight for Him! — Ver. 2. When once the saints die out of a land, there is soon manifested a whole abyss of abominable things, which they alone, through their life and prayers, have kept down. The prayers of the pious restrain the judgment. — Ver. 3. How would God's kingdom be promoted, if only the same activity, invention, and perseverance were applied to its objects, which are spent in works of wickedness. — Every judge ought to think that he has an office from God, and that God's cause should be cheap to no one. — It is also a bad sign when in a land unbridled words prevail. Sins of the tongue increase also the burden. The further a man's voice is heard, the more honestly should he guard his mouth. — Ver. 4. It is a bad thing to draw others into one's own matters and interests. Many a one has thought he did God service while he was making a party for the accomplish-

ment of his own plans, and was only a snare for the day of judgment. God alone makes his parties for Himself; his programme is not theses, but the Holy Scriptures; his leader is the Holy Spirit. When He works not (and He works in truthfulness and peace, without any human addition, as a spirit of willingness, without any harm or calumny toward others), then all work is vain. All partisanship leads to the state of things described in ver. 5. How can the kingdom of God be built up, when its original foundation tears itself in pieces. It is written that Abraham went out from his kindred, but not that he stood up against them and mocked them. — Ver. 7. Martha is careful and troubled about many things, but one thing is needful. To wait is the strongest power, to pray is the strongest weapon; for they both have God for an ally; and when He hears it is also effectually heard. — Ver. 8. He who falls without God never rises again. What a fearful darkness is that in which they must sit who have no God! And what is all darkness for us if we have God? The name of God is a light shining in the depth of the heart, and therefore cannot be extinguished from without. — Ver. 9. The evangelical call to repentance results in the conversion of the will with hearty sorrow. Evangelical repentance is not *doing but suffering*. Works of repentance (*satisfactio operis*) are not pain but pleasure, therefore self deception, or, if they were not a pleasure, but were imposed by authority, against one's will, they would be wholly useless, since then not the will of him who renders them performs them, but properly the will of Him by whom they are imposed. But the pain resulting from a clear discernment of the misery of sitting deservedly far from God in our misery, is an unspeakable grief; and he who has not felt it knows not yet what repentance is. It is so profound that if faith were not present (9 b), it must inevitably become despair. — Ver. 11. Where life in the kingdom of God must first be propped up by statutes, there is no life begun, but whitewashed death. The kingdom of God begins in a man with the law of liberty. The embracing wall which God draws around the new Jerusalem is He himself (Zech. ii. 8). That is a very wide room. There all the peoples of the earth have a place. — Ver. 13. But this birth also takes place amid pains. — Ver. 14. The shepherd of the new congregation is the Messiah (v. 3). Therefore is her room also (against ver. 11) a very narrow, separate room; there, namely, where good pasture is for his sheep (Ps. xxiii. 2); the wilderness remains for the morally wild. — Ver. 15. In the history of the kingdom of God there is a constant similarity in the main lines. Naturally, for God is unchanging, and his doings always divine, wonderful. — Ver. 16. When He once begins to work there is also an end of human power. Desire not to bring on yourselves the wonder! — Ver. 17. How has the serpent revived in so many persons! The seed of the woman, Abraham's seed, has become as the sand of the sea, but the other not less. The final biting of the heel and the final crushing of the head are not yet come. — Ver. 18. In all the world for Him whose look sees highest over the world and into eternity, there is nothing so commendable as the forgiveness of sins. He who said: Thy sins are forgiven thee, could be no other than God, unless he were more criminal than Adam; for he exercised the highest prerogative of God. — Ver. 19. The last short sting of repentance: Belongest thou also to the "remnant?" The "remnant" is lame and crippled

(iv. 7); it needs the physician. God takes pleasure in mercy; what a look does that give us into the deepest heart of God! There no man sees a bottom, but as deeply as he can see, nothing but delight. — Ver. 20. God has a long memory; and his blessing extends to the thousandth generation.

On vi. 1. LUTHER: People are wont, especially if they hear of the anger of God, to believe that it will not go so fearfully with them. Hence they allow themselves to suppose that in the midst of sin they may hope to find forgiveness and pardon, and may either laugh at the prophet's threatening or despise it as human fiction. Such mistake would the prophet guard against when he says, not that men should hear him, but the Lord; the Lord speaks, and not he.

TARNOV: From men who would not hear, the discourse turns to the hills and mountains, that it may be heard.

Ver. 3. CHRYSOSTOM: He calls those his people who would not call Him God; those who strive to take from Him the kingdom He treats not as haughty rebels, but invites them to Him mildly, and says: My people, what have I done to thee? Have I been burdensome to thee? Thou canst say nothing of that kind. But even if thou couldst thou shouldst not have fallen away from Him. For who is the son whom his father chastiseth not? But not once hast thou occasion to speak of that. Cf. Jer. ii. 5.

Ver. 4. MICHAELIS: It is an ungodly thing to injure him from whom thou hast received no evil, much more ungodly still to injure the most bountiful benefactor.

Ver. 5. HENGSTENBERG: That also is regarded as a part of Balaam's answer which served as its practical guaranty.

Ver. 6. LUTHER: God had commanded sacrifices. But He would receive them as certain testimony of obedience toward Him if they were not disobedient in much greater and more important things. But since they neglect the greater acts of worship, and perform the lesser and more irrational acts with so ungodly a purpose, namely, that the sacrifices should be a payment for their sins, God regards their offerings as an abomination, and mocks them.

MICHAELIS: They are not able to deny their sins, but practice hypocrisy when they offer sacrifices and outward things, but are unconcerned about repentance.

Ver. 8. LUTHER: That is also a service which all men in every position can render.

MICHAELIS: It is the most excellent things in the law which Christ, in opposition to the purely pedagogic Old Testament portions of the law, calls *τὰ βαρύτερα τοῦ νόμου*. There is nothing more humble or more humbling than faith.

Vers. 13. LUTHER: We Germans have experienced such things through war.

Ch. vii. 1. BURCK: This is a complaint. To the pious teacher, namely, it is sad, that the perverseness of human nature is so great, that not only are the ungodly not improved, but in some sort actually with design and exertion become daily worse. On this account, however, we ought not to let the calling sleep nor be neglected. For on the teachers lie two things, says Luther: first, that they save their soul, as Ezekiel speaks, secondly, that the evil world should have a testimony against it. "Had I not come and spoken," said Jesus, "they had not had sin." To this may be added the third most important cause, that when

all others blaspheme, God's name may be hallowed.

SCHLIER : The prophet proclaims to his people the painful confession of sin, that they may learn by that what is necessary. The confession of sin is followed by the confession of faith.

Ver. 2. LUTHER : There is none that walketh rightly. Because, namely, he sees that all men, when it goes well and prosperously, live without fear of God, and in the highest wantonness. Again when misfortune comes, they either faint or betake themselves to carnal helps and means. —

Ver. 3. Therefore should rulers let sins in them be freely punished (for it is God's command), but they should stand clear of sins.

Ver. 7. CALWER BIBLE : Thus speaks the prophet, in the name of the little flock, to the ungodly opposers.

MICHAELIS : *But I* : that is an antithesis to the foregoing, and means : It is even so ; all is getting bad ; the righteous and fearful judgments of God hang over men's heads ; but what shall I do in such a state of things ? — despair, or murmur, or speak impatiently ? Rather, etc. He does not allow himself to be led away by the wickedness of the great mass, and what is more, he does not throw away hope ; although the deluge must come, know that God can save even in the deluge. The ground of his hope lies in God : the God of my salvation. He will certainly save me, who has from ancient times been my salvation, and who is called God of salvation. *Is. xviii. 10 ; Hab. iii. 18.*

Ver. 8. CALVIN : The feeling of divine grace in adversity is quite peculiarly comparable to the light, as when one who has fallen into a deep pit yet perceives a distant gleam of the sun when he raises his eyes. So should we also not be confounded, however dense and gloomy the darkness may be in our trials, but ever keep the spark of light glowing for us, that is, faith should ever raise our eyes upward that we may have a feeling of the divine goodness.

Ver. 9. LUTHER : It may seem an amusing thing, that Basilus, in a letter in which he laments his mother's death, says that this has happened because of her sin. But, truly, whoever thinks that even the most trifling misfortune has its source in this fountain, mistakes not, but lives nobly in the fear of God.

CALWER BIBLE : Even the pious can never exempt themselves from the general guilt, and must therefore also take their part of the general punishment, although they may live innocently from the world and before the world. *Cf. 1 Pet. iv. 12-19.*

MICHAELIS : *Until* ; that is twofold, first, the immovable patience of the congregation, secondly, the end of the appointed suffering.

Ver. 10. MICHAELIS : They rejoice not so much over the destruction of enemies as over the assurance of the favor of God, whose name hitherto has been so much profaned by them.

Ver. 12. HENGSTENBERG : It is not enough that the people of God be free from the slavery of the world ; they become also the object of the longing of the nations, even the strongest and most hostile ; the magnet which attracts them.

Ver. 13. LUTHER : In these words we should notice the special diligence of the Holy Spirit, which sees clearly what sort of thoughts the wicked synagogue will have, that they will hope for a carnal kingdom, and despise the preaching of the Gospel on that account. Such an error, which not

only obscures the Kingdom of Heaven but utterly takes it away, the Holy Spirit would here anticipate and forestall.

Ver. 14. TARNOV : With *thy* staff ; not with the iron rod of Moses, but with thine, the leading of the Holy Spirit, with *thy* Word and Spirit ; for these are the instruments of the kingdom of God.

COCCEIUS : With the staff the shepherd numbers his sheep, smites, leads them, points out whither they should go, from what they should turn aside, where they should find pasture.

Ver. 18. MICHAELIS : The congregation which here speaks through the prophet, is sunk in an abyss, while it contemplates the riches of the divine grace and mercy, which in the last times is to come upon it.

Vers. 18 ff. BURCK : The Holy Scriptures reveal a new, rich depth of the divine fullness, and a truly inexhaustible treasure of "indulgence." There are no *casus reservati*.

STARKE : Ch. vi. 1. Teachers and preachers in their teaching should not make a show of strange languages, or clothe themselves in the writings of Church fathers, or even in unprofitable fables, but should abide by God's Word alone, and speak that. On the mountains and hills in particular was idolatry practiced, so that they had evidence of men's ungodliness. — **Ver. 3.** God earnestly desires the salvation of all. — **Ver. 4.** We should remember not only the benefits which God has shown to us, but particularly those also which our forefathers have experienced. — The teaching and the governing office should be in accord with each other. — **Ver. 5.** The wish of the enemies of the Church, to destroy it, has never succeeded. — **Vers. 6, 7.** Most powerfully does our own conscience bear witness to the necessity of a vicarious atonement, in that it cannot otherwise be pacified. It makes a great difference whether pious or ungodly people ask : How shall we appease God ? Even with such works as God has commanded can He not be served, if they are performed by an impenitent man. By self-appointed acts of worship He is only angered the more. — **Ver. 8.** Believe, love, and endure. As it is a great sorrow when men whom God has created and Christ redeemed, know neither God nor Christ, so, on the contrary, it is a great blessing, when we know from God's Word, and perceive what is good, and what God demands of us. On the ground of ignorance, since we can know but will not, we cannot excuse ourselves. — **Ver. 9.** A man sees only what is before his eyes, but God sees the heart. Those who will not give ear to God's paternal admonitions must taste his sharp rod. — **Ver. 10.** There are ungodly men who knowingly have in their house goods gained by unrighteousness. Such goods are not treasures, but a coal, by which the rest also that has been honestly gained shall be consumed. — **Ver. 11.** A Christian householder should endure no false balance or false weight in his house. — **Ver. 12.** Rich people who love unrighteousness, meet unrighteousness also as a reward. Covetous people are generally lying people also. Those who possess goods wickedly acquired commonly oppress the poor also with great violence and pride ; covetousness is insatiable. — **Ver. 13.** Here He begins to display the rod which He had commanded in ver. 9 to hear. God begins with lighter punishments, but when these do not secure improvement, He makes them heavier in proportion as they are more prolonged. — **Ver. 14.** Famine is one of God's greatest plagues. As the pious, in all their conduct, have God about, with, and for them, so

the wicked, on the other hand, have Him against them. — Ver. 15. If we would enjoy our labor, we must fear God and pursue piety, fairness, and justice. — Ver. 16. Subjects are often much more submissive to their rulers in their wicked requirements than in just and commendable regulations. — Ch. vii. 1. When teachers see no fruit of their labors, they should not straightway lay them down, but faithfully do their own part and commend it to God's blessing. — Ver. 2. Religion should not be judged by the lives of men. Cain has in all times his brother. Before God sends the general calamities on a land, He is wont to remove the pious people by death, that they may not see the evil. Those also who go about with secret plots and wicked practices are murderers before God, for He seeth the heart. — Ver. 4. The ungodly believe not what is threatened them until they have it in hand; then they are utterly cast down and disheartened, so that they can counsel neither themselves nor others. — Ver. 5. Christians ought to be prudent. — Ver. 6. When men first give themselves up to carnal lusts, and lose sight of all shame and respect for God, then natural affection also commonly dies out. — Ver. 7. See how strenuously he insists that he has a God, much as if the other crowd had no God. The wicked have a God, doubtless, but an angry God, a God of vengeance and not of salvation. He that would be secure against evil example must look to the Lord in obedience and patience. — Ver. 8. God sometimes leaves believers also to stumble and fall, that they may be humbled, but He helps them up again. — Ver. 9. The righteous complains first of himself. — Ver. 10. God punishes not only the blasphemies which are cast upon Him, but the calumnies against his children also. — Ver. 11. The preaching of the Gospel is the means by which God maintains and enlarges his Church. — Ver. 13. The earth is the Lord's, the men, however, are its guests and inhabitants. — Ver. 14. God would have us pray to Him for the good things which He promises us. Believers have in Christ no want, but full enjoyment. — Ver. 16. It annoys the wicked greatly, when they see that the Gospel is spread abroad in spite of them. — Ver. 17. It is among the items of the great mystery, that the unbelieving world has believed the Gospel. — Ver. 18. Not only is there no other God, but also there is in heaven and on earth no such loving-kindness to be found as with God, who forgiveth sins. God is not so compassionate as to have no anger, but only so that He holds it not forever. Sin is Satan's work, forgiveness God's. — Ver. 19. The sea is the blood of Jesus Christ. God not only forgives sins, but gives us the power also to subdue sin. — Ver. 20. As God Himself is truth, so also is his Word truth, on which we may confidently rest.

PFÄFF: Ch. vi. 6-8. Ye cannot excuse yourselves, ungodly men, as not having known the will of God. As clearly and richly as this has been made known to you, as many corrections, from the Good Spirit as ye have received in your souls, so often has conscience in you been awakened. But ye hold the truth in unrighteousness. — Ver. 13. Public iniquity and deceit are certainly followed by heavy judgments; for the property gathered by them must become a disgrace (vii. 8). In the darkness of the greatest affliction, the pious still see the light, and find their pleasure in the Lord's mercy, which is hidden in the cross.

RIGGER: Ch. vi. (1) The forcible beginning, for the awakening of hearts, vers. 1, 2. (2) The

friendly direction, for the winning of hearts, vers. 3-8. (3) The sharp threatening against the sealed hearts, vers. 9-16. On vers. 6, 7. As men now-a-days express their unreasonableness towards the service of God in spirit and in truth, when they say, One scarcely ever knows what one ought to do; they will be contented with nothing any more. — Ver. 8. To conduct one's self in all things earnestly, according to the divine and not the human standard, and in this to give to the Word of God its judicial power; to practice kindness with delight, and to walk in humble faith before and with God: in that light let each one consider his own heart and conscience. — Ver. 9 ff. God has never accumulated presages of future events for the gratification of curious inquisitiveness, but to promote improvement at the present, thereby to render aid against unrighteousness. — Ch. vii. 1 ff. One must never rest satisfied with discourses and representations to men, but must support the public address by many words before and with the Father in secret; and if one will cover the unfruitfulness of the public labor with fatigue, one must refresh himself again by this intercourse with God. — Ver. 2. For the righteous who doubtless yet remained it was a salutary prompting that they should not so conceal themselves (Prov. xxviii. 28), but be active also in the better spirit. — Ver. 8 ff. There are always people who are glad to see it when the truth is so humbled, and her confessors brought into such straits, that it seems to be all over with religion, order, and discipline. They together make up the enemy that is hostile to Zion. — Ver. 9. This makes one submissive under all the reproach upon the Church and her service, to observe that there is indignation at the bottom of it, that God thus withdraws Himself, and we no more attain to the blessing of former witnesses. But hope refreshes the heart.

SCHMIEDER: Ch. vi. 3. This question of the conscience, cutting deep into the sinful heart, addresses itself still, and in a still more humiliating way, to the people whom the Lord has purchased with his blood. The liturgy of the Romish Church, on Good Friday, during the adoration of the cross (the so-called lamentations), has appropriated this complaint of the Lord to the holy people: "I led you forty years long through the wilderness, fed thee with manna, and brought thee into a good land, and thou hast therefor crucified thy Saviour. I planted thee as my beautiful vineyard, and thou hast become bitter for me, hast given me vinegar to drink in my thirst, with a spear hast pierced my side. For thy sake I scourged Egypt and her first-born, and thou hast caused me to be scourged," etc. — Ver. 7. Not indeed, unless it is a sign of a heart offering itself to God. — Ver. 8. Doing rightly is an exhibition of faith, complete devotion to God is the real spiritual burnt-offering. To love mercy toward others is the true daily meat-offering. To walk humbly, to be mindful that God is the Holy One, thou a poor sinner, that is the true spiritual sin-offering. — Ver. 14. That is the curse of the covetous, that he is never satisfied; the blessing of God and contentment are wanting. — Ch. vii. 3. Thus ever the history of Naboth's vineyard repeats itself. The prince demands it; since Naboth will not consent, judges are bribed, and the queen says what she lusts after; Naboth, though innocent, must die as a blasphemer; thus they weave the net. — Ver. 4. The thorn, the hedge, is in the vegetable kingdom the type of what is evil, because it injures (2 Kings xiv.; Judg. ix.); as the vine, the olive, the fig tree are the

type of the good, because they give fruit and shadow. — Ver. 5 ff. Compare Matt. x. 35 ff., where by the use which our Lord makes of this prophetic office it is clear that the times of such domestic discord and insecurity, come then especially when, after the undisturbed dominion of evil, the Spirit of God arouses and enlivens the remnant of the pious, so that they with word and deed bear witness against wickedness, and contend with Satan. Then must the pious man contend and suffer for the Lord's sake, but also watch lest he commit sin, and thus be rightfully chastised for his sin's sake. — Ver. 14. Since on Carmel, in Bashan and Gilcad, was the best pasture, and since Israel is here compared to a flock, these good pasture grounds are here typically assigned to the people, while yet only the fruitful abodes in the land of Canaan are really meant. — Ver. 18. That is the so-called angry God of the Old Testament. — Ver. 19. Our misdeeds are our most dangerous enemy and accuser; but even this Satan will the God of peace subdue to Himself and us, and has already done it, if we trust wholly to Him who treads the serpent under foot. Happy he whose sin is buried (Rom. vi. 4).

QUANDT: Ch. vi. *Of Israel's gratitude.* (1) Israel's unthankfulness for God's previous mercy, vers. 1, 5. (2) ver. 6-8. How Israel should thank God. (3) ver. 9-16. How God will punish thankless Israel. — Ver. 1. The mountains and hills signify the prominent leaders of the people. — Ver. 10. Cf. Am. viii. 5, 6. — Ver. 11. Inquiry of the conscience terrified by the searching of the Lord. Not as if the grain-speculators actually inquired thus. But Micah wishes that they would so inquire, that they might come to themselves and repent. — Ver. 12. The punishment of men on earth is never the ultimate end, but ever the means to the end of their conversion. — Ch. vii. *Mercy glories over judgment.* — Ver. 2. The seven thousand who had not bowed the knee to Baal were not wanting in Micah's time either. But if one would picture the impression made by a barren landscape, he does not stop on the description of a flower or two which may bloom somewhere in concealment. The Redeemer also said universally: Ye would not, and leaves Nicodemus and Joseph of Arimathea out of the account. — Ver. 20. God's oath, on which Micah here at the end leans as on a rock, is that of Gen. xiii. 16 ff. How God kept it, see in Luke i. 72-75.

[MATTHEW HENRY: on ch. vi. 4. When we are calling to mind God's former mercies to us, we must not forget the mercy of good teachers and governors when we were young. Let those be made mention of, to the glory of God, who went before us, saying, *This is the way, walk in it*; it

was God that *sent them before us*, to prepare the way of the Lord, and to prepare a people for Him. — Ver. 6-8. Deep convictions of guilt and wrath will put men upon inquiries after peace and pardon, and then, and not till then, there begins to be some hope of them. Those that are thoroughly convinced of sin, of the malignity of it, and of their misery and danger by reason of it, would give all the world, if they had it, for peace and pardon. Men will part with anything rather than their sins, but they part with nothing, to God's acceptance, unless they part with them. — Ver. 9. It is a point of true wisdom to discover *the name of God* in the voice of God, and to learn what He is from what He says. Every rod has a voice, and it is the voice of God that is to be heard in the rod of God; and it is well for those that understand the language of it; which if we would do, we must have an eye to Him that appointed it. Every rod is appointed, of what kind it shall be, where it shall light, and how long it shall lie. The work of ministers is to explain the providences of God, and to quicken and direct men to the lessons that are taught by them. — Ver. 16. If professors of religion ruin themselves, their ruin will be the most reproachful of any other; and they in a special manner will rise at the last day to everlasting shame and contempt. — Ch. vi. 1. Some think that this intimates not only that good people were few, but that those few who remained, who went for good people, were good for little; like the small withered grapes, the refuse that were left behind, not only by the gatherer, but by the gleaner. When the prophet observed this universal degeneracy, it made him desire the first-ripe fruit; he wished to see such worthy, good men as were in the former ages, were the ornaments of the primitive times, and as far exceeded the best of all the present age as the first and full-ripe fruits do those of the later growth, that never come to maturity. When we read and hear of the wisdom and zeal, the strictness and conscientiousness, the devotion and charity, of the professors of religion in former ages, and see the reverse of this in those of the present age, we cannot but sit down and wish with a sigh, *O, for primitive Christianity again!* Where are the plainness and integrity of those that went before us? Where are the Israelites indeed, without guile? Our souls desire them, but in vain. The golden age is gone and past recall; we must make the best of what is, for we are not likely to see such times as have been. — Ver. 9. Those that are truly penitent for sin will see a great deal of reason to be patient under affliction. — Ver. 15. God's former favors to his Church are patterns of future favors, and shall again be copied out as there is occasion. — TR.]

[1 So good people have been wont to complain, in Church and State, since the Homeric heroes, at least, of the degeneracy of each generation, as compared with the preceding one. If such wallings were reasonable, what angelic piety and social virtue must have flourished three thousand years ago, and how dreadful to think of our posterity, three thousand years hence, looking back, over countless steps of de-

terioration, to us as paragons of lost perfection! This view of things is, rather, a lazy or helpless recognition of the remaining evil which it behooves each age to put away or diminish. As Henry himself says on ver. 9, "When we complain to God of the badness of the times, we ought to complain against ourselves for the badness of our own hearts." — TR.]

THE
BOOK OF NAHUM.

EXPOUNDED

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NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.
1874.

Entered according to Act of Congress, in the year 1874, by
SCRIBNER, ARMSTRONG, AND COMPANY,
in the Office of the Librarian of Congress, at Washington.

RIVERSIDE, CAMBRIDGE:
STEREOTYPED AND PRINTED BY
H. O. HOUGHTON AND COMPANY.

HABAKKUK.

INTRODUCTION.

I. *Contents and Form.*

THE first part of this book, chaps. i. and ii., contains a dialogue between God and the prophet, which, not only by its form, but also by the pure elevation of its style, is closely connected with Micah vi. and vii. It takes from the empirical present only its starting-point, in order to exhibit immediately the great course of coming events, according to its nature, as an embodiment of the fundamental ideas of the kingdom of God. The dialogue treats, in two gradations, of God's plan with Israel and with the heathen secular power, which is here pointed out with clear precision as the Chaldean, i. 6. Israel's sin must be punished by a severe and powerful judgment, and the scourge is already raised, which will fall upon the generation living at present (i. 1-11). But it is a revelation of the righteousness of Jehovah, which is to be executed, and which will strike the destroyer as well as every sinful being upon earth. At the last the earth shall be filled with the knowledge of the glory of Jehovah and keep silence before Him. With this the prophet consoles believers (i. 12-ii. 20). As in Micah, so here also the dialogue falls into a hymn artistically constructed after the manner of the Psalms (chap. iii.), which, according to the model of the old sacred national songs, and in the form (which from these has become customary) of a wonderfully glorious theophany, celebrates the judgment of God upon the heathen, and, in connection with it, the salvation of Israel.

By the liturgical additions at the beginning and the end this hymn was appointed for public performance in the temple; as may be seen also from the recurrence of the *Selah*, which is characteristic of liturgical hymns.

As concerns the form of the prophetic language of this book, "it is classical throughout, full of rare and select words and turns, which are to some extent exclusively his own, whilst his view and mode of presentation bear the seal of independent force and finished beauty. Notwithstanding the violent rush (which is yet more regular than in Nahum) and lofty soaring of the thoughts, his prophecy forms a finely organized and artistically rounded whole." (Delitzsch.) But the lyric ring of the language throughout, in which he unites the power of Isaiah and the tender feeling of Jeremiah, is peculiar to himself.

[Keil, *Introduction to the Old Testament*, vol. i. p. 414: "The prophecy of Habakkuk is clothed in a dramatic form, man questioning and complaining, God answering with threatening. It announces as nearest of all, the impending fearful judgment by the instrumentality of the Chaldeans on the theocracy because of its prevailing moral corruption (chap. i.); and next to this, in a fivefold woe, the downfall of this arrogant, violent, God-forgetting, and idolatrous offender (chap. ii.); and it concludes with the answer of the believing Church to this twofold divine revelation, — that is to say, with a prophetic-lyric echo of the impressions and feelings produced in the prophet's mind — (1) by these two divine relations when pondered in the light of the Lord's great doings in times past [ch. iii.] (2)."

"(1) Comp. the admirable development of the contents of this prophecy, and of its organic articulation as it forms an indivisible whole, in Delitzsch, *Comm.* There is now no more need of refuting the contrary opinions (proceeding from utter want of understanding) of Kalinsky, p. 145 ff.; of Friedrich in Eichhorn, *Allg. Biblioth.*, x. p. 420 ff.; of Horst, *Visionen*

Hab., pp. 31–32; of Rosenmüller, of Maurer, and others, that the book contains various discourses of various dates. The same may be said of the assertion of Hamaker, p. 16 ff., that the first discourse is only a fragment.

“(2) Hence it leans in manifold ways on the older songs and psalms, and reproduces their thoughts (Deut. xxxiii. 2; Judg. v. 4, 5; Ps. lxviii. 8, 9), but especially on Ps. lxxvii. 16–21; comp. Delitzsch, *Hab.*, p. 118 ff.” — C. E.]

II. Date.

The unity of the book, which the exegesis will hereafter have to confirm, is shown by the very statement of the contents. If we then inquire concerning the circumstances, under which the prophecy arose, we must reject, at the outset, the arbitrary attempts at division into parts by Rosenmüller, and Maurer, according to whom a chronological intercalation, namely, the invasion of the Chaldeans, should be made between chap. i. and ii. The dialogue is continued beyond the beginning of chap. ii. Also for the gradual chronological progress, which Hitzig finds indicated in the book (that the enemy is approaching, chap. i.; that he is present, chap. iii.), there is neither a firm support, nor a psychological possibility of conceiving it. The [command to] “Keep silence before Jehovah” (ii. 20), is evidently an introduction to the hymn, in which the prophecy culminates. While the woes ii. 6 ff., which do not exhibit the judgment itself, but its necessity, are still sounding over the earth, the world is summoned to listen to Him, whose coming the hymn announces.

One may accordingly, without danger of error, assume a single point of time for the composition. But when is this to be sought? Finding that Habakkuk puts emphasis on that which is unexpected and wonderful in the announcement, which he (i. 5) certainly utters with great stress, many interpreters have been induced to maintain, that he must have prophesied at a time, when there was not even the most distant suspicion that any calamity was to be apprehended from the Chaldeans. Now in 2 Kings xxi. 10 ff. (comp. 2 Chron. xxxiii. 10), it is expressly stated, that under Manasseh (698–643), the successor of Hezekiah, the prophets announced the approach of a terrible calamity, at which the ears of the people should tingle. Among these prophets accordingly Habakkuk may be numbered; and this may be the situation [of things] in which he wrote. This opinion of Wahl, Jahn, Hävernick, and others, Keil also declares the most probable. But should the incredible circumstance of the prophecy lie in the fact that it speaks of the Chaldeans, then to refer its date to the time of Manasseh would not be sufficiently in keeping with this view. Already under Hezekiah, his predecessors (Micah iv. 10, and Isaiah xxxix. 23, 13) had foreseen the power of the Chaldeans. The incredibility lies rather in the *presently impending* approach of the Chaldeans: and the narrative (Jer. xxxvi. 9–32), proves that this, until immediately before their first invasion of Palestine, in the time of Jehoiakim, was considered something incredible and not to be announced. And in the calamity predicted by the prophets in the time of Manasseh, the chronicler perceives already the expedition of Assarhaddon (2 Chron. xxxiii. 11; compare ver. 10). (Compare, moreover, Introd. to Nahum, p. 4 f., and Movers, *Chronik.*, p. 327 ff.) Moreover the energy of the prophetic words (i. 5) is a peculiarity of prophetic diction, and affords no ground for supporting the historical date; but rather the adjoined clause, “in your days,” which is to be read in the same verse, and which has here a special emphasis (comp. Ez. xii. 25) in the mouth of the prophet, proves, as Delitzsch acknowledges, that this prophecy must be placed considerably nearer the catastrophe of which it treats, than the reign of Manasseh, which was separated from the invasion of the Chaldeans by more than a generation. It is besides hardly conceivable, how just in the time of Manasseh, in which the worship of Jehovah was forced to give way to idolatry (2 Chron. xxxiii. 4 f.; 2 Kings xxi. 4 f.), Habakkuk should have composed the psalm, chap. iii., for the public service: it [the psalm] rather presupposes that the ecclesiastical reforms of Josiah (641–610) had already taken root in the popular life. Add to this, finally, that the Chaldeans are not merely mentioned, but their wild appearance and their vast success are described with an exactness and fullness, from which it is evident that the powerful nation was, in the time of the prophet, already on the way and had acquired for itself a terrible name. This last argument contravenes the opinion of Vitranga, Delitzsch, and others, who would like to place this prophecy at least in the age of Josiah. Further, the description of the public life, with which Habakkuk (i. 2–4) introduces the announcement of the judgment, is opposed to this second date. For, should the prophecy fall in the time of Josiah, it would fall either before,

or after his reforms. The former is impossible, since it presupposes, as observed above, the reform of worship. But if it is placed after the reform, then the description of the ruined condition of Israel, could not, as Delitzsch thinks, be so understood that the reforms introduced a time of winnowing and consequently a strong contrast between the godless and the righteous; for Habakkuk says nothing of such a contrast, but he speaks of a perversion of justice, which, in the nature of the case, does not come from below, but from above: his address (i. 2 ff.; as also in chap. ii. 9 ff. again) is directed against those in high authority. Finally the words, "in your days," if spoken in the time of Josiah, would be in direct contradiction to the prophecy of the prophetess Huldah (2 Kings xxii. 18 ff.), according to which the calamity was not to fall upon Judah in the lifetime of Josiah. Nothing remains, therefore, but to place this prophecy in the reign of Jehoiakim (610-599). So De Wette, Ewald, Umbreit, Hitzig, Baumlein, Bleck.

Indeed all the circumstantial evidence is also in favor of this time. Babylon had suddenly risen as from nothing [*dem Nichts*, the nothing, *Kenoma* — C. E.], in the time of Jehoiakim, by the overthrow of Nineveh (comp. *Introd.* to Nahum iv.), to the summit of power. It was a spectacle in which Nahum also perceived a stupendous act of God. Taking advantage of the complications in Mesopotamia, Necho King of Egypt had already previously set out, seized the kingdoms on the Mediterranean, and had deprived King Josiah, who manfully opposed him in the battle of Megiddo (vi. 10), of throne and life; had also carried away Jehoahaz, his legitimate successor to the throne, into Egypt, and put in his place Jehoiakim, a weak and impious man, as King over Judah (2 Kings xxiii. 37-xxiv. 4). His expeditions advanced continually onward, whilst the Babylonian and Median armies were held fast before Nineveh; and already had he pushed forward to the Euphrates, when Nineveh fell. Immediately Nebuchadnezzar marched against him with his Babylonians exulting in victory, annihilated, in the fourth year of Jehoiakim, B. C. 605, the Egyptian power at Carchemish (Circesium) on the Euphrates (Jer. xlii. 2; Jos., *Ant.*, x. 6, 1), and pursued the fugitives even to the borders of Egypt. That during this career of victory Jehoiakim also, the creature of Necho, did not escape without trouble, is not merely probable and to be inferred from the direction of the march, but by the numerous allusions in Jeremiah, as well as by 2 Kings xxiv. 1, and Dan. i. 2, certain. (That Daniel mentions the third year of Jehoiakim instead of the fourth, has its ground probably in a different system of calculation; comp. Niebuhr, *Gesch. Ass. u. Babels S.*, 327 [*Hist. Ass. and Babylon*, p. 327]).

It is now certain that Habakkuk prophesied before this invasion of the Babylonians, for as yet Jerusalem is in a state of secure and godless infatuation (i. 2 ff.). Just as certain is it that his prophecy does not refer to that alone: it embraces the whole Chaldean oppression, which found its consummation in the year 588. But if we inquire more specially for the definite time of his prophecy within the years 610-605, then it, as also the scene described Jer. xxxvi. 9 ff., must be placed in the fourth year of Jehoiakim, and immediately before the battle of Carchemish. Only from this situation, in which the distress is certainly already approaching (comp. the fast, Jer. xxxvi. 9, which was at all events appointed upon Necho's¹ arrangement), a situation in which the decisive blow had not yet fallen, there being still good confidence in Jerusalem, can both the following circumstances be understood: namely, that Habakkuk proclaims his message as something incredible — (it was indeed incredible that the power of the Egyptians regarded, since the battle of Megiddo, as invincible, should be overthrown by this people of yesterday) — and that Jehoiakim causes the similar message of Jeremiah to be destroyed as treason — (had the battle of Carchemish been fought, then the message of Jeremiah was not only no treason, but such as one might expect); and also, that Habakkuk had sufficient reason to describe the Chaldeans in the manner in which he has done, i. 6 ff. Compare on i. 11. That in the time between Josiah's death and the fall of Necho such a state of things, as described in Hab. i. 2 ff. must have existed in Jerusalem, is considering the character of Jehoiakim, the Vassal-prince, who was reigning illegally [*wider das Recht*, contrary to right], more than probable. And as the old laconic rabbinical document (*Seder Olam rabba*, c. 24) records the great deeds of Nebuchadnezzar; "in the first year he overthrew Nineveh, in the second, Jehoiakim;" it thus affords a beautiful parallel to the consecutive prophecies of Nahum and Habakkuk.

Against the date just given, Delitzsch urges the coincidences between Habakkuk and the

¹ [There is no intimation in Jer. xxxvi. 9 that Necho had anything to do with the fast. See Lange's *Com. on Jer.* xxxvi. 9. — C. E.]

prophecies of Zephaniah and Jeremiah written in the time of Josiah. In relation to Zephaniah, only the passage, ii. 20, comp. Zeph. i. 7, "keep silence before the Lord," comes into consideration. However the proof based upon conformity of sound is always two-edged, therefore relatively without edge. If it must be conceded that Zephaniah has very many passages from older prophets, it does not at all follow from this, that he must be pressed down to such a measure of dependence, that he has nothing original, and that wheresoever he coincides with another prophet he is always the borrower. Or will Delitzsch on account of Zeph. i. 18 (comp. Ezek. vii. 19), make Ezekiel also prophecy before Zephaniah? And if Delitzsch urges the more detailed form of the sentence [*des Spruchs*, sentence, judgment], in Habakkuk as a proof of originality, then there is no ground to deviate, in Habakkuk, from the common principle of criticism, that the briefer passage has for itself the prejudice in favor of the higher antiquity. On the one hand, it is not in the fact that he would generally be absolutely original, which Delitzsch himself in regard to the passages ii. 1-13; iii. 18 (which might be easily multiplied) (comp. Micah iii. 10; Is. xi. 9; Micah vii. 7), must grant; and on the other hand, he is indeed also in regard to other prophets a borrower, who enriches what he borrows; comp., e. g., ii. 15 ff. with Nah. iii. 11; ii. 1-4 with Is. xxviii. 16. If finally Delitzsch thinks that he can draw a proof for the higher antiquity of Habakkuk from the fact that in Zephaniah a decline of the prophetic originality is manifested, still this subjective observation even according to the opinion of Delitzsch does not proceed upon a chronological ground — for he can, at the most, fix a difference of six years between their prophecies — but upon an individual [ground]. Just as the coincidences with Zephaniah, so also those with Jeremiah are capable of a double turn. There is no reason whatever why the leopards (Hab. i. 8), should be more original than the eagles (Jer. iv. 13), and why the wolves of the desert (Jer. v. 6), should be later than the evening wolves (Hab. i. 8), which besides referring to Ps. lix. are perhaps borrowed from Zeph. iii. 3.

But the argument, which, in the opinion of Delitzsch, is most conclusive, namely, that if Habakkuk had predicted the Chaldean catastrophe so long before it happened, a proof of the inspiration of his prophecy is derived from this prophetic power, is not, on several grounds, determinative. First, because it is an argument *ex utilitate*. Next, because it does not at all need this: we have an argument belonging here in Is. xxxix., which even invalidates the one offered by Delitzsch, since Habakkuk would take up again and continue Isaiah. Finally, from the fact that prophets predicted future events long beforehand (to deny which in these days is nothing new), a proof of inspiration is derived only for him who is entirely skeptical in regard to the divination of the heathen and its verification, which is not seldom elevated above all opposition. The proof of inspiration lies not merely in the gift of foretelling individual temporal events, but much deeper. (Comp. Düsterdieck, *De Rei Prophetice*, in *V. T. natura ethica*, Gott., 1852). If Habakkuk had written only the single declaration ii. 4, it would have afforded a stronger proof of his inspiration to him who believes, than if he had foretold, in the time of Abraham, the fall of Babylon. But to him who is not open to conviction, even the proof from foretelling events, at such a distance, is of no value, as Delitzsch himself might see from the contemptible treatment which his honest labor had to endure from Hitzig. Comp. *infra*, p. 15.

[According to the contents of the prophecy, Habakkuk prophesied before the invasion of Palestine by the Chaldeans.

1. Vitrings, Delitzsch, Küper, and others refer his prophecy to the time of Josiah, between 650 and 627 before Christ:—

(a) According to chap. i. 5, about 20-30 years before the Chaldean invasion (Delitzsch);

(b) According to chap. ii. 20, compared with Zeph. i. 7, shortly before Zephaniah (Küper, Caspari);

(c) According to chap. i. 8 compared with Jer. iv. 13 and v. 6, before the appearance of Jeremiah, consequently before the 13th year of Josiah (Keil, *Introd.*).

2. According to some Rabbins, Witsius, Buddeus, Carpzov, Wahl, Kofod, Jahn, Hävernicks, Keil (*Comm.*), Habakkuk prophesied in the time of Manasseh.

3. According to Stickel, Jäger, Knobel, Maurer, Ewald, De Wette, Kleinert, during the advance of Nebuchadnezzar, in the time of Jehoiakim.

4. According to Eichhorn, Bertheau, Justi, Wolf, and others, in the time of the devastation of the land of Judah by the Chaldeans, so that the prophecy of Habakkuk would be only a *vaticinium ex eventu*. Hertwig's *Tabellen*. C. E.]

[Lenormant and Chevallier date the prophecy of Habakkuk in the fourth year of Jehoiakim, when Necho, King of Egypt, was defeated by Nebuchadnezzar at Carchemish. Vol. i. p. 186. — C. E.]

III. *Author.*

If Habakkuk, as we have shown, prophesied under Jehoiakim, then of course he could have been still living, when Daniel was cast into the lions' den. Notwithstanding the apocryphal narrative of [Bel and the] Dragon, which (ver. 33 ff.) causes him to be carried by an angel to Babylon, to the martyr, has, judging from its whole character, little probability, yet it is so far interesting, as it shows how even the old Jewish tradition removes the ministry of the prophet to the very closest proximity to the Chaldean catastrophe. Moreover, Delitzsch also thinks that the superscription of this apocryphon in the LXX. (Cod. Chisianus) : Ἐκ προφητείας Ἀμβακούμ υἱοῦ Ἰησοῦ ἐκ τῆς φύλης Δαυὶδ, can be turned to good account for the purpose of determining the circumstances of the prophet's life. He combines it with the rubric at the end of the psalm (chap. iii. 19) in which the prophet directs that the hymn, when sung, be accompanied by his stringed instrument. From that circumstance Delitzsch (and after him Keil) concludes that Habakkuk must have been officially authorized to participate in the temple-music, and must accordingly have been a Levite. But this does not follow from the notice iii. 19; we read that King Hezekiah also, who was no Levite, declared that he would sing in the temple with his stringed instrument (Is. xxxviii. 20); consequently this practice in public worship was not confined to the Levites. Thus the assumption is based simply upon that direction [that the hymn should be accompanied in its performance by his stringed instrument], and is the more questionable, as it may possibly owe its origin to some ancient, who led the way to the conclusion of Delitzsch: another tradition refers Habakkuk to the tribe of Simeon. (Compare this and similar synagogal-Christian traditions in the careful critical collection of Delitzsch, *De Habacuci Proph. vita et Etate*). Whether the grave of Habakkuk, which continued to be pointed out in the days of Eusebius and Hieronymus (*Onom.*, ed. Parsow et Parthey, 128 ff.) between Keila and Gabatha, was the true one, cannot be affirmed with certainty.

For more certain data concerning the circumstances of his life, we are consequently directed entirely to his book; and this furnishes us with no information, apart from the characteristic condition of the time, except his name and the notice that he was a prophet (i. 1; iii. 1). The name Habakkuk is formed, according to an elsewhere occurring derivation, by the reduplication of the third radical and an inserted shurek (שְׁצַרְץ שְׁצַרְר, etc., Olsh., sec. 187 b from the root צָרַק, to embrace. (Compare Luther, below.) The Masoretic punctuation exhibits the phenomenon common to all languages, that proper names frequently deviate, in the manner of writing them, from the rule of the customary orthography. According to the analogy of the related forms it should be pointed חֲבַקְקִיָּה. Besides daghesh forte euphonicum has not always been read in the ך, but, e. g., by the LXX in the ב; hence the rendering Ἀμβακούμ, in which it [ב] is represented by μ, a sound more euphonic to the Greek. The final μ of this form is repeated from the close of the antepenult, because it was dissonant to the Greek ear to begin and end a syllable with the same consonant. In the same way, חֲבַקְקִיָּה has been rendered Βελλεβουλ (Hitzig).

IV. *Place in the Organism of Scripture.*

As Nahum is important in the succession of prophecy in that he concludes the Assyrian series; so is Habakkuk in that he (with Jeremiah) begins the Babylonian (comp. Obadiah, p. 11). The description of the Chaldean runs parallel with that of the Assyrian (Is. v.). On the other hand, chap. 3 fits into the series of the Old Testament theophanies, which, resting upon the first coming of Jehovah to give the law, describe his second coming to vindicate it, and it forms a conclusion to this method [of describing his coming]. From the time of the exile onward the coming of God to judgment is represented no more in the form of the theophany, but in that of the apocalypse.

But alongside of the external importance of the book there is an internal one. The ground lines of the kingdom of God, as they come to light in the divine economy of the world, are in few prophets so strongly marked as in Habakkuk. The character, in which

the world-power enters into the circle of God's administration of his kingdom and becomes an object of the judgment, is fully delineated in the three sentences, that are complementary to each other, namely, from him emanate his right and his majesty (i. 7); his soul is puffed up, it is not right in him (ii. 4); he is guilty, whose power is his god (i. 11). The sovereign insolence of self-glory, which in pure arrogance puts itself in the place of God as judge upon earth, is the cause of the judgment: thereby all the temporal manifestations of that which is opposed to God, from Gen. xi. until the time of the end are judged. Again, the characteristics of the fate of the kingdom are given in the sentences: the just shall live by his steadfast faith (ii. 4); I must wait calmly for the day of affliction (iii. 16); I will rejoice in God my salvation (iii. 18). The way of him, who stands fast upon the Word of God, — a way marked by humility and fidelity — must lead to salvation. It is the mutual relation of the stability of the divine word (ii. 3) and of the stability of him who perseveres in it, whereby the solidarity¹ between God and the subjects of his kingdom, which is indicated by the name *יְהוָה יְחִיד* (i. 12), and whereby the impotence and self-destructive character of all attacks directed against this mutual covenant, are characterized. But from the spiritual nature of these definitions [*Bestimmungen*, defined objects] arises a spiritual limitation of the idea of Israel. It is no longer the Israel according to the flesh, to whom the promise avails in its full extent: they [Israel according to the flesh] are the object of the Divine judgment, as well as the Babylonians (i. 2 ff.; ii. 9 ff.); but it is the Israel according to the spirit, the just by faith, who are separated by the judgment out of the mass of external Israel (i. 12). With clear penetration Paul, when it was his object to place in the light this difference in its New Testament fulfillment, set his foot directly upon the Old Testament foundation of this prophet. One does wrong to the epoch-forming significance of this prophet, if he restricts his book merely to the import of a book of consolation. With similar precision is the character also of the judgment of purification delineated: Thou, rock, hast appointed him, the enemy, for instructive chastisement (i. 12). And out of the old conception of the holiness of God, according to which it (holiness) is his relation to the elect people (i. 12), the new conception, which is ethical in its elements, struggles forth. Thou *canst* not look calmly upon evil (i. 13). Next to Isaiah xl. ff. Habakkuk is the most powerful evangelist among the prophets.

Concerning the coincidences with earlier prophets compare ii. above. They are more numerous than in Nahum, however proportionally few. On the other hand, a rich acquaintance with the Psalms is a characteristic of this prophet, as it is of Micah and Nahum, a characteristic corresponding to the lyric character of the book. On this point compare the Exegetical Exposition, chap. iii.

His place in the Canon is justified not only by the close relationship of the contents to those of Nahum, but also by the inscription: just as the *massaim* are placed together in the book of Isaiah, so also are they in the book of the Minor Prophets. Luther²: Habakkuk has a right name for his office. For Habakkuk means an embracer, or one who takes another in his arms and presses him to his heart. This he does in his prophecy: he embraces his people and takes them in his arms, i. e., he comforts them and holds them up, as one embraces a weeping child or person, to quiet him with the assurance, that, if God will, he will be better.

5. Literature.

SEPARATE COMMENTARIES. Wolfg. Fabr. Capito, *Enarrationes in Proph. Hab.*, Argent., 1526. J. D. Grynæus, *Hypomnemoneumata in Hab.*, Bas., 1582, 8vo. Ant. Agelli, *Comm. in P. H.*, Ant., 1597. S. v. Til, *Phosphorus Propheticus S. Mosis et Habacuci Vaticinia*, etc., Lugd. Bat., 1700, 4to. Abarbanel, *Comm. rabb. Hebr. et Lat.*, ed. St. Sprechler, Helmst., 1709. J. G. Kalinsky, *Habacuci et Nahumi Vaticinia illustr.*, Vratisl., 1748, 4to. A. Chrysander, *Genaue Uebersetzung und buchstäblicher Verstand des P. Hab.* [An Exact Translation and Literal Sense of the P. Hab.], Rint., 1752, 4to. C. F. Stäudlin, *Hosea, Nahum und Habakuk ausgelegt* [Hos., Nah., and Hab. explained], Stuttg., 1786. F. G. Wahl, *Der Prophet Habakuk übersetzt und erklärt* [The Prophet Habakkuk translated and interpreted], Ham., 1790. Birger Kofod, *Chabacuci Vatic.*, Havn., 1792. G. C. Horst, *Die Visionen Habakuks* [The

¹ [Solidarity: the mutual obligation of all to each and of each to all. — C. E.]

² Luther's *Commentary on Habakkuk* (Erfurt, 1526) affords the peculiar historical interest, in that it is directed throughout in a polemic manner, against the nobility and the bishops, who barbarously made the most of their victory over the insurrectionary peasants. In the extracts given below this reference is of course left out.

Visions of Habakkuk], Gotha, 1798. K. W. Justi, *Der Prophet Habakuk übersetzt und erklärt* [The Prophet Habakkuk translated and interpreted], Lpz., 1821. A. A. Wolff, *Der Prophet Habakuk* [The Prophet Habakkuk], Darmst., 1822. G. L. Baumlein, *Comm. de Habacuci Vaticinio*, Maulbr., 1840, 4to. F. Delitzsch, *Der Prophet Habakuk ausgelegt* [The Prophet Habakkuk interpreted], Lpz., 1843. Jo. Gumpach, *Der Prophet Habakuk nach dem genau revidirten Text erklärt* [The Prophet Habakkuk interpreted according to the accurately revised text], Münch., 1860. A. Schröder, on chap. iii., *Diss. in Cant. Habacuci*. Gera., 1787. Ch. F. Schnurrer, *Diss. phil. ad Carmen Hab. iii.*, Tub., 1786, 4to. J. G. Herder, *Gebet Habakuks des Propheten, im Geist der hebr. Poesie* [Prayer of the Prophet Habakkuk, in the spirit of Hebrew Poetry], WW., 1827, ii. 176 ff. K. G. Anton, *Cap. iii. Hab. Versio*, etc., Gorlic, 1810, 4to. Stickel, *Prolusio ad Cap. 3 Hab.*, Neustadt, 1827. L. Hirzel, *Ueber die hist. Deutung von Hab. iii. 3-15*; in Winer u. Engelhardt, *Neues krit. Journal* [Concerning the Historical Interpretation of Hab. iii. 3-15; in Winer and Engelhardt, *New Critical Journal*], 1827, vii., 4to. Sommer, *Bibl. Abhandlungen* [Biblical Dissertations], i. 1 ff.

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HABAKKUK.

CHAPTER I.

[*The Prophet commences by setting forth the Cause of the Chaldean Invasion, which forms the Burden of his Prophecy. This Cause was the great Wickedness of the Jewish Nation at the Time he flourished (vers. 2-4). Jehovah is introduced as summoning Attention to that Invasion (ver. 5). The Prophet describes the Appearance, Character, and Operations of the Invaders (vers. 6-11).—C. E.*]

- 1 The burden, which Habakkuk the prophet saw.
- 2 How long, Jehovah, do I cry ?
And thou hearest not ?
I cry to thee, Violence,
And thou helpest not.
- 3 Why dost thou let me see wickedness ?
And [why] dost thou look upon distress ?
Oppression and violence are before me ;
And there is strife, and contention exalts itself.
- 4 Therefore the law is slack ;¹
Justice no more² goes forth ;
For the wicked compass about the righteous ;
Therefore justice goes forth perverted.
- 5 Look among the nations and see !
And be ye amazed,³ be amazed ;
For I am about to work⁴ a work in your days :
Ye will not believe it, though it were told.
- 6 For behold !⁵ I am about to raise up the Chaldeans,
That bitter and impetuous nation,
Which marches over the breadths of the earth,
To take possession of dwelling-places, that do not belong to it.
- 7 It is terrible and dreadful :
Its right and its eminence proceed from itself.
- 8 And swifter than leopards are its horses,
And speedier than the evening wolves :
Its horsemen spring⁶ proudly along,
And its horsemen come from afar :
They fly like an eagle hastening to devour.

9 It comes wholly for violence:
The host⁷ of their faces is forward;
And it collects captives like the sand.

10 And it scoffs at kings;
And princes are a laughter to it:
It laughs at every stronghold,
And heaps up earth and takes it.

11 Then its spirit revives,⁸
And it passes on and contracts guilt:
This its strength is its god.

GRAMMATICAL AND TEXTUAL.

[1 Ver. 4. — תַּפְּיֵנִי הַקָּדוֹשׁ. The primary idea of תַּפְּיֵנִי is that of stiffness, rigidity, i. e. frigid and cold, cold and stiff being kindred terms. Compare the Greek *στυγνός*, to be stiff. Trop. to be torpid, sluggish, slack: *frigit lax*.

[2 Ver. 4. — וְלֹא-יֵצֵא לְנֶפֶשׁוֹ דִּיּוּן may be rendered: judgment goeth not forth according to truth. Ges. But לְנֶפֶשׁ signifies also, to perpetuity, forever; and connecting it with לֹא it gives the meaning of not forever, or never. See Kell. LXX.: *Kai ou dydyetai eis telos krima*; Vulgate: *et non pervenit usque ad finem judicium*; Luther: *und kann keine rechte Sache gewinnen*; Kleinert: *und nicht fällt nach Wahrheit der Rechtspruch*.

[3 Ver. 5. — דְּוַתְּהַמְהִירָהּ תִּתְהַמְהִירָהּ. Double form, used for intensity. Compare Isaiah xlix. 9. The combination of the *kal* with the *hiph'el* of the same verb serves to strengthen it, so as to express the highest degree of amazement.

[4 Ver. 5. — פָּעַל denotes that which is immediately at hand. Green's *Heb. Gram.*, sec. 266, 2. Nordheimer, sec. 1034, 3 a.

[5 Ver. 6. — פָּרַדְתִּי מִקֶּדֶם, *ecce suscitatus sum*. יִהְיֶה before the participle refers to the future.

[6 Ver. 8. — פָּרַשְׁתָּ from פָּרַשׂ, signifying to be proud, to show off proudly; hence of a horseman leaping proudly and fiercely. The subject of this verb, פָּרָשָׁיו, may be translated *horses*. See Ges., s. v.

[7 Ver. 9. — מִנִּפְתֵּי פְנֵיהֶם קָרַמְתָּ. I have followed Gesenius in the translation of these words. LXX.: *ἀποθερμύνας προσώπους αὐτῶν ἵφεντας*; Vulgate: *facies eorum ventus urons*; Luther: *reißen sie hindurch wie ein Ostwind*; Kleinert: *die Gier ihrer Angesichter strebt nach vorwärts*.

[8 Ver. 11. — וְזוֹ חִלָּה רָחַח, *then his spirit revives*. Ges. LXX.: *τότε μεταβαλεῖ τὸ πνεῦμα*; Vulgate: *Tunc mutabitur spiritus*; Luther: *Alsdann werden sie einen neuen Muth nehmen*; Kell: *Then it passes along a wind*; Kleinert: *Dann wendet es sich, ein sturmwind*; Henderson: *it gaineth fresh spirit*. — C. E.]

EXEGETICAL.

In the heading (comp. the Introd.) this prophecy is designated as a מִשְׁנָה, sentence: compare on Nah. i. 1. If it should there, as in Is. xlii. ff., on account of the subjoined genitive of relation, still seem doubtful, whether the prophecy should not be taken as a burden prepared against Nineveh, Babylon, etc., so here, where this genitive is wanting and the discourse has certainly in it that which pertains to a burden, but still much more of that which is consolatory, the neuter signification of the word is just as plain as in Jeremiah, Zechariah, and in the appendix to the Proverbs. The verb יִהְיֶה, which, according to its original signification, "to see," would seem incapable of being joined with *Masad*, can be used with it, because "to see," the most common expression for the prophetic intuition and conception, is generally employed to denote prophetic activity [*die prophetische Thätigkeit*, the exercise of the prophetic gift. — C. E.]

The "vision" of Isaiah (chap. i. ver. 1) embraces threatenings, complaints, consolatory addresses, and symbolical actions. There is just as little ground to deny that the heading proceeds from the prophet himself, as there is in regard to the subscription (chap. iii. ver. 19), in which the

prophet speaks of himself in the first person. Accordingly it is a general, and that of chap. iii. a special heading.

[Kell: "Ver. 1 contains the heading, not only to chap. i. and ii., but to the whole book, of which chap. iii. forms an integral part. On the special heading in chap. iii. ver. 1, see the commentary on the verse. The prophet calls his writing a *masad*, or burden (see at Nahum i. 1), because it announces heavy judgments upon the covenant nation and the imperial power." — C. E.]

First Dialogue. Vers. 2-11. In this conversation, as in the concluding passages of Micah, the function of the prophet is exhibited on two sides. He speaks, first, in the name of the true Israel, as an advocate of righteousness (comp. on Micah vii. 1); then in the name of God. Hence the discourse takes the form of a dialogue, and is divided into two parts.

I. *The Complaint.* The prophet in the name of righteousness accuses the people of sin (vers. 2-4).

II. *The Answer.* God points to the scourge, by which this sin is to be punished (vers. 5-1).

Vers. 2-4. *The Complaint.* Parallel with Micah vii., the prophet begins with the description of the wretched condition of the country, which urgently calls for judgment. That he is not yet speaking of the violent deeds of the Chaldeans (Rosenmüller, Ewald, Maurer), but of the con-

dition of Judah itself, is evident from the analogy of the language to the descriptions of other prophets, as well as from the fact that the calamity to be inflicted by the Chaldeans (ver. 5 ff.) is described as a future one, at present past all belief (comp. ver. 13). **How long**, properly until when, **Jehovah**, — thou covenant God, who hearest those that call [upon Thee] and art angry with the wicked, — **do I cry, and thou hearest not; — cry to thee, violence, — and thou helpest not?** *Châmās* is not acc. modi, but objecti: a customary form of expression (comp. Jer. xx. 8, and Job xix. 7). We have the same construction in our [the German] language. The tone is that of complaint, common also in the Psalms, with a gentle sound of reproach (Ps. xxii. 2 ff.; lxxxviii. 15 ff.), such as only the ideal congregation, which sees in actual sin an injury done to its vocation [*ihrer Bestimmung*, that for which a thing is designed — C. E.] can raise, but not the individual fellow-sinner and accomplice in guilt.

Ver. 3. **Why** (thus the prophet assigns a reason for his calling and crying) **dost thou let me see iniquity, and lookest thou upon perverseness inactively?** Sc., since at least thou, as the Holy One, will not look upon it in Israel, and since, according to thy Word (Num. xxiii. 21), thy congregation are to remain free from it? **עַמָּל וְאֵין** convey interchangeable ideas (comp.

Hupf. on Ps. vii. 15); and the neuter **עַמָּל**, which in itself may signify also distress (Bäumlein, Keil), receives here by means of the parallel **אֵין** the meaning of mischief. [**אֵין**, R. **אֵין**, signifies (1) nothingness, vanity; (2) nothingness of words, i. e., falsehood, deceit; (3) nothingness as to worth, unworthiness, wickedness, iniquity. **עַמָּל** from **עָמַל**, to labor, signifies, (1) labor, toil; (2) fruit of labor; (3) trouble, vexation, sorrow. Gesenius, *Lex.* — C. E.]

Oppression and violence are before my eyes; and strife arises, and contention exalts itself. Where the powers are unequal there is oppression: where they are equal, the strife of hearts and tongues results in fighting with hands. To this description of the leading characteristics of a social disorder the question, "Why does He permit it to happen?" is to be supplied in thought from a [first clause of the verse. — C. E.]. **נִפְּץ** is intransitive, as in Nahum i. 5; Ps. lxxxix. 10.

Ver. 4. **Therefore**, because thou dost not look into and restrain it, the law, "which was intended to be the soul and heart of the common political life" (Delitzsch), is slack. This is shown particularly (comp. Micah iii. 1 ff.) in the chief pillar of the public life, the administration of justice: **Yea a righteous sentence never comes forth.** So it should be translated, if we understand **נִצָּדק** according to the customary usage of the language:

לֹא נִצָּדק, i. e., not to perpetuity, not forever, i. e., never (Is. xiii. 20, Delitzsch, Keil). But, as the adjunct **בְּמִשְׁפָּט**, in the following part of the verse

shows **מִשְׁפָּט** means also here, as it does frequently, not materially a righteous judgment, but formally a legal sentence in general (Hos. x. 4).

לִנְצָדָק must consequently be uttered with emphasis; and the clause, "the sentence goes forth" **לֹא לִנְצָדָק**, should form an antithesis to the clause, "the sentence goes forth perverted to injus-

tice." To **נִצָּדק**, therefore, the signification of *truth, justice*, is required to be given (comp. **לִמְנוּחַ** Is. xlii. 3; Jer. v. 3). And this signification is possible. For the usual meaning perpetuity, stability, is not primitive, but has its inner ground in the fact that internal solidity is necessary to continuance; and this is undoubtedly evident from Prov. xxi. 28, though one may grant to Delitzsch, that the signification, forever (better to perpetuity), is not to be given up even in this passage. The connection of the meanings, and the transition from the concrete to the abstract are the same as in **צָדָק**. Compare also 1 Sam. xv. 29, where God, as He who cannot lie, is called **יְהוָה אֱלֹהֵינוּ**, and Lam. iii. 18. Schultens has verified this meaning from the Arabic, *Animadv.*, p. 515. Therefore [read]: *The sentence [or judgment] does not go forth according to truth*, so that it may have stability. Similarly, Hitzig, Bäumlein.

For the wicked man (to be understood collectively) **surrounds** [in a hostile sense — C. E.] **the righteous man**: to a whole circle of wicked men there is but one righteous, so that right bows under superior power (comp. Micah vii. 3): **therefore judgment goes forth perverted.** [Keil: *Mishpat* is not merely a righteous verdict, however; in which case the meaning would be: There is no more any righteous verdict given, but a righteous state of things, objective right in the civil and political life. — C. E.]

Vers. 5-11. *Jehovah's Answer* [to the preceding complaint — C. E.]. The scourge is already prepared; and that a terrible one. **Look around among the nations and see.** **נִבְּחָה** does not mean here, to look with delight, as it does in other places: the **ב**, moreover, does not enter simply into construction with the object, but it is local. Already has the storm burst forth among the nations, which also will overtake the secure sinners of Israel. **And be astonished! astonished!** The emphasis of the benumbing astonishment is expressed by the verb repeated in two conjugations (comp. Zeph. ii. 1; Ewald, sec. 313 c). The reason for both the summons to look round and for the stupefying consternation following it is indicated by the following **כִּי**: for a work works, is carried into effect (comp. **ἔργον ἐπεργεῖται**, 2 Thess. ii. 7), in your days: ye would not believe it, if it were told to you, it so far exceeds everything that can be imagined and expected. In order to transfer the emphasis entirely to the dreadful word, the speaker keeps back the author, and makes **פֶּעַל** apparently neuter: the impellent force is in the work itself (Ez. i. 20). [Keil: The participle **פֶּעַל** denotes that which is immediately at hand, and is used absolutely, without a pronoun. According to ver. 6, **אֲנִי** is the pronoun we have to supply.

For it is not practicable to supply **הוּא**, or to take the participle in the sense of the third person, since God, when speaking to the people, cannot speak of himself in the third person, and even in that case **יְהוָה** could not be omitted. Hitzig's idea is still more untenable, namely, that **pō'al** is the subject, and that **pō'el** is used in an intransitive sense: the work produces its effect. We must assume, as Delitzsch does, that there is a proleptical ellipse, i. e., one in which the word immediately following is omitted (as in Is. xlviii. 11;

Zech. ix. 17). The admissibility of this assumption is justified by the fact that there are other cases in which the participle is used and the pronoun omitted; and that not merely the pronoun of the third person (e. g., Is. ii. 11; Jer. xxxviii. 23), but that of the second person also (1 Sam. ii. 24; vi. 3; and Ps. vii. 10). — C. E.]

Ver. 6 first mentions the doer: For behold, I, the Lord, bring up [am about to raise up — C. E.] the Chaldeans. [See Lenormant and Chevallier, vol. i. p. 472; also Rawlinson's *Ancient Monarchies*, vol. i. p. 58, and vol. ii. pp. 497, 505. — C. E.] The expression בְּיָמֵי, and still more the immediately following description of the enemies themselves, point to the fact that they had already appeared in history. But that they are to appear in the history of Israel and come to execute judgment upon Judah for his sins, is, as the expression (בְּיָמֵי with the part.) shows, still in the future. And indeed the rapidity with which Babylon, which had just become independent, rose from being a city subject to Assyria to be the ruler of Asia, has something incredible. The nation, at whose head Nebuchadnezzar accomplished this sudden conquest, and whose great monarchy took the place of the Assyrian, is called in the Old Testament Casdim; and this designation stands, in the O. T., in the same reciprocal relation to Babylon, that Israel does to Jerusalem. The name Casdim, which, with the change of the second radical, has been preserved to this day in the name Kurds, and which appears in the Classics in the appellations Chalybes (*Il.*, ii. 856; comp. Strabo, xii. 545), Chaldi (Steph. Byz., s. v. Χαλδια) or Chaldæans (Ptolemæus, Strabo, Plinius, comp. Winer s. v. "Chaldæer," Ewald, *Hist. Iar.*, i. 333), Carduchi, or Gardyæi, belongs, according to the O. T. and the Classics to a tribe spread over the whole country between the Tigris and Pontus. Already in Jer. v. 15 the same people are designated as a very ancient one; and as early as Gen. xi. 28 the country of Mesopotamia is called after them Ur [Ur of the Chaldees], so that it is more than doubtful whether Cheseb (Gen. xxii. 22), the nephew of Abraham, is to be considered their ancestor. If the conjecture of Ewald, Knobel, Dietrich, is correct that a reference

to the name כְּשָׁד already exists in Arphaxad [אַרְפַּכְשָׁד Gen. x. 22], then this circumstance would doubtless refer the name to a time beyond that of Abraham. Oppert (*Deutsch.-morgenl. Zeitschr.*, German-Oriental Journal, xi. 137) has proved, that the word Cas-dim is Tataric, and signifies, as well as Mesopotamia, two rivers; and (the correctness of the translation being presupposed) it is legitimately inferred from this fact that the name probably designates the aboriginal Tataric population between the Euphrates and Tigris. (It harmonizes well with this etymology, according to which Casdim is plural only in sound but not in original signification, that the name appears in the O. T. only as plur. tantum; that Casdim as an actual plural form would be abnormally formed; that the regular plural form כְּשָׁדִים occurs only once in later Hebrew (Ez. xxiii. 14, Chibhi), and the reconstructed singular form כְּשָׁד only in the Aramaic of Daniel. [The opinion] that the aboriginal population of that district was, in fact, not of a Semitic, but of a Tataric stock, appears, at present, to be subjected no lon-

ger to any opposition. (Comp. Brandis, art. "Assyria" in Pauly's *Realencyklopædie*.) [On the early history of the Chaldeans and their Turanian origin, see Rawlinson's *Herodotus*, vol. i. pp. 247, 248, 245, 533. — C. E.] Certainly opposed to this view is the assumption of the great majority of exegetes that the primitive abode of the Casdim was the Armenian mountain land, where, according to Xenophon, a brave and freedom-loving people of the Chaldæan stock dwelt, and where the Kurds still live, and that the Assyrians first settled them in the plain of Babylon, according to Hitzig in the year 625. This assumption, however, has, on closer examination, no broader foundation than a false, at the least a questionable interpretation of the obscure passage, Is. xxiii. 13: it is for that reason to be set aside. The present passage is the locus classicus for the characteristics of this warlike people, just as Is. v. 26 ff. is for the characteristics of the Assyrians. They are called the people, the bitter, i. e., ferocious (comp. *Amarus*, *Cic. Att.*, 14, 21, and בָּרָאשׁ, Judges xviii. 25) and the impetuous, properly hurrying on (Is. xxxii. 4), rushing on precipitately — the conformity of sound of the two adjectives has something terribly graphic — which marches along [Keil: לֵךְ is not used here to denote the direction, or the goal, but the space, as in Gen. xiii. 17 (Hitzig, *Delitzsch*) — C. E.] the breadths of the earth, which passes through the land in its whole extent (Judges viii. 8; Rev. xx. 9): to take possession of dwelling places that are not its own (comp. ii. 6).

Ver. 7. Carries out the idea of the "bitter;" and ver. 8, that of the "impetuous," in ver. 6. It is terrible and fearful; from it — not from God (Ps. xvii. 1) — proceed its right and eminence: in sovereign vain-glory it revived the old character of Babylon (Gen. xi. 4; comp. Is. xiv. 13), put its own statutes in the place of the jura divina, and consequently entered despotically into the place of the world-power, which is at strife with God. שָׁמַיָּה, an eminence, which rests upon inflated pride (בָּשָׁר, Hos. xiii. 1), in contrast with the כְּבוֹד, which is bestowed by God. [Rawlinson's *Ancient Monarchies*, vol. iii. pp. 10, 11. — C. E.]

Ver. 8. And fleetier than leopards, whose swiftness in catching the prey is proverbial, are its horses (Jeremiah employs in the same comparison the figure of the eagle, iv. 13); yea they are swifter than evening wolves (Zeph. iii. 3; comp. Ps. lix. 7, 15). The battle is to them, what the seizing of the prey is to a ravenous beast, — a savage delight, to which they hasten with impatience (Job xxxix. 20 f.). And its horsemen rush along (there is here also a graphic conformity of sound in the words); yea its horsemen come from afar, they fly like the eagle, which hastens to devour. [Rawlinson's *Ancient Monarchies*, vol. iii. pp. 10, 11. — C. E.] They come to fulfill the curse (Deut. xxviii. 49), to the words of which the prophet alludes.

This thought is further carried out in ver. 9. All its multitude — the suffix הָ, contracted from הֵמָּה, is archaic, as in Gen. xlix. 11 — comes for deeds of violence, for the object is to inflict judgment for violence (ver. 2). The eagerness (in this sense the אָרָא, אֵרָא, occurs in the Rabbin, Kimchi on Ps. xxvii. 8) of their faces urges forward. הִרְיָא, also in Ez. xi. 1; xlv. 7, for

תָּרָדָם (Gen. xxv. 6). And it gathers prisoners together like dust (comp. Gen. xli. 49; Hos. ii. 9).

Ver. 10. Forms a fit sequel to the description of the autocratic power in ver. 7: and it scoffs at kings, and princes are a derision to it, for, 10 b, 11 a, it has the power to overcome every resistance: it laughs at every stronghold, and heaps up dust and takes it.

Ver. 11. Then it turns a tempest [Ges.: *then his spirit revives* — C. E.] and passes on. To mark the little anxiety, which the haughty enemy bestows upon the capture, the approaches are called עָפָר, heaped up dust, instead of the usual סֶלֶה (2 Sam. x. 15, and above). The fem. suff. in יִלְכְּדָה, receives from the mas. מְבָצָר, fortress, the idea of a city [עִיר, which is fem. — C. E.] חֲלָה nowhere means *revirescit*, not even in Ps. xc. 5, but it signifies a speedy gliding away, turning away (Job ix. 11; Ps. cii. 27), and unites, without violence, with עָבַר in expressing one

idea. [See note 8 on ver. 11 — C. E.] רָדָן is placed between as an appositional comparison (comp. Is. xxi. 8: and he cried, a lion, i.e., with a lion's voice); there lies, indeed, in this apposition the threefold relative comparison of the revolving whirlwind, of rushing speed, and of demolishing power. A more descriptive expression of the astonishment at the invincible power of the Babylonian, who, immediately after the overthrow of Nineveh, marched against Necho, cannot be imagined. With a lofty elevation the prophet, 11 b, sets at naught this surging flood, and announces against the irresistible autocratic insolence of the enemy the unalterable decree of the Divine government [Governor] of the world, which, as in Micah and Nahum, concludes the description [of this haughty enemy — C. E.] with crushing effect: But he is guilty, and consequently incurs the Divine penalty, whose power is his God. That the accentuation incorrectly connects the verb אָשַׁם with the first half of the verse, which, according to the sense, should be included in one verse with 10 b, is plain; for the immediate coördination of the verbs יַעֲבֹר and אָשַׁם, though retained by the exegetes, is certainly excluded by the dissimilar conjunctions (וְ, וְ). [יַעֲבֹר] has *vav* converse of the future; and אָשַׁם has *vav* converse of the preterite — C. E.]

[Other translations: LXX.: Καὶ διελεύσεται καὶ ἐξιδάσεται αὐτὴν ἡ ἰσχύς τοῦ θεοῦ μου. Vulg.: "Et pertransibit et corruet; hæc est fortitudo ejus dei sui." Drusus: "Et transgredietur et delinquet, hanc vim suam Deo suo (tribuens)." J. H. Michælis: "Et rem se faciet (dicens): hanc potentiam suam deberi Deo suo;" or: "Et tunc luel (impious Judæus), cujus vis sua fuit pro Deo suo." Hitzig, Maurer: "And he loads himself with guilt; he, whose power becomes his god." Gesenius, Ewald, Delitzsch, Keil: "He passes on farther and offends; this his power becomes (is) his god." Bäumlein: "Since his power becomes his god."]

stands in the predicate of the object [Prædicat der Absehung, the predicate denoting the purpose, object, or aim — C. E.] as in Nah. i. 7; Ex. vi. 7;

rel. as in Is. xlii. 24 and other places. As pertaining to the thought, which, with special regard to ver. 7, briefly comprises the moral character of the conqueror with its immanent [inherent] destiny and makes both the basis of the following dialogue, comp. chap. ii. 6-10; Job xii. 6; Is. x. 13.

DOCTRINAL AND ETHICAL.

The inspiration of the prophets is rooted in the sacred soil of the heart, and presupposes the contest of faith and prayer with God, in which the struggling and praying soul experiences God's answer and blessing: a contest of faith and prayer like that of the patriarch, which stands at the beginning of the entire history of the holy people, who had the Spirit of God (Gen. xxxii. 24 ff.; comp. Hos. xii. 5 f.; Is. lxiii. 11). By this root of sanctification prophecy, among the people of Israel, is distinguished from all heathen divination, and not by the gift of the vision of future things. "Prophecy, as it speaks of future things, is almost one of the least important gifts, and comes sometimes even from the Devil." Luther on Rom. xii. 7 (comp. Ex. 7). It has in the O. T. its peculiar significance, which is to be understood from the light of the history of the kingdom; but separated from the heart of God it would be nothing. Comp. 1 Pet. i. 11; 2 Pet. i. 21.

The heathen powers shoot up into ascendancy, when in the kingdom of God, the truth is impeded by pride, injustice, and a spirit of contention. On these they live like fungi, and God permits them to spring up, in order to begin the judgment upon his house. The more certainly that individuals, following their own view of what is good and right, pursue the war of the flesh instead of the Gospel of peace, the more certainly is the scourge already in preparation. What the prophet says of one event is put down in writing, because it is uttered for all time (Acts xiii. 41). The prudent man sees the evil and hides himself; but the silly man passes on and is punished. But even the most prudent man does not foresee it by his own prudence. God's decisive acts, as well those which He does as those which He permits, are altogether *Niphlaoth*, wonderful deeds, and have ever on one side something incredible in them. That they will come, he who has learned to examine the signs of the times in the light of God's Word, anticipates: how they are to be, God reserves to his own power. Enough, that we know that it is *His* power. To him, who knows this, there is no strange work in the world.¹

¹ Compare the letter of the French theosophist, St. Martin, concerning the Revolution, in Varnhagen, *Memoirs*, iv. 584 ff.: "I remind you of what I have written in the beginning of this letter, that the political commotions, in the storms of which we live, appear to me to be in the eye of God only the ways by which He is preparing us, as we think, for greater happiness. For the astonishing course of development of our grand revolution and the brilliant phenomena which mark it at every step, must show to every one, not devoid of understanding, or honesty, in its march of fire, the accomplishment of an express decree of Providence. We can even say that the work, on its part is already done, though not yet entirely on ours. Its hand, like that of a skillful surgeon, has removed the extraneous matter, and we feel all the inevitable effects of a painful operation and the pressure of the bandage of the wounds; but we must bear these pains with patience and courage, since there is none of them which does not conduce to our

For however high the scourge may be raised, the destroyer [*Zerbrecher*, dasher in pieces] is also appointed to it, as soon as he intends that it shall be more than a scourge, that chastisement shall be converted into destruction, the work of God into his own work. All [assumption of] independence is apostasy from God, consequently separation from the source of life. The [assumption of] independence on the part of Adam ended in curse and misery. The same thing on the part of ancient Babel ended in destruction, dispersion, and confusion. And so it falls out with the new destroyer, the destiny of his own guilt overwhelms him, because his power is his god. And in his time he who has crushed will himself be crushed. Kings and princes and strong cities are an object of derision to him: he is the same before God. Only he who continues in a state of grace, receives from God in perpetuity what was not his: thus Israel received Canaan. If he renounce the grace, he must also surrender the gift. If this applies to Israel (Micah ii. 10) how much more to the obstinate alien.

HOMILETICAL.

How utterly incomprehensible are the judgments of God!

1. Incomprehensible in their delay, to the view of those who have no patience, and think that God ought to act as speedily as their anger prompts them (vers. 2-3).

2. Incomprehensible in their threatening to those upon whom they will fall, and who nevertheless continue to sin in security (ver. 4).

3. Incomprehensible to every human mind in their realization. For—

(a.) They are greater than any human thought would anticipate (ver. 5).

(b.) They take place in ways and by means of which no man would dream (ver. 6).

(c.) They are often brought about by men and events that, at first sight, have nothing in common with God.

4. Incomprehensible in their grandeur and universality to those by whom they are accomplished (ver. 11).

On ver. 2. God always hears, although we do not have an immediate sense of it. Therefore continue in prayer. It is also not always good to pray to Him to hasten his help. The future help, which He has prepared, is perhaps, for the moment, heavier to bear than the present burden, under which thou sighest. — Ver. 3. He must certainly have his reasons, when He permits his saints to see misery and impious conduct. It touches his heart more than it does theirs. He suffers things to come to a crisis and the wicked thoughts of hearts to be revealed before He approaches [to judgment]. — Ver. 5. However long we have searched after the way of God, when He is suddenly revealed in his might and power, then the light is so dazzling that it is painful to us, and we are displeased that God has performed such powerful deeds in our days, and that we have not rather

recovery." See page 453: "When I consider the French Revolution from its origin onward, and at the moment when it broke out, I find nothing better to compare it to than to a picture on a reduced scale, of the last judgment, where the trumpets sound abroad the fearful notes, which a higher voice gives to them, where all the powers of heaven and earth are shaken; and where in one and the same moment the righteous and the wicked receive their reward."

come to our rest in peace. — Ver. 5. God has great power to destroy. Neither title-deed nor hereditary right protects against his power. He takes from whom He will and gives to whom He will. But He has still greater power and pleasure in building. The destruction is for a moment, the building for eternity. And in his destroying building is always included. With the stubble ploughed under, the field is manured for a new harvest; and the plough does not reap, but the ploughman. — Ver. 7. Ye who despise the right, when you can have it, need not wonder when you are treated as if there were no right, and when you shall be dealt with according to your own principle: *stat pro ratione voluntas*. — Ver. 10. When the judgments of God come, how quickly does everything on which men formerly placed their confidence and hope, fall to ruin! Then the earth, which was just now joyful, quakes. — Ver. 11. When God permits you to succeed in everything that comes to hand, it is no reason for pride, but for humiliation. All success cleaves to him who is proud, not as a merit, but as guilt, and God will require [the punishment of] the guilt.

LUTHER: On ver. 2. As if he would say, I preach much, and it is of no avail; my word is despised; no one becomes better; they only become continually worse. Therefore I know not where to bring my complaint except to Thee; but Thou seemest as if Thou hearest me not, and dost not see them. But the prophet does not expostulate with God, as his words would sound and intimate to the ear; but he speaks thus in order that he may alarm the people and bring them to repentance, and show them how deservedly the wrath and burden will come upon them, because they turn not at preaching, threatening, and exhortation, nor even at prayer, directed against them. — Ver. 3. This is written for our consolation and admonition that we should not wonder nor think it strange if few improve by our teaching. For generally preachers, especially if they have just newly come from the forge [seminary], indulge extravagant expectations [*meinen sie, das solle sobald Hände und Füße haben, und flugs alles geschehen und geändert werden*], they think that everything should instantly have hands and feet, and that it should be immediately done and changed]. But that is a great mistake. Habakkuk rebukes the Jews, not on account of idolatry and other sins, but only on account of sins which were committed against their neighbors; there must, therefore, have been still at that time pious people, who maintained divine worship in its purity; but they were possessed with avarice and addicted to the practice of injustice and usury. So then no service, be it what it may, is pleasing to God, in which one does wrong to his neighbor. — Ver. 4. There are much worse villains than public thieves and rogues. For the latter act openly against the law, so that their wrong doing is palpable to and felt by every one; but the former pretend to be pious, and would have wrong considered right. There are therefore two kinds of villains: first, those who do wrong; secondly, those who set off and defend the same wrong under the name of right. — Ver. 5. All this is said also for us, who have the name and semblance of Christians, who boast of our baptism, or of our spiritual profession and office, as giving us the advantage over heathen and Jews, and yet we are, like them, without faith and the spirit: so that we also must certainly perish at last by those whom we now despise and consider worse than ourselves, just as it happened to the Jews by the Chaldeans.

— Ver. 6. It will be to you also of no avail that Jerusalem is the city and dwelling of God, to which you now trust: it is in vain, the Babylonian people will take possession of it altogether, though it is not their own. — Ver. 11. No human heart can refrain from pride and boasting, when it has success and good fortune. The Scriptures do not alone teach this; but also the heathen testify and acknowledge it from experience, as Virgil says: *nescia mens hominum servare modum rebus sublata secundis*. It is a common saying: a man can bear all things except prosperity.

STARKE: Ver. 2. Human weakness is the reason why we cannot reconcile ourselves to the wonderful government of God, and why we think that all evil might be easily remedied. But in this we forget that it is not according to wisdom to treat men, whom He has endowed with freedom of the will, with absolute omnipotence and as if they were machines. — Ver. 3. The ungodly exert themselves to the utmost in sinning. — Ver. 4. Even lawsuits are not unknown to God: He keeps also his record of them. — Ver. 5. God himself brings the enemy into the land, and punishes thereby all injustice. — Ver. 6. Those who sin in haste and are unwilling to be restrained are suddenly punished by God, and do not escape. — Ver. 8. God punishes the avarice of his people, who accumulate riches by injustice, in turn by the avarice of the soldiers, who plunder the unjustly acquired wealth and appropriate it to themselves. God can employ even the beasts, which at other times are compelled to render great service to men, for their punishment. — Ver. 10. Those who despise and laugh at pious teachers and their admonitions, justly deserve in their turn to be despised and laughed at.

PEAFF: Ver. 2 ff. Servants of God and preachers of the Gospel have reason to sigh over the prostration of faith in every quarter. Who can reproach them for thus sighing? But woe to you ungodly, who extort such sighs from them! —

Ver. 5. Whence come war, bloodshed, and devastation? They come hence: justice is depressed and the law of God is violated.

RIEGER: On 2 ff. O God, into what times hast thou brought us? What must we see and experience? Where is the answer of all the prayer that has already for a long time been offered up for Divine help? These are also footsteps of faith in which we are often forced to tread.

SCHMIEDER: Ver. 4. The law becomes frigid, which, however, in its nature is fire and flame, and which, in the judgment, consumes sin. But where the judge is good for nothing, the law is frigid and lifeless.

BURCK: Ver. 5. Ye believe it not, if ye merely hear it, if ye are not furnished with conviction by sight. Much, if it is merely heard, does not work in the mind of man faith so much as doubt. It is a miracle worthy of God that men by the hearing of the Gospel attain to faith.

SCHLIER: Habakkuk understands very well what kind of a corrective such a people, insolent and eager for conquest, are; and, when all means are in vain, only such a fearful judgment by means of a foreign people can rouse once more a fallen nation. The Lord needs only to point him to the Chaldeans; thus he knows that this nation is the means in the hand of the Lord of setting bounds to the state of general distress.

TALM.: Ver. 7. Four men deified themselves and thereby brought evil upon themselves: Pharaoh, Hiram, Nebuchadnezzar, and Joash: the punishment of Nebuchadnezzar was divestiture of humanity.

BURCK: Ver. 9. Those who commit deeds of violence on one another (vers. 2, 3) deserve to experience them from others.

AUGUSTINE: Ver. 11. What art thou, O man, who puffest thyself up? Be contented to be filled. He who is filled is rich; he who puffs himself up is empty.

CHAPTERS I. 12-II. 20.

[The Prophet expostulates with God on Account of the Judgment, which threatens the Annihilation of the Jewish People (chap. i. vers. 12-17). The waiting Posture of the Prophet (chap. ii. ver. 1). The Command to commit to Writing the Revelation which was about to be made to Him (ver. 2). Assurance that the Prophecy, though not fulfilled immediately, will certainly be accomplished (ver. 3). The proud and unbelieving will abuse it; but the believing will be blessed by it. The Prophet then depicts the Sins of the Chaldeans, and shows that both general Justice and the special Agencies of God's Providence will surely overtake them with fearful Retribution. — C. E.]

12 Art thou not from eternity,
Jehovah, my God, my Holy One?
We shall not die.
Jehovah! for judgment thou hast appointed it;
And O Rock! Thou hast founded it for chastisement.

18 Thou art of purer eyes than to behold evil;
Thou canst not look upon injustice.
Why lookest thou upon the treacherous?

Why art thou silent when the wicked destroys
Him that is more righteous than he ?

14 And thou makest men like fishes of the sea,
Like reptiles that have no ruler.

15 All¹ of them it lifts up with the hook ;
It gathers them into its net,
And collects them into its fish-net ;
Therefore it rejoices and is glad.

16 Therefore it sacrifices to its net,
And burns incense to its fish-net ;
Because by them its portion is rich,
And its food fat.

17 Shall he, therefore, empty his net,
And spare not to slay the nations continually ?

CHAPTER II. 1 I will stand upon my watch²-post,
And station myself upon the fortress ;
And I will wait³ to see what He will say to [in] me,
And what I shall answer to my complaint.⁴

2 And Jehovah answered me and said :
Write the vision⁵ and grave⁶ it on tablets,
That he may run, who reads it.

3 For still the vision is for the appointed time ;⁷
And it hastens to the end [fulfilment],
And does not deceive ;
Though it delay, wait for it ;
For it will surely come, and will not fail.

4 Behold the proud :
His soul is not right within him ;
But the just by his faith shall live.

5 And moreover, wine is treacherous :
A haughty man, he rests not :
He who opens wide his soul like Sheol,
And is like death, and is not satisfied,
And gathers all nations to himself,
And collects all peoples to himself :

6 Will not all these take up a song⁸ against him ?
And a song of derision,⁹ a riddle¹⁰ upon him ;
And they will say :
Woe to him who increases what is not his own !
How long ?
And who loads himself with pledges.¹¹

7 Will not thy biters¹² rise up suddenly,
And those awake that shall shake thee violently ?
And thou wilt become a prey to them.

8 Because thou hast plundered many nations,
All the remainder of the peoples shall plunder thee ;
Because of the blood of men and the violence done to the earth ;
To the city and all that dwell in it.

- 9 Woe to him, that procureth wicked gain for his house !
To set his nest on high.
To preserve himself from the hand of calamity.
- 10 Thou hast devised shame for thy house ;
Cutting off many peoples, and sinning against thyself.
- 11 For the stone cries out from the wall,
And the spar out of the wood-work answers it.
- 12 Woe to him, who builds a city with blood,
And founds a town in wickedness.
- 13 Behold, is it not from Jehovah of hosts,
That the peoples toil for the fire,
And the nations weary themselves for vanity ?
- 14 For the earth shall be filled
With the knowledge of the glory of Jehovah,
As the waters cover the sea.
- 15 Woe to him that gives his neighbor to drink,
Pouring out thy wrath,¹³ and also making drunk,
In order to look upon their nakedness.
- 16 Thou art sated with shame instead of glory ;
Drink thou also, and show thyself uncircumcised :
The cup of Jehovah's right hand shall come round to thee,
And ignominy¹⁴ shall be upon thy glory.
- 17 For the violence done to Lebanon shall cover thee,
And the destruction of wild beasts which terrifies¹⁵ them :
Because of the blood of men, and the violence done to the earth,
To the city and all that dwell in it.
- 18 What profits the graven image, that its maker has carved it ?
The molten image and the teacher of falsehood,
That the maker of his image trusts in him to make dumb¹⁶ idols ?
- 19 Woe to him that says to the wood, awake !
To the dumb stone, arise !
It teach ! Behold it is overlaid with gold and silver ;
And there is no breath in its inside.
- 20 But Jehovah is in his holy temple,
Let all the earth be silent before Him.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 15. — פֶּלֶא points back to the collective כֶּלֶא, ver. 14. Here it is the object: in ver. 2, it is the nominative. For the form, see Green's *Heb. Gram.*, sec. 220, 1 b. The correct orthography is פֶּלֶא.

[2 Ver. 1. — מִשְׁמֶרֶת, observance, guard, watch, from שָׁמַר, to watch, observe, preserve, etc. Here it is used as a concrete, the place, or post of observation.

[3 Ver. 1. — מִשְׁמֶרֶת signifies to look out, to look out for anything, to await.

[4 Ver. 1. — הוֹדָוָתִי, my proof, contradiction, reproof, correction, complaint, refers to the complaint, which he makes against God in chap. i. 13-17, that He permits the Chaldeans to multiply their conquests. The suffix is not to be taken passively, but actively, — not the complaint against me, but the complaint that I make against God. LXX.: ἐνὶ τῷ ἀποκρίναι μου; Vulgate: et quid respondeam ad arguentem me; Luther: und was ich antworten soll dem, der mich schilt; Kleinert: was für Bescheid ich bringen soll auf meine Gegenseite.

[6 Ver. 2. — **חִזְוֹן**, *vision*, the prophetic matter about to be communicated to the prophet.

[6 Ver. 2. — **בְּבִינָה**, and *grav.* The LXX. read *καὶ σαφῶς*; the Vulgate has: *et explana sum*. Luther: *und male es*. The idea of legibility, and not that of durability, is doubtless intended. The verb **בִּינָה** may, therefore, be understood as relative to **כְּרֵב** and qualifying it. Write the vision, and that clearly.

[7 Ver. 3. — **לְמוֹעֵד**, *to the set time*, the time fixed by God for its realization.

[8 Ver. 6. — **בִּשְׁלָל**, *parab.*, *apothegm*, *proverb*, *form*, *song*, *verse*; a satirical poem, Is. xiv. 4.

[9 Ver. 6. — **מְלִיצָה** from **לִיצָה**, a song of derision.

[10 Ver. 6. — **חִידוֹת**, from **חָדַד**, *intricate speech*, a *riddle*, *enigma*. The LXX. render them: *ἀπόλαυσις εἰς ἐκπύρωσιν*; the Vulgate reads, *loquacium anigmatum*; Luther: *eine Sage und Sprichwort*; Kleinert: *eine Sackelrede, Rathelspiele*. Delitsch thinks that **מְלִיצָה** signifies a brilliant oration, *oratio splendida*; and hence **מְלִיצָה** is used to denote an interpreter, not from the obscurity of the speaking, but from his making the speech clear or intelligible. But there seem to be no instances in which **לִיצָה** has the meaning of *lucere*.

[11 Ver. 6. — **עֲבָרִימָה**, from **עָבַת**, *to give a pledge*, by the repetition of the last radical, signifies the mass of pledges (*pignorum captorum copia*). The word **עֲבָרִימָה** may form two words, so far as the sound is concerned, namely: **עָבַר**, *cloud* (i. e. mass) of dirt. Jerome and the Syriac take the word in this sense. The Vulgate reads: *et aggravat contra se densum lutum*; Luther: *und ladet nur viel Schlamm auf sich*.

[12 Ver. 7. — **נִשְׁכָּרָה** from **נָשָׂא**, *to bite*, *to lend on usury*. The idea seems to be, that those would arise, who would demand back from the Chaldeans, with interest, the capital of which they had unjustly taken possession. There is an antithesis to **עֲבָרִימָה**, at the close of the preceding verse.

[13 Ver. 15. — **חֲמָה** is the construct of **חָמָה** *heat*, *wrath*, and not of **חֶמֶת**, *bottle*. Luther employs the second person: *Wehe dir, der du deinem Nächsten einschenkst und mischest deinen Grimm darunter*, etc. So also Kleinert: *Wehe dir, der du zu trinken giebst seinem Nächsten, indem du deinen Zornschlauch ausgiegest*.

[14 Ver. 16. — **קִקְלֹן** a *dx. leg.*, according to Keil, formed from the *Pilpai*, **קִלְקַל** from **קָלַל**; but, according to Henderson, a reduplicated form of **קָלֹן**, *shame*. In some MSS. it is read as two words, **קָוִי**, *comit*, and **קָלֹן**, *shame*, and this etymology has been approved by both Jewish and Christian interpreters. The Vulgate reads: *et comitus ignominia super gloriam tuam*; Luther: *und must schändlich speien für deine Herrlichkeit*; Keil: *the coming of shame*; Kleinert: *Schandgespei über deine Herrlichkeit*.

[15 Ver. 17. — **נִשְׁדָּהּ** *נִשְׁדָּהּ* is the construct of **נִשְׁדָּהּ** *beast*, *wrath*, and not of **נִשְׁדָּהּ**, *bottle*. Luther employs the second person: *Wehe dir, der du deinem Nächsten einschenkst und mischest deinen Grimm darunter*, etc. So also Kleinert: *Wehe dir, der du zu trinken giebst seinem Nächsten, indem du deinen Zornschlauch ausgiegest*. Keil considers **נִשְׁדָּהּ** a relative clause, and translates the clause: "and the devastation among the animals, which frightened them." According to this view, the appended Nun is not paragogic, but the verbal suffix of the third feminine plural, agreeing with **נִשְׁדָּהּ**. For the use of the suffix *fm.* 3 pl. see Green's *Heb. Gram.*, sec. 104, g.; and for the peculiar form of the verb, sec. 141, 3. Furst's *Heb. Lexicon*; *die Verwüstung durch Behemot*.

[16 Ver. 18. — **אֱלִילִים אֱלִילִים**; compare *εἰδωλα τὰ ἀφύμα*, 1 Cor. xii. 2 — O. E.]

EXEGETICAL.

The first glance shows that this [second] dialogue also is divided into distinct members.

These are: —

(1) *The Question of the prophet in the name of Israel.* Is then the destroyer predicted (vers. 5-11), to have continual security? i. 12-ii. 1.

(2) *The Answer of God by the prophet* (ii. 2-20). Every one who is guilty and does not trust in the living God must be destroyed, consequently also the destroyer.

I. Chap. i. ver. 12-ii. 1. *The Question.* As if the prophet had fallen into terror by the distressing answer and the terrifying description, which the Spirit of God drew by him of the destroyer, and had in the mean time failed to hear of the glorious prospect, which was already opening up in ver. 11, he turns, praying and expostulating, to God: Art thou not from eternity, Jehovah, my God, my Holy One? in order to receive himself the consoling confidence from the experimental faith, which puts this address in his mouth: we shall not die. "Jehovah, my God" is the vocative, and "my Holy One" is the predicate. The suffixes of the

first person refer not to the prophet as an individual, but to the people whom he represents; for according to the usage of Scripture language Jehovah is not the Kadōsch [Holy One] of the prophet, but the Kadōsch of Israel; hence in the verb the change to the plural. Jehovah is implored as the Holy One, i. e., as He, who in a special manner, by special avowal of property [in them] and special revelation (Ex. xix. 4), adopted Israel from among all nations; and hence as He requires special purity from Israel, so also He will exercise special mercy toward him (Hos. xi. 9); and [He is implored] as He, who has life in Himself, so that whoever abides in Him, cannot be abandoned to death. (Hence **נִשְׁדָּהּ**). Compare the *Jahrh. f. deutsche Theologie* [Journal of German Theology], xii. (1867), 1, p. 42 f. As such, God had shown himself from times of old (comp. Is. lxiii. 16), and He is one Jehovah, one continuing always the same (Ex. iii. 14; Deut. xxxii. 40), hence also now He will not show himself otherwise. But at the same time there lies also in the designation Kadōsch the ethical reason that the Holy One of Israel cannot leave unpunished (Nah. ii. 3) him, who has done injury to his sanctuary (Ps. cxiv. 2); and then the concluding thought is

introduced by virtue of ver. 11, which is afterward further carried out in ver. 13. Rather, if Jehovah permits the destroyer at all to exercise violence upon Israel, the ground of it is a plan of Divine Wisdom and of a holy government of the world: **Jehovah, for judgment hast thou appointed it, and thou Rock hast founded it for chastisement.** The noun **צור** signifies figuratively the same thing as Jehovah in reality; the unchangeable God, who among all the perverse ways of men remains always the same (Deut. xxxii. 37; Ps. xviii. 32, and above). The chastisement does not tend to the destruction, but to the salvation of those who are chastised (Ps. cxviii. 18). The vocatives Jehovah and Rock are continued by the vocative address ver. 13: **Thou art too pure in thine eyes to be able to look upon evil** (for the constr. comp. Judges vii. 2; Deut. xiv. 24) **and thou canst not look, inactively, upon mischief** (comp. on ver. 3); **thou, who on account of ungodliness among us, bringest up the destroyer, why wilt thou look upon the plunderer?** Thou wilt also not leave the sin unpunished, with which thou punishest sin. *Boged* is in prophecy a standing term for designating the violent Babylonian conqueror (Is. xxi. 2; xxiv. 16). *The why* is rhetorical: Thou canst certainly not do it. **Why art thou silent** — expegetical to the apathetic looking on in c, for the purpose of designating it as an inactive, tranquil letting-alone (comp. Ps. l. 21); — **when the wicked** — who does not even know thee, but has always been at a distance from thee (comp. Micah ii. 4) — **devours him, who is more righteous than he?** Although there is much wickedness in Israel, yet, because the Holy One (ver. 12) dwells in the midst of them, they are still much more righteous (comp. the N. T. idea of the *δικαιοι* and *ἀγιοι*), than he, who purposes to extirpate the worship of Jehovah along with his people; comp. Is. xxxvi. 15 ff. Grotius: "*Judei magnis criminibus involuti erant, sed tamen in ea re multum a Chaldeis superabantur.*"

The **צור** is to be supplied in ver. 14 also from ver. 13: **and why makest thou, wilt thou make men like fishes of the sea.** [So Henderson; but Keil does not supply **צור**. — C. E.] These are not considered as elsewhere with reference to their great number, but to their defenselessness against the fisher's net, to which the Chaldean is compared. Hence the parallel clause: **like the reptile** — here the creeping things of the sea (as in Ps. civ. 25) — **which has no ruler, no one who appears to care for, protect and defend them, who goes before collecting means for defense.** Where there is no ruler there are helplessness and destruction (Micah iv. 9). Instead of **לִי**, indicating possession, **בִּי** stands in the short relative clause, because **כִּשְׁלִי** is construed with this preposition; literally, no one rules over them.

Ver. 15. **All of them** (comp. ver. 9) [suf. **כָּל־הֶם**, referring to the collective **יִשְׂרָאֵל**, ver. 14 — C. E.] **he, the fisher, lifts up with his hook, from the deep in which they thought themselves safe.** [Because the short vowel seghol is lengthened in the first syllable of **הַעֲלִיָּה** into *tseré*, the corresponding *hathateph-seghol* must pass over into *hathateph-patach*, which occurs after all vowels except seghol and kamets. Ges., sec. 63. Rem. 4.] **And he draws (גָּרַד) them into his net, and collects**

them in his fish-net. Therefore — **to his net** (ver. 16). That is to say, he sacrifices to his martial power, by which he brings the nations under his sway, and which is forsooth his god (ver. 11). The Sarmatians were accustomed to offer annually a sacrifice to a sabre set up as an insignia of Mars (Her., iv. 59, 62; Clem. Al., *Protrept.* 64). Whether a similar custom existed among the Babylonians is not known; this passage is clear without the supposition of such a custom. **For by them, net and fish-net, his portion is rich, his possessions and gain** (Eccl. ii. 10), **and his food is fat.** It is the manner of men to render divine honor to that, by which they procure the means of living luxuriously; and idolatry is a perversion of the necessity of gratitude, which searches after the giver (Hos. ii. 10).

Ver. 17. **But, therefore, shall he empty his net, i. e., for the purpose of casting it out again for a new draught and always strangle nations without sparing?** That, Thou, the only One, certainly canst not suffer, comp. ver. 13. In the last member the figurative language changes to literal; the infinitive with **ל** is not dependent upon **וְהִנֵּחַ**, but it stands instead of the finite verb. Compare on Micah v. 1, **לֹא יִדְמֶל**, "unsparingly," a frequent periphrase of the adverb by means of an adverbial clause (Is. xxx. 14; Job vi. 10).

Like Micah vii. 7 and Asaph, Ps. lxxiii. 28, the prophet (ii. 1) flees from the picture of destruction, which involuntarily unrolls itself again before his eye, to the solitary height of observation where he hopes to learn the ways and direction of God. **I will stand upon my watch-tower and station myself upon the fortress.** The language is not literal, like that of Deut. xxii. 3; but figurative (comp. Is. xxi. 8); since the prophet does not pretend, like the heathen Seer, to discover the Word of God from any celestial sign observed in solitude; but he receives it in the heart (Deut. xxx. 14; Num. xii. 6). [Keil: "Standing upon the watch, and stationing himself upon the fortification, are not to be understood as something external, as Hitzig supposes, implying that the prophet went up to a lofty and steep place, or to an actual tower, that he might be far from the noise and bustle of men, and there turn his eyes toward heaven, and direct his collected mind towards God, to look out for a revelation. For nothing is known of any such custom as this, since the cases mentioned in Ex. xxxiii. 21 and 1 Kings xix. 11, as extraordinary preparations for God to reveal Himself, are of a totally different kind from this; and the fact that Balaam the soothsayer went up to the top of a bare height to look out for a revelation from God (Num. xxiii. 3), furnishes no proof that the true prophets of Jehovah did the same, but is rather a heathenish feature, which shows that it was because Balaam did not rejoice in the possession of a firm prophetic word, that he looked out for revelations from God in significant phenomena of nature (see at Num. xxiii. 3, 4). The words of our verse are to be taken figuratively, or internally, like the appointment of the watchman in Is. xxi. 6. The figure is taken from the custom of ascending high places for the purpose of looking into the distance (2 Kings ix. 17; 2 Sam. xviii. 24), and simply expresses the spiritual preparation of the prophet's soul for hearing the Word of God, i. e., the collect-

ing of his mind by quietly entering into himself, and meditating upon the word and testimonies of God." — C. E.] Hence he continues: **and I will await, literally look out for, what He will speak in me**, "*accurate observare, quæ nunc in spiritu mentis contingant*," Burck. Compare Hos. i. 2. Oehler in Herzog, *R. E.*, xvii. 637. **And what answer I shall bring to my complaint.** וְתִשָּׁבַע as in 2 Sam. xxiv. 13. In direct words the prophet occupies the position of a mediator founded on Micah vii. 1: he complains and answers himself; by virtue of his subjectivity, which connects him to the people, he represents them; and by virtue of the Spirit which comes upon him, and to which his Ego listens eagerly as something objective, he represents God. He calls his address, which has

just been concluded, תְּוֹכַחָה, a rejoinder, properly a speech for the purpose of conviction, or vindication, in a law suit (Job xiii. 6); with reference to the fact, that, against the threatening, which was in the first answer of God, it took the character of an objection, a deprecation, an appeal to the mercy, holiness, and justice of God.

The answer follows immediately in the *Reply of Jehovah*, ver. 2-20. It is introduced by a parenthesis, giving directions and information to the prophet, like the reply of Micah to the false predictions of the false prophets (iii. 1): **and Jehovah answered me and said**. After an *Introitus*, which has the purpose of indicating the importance and immutability of the decrees announced, and after a *Divine acknowledgment* that the destroyer is worthy of punishment, the reply runs into a five-fold woe, which announces judgment upon all ungodly, rapacious, idolatrous conduct, consequently a general judgment of the world, which involves also the destruction of the conqueror.

Vers. 2 b, 3. *Introitus*. **Write down the vision** (comp. on i. 1; Ob. 1). כְּתֹוב is not merely that which is seen, but also that which is inwardly perceived: כְּתֹוב relates to the eye of the soul. **And make it plain** (בָּרָר as in Deut. xxvii. 8) **on tablets, that he may make haste, who reads it, i. e., write it so plainly that every one passing by may be able to read it quickly and easily; קָרָא** to read, with בָּ as in Jer. xxxvi. 13. From the fact that the tables are designated by the article as known, Calvin has already, in the Introduction to his commentary on Isaiah, drawn the conclusion that tables were put up in the temple (Luther, Ewald: in the market-place), on which the prophets noted down a summary of their prophecies, in order to make them known to the whole people. In this way he thinks the possibility of preserving so many prophecies from being fulfilled may be understood: the tablets, on which they were written, were taken down and piled up. Indeed this latter supposition has nothing incredible; this method of preservation, as the most recent excavations prove, was well known in the ancient East. In an excavation at Kouyunjik (Introd. to Nahum, p. 9) the workmen came upon a chamber full of tablets of terra cotta, with inscriptions in perfect preservation, piled in heaps from the floor to the ceiling. (Compare *Zeitschrift der Deutsch-morgenländischen Gesellschaft* [the Journal of the German Oriental Society] v. p. 446; v. pp. 728, 731; and on the contents of the tablets Brandis, art. "Assyria," in Pauly's *Encyclopedia*, i. p. 1890). The tablet, of

course, of which Isaiah speaks, viii. 1, is not a public one, but one disposable for the private use of the prophets (comp. v. 16), and on that account it might appear doubtful whether such tablets were constantly fixed up; but at all events it follows in this passage that it was incumbent upon the prophet to fix them up. The article then points to the fact that the prophet had already laid them up for writing down the vision; since indeed he was not surprised by it, but he had looked out for it (ver. 1). The reason that several tablets are mentioned here, and not one, as in Isaiah, is found in the rich and various contents of the five-fold woe. But at all events the design of the command, as the connection with what follows shows, is two-fold: first, that the word may be made known to all (comp. Is. viii. 1); secondly, that it shall not be obliterated and changed, but fulfilled in strict accordance with the wording. (Comp. Job. xix. 24; Is. xxx. 8.)

The latter reason appears with special force in ver. 3: **for the vision is yet for the appointed time**, still waits for a time of fulfillment, lying perhaps in a far distant future, but nevertheless a fixed (this is indicated by the article) time (comp. Dan. x. 14); what this set time is, that which follows declares: **and it strives to [reach] the end: the final time, withheld from human knowledge** (Acts i. 7), which God has appointed for the fulfillment of his promises and threatenings (comp. on Micah iv. 1; Dan. viii. 19, 17). The verb יִסְפָּק, it puffs, pants to the end, is chosen with special emphasis: "true prophecy is animated, as it were, by an impulse to fulfill itself." Hitzig.

[The third imp. (Hiph.) יִסְפָּק is formed with tacer, like יִסְפָּק, Ez. xviii. 14]. **And it does not lie, like those predictions of the false prophets, which fixed the time of prosperity as near at hand** (Micah ii. 11). Therefore, **if it tarry, wait for it** (comp. viii. 17); **for it will come** (comp. בָּרָא of the fulfillment of prophecy, 1 Sam. ix. 6), and not fail (וְלֹא as in Judges v. 28; 2 Sam. xx. 5). The use of this passage, Heb. x. 37, where it seems to be combined with Is. xxvi. 20, is grounded on the translation of the LXX., who point the preceding inf. abs. מֵבֵא as the part. מֵבֵא, and understand by the ἐρχόμενος, who will certainly come, the Messiah, the judge of the world. There is no objection to this Messianic reference, so far as the meaning is concerned, since all prophecy has its goal in Christ; but, if we accept that punctuation, the reference cannot lie in the words, since in case the definite individual, Messiah, is referred to, we must at least read מֵבֵא.

Vers. 4-6 a. The starting-point of the following announcement of the judgment is exhibited as an ethical one with special reference to the conqueror. **Behold puffed up, his soul is not upright in him, consequently he must perish, which furnishes the antithesis to "live" in the second half of the verse.** In harmony with i. 7-11, the insolent defiance, exhibited in his pride, putting itself in the place of God, is pointed out as the pith of the sin of the foreigner.

[מְפֹחֵף, 3 fem. Pual, denominative from the subst. מֵפֶלֶל, mound, tumor, from which also a Hiphil, Num. xiv. 44, is formed.] The uprightness, 4 b, forms a contrast to it which consequently is

not here, as at other times, opposed to it like simplicity to cunning sophistry (Ecc. vii. 29), but like humble rectitude to lying ostentation.

All pride against God rests on self-deception; and the judgment has no other object with reference to this self-deception than to lay it open, whereby it is proved to be nothing, consequently its possessor falls to destruction. But the just will live, not by his pride, not at all by anything that is his own, but by the constancy of his faith resting upon God and his word. The use, which the Apostle Paul makes of these words (Rom. i. 17; comp. Gal. iii. 11), is authorized, since there as here the antithesis, by which the idea broad in itself is distinctly sketched, is the haughty boast of his own power entangled in sin. [On the contrary the application of the first half of the verse Heb. x. 38, is obscured by the use of the incorrect translation of the LXX., as it is not characterized as an argumentative citation by the free transposition of both halves of the verse, but as a free reproduction. Compare Bengel on the passage.] Isaiah vii. 9 is also parallel to this passage in sense. The idea of faith, which, in this passage and generally in the O. T. lies at the foundation of the words אֱמִינָה resp. הָאֱמִין, is not yet the specific N. T. idea of the appropriation of the pardoning grace of God, which brings salvation, but the broader one, which we find in Heb. ii.: laying firm hold upon (הָאֱמִין), and standing firmly upon (אֱמִינָה) the word and promise of God, the firm reliance of the soul upon the invisible, which cannot be depressed and misled by the antagonism of that which is seen: *constancia, fiducia*. [For the word *ὑπόστασις*, Heb. xi. 1 (Oettinger: substructure), is certainly not chosen without reference to the stem אָמַן. Compare the verb אָמַן, ver. 3. Hitzig is certainly right in claiming for the substantive אֱמִינָה the signification of faithful disposition = צִדְקָה; in passages like Prov. xii. 17 and Ez. xviii. 22, comp. 1 Sam. xxvi. 23, it cannot be doubted. But this meaning, however, is to be explained from the etymon, and is not in itself the only authorized one; and one needs not go back to the Hiphil הָאֱמִין (as H. seems to think), in order to discover as the primary meaning, of the word אָמַן, that of standing firm. As צִדְקָה is the adherence of God to his word and covenant and the adherence of man to the word and covenant of God, so אֱמִינָה (compare the prevailing usage of the Psalms, especially Ps. lxxxix. 25, comp. 29) is the standing fast on the part of God to his word (ver. 1, 12), and the standing fast on the part of man to the word of God: any other constancy than that of a mind established on the word of God the N. T. does not know, at least not as a virtue. Comp. below Luther on the passage.]

The general point of view, ver. 4, from which it is plain, what he says of the Babylonians, is particularized and enlarged in ver. 5, whilst the crimes of the Babylonian are placed under the light of experience, as it is expressed in a proverb. And moreover (the combination כִּי אֵין stands here in its natural signification, indicated by both words themselves, not in the modified meaning, as in 1 Kings viii. 27; Gen. iii. 1), wine is treacherous.

The Babylonians were notorious for their inclination to drink: compare Curtius, ver. 1: "*Babylonii maxime in vinum et quæ ebrietatem sequuntur effusi sunt*;" and in general concerning their luxury, the characteristic fragment of Nicolaus Damascenus (*Fragm. Hist. Græc.*, ed. C. Müller, vol. ii. Paris, 1848. *Fragm.* 8-10, p. 357 ff.). [Rawlinson's *Ancient Monarchies*, vol. ii. pp. 504, 507. — C. E.] The brief formula has the stamp of the proverb, and בָּבֶל is not used in the sense of violent plundering, as in i. 13, but in that of perfidious treachery, as in Lam. i. 2; Job vi. 15 (here also intrans.). In drunkenness men arrogate to themselves high things, and afterward have not strength for them. Comp. also Prov. xxiii. 31 f. The other proverb reads: A boastful man, great-mouth, continues not. יִהְיֶה, only here and Prov. xxi. 24, signifies, in the latter passage by virtue of the parallelism (יָד) and according to the versions, *tumidus, arrogans*. The predicate is attracted by י, in order to give emphasis to the subject, as in Gen. xxii. 24; Ew., sec. 344 b. (Hupfeld on Ps. i., 1 takes בָּבֶל יִהְיֶה as predicate to יִהְיֶה; this, however, is too artificial.)

That which follows forms together with ver. 6 a subjoined relative sentence, whilst the relative introduced before [its antecedent] is defined by the עֲלֵי in the following verse; and the contents of this subjoined sentence is the direct application of vers. 4, 5 a to the Chaldean: He, who widens his desire like the insatiable (Prov. xxvii. 20) jaws of hell. נֶפֶשׁ, as in Ps. xvii. 9; compare for the figure Is. v. 14. Yea, he, who like death is not satisfied (construction as in the first member), but gathers together all peoples to himself (comp. i. 15) and collects together all nations to himself; will not all these (comp. Nah. iii. 19) take up a proverb concerning him, yea a satirical speech, a riddle upon him? On אֵין compare Commentary on Nah. i. 1. מִשַּׁל, usually a figurative discourse, then a brief epigram, a proverb (Prov. i. 1); here as in Is. xiv. 4, according to the connection, a scoffing, mocking song, in view of the certainty of the fate prepared for him. The same sense is given by the context to the word מְלִיצָה, to which it [the sense] seems more nearly related by the root לִוץ, to mock, and the derivatives מְלִיצָה and מְלִיצָה. Yet this is in fact no more than semblance, as the passage, Prov. i. 6, proves, from which Habakkuk borrows the phraseology of this verse, and in which nothing of derision is to be found. We must rather go back to the Hiphil of the stem, which signifies *interpretari*: מְלִיצָה is an interpreter. (Delitzsch denies this signification of מְלִיצָה [Hiph. pret.], however without proof; his explanation, brilliant oration, is entirely imaginary.) Therefore מְלִיצָה is not an explanatory saying, i. e., it is not an illustrative, luminous one (Keil), the contrary of which the passage Prov. i. 6, and likewise the character of the proverb following, prove, but it is a saying which needs interpretation (as our riddle does not guess, but is intended to be guessed), an apothegm (so the LXX. on Prov. i. 6: *σκοτεινὸς λόγος*: in

this passage they construe מליצה with what follows), accordingly it is synonymous with the following word חידור, *alvigma*, enigma—an extremely popular form of poetry in the East, and which is also among us a favorite form of popular political ridicule. Certainly to the mind of the prophet it is something different, a prophetic speech.

(Keil: "Máshál is a sententious poem, as in Mic. ii. 4 and Is. xiv. 4, not a derisive song, for this subordinate meaning could only be derived from the context, as in Is. xiv. 4 for example; and there is nothing to suggest it here. So, again *M'úsáh* neither signifies a satirical song, nor an obscure enigmatical discourse, but, as Delitzsch has shown, from the first of the two primary meanings combined in the verb לרץ, *lucere* and *lascivire*, a brilliant oration, *oratio splendida*, from which מליץ is used to denote interpreter, so called, not from the obscurity of the speaking, but from his making the speech clear or intelligible. לרץ is in apposition to חידור and חידול, adding the more precise definition, that the sayings contain enigmas relating to him (the Chaldean)."

Lucere does not seem to be one of the primary meanings of לרץ. Fürst gives *umherspringen*, — hüpfen (aus Muthwillen), dah. *muthwillig, ausgelassen, unruhigen Geistes sein*; übertr. *verhöhnern, spotten, achten unbeständig sein*. Gesenius: *balbutire, (1) barbare loqui; (2) illudere, irridere alicui. Theaurus*. See "Special Introduction to the Proverbs of Solomon," sect. 11, note 2, in this Commentary. — C. E.]

Vers. 6 b-20. *The Fivefold Woe*. Two views are possible concerning the contents of this discourse. One may view it either wholly as the song of the nations indicated ver. 6 a, consequently as entirely and specially directed against Babylon; or that only the first woe constitutes this song, but in the others the prophet retains the form once begun, in order to connect with them general thoughts of the judgment. If in favor of this latter view no further argument can be urged than the one, that in the time of Habakkuk, Nebuchadnezzar had not yet committed all the sins, which are here laid to his charge, a consideration on which Hitzig certainly lays stress, one might perhaps be authorized in calling it, with Maurer and Keil, the most infelicitous of all. But not only the general contents of the following threatenings, which as much concern the sins of Judah, as those of the Chaldeans, are in favor of it; but also the circumstance that it appears worthy of God, after the impressive introduction, vers. 2, 3, and the profound conclusion ver. 4 to command the prediction not of a mere amplified derisory song of the nations, but of a universal threatening against sin, in which of course and before all the sin of the Chaldeans is also to be included. Further, in favor of this view is the fact that precisely the first woe, vers. 6-8, has both the form of the brief, aphoristic, enigmatical song and a direct reference to Babylon, while in the second and third both are entirely wanting; and further that the immediate transition from such a poetical form in the beginning to a more extended prophetic address frequently occurs in other places in the prophets (Mic. ii. 4 ff.; Is. xxiii. 16 ff.; xiv. 4 ff.).

Also the plural of לחור ver. 2, points rather to a plurality of objects of the prophecy than to a single one; and so also the concluding formula ver. 20 (all the world), points to the universality of the predicted judgment. Finally, we had in chap. i. the same double reference of the prophecy; both to the intolerableness of the present sinful state of things (ver. 2 ff.), and to that of the future state of calamity; both are characterized by entirely parallel formulæ, comp. namely, vers. 3 and 13: the five woes correspond to both complaints.

Vers. 6-8. *First Woe*. It is immediately connected by the ייחזק to the ישא in ver. 6 a, and thereby expressly pointed out as the song raised by the oppressed over the fall of the conqueror. "י" is used here, as in 2 Kings ix. 17; Is. lviii. 9;

Ps. lviii. 12, in distinction from the aorist יאמר, as an annexed jussive form in a future sense and impersonal (comp. Micah ii. 4); they shall say: Woe (comp. on Nah. iii. 1) to him who accumulates what is not his own. לארץ as in i. 6. By this accord of sounds the solution of the enigma, which lies in this designation of the Babylonian, is undoubtedly and fully suggested. However, there is in the accord itself, as Delitzsch remarks, a new enigma, to wit, the ambiguity: he accumulates not for himself (Eccl. ii. 25). In the following expression: For how long, the exclamation, how long already! as Hitzig thinks, is not intended; but the exclamation, how long still! The entire contents of the verse show that he does not suppose the catastrophe as having already taken place, but he predicts it in the midst of the oppression. Generally the formula עד מתי is employed only in the sense of complaint concerning a present evil. And who loads himself with a burden of pledges gained by usury (comp. i. 11). עבט is also ambiguous: derived from the root עבט, it can signify either a mass of pledges (comp. כנר, shower of ruin, כמיר, thick darkness): to wit, the laboriously acquired property of the nations, which he collects together, just as the unmerciful usurer heaps up pledges contrary to the law of Moses (Deut. xxiv. 10); and which he must for that reason deliver up; or it may be considered as a composite of עץ (thickness, comp. Hupf. on Ps. xviii. 12) and טיט, thick mud. Compare Nah. iii. 6.

Ver. 7. Will not those who bite thee rise up suddenly (a play upon words between בִּיץ, bite of a snake, and בִּישָׁן, interest: who recover usury from thee); and those who shake thee violently [allusion to the violent seizure of a debtor by his creditor — C. E.] wake up (from יקץ)? And thou wilt become a booty to them, שֶׁצֹּר, plur. rhet. Comp. on Micah v. 1.

Ver. 8. For thou hast plundered a multitude of nations (comp. Micah iv. 2), so all the remnant (v. 2) of the nations will plunder thee: the remnant of the subdued, i. e. the not subdued, those lately come into existence, as e. g. the Persians (Is. xlv.). [Keil, after a labored exposition, concludes: "From all this we may see that there is no necessity to explain 'all the remnant of the nations,' as relating to the remainder of the nations that had not been subjugated, but that we may understand it as signifying the remnant of the nations plundered and subjugated by the Chaldeans (as is done

by the LXX., Theodoret, Delitzsch, and others), which is the only explanation in harmony with the usage of the language. For in Josh. xxiii. 12, *yether haggôyim* denotes the Canaanitish nations left after the war of extermination; and in Zech. xiv. 2, *yether hâ'am* signifies the remnant of the nation left after the previous conquest of the city, and the carrying away of half its inhabitants." — C. E.] For the blood of men (חַיִּים as in Ob. 10) and violence in the earth, the city, and all that dwell in it. The same enumeration of everything destructible, as i. 11 ff. 14; hence not to be restricted to Jerusalem and Israel, though specially intended, but to be understood generally, like Jer. xli. 8 [Rawlinson's *Ancient Monarchies*, vol. ii. p. 506. — C. E.]

Vers. 9-11. *Second Woe.* If the Chaldaean (vers. 6-8), according to the connection, was the only possible object, this threatening of judgment certainly reaches further: **Woe to him, who accumulates wicked gain for his house, who sets his nest on high** (the inf. with לְ continues the construction of the imperfect, as is frequently the case), [the infin. with לְ is used to explain more precisely the idea expressed by the finite verb. Nordheimer's *Heb. Gram.*, sec 1026, 2. — C. E.] **to save himself from the hand of evil.** The judgment of God, proceeding from his holiness, has its source in a necessity universally moral, and, on this account, falls upon all sinners; and the description of those characterized here does not fit so well, according to the language of prophecy, the Chaldaeans, who inhabited a low country, — the parallel (Is. xiv. 12 ff.) produced by Delitzsch, conveys the idea of heaven-defying pride, whilst here the prophet speaks of concealing treasures, — as it does the Edomites, who stored up their plunder in the clefts of the rocks (Ob. 3.; Jer. xlix. 7 f.). And it applies just as well to the rich in Jerusalem (comp. Is. xxii. 16 ff.), and especially to King Jehoiakim, whose conduct is described in language (Jer. xxii. 13 ff.) uttered nearly at the same time with that of our prophet, and in exactly similar modes of expression. [Rawlinson's *Ancient Monarchies*, vol. ii. p. 504. — C. E.]

Ver. 10 also applies to the same person: **Thou hast consulted shame, instead of riches, for thy house,** the house of David, which was called to a position of honor before God. And what is the shame? The ends of many nations, i. e., the collective multitude of peoples (comp. 1 Kings, xii. 31) which shall come up like a storm to take vengeance upon the sins of Israel, just as the remnant of the nations are at a future time, to take vengeance upon the sins of the Babylonian. And thou involvest thy soul in guilt (Prov. xx. 2).

["The ends of many nations," by which Kleinert renders קְצוֹת־עַמִּים נְכֹזִים, gives no intelligible meaning. קְצוֹת is not the plural of קָצַר, but the infinitive of קָצַר, to cut off, destroy. The proper rendering, therefore, is *cutting off many nations.* — C. E.]

Ver. 11. **For the stone cries out of the wall, built in sin, to accuse thee** (Gen. iv. 10), and the **spare out of the wood-work answers it,** — agrees with it in its charge against thee: when the judgment draws near they are the accusing witnesses. Immediately joined to this is —

The Third Woe, vers. 12-13. **Woe to him who builds the fortress in blood, and founds the city**

in wickedness. Since the prophet has not denounced punishment upon Nebuchadnezzar for building, but for destroying cities (i. 11 f.), we must here also, especially on comparing Micah iii. 10 and Jer. xxii. 13, understand the reference to be to the buildings of Jehoiakim. Behold, does it not come to pass (2 Chron. xxv. 26) from Jehovah of hosts, that the tribes weary themselves, — either come up on compulsory service for the king, or driven to Jerusalem by the calamity of war to work upon the fortifications (2 Chron. xxxii. 4 f.; compare also Micah i. 2). — **for the fire, and the nations exhaust themselves for vanity?** All human wisdom and toil have no success, where Jehovah does not assist in building (Ps. cxxvii. 1); this applies to Israel (Is. lviii. 10; xlix. 4; comp. xl. 28, 30; lxx. 23), as it does to Babylon (Jer. li. 58). And this vanity must be made manifest: the works of men must crumble into the dust from which they arose (comp. Micah v. 10; vii. 13).

For (ver. 14) the earth shall be full, but of the knowledge of the glory of Jehovah, as the waters cover the bed of the sea. So God himself has promised by Isaiah (xi. 9; comp. ii. 3). This glory is the resplendent majesty of the Ruler of the world coming to judgment against all ungodliness, and for the accomplishment of salvation (Num. xiv. 21; Ps. xcvi. 12; Zech. ii. 12). This knowledge comprehends, at the same time, the acknowledgment of Jehovah and the confession of sin. מְלֵא is not construed as usual with the acc. of the subst., but with לְ and the infinitive. To analyze the last clause into a noun with a following relative clause is unnecessary: וְ can also be used (which Ewald and Keil deny) as a particle of comparison before whole sentences (Hupfeld, *Psalms*, ii. p. 327 A. 99). וְ does not mean here the sea itself, but the bed, or bottom of the sea, as in 1 Kings vii. 26. With the general thought which ver. 13 f. adds to the special turns [of thought] there is a return to the punishment of heathen wrong-doers. Upon them falls exclusively —

The Fourth Woe, vers. 15-18, which also directly introduces again some enigmatical sounds of the first. **Woe to thee** [so Kleinert and Luther: the LXX., Vulgate, A. V., Keil, and Henderson, use the third person, *woe to him* — C. E.] **that givest thy neighbor to drink — whilst thou pourest out** (סָפַךְ, as in Job xiv. 19; synonymous with שָׁפַךְ, Jer. x. 25), **thy wrath** [for thy leathern bottle, Aben Ezra, Kimchi, Hitzig (Gen. xxi. 14); perhaps as the whole address directs us back to ver. 6 ff., there is again here also an intentional ambiguity] **and also makest him (thy neighbor) drunk** (inf. abs. pro v. fin., Ges., sec. 131, 4 a.) **in order to see their shame; to make it wholly subservient to his voluptuous desire** (Nah. iii. 5). [In place of the third person in the first member, the address changes, in the second member, to the second person; in the fourth member the singular is changed into the plural. Both the middle clauses are adverbial to the מְשַׁקֵּה of the first member]. The figure is taken from common life, and is clear of itself; it is the more appropriate, as the Chaldaean is described (ver. 5) as a drunkard. The leathern bottle, from which the Chaldaean pours out his compacts (comp. Is. xxxix.), is, as it turns out in the end, a bottle of wrath; and the disposition in which it is passed is that of wild desire and barbarous lust of power. Therefore the same comes upon him.

Ver. 16. So thou shalt be satisfied, as thou desirest, but with shame instead of glory. Drink thou also (comp. Nah. iii. 11) and uncover thyself [Heb. : show thyself uncircumcised — C. E.] : from Jehovah's right hand the cup, also a cup of wrath (comp. Ob. 16) will come in its turn to thee, and shameful vomit upon thy glory. [Rawlinson's *Ancient Monarchies*, vol. ii. p. 504. — C. E.] קִלְקֹן, according to the Pilpel derivation from קָלַל instead of קִלְקִלֹן, signifies the most extreme contempt; but it can, at the same time, be considered as a composite word from קָלַן, vomit of shame, or shameful vomit (comp. Is. xxviii. 8) referring to the figurative description of the drinking revel.

Ver. 15. For the outrage at Lebanon, whose cedar forests the conquerors wickedly spoiled, in order to adorn with them their magnificent edifices in Babylon (Is. xiv. 7 ff.; comp. Ausland, 1866, p. 944), shall cover thee, shall weigh upon thee like a crushing roof, and the dispersion of the animals, which it, the outrage, frightened away! The wild beasts of Lebanon, which fled before the destroyer. (יִיחִי), instead of יִיחִי compensation for the sharpening by lengthening the vowel, Ges., 20, 3 c. Rem., and pausal change of the = into =, Ges., sec. 29, 4, c. Rem.). [See Green's *Heb. Gram.*, sec. 112, 5 c.; 141, 3. — C. E.] And as Lebanon with its cedars (Jer. xxii. 6, 23), appears to be a representative of the Holy Land and its glory, so here also a general meaning is given to the outrage upon inanimate nature by the repetition of the refrain from the first woe, ver. 8: **On account of the blood of men, the outrage upon the land, the city and all its inhabitants.** However, the obvious reference to Israel and Jerusalem, in this passage, is made, by the connection, more distinctly prominent than in ver. 8, above.

Ver. 18, according to the thought, is preliminary to the following woe; just as we saw above that ver. 11 was preliminary to the third woe, and ver. 13 to the fourth. **What profiteth the graven image; that its maker carves it?** כֹּהֵן is used *sensu negativo*, as in Eccles. i. 3; and since it requires a negative answer, the secondary clause introduced into the rhetorical question by כִּי is also answered thereby in the negative: *quid, cur?* It profits nothing (Jer. ii. 11), consequently it is folly to carve it. Parallel to this is the following clause: **what profiteth the molten image and the teacher of lies, i. e., either the false prophet, who enjoins men to trust in idols, and encourages the manufacture of them (Is. ix. 14 [15?]), or rather, according to the יִיחִי in the following verse, the idol itself, which points out false ways in opposition to God, the true teacher (Job xxxvi. 22; Ps. xv. 12; Delitzsch, Hitzig), That the carver of his image trusts in him to make dumb idols?** (Ps. cxxxv. 16 f.; 1 Cor. xii. 2.) The negative answer to this rhetorical question is given by —

The Fifth Woe, which is immediately subjoined, vers. 19, 20: **Woe to him, who says to the block, wake up!** as the pious man can pray to the true God (Ps. xxxv. 12 [23]); **arise! to the dumb stone. Can it teach?** To teach is used here, as in the former verse and generally, to signify that active guidance and advice, which belong to the Deity in contradistinction to men, and which form the basis of practical piety. Concerning the form of the indignant question, compare [Com.] on Mic., ii. 6. **Behold it is encased with gold and sil-**

ver (Acc.) and there is nothing of soul, neither breath, nor feeling, nor understanding, in it. (Com. Ps. cxxxv. 17). However fine it is, it does not even have life (comp. Jer. x. 14): how can it teach! Compare the amplification of the same thought, Is. xlv. 9 ff.

The whole threatening address concludes with the prophetic formula: **Jehovah is in the temple of his holiness, i. e. according to Ps. xi. 4, compare xx. 7 [6], heaven, from which, as the situation now stands and as the woes about to pass over the earth are anticipated, we are to expect his judgment, i. e. the confirmation that He will give to show that He is the Holy One (comp. Ps. xviii. 7 ff.; Is. v. 16).** Therefore, — compare the entirely similar connection of thought Zeph. i. 7; Zech. ii, 13 [*Heb. Bib. ver.* 17]: — **Let all the world be silent before Him.**

[KEIL: Vers. 18–20. Fifth and last strophe. This concluding strophe does not commence, like the preceding ones, with *hōi*, but with the thought which prepares the way for the *woe*, and is attached to what goes before to strengthen the threat, all hope of help being cut off from the Chaldean. Like all the rest of the heathen, the Chaldean also trusted in the power of his gods. This confidence the prophet overthrows in ver. 18: "What use is it?" equivalent to "The idol is of no use" (cf. Jer. ii. 11; Is. xlv. 9, 10). The force of this question still continues in *massēkäh*: "Of what use is the molten image?" *P-sel* is an image carved out of wood or stone; *massēkäh* an image cast in metal. — C. E.]

DOCTRINAL AND ETHICAL

The sphere of thought of this chapter rests upon the two intersecting ground-lines, sin and death, faith and life. (Compare on the idea of faith the Exegetical Exposition of ii. 4.)

Sin and death belong together; sin is the ethical, death the physical expression of separation from God. Therefore the people of God cannot die, because He is their Holy One; because by virtue of their belonging to the Holy One they drink from the fountain of life. Therefore to Israel God's judgments are a means of purification, while they are destruction to others. And if God, who is a Rock, has such a hatred against sin, that he does not suffer it in his people [*heiligen Eigenthum*, sacred property] chosen of old (comp. Com. on Micah, p. 00), and brings upon it the scourge of his judgment, how much less will He suffer it in him who is a stranger to his heart, and whom He employs only as an instrument of his judgment. From the consideration that God judges Israel follows the certainty that He will judge the heathen also, consequently the certainty that Israel will be saved.

The sin of the world-power is two-fold; first, it deals with the property of God as if it were its own; secondly, it does not honor God for the success granted to it, but its own power. This must cease.

The continuance of faith is directed forward into the future. Thence it derives its answer for consolation and hope. (Of course it would not have this direction if it had not the promise of God behind it (Gen. xlix. 18); God is, however, always the author: He is of old the Holy One of his people.) When Israel forgot the promise, they began to look back to the flesh pots of Egypt. The whole religion of the O. T. is a religion of the future. Heathendom exercised its intellectual en-

ergy upon the origins of things for the purpose of forning and developing their theogonies: the Holy Spirit directs the mind of Israel to prophecy: no ancient people has so little about the primitive time as we find in the O. T.; even modern heathendom knows [professes to know] much more about it. The exact time is not specified in prophecy, at least in regard to the intermediate steps (i. 5); but the certainty is specified, and the exact time is fixed in the purpose of God. God can no more lie than He can look upon iniquity. The certainty of prophecy, and consequently of our confidence, rests upon the holiness of God. How different is the resignation of the O. T. from fatalism. The former comes from life, the latter from death. Resignation places the holiness of God in the centre: fatalism destroys it.

God's way is the right way. He hates all crooked lines, — the side-lines of sophistry, the curve-lines of boasting, the downward sunk lines of dark concealment. Sin is deviation from the straight way. The straight way is the way of life.

The piety of the Old Testament begins with faith (Gen. xv. 4 [6]). The stage of the law enters, which gives the uppermost place to faith in action, the obedience of faith, and which, with the apparent extension of the principle of faith, involves in fact a narrowing of it. In prophecy the original principle, in its universality, enters again gradually into its right position. The book of Job may be mentioned as a proof of this. The obedience of the law has for its correlative the doctrine of retribution. On this Job is put to shame. Against it he has no sufficient answer. But because his heart, in every trial, maintained its faith in God, he is nevertheless justified. The book of Job is the exposition of Hab. ii. 4. Faith is the direct way to the heart of God. He who interposes himself (his own works, his own merits, his own law, his own thoughts) perverts the way. Apostasy from faith is the beginning of sin. In the heart of God is imperishable life, because there is imperishable holiness. Therefore the faith of Israel is the correlative of the Holy One of Israel; and *faith is the way to life, as sin is the way to death*.

The characteristic mark of the kingdom of God is free-will. The world-power raffe men together; they are invited into the kingdom of God; they rise and say: Come, let us go. The *coge intrare* is contrary to the Scripture. (The *prohibe* of the enemies of missions is just as truly so. Is. xlix. 6.) He who thus gathers [men] together, brings upon himself scorn at last. All nations, which Rome has converted by force, have fallen away from her, and they sing over her a song of derision.

Property is sanctified by God; but over-grasping gain is cursed by Him. His omniscience is present in his judgment. Hidden crime is laid open and punished, as if blood, spar, and stones had speech to inform against what is concealed behind them, the guilt that is built up in them. We see in the manner in which no concealed wickedness remains unpunished, but is banished out of sight, the hand of God and the manifestation of his glory on every side, without seeing himself. The pillar of smoke and of fire over the burned city of sin is the veil of his glory. The design of the creation, according to the O. T., is the glory of God. For this the earth was made, just as the basin of the sea was made for the water.

The sinner does not find the right way: he is like a drunken man. To the upright man the ways of sinners are a reeling [an intoxication]. He who leads astray makes drunk; but he enters of him-

self upon the most crooked way, and hence comes to destruction. The intoxication of sin culminates in the insanity of idolatry. The idol is lifeless. Its worshipper seeks by idolatry, as the righteous man does by faith, the way of life; but he comes to the silence of death. The tranquillity of life is quite another thing. (Is. xxx. 15.)

OETINGER: Rectitude of heart is the substance and ground of truth. He who has a right heart, sees rightly and hears rightly; he who has a perverse heart heaps up falsehood, without knowing it. Nature produces all the elements at once: the upright soul attracts to it what is true and honest. Intensiveness precedes extensiveness: the moral precedes the physical; the physical, the metaphysical.

R. JOSEPH ALBO (in Starke and Delitzsch): in the book of Chronicles it is said: believe in the prophets, and ye shall be prosperous (2 Chron. xx. 20). This proves that faith is the cause of prosperity, as well as the cause of eternal life, according to the saying of Habakkuk: the just shall live by his faith; by which he cannot mean the bodily life, since in respect to this the righteous man has no advantage over the wicked, but rather the eternal life, the life of the soul, which the righteous enjoy, and for the attainment of which they trust in God, as it is said: The righteous has still confidence in death [A. V.: The righteous hath hope in his death]. (Prov. xiv. 32.)

W. HOFFMANN: Abraham had a view [*aus-schau*, outlook] through the promise, in which, at last, every streak of shadow vanished, and in the distant horizon all was light and glory. He looked beyond this world to the blessed rest of the people of God; and he could not do otherwise than this, since he acknowledged God as the restorer of the life of men, of his own life, and of the life of all his descendants and tribes, — a life perverted to sin, fallen, and burdened with the curse. It is very likely that the thoughts of the father of the faithful were dark and obscure in regard to this, for it required yet great advancement before clear language could be employed concerning this holy change; but the heart's experience, which he enjoyed of it, was full and steadfast. Restoration of the lost, removal of sin, deliverance from spiritual death — that is the key-note of Abraham's faith. And it was deliverance only by the manifestation of God. It was this manifestation to which all the revelations of God at that time related. God's nearness, His dwelling with the children of men; this was the goal; hope could fasten upon no other. What else, therefore, was his faith than — although not consciously clear and grasped by the understanding — a laying hold upon the future Saviour with outstretched arms?

DELITZSCH: Troublous times are at hand. What then is more consoling than the fact, that life, deliverance from destruction, is awarded to that faith, which truly rests on God, keeps fast hold of the word of promise, and in the midst of tribulation confidently waits for its fulfillment? Not the veracity, the trustworthiness, the honesty of the righteous man, considered in themselves as virtues, are, in such calamities, in danger of being shaken and of failing, but, as is shown in the prophet himself, his faith. Therefore, the great promise, expressed in the one word, Life, is connected with it.

SCHMIEDER: All Bible prophecy looks forward to a distant time determined by God, but which we do not know. It points to the end, when the Lord by judgment and redemption shall establish

his perfect kingdom. This prophecy will not lie, but will certainly be fulfilled, though its fulfillment is always longer and longer deferred.

HOMILETICAL.

Chap. i. ver. 12. *Of the great joy, which we have reason to ground upon the fact, that God is the Holy One of his people.*

1. It is a joy of gratitude that He has always been with his own. Ver. 12 a, b.

2. A joy of continual confidence, that we cannot perish. Ver. 12 c.

3. A joy in chastisement, that it is only for the confirmation of his holiness, and for our purification. Ver. 12 d, e.

Chap. i. vers. 13-17: *There is a limit set to the power of the wicked upon earth. For—*

1. God is holy. Ver. 13 a, b.

2. But the work of the wicked is unholy. For—
(a) It is a work of hatred against the righteous. Ver. 13 c, d.

(b) It is an abuse of the powers bestowed by God. Ver. 14.

(c) It does nothing for God, but everything for itself. Ver. 15.

(d) It does not give God honor, but it makes itself an idol. Ver. 16.

3. Therefore it must have an end. Ver. 17.

Chap. ii. vers. 1-4. *The way of patience* (compare H. Müller, *Erquickstunden*, Nr. 97).

1. I must suffer, for God's judgments and purifications are necessary. Ver. 1 in connection with chap. i.

2. I can suffer; for God's Word sustains me. Vers. 2, 3.

3. I will suffer, for I believe. Ver. 4.

Or: *Persevere, for the redemption draws nigh.* (Advent-sermon).

1. The manner of perseverance: confidence. Ver. 1.

2. The ground of perseverance: the promise. Vers. 2, 3.

3. The power [*Kraft*, active power, or cause] of perseverance: faith. Ver. 4.

Chap. i. 12-ii. 4. *Israel's life of promise.*

1. A believing retrospect into the past.

2. A believing look into the future.

Chap. ii. vers. 5-20. *Of shameful and hurtful avarice.*

1. Avarice is contrary to the order prescribed by God; therefore God must bring it back to order by chastisement. Vers. 1, 6 b, 7.

2. It is contrary to love, therefore, it produces a harvest of hatred. Ver. 6 a.

3. It confounds the ideas of right, therefore wrong must befall it. Ver. 8 a.

4. It makes the mind timid; but where fear is there is no stability. Ver. 9.

5. It accumulates [riches] with sin, therefore for nothing. Vers. 12, 11, 13, 17.

6. It seeks false honor, therefore it acquires shame. Vers. 15, 16.

7. It sets its heart upon gold and silver and lifeless things, therefore it must perish with its lifeless gods. Vers. 18, 19.

8. On the whole, it provokes the judgment of God. Vers. 8 b, 14, 20.

On chap. i. 12. Jehovah, the God of Shem, the God of Abraham, of Israel and of Jacob, is not a God of the dead, but of the living. He is a rock: he who stands upon Him stands firm; he who falls upon Him is crushed. Everything that God does

takes place for the instruction of him, who consecrates himself to Him. The best way through the afflictive dispensations of God, is not to ask: How shall I adjust them to my mind? But how shall I make them productive of my improvement? — Ver. 13. There is an inability, which is no want of freedom, but which is the highest freedom; and there is an ability, which is not freedom, but the deepest bondage. Matt. iv. 9. There is not one absolutely righteous man, but there are relatively more righteous men; the judgment of God has respect to this fact. — Ver. 14 f. Man was made lord over the beasts. God indeed permits men to be treated sometimes like beasts, but he who does it commits sin by it; and his insolence will be changed to lamentation. — Ver. 16. The sinner perverts and vitiates the holiest thing in man, the necessity of worship. Everything is a snare to him, who forsakes God. — Ver. 17. Everything continues its time. Eccles. 3.

Chap. ii. 1. Although we have the Holy Spirit as a permanent possession of the Church, and are no longer referred, like the prophets, to separate acts of enlightenment, nevertheless the answers of the Holy Spirit do not come to us without prayer, and patience and quiet waiting. — Ver. 2. Everything that is necessary to know in order to salvation, is so plainly written in the Scriptures, that even one who only looks at it hastily, in passing, cannot say that he may not have understood it. — Ver. 3. It is a great consolation to know that there is One who cannot lie. Ps. cxvi. 11. God's time is the very best time. We should not measure God's ways by our thoughts, nor the periods of eternity by our hours; but we should measure our ways by God's Word. — Ver. 4. Take heed that thou think not of thyself more than it is proper for thee to think. In humility there is power. Matt. xv. 28. Where there is no faith there is no righteousness. The prophet considers faith to be a self-evident possession of the righteous man. Life is the richest idea in the Scriptures. It is a great consolation to be able to say to the enemy, rage on; thou canst not do more to me than God has bidden thee, nor more than what is useful to me; and thy time is already measured. — Ver. 5. The intemperate are generally also vain-glorious. Both lead to destruction. Only a clear and sober eye finds the right way. There are many things which intoxicate. One can be intoxicated with honor, and another with hatred against honor. One can be intoxicated with science, and another with hatred against science. All partisan disposition is an intoxicating wine. Desire is insatiable: therein lies its destruction: it devours that, which produces its death. — Ver. 6. It is a miserable feeling for fallen greatness to be derided by those hitherto despised. He who gathers what is not his own does not gather it for himself. This also cannot continue long. Dignities are burdens [*Würden sind Burden*, Prov. — the more worship, the more cost — C. E.] dignities fraudulently obtained are burdens. — Ver. 7. It is by [divine] ordination, when he, whom God intends to judge, nurses in his own bosom the serpent, which is to sting him. So it was with Nineveh. Thereby too [i. e., by the same appointment: *darin* refers to *Verhängnis*: see Acts ii. 23 — C. E.] Christ took upon himself the heaviest judgment of sin. — Ver. 8. The whole world becomes silent only before God. For all others there is a remnant of those, who have not been subdued, by whom they come to ruin. For those, who are not able to stay their hearts by faith in God, the doctrine of retribution taught in the law remains in

full power. They have no desire to choose the grace, therefore wrath abides upon them. God takes care of each individual, and will require each and every abused and ruined soul from the destroyer. — Ver. 9. Flee as high as you may, God is always still higher. What profit is there in all the prudence and in all the guile of the world, if the soul is a loser by them? — Ver. 11. God has his witnesses everywhere. "If these are silent, the stones will cry out." The blood of Abel cries from the earth, and the thorns and thistles in the field speak of Gen. iii. — Ver. 12. There is a building which destroys; and a destroying which builds. — Ver. 13. The blessing, or the curse, upon any work, comes after all, finally, only from above. Nothing can hinder the purposes of God concerning the world. — Ver. 15 f. The career of a great conqueror has something intoxicating. Before Napoleon not only degraded men became idolaters. There is a witchcraft in it. (Comp. i. 12 with the Introduction to the book of Job.) This comes finally to light, when God judges it, and bitter sobering follows the intoxication: men then have a horror of the human greatness before which they bowed. — Ver. 18. There is also in idolatry a kind of intoxication. The sober questions: What profiteth the image? How can it govern? guide? teach? do not occur to the minds of the worshippers of idols. A god that cannot speak is nothing. Without the Word of God there is no religion. Him, who is not silent before Jehovah from submission and faith, God's judgments must make silent.

LUTHER: Chap. i. ver. 12. The prophet calls God the Holy One of Israel, because they were holy through their God and by nothing else. And truly from all eternity God is a Holy One. For it gives great courage, when we know and firmly believe that we have a God; that He is our God, our Holy One, and that He is on our side. — Ver. 13. With these words Habakkuk shows what thoughts occur to wrestling faith, which holds that God is just; but He delays so long, and looks on the wicked, that one might almost think that He may not be just, but may have pleasure in evil men. It is a source of excessive grief that the unrighteous should be successful so long and acquire such great prosperity, though with calamity. But their success is permitted, in order that our faith, having been well tried, may become strong and abundant in God. And yet this is not grievous beyond measure, when a prophet stands by himself in such a conflict of faith; but when he stands in his official capacity and is to console and preserve an entire nation with him, then it is trouble, misery, and distress. Then the people kick, and there are scarcely two or three in the whole mass, who believe and struggle with him. — Chap. ii. ver. 1. Such words as the following will become the common cry: Pray, where are now the prophets, who promised us salvation? What fine fools they have made of us. Believe, whoever will, that it will come to pass. Thus does reason behave, when God fulfills his Word in another way than it has imagined. It is also the case then that one will not believe God at any time. Does He threaten? Then the present prosperity hinders us [from believing]. Does He promise grace? Then the present calamity hinders us. Then the prophets first of all endeavor to labor with the unbelieving, faint-hearted people. Therefore I stand, says the prophet, as one upon a tower, and contend strongly and firmly for the weak in faith against the unbelieving. — Ver. 4. Some take up the Jewish objection, pretend to be wise, and pass judgment upon Paul, as if he had dragged in Habak-

kuk unfairly and forcibly by the hair, since Habakkuk speaks of his table, and not of the Gospel. Though this table also speaks of the Gospel, yet it speaks of it as futuro, while Paul speaks of the present Gospel. It is, however, the same Gospel, which was then future and which has come, just as Christ is the same yesterday, to-day, and forever (Heb. xiii. 8), although He is announced in a different way before and after his coming. But that is a matter of no importance; it is nevertheless the same faith and spirit. The truth, which one has in his heart, is called *Emunah* [firmness, stability, faithfulness, fidelity], and by that he clings to the truth and fidelity of another. Now I let it pass, whoever may be disposed to quarrel about it, that he who has the feeling in his heart which cleaves to another as faithful and true, and depends upon him, may call it truth, or what he will; but Paul and we do not know any other name for such a disposition than faith. — Ver. 11. Not only his edifice, but also the wide world, becomes too narrow for him who has a timid, desponding heart, and when a pillar or a beam cracks in his house he is terrified. Therefore princes and nobles, if they would build durably, should see to it that they lay a right good foundation, that is, they should first pray to God for heart and courage, which in the time of trouble may be able to preserve the building. But if no care is bestowed to acquire this courage [*den Muth*, by which Luther means faith, or the courage inspired by it — C. E.], but only wood and stone are reared up, it [the building] must finally, when the time comes, perish, as is here recorded.

STARKE: Chap. i. ver. 12. One can certainly pray to God for a mitigation, but not for an entire averting of all punishment. — Vers. 17. *Plus ultra*, always onward, is the maxim of heroes; how much more should it be the maxim of Christians, in regard to their constant growth and increase in spiritual life. — Chap. ii. ver. 1. Although all Christians, by virtue of the covenant of baptism, have been appointed watchmen by God (Ps. xvii. 32 ff.; cxxxix. 21), yet teachers particularly are called watchmen. — Ver. 2. The prophets had not only a commission to preach, but also to write. They act very wickedly who prevent plain people from reading the Holy Scriptures. God's Word must be plainly presented, so that even the most simple may learn to understand it. — Ver. 3. Waiting comprises in it (1) faith; (2) hope; (3) patience, or waiting to the end for the time which the Lord has appointed, but which He intends us to wait for. — Ver. 5. Pride, avarice, bloodthirstiness, and debauchery God does not leave unpunished in any one. — Ver. 8. We see here that not everything which is done in accordance with international law is right before God also, and allowed by Him. — Ver. 9. Prosperity inspires courage; courage pride; and pride never does one any good. — Ver. 10. Bad counsel affects him most who gives it. When tyrants are to execute the command and sentence of God, they generally observe no moderation in doing it. — Ver. 15. One should never invite any one as a guest, against whom he cherishes a malignant heart. — Ver. 16. Those who rejoice in distressing others, will in their turn be brought to distress by God and made objects of derision.

PFAFF: Chap. i. ver. 12. In times of public danger the safest and the best [means] is to have recourse to prayer. By it one can best vanquish the enemy and arrest his career. — Chap. ii. ver. 1. The ministers of the Gospel are spiritual watchmen, partly in relation to the souls of men, over which they

are to watch, and partly in relation to the Lord to whose Word they are to give heed and which they are to preach. — Ver. 3. Ye despisers of the Word of God, do not imagine that the Word of the Lord against you will not be fulfilled. — Ver. 7 ff. To God belongs the right of retaliation. With what measure ye mete, it shall be measured to you again. — Ver. 20. If the divine judgments fall also upon us, we must adore with the deepest humility of heart, and lay our finger upon our mouth.

RIEGER: Chap. ii. ver. 1. Even those who are in true communion with God are not always in the same state of mind. They are at one time, although in a godly frame [of mind], occupied with external things; at another time they are entirely abstracted from earthly things, and placed in a condition which approaches to waiting before the throne of God. This is sometimes effected by the grace of God through the medium of an unexpected impulse; but there are also sometimes on the part of the believer a preparation and composing of the mind for it. This state of mind is indicated in the New Testament by the expression, I was in the Spirit; and the prophet calls it his tower. — Ver. 3 f. What, according to our reckoning, seems to be delayed, will be admitted not to have been delayed; but to have taken place at the appointed day and at its proper time. The promises cannot be forced [into fulfillment] by a headstrong disposition; but on the contrary one falls sooner from such busy activity back again to a state of indifference, and thereby neglects the promise. — Ver. 5 ff. Upon what must a man, who has in his heart no peace arising from faith, lean for the purpose of finding peace therein? And how is it with him who misses the path that leads to God? There is nothing else adequate to fill the abyss of his soul, even though he were able to swallow the whole world. What filth upon his soul has he in his conquests, in his forced acquisitions and possessions! — Ver. 20. The prophet had obtained this whole disclosure by quiet and persevering waiting upon the Lord, and now for the sake of its realization, also, he directs the whole world to be still before the Lord, who from his holy temple will certainly hasten the fulfillment of these his words, but who also will be honored by the respect and by the measure of the regard of his own people to his judgments. When the heart is free from its thousand cares, projects, passions, partial inclinations, then, and not till then, can it receive many a ray of divine knowledge. Faith is no sleep, but a vigilant knowledge; it is moreover no hasty and precipitate attempt to help one's self, but a waiting upon the Lord.

SCHMIEDER: Chap. i. ver. 13. It would be in conformity to the simple arrangement of God that the pious should punish the impious, the more righteous the unrighteous, not the reverse. But the ways of God in the present government of the world are so complicated and intricate that the reverse often actually takes place; and this is to the pious, who are not yet properly enlightened, a great trial. — Ver. 14. Then it seems as if things were directed by chance and at will. He who knows God does not trust to false appearances; but the appearance nevertheless pains him, and he would wish that even the appearance did not exist. — Chap. ii. ver. 2 f. The end, the very last time and the establishment of the perfected kingdom of God, is of all future things the most certain and the most important, and every intermediate prophecy of judgment and redemption has a real value only in

the fact that it delineates this last end and assures us of it. — Ver. 4. Here the character of Abraham, the father of the faithful, is depicted in contrast with that of the insolent princes of the world. This character is righteousness, the source of righteousness is faith, the fruit is life in the full Biblical sense of the word. Faith has no merit on the part of man, because man cannot produce, but only receive it; for faith, as the consciousness of God, is the work of the Creator in man. It is also faith alone, which receives Christ and all the grace of God in him; but the same faith is also the essential principle of all good works. We must beware of considering the faith, which lays hold of grace and justifies the sinner, as a peculiar, separate kind of faith: faith cannot be so divided in reality; but it is an indivisible unity: so the Bible understands it. The dividing and isolation of faith into separate kinds, belongs only to the dogmatic systems of human science. — Ver. 5. Comp. Dan. v. — Ver. 6. There are times, when nations, that are so often devoid of understanding, become prophets, and the voice of God becomes the voice of the people. — Ver. 18. The teacher, who makes an idol, tries to animate stone and wood. But the animation by means of human idea and art ever remains only a false animation, which, if it is considered real, is deceptive, and only nourishes superstition.

W. HOFFMAN: On chap. i. ver. 12 (comp. Schmieder on chap. ii. ver. 1): Among us of the evangelical church faith is not even yet the possession of every one. There is certainly need, in the Church, of the venerable form of father Abraham to cast us down; of the man who never lost sight of what had been revealed in grace and truth, who continually comforted himself with the fact, that the eternal God, who made heaven and earth, and who held with the first man a fellowship of peace, still lived, because he had continued to reveal himself during two thousand years previous.

BURCK: It is something to know the final purposes of the words of God, and to be able properly to apply this knowledge in public and private affairs.

HIEROM.: Ver. 13. He says this in the anguish of his heart, as if he did not know that gold is purified in the fire, and that the three men came out of the fiery furnace purer than they were when they were thrown in; as if he did not know that God, in the riches of his wisdom, sees otherwise than we do.

BURCK: Ver. 14. That God watches over the smallest animals, he neither denies nor declares; but he says only that God has a particular care for men, especially for his own people.

HENGSTENB. makes an effective application of ver. 13 ff. to gambling hells (*Vorw. z. Ev. K. Z.* [Preface to the *Evangelical Church Gazette*] 1867).

CAPIRO: Chap. ii. ver. 1: While the righteous man wrestles with God by faith, he conquers at last by his indefatigable perseverance. The prophet is perplexed to the highest degree, while he considers the success of the Chaldean and the misery of his own people, but he stands not the less constantly upon his guard, i. e., upon the Word of God, which promises reward and punishment, and he leans upon God, as upon a rock, in order that his feet may not slip upon the slippery soil of temptation. Whom does God answer? One who is almost broken under daily struggles with bitter anguish of soul, to whom nothing remains, after every protection is lost, but to stand fast upon his watch, i. e., upon the Word of God. Trial teaches such perseverance. Only the answer of God, if it is heard with the ear

of the heart, leads to an unwavering hope, for it comes when man de-pairs of everything else.

Ver. 3. PHILO: Every word of God is an oath.

BURCK: O those deplorable ones, who, under whatever pretext, or self-delusion, shun trial. O the happiness of those who obtain the end of faith, and who are to be gathered to Him to be with Him. He will come, yea, certainly He will come. Yea, come, Lord Jesus! Amen!

Ver. 4. COCCÉIUS: The soul stands right upon that which is promised, i. e., Jesus Christ, if it loves Him. If it does not love Him, it is perverse.

BURCK: On every point, article, accent, on every turn and even collocation of words, which may seem to be entirely accidental, the Word of God has laid its especial emphasis. We acknowledge with humility that it is a word from God.

TALMUD: In this one sentence, The just shall live by his *emunah* [faith], the six hundred and thirteen precepts, which God once delivered from Sinai, are collected into a compendium.

Ver. 5. SCHLIER: The Babylonians were a voluptuous people, notorious for their drunkenness; but this voluptuous propensity is usually with the prophet an image of the insatiable desire, by which in their pride they destroyed one nation

after another. And yet it is just so with wine, which is sweet to the taste and seems delicious, and nevertheless it robs the most powerful of his senses, makes him helpless and an object of universal derision. So shall it happen also to the Chaldeans with their insatiable greed: it will only plunge them [by their own agency] into destruction and make them objects of general contempt.

H. MÜLLER: Many treasures, many nets. Whom does not the miser injure? He defrauds his neighbor of his property: he is like a thorn-bush; he grabs and holds on to whatever comes too near to him; he seeks everywhere his advantage to the disadvantage of others; he deprives himself of God's favor and blessing, suffers shipwreck of his conscience and good name, loses the favor and love of men. Lightly won, lightly gone.

STUMPF: Ver. 11. So in Euripides, Phædra, the wife of Theseus, breaks out vehemently against adulteresses, that they should fear the very darkness and the houses lest they might even raise their voice and bring the abominable deeds which they had witnessed to light.¹

SCHLIER: The scourge of the Lord will perform its service, then it will be thrown away.

¹ [See the *Hippolytus* of Euripides, line 415 f. — C. E.]

THE THEOPHANY.

CHAPTER III.

[*Title and Introduction* (vers. 1, 2). *The Prophet represents Jehovah as appearing in glorious Majesty on Sinai* (vers. 3, 4). *He describes the Ravages of the Plague in the Desert* (ver. 5). *The Consternation of the Nations* (vers. 6–10). *Reference to the Miracle at Gibeon* (ver. 11). *Results of the Interposition of God on Behalf of his People* (vers. 12–15). *Subject of the Introduction resumed* (ver. 16). *The Prophet asserts his Confidence in God in the midst of anticipated Calamity*. Parallels to this Ode: Deut. xxxiii. 2–5; Judges v. 4, 5; Ps. lxxviii. 7, 8; lxxvii. 13–20; cxiv.; Is. lxiii. 11–14. — C. E.]

1 A prayer of Habakkuk, the prophet; with triumphal music.¹

2 O Jehovah! I have heard the report of thee, I am afraid;
O Jehovah! revive thy work in the midst of the years;
In the midst of the years make it known:
In wrath remember mercy.

3 God² comes from Teman,³
And the Holy One from mount Paran.⁴ Selah.
His splendor covers the heavens,
And the earth is full of his glory.

4 And the brightness is like the sun;
Rays⁵ stream from his hand;
And there is the hiding⁶ of his power.

5 Before him goes the plague;
And burning pestilence follows his feet.

6 He stands and measures⁷ the earth:
He looks, and makes nations tremble:
The everlasting mountains are broken in pieces⁸.

The eternal hills sink down :
His ways⁸ are everlasting.

7 I saw the tents of Cushan⁹ in trouble :
The tent-curtains of the land of Midian tremble.

8 Was it against the rivers it burned, O Jehovah ?
Was thine anger against the rivers ?
Was thy fury against the sea ?
That thou didst ride upon thy horses,
In thy chariots of victory.

9 Thy bow is made entirely bare :
Rods¹⁰ [of chastisement] are sworn by the word. **Selah.**
Thou cleavest the earth into rivers.

10 The mountains saw thee, they writhe ;
A flood of water passes over :
The abyss utters its voice ;
It lifts up its hands on high.

11 Sun, moon, stood back in their habitation,¹¹
At the light of thine arrows, which flew,
At the shining of the lightning of thy spear.

12 In anger thou marchest through the earth ;
In wrath thou treadest down the nations.

13 Thou goest forth for the salvation of thy people ;
For the salvation of thine anointed :
Thou dashest in pieces the head from the house of the wicked,
Laying bare the foundation even to the neck. **Selah.**

14 Thou piercest with his own spears the chief of his captains,
That rush on like a tempest to scatter me ;
Their rejoicing is to devour, as it were, the poor in secret.

15 Thou treadest upon the sea with thy horses,
Upon the foaming of many waters.

16 I heard, and my bowels trembled ;
At the sound my lips quivered ;
Rottenness entered my bones ;
I tremble in my lower¹² parts,
That I am to wait¹³ quietly for the day of distress,
When he that approaches the nation shall press upon it.

17 For¹⁴ the fig tree will not blossom ;
And there is no produce on the vines ;
The fruit of the olive tree fails,
And the fields bear no food :
The flock is cut off from the fold ;
And there are no cattle in the stalls :

18 But I will exult in Jehovah,
And rejoice in the God of my salvation.

19 Jehovah, the Lord, is my strength,

And makes my feet like the hinds,
And causes me to walk upon my high places.

To the precentor,¹⁵ with my stringed instruments.

TEXTUAL AND GRAMMATICAL.

[1 Ver. 1. — על שִׁיגִינֹת, *upon shigyonoth*. Keil derives it from שָׁגָה, *to err*, then *to reel to and fro*, a reeling song, i. e., a song delivered in the greatest excitement, *dithyrambus*; *after dithyrambs*, or *after the manner of a martial and triumphal ode*. Kleinert: *nach Dithyrambenvweise*.

Gesenius derives it from שָׁנָה, perhaps i. q. שָׁנָה, *to be great*, the letters ש and ש being interchanged.

[2 Ver. 2. — מְלִינֹה, not used by any of the minor prophets except Habakkuk, in this verse and in chap. i. 11. It is most frequently used in the book of Job.

[3 Ver. 8. — תִּימָן, *at, or on the right hand*, hence *the south*, the quarter on the right hand, when the face is toward the east.

Teman was a country probably named after the grandson of Esau (Gen. xxxvi. 11); perhaps a southern portion of the land of Edom, or, in a wider sense, that of the sons of the East, *Beni-Kedem*. Eusebius and Jerome mention Teman as a town in their day distant fifteen miles (according to Eusebius) from Petra, and a Roman post. Smith's *Dict. Bib.*

[4 Ver. 3. — דִּרְבָּרֵן, Deut. xxxiii. 2. See Smith's *Dictionary of the Bible*, art. "Paran," and Robinson's *Bib. Res. in Pal.*, etc., vol. 1, pp. 186 and 552.

[5 Ver. 4. — קִרְנִים, in the dual, poetical for rays of light. Arabic poets compare the first rays of the rising sun to horns, and hence give to the sun the poetical name of gazelle. Compare מִיָּלִל. Gesen., *Lex*. Kleinert: *Strahlen und ihm zur Seite*.

[6 Ver. 4, etc. — שֶׁם כְּבוֹדִי, and *there* — in the sun-like splendor, with the rays emanating from it — is the hiding of his omnipotence, i. e., the place where his omnipotence hides itself. The splendor forms the covering of the Almighty God. Keil.

[7 Ver. 6. — יָמַדְךָ, derived by some from מָדַד, *to measure*, and by others from מָדַד, *to be moved, to be agitated*. The LXX. read: *Kai ἰσχυρὸς ὁ γῆ*; the Vulgate has: *mensus est terram*. Luther renders it: *und mass das Land*; Keil: *sets the earth reeling*; Kleinert: *und misst die Erde*.

[8 Ver. 6. — הַלִּיכֹת עִלְמָם לֹו. Henderson considers these words as epexegetical of the preceding, and translates them: *His ancient ways*. Keil understands it as a substantive clause, and to be taken by itself: *everlasting courses, or goings are to him*, i. e., *He now goes along as he went along in the olden time*. Kleinert: *Die Pfade der Vorzeit schlägt er ein*.

[9 Ver. 7. — כְּרִשָּׁן, a lengthened form for כְּרִשׁ. Whether it is intended to designate the African or the Arabian Cush is disputed. Gesenius, Maurer, Delitzsch, and others contend for the former; but the connection of the name with that of מְדִינָה, is decidedly in favor of the latter. Henderson.

[10 Ver. 9. — שִׁבְעֹת מִפְּתֵי אֶמֶד, is a very obscure clause, and has not been satisfactorily explained. Henderson renders it: "Sevens of spears was the word." LXX.: *Ἐπταίωσ ἐπταίς τὸ τόξον σου ἐπὶ τὰ σκήπτρα, λέγει κύριος*; the Vulgate: *juramenta tribubus qua locutus es*; Luther: *wie du geschworen hattest den Stämmen*; Kleinert: *die durch's Wort beschworenen Zuchtruthen*.

[11 Ver. 11. — וְבָלָה, the ה in this word indicates direction. The sun and moon withdrew to their habitation.

[12 Ver. 16. — מִתַּת, *the lower part, what is underneath*. מִתַּחַי, *what is underneath me*, i. e., *my lower parts*.

[13 Ver. 16. — This clause explains the great fear that fell upon him. Vulgate: *ut requiescam in die tribulationis*. The LXX. do not translate מִשָּׁלַח — *Ἀναπαύσασθαι ἐν ἡμέρᾳ θλίψεως μου*. Luther: *O dass ich ruhen möchte zur Zeit der Trübsal*. Kleinert: *dass ich ruhig entgegenharren soll dem Tage der Angst*.

[14 Ver. 17. — כִּי may be rendered *although*, as in the A. V., or *though*, as by Henderson: or it may be translated, *what time, when*; but it can also be rendered like the Greek *gap*, or the Latin *enim*. The LXX. render it in this verse by *ὅτι*; the Vulgate translates it *enim*; Luther, *denn*; and Kleinert, *denn da*. The sense is substantially the same in either case.

[15 Ver. 19. — לְמַנְצָח, from the Piel of מָנַח, signifying, *to be over anything, to be chief, to superintend* — *Dem Gesangsmeister*. — C. E.]

EXEGETICAL.

The prophecy of the judgment of the world, under the form of a theophany, and already prepared by ii. 14, immediately follows, like Zeph. i. 7 (comp. Zech. ii. 13), the emphatic *facete linguas*: let all the world be silent before the Lord. That its contents are evidently just as much prophetic as the previous is evident from their entirely original character and from their having reference throughout to the future; and it has been fur-

nished by the prophet himself (comp. Introd.) with the liturgical heading, subscription, and intermediate sign (*Selah*, vers. 3, 9, 13), for the reason that it is, in fact, by its rhythm, diction, and formal finish, conformed to the hymns and psalms adapted to performance [in the public service]. It is solely the application of a subjective notion of a psalm on the part of Delitzsch and Keil, when they make the entire song a mere lyrical effusion of subjective emotions, an echo of chaps. i. and ii. in the soul of the poet inspired with poetic feeling. Compare on ver. 2. It can be said at the most, that the

closing lyrical verses, 16-19, sustain a relation to the prophecy proper similar to that of Nah. ii. 12 ff. to Nah. ii. 1-11; but they do not cease thereby to belong to the prophecy. That the poetic form is selected has its reason in the fact, that as all prophecy involuntarily utters itself poetically in consequence of the elevation of the soul freed from the earth, so also the highest degree of the prophetic inspiration includes, at the same time, the highest degree of the poetical. We have examples of this in the prophecies of Isaiah and Micah, which, in their greatest height, strike up the key of the Psalms. It entirely contradicts the thoroughly original and grand character of the hymn, when Delitzsch does not even allow it to pass as original, but brings it down to an imitation of Ps. lxxvii. (The reasons for this opinion, which Delitzsch brings together with great pains, and the most plausible of which he repeats in the *Commentary on the Psalms*, are only of a subjective demonstrative power; a more exact examination is not in place here, since the question for the understanding [of the hymn] is an equivalent one. Hupfeld gives the positive counter proof. Ps. iii. p. 345, *Observ.* 69.)

According to the contents the hymn is composed of the following constituent parts:—

I. The prophecy of the theophany itself; vers. 2-15.

II. The application of this prophecy; vers. 16-19.

The prophecy itself (vers. 2-15) is divided into—
(a) The *introitus*, ver. 2, five lines.

(b) First chief part: the approach of God, vers. 3-7, sixteen lines.

(c) *Transitus*, ver. 8, five lines.

(d) Second chief part: the operations of the judgment, vers. 9-13, sixteen lines.

(e) The concluding strophe, vers. 14, 15, seven lines.

The application is divided into two strophes of six lines each, and a concluding strophe [*Abgesang*, *Collect*] of five lines. [The rhythmical structure is determined somewhat differently, to wit, by the recurring *Selah*, which, in the second place, where it might be expected on account of the symmetry, is substituted in the text by a very old intermediate space; the theme of the hymn is divided into the following symmetrical groups: (1) seven lines (2-3 b); (2) fourteen lines (3 c-7); (3) seven lines (8-9 b); (4) fourteen lines (9 c-13); (5) seven lines (14, 15). The symmetry of the structure extends even (as is frequently the case in the Proverbs of Solomon) to the separate members, which generally (only with the exception of vers. 7, 8 c, 13 c-14, 16 d) consist of three words. [This of course refers to the Hebrew text.—C. E.] The knowledge of this is not unimportant for the interpretation. Comp. on ver. 15.]

The form of the theophany, i. e. of an appearance of God for judgment accompanied with the agitation of all the powers of nature and elements, is quite peculiar to the hymnology of the Old Testament and entirely born of its [O. T.] spirit. It is, namely, the correlate of the first appearance of the kind at the giving of the law upon Mt. Sinai (Ex. xix. 16 ff.), which in its turn refers back to the first appearances of God manifesting himself to the patriarchs: compare particularly, Gen. xv. From that appearance the hymns, which refer to a historical theophany, take their start, Deut. xxxiii.; Judges v. (comp. Ps. lxxviii. 8 ff.; lxxvii. 10 ff.); Psalm xviii., which sums up the battles of God for his anointed, in the form of the theophany (comp.

2 Kings vi. 17), is included with these. But the use [of the O. T. hymns] is not restricted to this [a historical theophany]. For as God gave his law with such a proof of his glory, so also will the fulfillment and execution of the law, the judgment, be accompanied by such an appearance of God, coming either as then from the south out of the wilderness, or down from heaven. Of this the *prophetic psalms* l., xvii. treat; furthermore Is. xxx. 27 ff.; lxiv. 1 ff. (with lxiii. 19 b) [19 b begins chap. lxiv. in the A. V.; but in the Hebrew Original, LXX., Vulgate, and Luther's Version, it closes chap. lxiii.—C. E.]; and most fully this prophecy. It lies in the nature of the subject, that in prophecies of this kind prophetic vision, poetic intuition, symbolism, and reality, are interwoven in a manner that cannot be fully explained by the finite understanding.

Heading. A Prayer, a general name of a song that can be sung in worship, hence also a collective name of the Psalms (lxvii. 20), of Habakkuk,—this passage shows plainly that the בְּשִׁיר in the headings of the Psalms also is intended to indicate the author—the prophet (comp. chap. i. ver. 1) after the manner of the dithyramb. This liturgical definition is, like almost all preserved in the O. T., obscure; and its signification, since tradition is entirely unreliable in these things, can only be conjectured. Probably it is to be traced, like בְּשִׁיר , Ps. vii. 1 (comp. Clausen on the passage), to the root שָׁרַף , to err, reel, and accordingly signifies, as a plur. abstr., the mode of the reeling song, the *cantio erraticu*, the Dithyramb. [The Dithyramb (Epich., p. 72, Herod., i. 23, and Pindar) was a kind of poetry chiefly cultivated in Athens, of a lofty but usually inflated style, originally in honor of Bacchus, afterwards also of the other gods. It was always set in the Phrygian mode, and was at first antistrophic, but later usually monostrophic. It was the germ of the choral element in the Attic tragedy. It was sung to the flute, whilst the rest of the chorus danced in a circle round the altar of the god. From this circumstance the dithyrambic choruses were called Cycilian.—C. E.] It has no connection with the contents of the prophecy.

[Keil: As *shāgāh*, to err, then to reel and to fro, is applied to the giddiness both of intoxication and of love (Is. xxviii. 7; Prov. xx. 1; v. 20), *shīgāyōn* signifies reeling, and in the termination of poetry a reeling song, i. e., a song delivered in the greatest excitement, or with a rapid change of emotion, *dithyrambus*.—C. E.]

Introitus. Ver. 2. Jehovah, I have heard thy report [rather the report of thee: the genitive is that of the object.—C. E.]; not that mentioned i. 5 ff.; ii. 2 ff.; for he had not only heard that, but also written it down, and published it; but the report which he is just about to announce (comp. the retrospective reference, ver. 16; Ob. 1; Jer. xlix. 14; Jon. i.); the report of the grand appearance of Jehovah, in the impending judgment, which is drawing near, for the purpose of visiting with punishment the Holy Land, and that with a twofold power of execution (comp. Am. i. 2); so that in the Holy Land laid waste and purified by the judgment, God by means of the judgment overthrows the spoilers. The separate acts meet in a picture, as in Ps. xviii., before the vision of the seer. Before the power of this theophany rising upon his vision, and because the first moment¹ en-

¹ (Moment, among other meanings, has that of essential

ters into his consciousness as a fellow sufferer with others (Micah i. 8) the prophet recoils: *Therefore I tremble, I am afraid.* This is the result of the manifestation of the mighty deeds of God (Ex. xv. 14; Ps. xviii. 45). *Jehovah revive thy work in the midst of the years.* What work is meant? Chap. i. 5 spoke of a work which was to be accomplished in a wonderful manner, and under that was understood the desolation of the earth by the Chaldean. That work cannot be meant here; for although the prophet, without human weakness, has to communicate the severe chastisements of God, yet he cannot directly pray for them. That work, moreover, was not called *פַּעַל*, but it was a work by itself, whose distinguishing feature was the fact, that, although ordained of God, it nevertheless wrought out itself, it had its power and energy in itself (i. 7). A work of grace must be intended by which Jehovah proves Himself, in his peculiar, well-known way, the Holy One of Israel (i. 12), a work by means of which the impending calamities are endurable (comp. *פָּרַח* *פָּרַח*, Ps. cxxxviii. 7). And certainly the meaning is here: quicken it in the midst of the years; *וְיָחִי* has the meaning of revivifying, of quickening anew (Ps. lxxx. 19; lxxxv. 7 [6]), a work of grace, which had occurred once already in the beginning of the years, and whose recurrence Israel now needs, in order to be joyful again. And this consists with no other act of God than the deliverance from Egypt, which is described, Ps. xli. 2, in entirely similar words, and so this passage understands Ps. lxxvii. 13. It stands in fact at the beginning of the years, namely, at the beginning of the national existence (Hos. xi. 1). Then do thy work anew in the midst of the years; *in the midst of the years make known*; the imperative continued by the imperfect as in Ps. xxxi. 2 ff.; to make known is the same as to accomplish before all eyes (Ps. ciii. 7). The explanation of the work, which has been given, agrees well not only with the circumstance that in fact in the following context (comp. namely, the "old paths," ver. 6) a return of the wonderful works, that were performed at the time of that deliverance, is predicted, but also with the concluding clause: *in wrath* (comp. Is. xxviii. 21) *remember mercy*, which, according to what has been said, evidently means, if thou intendest to humble us again, do thou also again deliver us.

The announcement follows the exclamation of feeling: vers. 3-7. *The approach of Jehovah from the South.* *Eloah* (poetic archaism instead of *אלהים*, comp. Deut. xxxii. 15) comes from *Teman*, and the *Holy One* (comp. on i. 12) from the mountains of *Paran*. The southern country, as in Judges v. and Ps. lxxviii. (*יִשְׁבִּי*), the point from which God sets out, because He approaches from Sinai (Ps. lxxviii. 9 [8]), is introduced (compare Deut. xxxiii.) by the enumeration of two divisions, namely, *Teman*, which is the same as *Edom*, and forms the East division (comp. Ob. 9 with Jer. xlix. 22); and the mountainous region of *Paran*, between *Edom* and *Egypt* (1 Kings xi. 18), forming the West division. Compare the periphrase, *Gilead and Manasseh, Ephraim and Judah* (Ps. lx. 9), for *Canaan*. In regard to the *Selah*, compare Sommer, *Bib. Essays*, i. 1 ff., Delitzsch,

element, part of a whole. The two moments, that make up the prophetic vision here, are destruction and purification. It is the first which causes the prophet to recoil. — C. E.]

Psalter (1867), p. 70 ff. While God approaches, his splendor covers the heavens (comp. Ps. viii. 1), the clear brightness of his glory making its appearance (Ps. civ. 1 f.; Luke i. 78), which like the purple light of the morning (Hos. vi. 3) covers the heavens, and like a sea of fire sinks on the earth: *and the earth is filled with his glory* (comp. ii.

14; Is. vi. 3 f.). *וְהִרְוָהוּ*, properly *praise*, here by metonymy the object of praise, is synonymous with *כְּבוֹד*, as in Ps. lxvi. 2. The flaming glory of Jehovah filling everything, is a vision of such excessive sublimity, that one scarcely dares to follow the prophet in spirit to meditate upon it.

Ver. 4. Out of this glory — the veil of God — bursting upon the view, shoot forth lightnings like rays (comp. Ps. xviii. 13; Matt. xxiv. 27), like the rays of the rising sun through the morning sky: *a brightness bursts forth like sunlight* (Is. v. 30), and horns, i. e. rays (Ex. xxxiv. 29 f.) are at his side [*hand*]. The Arabic poetry and popular language also call the first rays of the rising sun horns, antlers, and conformably with this they call the sun himself a gazelle (comp. Ps. xxii. 1).

Hence also the dual, *מִיָּד*, is used in a general sense: at the side, equivalent to "on both sides"; compare the expression, "before and behind" [at his presence, at his feet — C. E.], in the following verse (Delitzsch). [*מִיָּד* signifies literally "from his hand," but since the hand is by the side, it is equivalent to "at his side." "As the disc of the sun is surrounded by a splendid radiance, so the coming of God is inclosed by rays on both sides." The suffix in *לִי* refers to God. — C. E.] And there, in this radiant splendor, is the veil, properly the hiding of his omnipotence (comp. Ez. i. 27). He is so resplendent himself, that even the light is only his garment (Ps. civ. 2). The garment of his omnipotence, by virtue of which He is judge of the world, and at the service of which are the satellites of the judgment.

Ver. 5. Before Him goes the plague, and burning pestilence follows his feet. So had Hos. xiii. 14 predicted it: *I will be thy plague, O death* (the plague, which provides for thee the victim), *I will be thy pestilence, O grave.* With these angels of death he had, approaching from the south, destroyed also the army of Sennacherib (2 Kings xix. 35).

Ver. 6. Then He stands (He alone is calm amidst all the violent commotion, comp. Micah v. iii.) and measures the earth. The measuring, *מָדַד* is a function of God as the judge of the world; also in Ps. lx. 8 (Kal is employed to signify parcelling out tracts of land, comp. Micah ii. 4), and Is. lxxv. 7 (requiting with the right measure), comp. 2 Sam. viii. 2. He measures the earth, i. e., He measures the countries and their practices, in order to execute a right judgment. [Delitzsch and others more conformably to the parallelism, following the Targum: He sets [the earth] reeling; however, the signification (*מָדַד* = *מָדַד*) cannot be verified.] He looks, examines with a scrutinizing look (Ps. x. 14), and makes the heathen tremble.

[*יָהִר* is the *Hiphil* of *יָהַר*, and means to cause to shake or tremble. — C. E.] God is a spirit, and his spiritual acts are of complete energy and efficiency; his hearing is granting; his seeing, helping or judging; his rebuking, annihilation. Then the primeval mountains, the unchangeable [mountains] (Micah vi. 2; comp. Deut. xxxiii. 15) burst asunder; the hills of the early world

sink down. His are the paths of olden time, i. e., He follows them: the paths in which He then conducted his people from Egypt into the land [of Canaan] [lxviii. 25 [24]].

Hence also now, as then (comp. Ex. xv. 14 ff.) the nations on both sides of the way fall into fear and confusion. It is quite plain that ver. 7, in which the borderers on the Red Sea, on the east and west, are mentioned as the trembling nations, refers to that event [the deliverance from Egypt] of the ancient time. I, the prophet, see, in vision, the tents of Cushan, i. e., Cush, Ethiopia, west, on the sea, in affliction (comp. Jer. iv. 15). (So Luther, Gesenius, Maurer, Delitzsch, Keil, Hitzig, and others. According to the Targum, Talmud, Cushan of Mesopotamia is meant [Judges iii. 8 ff.] [which I let pass, it does not agree with the arrangement, Luth.]; Ewald considers it the same as Jokshan.) [Smith, *Dict. of the Bible*, art. "Chushan," thinks that Cushan is possibly the same as Cushan-rishathaim (A. V. Chushan-) King of Mesopotamia [Judges iii. 8, 10]. See article, "Cushan." — C. E.] The curtains of the land of Midian, on the east of the Red Sea, tremble.

Ver. 8. A lyrical intermediate strophe, which, at the same time, serves as a connecting link with what follows: the poet stops in the description, in order to take a new start (compare similar pauses, Gen. xlix. 14; Judges v. 12; Ps. lxxviii. 20 ff.; xviii. 21 ff.). He inquires after the purpose of the approaching God. The question is evidently not put for an answer; but it is a poetical form. Was it against the rivers, O Jehovah, against the rivers that thy wrath was kindled? Jehovah is in the vocative, because it would [otherwise] be connected with דורר by ל. [The Hebrew idiom is ל, דורר, to burn to one (scil., anger), to feel angry, be wrath. See Nordheimer's *Heb. Gram.*, vol. ii. p. 227. — C. E.] Or was thy fury against the sea? The sea and rivers also retire before the ap-

proaching glory of God (Ps. cxiv. 3, 5). נא connects cumulative questions, even when they have nothing disjunctive in them (Gen. xxxvii. 8). That thou didst ride upon thy horses, the cherub wings of the wind (Ps. xviii. 11) upon thy chariot of salvation? The elements, clouds and winds, here as everywhere, servants, messengers, media of the manifestation of God (Ps. civ. 4), are symbolized as horses and chariots, because the judgment is a warlike act of the Lord of Hosts, and chariots and horses are the instruments of war (Micah v. 9 [10]). [When complex terms receive a suffix, they can stand, according to Hebrew idiom, in the stat. constr., Ewald, sec. 291 b.] [This construction is poetical. — C. E.] The signification of victory for יְשׁוּעָה denied by some, is evidently implied in that of "salvation," both here and in Is. lix. 17, and in the passages, where the noun occurs in the plural (Ps. xviii. 51, and other places). [Keil: "By describing the chariots of God as chariots of salvation, the prophet points at the outset to the fact, that the riding of God has for its object the salvation or deliverance of his people. — C. E.] With this warlike turn the transition is immediately made to —

The second principal part, vers. 9–13, which describes how the judgment is put in execution. Ver. 9 a, b, continues the picture of God as the warrior, begun in ver. 8. Thy bow is made quite bare. [It is unnecessary to invent, with the interpreters, for תַּעֲוֹר, the stem עִיר, *nudare*, which has no existence, of which the form [in question]

would be the 3 fem. imp. Niph.; it is the 3 imp Kal from עָרַר (Is. xxxii. 11), comp. יָרַע from

רָעַע (Prov. xi. 15). עָרַר is an anomalous feminine form of the infin. absolute from the cognate stem עָרַר (comp. Ewald, sec. 240 d.; 312 b, 2); and so the words are closely connected: it would have been prosaic and according to rule to have said עָרַר תַּעֲוֹר. [Gesenius, Fürst, and Keil take

תַּעֲוֹר from עָרַר, and עָרַר as a noun. — C. E.] God's judgment is represented as an arrow upon the string also in Ps. xxi. 13 [12] comp. Lam. iii. 12). But the bow, and in general God's weapons of war, are not to be taken in the strictest literal sense, but they are, as the prophet adds in explanatory apposition, the scourges sworn by the word. מַטְהֵם has nowhere the signification of arrow, which would suit excellently the bow, and which is held by some interpreters (e. g., Meier, *Stud. u. Krit.*, 1842, 1031 f.); even in ver. iv. it can at the most, as in 2 Sam. xiv. 17, signify spears. Were it to be actually taken in this sense, then, since it introduces a new figure, it must be joined to קֶשֶׁת by ו. But certainly the מַטְהֵם indicates that here the figure passes over into the thing [reality]; hence we understand, as we have said, the clause rather as an explanatory adjunct, and accordingly מַטְהֵם as scourges, calamities; compare this usage of the language for the chastisements threatened by the prophets: Micah vi. 9 (bear the rod!); Ez. vii. 11; Is. x. 5; ix. 3; xiv. 5. They are sworn to by the word, i. e. the Word of God; comp. Micah vi. 9; Deut. xxxii. 40 f.; and as to the absolute use of מַטְהֵם for the omnipotent Word of God, which opens a way for his great deeds in the world, compare Ps. lxxviii. 34 [33]; 11 [12].

מַטְהֵם is in the acc. instr. like מַטְהֵם, Ps. xvii. 13. The participle שְׂבוּעוֹת (comp. Ez. xxi. 23 [28]) is separated from this instrumental belonging to it, because it should stand emphatically at the beginning, and for the same reason it is also placed before its substantive; consequently it is to be considered as the stat. constr., שְׂבוּעוֹת מַטְהֵם, like נִסְכֵי אֹדֶב, Micah v. 4 (5). Delitzsch gives a synopsis of more than a hundred explanations of this difficult passage). After the *Selah* the prophet turns again, ver. 9 c–12, to the description of the powerful catastrophe of Nature which, according to the parallelism pervading the Holy Scriptures between the mikrokosmos and makrokosmos, man and visible nature, accompanies the judgment. With streams thou dividest the earth. [Delitzsch, Bäumlein, Keil: into rivers thou dividest the earth; without sense; Hitzig: Thou dividest rivers to earth; Ewald: Thou dividest streams to land, etc.]. Our translation [נְהַרְרֹת, acc. instr. like מַטְהֵם] is justified by Micah i. 4, where the surface of the earth is cleft into gulleys by the masses of water rushing from the mountains.

Ver. 10. Whence the torrents? The mountains saw thee and trembled, the water-flood rushes on. Thunder-storm and violent rains, as a representation of the most powerful agitation of the elements, accompany the theophany, comp. on Micah, at the place cited. From the mountains the prophet turns to the extreme opposite, the depths of the sea: the abyss raises its voice — the deep water, that surrounds the main-land (Jon. ii. 6) and lies spread out under the main-land

(Gen. xlix. 25) is here, like the mountains, poetically personified. The voice of the abyss is the roaring of the waters shut up underneath (Job xxviii. 14). It raises its hands on high. רָם is not the subject-nominative, which would yield no sense, since the height cannot stretch out its hands over itself; but it is the accusative of direction (2 Kings xix. 22). The archaic form יָרִידָה is selected for pictorial effect, instead of the current form יָרִיד. By the hands of the abyss one will properly understand the waves of water thrown visibly on high, which, as at the Deluge, break through the flood-gates of the earth (Nah. ii. 7), and unite with the gushing rains from heaven (comp. Gen. vii. 11).

Ver. 11. The sun, the moon, either, enter into their dwelling, i. e., withdraw so that one sees them no more, and darkness comes on (Delitzsch, Hitzig, Keil); or, stand still, continue standing terrified in their place, just where they were standing at the beginning of the judgment. The latter, on account of עָמַד and the reference to Jos. x. is the more probable, זָכַר is a place of abode (comp. Ps. xlix. 25 with ciii. 16); the precise idea of dwelling arises only from the addition of בֵּית (1 Kings vi. 13; 2 Chron. vi. 2).

At the light of thine arrows, which flew, at the shining of thy spear. The holy majesty of God manifesting itself is turned to the majesty of a judge executing justice; the holy light into the devouring fire (Is. x. 17).

The discourse, vers. 12, 13, turns directly to the acts of judgment connected with the salvation of Israel: In anger thou marchest (poetical expression, as in Judges v. 4; Ps. lxxviii. 8) the land, first of all the Holy Land, since He comes from Sinai (comp. Micah i. 2). In indignation thou thrashest the heathen, as of old (Ps. lxxviii. 22 [21]).

Ver. 13. Thou wentest forth for the salvation of thy people — יָשַׁע, as a nom. verb. is construed with the Acc. (Ewald, sec. 239 a) — for the salvation of thy anointed, by whom, according to the parallelism, is to be understood not so much the unworthy Jehoiakim as the nation itself (Ps. lxxiv. 10 [9]; cv. 15). (LXX., Rosenmüller, Ewald, Hitzig.)

Thou crushest the head (Ps. cx. 6) of the house of the wicked, laying bare the foundation even to the neck. The house of the wicked is the Chaldean nation viewed as a family; compare the house of Israel, Ps. cxv. 12, and above. Whilst it is compared to a human body (compare the inverted comparison, Job xxii. 16; Eccles. xii. 3 f.), its entire destruction (καταστροφή, Jo. Schmid) is represented by the enumeration of the separate parts, head, lower extremities, and neck. The infin. abs. עָרֹד, to lay bare, i. e., from the foundation, to raze to the ground (Ps. cxxxvii. 7) stands as the abl. gerundii, Ges., sec. 131, 2.

The concluding portion [of the description of the theophany — C. E.], vers. 14, 15, carries out this thought still further. It differs from what precedes by beginning with shorter rhythms. Thou piercest through with his spear (comp. on ver. 9), with the weapons of the wicked one (comp. Ps. vii. 17 [16]), the head of his princes, comp. פְּרִי, Judges v. 7-11; LXX. on the same passage, and Ges., s. v. in *Thes*. The signification

of hordes (Delitzsch, Keil) cannot be evolved from the circumstance that פְּרִי designates an inhabitant of the פְּרָדוֹר, the plain: the passage treats of warriors, who have entered by force, not of peaceful settlers. His princes, they rush in (comp. i. 11) to disperse me, properly to scatter me: the prophet speaks in the name of the people; and they rejoice as if they were allowed to devour the poor in secret; literally, whose rejoicing is, as it were, in devouring, etc. (comp. Ps. x. 5 ff.). The ל concomitantia as in ver. 11.

Ver. 15. Thou treadest upon the sea, Thy horses upon the billows of great waters. Usually, Thou walkest on the sea (Umbreit, Hitzig) or Thou walkest through the sea (Delitzsch, Keil) with thy horses. The exposition has its origin in the Masoretic interpunction, which, in following the rhythmical structure of the hymn, unites the first three words. But already in the preceding verse the rhythmical unity does not consist of three, but of two words; and even if in ver. 15 we take the number three as a foundation [of rhythmical unity] the rhythmical arrangement indicated by the Masorites would still not involve the logical (comp. Ps. xxx. 8). Our exposition is much simpler, by which the last four words, with the

verb יָרַד, which is naturally to be supplied, form a sentence. In this way the dragging occasioned by the following acc. instr. כֹּסֶס as well as the still more pompous conception of the second member disappears, and the clause [156] stands in apposition. יָרַד has then both constructions, with

כ as in Deut. xi. 24, and with the Acc. as in Job xx. 15. Following Ps. lxxvii. 20 (19) Delitzsch finds in the passage a reminiscence of the Red Sea; Hitzig understands by the sea the host of the enemy. The latter on account of the connection with what immediately precedes, is the more probable (comp. Is. xlvii. 12 ff.). And it appears to me nearest the truth according to the joint connection of the combined thoughts: As thou didst once lead thy people through the Red Sea, and marching before didst cast down the waters, so wilt thou now march through, renewing thy work (ver. 2) and treading down the surging mass of the enemy's host.

The Subjective Application of the Prophecy follows, with trembling, but confident faith, in the third principal part, vers. 16-19. After the vast picture has rolled past his eyes, the prophet looks back to the beginning. I have heard this, — this divine judgment just described, which depends upon the sad condition of the land's being overrun by the Chaldeans; — my belly trembled (comp. Is. xvi. 11). At the cry, crying aloud, my lips quivered. Gew.: At the sound my lips quivered (Delitzsch, chattered). צַלֵּל cannot mean to chatter, for the lips do not chatter, but the teeth. We translate it according to the analogy of צִלְצֵל וְצִלְצֵל, Ex. xx. 7; Ps. xxiv. 4; comp. Is. xv. 5. Rottenness, the feeling of complete weakness (Prov. xii. 4) comes into my bones, and under me, down to my feet (Ewald, sec. 217 k), I tremble: that I (אֲשֶׁר, quod, as in 1 Sam. ii. 23; Ps. lxxxix. 52)

am to wait quietly (נָחַ, of silent submission, as in Lam. iii. 26) for the day of distress (comp. on ver. 2 and on Ob. 12), for the approach of him

against the people, who is about to oppress them. ל, *sensu infenso*, as in Job xx. 27. After the grand consolatory picture, the prophet once more indulges, for himself and his hearers, in this gloomy view, which he draws of the nearest future.

Ver. 17. For the fig tree will not blossom, and no yield will be on the vine—the fruit of the olive tree fails: it shrivels up. [Kleinert translates מַעֲשֵׂה זַיִת, *das Ansetzen, die Fruchtansätze des Oelbaums*; it is literally fruit of the olive tree. Compare the phrase מַעֲשֵׂה עֵץ to bear fruit. — C. E.] Figs, wine, olive tree are mentioned as the noblest products of the land (Micah iv. 4; vi. 15). And the corn-field yields no food. שְׂדֵמוֹת, fields, is *plurale tantum*, with a singular signification, equivalent to שְׂדֵמָה hence construed with the singular (Ges., sec. 146, 2). The flock is away, literally cut off from the fold, and there are no cattle in the stalls. As in Joel 1 f. the desolation caused by the enemy (e. f.) seems to be summed up with the natural calamities that befall the land (a-d).

But out of the distress the prophet, and with him the people, raises his eye to the object of faith, gathering words of hope and confidence from the Psalms, as in Micah vi. 7. Ver. 18. But I—used emphatically to express the antithesis: notwithstanding all that, just as in Micah vii. 7—will rejoice upon Jehovah. ב, not in God, but as in the verbs expressing delight generally, indicating the ground of the joy, comp. *et*, Luke i. 47. I will exult in the God of my salvation, who procures my salvation, and upon whom my salvation rests (ver. 13; Micah vii. 7). For—

Ver. 19. Jehovah, the Lord, the God of Israel, whom other nations do not have, nor know (Micah iv. 5; comp. Gen. ix. 25 (26)), is my strength (Ps. xxvii. 1), and He makes my feet like hinds; a concise comparison, equivalent to the feet of hinds, borrowed from Ps. xviii. 34 (33). This is not merely a figure for warlike activity in pursuing, but more commonly for the irresistible strength, which springs from confidence in God (comp. Is. xl. 29 ff.), (Delitzsch). He makes me to walk on my high places (from Ps. xviii. 34 (33); comp. Deut. xxxiii. 29),—upon the heights of salvation, which stand at the end of the way of tribulation, and which only the righteous man climbs by the confidence of faith (ii. 4). With this prospect of faith resulting from vers. 4-15, the hymn closes naturally and beautifully.

The Liturgical Subscription,—to the chief singer on my stringed instruments,—corresponds to the heading, ver. 1 (compare the Introduction, 3). ב cannot, as Hitzig thinks, represent the stat. abs.; but it is, as in these musical expressions generally, the ב of accompaniment (Ps. xxxiii. 2, 3). Habakkuk accordingly dispatched his hymn to the director of the temple-music (comp. the Comm. on Ps. iv. 1), and stipulated for the accompaniment of the performance. To accompany the hymn for the praise of God with stringed instruments was customary among those skilled in music (Ps. lxxvii. 7 (6)). Not merely the Levites, but also other prominent members of the congregation and moved by the Spirit, as, e. g., the king, had the right and were accustomed to do this in the temple (Is. xxxviii. 20).

[Keil: “The last words, מְבַנִּינֹתָי, do not form part of the contents of the supplicatory ode, but are a subscription answering to the heading in ver. 1, and refer to the use of the ode in the worship of God, and simply differ from the headings מְבַנִּינֹתָי לְמִנְצָה in Ps. iv., vi., liv., lv., lxxvii., and lxxvi. through the use of the suffix in “בְּבַנִּינֹתָי.” Through the words, “to the president (of the temple-music, or the conductor) in accompaniment of my stringed playing,” the prophet appoints his psalm for use in the public worship of God accompanied by his stringed playing. Hitzig’s rendering is grammatically false, “to the conductor of my pieces of music;” for בְּ cannot be used as a periphrasis for the genitive, but when connected with a musical expression, only means *with or in the accompaniment of* (ב instrumenti or concomitantie). Moreover, מְבַנִּינֹתָי does not mean pieces of music, but simply a song, and the playing upon stringed instruments, or the stringed instrument itself (see at Ps. iv.). The first of these renderings gives no suitable sense here, so that there only remains the second, viz.: “playing upon stringed instruments.” But if the prophet, by using this formula, stipulates that the ode is to be used in the temple, accompanied by stringed instruments, the expression *binginōthai*, with my stringed playing, affirms that he himself will accompany it with his own playing, from which it has been justly inferred that he was qualified, according to the arrangements of the Israelitish worship, to take part in the public performance of such pieces of music as were suited for public worship, and therefore belonged to the Levites, who were entrusted with the conduct of the musical performance of the temple.

Alexander on Is. xxxviii. 20: “The singular form, *my songs*, refers to Hezekiah as the author of this composition; the plurals, *we will sing and our lives*, to the multitude who might be expected to join in his public thanksgiving, not only at first, but in after ages.”

Kleinert has adduced no proof, except the single case of Hezekiah, which does not seem to be conclusive, that others besides Levites were accustomed to take part in the performance of the Temple-music. David divided four thousand Levites into twenty-four classes, who sang psalms and accompanied them with music. Each of these classes was superintended by a leader, מְבַנִּינֹתָי placed over it; and they performed the duties, which devolved upon them, each class a week at a time in succession, 1 Chron. xvi. 5; xxiii. 4, 5; xxv. 1-31; comp. 2 Chron. v. 12, 13. This arrangement was continued with occasional interruptions. 2 Chron. v. 12-14; xxix. 27; xxxv. 15; Ezra iii. 10; Neh. xii. 45-47; 1 Macc. iv. 54; xiii. 51. — C. E.]

DOCTRINAL AND ETHICAL.

Concerning the nature of the theophany see the Exegetical Exposition.

The works of God are all profoundly connected with one another. The soul of this connection is the revelation-principle, *the light*. With the shining of the light the physical creation begins, and each day is a copy of it [the physical creation] (Ps. civ., comp. Herder, *WW. zur Rel. u. Theol.*, i. 56 ff.; v. 70 ff.); from a fresh shining in [upon us]

of the light the prophets expect the removal of the disturbance in the moral world (Hos. vi. 3; Is. ix., and this hymn); and every governing act from the spirit of God is a prefiguration of this future [renovation] (2 Sam. xxiii. 4). A shining of the light into the darkness, is the fulfillment of these expectations (John i. 5). The connection between the economy of the Old Testament and that of the New is this, that the spiritual meaning is evolved, with increasing clearness, from the physical groundwork. But this is in the midst of the years. At the end of the years the entire *physical* nature will be restored to the sphere of the *spiritual* light.

For between these two spheres there exists also an indissoluble connection. As the destruction of the original moral unity between God and mankind reflected itself on nature (Gen. iii.), (and hence the prophets expect the removal of terrors and discord from the time of the salvation [the last time, or time of the Messiah], Is. xi.), so the last consequence of sin, the judgment, is accompanied by the fearful commotion of the elements; before the avenging God march the most terrible judgments: the sighing of nature (Rom. viii.) becomes groaning and shrieking; but these again are only the travail-throes of the pure and glorious new birth. After the darkness and terror at the death of Jesus follows the resurrection of the dead.

On the other hand the coming of God to the judgment is organically connected with the issue of the document, according to which the judgment is to take place. It is a coming from Sinai. And as a coming to the relief and deliverance of captive Israel, it is associated with the prototype of their deliverances, — their emancipation from Egypt. It is indeed always something new, which Jehovah does, and yet always only a revival of the old; He is a steadfast and unchangeable God, and perfectly uniform in his manifestations, and always acknowledges the beginnings of his actions. However strange his works and revelations appear, considered *a priori*, so strange that the view of them is unsupportable; yet when He goes forth, He goes forth for the salvation of his people. He is a faithful and concealed God.

Every renewal of the wrath and pity of God is one of the gradual fulfillments of the protevangelium (Gen. iii.), that the serpent is indeed permitted to bruise the holy seed on the heel, on account of sin, but that again and again its head is crushed (ver. 14); and it is a gradual revival of the proto-prophecy (1 Kings xix.), according to which, the still small voice, in which God is, comes, after the wild agitations of the terrible judgment which goes before Him.

In this all-embracing unity of the work of God lies the key to the understanding of intuitive prophecy. Standing upon its watch-tower (ii. 1) it sees, over the scene of confusion, the work of God in its unity and entirety, as if its parts were placed side by side, and it leaves to the succession of time to carry into effect successively the parts of that [work], which it sees as one. Thus the individual fulfillments are like coverings, which drawn over the picture and transparent, fall off one after the other, until the substance, which lies in the nature of God Himself, the *Cabodh* [glory] of Jehovah, shall arrive at its perfect manifestation. In the mean time it finds in the combined view ground enough to rejoice on *über*, see on ver. 18 — C. E.] God, for the certainty of salvation is the true central feature of the picture. God is neither in the storm, and tempest, and earthquake, which

go before Him, neither is He in the fiery chariots and horsemen; but behind all these in the still small voice. When those events going before have purified the high places, God sets his people likewise purified upon them. Then Mount Zion is higher than all mountains (Micah v.).

CRUCIUS: The things, which the prophets announce, are exhibited (*complexe*) in a comprehensive picture, so that they are taken into the eye all at once in their whole extent, or *κατὰ τὸ ἀποτέλεσμα*, i. e., according to the form, which the thing will have at the time of its full accomplishment.

SCHMIEDER (on ver. 13): The picture might be still more comprehensive, if, in accordance with Dan. ii. 31 ff., we conceive the entire succession of hostile empires as the image of one man or house, whose colossal size falls under the judgments of God, after its head is broken off.

BACK: The promise enters upon a new active development, when corruption of morals and distress reached with rapid steps their culminating point in the Exile. As on the one side the character of guilt and penal liability impressed itself always more generally and more perceptibly upon the life, soon the other side, particularly among the better sort, a despair of the means of delivery lying within their own reach, and a longing for reconciliation and redemption, directed to help from another source, must always have increased the more, but without being able to find thoroughly its true development and satisfaction otherwise than in the ground of Divine grace. For from it proceeds the consolation of deliverance and reconciliation, in such a manner, however, that the future salvation is never to be expected in a human way, but only from the Word and Arm and Spirit of Jehovah.

HOMILETICAL.

The consolation of prophecy in the last tribulations of the people of God.

1. These tribulations must and will come (ver. 2 a, 16, 17).

2. But the same God, who decrees them,* will also turn them away and put down all his enemies (Is. liv. 10) (ver. 2 b-15).

3. And the final salvation is certain, therefore the Church can already, in the midst of troubles, maintain a joyful heart (vers. 18, 19).

Ver. 2. It is enjoined in the kingdom of God to rejoice with trembling. That easy indifference, which relies upon the forbearance and promises of God, without considering, with profound earnestness, his powerful wrath and the severity of his judgments, is a disposition of heart not well pleasing to Him. Rather from the knowledge that no one can stand before Him, if he will only consider (ver. 6) what sin and wrong are done, ought the prayer for mercy to come from every lip. If some are saved, yet no one has any claim to it; for it is alone *his* work. — Ver. 3. The eye of the prophet standing upon his watch-tower turns to the south. In that direction lay Bethlehem, whence, according to Micah, the Messiah was to come. — Vers. 4, 5. The hand of God is also in that, which appears to us the most hostile and the least consistent with his nature full of life and light. If men do not prepare a way for Him, then He must prepare it for Himself. — Ver. 6. The judgment proceeds according to strict justice, not in precipitate, but in holy, rigorously distributive wrath; without respect of persons, but with strict regard to

the facts. The highest things in the world, which appear to the eye of man altogether unassailable and indestructible, sink before the glance of God's eye into dust and nothing. The Word is everywhere God's weapon and instrument. By the Word of his mouth all things were created; before the Word they perish; the Word is a hammer, which breaks the rocks. Wind and sea are obedient to Him; what will men oppose? They raise their weapons (ver. 14) in order to destroy themselves mutually; they do not hurt Him. If He cuts off the head of wickedness, then the remainder of it, though it flow like a sea, will not be able to continue, but it will be crushed. — Ver. 10 f. It is a great matter, that we have the power to be tranquil in the time of tribulation, but it is not easy (Matt. xxvi. 37 ff.). And it is the less easy since the affliction is not caused merely by the wickedness and provocation of the enemy, but by the presence of God's hand besides. In this lies the smarting sting of the chastisement. — Ver. 18. But yet this sorrow is not worthy to be compared with the glory, which is to be revealed in us? If we are of good cheer when cast down, then we are the more certain that He will place us upon the high places. It is this alone that can banish from us what is not God's power, and what is unworthy of his salvation; what troubles us. Hard as it is for us to bring ourselves to this, we will then nevertheless be tranquil and free. The lighter the burden the swifter the course to salvation (ii. 3).

LUTHER: Ver. 2. The prophet says: History says this of thee, that thou art such a wonderful God as to afford help in the midst of trouble; thou castest down and raisest up; thou destroyest when thou intendest to build, and killest him to whom thou givest life (1 Sam. ii. 6 ff.); thou doest not as the world does, which at the very beginning attempts to prevent misfortune and continues involved in it, but thou bringest us into the midst of it, and drawest us out again. *In the midst of the years* means just at the right time: He knows well how to find the means to render help neither too soon, nor too late. For in case He brought help too soon we would not learn to despair of ourselves and would continue presumptuous; in case He brought it too late, we would not learn to believe. *To revive and to make known* are nearly the same thing, only that to revive is to perform the miracle and bring relief; but to make known means that we should be sensible of and delight in it. He who desires to be saved must learn so to know God. It is consolatory to believers, but intolerable to the ungodly. — Ver. 6. At the Red Sea He stood between Israel and the Egyptians, and measured off the land so that the Egyptians could not proceed farther than He had allotted to them. — Ver. 16. A joyful heart is half the man, a sorrowful heart makes even the bones weak. — Ver. 19. The Lord is still my God. Of this we will be so glad, that we will run and spring like hinds, so nimble are our feet to become; and we will no longer wade and creep in mire, but for perfect delight we will soar and fly in the high places and do nothing but sing joyfully and pursue all kinds of delightful employment. This is to take place when the Babylonian sceptre is cursed and destroyed, and we are redeemed and the kingdom comes.

STARKE: Ver. 1. Preachers must pray earnestly for the welfare of their hearers and of the whole church. — Ver. 2. The remembrance of God is not an inactive, but an active and busy remem-

brance, since He actually increases faith, and causes the faithful to taste his sweetness, presence, and assistance. Even if He scourges his children, He does not cease to be their father, and to remember his mercy (Lam. iii. 33). — Ver. 3. The reason that God causes the great deeds which He has done of old to be written down, is that such deeds may be made known to all men upon earth, and that men may thence learn his majesty and glory. — Ver. 7. We should ascribe to God the brave deeds of great heroes, by which they have assisted the Church of the Lord. — Ver. 9. God bends, as it were, his bow, when He would warn impenitent people of coming calamity. — Ver. 12. When God intends to execute penal judgments, He proceeds by degrees. — Ver. 15. The ungodly man is like a tempest, which passes by and vanishes; but the righteous man continues forever. — Ver. 16. The pious, as well as the godless, are terrified at the divine threatenings, but with a great difference. — Ver. 18. In tribulation we ought not to look only upon the blows which we suffer, but also upon the gracious deliverance which ensues. — Ver. 19. Servants of God do not despise music, but only give directions how it should be properly used in the praise of God.

PFAFF: Ver. 2. Behold how merciful and kind God is. In the midst of tribulation He remembers mercy, yes, in the midst of tribulation He causes his children to feel the strongest consolations. — Ver. 3. How great is the majesty of our God, proof of which He has given in the giving of his law and in the destruction of his enemies. — Ver. 8 ff. As God formerly led his Israel gloriously into the land of Canaan and protected them against his enemies, so will He also gloriously protect the spiritual Israel of the New Covenant against all enemies.

RIGER: Ver. 1. So can contemplation and prayer even at this day alternate in the treatment of the prophetic Word. — Ver. 2. The prophet shows in the very beginning what was in the bottom of his heart, namely, a calm, holy fear of God occasioned by the past, and a good confidence acquired for the future. God's work in Christ Jesus, and the making of it known to the whole world, fell in the middle of the world's age, as it was fitting for the light of the world. If at the same time confusion may seem to exist on the earth, and judgments, of whatever kind they may be, may press upon a people, yet on account of this grace, which is through Christ Jesus, mercy is conspicuous far above judgment. — Ver. 3-15. The prophet recalls in his memory how God had judged from the beginning of the world, and how all former proofs in the midst of Israel give a ground of hope and confidence for the future; because all the works and ways of God in their great diversity have nevertheless a coherent relation, and always meet in this, that in tribulation God yet remembers mercy, and that from the most terrible commotions still something gracious comes forth. — Ver. 16 ff. But indeed if one discovers a view of the kingdom of God, be it ever so beautiful, behind the judgments, yet it fills him with dread that room is to be made for the good only thus, and we are reminded of what will still thereby be stripped from us and ours. Nevertheless the mind gains relief: leave me only, when all is gone, thyself, and Jesus and thy Word: then the mind remains contented and humble, and one is preserved from all vexation at the ways of God.

SCHMIEDER: On ver. 3. The prophet is here a poet, who soars by separate images easily understood to the mental vision of the inexpressible maj-

esty of the holy God in his active character of judge and deliverer. All his powerful operations in nature, the power of the sun, storm, earthquake, and flood, all the recollections of former divine judgments, he employs as insufficient images in order to indicate how everything lofty in nature, all the power of the nations, must vanish before the power of God. The impending judgment upon the empire of the Chaldeans and the deliverance of Israel from Babylon serve him only as a suggestion, in order to announce in the midst of the years of the world's course the great deeds of God, which lead in the very last time to the full revelation of God and of his kingdom.

SCHLIER: Ver. 10 ff. The head of the enemy was broken. Pharaoh and his entire host were drowned in the depths of the sea. So will it be

also hereafter, when the new enemies oppress the Lord's people; their head, a second Pharaoh, shall perish with all his people; as certainly as the hand of the Lord then smote the enemy upon the head, so certainly will it happen to them on every day of affliction.

TARNOV: ver. 16 ff. The pious are terrified at God's threatenings; the wicked, on the contrary, despise them at first in proud security; but afterward, when calamity afflicts them, they entirely lose their courage and perish.

L. OSIANDER: Ver. 19. When we are assailed on all sides we find a lasting and firm consolation within, that our God, the God of our salvation, is our Saviour and Redeemer. For after reconciliation and forgiveness of sins, what harm can external attacks do to us? Comp. Is. xxxiii. 24.

THE
BOOK OF ZEPHANIAH.

EXPOUNDED

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NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.

1874.

Entered according to Act of Congress, in the year 1874, by
SCRIBNER, ARMSTRONG, AND COMPANY,
in the Office of the Librarian of Congress, at Washington.

RIVERSIDE, CAMBRIDGE:
STEREOTYPED AND PRINTED BY
H. O. HOUGHTON AND COMPANY.

THE PROPHECIES OF HAGGAI.

INTRODUCTION.

§ 1. *Person of the Prophet.*

THE name *Haggai* (חַגַּי, LXX., Ἀγγαῖος, Vulg., *Aggæus*) is, in the Old Testament, borne only by our Prophet. It is usually held to mean *Festive*, from חַג, a feast, with the adjectival suffix י- for י- (Green, *Heb. Gram.*, § 194 b; Ewald,¹ § 164 c). Other explanations are: *My Feast*; *Feast of Jehovah*; but these are less tenable.²

All that we certainly know of the personal history of Haggai is gathered from a comparison of chaps. i. 1; ii. 1, 10, 20 of his Prophecy, with Ezra v. 1; vi. 14. These notices do not throw any light upon his private life or circumstances, but merely indicate the occasions of his official action. They inform us that he began his prophetic career in the second year of Darius Hystaspes (B. C. 520), and that his discourses bore chiefly upon the erection of the Second Temple. His recorded public addresses cover a period of about four months, during the latter half of which he enjoyed the coöperation of Zechariah (comp. Zech. i. 1). We do not even know whether he was a native of Judæa or of Babylon; whether he was born before or during the Exile. Ewald has inferred from chap. ii. 3 that he had beheld the First Temple; but this is not necessarily implied in the passage. If he was born before the Captivity he must have been at least nearly seventy years old when he entered upon his ministry.³

We have, in the patristic age, statements by Pseudo-Dorotheus and Pseudo-Epiphanius (each of whom composed a history of the lives of the prophets), to the effect that Haggai returned to Jerusalem along with the other exiles, being then still a young man; that he survived the completion of the Temple (B. C. 516), and was interred with priestly honors close to the burial-place of the Priests. We know of nothing to disprove these assertions; but neither have we any evidence in their favor, and so many improbable accounts of the Prophets were in circulation both among the later Jews and the early Christians, that all unsupported extra-biblical statements concerning them must be regarded with suspicion. A notion had even gained currency in the time of Jerome (who thought it necessary to disprove it) that Haggai, as well as Malachi and John the Baptist, were angels and not men. This opinion was based upon a misunderstanding of Hag. i. 13; Mal. iii. 1; Mark i. 2.

§ 2. *Occasion and Aim of the Prophecy.*

Haggai was the earliest of the Prophets of the Restoration, preceding Zechariah by about two months. At the time of his appearance, the offices of a divine messenger were greatly needed among the Jews. In order to understand their situation as clearly as possible, it will be necessary to recur to the events which marked their history immediately after their return from the Exile. During this review we shall have to bear in mind that their conduct towards God, their neglect or fulfillment of their covenant duties towards Him, mainly deter-

¹ Grammatical references to this author in the present Commentary are to his *Ausführliches Lehrbuch der Hebräischen Sprache*, 8th ed., 1870. His exegetical opinions are found in his *Propheten des alten Bundes*, ii., pp. 516-522.

² Compare the similar names in Gen. xvi. 16; Numb. xxvi. 15.

³ See the exegesis of chap. ii. 3. Kell, in animadverting upon Ewald's supposition, asserts that Haggai must have been at that time eighty years old. But this he himself disproves by his correct observations upon the passage itself. In his *Introduction to the Old Testament* (i., p. 420, Engl. translation), he had favored the conjecture of Ewald.

mined their temporal and spiritual condition, as well as the matter and tone of the prophetic communications.

The first religious acts of the little colony promised favorably enough. After reinstituting the observance of the legal festivals in the seventh month (the month of feasts) of the first year of their return, which was also the first of the sole reign of Cyrus, they proceeded to hire workmen and purchase building material, and laid the foundation of the Second Temple in the second month of the second year, B. C. 535. But even on this joyful occasion there were indications of a feeling of despondency among those who had beheld the First Temple in its superior outward beauty (Ezra iii. 12, 13), a feeling which seems to have been soon communicated to the rest of the people, and to have contributed to that neglect of the Temple which the Prophet afterwards rebuked. The same symptom at all events reappeared even after the work of building had been more energetically resumed, for it was this that called forth his third address (chap. ii. 1-9). This point deserves attention here, for if we compare our Prophet's discourses with the Book of Ezra, we shall find that the delay in the great work was due no less to the unfaithfulness and faint-heartedness of the people than to the machinations of their enemies. It was not long before the latter cause began to operate. The Samaritans, the heathen nations (Ezra iv. 1, 9, 10), who had been planted in the deserted cities of the ten tribes by Esarhaddon, offered, immediately after the founding of the Temple, to form an alliance with them, and to assist them in their labors, on the plea that both communities worshipped the same God. This proposal having been rejected, they next employed counsellors against the Jews at the Persian court. Their intrigues, after long perseverance, seemed to be at last quite successful, when, in reply to a petition addressed by them to Pseudo-Smerdis (B. C. 522, the Artaxerxes of Ezra iv. 7), they were assured that the building of Jerusalem must be discontinued. The decree of this usurper was immediately carried into effect, and whatever efforts the Jews might be inclined to make in the way of completing the Temple were rendered impossible of execution during the remainder of his reign, which lasted less than a year. But on the accession of Darius Hystaspes (B. C. 521), who was soon found to be favorable to his Judæan subjects, the expostulations and exhortations of Haggai and Zechariah, as prophets of Jehovah, stirred them up to resume and finish the work.

In studying the disposition of the people during the interval between the founding of the Temple and their final and successful effort to complete it, and so seeking the justification of the Prophet's ministry, we can gather enough from the Biblical record to show us that they were in need of just such a method of treatment as that which he adopted towards them in his addresses. That the slow progress or the lengthened intermissions in the work were not entirely owing to the opposition of the Samaritans, is abundantly manifest. (1.) The rescript of Pseudo-Smerdis against them was not issued until thirteen years had elapsed after the foundations were laid. The mere intrigues of their enemies were sufficient to deter them from serious, persevering effort. This shows that they were by no means zealous in the cause of God and religion. (2.) The reign of that usurper lasted only a few months, and it was not until the second year of his successor, and until they were incited by stern rebuke and expostulation, that they returned to their duty, although it must have occurred to them that the policy of the former monarch would naturally be opposed by the latter. (3.) We learn from the Prophecy itself, that, during the period we are considering, many of them had been employing their superfluous means to beautify their own dwellings, while the House of God was lying desolate, thus manifesting a selfish disregard of his superior claims. (4.) The scantiness of their harvests, and the want of success that had attended their labors generally, are adduced by the Prophet as an evidence of God's displeasure, since under the theocracy, national and domestic prosperity or distress was determined by obedience or neglect of the Divine King. These calamities therefore proved them guilty of ignoring his demands, the most imperative of which at that time was the restoration of his Dwelling-place.

Such were the external circumstances which called forth the Prophet's discourses. They indicate sufficiently the immediate object of his ministry. The bearing of his prophecies upon the interests of his people and of the Church of God, can be learnt to any satisfactory extent only from their exposition. At present a few remarks, in a most general way, will be all that it will be necessary to offer.

While it is characteristic of all the Prophets of the Restoration that they are much occupied with the Temple in its relations to God's kingdom, it is the distinction of Haggai that all his discourses, even the last (chap. ii. 20-23), relate more or less directly to this subject. It is not difficult to discover the reason of this. In the first place, the Temple was the very

condition of the national existence. If the returned exiles were to be organized and to continue as a distinct people, the Temple must be restored and sacredly guarded. Other nations might exist without such a palladium; they could not. In the second place, those who were united by this common institution composed the Church of God, his covenant people. The Temple was his earthly dwelling, where in united worship they were accustomed to seek his covenanted favor and the bestowal of common blessings, the place where his Presence was specially displayed. It was therefore necessary that the earliest prophetic addresses to the little community should awaken in them a sense of the relation in which they stood to God as his subjects and chosen people, and of the obligation thereby entailed upon them to restore his neglected and desolate House. Then would He return to dwell with them (chap. i. 14). Then would they enjoy the abiding presence of his Spirit (ii. 5). Then, too, would He pour forth upon them perpetual blessings (ii. 19) instead of the merited chastisements of the past. Then would they, as the objects of his peculiar care, be preserved among the commotions which should shatter the surrounding nations (ii. 22, 23). Thus in this aspect of the Prophet's ministry its grand purpose was to subserve the progress of God's kingdom by evoking and perpetuating among his people a spirit of ready obedience and love to his ordinances. This was the part he bore in laying the foundations of the Church of the Second Temple.

But the Second Temple was viewed by the Prophet distinctively in another aspect. While inferior to the first in outward splendor it was to be the seat of a more spiritual worship, which would constitute it a more fitting representative of the Church of Christ. This relation Haggai seems to have regarded in that one of his discourses which was at once the most cheering to his cotemporaries and the most instructive to future generations (chap. ii. 1-9). There he even assumes the identity of the Second Temple and the Church of Messianic times, and describes the former as sharing in the glories of the latter. He announces that the time is not far off when the privileges of Jehovah's worship shall be extended over all the earth, and that the treasures of all nations will then be brought to adorn this Temple and to exalt its glory above the departed splendor of the former House, while peace and prosperity shall reign among the unnumbered worshippers. The divine purpose in this discourse was, on the one hand, to revive the drooping spirits of those who were engaged upon the Temple, by revealing to them the transcendent glory which should ultimately crown their work; and, on the other, to afford to the feeble and despised people of God, but lately emerged from their long captivity, a bright glimpse of the future which was in store for them, when they should embrace all the kingdoms of the earth.¹

§ 3. *The Book of the Prophet in Matter and Form.*

The Book of the Prophet Haggai consists of five addresses delivered to the Jewish people, within a period of about four months, in the second year of Darius Hystaspes, King of Persia. The *first* discourse (chap. i. 1-11) is one of reproof, expostulation, and warning, being designed to arouse the people from their religious apathy, and, in especial, from their indifference to the condition of the Temple, which was then lying desolate. The *second* discourse (contained in the section chap. i. 12-15), after a relation of the beneficial results of the first, holds out to them, in their returning obedience, the promise of God's returning favor and of his aid in their work.² The *third* discourse (chap. ii. 1-9), evoked by the despon-

¹ If this were the proper place for the discussion, it might be interesting to trace the relations subsisting between the several discourses of the Prophets of the Restoration, which bear upon the Temple, e. g., how Haggai assumes the identity of the Second Temple and the Church of Christ, while Zechariah (vi. 12, 13) seems to contradict him by asserting that the Messiah would Himself build the Temple of Jehovah, and Malachi resolves into full harmony these seeming discords of the Prophetic lyre by predicting that Jehovah would come to his Temple, and *purify the sons of Levi* (iii. 1-3). The subject is worthy of fuller consideration.

² Nearly all the Commentators regard chap. i. as comprising but one discourse, thus making the whole prophecy to consist of four. The following considerations will show that the passage chap. i. 12-15 should form a separate division, as containing a distinct address. (1.) Ver. 18 seems to indicate that a new message was delivered by Jehovah to Haggai. (2.) As far as ver. 11 the words of the Prophet are oburgatory, thus giving a well-defined character to the discourse. His words in ver. 18 express approval and convey encouragement, they must therefore form the subject of a distinct message. The reason of the contrast is obvious. A complete change (described in ver. 12) had been effected in the disposition of the people. Before they had been apathetic and careless. But now the rebukes and denunciations of the Prophet had excited in them that true fear of God whose earliest fruit is repentance (comp. ver. 14). Hence he was commissioned to assure them of God's renewed favor. The brevity of the message as recorded, is accounted for on the assumption (probable upon all grounds) that Haggai, in accordance with the general usage of the Prophets, has given us a mere outline of his address. It is generally held that vers. 12-15 are intended merely to set forth the effects of the first message. But it is to be remembered that the aim of the Prophet was not to write history, and that when he appears to be narrating, he is simply showing the occasions of his discourses, whose delivery was the sole object of his mission.

dency that had begun to affect some of the people, on account of the outward inferiority of the present temple, predicts for it a glory far transcending that of its predecessor, since the treasures of all nations were yet to adorn the Church of the Messiah, of which it was the representative. The *fourth* discourse (chap. ii. 10-19), teaches them, from the principles of the Ceremonial Law, that no amount of outward religious observance can communicate holiness, or secure acceptance with God and the restoration of his favor, the withdrawal of which had been so manifest in their late public and private distress. The *fifth* discourse assures the struggling community of their preservation in the midst of commotions which should destroy other nations, promising to its faithful rulers, represented by Zerubbabel, the special protection of their Covenant God.

These outlines of his addresses the Prophet has arranged in regular chronological order, carefully indicating the dates of their respective delivery. They are presented in a style, which, though lacking the poetical qualities of many of the earlier prophecies, is yet marked in various passages by great vivacity and impressiveness, to which, among other characteristics, the frequent use of interrogation (*e. g.*, in chaps. i. 4, 9; ii. 3, 12, 13, 19) largely contributes. A striking peculiarity of the Prophet's style has been remarked in his habit of "uttering the main thought with concise and nervous brevity, after a long and verbose introduction" (comp. chaps. i. 2; i. 12; ii. 5; ii. 19). In addition to these more obvious characteristics, we can discern both rhetorical and grammatical peculiarities natural to the declining period of the Hebrew language and literature. Of the former class is, for example, the frequent recurrence of favorite phrases: of the latter are such anomalous constructions as are found in chaps. i. 4, 6, 8, 9; ii. 3, 15, 16, 18, to the critical discussion of which the reader is referred for fuller explanation.

§ 4. *Special Works upon Haggai or upon the Prophets of the Restoration as a whole.*

J. P. Clinton, *Comm. upon Haggai*, London, 1560; J. Pilkington, *An Exposition upon the Prophet Aggeus*, London, 1560; J. Mercerus (or Mercier), *Scholia et Versio ad Prophetiam Haggæi*, Paris, 1581; J. J. Grynæus, *Comm. in Haggæum*, Geneva, 1581 (translated into English by Chr. Featherstone, London, 1586); Fr. Baldwin, *Comm. in Hagg., Zach., et Mal.*, Wittenberg, 1610; B. Willius, *Prophetæ Hagg., Zach., Malach., Commentario Illustrati*, Bremen, 1638; Aug. Varenus, *Trifolium Propheticum, seu Tres Posteriores Prophetæ, scil. Hagg. Zach., et Mal., Explicati*, Rostock, 1662, and *Exercitationes Duæ in Proph. Hagg., Rostock*, 1648; Andr. Reinbeck, *Exercitationes in Proph. Hagg., Brunswick*, 1692; Dan. Pfeffinger, *Notæ in Proph. Hagg., Strassburg*, 1703; Francis Woken, *Annotationes Ezegeticæ in Proph. Hagg., Leipzig*, 1719; J. G. Scheibel, *Observationes Criticæ et Ezegeticæ ad Vaticinia Haggæi cum Prologomenis*, Wratisslaw, 1822; T. V. Moore, *The Prophets Haggai, Zechariah, and Malachi, a New Translation, with Notes*, New York, 1856; Aug. Köhler, *Die Weissagungen Haggai's erklärt*, Erlangen, 1860. W. Pressel, *Commentar zu den Schriften der Propheten Haggai, Sacharja und Malachi*, Gotha, 1870.

For Commentaries upon the Minor Prophets which include Haggai, see the General Introduction to this volume.

The Messianic passage in Haggai (chap. ii. 6-9) is discussed by the following writers: Wm. Harris, *Discourses on the Principal Representations of the Messiah in the Old Testament*, Lond., 1724; Bp. Chandler, *Defence of Christianity, from the Prophecies of the Old Test.*, Lond., 1725, pp. 71-84; J. H. Verschuir, *In Hagg. ii. 6-9*, Franeker, 1760, reprinted in his *Dissertationes Philol.-exeget.*, 1773; Deyling, *Observationes Sacræ*, Part iii. § 18: *Gloria Templi Posterioris*; Hengstenberg, *Christology*, iii., pp. 265-295 (2d ed. Engl. Transl.); Hofmann, *Weissagung und Erfüllung*, vol. i., pp. 330 ff.; Tholuck, *Die Propheten und ihre Weissagungen*, p. 156; J. P. Smith, *Scripture Testimony to the Messiah* (5th ed.), i., pp. 283 ff.

THE BOOK OF THE PROPHET HAGGAI.

FIRST ADDRESS.

Rebuke and Expostulation of the People for their Neglect of the Temple.

CHAPTER I. 1-11.

1 IN the second year of Darius¹ the king, in the sixth month, in the first day of the month, there was a word of Jehovah, by the hand of Haggai the Prophet, to Zerubbabel,² son of Shealtiel, governor³ of Judah, and to Joshua, son of Josadak, the High Priest, saying: Thus speaketh Jehovah of Hosts, saying: This people say, It is not the time to come,⁴ the time for the House of Jehovah to be built. And a word of Jehovah was by the hand of Haggai the Prophet, saying: Is it the time for you yourselves⁵ to dwell in wainscoted⁶ houses, and this House lying waste? 5, 6 But come! saith Jehovah of Hosts, set your heart upon your ways. Ye have been sowing much and bringing in little; eating, and it was not to satisfaction; drinking, and it was not to fullness;⁷ clothing yourselves, and it was not to any one's being warm;⁸ and he who has been earning wages has been earning them into 7, 8 a torn purse.⁹ Thus saith Jehovah of Hosts, Set your heart upon your ways. Go up to the mountain and bring wood and build the House, and I will take pleasure in 9 it, and will be honored,¹⁰ saith Jehovah. Ye have kept looking for much,¹¹ and lo (it came) to little!¹² and ye brought it home and I blew upon it. Because of what?¹³ saith Jehovah. Because of my House which is desolate, while ye are running each 10 to his own house. Therefore above you have the heavens restrained themselves 11 from dew, and the earth has restrained her increase. And I invoked desolation upon the earth and upon the mountains, and upon the corn, and upon the new-made wine, and upon the oil, and upon all that the soil produces, and upon man and upon beast, and upon all the labor of (men's) hands.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1. — דָּרְיָוֶשׁ. Some MSS. of Hagg., Zech., Dan., and Ezra read דֹּרְיָוֶשׁ (Doryavesh), and others, דִּרְיָוֶשׁ. The correctness of the common reading is established by the forms *Dōryavush* and *Dārayavush*, found in the Cuneiform Inscriptions. The name is usually held to be derived from the Zendic *dar*, to preserve, Sanskrit *dhar*, the normal and root form of the verb *dhrī*. The explanation of Herodotus (vi. 98), ἀρξικς, *coercitor, conservator*, is therefore probably correct.

² Ver. 1. — זִרְבָּבֶל is a name derived from זָרַי and בָּבֶל (Dispersed to Babylon), or from זָרַע and בָּל (Begotten in Babylon). As Zerubbabel was probably born during the Exile, it is impossible to determine which is the correct explanation. Either etymology would of course account for the doubling of the first Beth. Ayin is dropped in the name זְרֻבָּבֶל, from זְרֻבָּע and בָּל.

³ Ver. 1. — פָּרָחַר. The derivation of this word cannot be said to be yet settled. The commonly received etymology (suggested by Benfey) from the Sanskrit *paksha*, a companion (of the king), from which the modern term *pasha* is also supposed to be derived, is disputed by Spiegel, chiefly on the ground that the word is not found in the Eranian languages. He proposes to derive from the form *pāram*, from *pā*, to defend, which occurs in Zend and Sanskrit at the end of compounds (e. g., *kṣatrapāvan*, *satrap*, a defender of the kingdom), and in the *Avesta* as a separate word in the contracted form *pačan*. He then conjectures a dialectic variation, *pačan*, to account more naturally for our word.

⁴ Ver. 2. — לֹא עָרַבְתָּ. The only plausible defense for reading עָרַבְתָּ, and rendering: the time has not come, as all the ancient translators have done, as well as most of the English and early Continental expositors, is that according to the received reading the infinitive would be written defectively. This, however, is quite common (comp. Ex. ii. 18; Lev. xiv. 48; Num. xxii. 9; 1 Kings xiv. 28; Is. xx. 1). Moore and Henderson retain the inf. and yet give the above translation. This can be assumed as correct only on the supposition that the inf. is used absolutely as equivalent to a

finite verb. The position, however, that such a construction can be adopted when no finite verb precedes in the sentence, is very precarious, really resting only upon Esek. i. 14 (comp. Green, *Heb. Gr.*, § 268, 1 a, and Ewald, § 280 a). But there is not the least necessity of resorting to it; for the translation here adopted, and held by most of the recent German expositors, is quite natural and agreeable to the context. For the construction of the last clause of the verse, see Green, § 267 b; Ewald, § 237 c.

5 Ver. 4. — **הֵנָּה**. On this emphatic repetition of the pers. pronoun, see Ewald, § 106 f., and comp. Jer. ii. 31.

6 Ver. 4. — **קִפְּתִיָּם**. This is one of the rare cases in which an adjective qualifying a definite substantive is without the article.

7 Ver. 6. — The absol. inf. being properly a verbal noun, **זָרְעוּ**, **אָכְלוּ**, etc., depend upon **וְזָרְעוּם**, and are determined in sense by it; see Green, § 268, 1. The literal translation therefore is: Ye have sown much, and (there was) a bringing in of little, etc.

8 Ver. 6. — The impersonal force of the absol. inf. above suggested by the employment in the last clause but one of **לִי** instead of **לָכֶם**, which would be naturally expected; literally: there was a clothing (of one's self), and it was not for a warming to him.

9 Ver. 6. — In the last clause we have a pregnant construction: earns wages (and puts them) into a purse with holes.

10 Ver. 8. — The *keri* **וְהָיָה**, which is also found in some MSS. in Kennicott. The *He* paragogic in the "voluntative" future occurs regularly in sentences denoting a consequence (Ewald, § 347 a.). But it is sometimes absent (comp. Zech. i. 8 with Mal. iii. 7). Its omission in **וְהָיָה** decides nothing, since it is appended but very rarely to **וְהָיָה**

verbs (Green, § 172, 8; Ewald, § 228 c.). The letter **ו** representing the number five, its omission here has been regarded by later Talmudists as betokening that the Second Temple was deprived of the five following things: (1) The Ark of the Covenant with the Mercy Seat and the Cherubim; (2) The Sacred Fire; (3) The Shekinah; (4) The Holy Spirit; (5) The Urim and Thummim.

11 Ver. 9. — **פָּלַח**. The inf. abs. occurs here without any finite verb preceding, unlike the construction in ver. 6. See the grammatical remarks upon that verse. It is therefore strictly a verbal noun: (there was) a looking for much, etc. Such a mode of expression often indicates a certain degree of emotion, "after the utterance of which the ordinary manner of speaking is easily resumed" (Ewald, § 328 b). Accordingly a finite verb, **וַיִּפְּלַח**, is found in the next clause.

12 Ver. 9. — Before **לְמַעַן** some such verb as **וַיָּרֶד** is to be understood: (it came) to little.

13 Ver. 9. — **יָצָא קוֹחַ**. This is one of the numerous cases cited by Ewald (§ 182 b), in which **קוֹחַ** occurs for **קוֹחַ** without any assignable cause. Köhler suggests that the analogy of **וַיִּצְאָה**, **וַיִּצְאָה**, **וַיִּצְאָה** might possibly explain the change as being occasioned by a preceding preposition. The laws of Hebrew vocalisation are, however, determined by the form and not by the meaning of words, and the existence of such anomalies as **קוֹחַ** (1 Sam. iv. 14), **וַיִּצְאָה** (2 Kings ii. 7), would seem to show that further investigation would be hopeless.

EXEGETICAL AND CRITICAL.

Ver. 1. In the second year of Darius the King, in the sixth month, on the first day of the month. The dates affixed to the prophecies generally contemplate the perpetuation of the several books and the requirements of readers in all succeeding time. Haggai indicates with special care the precise date of the delivery of each of his messages. In accordance with the practice necessarily adopted by the Old Testament writers after the people of God were subjected by heathen powers, the year of his prophecies is reckoned from the accession of the king to whom the Jews were then subject. The Darius here mentioned is Darius Hystaspes, who ascended the throne of Persia B. C. 521, and whose treatment of his Jewish subjects is recorded in Ezra iv. 24–vi. 22. That it could not have been Darius Nothus (B. C. 423), as J. J. Scaliger and a few others have maintained, appears plainly from ch. ii. 3, where our Prophet, according to the only natural interpretation of the verse, addresses those who had beheld the First Temple, which was destroyed B. C. 588. The month is named according to the sacred order in the Jewish year (comp. Zech. i. 7; vii. 1; viii. 19). The sixth month is Elul, answering nearly to our September, or, more strictly, extending from the sixth to the seventh new moon of the year. The first day of the month was specially suitable for the delivery of the Prophet's message, as being the feast-day of the New Moon, when he would be

more likely to attract attention (Hengstenberg). There was a word of the Lord by the hand of Haggai the Prophet. The "word of the Lord," as always in the Prophets, indicates a freedom from all human admixture; while the expression, **וַיְדַבֵּר**, intimates that the Prophet himself was merely a medium of communication, the word simply passing through his hands. On the name and person of the Prophet see Introd. § 1. To Zerubbabel, son of Shealtiel, Governor of Judah, and to Joshua, son of Josadak, the High Priest. Zerubbabel is called in Ezra i. 8; v. 14 by his Persian name Sheshbazzar (of uncertain origin). In 1 Chron. iii. 17, Shealtiel appears as a son of Assir and grandson of Jeconiah (Jehoiachin). According to 1 Chron. iii. 19, Zerubbabel was a son of Pedaiah, a brother of Shealtiel. According to Luke iii. 27, Shealtiel was a son of Neri, a descendant of David through his son Nathan. The best method of harmonizing these statements is that adopted by Koehler and Keil. The latter says: "These three divergent accounts may be brought into agreement by means of the following combinations, if we keep in mind the prophecy of Jeremiah (xxii. 30), that Jeconiah would be childless and not be blessed with seeing one of his seed sitting upon the throne of David and ruling over Judah. This prophecy was fulfilled according to Luke's genealogical table, inasmuch as Shealtiel's father there is not Assir or Jeconiah, a descendant of David in the line of Solomon, but Neri, a descendant of David's son Nathan. It follows there-

fore that neither of the sons of Jeconiah mentioned in 1 Chron. iii. 17, 18 (Zedekiah and Assir), had a son, but that the latter had only a daughter, who married a man of the family of her father's tribe, according to the law of heiresses (Num. xxvii. 8; xxxvi. 8, 9), namely, Neri, who belonged to the tribe of Judah and the family of David. From this marriage sprang Shealtiel, Malkiram, Pedaiiah, and others. The eldest of these took possession of the property of his maternal grandfather, and was regarded legally as his son. Hence he is described in 1 Chron. iii. 17 as the son of Assir the son of Jeconiah, whereas in Luke he is regarded, according to his lincal descent, as the son of Neri. But Shealtiel also appears to have died without posterity, and to have left only a widow, which necessitated a Levirate marriage on the part of one of the brothers (Deut. xxv. 5, 10; Matt. xxii. 24, 28). Shealtiel's second brother Pedaiiah appears to have performed this duty, to have begotten Zerubbabel and Shimei by this sister-in-law (1 Chron. iii. 19), the former of whom, Zerubbabel, was entered in the family register of the deceased uncle Shealtiel, passing, as his (legal) son and heir, and continuing his family." מְלִיכָא ("governor") is a general term for a civil and military ruler of a division of a kingdom, applied at first to those of the Persian monarchy, and extended to those of others in writings of the later period (1 Kings x. 15). It was applied both to satraps, as Tatnai (Ezra v. 3), and to inferior governors, as Zerubbabel. Joshua is the same person so frequently mentioned in the Book of Zechariah, upon whom the high distinction was conferred of representing the Messiah as the future Prince and Priest of Israel, in the symbolical transaction recorded in Zech. iii. It is in accordance with this typical function that Joshua is addressed here along with Zerubbabel, not merely as the highest representative of the sacred priestly office, but also, to a certain extent, as ruling the people jointly with the civil governor. Such authority was gradually more and more assumed by the High Priests after the dissolution of the kingdom until the tendency culminated in the Maccabæan princes, who formally united the two functions in one person. It was, therefore, as the leaders of the people civil and ecclesiastical, that Zerubbabel and Joshua were appealed to. "Upon them the responsibility is laid if the work enjoined by Jehovah is not accomplished" (Koehler).

Ver. 2. **Thus speaketh Jehovah of Hosts.** This venerable formula is employed uniformly by our Prophet to introduce his messages. **This people say.** There is no ground for assuming, as many have done, that the word *this* is here used in a contemptuous manner, like *οὗτοι* and *iste*. There is, however, a significance in the choice of the word. The Jews are not called "Israel" or "My people," but by an attributive which denotes indifference, and thus indicates the divine displeasure against them. **It is not the time to come.** That this is the correct translation, is proved in the grammatical note upon this verse. The second clause: **time for the House of Jehovah to be built,** is both explanatory of the first and parallel to it throughout in thought and construction. "**Coming**" means preparing to build the Temple, as the separate stages of preparation and erection are distinguished also in ver. 14. So most of the recent German expositors, after Osiander, Junius, Tremellius, and Cocceius. The people had probably been urging as an excuse for their inactivity

that their relations with Persia were not favorable to a resumption of work upon the Temple. But this was a mere pretext; for they had made no effort to discover whether the new and legitimate king Darius Hystaspes would not regard them with favor. Their inaction was not the compulsory and painful restraint of zealous patriots and ardent worshippers, but the easy and selfish indifference of an ungrateful and unfaithful people. See a fuller estimate of their disposition at this time in the Introduction, § 2.

Vers. 3, 4. **And a word of Jehovah . . . And this House lying desolate.** The disingenuousness of their plea is self-evident, and is therefore simply assumed in the following discourse, the design of which is to awaken in them a sense of their ingratitude to God. It is represented to them most impressively, with an allusion to the very language of their pretext, that while they held their own wants and even their luxuries to be matters of pressing moment, they thought any time suitable to attend to the claims of their God; that while their own homes had been regained, there was yet no habitation for the God of Israel; that while their wealthy members were using their superfluous means to adorn and beautify their dwellings, God's dwelling-place still lay desolate, appealing in vain to their piety and patriotism, which had been overborne by selfishness and supineness. The allusion, moreover, could not fail to expose the insincerity of their excuses. Houses wainscoted with cedar were the residence of kings (1 Kings vii. 7; Jer. xxii. 14), and if some of them had now the command of such resources as enabled them to live in princely splendor, they might surely have reserved a portion for the requirements of the Temple, when the work of building it should be resumed, — if that work had been giving them the least concern. The personal pronoun is repeated — **you yourselves** — for the sake of emphasis, in order to make more prominent the antithesis between them and Jehovah. See Grammatical note.

Ver. 5. **Set your heart upon your ways.** This expression, so frequent in our Prophet (i. 7; ii. 15, 18), is equivalent to: **consider your ways.** As the next verse shows, the people were bidden to contemplate the results of their late course. In these, as displaying the operation of the principles of God's moral and theocratical government, they might discern evidences of a disregard of his plainly revealed will. They were to infer the nature of their conduct from its results.

Ver. 6. **Ye have been sowing much — into a torn purse.** On the peculiar constructions in this verse see the grammatical note. The consequences of the people's "**ways**" are now specified as they appeared in the unproductiveness of their fields and the unprofitableness of their labor generally. The various expressions are intended to form one general picture, and to set forth in language partly literal and partly figurative, that not only was their labor to a very large extent profitless, but that even what their fields and their manual toil did produce gave them but little enjoyment. The latter result did certainly happen, and was due, moreover, to the withdrawal of God's blessings, as appears plainly from ver. 9. But to assume that all the expressions are to be taken in their unqualified literalness, as Calvin, Osiander, Koehler, and Keil seem to have done, must be regarded as an unwarranted as well as unnecessary interpretation. If we compare the prediction of a similar condition of things in Lev. xxvi. 26 (see on ver. 5), we

find that the words: ye shall eat and shall not be satisfied, imply, as shown by the context, that the hunger threatened in case of disobedience would result simply from the scarcity of food. It is natural to suppose that similar circumstances are described here by the like expressions. But to hold generally that the hunger and thirst and cold were not in any degree removed by food, and drink, and clothing, would be to postulate a miracle quite without necessity. **וְהָבִי**, to bring in, is the term proper to harvesting (comp. 2 Sam. ix. 10, and the figurative use of the word in Ps. xc. 12). The last clause, in a striking figure, illustrates the inadequacy of the remuneration for labor, from which we may infer that business generally was almost prostrated.

This verse and vers. 9-11 are not at all inconsistent with ver. 4. There the rebuke is directed against the wealthier members, as before indicated. They, having probably become possessed of some property in Babylon, and having prospered during the first few years of their Jewish residence, still lived in comparative prosperity, and were therefore in a position to give of their means and time to the work they had neglected. The mass of the people, however, though presumably also prosperous at first, were now suffering from those temporal inflictions visited upon them by God on account of their neglect of their paramount duty to Him, which would soon involve the entire community, rich and poor, in complete destitution, unless they aroused themselves from their sinful indifference.

Ver. 7. The admonition of ver. 5 is repeated here, both as betokening greater urgency, and also for the purpose of reinforcing the argument of vers. 5, 6, by showing to what course a conscientious review of their conduct should determine them. They should be impelled, as is next shown, to make immediate preparations for the complete restoration of the Temple.

Ver. 8. **Go up to the mountain and bring wood, and build the House.** It is somewhat difficult to determine the precise application of **הַר** in this passage. Leaving out of view the altogether improbable notion of Grotius, Rosenmüller, and Newcome, that it refers to Mount Moriah itself, on which the Temple stood, we find that while perhaps the majority of modern expositors (e.g. J. D. Michaelis, Maurer, Keil, Moore, Fausset) regard it as a collective expression for the hilly parts of Palestine generally, in accordance with Neh. viii. 15; Josh. ix. 1; xi. 2, 32, many others (e.g., Cocceius, Ewald, Henderson) limit its application to Mount Lebanon. It is most probable that no definite mountain was thought of, the command not restricting the sphere of operation even to Palestine itself, but urging the people in general terms to seek building material in those districts in which it could best be obtained. It is hardly necessary to remind the reader that it was upon the high lands of the country that the most suitable timber grew. As there is no command with reference to stone for the walls, the building of which had already begun (ch. ii. 18; Ezra iii. 10; v. 16), it is plain that "wood" is put here for building material generally. **And I will take pleasure in it and will be honored.** Koehler and Keil translate reflexively: will glorify myself, that is, upon the people by blessing them. But this sense is not obvious. It is best, with Maurer, Moore, and others, to take the word in its primary application. See Textual note.

Vers. 9-11. The exhortation of the last verse is now reinforced by a more fresh and elaborate presentation of those disastrous consequences of disobedience which had been urged in ver. 6. The connection with ver. 8 may be easily perceived. Jehovah had there promised to manifest his approbation if the people would return to their duty. The certainty of this must be evident to them; for was not their domestic distress a consequence of their neglect of his claims upon their service? The relation of these verses to all of the discourse that precedes, becomes clearer when we perceive that the whole passage, vers. 5-11, is intended to force upon the minds of the people the consideration that ruin is awaiting them, unless they proceed at once with the rebuilding of the Temple. The command in ver. 8 therefore, though expressing the practical conclusion to which the whole message tends, is not the leading sentence in the discourse, but is introduced as subsidiary to the main argument. Ver. 5, and again ver. 7, exhort the people to consider their ways. Ver. 8 shows the joyful consequences of obedience. Vers. 9-11 suggest, by depicting the baleful results of past disobedience, the evils which the continuance of such a course would entail.

Ver. 9. **Ye looked for much — every man to his own house.** On the construction, see Grammatical note. The literal translation of the first clause would be: ye turned towards much (Ex. xvi. 10). The allusion is to a frequent inspection of the growing crops. **I blew upon it, for the purpose of scattering and dissipating it.** The small quantity that was gathered profited but little, on account of the absence of God's blessing, according to the general notion conveyed by ver. 6. See the remarks upon that verse. **Why? saith Jehovah of Hosts.** Though the present condition of things could very well have been accounted for by the people themselves, Jehovah condescends to explain it to them. He Himself asks the cause, and gives the solution to which the whole of the discourse had been leading, — that while their own affairs had been absorbing their thoughts, his claims had been disregarded. **Because of my house which is desolate, and ye are running every man to his own house.** As in ver. 4, the different feelings with which the people were regarding God's House and their own houses, are sharply contrasted, but here the latter do not seem to be limited in application to the dwellings themselves, the word "house" being probably employed as the centre of that activity which they all manifested in their haste to attend to their own concerns.

Ver. 10. We concur with Keil in the opinion that it is impossible to determine whether **עֲלֵיכֶם** is to be translated: above you, or: on your account. We incline rather to the former view, though it is stoutly opposed by Hitzig, Henderson, and others. A difficulty likewise meets us in the rest of the clause. **כלה**, in the second member of the verse, is transitive, with a direct object. If transitive here also, we expect an object expressed or understood; but Köhler and Keil, who deny an intransitive or reflexive sense, do not inform us what that object is; for they maintain rightly that **מִמֶּנִּי** is privative (from dew), and in fact use in an intransitive sense the verb which they employ in their translation (*darum haben über euch die Himmel zurückgehalten dass kein Thau fiel*). If **מִמֶּנִּי** is privative, the reflexive sense would seem

to be unavoidable. Ewald, Umbreit, Henderson, take that word as the object, and that in a participial sense: has restrained of her dew, a rendering which Köhler rightly condemns as too prosaic.

Ver. 11. And I invoked desolation — upon all the labor of (men's) hands. This verse still depends upon the "therefore" of ver. 10, completing the picture of misfortune and threatening ruin evoked by the unfaithfulness of the people. We

translate *הִרְבֵּה* *desolation*, because it is the only word which will apply to all the objects cited in the verse. The phrase has moreover been chosen designedly by the Prophet to indicate both the justice and the fitness of the retribution. They allowed God's House to lie "desolate" (vers. 4, 9). Disaster and failure had already visited their fields and the labor of their hands, and very soon, if they should remain unmoved in their guilty indifference, the blighting curse invoked by their of fended God would fall upon them in its unrestrained severity, when they should realize the full meaning of that sentence afterwards pronounced upon their obdurate and ungrateful descendants: Behold *your* house is left unto you desolate.

DOCTRINAL AND ETHICAL.

1. The two great objects of the institution of Prophecy were to direct the inner life of God's people into harmony with the commands and the spirit of the Law, and to point forward to Him who was to fulfill both the Law and the Prophets. Our Prophet, as we shall see, represented both of these functions. In this chapter he is concerned with the religious condition of the people as expressed by their attitude towards God's true worship. Their persistent disregard of the claims of their Deliverer and King indicated plainly a growing estrangement and disloyalty of heart. They could only be recalled to devotion and duty through a message of rebuke and warning from God through an inspired and chosen messenger (comp. ver. 13). And such utterances were naturally directed against the most patent and flagrant violation of their religious duty, — their neglect of the House of God. The Temple, as the centre of the Jewish worship, the place where Jehovah's presence was manifested, where national and individual sins might be covered over, and where the favor of God might be invoked upon his people, was indispensable to the very life of the nation as a people of God. To neglect it was to commit treason against Him, to reject Him as their God and King, and to invite his rejection of them.

2. Such indifference to the demands of God upon the service of his people was necessarily followed by his estrangement from them. For, as the worship in the Temple secured their admission into the very presence of God, it was both in type and reality a meeting not simply of reconciliation but of cordial friendship, a renewed ratification of the Covenant (comp. Rev. xxi. 3). As loving God's House and being devoted to its service, could He fittingly call them "My People:" and it seems no less fitting and necessary that indifference on their part to the enjoyment of his favor and confidence should alienate his regard, that tenderness in Him should become aversion, that the Israel of God should be coldly recognized as "this people."

3. But other and more palpable consequences must follow such a course of conduct on the part of God's people. It was a warning repeatedly

urged upon them by Moses in the illustration of that Law which was to be the guide of their national and individual life; it was a lesson impressed upon them by many a hard experience of public and private distress and calamity, culminating in that long captivity from which they had so lately emerged, that the loss of God's favor involves not merely religious and moral deterioration, but the withdrawal of that providential care which secures a due return to labor, with fruitful seasons and bounteous harvests, and even follows men to their homes, leading every act and thought to enjoyment and happiness. Deprived of such care, they, in all their pursuits, might look and look again for much, but they would surely bring in little.

4. Such dealings on the part of God towards his people, while setting forth clearly the doctrine of retribution (De Wette), are not simply punitive: they are also corrective and remedial in design and tendency. Otherwise prophecy would be nothing but the repeated announcement of an impending doom. Otherwise there would be no meaning in the message of our Prophet, who, while holding out to his people no other prospect than that of distress and desolation as the result of continued disobedience, presents also the inspiring and quickening vision of their God and King restored by their obedience to the dwelling-place which they are urged to prepare for Him, and looking forth upon them thence in favor and love (ver. 8). In this he is the prophet, not of his faithless countrymen alone, but also of a God-despising yet not God abandoned world: he still calls out to men on behalf of God: Consider your ways.

HOMILETICAL AND PRACTICAL.

Vers. 2-4. ("This people" instead of "My people"): The loss of God's confidence: (1) Its occasions; (2) Its consequences; (3) Its retrieval. — There is a time for everything with men; but they should consider, (1) Who it is that claims their first and most devoted service; (2) the means and methods of serving Him best.

CALVIN: Men are very ingenious, when they wish to hide their delinquencies.

MATTHEW HENRY: There is an aptness in us to misinterpret providential discouragements in our duty, as if they amounted to a discharge from our duty, when they are only intended for the trial and exercise of our courage and faith. It is bad to neglect our duty; but it is worse to vouch Providence for the patronizing of our neglects.

CRAMER: There are many men, who have a plenty of money when they are going to build houses for themselves, but a great scarcity of it when any is wanted for churches, or schools, or anything else to promote God's glory.

MOORE: The carved ceilings and costly ornaments will have a tongue in the day of judgment.

Vers. 5, 6. In considering our ways, we should seek to discover, (1) the motives that have urged us; (2) whether our present ways would lead us at the end of our earthly course.

GERLACH: Fruitfulness or sterility comes from God, not from blind and powerless Nature. This is the teaching of the Scriptures from Paradise and the Fall to its close.

MOORE: A careful pondering of God's dealings with us will often indicate to us God's will regarding us.

Ver. 8. God will not come to bless us as an uninvited Guest. His favor will be displayed towards

us only when we have prepared Him a temple in our hearts.

Vers. 9-11. Inflictions of suffering by God in his providence are always charged with a salutary lesson: they are a warning to his despisers, and a correction to his children.

FAUSSET: The very evils which men think to escape by neglecting God's ordinances, they actually bring on themselves by such unbelieving neglect.

SECOND ADDRESS.

On the Repentance of the People, God's Presence among Them is promised.

CHAPTER I. 12-15.

- 12 And Zerubbabel, son of Shaltiel,¹ and Joshua, son of Josadak, the High Priest, and all the rest of the people, listened to the voice of Jehovah their God, and to the words of Haggai the Prophet, according as Jehovah their God had sent him; 13 and the people feared before Jehovah. Then Haggai the Prophet of Jehovah spoke to the people on the mission of Jehovah, saying: I am with you, saith Jehovah. And Jehovah stirred up the spirit of Zerubbabel, son of Shaltiel, Governor of Judah, and the spirit of Joshua, son of Josadak, the High Priest, and the spirit of all the rest of the people, and they came and worked upon the House of Jehovah 15 of Hosts their God. On the twenty-fourth day of the sixth month, in the second year of Darius the King.²

TEXTUAL AND GRAMMATICAL.

¹ Ver. 12. — שַׁלְתִּיאל. The first נ is dropped here, as in ver. 14 and ch. ii. 2; see Green, § 53, 3 a.

² Ver. 15. — Some MSS. and editions transfer this verse to the beginning of next chapter. The ordinary division is shown to be correct by the disagreement of dates in successive verses, which the other arrangement would involve.

EXEGETICAL AND CRITICAL.

The effect of the Prophet's words upon the people was powerful and abiding, and upon the very first indication of a change in their disposition, he is commissioned to tell them that God's favor had already returned, and that He would assist them in their labors. The work is then speedily recommenced under the influence of that new zeal with which Jehovah inspires both leaders and people.

Ver. 12. The dispute among the expositors as to whether שְׂאֵרֵי הָעָם means: the remnant of the people, those left from the Captivity, or: the rest of the people, would seem to be needless, as it is only those who listened to the Prophet's discourses that are described here, and they were assuredly not "all the remnant" of the people. It is true that the address had been delivered on a feast day; but from the religious character of the community at that time, we can hardly suppose that it had assembled in a body to worship. Nor can it be a later occasion that is alluded to, when they might be fully represented. In that case we would have to take שָׁמַע as meaning that they obeyed the voice of the Lord. Their obedience is not exhibited before vers. 14, 15, and what the present verse must mean is, that they were listening to the words above recorded. The words of

Haggai the Prophet are, doubtless, not an additional discourse of Haggai unrecorded; they explain, by hendiadys, the voice of Jehovah their God, the message just delivered. It is unnecessary, with Koehler, Keil, *et al.*, to render שָׁמַע, according to. It is in fact questionable whether שָׁמַע and שָׁמַע indicate any difference in the application of שָׁמַע. In 2 Kings xx. 13; Jer. xxiii. 16, שָׁמַע is used with this verb in the sense of listening to. שָׁמַע has here chiefly a causal sense. They discerned in the words of Haggai, the voice of God, and they listened to his address because he attested himself to be God's messenger. And the people feared before Jehovah. This clause indicates one of the causes of the rapt attention of the people, as well as its most important result.

Ver. 13. I am with you, saith Jehovah. This brief message,¹ delivered at this crisis, is one of great significance in the experience of the people as reflected in the discourses of the Prophet. The fact that God could now promise his presence and assistance is proof that their fear before Him was followed by sincere repentance. In their ultimate significance the words themselves contain the only explanation of the immediate revival of the community, political and religious.

¹ The phrase "messenger of Jehovah" is not applied to prophets exclusively; see Mal. ii. 7, where it is employed of the priests. It was a term more appropriate to the province of the former, but, especially in later times when

prophecy was retiring more into the background, its functions were often naturally transferred in some measure to the former, who thus became teachers of the people. Comp. Hävernick, *Einführung*, § 196.

Vers. 14, 15. The promised presence and assistance of God, immediately vouchsafed, were manifested in the rekindled ardor of the discouraged leaders, who, with the repentant people, were now animated to engage with cheerful alacrity in the work to which they were summoned. After about three weeks spent in preparing material sufficient to justify the inception of the work, the walls of the Second Temple began again to rise from the foundations which had been laid fifteen years before by the same people.

DOCTRINAL AND ETHICAL.

It is a decisive moment in the life of an individual or of a people when they are addressed with words of solemn warning, and discern therein the voice of God. On submission or indifference to those words is suspended their weal or woe, their glory or ruin. Let them but listen with that saving fear (פֶּחַד, ver. 12) which is not hopeless terror, but in reality the birth-throes of a new and living hope, and Jehovah of Hosts Himself comes to be with them; and that not only for inspiration but also for help; the one being the condition of

all noble exertion, the other the sure pledge of its triumph.

HOMILETICAL AND PRACTICAL.

Ver. 12. Successful preachers need not ascribe to themselves the merit of the results of their labors. It is the voice of God which makes their hearers listen. — Whom God would make strong for his service He first subdues to his fear.

Vers. 13, 14. The presence of God in our labors: (1) The conditions on which it may be secured; (2) Its influences upon our souls; (3) Its consequences in our achievements.

BURCK: "I am with you:" here all former threatening is recalled, and all former disobedience forgiven: When God, the Prime Mover, moves the heart, then the work moves forward.

MATTHEW HENRY: When God has work to do, He will either find or make men fit to do it, and stir them up to it. Those that have lost time have need to redeem time.

MOORE: God is waiting to be gracious, and will meet the returning wanderer, even before his hand has begun the work of his service.

THIRD ADDRESS.

The Glory of the Second Temple.

CHAPTER II. 1-9.

1 In the seventh (month), and the twenty-first (day) of the month there was a
2 word of Jehovah by the hand of Haggai the Prophet, saying: Speak, now, to
3 Zerubbabel, son of Shaltiel, governor of Judah, and to Joshua, son of Jozadak, the
4 high priest, and to the rest of the people, saying: Who among you is left¹ that has
5 seen this house in its former glory? And what are seeing it (to be) now? Is not
6 such² (a one) as it like nothing in your eyes? But come! be strong, Zerubbabel,
7 saith Jehovah; and be strong Joshua, son of Jozadak, high priest; and be strong,
8 all the people of the land, saith Jehovah; for I am with you, saith Jehovah of Hosts,
9 With the word³ which I covenanted with you when you were coming out of Egypt;
10 and my Spirit is abiding in your midst; fear not. For thus saith Jehovah of Hosts,
11 Once more⁴ — it is a little while — and I will be shaking the heavens and the earth,
12 and the sea and the dry land. And I will shake⁵ all the Gentiles; and the treasures
13 of all the Gentiles shall come; and I shall fill this house with glory, saith Jeho-
14 vah of Hosts. The silver is mine and the gold is mine, saith Jehovah of Hosts.
15 The latter glory of this house shall be greater than the former, saith Jehovah of
16 Hosts; and in this house I will give peace, saith Jehovah of Hosts.

TEXTUAL AND GRAMMATICAL.

1 Ver. 8. — הַיֵּשֶׁבֶת . The article is employed here (= who is the one that is left) because the predicate is made definite by the description which follows (that has beheld this House, etc.); comp. Jer. xlix. 36, and see Green, § 245, 2, Ewald, § 277 a.

2 Ver. 8. — כִּי (= *qualem*) agrees with הַיֵּשֶׁבֶת as the attributive of the object, Ewald, § 326 a, *ad finem*. This use of כִּי (as suggesting the character of the object) seems to justify the explanation of כִּי־כִּי־כִּי after the analogy of Joel ii. 2: Is not such (a one) as it is as nothing in your eyes? See Ewald, § 106 b, l. So Rückert, Maurer, Hitzig, Moore. To this Koehler, and after him Kell, object that then it would not be the Temple, but something like it that is compared to nothing, which would be very tame. But every one knows that in expressions of this kind "such" refers to the subject of discourse with an allusion at the same time to its character. Here כִּי־כִּי־כִּי (= a temple like this) would naturally refer back to הַיֵּשֶׁבֶת (= what sort of Temple?). Hence we prefer this view to the one more com-

monly entertained, and upheld by these critics, that we have here an inversion of the usual order of the particles of comparison: Is not as nothing so it? = Is it not as nothing; comp. Gen. xviii. 25; xlv. 18 (as Pharaoh so thou). The rendering adopted by Rosenmüller, Eichhorn, *et al.*, as well as by E. V. and most English expositors, is indefensible.

3 Ver. 5. — אֶת־יְהוָה. See the exegesis, which involves in this passage so much grammatical discussion that we return the latter to that section.

4 Ver. 6. — The reasons decisive against the opinion that אֶת־ is joined as a pronominal adjective to יְהוָה are (1) that the latter is never feminine, and (2) that in such a construction the numeral always follows the substantive. See the exegesis, where other grammatical difficulties connected with the passage are discussed.

5 Ver. 7. — The perfects in this verse have the force of the future perfect and not of the prophetic perfect: I shall have shaken, etc. So in ver. 22.

EXEGETICAL AND CRITICAL.

The rebukes and warnings and encouragements of the Prophet having thus exerted their due influence, it might seem as if no further message were needed. But a new danger soon threatened to retard the progress of the work, a manifestation of despondency on the part of some of the people. It was natural that those of them who had beheld the first Temple in its magnificent beauty, would feel somewhat dispirited at the sight of the new structure, so inferior in outward attractions, and awakening so many suggestions of national decline and calamity, and that their feelings of dejection would soon spread through a large part of the community. These symptoms, on their very first appearance, called forth the third address of the Prophet, which, however it may be interpreted in detail, must be admitted to be a noble product of the genuine prophetic spirit, and of the highest significance in that period of their history on which the people were now entering. We may consider it in three aspects according to its three leading ideas: (1) as adapted to encourage the people in their present dejection; (2) as suggesting those characteristics, religious and moral, of the new era, which would prove it superior to any former period of Israel's history; (3) as predicting the glory of the universal Church of God, represented by the second Temple. How these ideas are contained in the address will appear in the course of the exposition.

Vers. 1, 2. Comparing the date with the time in which the work began (i. 15), it will be seen that more than three weeks had elapsed, during which the enthusiasm of the less ardent of the builders would have begun to flag. To this change of feeling, a circumstance would contribute which was noticed by Cocceius, that the 21st day of the seventh month was the seventh and last day of the Feast of Tabernacles, on which occasion, as it was the close of the ingathering, thanks were to be rendered for bountiful harvests. A certain degree of despondency would be excited by the recollection that the harvest of the present year had been so scanty (ch. ii. 9-11). Hence there was all the more urgent occasion for some word of comfort and cheer. We must remember that such a state of feeling would be quite unlike that posture maintained by the people, which had evoked the first discourse. Then their selfish indifference had to be met by reproach and warning; now their fainting courage must be sustained and their feeble faith revived by encouragement and promise.

Ver. 3. Who is he that is left among you? — Is it not such (a Temple) as this like nothing in your eyes? We have no evidence that the feeling of disappointment among the people was openly expressed, or that it was sufficient to prompt them to suspend their labors. All the greater and more considerate is seen to be Jehovah's returning favor. He would have them not

merely steadfast, but also cheerful and hopeful in their work. He first addresses those who must have suffered most keenly in reflecting upon the outward appearance of the present structure — those who had beheld the splendor of its predecessor. It was not quite seventy years since the destruction of the First Temple, and there must have been some of those still remaining, whose weeping voices had thrown such a gloom upon the ceremony of laying the foundation of the present House (Ezra iii. 12, 13), with whom the Kingdom of Israel was not a matter of tradition but of personal experience. If they could be comforted, much more likely was it that the younger and more susceptible portion would be encouraged and cheered. It is noteworthy that the contrast between the two temples is made by Jehovah as strong as possible. He seems to admit that their dejection was natural, and by sharing their feelings, so to speak, He gives a most winning and reassuring evidence of his condescension and sympathy. On the construction and proper rendering of the last clause, see Grammatical Note.

Vers. 4, 5. But come! be strong Zerubbabel — fear not. The depressing tendency of the present circumstances was admitted; but this was no reason why the people should repine. In the first place, they might plead with perfect confidence the gracious promise which they had a little before so joyfully received (ch. i. 13). And if God was indeed with them, not only would the possession of his favor and the enjoyment of his presence compensate for all past distresses, and be all-sufficient for the new and untried future, but his help, his working with them, would establish the work of their hands, and in his strength they would be strong. He declares to them besides, that, as the Covenant is still in force, they are as much the object of his care as when that Covenant was first ratified, and that in the power of his Spirit resident with and among them, they would continually enjoy his presence and support.

Such is the general sense of vers. 4, 5, and it is not materially affected whatever be the true construction of the latter verse, concerning which there has been much difference of opinion. The chief difficulty lies in the ambiguity of אֶת־יְהוָה. The solutions that have been proposed under the supposition that אֶת־ is the sign of the definite object will first come under review. Some, notably Ewald and Hengstenberg, suppose that the governing word (probably זָכַר: remember), is understood at the beginning of the verse. (Remember) the word which I covenanted with you, when you came forth from Egypt and my spirit dwelt in the midst of you: fear not. Besides the obvious objection, that this construction does not readily suggest itself, it may be remarked that a reference to Ex. xx. 20, which Hengstenberg regards as establishing his view, seems out of place, not only from the

improbability in general of an allusion to a comparatively unimportant expression uttered so many ages before, but also from the utter want of analogy between the present circumstances of the people and the situation supposed to be compared with them here. Moreover (it is not too much to say), on that special occasion the Spirit of God was not resting upon the people, as their conduct immediately thereafter abundantly proves (Ex. xxxii. 7, 8). Finally, there would seem to be not merely a certain incongruity between such a reference and the whole drift of the discourse, but the allusion would absolutely weaken the latter in its well-sustained and lofty flight. Equally unsatisfactory upon exegetical, though preferable on grammatical grounds, is the opinion (of Aben Ezra, D. Kimchi, Ecolampadius, Rosenmüller) that

אֲנִי הָיִיתִי is the object of אֲנִי, either repeated from ver. 5 or with the last clause of that verse paratheatrical: perform the word (covenant) which I concluded with you . . . then will my spirit abide with you. As Hitzig remarks, they were not to fulfill the commands of the Law, but to build the Temple. Others again (Ruckert, Hitzig, Koehler, Keil, Henderson, and Pressel) take אֲנִי as the "sign of the definite nominative of the subject." It is not to be denied that in spite of the elaborate attempt made by Maurer in his *Commentary* to throw doubt upon the existence of this construction, there are a few cases which seem to prove its occasional though rare occurrence. The methods, however, that have been suggested by its ablest supporters to account for it here, virtually make it the sign of the definite object—another form of the view last mentioned. It is supposed either that

אֲנִי הָיִיתִי is attracted into the case of אֲנִי, a usage unknown to the Hebrew language, a single example of which is wrongly claimed in Zech. viii. 17 (see Ewald, § 277 d), or that the Prophet had intended to write אֲנִי הָיִיתִי instead of אֲנִי

after אֲנִי, making all that precedes the object of that verb: (I have established the word . . . and my Spirit among you). Why he should have abandoned his original intention we are not told. If he had done so, he would probably have erased the אֲנִי, as any other writer would do under like circumstances. More precarious still is the notion of De Wette, who regards אֲנִי as = *ipse*, according to the meaning which Gesenius has attributed to that word as the primary one. He renders: this word, etc., referring to the last clause of ver. 4: I am with you. Maurer has been more successful in combating this theory with regard to אֲנִי, since he has shown clearly that it need never be taken as a distinctive or demonstrative pronoun. Luther, Calvin, Eichhorn, Maurer, Newcome, Noyes, Moore, and Fausset regard אֲנִי הָיִיתִי as the "accusative of the norm or standard." So our E. V.: according to the word, etc. It may be admitted that the accusative is sometimes used absolutely in Hebrew to express such a notion; but if it had been so employed here, it is hardly conceivable that the אֲנִי, which would have been certain to be misunderstood, and moreover, superfluous, would have been inserted. No example can be found of its occurrence in such a construction. We are therefore compelled to assume that אֲנִי is here a preposition: with, as Cocceius,

Marckius, J. D. Michaelis, and Stier have also done. The first member of ver. 5 would thus be an adjunct of the last clause of ver. 4, and the second member parallel to it. Vers. 4, 5 might then be thus paraphrased: "Be strong, my people, for henceforth I am with you. I come into your midst with the Covenant which I made with you, when first you became my people. I renew it with you now that you have returned to Me; I will support and aid you as I have ever done towards my faithful people; My spirit is resting upon you; behold in this my faithfulness proved and my promise of help fulfilled." The only objection of any weight that can be brought against this view is that the repetition of "with" in a clause which is not appositive would create a certain degree of awkwardness in the sentence. This must be admitted; and yet it is probable that the matter has been regarded too much according to the standard of our Occidental analytical and flexible languages, and that the locution would be less offensive to the taste of an ancient Hebrew. Koehler makes the objection, which is repeated by

Keil, that if the אֲנִי of ver. 5 had been a preposition, we should have had in ver. 4, for the sake of euphony, אֲנִי אֲנִי instead of אֲנִי אֲנִי. But in such cases as this it is merely the close recurrence of similar sounds that offends; the fact that the words are identical in meaning is quite without influence. It is therefore a sufficient answer to these objections to say that the obnoxious sound is repeated here, where, according to the construction held by these critics, the word אֲנִי, representing it, is at best superfluous. In accordance with what has been said, the word which I covenanted with you, etc., must be understood as the promise of God's continuing presence and favor, suspended upon the obedience of the people, which expressed his obligations with respect to the Covenant made at Sinai, whose validity was to be perpetual. That the words my Spirit refer to the sustaining and comforting influence of the Holy Spirit upon the people, and not to the gift of such special qualifications for the present work as were imparted to Bezaleel and his assistants, Ex. xxxi. 1 (Osiander, Koehler), or to that of the spirit of prophecy (Targum, J. D. Michaelis, Newcome, Henderson), is plain if we consider, (1) that the exhortations are addressed to the whole people, and (2) that only through an immediate and widely spread influence could their incipient despondency be removed and exchanged for cheerful courage. Such inspiration received and operating, just as it might be sought and prized, would soon cause them to forget their fallen fortunes, in their efforts to speed the coming of the promised triumph.

They might expect even more than this. Not only would the loss of Israel's ancient glory be more than made up to the little colony by the abiding presence and help of their Covenant God: the very structure on which they were then engaged, though unadorned by the gilded magnificence of the former Temple, would yet, in its purer and more spiritual worship, possess a glory all its own, to which its predecessor had never attained, and would thus prefigure that everlasting Temple, whose transcendent and ever-increasing glory would be displayed in the pilgrimage thither of worshippers from every nation, laden with their choicest offerings, and still more in the unrestrained and continuing presence of the indwelling Spirit. The verses which contain these promises

are so closely connected that we must expound them as a whole.

Vers. 6-9. For thus saith Jehovah of Hosts . . . I will give peace, saith Jehovah of Hosts.

The phrase **עוד אחר מעט הוי** in ver. 6 has always been the occasion of much dispute. Taking a survey of the different views, we find that the rendering: it is yet a little (while), of the Targum (**עוד חדא ועינא הוי**) and the Vulgate (*ad hoc unum modicum est*) has been adopted by Luther, Calvin, Grotius, and by later expositors, as Ruckert, Maurer, Hengstenberg, Ewald, Umbreit, and Moore, **אחר** being regarded by most of them as = the indefinite article, but by Hengstenberg as strictly a numeral adjective. Reference is made, in support of this view, to Ex. xvii. 4; Ps. xxxvii. 10; Hos. i. 4, and other passages, in all of which

cases, however, **מעט** is either unaccompanied by an attributive or followed by **מִן**, — an entirely different construction. Insuperable grammatical difficulties attend this view, whichever of its above-mentioned modifications be adopted, as may be seen from the grammatical note on this verse; and the laws of the language must be suffered to decide against it. This consideration has led the majority of modern expositors to regard the sentence as made up of two members: **עוד אחר** and **הוי מעט**. But among these again there is

a disagreement as to the true force of **אחר**. The greater number (including most of the later Anglo-American expositors, after the E. V., Cocceius, Marckius, Koehler, Keil, and Pressel), follow the LXX. (*ἔτι ὥστε*), who, however, left **הוי מעט** untranslated. They understand **מעט**, which is often feminine, with **אחר**, and make the expression = once, as in Ez. xxx. 10; 2 Kings vi. 10; Job xl. 5; Josh. v. 2. They accordingly translate the sentence: once more — it is a little while, etc. Hitzig, Hofmann (*Weissagung und Erfüllung*, i. 330), Delitzsch (*Comm. zum Briefe an die Hebräer*, ch. xii. 26), understand **אחר** instead of **מעט**, and render: one period more — a brief one is it, etc. The Prophet is then supposed to have declared (1) "that the period between the present and the predicted great change of the world, will be but one period, i. e., one uniform epoch, and (2) that this epoch will be a brief one" (Delitzsch). But it cannot be shown without overworking the passage that this idea possesses any pertinency to the Prophet's design; it seems strange in the connection. Its advocates also ignore the distinction between prophecy and history. It must therefore be decided that **מעט** is the word to be supplied, which is distinguished from **אחר** as *occasion* is from *period*, and that the proper rendering is: Once more — it is a little (while) — and, etc. The use of **]** to mark the consequent clause of the sentence after a statement of time is in accordance with Hebrew usage; see Green, § 287, 3. **הוי** in the parenthetical clause is the copula (Green, § 258, 2) and not the predicate, as Koehler asserts. It is conformed in gender to **אחר**, which it represents. It is natural to assume that **עוד** preserves here its usual sense: yet, again, more. Koehler, however,

takes it to mean: henceforth, in the future, and the whole sentence as announcing that from this time forward the world would be shaken once, and only once. This he does not rest upon linguistic grounds, referring, as he does, to 2 Sam. xix. 36; 2 Chron. xvii. 6, only to show that the meaning proposed is admissible. Now, without maintaining the untenable position (as we think it) of Keil, that **עוד** always retains its primary sense of repetition or return, it is yet undeniable that it invariably preserves such a force when connected with a temporal term or phrase, such as **אחר** has been shown to be in our passage. Koehler bases his opinion upon the notion that repetition cannot be implied here, because no such commotions of nature as are here predicted had ever occurred before this time, not even during the delivery of the Law at Sinai, which is usually supposed to be alluded to in the passage. In disproving this statement there is no necessity of referring to the sense of **עוד** as understood by the author of the Epistle to the Hebrews (ch. xii. 26, 27) or even to the inference which he draws from the words "once more" of our Prophet; for there we have simply the authority of the LXX., which is quoted and applied after the custom of the New Testament writers. We may, however, cite the opinion of that inspired Writer, that it was the shaking of Sinai that the Prophet had in mind — an opinion evidently held without the least reference to the interpretation of **עוד אחר**, one, in fact, assumed by him as unquestioned. This any one will perceive on even the most superficial examination of the passage Heb. xii. 18-29. Koehler asserts that the shaking of Sinai cannot be alluded to here, because the commotions here foretold were to affect all nature, while the descriptions of the giving of the Law do not refer to any disturbance beyond the Sinaiic region. But such passages as Judges v. 4, 5; Ps. lxviii. 8, 9; Hab. iii. 6, represent all nature as having been then moved at the coming of God. If it should be urged that such poetical conceptions are largely figurative, it may be replied that the convulsions here alluded to are themselves largely figurative, as will be presently shown. The force of the Prophet's allusion to the phenomena at Sinai we conceive to be this: He is now holding out to the faith of his desponding people the prospect of a new era, which was to be prefigured by their present Temple. The former dispensation, out of which they were soon to pass, and of which the former Temple was the symbol and crown, had been announced and prepared by the shaking of Sinai and the other wonders wrought in the realm of nature during the disciplinary experience of their fathers previous to their entrance into the Promised Land. This second, final dispensation was also to be ushered in by shakings and convulsions. These, in accordance with the more spiritual character of the new era, were to occur not so much in the physical as in the moral sphere, the former class, however, not to be excluded. In accordance with the wider enjoyment of the new economy, its portents, so far as they were to occur in the external world, would affect all nature, so far as they were to affect human thought and action, were to affect all nations. It remains to be seen how this universal shaking is effected. That the words: I will be shaking the heavens and the earth and the sea and the dry land, have chiefly a figurative application, becomes clear from a comparison with such passages as Ps. lx. 2; xviii. 7-15;

Is. xiii. 13; lxiv. 1-3, where God's judgments are represented under images drawn from the phenomena of nature; also from others such as Is. lxi. 17 (comp. lxi. 22, and with this the words "once more" in our verse), in which, as the context shows, the blessed results upon humanity are compared to a new heaven and a new earth. We do not even need to go beyond our own book for illustration. In ch. ii. 21 we have expressions similar to those here employed, which must have largely a figurative significance, since the overthrow of the surrounding nations was all that the convulsions there predicted were to accomplish, as our exegesis of the passage will show. The various departments of nature are particularized so as to present a vivid picture of the universal commotions and of the consequent transformation of the world. The prediction has its literal fulfillment also, in so far as remarkable natural phenomena have a portentous significance, in the divine dealings with man, — a truth recognized both by the Scriptures and by profane writers. We must remember, however, that the representation is here of a very general nature. With these conclusions in view it will appear that vers. 6, 7 describe the working of God with its resulting marvelous change in the aspect of the world in general, and more especially in its influence upon mankind nationally and individually,¹ preparing them for the universal reception of the blessings of the promised epoch. The allusion must therefore be to all movements in the history of humanity, either before or since the coming of Christ, which have disposed men to own Christ as their Lord and Saviour. And of these it is most natural to consider as more immediately intended, those various political convulsions which changed the aspect of the civilized world and adjusted the nations for the ready reception and rapid spread of the Gospel — the conquests of Alexander, and the wars of his successors, with their tendency to combine and equalize the nations involved, and to weaken the spirit of national exclusiveness, to promote mutual intercourse through the medium of a common language, in which at first the Old Testament and at last the New were given to the world; followed by the gradual but irresistible progress of Roman supremacy uniting the East and the West, and resulting, on the one hand, in the decline of paganism or national religion, and on the other, in the prevalence of a long and universal peace, so favorable to the spread of the religion of mankind. — Such was the immediate fulfillment of the prediction. But we are not warranted in stopping here. In accordance with the true interpretation of the second clause of ver. 7 (to be given presently), we must regard the convulsions as coextensive with their influence. All nations were to contribute to the glory of the Church of Christ, and whatever exercise of the divine power in the external world or in the spiritual sphere, should dispose man to the service of Jehovah, must be included in that moving of the world which should lead to its transformation. Hence we need not restrict the fulfillment of the prediction to the political changes which prepared the way for the reception of Christianity, as has usually been done, but may behold it also in those subsequent events in the world's history, political, social, or moral, which have subserved (and never more conspicuously than in

our own day) the growth and glory of the Church of Christ. We may even admit the partial correctness of Calvin's explanation, that the shaking denotes that marvelous supernatural and violent impulse by which God compels his people to betake themselves to the fold of Christ. The view of Hengstenberg and Keil, at all events, is beside the mark, who suppose that the shaking of the nations is intended to set forth the punitive judgments of God upon the heathen, as leading them to submit themselves to his rule. As a matter of fact, it was not, to any great extent, the judgments of God that led the heathen to accept the Gospel. When, therefore, Hengstenberg attempts to apply his theory to the preparation for Christ's coming, he naturally fails. Appeal is made to vers. 21-23, where a shaking of heaven and earth is predicted in connection with the overthrow of surrounding nations. But the passages are not parallel. Vers. 21-23 are not in the strict sense Messianic; our passage is. The subject there is the opposition between the heathen and God's people; and no hint is given of the conversion of the former. The subject here is the honor to be put upon the Church of Christ (represented by the Second Temple) by its reception of worshippers from all nations. The notion of the punishment of the heathen is remote from the idea of the promise and irrelevant to the discourse as a whole.

The consequence of this divine influence upon mankind is next given: **בָּאָה הַמְדַת כָּל-הַגּוֹיִם**.

But what is meant by **הַמְדַת הַגּוֹיִם**? The rendering of the E. V.: The desire of all nations, according to which the Messiah is referred to as the object that should satisfy the universal longings of men, has always been a favorite interpretation. The translation of the Vulgate was: "*et venit desideratus cunctis gentibus*," and this was followed by the Reformers (except Calvin), by the older orthodox Commentators generally, and among English Expositors, last by Fausset. So confidently has their opinion been held, that Ribera suspected the later Jews of having corrupted the passage by changing a singular verb into the plural (**בָּאָה**), with the design of throwing difficulties in the way of the true interpretation. It has been accepted so widely by the Christian Church through the influence of the various Versions that it is still everywhere daily heard in their hymns and prayers. It is natural, moreover, that many should have been unwilling to give up a prediction which seemed to embody such a great and inspiring truth. But such an interpretation cannot stand the test of correct criticism. In the first place, we must have regard to the aim of the discourse, the encouragement of the people in building the Temple, by assuring them that its glory would yet be great. This object would not have been subserved by foretelling the coming of a Person for whom all the Gentiles were longing. Such a promise would give no special comfort to the Jews. The only reason why the "nations"¹ were referred to must have been that they themselves would contribute to the future glory. Secondly, it is impossible to see what connection the silver and the gold of ver. 8 can have with the coming of the Messiah, though that verse is evidently introduced as confirmatory of this. But,

specially regarded; for the constraining force is ultimately not outward compulsion, but the influence of the Spirit upon the heart, as the discourse itself implies.

¹ Nations are named here in accordance with the guarded and partial representation of the salvation of the Gentiles peculiar to the Old Testament. But individuals are not therefore excluded; they are rather plainly and

finally, the view in question is untenable grammatically. נָשִׁים is plural, while its subject יְהוָה is singular. That subject, therefore, cannot be a person. It is impossible to evade the force of this argument; and when we discover that such expedients have been adopted as to assume that Christ's two Natures are referred to, the hopelessness of the attempt becomes evident. It has indeed been urged that when a plural noun depends upon and follows a singular, the verb may in Hebrew agree with the plural. This is true in certain cases, namely, when the predicate may naturally be referred to the governed word as containing the controlling idea of the sentence (comp. Green, § 277). This is of course not the case here. It is not the nations themselves who are represented as coming, but their יְהוָה . More admissible grammatically is the modification proposed by Cocceius, who translates: "I will shake all nations, that they may come to the desire of all nations." But the first argument adduced against the preceding view is decisive also against this.

It only remains that we take יְהוָה as a collective, — which its originally abstract sense renders natural, and as the plural verb demands.¹ The true sense of יְהוָה here may be readily deduced from the usage of its primitive יָדָה : to desire, to take delight in. The derivation means, first, the emotion of pleasure, and next, an object of desire or delight (1 Sam. ix. 20; Dan. xi. 37). We have now only to decide whether it relates to persons or to things. The former sense with the explanation: what is valuable or worthy among the heathen — i. e., the best of the Gentiles — has been adopted by Theodore of Mopsuestia, Cappellus, Rückert, Hitzig, Umbreit, and Fürst (in his *Wörterbuch*). But here, also, all connection with ver. 8 fails us. The only meaning which satisfies all the conditions of the passage is: the desirable things of the nations; not: the things desired by the nations realized in the blessings of the Messiah's reign, as Henderson holds, — an explanation which like those previously noticed should be discarded because of its want of connection with the context, and its irrelevancy to the discourse as a whole. We accordingly translate: the desirable or precious things, the treasures of the nations, as most of the later Commentators have done. So the LXX. appear to have understood it ($\eta\chi\epsilon\iota\ \tau\alpha\ \epsilon\kappa\kappa\lambda\epsilon\kappa\tau\alpha\ \pi\alpha\upsilon\tau\omega\upsilon\ \tau\omega\upsilon\ \epsilon\theta\eta\omega\upsilon$, not $\eta\chi\epsilon\iota\sigma\iota$, not persons but things). Their explanation was adopted in the Itala and Vulgate, and by Kimchi, and was completely established by Calvin, the most judicious and penetrating of Commentators. Since the Reformation it has been held, among others by Drusius and Vitringa, by Rosenmüller, Maurer, Hengstenberg, Hofmann, Koehler, Keil, Ewald,² and among English Expositors, by Adam Clarke, Newcome, Noyes, Moore, and Cowles. Hengstenberg, indeed, followed by Moore, assumes unten-

ably that יְהוָה properly means beauty, but both writers adopt the usual explanation in their exposition. From whatever stand-point we regard this interpretation, its correctness becomes apparent. Grammatically it is unassailable. If we revert to the occasion of the discourse, we find that it contains the very ground of encouragement which the desponding people required. They had no need to be disheartened because of the present condition of the Temple. The outward adornments which had rendered the former structure so attractive were indeed absent, but these would be more than surpassed in splendor by the precious gifts which all nations should yet bring, to make glorious Jehovah's dwelling-place. If we regard the immediate context, the interpretation becomes self-evident. The display of the precious metals in the first Temple was mournfully remembered by the people in their poverty. But the silver and gold of the whole earth were God's, much more glorious would be that Temple which should be adorned by the treasures of all nations which He should dispose to his worship and service.

We have next to inquire into the fulfillment of this remarkable prediction. And the question first suggests itself: is the promise to be fulfilled in a literal or in a figurative sense, or in both? The answer will throw additional light also upon the concluding words of ver. 7: I will fill this house with glory.³ Let us now see to what extent the Gentiles did bring of their treasures to the second Temple. The command of Darius Hystaspes, given soon after, that abundant supplies should be allowed the Jews to forward their labors, cannot properly come into consideration here, because it was not a consequence of any such shaking of the nations as that just predicted. The same remark applies to the presents of Artaxerxes Longimanus and his councillors through Ezra. We must look beyond the mighty political convulsions of the age of Alexander and his successors, in which, as we have seen, the shaking of the nations first actually began. And here, as Calvin has shown, and Hengstenberg more fully, the renewal of the second Temple by Herod must be excluded from consideration. Herod was a foreigner, it is true, but his labors were not prompted by reverence for Jehovah, but by worldly policy.⁴ But the case was different with the offerings of those proselytes who, in the decline of polytheism sought to satisfy their religious aspirations by paying their homage to the one true God in his Temple. These gifts, however, were little more than a pledge of the higher, more glorious fulfillment. Otherwise the prophecy would have remained unfulfilled. The Temple (in its true idea and divine purpose) must be merged into the Church of Christ, the offerings of whose worshippers must have that predominantly spiritual character which should mark the Messianic times. (1.) Because the prediction is given as a revelation from God. Its fulfillment is certain.⁵ A literal fulfillment has been

¹ Even in Ps. cxix. 108 the subject is collective; in Jer. xi. 34 it is distributive.

² Ewald, who formerly (in his Comm.) maintained that the "choice (persons)" of the Gentiles were meant (see above), now seems to agree with this opinion. In his *Sprachlehre* (§ 317 b), he explains the word by *Kosibarkheiten*.

³ Compare for the idea of glory imparted by material treasures, Nahum ii. 10 (8).

⁴ It has been said that Herod really erected a third Temple instead of repairing the second. But this mode of expression shows a want of perception of the divine and

prophetic idea of the institution. Herod's Temple must still be regarded as the second, even though it be conceded that he erected a new structure. A new Temple must introduce a new era.

⁵ Some of the Jewish Commentators would not readily agree with this. Philippson (*Israelitische Bibel*, ii. 1499), after showing that Herod's Temple, which he rightly refuses to regard as a third Temple, with all its splendor still inferior to Solomon's, and after admitting that ver. 7, which he renders correctly, has not been literally fulfilled, remarks as follows: "The Prophets give promises for the

shown to be untenable; we have therefore to seek a spiritual one. (2.) This promise is but one of a large class of similar predictions in the Old Testament whose spiritual realization is assured by the New. Comp. Is. lx. 5, 9-11; Micah x. 13; Zech. xiv. 14, with Rev. xxi. 24-26. The harmony and connection of our passage with these is convincing. (3.) After the restoration the outward splendor of the Temple was never a matter of Divine cognizance. The rebukes of the prophets directed against the people were not due to any failure on their part to enhance its external glory. Indeed we have good reason to think that they were encouraged to make this of little account. It is at least certain that the spirit cherished by the Jews, which ultimately led to their rejection, and to the destruction of the Temple, was the sentiment that found expression in the reverence for the gold of the Temple, which called forth so scathing a denunciation from the lips of Jesus, and that, in his refusal to admire the grandeur of that structure, He was moved by something more than the mere prevision of its coming ruin, that He recognized in that terrible calamity the divinely just result of the loss of spiritual worship which universally prevailed. And if the failure to discern that the Temple was only the embodiment and symbol of spiritual truths marked the decline and fall of Judaism, it was necessary that the CHURCH OF GOD, the true Temple beneath the gold, and outward adornings, should without losing its identity, divest itself of external form, to invite and receive spiritual worshippers from all nations. Upon these grounds we claim the fitness and necessity of a spiritual fulfillment of this prediction. What the treasures are which all nations were to bring to the Church of God is not far to seek. All material offerings presented since the establishment of Christ's kingdom, for the purpose of advancing its extension or inward growth, are of course included. But the offerings of the heart—the prayers and praises of the multitudes that throng more and more about the gates of Zion, as the nations are shaken more and more by forces of the Spirit's moving, and their self-renouncing devotion of soul and life to her service,—mainly constitute the perpetual and progressive fulfillment of the prediction. And in the presence of God among his adoring people we have the idea embodied in the ancient Temple realized, and the crowning promises of this prophecy fulfilled: **I will fill this House with glory In this place I will give peace.** It is the presence of Jehovah that sheds glory upon the Church, his Temple and dwelling-place, that imparts inward peace and joy, and outward peace and prosperity (שָׁלוֹם) to its members in ever-increasing measure; but that Presence is vouchsafed to meet and reward the submission and service of his people, gathered from every nation under heaven.

There is another important point in connection with this subject which needs to be discussed. The fact that all these promises are applied directly to "this house," and that, as the subject of such glorious predictions the second Temple is sharply contrasted with the first, proves that there

must have been something connected with the former, as compared with the latter, constituting it a more fit representative of the Church of Christ. This feature of the discourse is worthy of a much fuller treatment than is here practicable. We only remark at present that the cardinal distinction must have consisted in the more spiritual character which life, and faith, and worship assumed in the best times of Judaism after the Restoration, the Temple being of course understood to represent then, as of old, the theocratic community of which it was the centre. Rites and ceremonies retired more into the background; and prayer began to assume its true place in public worship. The religious knowledge of the people was kept up through the regular public reading and distribution of the Scriptures, which were early collected into their present canonical form. Synagogues were established, the people having learnt at Babylon that God's presence might be enjoyed in their assemblies in any place or circumstances. Thus there was kept alive throughout the nation a higher and purer type of religion than it had known in the days when the first Temple with its outward splendor and gorgeous ritual excited the admiration of the people, but too seldom led their thoughts to the contemplation of the truths it expressed and prefigured. These we regard as some of the characteristics of the second Temple, which on the one hand exalted it above its predecessor, and on the other assimilated it to the Church of Christ, of which it thus became the fit representative in the Divine promises. This was the true glory of the Second Temple.

The question finally suggests itself: If this exposition be correct, why were these promises veiled in such a material form? The same difficulty must be equally felt in the consideration of the similar passages in the Prophets already cited. It is not a sufficient answer to say that such is the uniform drapery in which prophetic promise is clothed. The answer which exhibits the inner fitness and necessity of the mode of communication, is that such a form was the only one suited to the conditions under which the promise was given. Its recipients would have been dissatisfied with the full and clear revelation as not meeting their immediate needs, and moreover could neither have grasped its meaning nor appreciated its worth. They were not as yet prepared to receive the doctrine of an invisible Temple and a universal Church, as the nations themselves were not prepared for the coming and reign of their common Redeemer. Hence it was best that the glories of his kingdom should be described in words suited to their apprehensions and requirements. He also, when He came, in his predictions as well as in his other instructions, taught as his hearers were able to bear them. And even we are under the same tutelage with respect to the mysteries of the New Jerusalem; for we read that it has its Temple too (Rev. vii. 15), and yet we are told that it has no Temple (Rev. xxi. 22); and the announcement of the final and complete fulfillment of our prophecy (Rev. xxi. 24-26) is little more than a repetition of the prophecy itself in a material form identically the same.

future, not in order to predict, but in order to ameliorate the present and to incite to holy actions. Israelites have themselves made the fulfillment of these prophecies impossible by refusing to rise to those higher conditions in which alone, according to the declarations of the Prophets themselves, the promises would be fulfilled." Comp. p. 922. This is the logical result of the Jewish theory; for though

some of their Commentators (e. g., Isakki, Abarbanel) interpret the passage as predicting a future Temple, comparing Ezek. xliii. etc., yet as this view is in plain contradiction of the Prophet's announcement of speedy fulfillment, others are, in consistency, driven to renounce the idea of any true fulfillment whatever.

DOCTRINAL AND ETHICAL.

1. The only hope of the Church of God lies in his favor. If at any time it is weak and languishing, its sad condition is directly due to the withdrawal of God's presence. But his attitude towards his people is not the result of caprice or of change of purpose. He is bound to them by a Covenant (ver. 5) to which He ever remains faithful. It is their unfaithfulness that banishes Him from among them, and a return to obedience that restores his favor and help. The latter result is as assured as the former (comp. vers. 4, 5, with i. 12, 13). These truths furnish an antidote to despondency, and a ground of confidence as well as a motive to renewed consecration.

2. The World is the tributary, and the minister of the Church. All revolutions, political, social, or moral, that affect the nations, are harbingers and preparations of that spiritual and inward but no less powerful influence which is to impel them within the boundaries of the kingdom of Christ. And the treasures of the nations, all that is desirable and valuable in the achievements of human labor, all the accumulated wisdom and knowledge of the ages, and all that is pure and lofty in human motives and purposes, are the offerings which the world has brought, or is yet to bring to the Church — "the glory and honor of the Gentiles" presented in the courts of Zion (Rev. xxi. 26).

3. The development and progress of the Church of God are not marked by an increase of external splendor. Its true glory does not consist in the magnificence of its houses of worship, or in the pomp and impressiveness of its ceremonies and rituals. The First Temple was distinguished by these outward attractions; but the Second Temple in which they were so inferior, is by the Prophet contrasted with the former, and chosen as the fit representative, nay even as the partial realization of the promised Church of Christ. Christians know, as the pious worshippers in the second Temple were taught, that the glory of the Church is derived from the purity of her worship, the devotion of her ever-increasing members, and the abiding presence of God through his Spirit. Even the Shekinah was wanting in the second Temple; but the faithful worshippers there, like those who now in every nation worship God in spirit and in truth, could rejoice that they did not need among them his visible glory, while his presence was felt in their hearts.

HOMILETICAL AND PRACTICAL.

Ver. 3 (comp. with ver. 9). Long life is a blessing and happiness to a servant of God, if at its close he is permitted to behold the revival of God's kingdom and increasing signs of its coming glory.

Vers. 4, 5. God's people should dwell much upon their past history. They will thus find that

whatever checks and distresses they have experienced were due to their own unfaithfulness, and that God never failed to fulfill his part in the Covenant, whether He chastened or blessed. In the adversities of the present they may be assured that their true hope lies in the presence and power of the Spirit, who dwells with them according as they fulfill their part in the Covenant.

CALVIN: God is present with his own in various ways; but He especially shows that He is present when, by his Spirit, He confirms weak minds.

Vers. 6, 7. In the midst of the changes, political, social, and moral, that affect the nations, by what methods may God's people best seek to attract them with their priceless treasures within the Church of Christ?

HENRY: The shaking of the nations is often in order to the settling of the Church and the establishing of the things that cannot be shaken.

MOORE: The kingdoms of the world are but the scaffolding for God's spiritual Temple, to be thrown down when their purpose is accomplished. — The uncertainty and transitoriness of all that is earthly should lead men to seek repose in the everlasting kingdom of our Lord Jesus Christ. — The glory of the New Testament dispensation is the conversion of the heathen.

Ver. 8. Since the earth and its fullness are the Lord's, his people need never fear either that they will be left destitute, or that the "riches of the Gentiles" will not be converted to the use of his Church.

HENRY: Every penny bears God's superscription as well as Caesar's.

MOORE: The comparative poverty of the Church is not because God cannot bestow riches upon her, but because there are better blessings than wealth that are often incompatible with its possession.

Ver. 9. CALVIN: Though they should gather the treasures of a thousand worlds into one mass, such a glory would still be perishable.

MOORE: The New Testament in all its outward lowliness has a glory in its possession of a completed salvation, far above all the outward magnificence of the Mosaic dispensation. — The kingdom of Christ makes peace between God and man, and in its ultimate results will make peace between man and man, and destroy all that produces discord and confusion, war and bloodshed on the earth.

PRESSEL: Every house of God is a place where God gives peace, and every place of peace is also a house of God.

— On the whole discourse: The glory of God's kingdom: (1.) Its conditions — the faithfulness of his people to all their covenant obligations and duties, their obedience, their faith, and their courage, securing his favor and help. (2.) Its nature — the constant reception of increasing multitudes of "Gentiles" with their "treasures" of devotion and service; and the abiding presence of God's Spirit diffusing peace and joy.

FOURTH ADDRESS.

Past Calamities accounted for; and Immediate Prosperity announced.

CHAPTER II. 10-19.

10 On the twenty-fourth (day) of the ninth (month) in the second year of Darius,
 11 there was a word of Jehovah by the hand of Haggai the Prophet, saying: Thus
 12 saith Jehovah of Hosts: Ask, I pray you, the Priests¹ for instruction, saying: If² a
 man shall bear holy flesh in the lappet of his garment, and touch with his lappet
 upon bread, or upon pottage, or upon wine, or upon oil, or upon any food, shall it
 13 become holy; and the Priests answered and said: No. And Haggai said: If one
 defiled³ through a (dead) person touch any of these, shall it be unclean; and the
 14 Priests answered and said: It shall be unclean. Then Haggai answered and said:
 So is this people, and so is this nation before me, saith Jehovah, and so is every
 work of their hands; and whatever they offer there [at the altar] is unclean.
 15 And now, I pray you direct your heart from this day and backward, before the
 16 placing of stone upon stone in the house of Jehovah. Since such things were,⁴
 one has been going⁵ to a heap of sheaves of fifty (measures), and there were (but)
 ten; he has been going to the wine-vat to draw out fifty pails, and there were (but)
 17 twenty. I have smitten you with blight, and with mildew, and with hail — all the
 18 works⁶ of your hands; yet ye (returned)⁷ not to me, saith Jehovah. Direct, I
 pray you, your hearts from this day and backward, from the twenty-fourth day of
 the ninth (month), to the day on which the Temple of Jehovah was founded; direct
 19 your heart. Is the grain yet in the barn? And as to the vine and the fig tree,
 and the pomegranate and olive tree, they have not borne.⁸ From this day I will
 bless.⁹

TEXTUAL AND GRAMMATICAL.

- 1 Ver. 11. — **אֶת־הַכֹּהֲנִים** is the direct and **הַנֹּדָר** the indirect object.
 2 Ver. 12. — This verse contains a sentence virtually conditional, of which **וְהִי־יָשָׁא** is the apodosis, and all that pre-
 cedes the protasis. But as **וְהִי** is properly an interjection the strict translation would be: Behold, let any one bear, etc.
 Some of the articles of food here mentioned are made definite, being considered severally as forming a distinct class.
 See Green, § 245 d.
 3 Ver. 13. — For the construction of **נִפְשָׁם** see the exegesis.
 4 Ver. 16. — **מִהִיּוֹתָם**. See Green, § 267 d, and compare the exegesis. *
 5 Ver. 16. — **בָּא** . . . **בָּא** are used impersonally: one came, etc. These sentences are virtually conditional, marking the apodosis in each case.
 6 Ver. 17. — **אֶת־כָּל־מַעֲשֵׂיהֶם**. This clause is in apposition to the object of the verb in the one preceding.
 7 Ver. 17. — **אֵין־אָחֲרֵיהֶם**. See the exegesis.
 8 Ver. 19. — **נֶשְׂאָם** agrees with the nearest subject and is understood with the others. —
 9 Ver. 19. — **אֶבְרָכֶם** is here used absolutely. There is no need of supplying an object.

EXEGETICAL AND CRITICAL.

The ministry of the Prophet had at last achieved its most important object, and with the access of new zeal and devotion to God's service among the people, a powerful impulse had been given to their national and religious life. Another message was now appropriate, and that for the accomplishment of two ends: first, that the people might be forewarned against a course of conduct, which would again alienate the favor of God; second, that they might be further secured against despondency by the prospect of rich and speedy blessings, as the consequence of their repentance and obedience.

Ver. 10. The message which follows was delivered about two months after the preceding, while the people were still feeling, probably, in an intensified degree, the pressure of the temporal distress which was described in the first discourse. It was an occasion peculiarly suitable for the communication of such a message. It was the ninth month (Chisleu, November-December) when the early rain was expected to water the newly-sown crops. Their fields had lately (ch. i. 6) been giving a very scanty harvest, and there would naturally be much anxiety about the results of the labor of the present season; and great rejoicing at the receipt of an assurance of its success.

Ver. 11. We agree with Ewald. Koehler, Keil,

et al. in regarding חֲרִיב here as meaning not the law but instruction. If the former had been intended, the article would have been present. That the answer to the inquiry would be obtained from the law does not of course affect the question.

Ver. 12. If a man shall bear . . . and the Priests answered: No. The priests answered correctly and according to a natural and divinely sanctioned inference from Lev. vi. 20 (27). In that passage the flesh of the animal sacrificed is said to render sacred any object (פֶּלִי אִשָּׁר there probably refers both to persons and to things) with which it may come in contact, a garment sprinkled with its blood being particularized. It is not said that the character of legal sacredness is communicated indefinitely. The enumeration in our passage of the most common and necessary articles of food is in accordance with the lesson to be enforced; see on ver. 14.

Ver. 13. And Haggai said . . . he will be unclean. Comparing our verse with Lev. xxii. 4, and that passage with Num. v. 2; ix. 6, 7, 10, we find that the phrase שֶׁנֶּחֱמָסָה = שֶׁנֶּחֱמָסָה שֶׁנֶּחֱמָסָה defiled with respect to a person. Comparing again with Lev. xxi. 11; Num. vi. 6, we find that נֶחֱמָס is to be understood in the latter expression, which therefore means: unclean on account of a dead person. The ellipsis is seen to be natural, when we remember that defilement occasioned by personal contact usually proceeded from contact with a dead body, and that this species of defilement was one of the deepest (see Num. xix. 11-16). Keil translates: defiled on or through the soul of a dead man, a rendering whose correctness he fails to prove both here and in his exposition of Lev. xix. 28. Besides giving a contradictory explanation, he would refuse to recognize one of the most common meanings of נֶחֱמָס, that of person transferred to the sense of body. The explanation of Koehler is worth quoting. He takes *nephesh* in its primary sense of breath, and thinks that one who comes in contact with the breath of a dead man is referred to. This he does not seek to establish on the *lucus a non lucendo* principle, as might be expected, but by the statement that "as long as the corpse is not completely consumed, even if the skeleton only is left, a remnant of the breath of life still remains seeking to extricate itself so as to leave the body to perish utterly."—Then follows the application to the circumstances of the people of these principles of the Ceremonial Law. It will be noticed that the priests and the prophet act in accordance with their proper functions: the former declare or interpret the precepts of the Law; the latter applies them.

Ver. 14. And Haggai answered and said . . . is unclean. No distinction is intended to be expressed between "nation" and "people" here. The repetition is a hebraism; comp. Zeph. ii. 9. So is this people, etc. = So is it with this people. Before me means: in my presence as Ruler and Judge. The key to the correct application of the ceremonial precepts, which have occasioned difficulty to some interpreters, is found in the last clause of the verse, taking into account that אֶת־ = at the altar (Ezra iii. 3). The people, suffering from scarcity of food consequent upon the failure of their crops, had, it seems, been continuing in

some measure their regular sacrificial offerings, though they had been neglecting the building of the Temple. These oblations had not been accepted, as they might have inferred from the withholding of the divine blessing, the true cause of which is now impressively illustrated. As he who was ceremonially unclean tainted everything with which he came in contact, so had they, suffering from God's displeasure on account of their disregard of his claims, communicated the effects of that displeasure to all the labor of their hands, which profited them nothing. And, as the consecrated flesh of the sacrifices did not convey its sacredness to any objects beyond those immediately in the service, so all their external good works, even their offerings upon God's altar, could not reach in its effects beyond the mere ceremonial fulfillment of outward observances, could not secure those blessings which are the reward of living, operative holiness. The following verses (15-17) now exhibit the condition of the people as proving the above illustration.

Ver. 15. And now apply your heart, I pray you . . . apply your heart. The people are bidden review their condition from the present time to the period preceding the resumption of the Temple. מִכֶּעַל in such a connection of course means backward. The time when the work was resumed is specified here, because it was the turning-point in their fortunes. Their condition before that event is recalled for their contemplation that they might connect their distress then suffered with their unfaithfulness; and the brief period succeeding their return to obedience is included because they could not so soon recover from their embarrassments, no harvest having yet intervened. מִיָּמֵינוּ therefore serves a twofold purpose: מִן (from) denotes that the retrospect should properly begin with the resumption of the work, and מִיָּמֵינוּ (before) indicates the direction in which the survey should extend. That it is the resumption of building that is referred to, and not the first feeble efforts of the returning exiles, is plain from the circumstances of the people to be described and the lesson to be enforced.

Ver. 16. Since such things were . . . and there were (but) twenty. מִיָּמֵינוּ, literally: from these things being (so). This means, from the time when affairs began to be in the condition referred to. It is clear that מִן need not have the same reference here as in ver. 15, where it points backward. Here the people are not commanded to take a review of the past; the Prophet is now describing a certain state of affairs consequent upon their unfaithfulness. There it was a retrospect; here it is a view of cause and effect. The force of the verse is precisely that of ch. i. 9. The harvests did not fulfill expectation. Their actual yield did not even correspond to the appearance of the crops when gathered in. A heap of sheaves which seemed to contain twenty measures (it is best to supply מֵאָסָה, as E. V. does), was, when threshed, found to contain but ten. A quantity of grapes usually affording fifty purahs yields only twenty. יָקָר is applied either to the press itself, or to the vat beneath into which the liquor flows. Here the latter is meant; after pressing, they went to draw from it, expecting the usual proportion of wine. בְּיָקָר, which in Is. lxiii. 3 means a

wine-press, must be used here of the vessel which was ordinarily employed to draw up the wine from the lower receptacle. It naturally came to be adopted as a convenient measure for such purposes, much in the same way as our "bucket" is sometimes referred to as a measure. The LXX. translating *μετρητης* make it = *בַּת* (a bath). Such an ellipsis as E. V. assumes to exist in the original is incredible.

Ver. 17. I have smitten you with blight . . . saith Jehovah. The immediate cause of the shortness and inferior quality of the crops is now presented. On the connection between the first and second clauses, see Grammatical note. The people themselves are said to have been smitten, because the calamities specified fell upon their crops, the labor of their hands (comp. Virgil's *boumque labores*), thus disappointing their nearest hopes. Compare, as exactly analogous, ch. i. 10, 11. These passages further show that there is no need of rendering with E. V. : in all the labor of your hands. The last clause is difficult. Most take *וְשִׁבְתֶּם* as a nominative, and supply *וְשִׁבְתֶּם* (ye have not returned) after Amos iv. 9, the former and latter parts of which passage present a resemblance to our verse probably fortuitous. But the cases in which *וְשִׁבְתֶּם* accompanies a nominative are so rare that such a construction is not to be assumed except under exegetical distress. More admissible is the translation of the Vulgate, Itala, Umbreit, et al. : *et non fuit in vobis qui reverteretur*. To obtain this *וְשִׁבְתֶּם* is supplied, and *וְשִׁבְתֶּם* read. It ought not to be objected with Hitzig and Koehler, that *וְשִׁבְתֶּם* does not mean among or in, but only beside or with ; for 2 Kings ix. 25 furnishes an unmistakable instance of the former sense. The extent of the change involved in the Text is a more valid objection. It is better, with Maurer, Hitzig, Ewald, and Keil, to construe according to the principle laid down by Ewald (§ 262 b), that *וְשִׁבְתֶּם* (properly the construct of *וְשִׁבְתֶּם*), being usually followed by a verbal suffix, because containing a verbal conception (= there is not), here takes the sign of the object according to the construction after most verbs. We therefore render : but ye were not towards me, i. e., ye did not return to me. Hos. iii. 3, 2 Kings vi. 11, afford examples of such constructions.

Ver. 18. Direct, I beseech you, your heart . . . direct your heart. This verse has received most diverse and in some instances most extraordinary interpretations. The main difficulty arises from the peculiar use of *וְשִׁבְתֶּם*. Most of the English expositors adopt the rendering of E. V. without explanation, or (as Newcome) supply "and" instead of "even" before "from," in order to make the contradiction involved appear slighter. Fausset thinks that the time is to be measured backward from the twenty-fourth day of the ninth month, and forward from the founding of the Temple, or that the same adverb, *וְשִׁבְתֶּם*, can be taken in different senses when connected with the same verb, which is absurd. Indeed, it would seem very improbable that *וְשִׁבְתֶּם* here should be employed in a sense different from that in which it occurs in ver. 15, as Eichhorn, Hitzig, Koehler, et al. assume that it must, in making it refer to the future. If now we could suppose, with the authors last

named, and Pressel, that the twenty-fourth day of the ninth month was the day on which the foundation was laid, all difficulty would vanish. The people would again be directed to review their condition, and to contrast it with the blessings which they would henceforth receive, as described in the next verse. But the objections to this are insuperable : (1) The Temple was founded in the second year of Cyrus, fifteen years before (Ezra iii. 10) ; and if we compare Ezra iv. 4 with iv. 23, 24, we shall see that the work upon it was continued, however feebly, until within two years of the present prophecy, so that the foundation could not have fallen into decay. (2) Ch. ii. 3 implies that the new structure had then become somewhat advanced. If it were absolutely necessary to regard

וְשִׁבְתֶּם as = *מִן* (from), we should be driven to conclude that the text, as it now stands, is corrupt. But the analogy of such words as *לְמִדְּרוֹר* (to a distance) *לְמִדְּרוֹר* (to the outside), shows that the meaning to or until¹ is not impossible. So Rosenmüller, Maurer, Ewald, Moore, et al., have understood it. This, it must be confessed, is a somewhat precarious resort ; but it seems the only one at all defensible. The sense thus obtained for the whole verse is appropriate. In order to make the blessings to be announced in ver. 19 appear in strong contrast to the distress pictured in vers. 16, 17, the Prophet repeats the injunction of ver. 15, but with a longer range of retrospect. The whole period back to the time when the foundation of the Temple was laid in the reign of Cyrus was one of more or less distress on account of the unfaithfulness of the people ; for between that time and the present all the efforts that they had made to complete the work were spasmodic and feeble.

Ver. 19. Is the grain yet in the barn . . . I will bless. The parallelism and the connection show that *וְשִׁבְתֶּם* is to be taken not in the sense of corn for sowing, but of corn already raised. The interrogation is equal to a strong negation. *וְשִׁבְתֶּם* probably means here *quoad*, as to, in which sense it is of frequent occurrence. Maurer prefers to render : *ad huc*, as yet, a sense undeniable in Job i. 18 ; but there is no necessity of assuming such a rare usage here. The distress before described is brought nearer to the feelings of the people by the reminder that it was still present. They could then better appreciate the worth of the coming relief. From this day, must be taken in a somewhat loose sense, as denoting the beginning of that period of blessing which was to reward the obedience and devotion now displayed by the people. There is thus seen to be no inconsistency between the promise and the conditions described in ver. 15.

DOCTRINAL AND ETHICAL.

1. The ceremonial institutes of the ancient Law were designed to illustrate man's relations to God as being under his favor or under his displeasure. The conditions and treatment of uncleanness, while setting forth most vividly the loathsomeness and defilement of sin, exhibited as clearly the effects of God's anger against it, which was shown to extend to all the sinner's experience, removing

¹ *וְשִׁבְתֶּם* is not therefore pleonastic ; it still marks the limits of the period specified, separating it from the preceding according to its original force.

him beyond the reach of covenant mercies and blessings. While the divine displeasure was manifested towards an individual or a nation, no amount of outward religious observances could appease it, just as no frequency of contact with legally consecrated offerings could impart sacredness to any other object.

2. A return to God by his people under either Covenant has always been followed immediately by the bestowal of blessings peculiar to the Covenant. In Old Testament times a fullness of external mercies was chiefly expected and received. But before these blessings could, in the ordinary course of providence, be vouchsafed, spiritual and higher blessings were invariably imparted (see ver. 19) — the assurance of God's favor, the abiding presence and assistance of his Spirit. The New Covenant, while it has modified in form many of the provisions and conditions of the Old, is not superior to it in the certainty of its fulfillment; and nothing is better adapted to revive and strengthen our trust in God's promises than a frequent recurrence to his dealings towards his ancient people.

HOMILETICAL AND PRACTICAL.

Vers. 12-14. Our inward character, and not our

privileges or associations or outward conduct, will determine God's attitude toward us.

CALVIN: Whoever intrudes external ceremonies on God, in order to pacify Him, trifles with Him most childishly. The fountain of good works is integrity of heart, and the purpose to obey God and consecrate the life to Him. — Whatever we touch is polluted by us, unless there be purity of heart to sanctify our works.

GROTIUS: There are many ways of vice, but only one of virtue, and that a difficult one.

FAUSSET: Those who are unclean before God on account of "dead works," thereby render unclean all their services.

Vers. 15-17. MATTHEW HENRY: When we take no care of God's interests we cannot expect that He will take care of ours.

MOORE: Men are inclined to assign any other cause for their sufferings than their sins, yet this is usually the true cause. — Disappointment of our hopes on earth should make us lift our eyes to heaven to learn the reason. — Affliction will harden the heart if it be not referred to God as its author.

Vers. 18, 19. MOORE: Pondering over the past is often the best way of providing for the future.

FAUSSET: From the moment we unreservedly yield ourselves up to God, we may confidently calculate on his blessing.

FIFTH ADDRESS.

Preservation of the People in the Convulsions that should destroy the surrounding Nations.

CHAPTER II. 20-23.

20 And there was a word of Jehovah a second time to Haggai on the twenty-fourth
21 (day) of the month, saying: Speak to Zerubbabel, Governor of Judah, saying:
22 I will be shaking¹ the heavens and the earth; And I will overturn the throne of
the kingdoms, and will destroy the strength of the kingdoms of the nations, and
will overthrow the chariot and its riders, and the horses and their riders shall sink
23 down, each by the sword of his brother. In that day, saith Jehovah of Hosts
I will take thee, Zerubbabel, son of Shealtiel, my servant, saith Jehovah, and will
place thee as a signet, for thee have I chosen, saith Jehovah of Hosts.

TEXTUAL AND GRAMMATICAL.

1 Vers. 21, 22. — The force and construction of מַרְעִישׁ in connection with the following preterites, are the same as those of the same word in ver. 6: I shall be shaking (a participle being indefinite as to time) and (shall) have overturned.

EXEGETICAL AND CRITICAL.

In order to supply all that was now needed to strengthen and encourage his people, the Prophet delivers, on the same day, a second message, predicting their safety amidst the upheavals of the Gentile world, and assuring them of God's guardian care over their rulers as a pledge of this promise.

Vers. 20-22. And there was a word of Jehovah . . . each by the sword of his brother. The shaking of the heavens and the earth here

predicted coincides to some extent with that foretold in vers. 6, 7. To establish the distinction that does exist, we have only to assume that the commotions to be excited among the Gentiles to carry out God's purposes with respect to the world are to be understood as limited by the results to be accomplished. In the passage referred to, as we have seen, the ultimate submission and worship of the world is announced; here we are told of nothing beyond the temporal security of the Jews (for how long a period is not indicated) amidst the mutual destruction of other nationalities. It is most prob-

able that the reference is to wars in which those countries were involved, with which Israel had been brought into contact, — Babylon (whose capture and cruel treatment by Darius Hystaspes, after rebellion against him, occurred soon after the delivery of this prophecy); Persia in its conflicts with Scythia, etc., and especially with Greece; Syria in its protracted wars with Egypt. These limitations seem to be correct: (1) because the prophecy does not say that the Jews would be preserved in contending against other nations, but only during the mutual contentions of the latter; (2) because we find that the Jews did actually succumb to the power of the Gentiles. **The throne of the kingdoms** here means their government, that which binds men together as a nation (comp. Dan. vii. 27). This is based upon the **strength of the kingdoms**, which is shattered by the destruction of their armies. **Every man by the sword of his brother**, asserts in a general way that the nations in their wars would become self-destructive as well as mutually destructive.

Ver. 23. **In that day**. This expression denotes, according to its usual prophetic indefiniteness, not the period introduced by the commotions just predicted, — a supposition tenable only by those who assume that by Zerubbabel the Messiah is directly intended, — but the period, of whatever duration it should be, during which the commotions should continue. If the verses just preceding had alluded to any remote consequences of the conflicts between the nations, the former explanation would be admissible. **I will place thee as a signet-ring**. The signet-ring was held very precious, and worn constantly by its oriental possessor; comp. Song of Sol. viii. 6; Jer. xxii. 24. The announcement thus conveyed, that during these convulsions Jehovah, who had chosen Zerubbabel as his servant, would take him under his peculiar and special care, is probably to be accounted for and explained in the following way: The Jews, although it was now several years since they had returned from exile, had been constituted a theocratic nation, and recognized as such by God only through the erection of the Temple, which was in fact the condition of their national existence. In the midst of the convulsions that were to shake the surrounding nations, they would naturally feel themselves insecure. To anticipate and allay this anxiety, it was now announced to them that their government and institutions would be preserved. For Zerubbabel, though appointed by the Persian monarch who was temporarily to be their ruler, was chosen by Jehovah also as the representative of the throne and family (Luke iii. 27) of David, which was to stand secure, while the kingdoms of the earth should fall. In this promise Zerubbabel is fitly taken to represent all the rulers of the Jews during the period within the range of the prophecy. He was the first and the greatest of their post-exilic rulers. In a theocratic relation he was the restorer of the dynasty of David. What was promised to him we may regard as equally promised to all the faithful rulers of Judæa who should come after him. They also would be chosen of God and the objects of his watchful care, as the guardians of his people. This we regard as the direct occasion of the promise. It is probable, however, that these words were addressed to Zerubbabel (comp. Zech. iv. 6-10), partly to give him encouragement in his direction and supervision of the work upon the Temple, and in his efforts to mould and control the little community at such a critical period of its history.

This discourse has been regarded by most orthodox commentators as Messianic in the strict sense, namely, as gaining its full and only adequate application when understood of the Messiah and his kingdom. It is clear, however, from the foregoing exposition, that it is Messianic only in so far as the progress and prosperity of God's people under the Old Covenant prefigured the triumph of the Redeemer's reign. It may be urged against this restriction that the address is prefaced (ver. 21) by an expression similar to that by which the Messianic promises in vers. 6-9 were introduced. There is this distinction, however, among others, between the two predictions. In the former the discourse relates to the Temple as representing the Church of God in its perpetual and ever-increasing glory and as the refuge of all nations; in the latter we have no indication of a reference to anything beyond the preservation of the theocracy so long as it should suit the divine purposes. The shaking of the heavens and the earth illustrates in both cases the violent commotions among the Gentiles through the divine power, but the result in the one was to be their ultimate conversion, in the other their destruction. Among Anglo-American commentators Henderson and Moore hold to the restricted and indirect Messianic sense.

DOCTRINAL AND ETHICAL.

1. The destinies of nations and their rulers are determined by their relations to the kingdom of God. When they subserve its advancement, they are not merely preserved by Him, but even become the objects of his special care (comp., e. g., Is. xlv. 1-6). When they cease to do so they are shorn of their strength and fall. This is the highest and clearest lesson of history, written as plainly upon her records, as upon the pages of the Old Covenant.

2. The Jewish nation formed no exception to this divine law. The only respect in which it differed from other nations in this regard, was that it contained for a time the Church of God. This was its glory and its high trust. Its rulers, when faithful to the interests of God's kingdom committed to their keeping, were, as his chosen ministers, precious in his sight, and the objects of his peculiar care and never-failing help. Through the administration of such the nation prospered. And we know as well that it was through the unfaithfulness of the leaders of the Jewish people, that God's favor was withdrawn from them and they were blotted out from among the nations.

HOMILETICAL AND PRACTICAL.

Ver. 22. Do righteousness and truth control our national life? If they do not we may expect national dissolution; perhaps the recurrence of fratricidal war.

Ver. 23. Are our rulers controlled in their every act by a regard for righteousness and truth? If they are, they will be guarded and guided by God for the nation's prosperity and true glory. If they are not, let them remember the denunciations of the prophets and of Christ himself against the unfaithful leaders of the Jews.

MOORE: The best protection for any nation, the surest guarantee for its political existence, is a living, working Church in its midst.

PRESSER: Even though we are not royal signet-rings, O God, but only little rings on thy eternal hand, how safely are we guarded!

THE
BOOK OF ZECHARIAH.

EXPOUNDED

BY

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ONE OF THE PASTORS OF THE COLLEGIATE REFORMED DUTCH CHURCH,
NEW YORK.

NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.

1874.

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PREFACE.

THE general form of this commentary has been determined by that of the work of which it forms a part. While conforming to this rule, the author has endeavored to consider fairly every difficult question, to furnish a tolerable conspectus of the different views upon it, and wherever possible to state his own with the reasons upon which it rests. Reference has been had to the wants of ministers and students, and it is hoped that they will be able to find in these pages at least a convenient summary of the present state of critical and exegetical opinion upon this most important of the post-exile prophets. The author has done the best that he could in the limited time allowed him, but feels painfully that he has fallen far short of his own ideal. The work, such as it is, he humbly commends to the favor of Him without whose blessing nothing is either good or useful. A respectable scholar of the early part of the last century concludes the preface to his annotations upon Zechariah with words which the present writer cheerfully adopts for himself. "*Quantum ad nos, rimati sumus hanc prophetiam, verum pro modulo nostro. Omnino enim hic usu nobis venit, quod Paulus 1 Cor. xiii. 6 inculcat: Εκ μέρους γινώσκομεν, καί εκ μέρους προφητεύομεν. . . . Interea, si quid lucis ex opella nostra lector acceperit, Deo acceptum id referat! sin aberasse ac novos admisisse nos animadverterit, infirmitati nostræ condonet! Ingenue namque agnoscimus in exponendo tam sublimi vaticinio egisse nos non quantum debuimus, sed quantum potuimus*" (J. H. Michaelis, 1720.)

THE PROPHET ZECHARIAH.

INTRODUCTION.

1. The Name and Personal Relations of Zechariah.
2. The Historical Background of his Prophecy.
3. The Style and Form of the Book.
4. The Messianic Predictions.
5. The Contents of the Book.
6. The Genuineness of the Second Part.
7. The alleged Influence of the Persian Theology.
8. Literature.

§ 1. *The Name and Personal Relations of Zechariah.*

THE name Zechariah is given to more than twenty different persons in the Old Testament (see the enumeration in Smith's *Bible Dictionary*, p. 3610), but of these by far the most distinguished is the eleventh in order of the twelve minor prophets. The word זְכַרְיָה is usually regarded as a compound of the abridged divine name יְהוֹ and the radicals זָכַר, but opinions vary as to the proper vowelizing of the latter word. Some regard it as a masculine noun = *man of Jehovah*; others as a feminine segholate = *memory of Jehovah*; but more commonly it is taken as a verb = *Jehovah remembers*. This corresponds to the usual method in which זָכַר is compounded with other words in order to form a proper name. Some of the older expositors (Jerome, Abarbanel), and a few of the moderns (Neumann, Schlier), endeavor to trace a connection between the Prophet's name and the contents of his utterances, but such a notion is forbidden by the frequency of its occurrence elsewhere, and by the fact that there is no prophet to whose words such a name would not equally apply. He describes himself as "the son of Berekiah, the son of Iddo," which phrases cannot be taken appositionally (LXX., Jerome, Cyril), but according to all genealogical usage denote that our Prophet was the son of the former and grandson of the latter. It is no objection to this view that in *Ezra* v. 1, vi. 14, he is called the son of Iddo, because in Scripture it is by no means unprecedented to give the name son to a grandson, or even a more remote descendant. Thus in the ninth chapter of 2 Kings, Jehu is styled in the fourteenth verse, "the son of Jehoshaphat, the son of Nimshi," but in the twentieth verse, simply, "the son of Nimshi." Moreover, it is perfectly natural that the Prophet, when formally stating his own descent in the title of his prophecy, should recite the names of his father and grandfather, while the omission of the former in an historical narrative such as *Ezra's*, may be easily accounted for, either on the view that Berekiah had died young, or that Iddo was the more distinguished person and perhaps generally recognized as the head of the family, which appears to be a fair inference from *Neh. xii. 1, 4-8*. In this passage he is stated to have been one of "the heads of the priests and of their brethren," who came up from Babylon with Zerubbabel, and he is said (ver. 16) to have had a son named Zechariah, in the time of Joiakim, the successor of Joshua in the office of high priest. Hence we may conclude that Zechariah—owing possibly to the death of his father—became the immediate representative of the family after Iddo. He was, therefore, like Jeremiah and Ezekiel, a Priest as well as a Prophet. As his grandfather was still in active service in the time of Joshua, Zechariah must have been quite young at that time, a fact which is indicated also by the

address made to him in one of the visions (ii. 4), "Run, speak to that young man." He was therefore born in Babylon, and came up with the first company of exiles who returned to Palestine. This fact of itself disposes of the fables of Epiphanius and others that he was a man of advanced age at the time of the return, and had distinguished himself by various wonders and prophecies in Babylon (see the citations in Köhler, *Eintl.*). Similar patristic traditions as to his death and his burial by the side of Haggai, near Jerusalem, have no historical value. The later Jewish accounts that he was a member of the Great Synagogue and took an active part in providing for the liturgical service of the Second Temple, are probable enough in themselves, but cannot be certainly authenticated. The LXX. ascribe to him the composition of Ps. cxxxvii, cxxxviii., and to him and Haggai, that of Ps. cxlv.-cxlviii., in some of which ascriptions the Peshito and the Vulgate agree. There seems to be no means at the present day of determining how far any of these are to be credited. "The triumphant *Hallelujah* with which many of these Psalms open, was supposed to be characteristic of those which were first chanted in the Second Temple, and came with an emphasis of meaning from the lips of those who had been restored to their native land. The allusions, moreover, with which these Psalms abound, as well as their place in the Psalter, leave us in no doubt as to the time when they were composed, and lend confirmation to the tradition respecting their authorship" (Smith's *Dict. of Bible*, p. 3599).

§ 2. *The Historical Background of his Prophecy.*

This is plainly determined by the book itself. Zechariah's first address, one which is on its face introductory, is dated in the eighth month, in the second year of Darius, which is two months after the first prophecy of Haggai (i. 1). The two prophets, therefore, were for a time contemporary, and acted in concert in the commencement of their labors so far as concerned their first object, namely, the rebuilding of the Temple. In this Haggai led the way, and then left the work to the younger man, who, however, by no means confined his prophetic activity to this narrow scope.

The restoration of the Temple had been a matter of great and pressing interest to the company of 50,000 who came up from Babylon under the summons of Cyrus in the year 536 B. C., and reoccupied the land of their fathers. They at once began to collect materials and workmen, and in the second month of the following year laid the foundation of the house with mingled joy and grief (Ezra iii. 11-13). But they were not suffered to proceed in quiet. Their neighbors, the descendants of the people whom Esar-haddon had settled in Samaria, asked permission to join in the enterprise, but were indignantly rejected. In consequence they exerted themselves in opposition, both by throwing obstacles in the way on the spot and by hiring influential counsellors at the Persian court. They were successful even during the life of Cyrus (Ezra iv. 5), but in the reign of Gomates, the pseudo-Smerdis, obtained a decree absolutely prohibiting the further prosecution of the work. In consequence the whole enterprise lay in abeyance for a period of nearly fourteen years. But in the year 521 B. C., Darius, the son of Hystaspes, ascended the throne. Immediately the prophets Haggai and Zechariah, inferring that the prohibitory decree of the preceding king ceased at his death, incited their countrymen to resume the work. They did so under the lead of Zerubbabel and Joshua, but were again interrupted, not however by their malignant neighbors, but by Tatnai, the Persian governor west of the Euphrates, who simply as a matter of administration inquired into the origin and object of the movement. The consequence was a written reference to the central government at Babylon. A search in the records at Ecbatana brought to light the original decree of Cyrus ordering the restoration of the Jews and their worship. This, Darius cordially renewed and confirmed in the second year of his reign, so that thenceforth there was no longer any outward difficulty in the way.

But it is very evident from the language of Haggai that a great change had occurred in the views and feelings of the people. Their former zeal for divine worship had almost disappeared. They became engrossed in the work of repairing their private fortunes and securing the comforts of life. They accepted the hindrances in the way of work upon the Temple as providential indications that they were not to resume it, and very energetic appeals and remonstrances were required to rouse them from their apathy, and engage them with becoming diligence and constancy in the enterprise. These efforts of the two prophets were successful, and the building was finished in the sixth year of Darius (B. C. 515), twenty-

one year after its commencement. All the notes of time given in Zechariah (i. 1-7; vii. 1) fall within the period occupied in labor upon the Temple, but it does not seem to follow as a necessary consequence that all his earlier prophecies are to be understood as mainly intended to secure this consummation. The Temple was to the Jews both an indispensable means of worship and the one great symbol of their faith; and indifference to its existence or progress was a sure token of spiritual declension. The Prophet therefore has a constant reference, direct or indirect, to this work, but he by no means confines himself to it. His utterances take in the whole character and condition of the covenant people, their present dangers and discouragements, their tendencies to formalism and self-deception, their relations to the surrounding heathen and their influence upon the future prospects of the world. His historical position in the second-fourth years of Darius merely furnishes the background for the delineations he presents of the present and coming fortunes of the kingdom of God. To insist, as some recent writers do, upon limiting the scope of the night visions to the Prophet's own age, greatly embarrasses the interpretation, and at the same time disregards what is one of the characteristic features of all Scripture prophecy, namely, that it constantly brings together the near and the remote, deals in generic statements, and prefers a logical to a chronological connection. The sacred writers of course met the wants of their contemporaries; but the Spirit that was in them gave their words a force and bearing which passed far beyond the immediate present.

§ 3. *The Style and Form of the Book.*

From the earliest period complaint has been made of the obscurity of the Prophet. Hengstenberg quotes from Abarbanel, "The prophecies of Zechariah are so obscure that no expositors however skilled have found their hands (Ps. lxxvi. 5) in the explanation," and from Jarchi, "the prophecy is very abstruse, for it contains visions resembling dreams which want interpreting; and we shall never be able to discover the true interpretation until the teacher of righteousness (cf. Joel ii. 23 marg.) arrives." The same thing had been said long before these Jewish expositors by Jerome, who after pronouncing the first part very obscure, begins his comment on the second with these words, "*Ab obscuris ad obscuriora transimus, et cum Moyse ingredimur in nubem et caliginem. Abyssus abyssum invocat in voce cataractarum Dei, et gyrans gyrando vadit spiritus et in circulos suos revertitur: Labyrinthos patimur errores et Christi cæca regimus filo vestigia.*" So Lowth speaks of him as the Prophet "who of all is perhaps the most obscure." To the same effect speak many of the rationalistic expositors. And although some of these complaints may be traced to subjective causes as, *e. g.*, the extreme difficulty a Jew would find in understanding any writing which apparently describes a suffering Messiah, or the unwillingness of one who denies the possibility of prophecy in the strict sense of the word, to see or admit what manifestly is a prediction of a remotely future event; yet it is undeniable that there are passages which in themselves are hard to be understood. This is owing mainly to the predominance of symbolical and figurative language, and occasionally to the brevity and conciseness of the statements. Yet, as Vitringa observes, this fact ought not to frighten any one who is eager for the truth, since there is a sense, even if hidden, which relates to the most important things; and this should only stimulate one's endeavors. Moreover, as Hengstenberg suggests, there are two considerations which greatly aid the interpreter of Zechariah. One is that he leans so much upon his predecessors prior to the Captivity, and hence much light is gained from parallel passages. The other lies in his being a Prophet of the restoration. Of course one element of uncertainty which is found in the earlier Prophets here ceases. A good deal of what was future to them is to Zechariah either past or present, and it is not possible to explain any of his glowing delineations of a future state of deliverance and enlargement as fulfilled in the return from Babylon. The contraction of the possible field of vision lessens the liability to err.

Zechariah delivers his oracles partly in direct prophetic speech, partly in the relation of visions, and partly in the description of symbolical acts (chaps. vi., xi.). The occurrence of the two latter forms has been attributed to his Chaldaic education, and to the influence of Babylonian usages and doctrines upon his mind. This is far-fetched and needless. Every peculiarity may be sufficiently accounted for by reference to the older Prophets with whom he was familiar, especially Jeremiah and Daniel. The occurrence of symbolic visions cannot be due to the influences of the exile, for such visions are found in Amos (vii.-ix.) who

lived long before that period, and are not found in Haggai, who was Zechariah's contemporary. In respect to our Prophet's doctrine of angels, good or bad, equally groundless is the view which makes him a debtor to Mesopotamian or Persian theology. As this point will be found treated at some length in a subsequent section (§ 7), only a few words need be added here. As to good angels in general, and the angel of the Lord in particular, the Book of Genesis furnished him with accepted models; and as to Satan, his existence is found clearly set forth in the Book of Job, which no sober interpreter has ever assigned to a later date than the Solomonic era. Zechariah, therefore, reveals no "Babylonian-Persian coloring" in his writings. The particulars which have been cited as showing such a coloring are either distinctively Israelitish (*e. g.*, the number seven, iii. 9), or else manifestly general (*e. g.*, the company of riders, i. 8). On the contrary there is every indication that his culture was native and national. Not only does he expressly refer to the former Prophets (i. 4-6; vii. 7-12) but borrows their phraseology, as in *Be silent all flesh*, etc., ii. 13, cf. Hab. ii. 20; *a brand plucked*, etc., iii. 2, cf. Amos iv. 11; *quiet my spirit*, vi. 8, cf. Ez. v. 13; *חַלְעָרָה וְהַשֵּׁב*, vii. 14, ix. 8, cf. Ez. xxxv. 7; *fear not*, etc., viii. 13, cf. Zeph. iii. 16; *let us go speedily*, etc., viii. 21, cf. Is. ii. 8; *shall take hold*, etc., viii. 23, cf. Is. iv. 1. Other references may be seen by comparing i. 12 with Jer. xxv. 11, 12; ii. 8 with Is. xlix. 20; iii. 8 and vi. 12 with Is. liii. 2 and xi. 1; Jer. xxiii. 5, xxxiii. 15, iii. 10 with Micah iv. 4; vi. 13 with Ps. cx. 4; viii. 4 with Is. lxxv. 19, 20; viii. 19 with Jer. xxxi. 13; xii. 1 with Is. xlii. 5; li. 13.

Henderson speaks of his prose as "diffuse, uniform, and repetitious," which is far too sweeping a charge. If by it he refers to the reiteration of "Ye shall know that Jehovah of Hosts hath sent me" in ch. ii., or of "Thus saith Jehovah of Hosts" in ch. viii., it may be said that if one considers what an impression is thus made as to the Prophet's consciousness of his inspiration and the certainty of the declarations he utters, these will not be deemed "vain repetitions." I agree with Pressel that he must have no eyes who does not see and admire the grandeur of the night visions, and he no ears who does not hear the heavy tread of the last six chapters. Manifest as is the dependence of Zechariah upon his predecessors in the particulars before mentioned, he yet has a marked individuality both in thought and expression, *e. g.*, God's protection of Jerusalem as a wall of fire round about and glory within (ii. 5); the dramatic scene of Joshua and Satan before the angel of the Lord (iii. 1, 2); the poetic delineation of the resistless Spirit (iv. 7); the development of the idea in the word Branch (iii. 8; vi. 12); the exquisite picture of peace and prosperity (viii. 4, 5); the representation of Judah as a bow which the Lord bends and Ephraim the arrow fitted on the string (ix. 13); the energy in describing the wretchedness of the flock of slaughter in xi. 5; the striking comparisons in xii. 8-10; the amazing conception in the phrase "fellow of Jehovah" (xiii. 7); or, the picturesque method of setting forth universal holiness in xiv. 20, 21.

The Hebrew of Zechariah is now admitted to be pure and remarkably free from Chaldaisms. There are some orthographic peculiarities, such as *זָרָךְ* for *זָרַךְ* (xii. 7, 8, 10). Some singular uses of words, as *אֶל־הוּא* for the indefinite article (v. 7), and some unusual constructions, as *וְיִשְׁכְּרָה בַּת־יִצְחָק*, or the unusual position of *אֵל* in vii. 7, viii. 17, cf. Haggai ii. 5; but in the main the language corresponds to that of the earlier models, and exhibits far fewer traces of linguistic decay than we should expect.

§ 4. The Messianic Predictions.

It is an old remark that Zechariah is distinguished for his insight into the moral and spiritual meaning of the Mosaic economy, and his illustration of the Apostle's statement that the law is a schoolmaster unto Christ. A great largeness and clearness of view is apparent even on a cursory inspection of his writings. His rebuke of formal fasting in ch. vii. is not nearly so eloquent as Isaiah's treatment of the same theme in the fifty-eighth chapter of his prophecies, but it is every way as decided and vigorous. The universality of the coming dispensation is suggested again and again. It is not individuals merely, but many nations and far-off peoples who are to be joined unto the Lord. The old boundaries of the covenant people are to be enlarged until they become coextensive with the limits of the habitable earth. See ii. 11; vi. 15; viii. 20-23; ix. 10; xiv. 9-16. The sacred inscription upon the tiara of the high priest, HOLINESS TO THE LORD, which proclaimed his entire

consecration to the sacerdotal function, Zechariah sees engraved hereafter even upon the bells of the horses in token of the fact that all believers are to become a royal priesthood, a holy nation, and that, to such a degree that even the most ordinary functions of life shall be discharged in a religious spirit. (See xiv. 20.) Again, the reconstruction of the material Temple upon its old site is so far from satisfying his enlarged views that he passes at once to the true house of God, the Temple not made with hands, the glorious structure composed of living stones, built and inhabited by the Spirit of the living God. (See vi. 13; iv. 6). The golden candelabrum of the Tabernacle is to him not a mere ornament, however brilliant, but the resplendent type of the city of God, precious to Jehovah as the apple of his eye, and shining from afar like a city set upon a hill, the means of its illumination being provided from ever fresh and imperishable sources. (See iv. 1-12.) Himself a member of the priestly order, he looks forward to the time when the patriarchal type of Melchizedek shall be realized in the combination of regal and sacerdotal functions in one person. Not even the evangelical Prophet presents this instructive and consolatory thought with the clearness and emphasis of Zechariah. (See iv. 13, 14; vi. 13.) Yet again, the union of the highest doctrines of grace with the most stringent ethical claims is given in a manner worthy of Paul. Over and over is it asserted that the Lord has chosen Jerusalem (i. 17; ii. 12; iii. 2), a fact which is made the sole ground of her preservation, enlargement, and defense against all foes, visible and invisible; and yet he who asserts this sees between heaven and earth the flying roll inscribed with curses against all transgressors (v. 2-4), and also lays down with sharp precision the immutable laws of justice, goodness, and truth, founded upon the recognition of man's relations to his fellow-man, and their common relation to the one Maker and Father of all (vii. 8-10; viii. 16, 17). Once more, the fine conception of a joint observance of the Feast of Tabernacles by all families of the earth, represents the final issue of the world's great pilgrimage, when the race of man, having concluded its march through the wilderness of error and trial, shall gratefully record the divine goodness in the new Exodus, and keep a perpetual memorial of this distinguishing mercy (xiv. 16).

But besides these general allusions and references to the coming dispensation, there are specific and unquestionable predictions of the one great person through whom they were to be accomplished. These are given not in a continuous succession, but, just as they were by the former Prophets, at different times, and in various relations according to the circumstances and object of the Prophet on any particular occasion. Each prediction answered a definite purpose when it was uttered, and the whole together serve admirably to supplement and complete the Messianic literature of the preëxile period. These specific references are more frequent and emphatic than in any of Zechariah's predecessors except Isaiah. They are six in number.

1. The first one occurs in ch. iii. 8, where Zechariah appropriates a name already used by Isaiah (iv. 2) and by Jeremiah (xxiii. 5; xxxiii. 15) for the same purpose — **BRANCH**. Jehovah declares that he will bring forth his servant, thus entitled, and, in close connection with this promise, asserts that the iniquity of the land will be removed in one day.

2. In ch. vi. 12, 13, the same promise is resumed and enlarged. The man whose name is **BRANCH**. He will start from a lowly origin and build the Temple of Jehovah, not the mere material structure, but the true spiritual Temple composed of living stones. Not only will He sit in majesty upon a throne, but be a priest upon his throne, uniting in Himself the two distinct offices and so securing the perfect discharge of the functions of both.

3. In ch. ix. 9, 10, the King reappears. His dominion is peaceful but universal, and shouts of triumph hail his coming. Yet that coming is marked by signs of lowliness and sorrow. The passage presents the same combination so often found in Isaiah, of the absence of external signs of majesty with the reality of a world-wide power and influence.

4. The next Messianic reference is found in the obscure and difficult eleventh chapter, where (vers. 12, 13) the wages of the good shepherd are estimated at the contemptuous sum of thirty pieces of silver. "A goodly price," says Jehovah, with certainly not unbecoming irony, "at which I was prized of them." The New Testament (Matt. xxvii. 9, 10) leaves no doubt that here is a designed allusion to the price of the fearful treason of Judas and the subsequent disposal of the wages of unrighteousness.

5. In ch. xii. 10 is a still more remarkable delineation of the suffering Messiah, and a vivid statement of the connection between his death and the kindling of an earnest and genuine repentance in those who look upon Him as one whom they have pierced. It was fulfilled at Pentecost, and has been illustrated in the effects of the preaching of the cross

ever since. The repentance thus wrought is not ineffectual, but results in forgiveness and holiness, as is shown in xiii. 1, which is the conclusion of the passage commencing at the tenth verse of the previous chapter.

6. The last distinct reference to the coming Saviour (xiii. 7), is perhaps the most striking in the entire range of prophecy. In it Jehovah is represented as calling upon the sword to awake against the man who is his fellow, where we are confronted with the two mysteries; that one sustaining such a relation should be subjected to such a doom, and that the Being who calls for and causes it, is Jehovah with whom he is so intimately united. The only explanation lies in the historical statement of the Evangelist, — God so loved the world that He gave his only-begotten Son. Herein is love, not that we loved God, but that He loved us and sent his Son to be the propitiation for our sins.

Thus is apparent the gradual progress of the disclosure. First, Jehovah's lowly servant, Branch; then that servant as priest and king building Jehovah's Temple; thirdly, as a meek and peaceful, but universal monarch; fourthly, a Shepherd, scorned, rejected, betrayed, and (by implication) slain; fifthly, his pierced form seen by faith a means of deep and general repentance attended by pardon and conversion; and lastly, the Fellow of Jehovah smitten by Jehovah himself, at once the redeemer and the pattern of his flock.

Dr. Lange (*Genesis*, p. 40) finds in ch. x. 11 a representation of Christ as going before his returning people through the sea of sorrow, beating down the waves of the sea. But this is gained only by an arbitrary interpretation, at war with the connection, unsustained by usage and scarcely admissible even upon the theory of accommodation.

§ 5. *The Contents of the Book.*

It is very obvious on even a cursory inspection, that the book consists of two parts, the former of which (chaps. i.–viii.) contains mention of the dates at which its various portions were communicated, while the latter (chaps. ix.–xiv.) contains no dates at all. There are other and even more important points of difference, as will presently be seen, but this one is enough to indicate the occurrence of a break in the stream of prophetic utterance; the first part having been set forth in the earlier years of Zechariah's activity, even before the completion of the Temple; the latter on the contrary having been delayed for several, possibly many years, as there is no internal indication in either its structure or its substance, that it was called forth by any particular juncture of circumstances in the condition of the people. The analogy of the Book of Isaiah suggests the opinion that the Prophet, having in the former part of his book communicated the revelations which bore immediately upon the duties and interest of his countrymen at the time, in the latter took a wider range, and set forth the future destiny of the Church in its lights and shades, in such a form as to be of equal benefit at all times and to all classes.

THE FIRST PART.

This is determined by the several dates to consist of three distinct prophetic utterances.

I. Chap. i. 1–6. These verses contain an introduction in the form of a solemn admonition enforced by an appeal to the experience of the fathers, who not only felt but acknowledged that Jehovah's threatenings were not a vain thing but a formidable reality. The date is the eighth month of the second year of Darius, B. C. 515.

II. Chaps. i. 7–vi. 15. Eight Night-visions followed by an Appendix, namely:

1. The Man among the Myrtles, or Successful Intercession for the Covenant people (ch. i. 7–17).

2. The Four Horns and Four Smiths, or an Adequate Defender against every Assailant (ch. i. 18–21).

3. The Man with the Measuring Line, or the Enlargement and Security of the People of God (ch. ii.).

4. Joshua the High Priest before the Angel of Jehovah, or the Forgiveness of Sin and the Coming of the BRANCH (ch. iii.).

5. The Candlestick with the two Olive Trees, or the Positive Communication of God's Spirit and Grace (ch. iv.).

6. The Flying Roll, or the Destroying Curse upon all Sinners (ch. v. 1–4).

7. The Woman in the Ephah, or the Permanent Exile of the Wicked (ch. v. 5–11).

8. The Four Chariots, or Jehovah's Judgments upon the Heathen (ch. vi. 1-8).

Appendix. This recites a symbolical action, the Crowning of Joshua, the High-priest, or the Functions of the Priest-King whose name is **BRANCH**. The date of the whole series is the twenty-fourth day of the eleventh month of the second year of Darius, **B. C. 515**.

III. Chaps. vii. and viii. An answer to the inquiry of the People whether they should continue to observe the annual fasts which commemorated special calamities in their former experience. The Prophet first (ch. vii.) rebukes their formalism and recounts the sins and sorrows of their fathers; and then (ch. viii.) promises such blessings as will change their fasts into festivals and attract even the heathen to seek their fellowship. The prophecy was uttered in the fourth day of the ninth month of the fourth year of Darius, **B. C. 517**, which is the last date mentioned in the book.

THE SECOND PART.

This, as has been said, bears no date, and may have been, and probably was, delivered long after what is contained in the preceding chapters. It is divided into two oracles by the titles which head respectively chaps. ix. and xii. The general theme is the Future Destiny of the Covenant People.

I. *The First Burden* (chaps. ix.-xi.).

This seems to outline the course of God's providence toward his people as far as the time of our Saviour.

1. Judgment upon the Land of Hadrach (ix. 1-8), or the Syrian Conquests of Alexander the Great.

2. Zion's King of Peace (ix. 9, 10). Plainly Messianic.

3. Victory over the Sons of Javan (ix. 11-17), or the triumphs of the Maccabees.

4. Further Blessings of the Covenant People (ch. x.). Their gradual increase in means and numbers under native rulers.

5. The Rejection of the Good Shepherd (ch. xi.). A striking delineation of our Lord's treatment by his own people.

II. *The Second Burden* (chaps. xii.-xiv.).

This carries forward the outlook upon the future even to the time of the end.

1. Israel's Victory over Trials (xii. 1-9), or the Triumph of the early Church over persecuting Foes.

2. Repentance and Conversion (xii. 10; xiii. 1), or the Power of Christ's Death to awaken and renew.

3. The Fruits of Penitence (xiii. 2-6), as shown in the abolition of false worship and false prophecy which stand for all forms of sin.

4. The Sword against the Shepherd and his Flock (xiii. 7-9), or Christ is smitten by his Father, and his People suffer also.

5. Final Conflict and Triumph of God's Kingdom (ch. xiv.), or a General Survey of the checkered course from beginning to end.

§ 6. *The Genuineness of the Second Part.*

This is in some respects the most interesting and important question pertaining to the book, and needs to be considered at some length.

1. *The History of the Assault.* This is comparatively of late date. The question seems never to have been stirred until the middle of the seventeenth century. The first to raise a doubt was the learned and pious Jos. Mede in the *Fragmenta Sacra* appended to his *Dissert. Eccles. Triga*, London, 1653. This was suggested to him by the citation in Matt. (xxvii. 9, 10), which the Evangelist attributes to Jeremiah, whence he concluded that "the Jews had not rightly attributed these chapters to Zechariah;" and he was further confirmed in this opinion by the contents of the chapters, some of which he thought required an earlier date than the exile, and others were not suitable to Zechariah's position and object. Mede was followed in this view by Hammond, 1681; Rich. Kidder, *Demon. of the Messiah*, 1700; Whiston, 1722; Archbishop Newcome, *Imp. Version*, etc., 1785; to all of whom Blayney made what Hengstenberg calls "an admirable reply," in his work on *Zechariah*, Oxford, 1797. The controversy was first awakened in Germany by B. G. Flügel, in an anonymous work published in 1784, in which he maintained that the second part consisted of nine dis-

inct prophecies, delivered before the exile. After him Eichhorn, Corrodi, Paulus, and Vatke went to the opposite extreme and assigned its origin to a writer living in the time of Alexander the Great. The greater part of the hostile critics (Bertholdt, Rosenmüller, Gesenius, Hitzig, Knobel, Maurer, Ewald, Bleek, Bunsen, Von Ortenberg, Pressel) followed in the wake of Mede and Newcome, and maintained, with however many variations among themselves, that the six chapters in question dated from a period prior to the Captivity. Some (Davidson and Pressel) deem the whole the work of one author, probably the Zechariah mentioned Is. viii. 2, who lived in the reign of Ahaz. Others (Knobel, Bunsen, *et al.*) assign chaps. xii.-xiv. (to which Ewald excepts xiii. 7-9, which he thinks misplaced where it is) to a later unknown author, probably a contemporary of Jeremiah; and thus they make two ante-exile composers of the second part. The traditional view of one book and one author has been maintained by Carpzov, Beckhaus, Jahn, Koster, Hengstenberg, De Wette, (in the later editions of his *Einleitung*), Umbreit, Hävernick, Keil, Stahelin, V. Hoffman, Neumann, Kliefoth, Köhler, Reinke, *et al.*; and in England by Henderson, Wordsworth, and Pusey, while Jno. Pye Smith and Davidson hold to the pre-exile authorship.

2. *The Grounds of Objection to the Genuineness.* These have been already suggested. (a.) The first and most important is the New Testament authority as apparently given by Matthew (xxvii. 9, 10), where the Evangelist attributes to Jeremiah what is unquestionably a citation from Zech. xi. 12. Various readings are found in some MSS. and VSS., but these are such as in all probability sprang from a desire to make the Gospel conform to the fact. (b.) Another ground is sought in the contents of the six chapters, *e. g.* Mede argues that one of the chapters contains a prophecy of the destruction of Jerusalem which was fulfilled by Titus, and this was by no means suitable to the object of Zechariah, whose mission was only to console and to encourage. Again, Ephraim and Judah are spoken of together as if both were still existing as distinct kingdoms, which they never were after the exile. Assyria and Egypt are mentioned as formidable powers which at that time they were not, Persia having absorbed the former and subdued the latter. So also are Phœnicia, Damascus, and Philistia represented as important foes, when their power had long been broken. Complaints are made of false prophets and idolatry, of neither of which is any trace found after the Captivity. The delineation of the Messiah in the second part, as rejected and put to death, is inconsistent with those statements in the first, which represent Him as glorious and blessed. (c.) A third objection is drawn from the alleged contrast of style between the parts. The first is prosaic and poor, the second is poetic and forcible, so that the difference is manifest. The one is full of visions, and speaks much of angels and also of Satan, of all of which there is scarcely a trace in the other. Certain characteristic phrases, "The word of Jehovah came," "Thus saith Jehovah of Hosts," etc., found in the first eight chapters, do not occur at all in the last six, while on the other hand "in that day" occurs frequently in the latter, but not once in the former. A convenient summary of these objections may be found in Smith's *Dictionary of the Bible*, pp. 3603, 3609.

3. *The Argument for the Traditional View.* (a.) Here it may be remarked, first that the opinion which refers the origin of the controverted chapters to the time of Alexander or of the Maccabees, is now generally abandoned, and by the later writers on the other side is not deemed worthy of reply. Indeed it never rested upon anything but the dogmatic prejudice that the Prophets could prophecy only of that which lay in their own time, and could be foreknown by their own unaided faculties. Eichhorn frankly confessed that all other arguments were unsatisfactory. (b.) The degree of variation among the objectors themselves, casts suspicion upon their views. Men of equal learning, insight, and candor differ alike upon the authorship they suggest and the grounds upon which they defend it. Some make one writer, others make two; one rests mainly upon the text in Matthew, another is guided by the variations in matter and tone between the first part and the second, another makes much of the variations in style. It seems then that as soon as we leave the traditional view we are all at sea, with no certain criteria of judgment, and liable to be borne hither and thither by mere subjective influences. (c.) We have no record of any other Zechariah who might be presumed to have written what was afterwards confounded with the genuine writings of the son of Iddo. Mention is made (Is. viii. 2) of a man bearing this name, but it is only as a "faithful witness," without the least indication that he bore the prophetic character or discharged the prophetic office; and later, another is spoken of (2 Chron. xxvi. 5) who was a trusted counsellor of King Uzziah, but this man, even if the text be correct (of which there is serious doubt), while he "understood the sight of God," yet did not stand

in the prophetic order and is not credited with any prophetic utterances, much less writings, for popular edification. Nothing then but a vigorous exercise of the imagination can produce another Zechariah whose compositions might by mistake have been appended to those of the *post-exilium* Prophet. (d.) The theory of another author or authors implies that there was a mistake made by the framers of the present Canon of the Old Testament. It is quite certain that they intended all the fourteen chapters of Zechariah to be regarded as the work of one and the same person. Did they err? We may admit, as Pressel claims, the paucity of our knowledge as to the time of the compilation of the Canon, and the men by whom it was done; nor can we urge with Hengstenberg that Zechariah lived in the same age with the collectors of the Canon, which may or may not have been the case. But it is certain that the Canon was completed before the version of the Septuagint was made, i. e., in the first half of the third century before Christ, and its compilers had abundant opportunity to satisfy themselves as to the claims of the different classes of writings upon which they adjudicated. Some they admitted; others they rejected; and their judgment stands to-day accredited by the highest authority, — that of our Lord and his Apostles. We know from Josephus and other sources what Scriptures they were upon which the blessed Saviour placed his *imprimatur*. They included the $\Delta\omega^{\iota}\epsilon\alpha\gamma\alpha\pi\rho\phi\eta\tau\omicron\nu$, just as it stands, and in this, the Book of Zechariah just as it stands. Would he have sanctioned such an error as is claimed to exist? Is it reasonable to think that the Providence which confessedly watched so carefully over the sacred writings in all other respects would have failed just here? The cases which Mede cites are not parallel. He speaks of Agur's prayer being included in the Book of Proverbs of Solomon, and of liturgical compositions by other authors being included in what are called the Psalms of David. But in both these cases the rule was applied, *a fortiori nomen fit*; and besides, the added portions were for the most part marked with the names of their respective authors. In Zechariah nothing of the kind is seen. Not a hint of divided authorship is given, nor was even the thought of such a thing suggested, until twenty centuries had rolled away. Nor is there a single ascertained instance in the older portions of the Scriptures, in which pieces by different authors are collected into one book and ascribed to one and the same author.

(e.) As to the passage in Matthew's gospel, it may be truly said that the Evangelist would hardly be likely to make a correction of the Jewish Canon in this indirect manner, without giving some intimation to that effect. "The uniform reference of these chapters to Zechariah in the Jewish Canon is much more difficult to account for if he did not write them, than the verse in Matthew is, if he did" (T. V. Moore). Moreover, Matthew's statement gives no countenance to those who claim an early Zechariah, for he explicitly mentions Jeremiah, and they who plead his authority must take it as it stands, and not bend it to suit their own purposes. So far then as the present argument is concerned, we might dismiss this citation as having no bearing upon the question of an earlier or later Zechariah. For a full statement of the question the reader is referred to Smith's *Bible Dictionary*, 3609, and to Lange's *Comm. on Matthew*, l. c. In my own view, the citation is not to be explained as an error of memory, which is inconsistent with the true doctrine of the inspiration of the sacred penmen; nor as a textual error, for the existing text is completely established; nor as a quotation from a lost book of Jeremiah (Origen), or an apocryphal book of his (Jerome, Eichhorn), or one of his oral statements (Calovius), or from a genuine work of Jeremiah from which the Jews have expunged this passage (Eusebius), since all of these suppositions are as destitute of probability as they are of proof; nor by the theory that the Evangelist, fusing two passages together, one from Jeremiah and another from Zechariah, names the joint product from the older Prophet (Grotius, Hengstenberg), for this is extremely artificial and unlikely; nor by the claim that the name Jeremiah was purposely substituted for that of Zechariah in order to teach us that all prophecies proceed from one Spirit, and that the Prophets are merely channels, not sources, of the Divine truth (Wordsworth), for this would create far greater difficulties than it removes, by undermining all confidence in any specific quotations. The only remaining view is that of Scrivener and Lightfoot, that the Book of Jeremiah, being actually arranged by the Jews as the first of all the Prophets (Bava Bathra), gave its name to the whole body of their writings, and that thus Matthew was justified in naming his quotation as he did. If this be not acceptable, all we can do is to assume an error on the part of one of the earliest transcribers, or to say with Calvin, *Me necire futeor nec anziē laboro*. But however this citation may be explained, or even if it be given up as inexplicable, it cannot be used to prove that the authorship of the second part

of Zechariah was an open question in the time of the Apostles. For if that had been the case we should have had some other evidence of the fact. Especially, since Matthew makes two other quotations from Zechariah (xxi. 5 and xxvi. 31), but in both cases follows his usual method of quoting without name; in one, saying, "which was spoken by the Prophet," in the other, simply "it is written." But if he had really held that the second part of Zechariah, although inspired and canonical, was not attributed to its true author, would he not have said so in these passages as well as in xxvii. 9?

(f.) As to the contents of the chapters in question the objections spring from a misapprehension of their exegetical meaning. Many of these will be considered as they arise in the course of the exposition, but a few remarks may be made here. The mention of Ephraim by no means presupposes the distinct existence of the northern kingdom. That name is used to designate a part of the existing population just as the corresponding term Israel is employed by Malachi (ii. 11), whom no one denies to be a post-exile Prophet. Assyria and Egypt in like manner are brought forward as natural and convenient representatives of the heathen foes of the covenant people. Phœnicia and the other kingdoms on the coast line of Palestine, although not flourishing and independent, were certainly in existence in Zechariah's time, and suffered under the victorious march of Alexander which our Prophet predicts. The difficulty about the reference to false Prophets and idolatry is diluted by the prophetic peculiarity of representing the future under the forms of the past. As to the Messianic predictions in the second part, they are a pledge of its genuineness, sustaining as they do the same relation to the Messianic allusions in the first part, as Isaiah's later predictions on the same theme (xlix., liii.) do to his earlier writings (ii., ix., xi.). When Zechariah's main object was to encourage the people in carrying forward the Temple, he naturally gave special prominence to the brighter side of the Messianic picture; but afterwards when his scope was larger, he brought in the more developed thought of one who triumphs through suffering. (g.) In xii. 11 there is an undeniable allusion to the death of Josiah in the valley of Megiddo, which is fatal to the assumption that the second part was composed in the time of Ahaz. Nor can this be successfully eluded by assigning chaps. ix.-xi. to one author, and chaps. xii.-xiv. to another, for the two "burdens" are intimately connected by their common description of the people as a flock, and of their leaders as shepherds, and by the dependence of xiii. 7 upon xi. 11. But if the six chapters form one whole, how could they have been uttered in the days of Jeremiah and yet have attained no recognition at his hand?

(h.) As to the alleged differences of style, Pressel, himself an opponent of the genuineness, says with some sharpness that the man who professes to see such a contrast that he can say of one part that it is post-exile Hebrew, and of the other that it is ante-exile Hebrew, must have an ear fine enough to hear the grass when it grows! Still it must be admitted that there are some differences; yet these are not more than may be easily accounted for by the difference of age and of aim in the author. Zechariah (ii. 4) was a young man when he composed the first part, and was possibly quite advanced when he composed the second. The first part is in large measure descriptive, the second wholly prophetic; and there was room in the latter for an elevation and grandeur which were not called for before. It surely is not an accepted canon of criticism that because an author writes at one time in a certain style, he must always use the same in any subsequent work. This reasoning would (as T. V. Moore says) make us affirm that Burke could not be the author of the *Reflections on the French Revolution*, because he wrote the *Treatise on the Sublime and Beautiful*, which is as simple and subdued as the former is impassioned and brilliant. Moreover, it is worthy of remark that the first part, which on all sides is admitted to be of post-exile origin, presents some great diversities of conception and expression. What can be more unlike the bold and startling symbolism of the night visions than the plain didactic utterances contained in the two chapters (vii. and viii.) which follow them? Yet no one has suggested a different author here. Why then should we think of one when we come to the second part, where the variation is certainly no greater? A word may be added respecting the dependence of Zechariah upon the earlier Prophets (see the citations and references in § 3) as evidence of his posteriority. It is true that Köhler, himself a defender of the genuineness, declines to use this argument, saying that it is impossible to decide in such cases which is the original source of the words, phrases, and images used. But the point is well taken by Stahelin, that it is far more likely that one Prophet quoted from many than that many quoted

from one. Indeed, it was this consideration principally which led De Wette to change his opinion, so that after having declared for two authors of Zechariah in three editions of his Introduction, he returned to the traditional view in the fourth.

(i.) The adverse theory claims that the compilers of the Canon found these six chapters either together or in parts, floating around as a part of the inspired literature of the nation and generally recognized as such, but without having the name of any author prefixed; and that by mistake they put them in connection with the acknowledged prophecies of Zechariah. Here, it may be urged in reply, is an exceedingly improbable supposition at the outset. All the prophetic writings of the Old Testament of which we have any knowledge state in each case at the beginning the name of the author. This is true of the twelve Minor Prophets, of the Books of Isaiah, Jeremiah, and Ezekiel, and of the particular prophetic visions of Daniel (vii. 1; viii. 1; ix. 1, 2; x. 1). This was not the case with the histories of Scripture, for the obvious reason that these, whether because they were drawn from the archives of the nation, or because they bore intrinsic evidence of their correctness, did not require to be authenticated by the authors' names. But prophecy had its entire value in its divine inspiration, and its human author must furnish in his name and personality, the evidence that he stood in such a relation to God as to be made by Him a channel of revelation. This then being the case, it is wholly unreasonable to suppose that an anonymous prophecy was current among the Jews at the time when the Canon was made. On the contrary we are justified in holding that had such a nameless work come before the compilers, they would have rejected it as on its face spurious.

(j.) The testimony of the Jews on this subject is unanimous. Not only the learned scribes in the days of Ezra and afterwards who compiled the Canon, but the schools of Hillel and Shammai who flourished in Jerusalem just before and after the time of our Lord, the great Jewish Seminaries of Tiberias and Babylon, the authors of the Targums, and the continuous series of learned Rabbins down to the Reformation, all with one consent, accept the Book of Zechariah just as it stands in the Old Testament as the product of one man, the contemporary of Haggai and Zerubbabel. Of the learning of these men there can be no question. They were as well able to judge questions of evidence, internal or external, as any modern critic. They were notorious for their extreme jealousy for the integrity of the sacred writings. Their absolute silence as to any diversity of authorship is wholly inexplicable, if the apparent indications of that fact have anything like the degree of strength and clearness which is claimed by the opponents of the traditional view.

Mr. Perowne, the author of the article on Zechariah in Smith's *Bible Dictionary*, concludes a review of the whole argument, with the remark, "It is not easy to say which way the weight of evidence preponderates." I cannot agree with this opinion. Of course it would be idle to say that there is no ground for suspecting the præxile date of the chapters in question. Too many critics of various countries and of different shades of theological opinion, have agreed in adopting this view to warrant its contemptuous rejection. At the same time a careful review of the case justifies the immemorial historical tradition. No dates are given, because none were needed, the entire outlook being on the distant future. The author's name is not once mentioned; but the same is true of the later prophecies of Isaiah, the twenty-six brilliant chapters which close the book. The northern kingdom is not mentioned in the last three chapters, while it does occur in the three preceding; but if its mention in the latter has no historical significance, its omission in the former need have none. The efforts made to explain particular predictions by occurrences in Hebrew history prior to the Captivity, have totally failed, as e. g., the conquest of the sea-coast (ix. 1-8), the victory over Javan (ix. 13-17), the feeding of the flock of slaughter (xi.), the general repentance (xii. 10-14), or the inward purity and universal ascendancy of Judah (xiv. 16-21). But most of these can be very satisfactorily shown to be fulfilled in the period between the restoration from Babylon and the founding of the Christian Church; and any others may safely be considered as belonging to the as yet unfulfilled purposes of the Most High. What then is there startling in the thought that Zechariah in the later years of life, under the guidance of the same inspiration which undeniably vouchsafed to him the night-visions, proceeded to record these two oracles or burdens sketching in outline the future fortunes of the people of God, exhibiting their struggles and triumphs, their sins and purification, and especially their Priest-king, not merely in his wide and peaceful reign, but also in the rejection, humiliation, and sacrifice by which that reign is procured? Then, since we

know that Jeremiah on one occasion by divine command (xxxvi. 2) reduced to writing all the prophecies of his preceding ministry, why might not Zechariah have done the same thing, making one complete record of all that the Lord had seen fit to reveal by him?

Furthermore, let the reader compare the course of thought in the eight night visions and their appendix with that of the second part, and he will hardly fail to see a surprising coincidence in the general scope, whatever may be the variations in detail. There are the same promises of increase and enlargement, of protection and security, of overthrow of foes, of removal of iniquity, of effusion of the Spirit, of the punishment of the incorrigible, and of the final ingathering of far-off peoples. This is apparent from a glance at the contents of the respective sections as given in § 5, but is still more evident upon a careful continuous reading of each part with the attention fixed upon the order of thought and its general expression. As to the development of the Messianic idea, the lowly and peaceful rider upon an ass's foal (ch. ix. 9) is quite in harmony with the repeated use in the former part (iii. 8; vi. 12) of the modest term "branch" (= sucker, shoot). And although the later chapters contain a revelation of suffering in the good shepherd, of which there is no hint in the earlier, yet this is just what we should expect from the analogy of Isaiah, where we have the king and the kingdom, the branch and the glory in the earlier prophecies, but no indication of the solitary, patient, wronged, and martyred sufferer till we reach the later portion. It seems to have been the purpose of the Most High to give full force and sweep to the brighter and more glowing anticipations of Messiah's character and course, and after this preparation, to disclose the darker outlines of his extraordinary career. And if, as seems probable, the second part of Zechariah was issued at an advanced period of his life, when the restored exiles had outlived their early trials, and were firmly established on their ancestral soil, their situation would admit of a distinct reference to the suffering Messiah which would have been unsuitable at an earlier period when it was particularly required that they should be consoled and animated.

§ 7. *The alleged Influence of the Persian Theology.*

That Zechariah shows in the style and form of his writings traces of his early Chaldean education has long been admitted, and the only matter of surprise is that those traces are not more numerous and palpable. But it is often asserted that not only his language but his thought has been affected by contact with Ethnic races and religions, especially by the religious views of the ancient Persians. Thus Mr. Alger says (*Doctrine of a Future Life*, p. 132), "We have unquestionable proofs that during the period from the Babylonish Captivity to the advent of Christ, the Jews borrowed and adapted a great deal from the Persian theology." Again, he quotes (p. 141) the acute and learned scholar, Dr. Martin Haug, as declaring that "Judaism after the exile received an important influence from Zoroastrianism, an influence which in regard to the doctrine of angels, Satan, and the resurrection of the dead, cannot be mistaken." As Zechariah does not refer to the resurrection, it is only the former two of these questions which need to be handled here.

There is no doubt that the two systems, the Hebrew and the Persian, substantially agree on these points. According to the latter, Ormuzd, the Principle of Good, the Fountain of Light, not only created the earth and man, but also a number of spiritual beings, some of whom stood as counsellors around his throne and all of whom were engaged in his service. Over against Ormuzd stood Ahriman, the Principle of Evil, the instigator of all wrong and misery and death, who also was attended by subordinate evil spirits like himself. And these two essential principles stood in eternal conflict with each other. Here then is the doctrine of good and evil angels, as a constituent and very ancient part of the Zoroastrian system, as all expositors of that system agree, however they may differ on other points. Its antiquity was at least six centuries before Christ, and may have been four or five centuries earlier, while Dr. Haug, one of the latest scholars in this field, holds it for certain (*Alger*, p. 141), that Zoraster lived from fifteen hundred to two thousand years before the Christian era. On the ground mainly of this early date, it is insisted that Zechariah borrowed from the Zend-Avesta. But surely this position is not tenable. What reason is there which compels us to believe that either borrowed from the other? The Hebrew system claims to be a revelation, begun at the fall of man, and gradually enlarging in the scope of its disclosures during a long course of ages, while it narrowed in the numbers of those to whom it was given from the whole race at the first to a particular division in the time of Noah, to a par-

ticular family in the time of Abraham, and lastly to a single individual in the time of Jacob, whose descendants constituted the chosen seed. If this be admitted, what is to hinder the view that some portions of the primeval revelation to Adam, Noah, or Abraham, may have floated down the stream of time outside the channel of the covenant, and, being appropriated by Zoroaster, were wrought by him into the system which bears his name? Beyond all question the tradition of the flood thus descended in almost every direction. It is surely not unreasonable to think that other traditions were transmitted in the same way. But in only one instance were they seized by a man able to retain these fragments of primitive truth and develop them into a complete monotheistic system. In this way the origin of the Zoroastrian doctrine as to angels, good and bad, may be fairly accounted for. But if on the other hand the postulate of an original revelation at the beginning be wholly denied, we are not shut up to the conclusion that Zechariah and his predecessors borrowed from the author of the ancient Persian faith. For if Zoroaster was able by his own faculties to ex-cogitate the system which bears his name, why may not the same power be supposed to have inhered in one or more of the eminent Hebrews? On the plane of mere naturalism, the question resolves itself simply into one of mental grasp and constructive power, and on what possible ground can it be claimed that Moses or Samuel or David were unable to do what the East Bactrian reformer did? Or even if one should allow the preposterous assertion of Mr. Alger (p. 141), that, "The Hebrew theology had no Satan, no demonology until after the residence at Babylon," why could not Zechariah himself have developed this interesting fact of the unseen world without Ethnic aid? He was the heir of a civilization and a literature which had existed for centuries, as well as of by far the purest and most spiritual monotheism which the world has ever seen, and was certainly in a condition to lend truth rather than to borrow it.

Nor does it avail to say, as has been said, "How often the Hebrew people lapsed into idolatry, accepting Pagan gods, doctrines, and ritual, is notorious." For this remark, true as it is, does not meet the case. The people did frequently fall away under the pressure of temptation. The instances are too numerous to be recounted, stretching all the way from the calf worship instituted by Aaron at the foot of Sinai, down to the weeping for Thammuz, and the chambers of imagery which Ezekiel rebuked. But the same faithful narrative which informs us of these apostasies, also informs us that they were never regarded as anything else than departures from the truth. However widely they might prevail, always a few were left who remained faithful to the covenant, and these preserved the hereditary faith intact. Error was transient, truth permanent. A sure evidence of this is found in the Book of Psalms. The human authors of this inspired liturgy were many, and they flourished at widely different periods, yet the theology of the book is the same throughout. The earliest Psalm and the latest agree in every doctrinal sentiment. Even in the northern kingdom where, although Jehovah was still worshipped (except in the times of Ahab and Jezebel), idolatry was formally established, the Prophets who officiated in that kingdom (Hosea, Amos, etc.) never gave place to the prevailing errors, but rebuked them with the utmost vigor and boldness. There is not a single instance in which Hebrew theology was shaped or even colored by these outside influences. Its authorized expounders with one consent rejected every suggestion of the heathen. Why then should Zechariah have proved an exception? Why should he violate the usage of a thousand years and accept new doctrines from a heathen source? The very fact that the nation previously often went astray in whole or in part, and in some instances for a length of time, and yet never succeeded in ingrafting its errors upon its own literature, renders it a most unlikely thing that Zechariah should have turned aside to borrow a heathen superstition.

Again, if the Prophet borrowed from the Persian system, why did he stop short with its doctrine of angels? How came he to escape its grand peculiarity — the eternal and necessary existence of Ahriman? This is the answer which Zoroaster gave to the vexed question of all theologies and all ages, Whence comes evil? And it is the best or most plausible solution which unassisted reason can render to that perplexing problem. Now if Zechariah obtained from Babylon the idea of Satan, he must have become familiar with the whole doctrine of the Persians upon this subject. How came he to take just so much and no more? Not a trace of dualism appears in any portion of his prophecies. True, he does not, like his illustrious predecessor Isaiah (xlv. 7), put his foot upon the seductive theory with such significant words as these: "I form the light and create darkness; I make peace and create evil; I the LORD do all these things." But he ignores it as contemptuously as

if it were unworthy of notice. Yet if he was indebted to this system for the suggestion of an evil spiritual being, the adversary of God and man, it is certainly fair to suppose that in adopting one part of the view, he would at least have hinted at his rejection of the other and more characteristic portion.

Once more. All the circumstances of the case oppose the alleged indebtedness of the Prophet to the Zend-Avesta. The Jews were carried to Babylon against their will, and one of the most painful features of this compulsory exile was its interference with their religious worship and privileges. They had no temple, no altar, no sacrifices, no festivals, no solemn processions, nothing but the law, the Sabbath, and at first the occasional voice of a Prophet. But they appear, with the exception of such as were taken for domestic service, to have been settled together as a sort of colony, so that there was not much difficulty in preserving their ancestral traditions. To these they adhered, seemingly with the more steadfast determination because they were cut off from their regular forms of worship. As Ewald remarks over and over (*Geschichte d. V. I.*, iv. *passim*), they became entirely self-centered, their thoughts reverted incessantly to their past history, to their peculiar position among the nations of the earth, and to the singular hope of a Deliverer to come which lay at the bottom of their political and religious organization. This is shown by the fact of restoration. Instead of being hopelessly dispersed and merged among the nations with whom they were identified for more than two generations, they survived in sufficient numbers and with enough national spirit, to avail themselves of the permission of Cyrus, and return to their desolated ancestral homes and there renew the old commonwealth. The severity of their trials only endeared to them the more their former faith and institutions. A gleam of this feeling shines out in the touching strains of the 137th Psalm, "How shall we sing the Lord's song in a strange land?" One thing is certain. There was a complete and surprising change wrought in the whole body in respect to idol worship. Before the Captivity they were incessantly falling into this snare. There was scarcely one of their heathen neighbors whom they did not at some time imitate in their objects of worship. It made no difference who presented the temptation or what was its particular nature, they were always ready to exchange the glory of the uncorruptible God for a lie, and bow down to the objects their own hands had made. But after the Captivity all this was reversed. Henceforth they became proof against any such allurements. Nay, so far from going of themselves into idolatry, they defied the power of any ruler to force them into it. It was the insane fury of Antiochus Epiphanes for the introduction of the Greek cultus into Judæa which occasioned innumerable martyrdoms, and at last provoked the insurrection of the Maccabees and the series of heroic struggles by which they achieved the independence of their country.

The question then recurs — How is it possible that one of the leaders of the people, an inspired Prophet, who shared in all their intense national convictions and hopes, and who as a Jew regarded Gentiles with far more of scorn and dislike than a Greek of the age of Pericles did those whom he called *Βάρβαροι*, — how could he think of improving or perfecting his theology by adaptations from the views of uncircumcised heathen? Such a thing might have been possible (though not probable) at an earlier day, but that it should have occurred at the era of the restoration, is, I humbly insist, quite inconceivable. Nor is it of any avail to refer to the acknowledged excellences of Zoroastrianism, — its pure theism, its fierce hatred of idolatry, its elevated morality, and its doctrine of a future state, — as if these would conciliate the favor of a devout Hebrew and incline him to adopt new views from such a source. The immemorial faith of the nation was that it had been chosen by Jehovah as the depository of his truth, and therefore had express and immediate revelations from him on all points of religious faith. As long as they held this conviction, it would seem nothing less than treason and sacrilege to borrow doctrinal opinions from any ethnic system, however pure and spiritual it might seem. A pious Jew could not admit that he had anything to learn about religion from an uncircumcised stranger.

§ 8. Literature.

I. PATRISTIC. Jerome († 420), Theodore of Mopsuestia († 429), Cyril of Alexandria († 444), Theodoret († 457), all treat of Zechariah in Commentaries upon *The Twelve Minor Prophets*.

II. JEWISH. R. Salomon ben Isaak, called Jarchi or Raschi († 1105). R. Abraham ben Meir ibn Esra, called Aben Esra († 1167), David Kimchi († 1230). All these with the Tar-

gum are contained in Buxtorf's *Rabbinical Bible*, Basle, 1618. Kimchi, translated by Dr. M'Caul, London, 1837.

III. REFORMERS. M. Luther *Ausleg. des Proph. Zecharias*, Wittenberg, 1528; Melancthon, *Comm. in Zechariam*, Witt., 1553; Calvin, *Prælec. in Proph. Min.*; Tremellius and Junius, *Bib. Sac.*, 1579; J. J. Grynæus, *Comm. in Zech.*, Geneva, 1581.

IV. LATER WRITERS. C. Vitringa, *Comm. ad Zach. quæ Supersunt*, 1734; B. G. Flügge, *Weissag. des Proph. Zach.*, 1784; Venema, *Sermon. in Zech.*, 1787; Blayney, *New Translation of Zech.*, 1787. Besides, in works on the *Minor Prophets*: Cocceius, 1652; Markius, 1698-1700; Archbishop Newcome, 1785.

V. OF THE PRESENT CENTURY. F. B. Köster, *Meletem. in Zach. partem poster.*, 1818; E. Forberg, *Comm. Crit. and Exeg. in Zach. part. post.*, 1824; J. Stonard, *Comm. on Zechariah*, London, 1824; Hengstenberg, *Integrität des Sach.*, Berlin, 1831; *Christology* (second edition), 1856; J. D. F. Burger, *Etudes sur Zech.*, Strasburg, 1841; M. Baumgarten, *Nachtgesichte Sach.*, 1854; E. F. J. v. Ortenberg, *Die Bestandtheile des buch. Sach.*, 1859; W. Neuman, *Weissag. des Sachar.*, 1859; Th. Kliefoth, *Der Proph. Sachar.*, 1862.

In works on the *Minor Prophets*: Rosenmüller, 1826; Henderson, 1830; F. W. C. Umbreit, 1845; J. Schlier, 1861; Hitzig, 1863; C. F. Keil, 1866; Prof. Cowles, N. Y., 1866; C. Wordsworth, 1870.

In works on the *Post-exile Prophets*: T. V. Moore, N. Y., 1856; A. Köhler, 1860-65; W. Pressel, 1870.

In Introductions: De Wette, Hävernicks, Bleek, Stähelin, Donaldson.

In other writings: J. C. K. Hoffman, *Weissagung und Erfüll.*, 1841; *Schriftbeweis*, 1857 Reinke, *Die Mess. Weissagungen*, Giessen, 1859-1862.

THE PROPHET ZECHARIAH.

PART FIRST.

UTTERANCES FOR THE PRESENT TIME.

CHAPTERS I.-VIII.

I. THE INTRODUCTION.

CHAPTER I. 1-6.

A. *A Call to Repentance* (vers. 1-3). B. *Enforced by an Appeal to the Experience of their Fathers* (vers. 4-6).

- 1 In the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
2 Jehovah hath been sore displeased with your fathers.¹
3 Therefore say thou² unto them, Thus saith Jehovah of Hosts,
Return ye unto me, saith Jehovah of Hosts,
And I will return unto you, saith Jehovah of Hosts.
4 Be not as your fathers, to whom the former prophets cried, saying,
Thus saith Jehovah of Hosts,
Turn, I beseech you, from your evil ways and from your evil doings;³
But they hearkened not, and paid no attention to me,
Saith Jehovah.
5 Your fathers, where are they?
And the prophets, can they live forever?
6 Nevertheless,⁴ my words and my statutes,⁵
Which I commanded my servants the prophets, —
Did they not overtake⁶ your fathers, so that they turned and said,
Like as Jehovah of Hosts purposed to do unto us,
According to our ways and according to our doings,
So hath He dealt with us.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2. — The collocation of the verb and its cognate noun renders this verse very emphatic. Literally, Angry was Jehovah at your fathers with anger.

² Ver. 3. — The *vav* conv. with the Perfect, indicating a necessary consequence from what precedes, is rendered in the imperative. — *לֵאמֹר* does not refer to the nearest antecedent "fathers," but to the prophet's contemporaries, implied in the pronoun "your."

³ Ver. 4. — The Kethib *מַעֲלִילֵיכֶם* is to be retained, both because the preposition is wanting in the Keri, and also because the latter seems to have originated in the offense taken at the masculine ending in the plural of a noun feminine in the singular, although similar cases are not rare (Green, *Heb. Gram.*, § 200 b).

⁴ Ver. 6. — *וַיִּקְרָא*. This word is very inadequately rendered in the E. V., by the simple adverbative *but*

⁵ Ver. 6. — *וְדִבְרָי*. For a precisely similar use of this word, see Zeph. ii. and Job xxiii. 14.

⁶ Ver. 6. — *וַיִּקְרָא*. The marginal rendering of E. V., *overtake*, is to be preferred to the text, *takes hold*.

EXEGETICAL AND CRITICAL.

The main design of Zechariah's prophetic activity was to administer consolation and encouragement to the people of God still in a condition of weakness and suffering. This plainly appears

from the general tenor of the night-visions, from the promised change of fasts into festivals, and from the glowing pictures of future blessedness and honor which occur in the latter portion of his book. Yet it was necessary to prevent these consolations from being usurped by any to whom they

did not belong, and to show that repentance and holy living were indispensable conditions of the attainment of any of these blessings. This thought is again and again expressed in the course of the prophetic revelations (iii. 7, vi. 15, vii. 7-10, viii. 16, 17, x. 1, 2, xi. 10, xiv. 20), but it is made especially prominent in these opening verses, which seem to be a kind of introduction both to the prophet's labors in general, and also to the present collection of his utterances. In them Zechariah sounds the key-note of all spiritual religion, a return to God, and urges its importance by the mention of their fathers' sins and their fathers' punishments.

Ver. 1. In the eighth month, etc. The first note of time does not mean, "In the eighth new moon" (C. B. Michaelis, Köhler), because *chôdesh* is never used in this sense in chronological notices. The general, introductory nature of this particular address did not require that the precise day of the month should be indicated. On other points in this verse, see the Introduction.

Ver. 2. Jehovah hath been sore displeased, etc. The mention of God's wrath is the ground of the summons in the following verse. Because God had been so angry with the fathers, the children should now repent in all sincerity. The severity of this wrath had been painfully shown in the overthrow of Jerusalem, the destruction of the Temple, and the bitter exile in Babylon (Ps. cxxxvii.). The contradiction between this verse and the statement in ver. 17, that Jehovah was "but a little displeased," is only apparent, for the latter refers to the duration of the wrath, while the former expresses its intensity.

Ver. 3. Return ye . . . I will return. The exhortation and promise contained in this verse, often repeated elsewhere (Mal. iii. 7, Jas. iv. 8), are remarkably strengthened by the trine repetition of "Saith Jehovah of Hosts." The occasion of the summons is not to be sought in a temporary abandonment of the work of rebuilding the Temple, for which there is no historical ground, but in the spiritual condition of the people. It reminded them that the mere outward work was not enough, but there was need of a thorough conversion, a genuine heartfelt return from their former works and ways to the service and enjoyment of God.

Ver. 4. Be not as your fathers. Since naturally parents are apt to transmit their own character and course to their children, the prophet here repeats his injunction in a negative form, bidding his countrymen carefully to shun the example of their predecessors, who had utterly scorned the Lord's remonstrances. The former prophets are those before the exile, and Zechariah intentionally overlooks Daniel, because he officiated at a heathen court and not in the midst of his people, and his prophecies treated not so much of the inward duties of Israel as of its outward fortunes amid the mighty revolutions of the heathen world. For a full summation of the course of the former prophets as here set forth, see 2 Kings xvii. 13-23. The ways and works of the earlier generation are called evil, in the first instance, because they were morally corrupt, but also because they were followed by sore consequences (Köhler).

Ver. 5. Your fathers, where are they? The concluding verses of the section sustain the warning not to imitate the fathers, by pointing out the fate which overtook them in consequence of their disobedience. The general sense is plain, and acknowledged by all interpreters, but the precise force of the questions in ver. 5 is variously stated.

Both, of course, imply a negative answer, but in what sense is the decease of the prophets mentioned? Some (Jerome, Cyril), referring to Jeremiah xxxvii. 10, suppose that false prophets are intended; but the persons spoken of here must be the same as those mentioned in the preceding verse, who are manifestly true servants of God. Others make the second question a rejoinder of the people to the first (Raschi, Burger, etc.), which seems forced. Others say that a contrast is presented between the fleeting, dying prophets, and the ever-living word of Jehovah (Calvin, Grotius, Hitzig, etc.), as if the meaning were, I allow that both your fathers and my prophets are dead; but my words, are they dead? but the latter part of this contrast is not found in the text, but supplied by the interpreters. Another class conceive that the point of the second question is to remind Zechariah's contemporaries that the voice of prophecy would soon cease, and therefore they should heed it while they had the opportunity (Abarb., Ewald), which is a very natural sense of the words if they stood alone; but it is contradicted by verse 6, which shows that the reference is not to the existing, but to the former prophets. The true view is the one given by Köhler and others, that the former of the two verses contains a concession which is limited and corrected by the latter. Thus: Your fathers are long since dead, and it may seem as though they had thus escaped the threatenings pronounced against them; the prophets, too, have gone the way of all flesh, and apparently their words died with them; nevertheless your fathers did not die until the threatenings of the short-lived prophets had overtaken them, nor until they themselves had acknowledged that fact. This view is sustained by the strong disjunctive conjunction at the commencement of verse 6. The phrase, "take hold," in E. V., fails to give the force of the Hebrew verb. The prophet conceives of God's purposes of wrath as commissioned messengers which followed the Israelites and overtook them (cf. Deut. xxviii. 15, 45). Mournful acknowledgments of this fact are to be found in Lamentations ii. 17, in Daniel's penitential prayer (ix. 4 ff.), and in Ezra's humbling confession (ix. 6, 7). There may be long delay, and consequently a growing hope of escape, but sooner or later every transgressor makes the affecting acknowledgment of the Psalmist (xl. 13), "mine iniquities have overtaken me."

THEOLOGICAL AND MORAL.

1. The opening words of Zechariah state a truth of great importance, — and none the less so because in every age a persistent attempt has been made to deny or to evade it — that *God has wrath*. The blinding influence of their own depravity renders men insensible to the evil of sin, and they easily come to transfer their own views to their Maker — "thou thoughtest that I was altogether such an one as thyself" (Ps. l. 21). Hence they attribute to Him an easy good nature which readily condones moral offenses and is quite too gentle to give effect to the forebodings of a guilty conscience. To set forth his justice, and assert his prerogative as governor of the world, is regarded as an unwarrantable disturbance of men's peace and an impeachment of the amiableness of the divine character. This device is as old as the Apostles, and Paul exposes it with his usual vehemence, "Let no man deceive you with vain words, for be-

cause of these things cometh the wrath of God upon the children of disobedience" (Eph. v. 6). God has wrath. Nature bears witness to the fact. The earth does not everywhere smile with verdure and beauty, but 'all over its surface shows blots and scars which suggest the moral disorder of the race. This fact has been set forth with equal eloquence and truth by Mr. Ruskin. Speaking of the revelations of God made on the face of creation, he says, "Wrath and threatening are invariably mingled with love; and in the utmost solitudes of nature, the existence of hell seems to me as legibly declared by a thousand spiritual utterances as of heaven. It is well for us to dwell with thankfulness on the unfolding of the flower and the falling of the dew, and the sleep of the green fields in the sunshine; but the blasted trunk, the barren rock, the moaning of the bleak winds, the roar of the black, perilous whirlpools of the mountain streams, the solemn solitudes of moors and seas, the continual fading of all beauty into darkness and of all strength into dust, have these no language for us? We may seek to escape their teachings by reasonings touching the good which is wrought out of all evil; but it is vain sophistry. The good succeeds to the evil as day succeeds the night, but so also the evil to the good. Gerizim and Ebal, birth and death, light and darkness, heaven and hell, divide the existence of man and his futurity."

2. The words in ver. 2 do not belong to the message to the people, but were delivered only to the Prophet; and they disclose to us the internal pressure under which he entered upon his office (Presael). A due sense of the power of God's wrath lies at the basis of all true earnestness on the part of his Prophets. It is the "burning fire shut up in the bones" (Jer. xx. 9) which imparts its own vehemence to the message, and produces corresponding conviction in them that hear. We observe it in the Prophet of all Prophets, the Saviour Himself. His groaning in spirit at the grave of Lazarus, his tears at the sight of Jerusalem, show how deeply he felt the terribleness of God's anger. Bunyan's *Grace Abounding* affords a remarkable testimony from his own experience. "Now this part of my work I fulfilled with great earnestness, for the terrors of the law and guilt for my transgressions lay heavy on my conscience; I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment. Indeed, I have been as one sent to them from the dead; I went myself in chains, to preach to them in chains; and carried that fire in my own conscience that I persuaded them to be aware of."

3. The Lord's first message to the people by the mouth of Zechariah contains the fundamental principle of all his communications to fallen men, alike in the Old Testament and in the New. There is a command and a promise, each comprehending in itself all others of the same class. Men are

summoned to turn back to God, and then He engages to return to them. Alienation from God is the primary sin. Men turn away from their Maker, hide from Him like Adam, or wander off like the prodigal, and of course are dissatisfied and wretched. Having left the fountain of living waters, they find the cisterns they hew out for themselves to be broken cisterns which can hold no water. No matter how often the experiment is repeated, it always fails. The only escape, the first duty, is to turn to the Lord. This duty would be difficult, nay, it would be impossible, but for the gracious promise which accompanies it. God is found of those who seek Him. This is a truth of the older dispensation as well as of the later. The father in our Saviour's parable who, while yet the wayward son was a great way off, discerned, and welcomed, and ran to meet his returning steps, is only a vivid picture of him who waited to be gracious all through the history of his ancient people. Even in the early days of Job, Eliphaz announced (xxii. 21) the cheering assurance, "Acquaint now thyself with Him and be at peace; thereby good shall come unto thee."

4. God's providence not only insures the fulfillment of his threatenings, but compels the acknowledgment of that fulfillment from those who suffer it. In the case of the Jews this recognition was frequently uttered, as mentioned before. (See Exeget. and Crit., *ad finem*.)

HOMILETICAL AND PRACTICAL.

T. V. MOORE: It is a sign of a sickly piety when men are willing to hear nothing of the wrath of God against sin. If men expect God to return to them in prosperity, they must return to Him in penitence. The flower averted from the sun must turn toward it, to catch its genial smile.

PRESSEL: No mercy without return, and no return without mercy. He who will not hear, shall feel. Haste (*eile*) that you may not be overtaken (*ereilt*). 1. Haste, for your day of grace is short, and even the messengers of grace are passing away. 2. If once you are overtaken, your eyes will open too late, and only with trembling lips can you give honor to the Lord.

WORDSWORTH: Zechariah comes forth like John the Baptist, and begins his preaching with a call to repentance, and warns the people by the history of their fathers, that no spiritual privileges will profit them without holiness, but rather will aggravate their guilt and increase their condemnation if they disobey God.

CALVIN: We learn here that the examples set up as a shield for wrong-doing are so far from being of any weight before God that they enhance our guilt. Yet this folly infatuates many, for the Papists claim their religion to be holy and irreprehensible, because it has been handed down by their fathers.

II. THE NIGHT VISIONS.

CHAPTER I. 7-VI. 15.

This division contains a series of visions all given at one time and therefore naturally supposed to be closely connected with each other and to exhibit an orderly progress of thought. The first vision sets forth the evident need of a divine interference in behalf of the people, with a strong assurance that it shall be vouchsafed. The second indicates one form of this interference in the fact that the foes are driven away. The third promises great enlargement and absolute security. The fourth exhibits the forgiveness of sin which had been the cause of all the previous troubles and endangered the recurrence of them. The fifth is a counterpart to the fourth by promising the positive communication of God's Spirit and grace which secure sanctification as well as justification. The sixth guards against a perversion of the two preceding visions as if they warranted security on the part of the impenitent, by exhibiting the fearful curse of God upon all sinners of whatever class. The seventh enforces the same point still further by representing that a longer and yet more dreadful deportation than that to Babylon awaited the unfaithful members of the theocracy. Finally, the eighth completes the entire series of visions in an artistic manner by returning to the point whence they set out, and repeating much the same imagery. It shows the accomplishment of all which the first image promised. From the purified and divinely protected theocracy, symbolized by mountains of brass, there go forth executioners of judgment who do not stay their hands until God's Spirit is completely satisfied. But there is another future in reserve for the distant heathen, besides that of judgment. They are to be converted from enemies into friends, and in the days of the Branch shall come from far, and freely contribute to build up and glorify the Lord's holy kingdom. This cheering thought is exhibited in the shape of a symbolical action, appended to the visions and appropriately closing and crowning their hallowed disclosures.

VISION I. THE MAN AMONG THE MYRTLES.

CHAPTER I. 7-17.

- A. *A symbolical Representation of the tranquil Condition of the Heathen World and consequent Need of Divine Interference* (vers. 7-11). B. *Intercession for Suffering and Desolate Judæa* (vers. 12, 13). C. *Assurances of Relief and Restoration* (vers. 14-17).

- 7 On the four and twentieth day of the eleventh month which is the month Sebat,¹
in the second year of Darius, came the word of Jehovah to Zechariah, the son of
8 Iddo the prophet, saying: I saw that² night, and behold a man riding upon a
red horse, and he stood among the myrtles³ that were in the valley, and behind
9 him were red, bay and white horses. And I said, what are these, my lord? And
10 the angel that talked with⁴ me said to me, I will show thee what they are. And
the man who stood among the myrtles answered,⁵ and said, These are they whom
11 Jehovah has sent to walk through the earth. And they answered the angel of
Jehovah who stood among the myrtles, and said, We have gone through the earth,
12 and behold, all the earth sits still⁶ and is at rest. Then the angel of the Lord
answered and said, Jehovah of Hosts! how long wilt thou not pity Jerusalem and
the cities of Judah, against which thou hast been angry these⁷ seventy years?
13 And Jehovah answered the angel that talked with me, good words, comforting⁸
14 words. And the angel that talked⁹ with me, said to me, Cry, saying:
Thus saith Jehovah of Hosts,
I am jealous¹⁰ for Jerusalem and for Zion with great jealousy,
15 And I burn with great anger against the nations at ease.
For I was angry for a little, but they helped forward the affliction.
16 Therefore thus saith Jehovah,
I have returned to Jerusalem in mercy,¹¹
My house shall be built in her, saith Jehovah of Hosts,
And a measuring line¹² shall be stretched over Jerusalem.
17 Cry also,¹⁴ saying, Thus saith Jehovah of Hosts,

My cities shall yet overflow¹⁵ with prosperity,
And Jehovah shall yet comfort Zion,
And shall yet choose Jerusalem.

TEXTUAL AND GRAMMATICAL.

1 Ver. 7. — **חֹדֶשׁ**, the month which extended from the new moon of February to the next new moon. The name is Chakles, but of uncertain etymology.

2 Ver. 8. — **לַיְלָה** is not accusative of duration = by night, for which there is no other example, but *the* or *that* night, namely, that of the day mentioned in the preceding verse.

3 Ver. 8. — *The myrtles*. Ewald, following the LXX., supposes the true reading of **יְרֵמֹתַיִם** to be **יְרֵמֹתַיִם**, as in vi. 1, and renders *mountains*; but there is no reason for departing from the Masoretic text, and the relation of the last vision to the first is one not of resemblance but contrast.

4 Ver. 9. — **בִּי** has been translated *in me*, *to me*, *through me*, and *with me*. The last is more accordant with usage (Num. xii. 8) and the connection.

5 Ver. 10. — Henderson says that **וְעַתָּה** signifies to *commence* or *proceed* to speak, as well as to answer, and cites *ἀναπύρασ* in the New Testament as used in the same way. But his remark is true neither of the one nor the other. The reference always is to a question preceding, either expressed or implied, or to the resumption of discourse by the same speaker after an interval, as Is. xxi. 9. Cf. Vitringa's remark quoted under iii. 4, *infra*.

6 Ver. 11. — *Sits still* is a far better rendering of **יָשָׁב** than the bald and prosaic derived sense adopted by the LXX. and the Vulgate, *κατοικεῖται*, *habitat*.

7 Ver. 12. — **שְׁנַיִם עָשָׂר שָׁנָה** might be rendered *now seventy years* (cf. vii. 8). A similar combination of noun and pronoun in the singular with numeral adjective in the plural, is not rare. See Deut. viii. 2-4; Josh. xiv. 10; Esther iv. 11. Nordheimer (§ 890) explains it as referring to the abstract idea of time; but it seems to me to be due rather to the conception of the various years as a single period or cycle, which like a collective noun would of course admit of a singular pronoun.

8 Ver. 13. — **קִרְבִּי**. The Keri omits the dagesh in **ב**, but some codd. in Kennicott have the form **קִרְבִּי**, which grammatically is the more correct. It is not an adjective, but a noun in apposition.

9 Ver. 14. — This verse and the one before it exemplify one of the infelicities of the E. V., which renders the same original word, in ver. 13 *talked*, and in ver. 14 *communed*.

10 Ver. 14. — **קִנְיָתִי**. The *prat.* means not merely, "I have become jealous," but "I have been and am." God's jealousy had already begun to manifest itself.

11 Ver. 15. — First, *sub voce*, with great plausibility, renders **וְעָזְרוּ** intransitively, "they exerted their power" with a view to destruction.

12 Ver. 16. — **רַחֲמֵי** occurs only in the plural. To translate it so, therefore, as in A. V., while apparently more literal, is in reality less so.

13 Ver. 16. — The Kethib **וְהָיָה**, to be read **וְהָיָה**, is an old form, found elsewhere only in 1 King vii. 23 and Jer. xxxi. 39, for which was substituted the contracted form **וְהָיָה**.

14 Ver. 17. — **וְעָרָא**, also here seems to express the sense better than the customary *yet*. The Prophet was to cry something more besides what he was told in ver. 14.

15 Ver. 17. — **וְהָיָה כִּי** is simply a variant orthography of **וְהָיָה כִּי** (Green H. G., § 158, 8).

EXEGETICAL AND CRITICAL.

Ver. 7. The date of this revelation is from three to four months after Zechariah's first prophecy and exactly two months after Haggai's last, namely, on the twenty-fourth day of the eleventh month, Shebat, our February, of the year 519. The precise day of the month, here and in Haggai ii. 10-20, seems to have been suggested by the fact that on just this day of the sixth month the building of the Temple had been resumed (Hag. i. 14, 15). The Lord thus indicated his pleasure in the resumption of the work. The visions are called the word of Jehovah, because they had the significance and answered the purpose of oral revelations.

Ver. 8. I saw that night. The disclosure was made to the Prophet, not in a dream (Ewald, Hitzig), but in a vision. His senses were not locked in sleep, but like Peter at Joppa (Acts x. 10, xi. 4) he was *ἐκστασις*. This trance-like condition, according to iv. 1, bears the same relation to ordi-

nary human consciousness which that does to the condition of sleep. A man's usual state when under the control of the senses and able to see only what his own faculties discover, is one of spiritual sleep; but an ecstatic condition, in which the senses and the entire lower life are quiescent, and only pictures of divine objects are reflected in the soul as in a pure and bright mirror, is one of spiritual waking. The Prophet received his visions at night, because then his susceptibility for divine communications was most lively, in consequence of the stillness, the suspension of worldly cares and the freedom from outward impressions. In the space of one night the whole series of stately symbolic scenes passed before his spiritual eye, for the title in ver. 7 extends to the end of chap. vi. after which a new title first occurs, and besides, the narrative itself shows (ii. 1; iv. 1, etc.) that as soon as one vision ended another began. Behold, a man riding upon a red horse, etc. A man, i. e., one in the shape or appearance of a man, for manifestly an angel and not a human being is intended. He is seated upon a red horse, the meaning of.

which is seen in the fact that red is the color of blood. In Rev. vi. 4, it is a rider on a red horse, who receives a great sword and has power to take peace from the earth and cause men to kill one another. The color of the horse then is a symbol of the purpose of its rider, namely, wrath and bloodshed. He stood among the myrtles that were in *הַיְצִלָּה*. The meaning of this word is much contested. The Vulgate gives it in *profundo*, which supposes that the text is only another form of

הַיְצִלָּה, which ordinarily means the depths of the sea. Hengstenberg and Baumgarten adopt this, and explain it as a symbolical designation of the abyss-like power of the world, in which the Church stands like a feeble, lowly shrub. Others (Gesenius, Henderson), following the LXX., derive the word from *לִלְיָא*, in the sense of *shade* (so Dr.

Van Dyck in the *New Arabic Version*), but in this case we should expect a different middle vowel, and besides, as Pressel says, it would be a pleonasm to speak of trees in a shady place. Others (Hitzig, Fürst, Bunsen), following an Arabic analogy, render it *tent*, by which they suppose heaven is intended, but this is extremely artificial. There seems no reason to depart from the Vulgate and Targum, or to make it other than = *deep place*, i. e., a low valley or bottom. It will then stand in vivid contrast with the corresponding point in the eighth vision, which is the complement of the first. There, the chariots start from between two mountains of brass = the theocracy under the mighty protection of Jehovah; here, the horsemen issue from amid myrtles in an open bottom = the Church in a condition of feebleness and exposure. Behind the first rider are other horses of different colors. They have riders (see ver. 11), but this fact is allowed to be understood, because the emphasis is laid upon the color of the horses. They are like their leader red (explained above), or bay, or white. The last like the first is easily understood from Scripture usage — white being the reflection of heavenly glory (Matt. xvii. 2), and therefore the symbol of victory (Rev. vi. 2).

But the second epithet is difficult. *קָרָן* is rendered by the LXX.: *ῥοπαλὸς καὶ ποικίλος*, Vulg., *varii*, Peshito *versicolores*, after whom Maurer, Umbreit, Keil, etc., render it as in text of A. V., *speckled*. But Gesenius and Fürst derive it from an Arabic root, signifying *dark red*, and Hengstenberg renders this *brown*, but Köhler *bay* or *flame-colored*. The latter gives the better sense. The colors do not signify the three kingdoms against whom the riders were sent (Cyril, Jerome, *et al.*), for all appear to go in company, nor the quarters of the heavens (Maurer, Hitzig, *et al.*), for the fourth quarter is wanting; but the nature of the mission which they had to perform, namely, to take an active part in the agitation of the nations, those upon red horses by war and bloodshed, those upon bay horses by burning and destroying, and those upon white horses by victory over the world.

Ver. 9. The Prophet asks, *What are these*, i. e., what do they signify? The question is addressed to one whom he calls *my lord*, but who is this? Manifestly, the one who gives the answer, the *angelus interpretes*. It is no objection to this that he has not been mentioned before, for in prophecies, and especially in visions, from their dramatic character, persons are frequently introduced in such a way that only from what they say or do, can we learn who they are. This *angelus*

interpretes, or *collocutor*, had for his sole function to open the spiritual eyes and ears of the Prophet and cause him to understand the meaning of the visions. The preposition in the phrase *בְּיָדָיו* is not to be understood, with Ewald, Keil, etc., as denoting the *internal* character of the communications made, for this would not distinguish him from the other angels of the vision, but the phrase is simply an official designation of the angel's character.

Ver. 10. *And the man who stood among, etc.* The rider on the red horse states the object of the horsemen's mission. He is said to have *answered*, because, although not referring to any definite question, his words were a reply to the Prophet's desire for an explanation.

Ver. 11. The riders themselves state the result of their mission. This is called an *answer* to the Angel of the Lord, because it replies to a question implied in the circumstances. It is given to the *Angel of the Lord*. But is this a created or an uncreated angel? The latter view is maintained by McCaul, Lange, Hengstenberg, Philippi, and Kahnis, the former by Hoffman, Delitzsch, Kurtz, Köhler, Pressel. That the angel of Jehovah is distinguished from the other angels, and in many places identified with Jehovah, is undeniable (Gen. xvi. 7-10, xxxi. 11-13, xxxii. 25-31 comp. with Hos. xii. 4; Ex. iii. 2-4; Judg. vi. 11-22; Zech. iii. 1, 2). On the other hand, there are passages where he seems to be discriminated from Jehovah (Ex. xxiii. 20-22, xxxii. 34). The simplest way of reconciling these two classes is to adopt the old view that this angel is the Second person of the Godhead, even at that early period appearing as the revealer of the Father. The mingled clearness and obscurity of the representation is quite analogous to the same features in the delineation of the Messiah in Ps. ii., xlv., lxxii., cx., and in various prophecies before and after David's time. In this vision he appears first as a man upon a red horse, then as the leader of the troop standing behind him, and when these have made their report, as the angel of Jehovah who presents the prayer of the pious before God. The answer which he receives from the troop is that *all the earth sits still and is at rest*, — a phrase upon which Wordsworth comments as denoting proud and licentious ease, because, as he says, the word for "at rest" is *shaanán*. This is a strange mistake, for it is

another word, *שָׁנָן*, which rarely, if ever, has any moral significance, and means merely quiet, peaceful security, without reference to the way in which that state has been attained or is employed. Here the sense is that the nations at large were dwelling in a calm, serene repose, undisturbed by any foe. The reference seems to be to Haggai ii., where the Lord promised that in a little while He would shake the heavens and the earth and all nations, and in consequence his house would be filled with glory. The riders now report that having gone through the earth they find it not at all shaken but quiet and serene. This statement, furnishing such a vivid contrast to the prostrate and suffering condition of the people of God, gave occasion to the intercession recounted in the next verse.

Ver. 12. *How long wilt thou not pity Jerusalem, etc.?* The language is that of intercessory expostulation. The reference to these *seventy years* does not imply that that period predicted by Jeremiah (xxv. 12) was just drawing to

a close, for it had already expired in the first year of Cyrus (Ezra i. 1). But although the people had been restored, they were still in a sad state, — the capital for the most part in ruins, its walls broken down, its gates burnt (Neh. i. 3), the population small, the greater part of the land still a waste, and the rebuilding of the Temple embarrassed with difficulties. It might well seem as if the troubles of the exile would never end, and the more so, since there was no sign of that violent agitation of the heathen world which was to be the precursor of Israel's exaltation. The intercession was effectual.

Ver. 13. **And Jehovah answered, etc.** Here the answer is given to another person than the questioner. The best explanation is that of Hengstenberg, that "the angel of the Lord had asked the question not for his own sake, but simply in order that consolation and hope might be communicated through the *angelus interpres* to the Prophet, and through him to the nation at large." Good words are words that promise good. Cf. Josh. xxiii. 14 (Heb.); Jer. xxix. 10. The contents of these good and comforting words follow in vers. 14-17, the first two of which assert Jehovah's active affection for his people, and the latter two, his purpose to manifest that love in the restoration and enlargement of Jerusalem.

Ver. 14. **I am jealous, etc.** ^{מֵיֵד}, lit., to burn, to glow, indicates a vehement emotion which may have its motive in jealousy (Num. v. 14), or in envy (Gen. xxvi. 14), or in hatred (Gen. xxxvii. 11), or in love (Num. xxv. 11). The last expresses its force here, which is greatly strengthened by the addition of the cognate noun. Jehovah is inspired with a burning zeal for Jerusalem and for Zion, the holy hill which He has chosen for his habitation. He had already displayed this in part, and would soon develop it to the full.

Ver. 15. **Toward the heathen, on the contrary, Jehovah burned with great anger.** This was partly because they were "at ease," i. e., not merely tranquil, but in a state of carnal security, proudly confident in their power and prosperity, but mainly because, while He had been angry for a little, i. e., time (cf. Job x. 20), they, on the contrary, had helped forward the affliction, lit., had helped for evil, i. e., so that evil was the result. The Lord contemplated a moderate, limited chastisement in love, with a view to the purification and restoration of his people. The heathen, on the contrary, rioted in the sufferings of helpless Israel, and would willingly prolong them.

Ver. 16. **I have returned . . . Jerusalem.** The emphatic *therefore* indicates the consequence of God's love for Jerusalem. He has actually returned with purposes of mercy, and these shall be fully executed. All hindrances shall be removed, the Temple completed, and instead of scattered houses here and there, the whole city shall pass under the surveyor's measuring line. But the blessing is not to be confined to the capital, as appears from what follows.

Ver. 17. **Cry also, i. e., in addition to the foregoing.** The other cities of Judah shall overflow with prosperity, lit., be scattered, yet not by an invading foe, but by the inward pressure of abundant growth requiring them to diffuse themselves over a larger surface (cf. ii. 4, viii. 4, ix. 17, x. 7). This overflow of blessing will assure the covenant people that Jehovah is still comforting Zion, and has by no means renounced the purpose in pursuance of which he had originally chosen Jerusalem.

The same cheering reference to God's electing love is found in ch. ii. 12 and iii. 2.

The object of this first vision was to satisfy the dispirited colony that although there was no present appearance of an approaching fulfillment of promised blessings, yet these blessings were sure. Jehovah had appointed the instruments of his righteous judgments, and by these would accomplish his purposes upon the ungodly nations, and thus secure the salvation of Zion. The fulfillment then is easily pointed out. The completion of the Temple, the restoration of the city under Ezra and Nehemiah, the increase of the population, all declared Jehovah's fidelity to his engagements. But this was only the beginning. Zechariah, like his predecessors in office, looks down the whole vista of the future, and utters germinant predictions, as Bacon calls them, which do not exhaust themselves in any one period, but wrap up in pregnant sentences long cycles of historical development. The first vision presents the general theme of the whole series, each of which stands closely related to the others, so that there is an evident advance from the beginning to the end, as will appear in the course of the exposition.

DOCTRINAL AND ETHICAL.

1. **How near are the seen and unseen worlds!** Nor are they without sympathy with each other. We have a craving for the knowledge of creatures higher than ourselves, and yet fellow servants with us of the same Creator. All the various forms of Polytheism show this natural longing of the race, but the Scripture satisfies it by revealing to us the existence, character, and function of the holy angels. This revelation is not made merely to gratify a curiosity, however intelligent and reasonable, but to furnish important aid in the conduct of life. It pleases God to employ the agency of these supernatural beings in establishing his kingdom in the world. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) In the book of Genesis, after the call of Abraham, we observe frequent instances of this blessed ministry, guiding, protecting, and upholding the patriarchs (xviii., xix., xxiv., xxvii., xxxii.). Again, in the time of the Judges similar manifestations were made to Gideon and to Manoah. But at and after the Captivity, their interposition not only resumes its former frequency, but is manifested on a wider scale. To Daniel and Zechariah the angels are revealed, not only as watching over the covenant people, but as executing the counsels of Jehovah toward the heathen world. There does not seem to be the least necessity for attributing this circumstance to the influence of Chaldean or Persian modes of thought upon the minds of these prophets. They follow in the line of the earlier traditions of the chosen people, with only that degree of variation and expansion which is natural under the altered circumstances of the case. It was a comforting thought to a feeble colony overshadowed by a colossal empire to be reminded of superhuman helpers whose mighty interposition was ever at hand. Of course even these celestial beings could prove efficient only by the power of God, but their intermediate agency rendered that power more directly conceivable. In the New Testament there is not the same prominence given to these "sons of God" (Job xxxviii. 7), but enough is stated of their ministrations at the Incarnation, in the wilderness, the

garden, and the sepulchre, and of their sympathy with the joys and sorrows of God's people, to make us feel that the shining stairway which rose over Jacob's head to the clouds (Gen. xxviii. 12) still exists, and is traversed by the same holy beings. It is still true, as Spenser said, —

"They for us fight, they watch and duly ward,
And their bright squadrons round about us plant,
And all for love and nothing for reward;
Oh! why should heavenly God to man have such regard?"

2. The extraordinary position assigned to the angel of Jehovah in this vision and also in the one recorded in the third chapter, continues and completes the long chain of ancient testimonies beginning in Genesis, to the existence of self-distinctions in the Godhead. (See the summary of the argument in Lange's *Genesis*, p. 386, or Keil *On Pent.*, i. 184, and Hengstenberg's *Christology*, i. 107 ff., iv. 285.) The view that this exalted personage was only a created angel through whom God issues and executes his commands, and who speaks and acts in God's name, was favored by Origen, defended by Augustine, adopted by Jerome and Gregory the Great, and has been maintained in our own day by some eminent critics; but it cannot displace what has been the almost universal doctrine of the early Church and of the great body of believers in all ages, namely, that this angel was the Old Testament form of the Logos of John, a being connected with the supreme God by unity of nature, but personally distinct from Him. The most frequent and plausible objection to the old view affirms that it unreasonably transfers the revelations of the later dispensation to the older, and introduces notions entirely foreign to Hebrew habits of thought. But the contrary is the case. The Old Testament records one stage in the progressive development of religious truth, and the New Testament another, and both correspond in the most striking manner to each other. Indeed, they present what is not found, is not claimed in any other book in the world, — a complete system of typical and antitypical institutions, events, and persons. This feature has been sometimes pressed to an extravagant extent, and applied where it has no real bearing. But its general correctness is admitted by all sober interpreters. This being so, if the trinity of the divine nature is plainly set forth in the New Testament, especially if the great revealer of the Father (John i. 18) is emphasized by evangelists and apostles, is it not to be expected that a foreshadowing of so important a truth will be found in the elder Scriptures? Guided by such an analogy, it was neither uncritical nor rash for the Church to conclude that the being called the Angel of Jehovah, the Angel of his Presence, the Angel of the Covenant, in whom Jehovah puts his name, who is identified with Jehovah, who performs the peculiar works of Jehovah, and yet is in some sense distinct from Him, is the same divine person who is represented in the New Testament as the brightness of the Father's glory and the express type of his essence, the image of the invisible God; in whose face the glory of God shines, and in whom dwells all the fullness of the Godhead bodily.

3. The intercession ascribed to our Lord in the Christian Scriptures was not only typified by a remarkable function of the high-priest on the great day of atonement, but was actually performed by the second person of the Godhead long before his incarnation. He was "the lamb slain before the foundation of the world," and the merits of his priceless expiation could as well be availed of an-

tecedently as subsequently, and they were. In all the affliction of his people, he was afflicted, and his potential voice was habitually uttered for their relief. The returned exiles, who were laying again the groundwork of Judah's prosperity, were discouraged, not only by their scanty numbers and impoverished resources, but by the consciousness of their own and their fathers' sins. What claim had such as they upon the Holy One of Israel? The prophet draws aside the veil and discloses an Intercessor who had nothing to hinder Him from immediate access to the Most High, and the surest prospect of success. *How long, O Lord*, was the anxious refrain of many a distressed believer in former years; and ages afterward John heard the same importunate cry from the souls under the altar (Rev. vi. 10). Many a time since, solitary sufferers, unable to penetrate the dark mysteries of Providence, waiting and watching for relief from sore burdens, have had the same exclamation wrung from their lips. What with them is a burst of impatience or the utterance of exhausted nature, on the lips of the uncreated angel is the calm reminder of Jehovah's gracious promise and eternal purpose. And his intercession being always "according to the will of God," is therefore always successful. "Good words, comforting words," soothe and cheer the tried believer, until those words are translated into deeds, and the weary length of the night is forgotten in the brightness of the dawn.

4. Forbearance is not forgiveness. To the outward observer in Zechariah's day it looked as if prosperity was all on the side of the heathen world. Quiet reigned in all quarters, and divine justice seemed asleep. But it was only the calm before the storm. God is eternal, and therefore never in haste, and never slack as men count slackness. He can afford to wait. Kings and rulers take counsel together against Him and his Anointed; with malice and rage they help forward the affliction of Zion; but He that sitteth in the heavens laughs (Ps. ii. 4). "Who thought," said Luther, "when Christ suffered and the Jews triumphed, that God was laughing all the time?" Since He knows that his enemies cannot escape He suffers them to proceed long with impunity. Often He uses them as instruments to chastise his own people, but when the chastisement has been inflicted, He breaks the rod and casts it into the fire. The quiet of the old Persian world was soon broken by a succession of strokes which scattered and destroyed all the persecutors of the Church. But Zion lived and grew and extended, until she became the most potent factor in all human society; and to-day is lengthening her cords and strengthening her stakes to fill the whole earth.

HOMILETICAL AND PRACTICAL.

PRESSER: The Church militant does not stand alone; there is always at its side the Church triumphant. (1.) It often appears to us as if it stood alone, and then we are misled either to despondency, as if our labor and hope were vain, or to self-confidence, as if the result depended upon our running or willing. (2.) But no, the Church triumphant stands at its side and watches while we sleep; and He who is its Head and ours, brings our prayers before the Father.

MOORE: The hour of darkest desolation to the Church, and of haughtiest triumph to her enemies, is often the very hour when God begins his work

of judgment on the one, and returning mercy on the other.

CALVIN: When the servant of Elisha saw not the chariots in the air, he became almost lost in despair; but his despair was instantly removed when he saw so many angels ready at hand for

help (2 Kings vi. 17); so whenever God declares that angels are ministers for our safety, He means to animate our faith. At the same time He does not send us to angels, but this one thing is enough, that when God is propitious all the angels have a care for our salvation.

VISION II. THE FOUR HORNS AND FOUR SMITHS.

CHAPTER I. 18-21.

A. *Four Horns which scattered the People of God* (vers. 18, 19). B. *Four Smiths which cast down these Horns* (vers. 20, 21).

18-19 And I lifted up my eyes and saw, and behold, four horns. And I said to the angel that talked with me, What are these? And he said to me, These are the 20 horns which have scattered Judah, Israel, and Jerusalem. And Jehovah showed 21 me four smiths. And I said, What come these to do? And he said thus, 'These are the horns which have scattered Judah, so that² no man lifted up his head, but these are come to terrify them, to cast out³ the horns of the nations which lifted up the horn against the land of Judah to scatter it.

TEXTUAL AND GRAMMATICAL.

1 Ver. 21. — אֵלֶּיךָ הִקְרַבְתִּי is not an absolute nominative which would require a different construction, but to be rendered just as the same phrase is in ver. 19.

2 Ver. 21. — וְעַתָּה, supply אֵלֶּיךָ — so that. This is a rare use of the form, but it is allowed by nearly all critics.

3 Ver. 21. — יִדְרֹךְ. Prof. Cowley says that this word has the sense *cast down to the ground*, but none of the instances of its use (Jer. i. 14; Lam. iii. 53, etc.) will bear a stronger sense than *cast* or *cast out*.

EXEGETICAL AND CRITICAL.

This vision carries forward the assurance given in the one before it, by showing the provision made for repelling the foes of the covenant people.

Ver. 1. I lifted up my eyes. After seeing the first vision, the Prophet had sunk down in meditation. Again he raises his eyes, and behold, four horns. The horn is a common Scriptural symbol of strength, and in the prophecies usually represents a kingdom or political power. Do these four horns refer to just so many kings or empires which oppressed the covenant people? Not a few expositors answer in the affirmative, but they differ widely in the designation of these opposing powers. Cyril names Pul, Salmaneser, Sennacherib, and Nebuchadnezzar; Grotius, the Persian Kings, Alexander, Antiochus, and Ptolemy; Pressel, Assyria, Chaldea, Egypt, and Persia; but the greater number refer to the four great empires predicted by Daniel, so Jerome, Kimchi, Hengstenberg, Keil, Baumgarten, Wordsworth. It is not a sufficient objection to this last view, to say with Henderson and Köhler, that of these powers two were not in existence at this time, and cannot have been spoken of, because the hostility described in the vision had already taken place; for the vision might very well have included the future as well as the past. A more serious objection is that each of these destroyed its predecessor, whereas in the vision the smiths are represented as distinct from the horns. And besides, neither the Persian, nor

Alexander were enemies of the Jews. It is better, therefore, with the majority of interpreters (Theodoret, Calvin, Umbreit, Hitzig, Maurer, Köhler), to refer the number four to the cardinal points of the compass, and thus make it include all possible enemies. As a matter of fact the people of God had enemies on all sides, the Assyrian, Chaldean, and Samaritan on the north, the Egyptian on the south, Philistines on the west, and Moabites and Ammonites on the east. These foes scattered Judah, Israel, and Jerusalem, i. e., the twelve tribes in their completeness, with special mention for the sake of emphasis, of the capital city. The objection to this founded upon the lack of כֵּל before the last substantive (Keil) is of no force, as that sign of the definite object may be inserted or omitted at pleasure, Deut. xii. 6 (Green *H. G.*, § 270 b).

Ver. 20. The Prophet saw four smiths. The LXX. render חַרְשֵׁים, τεκτονες, whence our E. V., "carpenters." The Vulgate gives *fabri*, which corresponds exactly to the Hebrew, but in view of the work assigned to these persons, most expositors render the term *smiths*. No man lifted up his head = all were in an utterly prostrate condition. To scatter it = its inhabitants. The four smiths simply express the various powers which God raises up and employs to overthrow the agencies which are hostile to his people. There is no indication in the passage itself what these powers are, and there seems to be no need to seek information elsewhere. The point of the entire

vision lies in the coincidence of the numbers of the horns and the smiths. For every horn there was a smith to beat it down. The Church then could rest calmly in the assurance that every hostile power that rose in opposition should be judged and destroyed by the Lord. The primary reference was of course to the work of the Jews in restoring the city and completing the Temple, but this did not exhaust the meaning of this very simple but significant symbol. It had as wide a sweep as the corresponding verbal statement of Isaiah (liv. 17), "No weapon that is formed against thee shall prosper." Zion's God controls all persons and powers and events; and through the long tract of the Church's history it will be seen that for every evil there is a remedy; and for every enemy a deliverer. The horn will arise and do its work, but the smith will also appear and do his work.

It is worthy of observation that what the angel in ver. 19 calls "Judah, Israel, and Jerusalem," he calls in ver. 21 simply "Judah." So that here is a clear and indubitable proof, in the first part of the Book whose post-exile origin is unquestioned, that Israel is used, not to denote distinctively the northern kingdom, but merely to round out the view of what was left of the entire covenant people after the restoration. This bears upon the similar use of "Israel" and "Ephraim" in the second part of these prophecies.

DOCTRINAL AND ETHICAL.

1. The Church of God on earth exists in the midst of conflict. There always have appeared horns which attempt to scatter it. A halcyon period sometimes is found like that mentioned in Acts ix. 31, "Then had the Churches [true text, Church] rest throughout all Judæa and Galilee and Samaria," but its normal state is that of a struggle against numerous and mighty foes. The Saviour came not to send peace on earth but a sword. The carnal mind is enmity with God, and the flashing of truth upon an unregenerate conscience must needs provoke wrath. Hence the bloody tracks which so often occur in the records of the past. There has never been any considerable period since our Lord's ascension, in which persecution of his followers has not existed in some quarter of the earth. Even now it is found in the remote east, in the Turkish Empire and in the Baltic Provinces of Russia. True believers are tossed on the horns of furious foes. Their course lies through a storm to the haven, through a battle to the crown. Let them not "count it a strange thing" when even a fiery trial befalls them. Such an experience belongs to the fixed purpose of God.

2. Conflict does not mean defeat. The very same voice which announces the gory horn, sets

forth the agency which is to crush it. The character of this agency varies indefinitely. One horn may be used to destroy another horn, or a totally different instrument may be employed, but in either case the result is the same. Such an equilibrium between assault and defense is maintained that the Church is indestructible. One heathen ruler persecuted, another protected and restored. So in the conflicts of the early Church and of the Reformation, for every formidable horn there was found an equally formidable smith. Thus, too, in the organized attacks of Deism, Rationalism, and Scientific Atheism, at first the air was filled with the shouts of victory, but the rejoicing was premature. In every instance, the head of the Church raised up, sometimes in an unexpected quarter, a workman who needed not to be ashamed, who successfully vindicated the old truth and put to flight the armies of the alien.

HOMILETICAL AND PRACTICAL.

JAY: We see from this that the friends of Zion are as numerous as her foes; that her defense is equal to her danger; and that as the state of his people requires it, the Lord will seasonably raise up means and instruments for their succor and deliverance. The assurance may be derived from four principles: the love of God; the power of God; the faithfulness of God; the conduct of God. In the first we see that He must be inclined to appear for them as they are infinitely dear to Him. In the second, we see that He is able to do it. In the third, that He is engaged to do it, and his promise cannot be broken. In the fourth, that He always has done it, Scripture, history, and experience being witness.

Then let the world forbear their rage,
The Church renounce her fear;
Israel must live through every age,
And be the Almighty's care.

CALVIN: The Prophet by asking the angel (ver. 19), sets before us the example of a truly teachable disposition. Though the Lord does not immediately explain his messages, there is no reason for us disdainfully to reject what is obscure as many do in our day, who complain that God's Word is ambiguous and extremely difficult. The Prophet although perplexed did not morosely turn away, but asked the angel. And though the angels are not nigh us or at least do not visibly appear, yet God can by other means afford us help when it is needed. He promises to give the Spirit of understanding and wisdom. If then, we do not neglect the word and sacraments, and especially if we ask for the guidance of the Spirit, there is nothing obscure or intricate in the prophecies which He will not make known so far as is necessary.

VISION III. THE MAN WITH THE MEASURING LINE.

CHAPTER II.

A. *A Man with a Measuring Line, and its Meaning* (vers. 1-5). B. *Further Promises* (vers. 6-13).

1 And I lifted up my eyes¹ and saw, and behold, a man, and in his hand a measuring-line. And I said, Whither goest thou? And he said to me, To measure
 2 Jerusalem, to see what is its breadth and what its length. And behold the angel
 3 that talked with me came forth and another angel went forth to meet him, And
 4 said to him, Run, speak to this young man, saying, Jerusalem shall lie as open country² for the multitude of men and cattle in the midst of her.

5 And I will be to her, saith Jehovah, a wall of fire around,
 And for glory will I be in the midst of her.
 6 Ho! ho! flee out of the land of the north, saith Jehovah,
 For as³ the four winds of heaven have I scattered you, saith Jehovah.
 7 Ho!⁴ Zion, save thyself,
 Thou that dwellest with⁵ the daughter of Babylon.
 8 For thus saith Jehovah of Hosts,
 After glory hath He sent me to the nations that plundered you,
 For he that toucheth you toucheth the apple⁶ of his⁷ eye.
 9 For behold, I swing my hand over them,
 And they shall become a spoil to their own servants,
 And ye shall know that Jehovah of Hosts hath sent me.
 10 Shout and rejoice, O daughter of Zion,
 For, behold, I come, and dwell in the midst of thee, saith Jehovah,
 11 And many nations shall join themselves⁸ to Jehovah in that day,
 And become a people to me,
 And I will dwell in the midst of thee,
 And thou shalt know that Jehovah of Hosts hath sent me to thee.
 12 And Jehovah shall take Judah as his portion in the holy land,
 And shall yet⁹ choose Jerusalem.
 13 Be still, all flesh, before Jehovah,
 For He has risen up from his holy habitation.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. — There is nothing in Hebrew to correspond to the "again" in the E. V.

2 Ver. 4. — מִן הַצִּדִּים, lit. = *plains*, here denotes open level ground, in contrast with walled and fortified cities. See the full expression in Ezek. xxxviii. 11.

3 Ver. 6. — The various reading ב in "כִּי־ב", is sustained by a number of MSS. and the Vulgate, but is inferior to the Textus Receptus.

4 Ver. 7. — This verse begins with the same interjection, הוֹי, which occurs at the beginning of the preceding verse, and should be so rendered, and not confounded, as in the E. V., with the mere sign of the vocative.

5 Ver. 7. — בְּ, construed directly with the accusative, is found also in Ps. xxii. 4, 2 Sam. vi. 2.

6 Ver. 8. — בְּרֶגֶל. The prevailing opinion derives this from בֵּרֶךְ or בִּרְכָה, and makes it = *entrance*, or *gate* to the eye, its centre-point.

7 Ver. 8. — The reading עֵינִי, though given in several MSS. and sustained by the Vulgate, appears to be due to a copyist's correction.

8 Ver. 11. — The reflexive sense of the Niphal in בְּלִיָּה is much more suitable and expressive than the simple passive.

9 Ver. 12. — עַד, in the same connection, in i. 17, is rendered in E. V. *yet*, while here it appears as *again*. It is better rendered *yet* in both places, the sense being not that God will make a new choice, but that He will demonstrate again in actual experience his old choice. Ps. lxxviii. 68, lxxxvii. 2.

EXEGETICAL AND CRITICAL.

As the second vision represented the destruction of Israel's foes, the third makes an advance by setting forth the enlargement and security of the Covenant people. (a.) Vers. 1-5 contain the symbol; (b.), vers. 6-13 the fuller explanation of its meaning, namely, the despoiling of the nations (vers. 6-9), the indwelling of Jehovah in Zion (ver. 10), and the ingathering of many nations (vers. 11-13).

(a.) *The Symbol and its General Sense* (vers. 1-5). Vers. 1, 2. **And I lifted up my eyes.** . . . **what its length.** The prophet sees a man with a measuring-line in his hand advancing upon the scene, and he asks whither he is going. The answer is that he is about to **measure** the length and breadth of Jerusalem. This man is not to be identified with the interpreting angel (Rosenmüller, Maurer, etc.), for the latter is plainly distinguished from him in ver. 3; nor does the passage furnish any reason for regarding him as the Angel of the Lord (Keil, Hengstenberg, etc.). He is rather simply a person introduced to perform the symbolical action of the vision, and having done this, he passes out of view. His mission is to ascertain by measurement the present size of Jerusalem, with a view to its prospective indefinite enlargement. This view is not stated by him, but is clearly to be inferred from ver. 4, and the general tenor of the chapter.

Ver. 3. After the measuring angel has gone away to do his office, **behold, i. e.,** the prophet sees "the angel that talked with me" **coming forth, i. e.,** from the back-ground of the scene, and probably, as Köhler suggests, from the direction in which the measuring angel had disappeared. Before, however, the interpreting angel can either address or be addressed by the prophet, he is met by a third angel coming from the opposite direction. The character of this third angel is not further described, but from the tone of authority, "Run, speak," etc., and from vers. 8, 9, it seems not unlikely that he is the Angel of the Lord (Neumann, Pressel, etc.). There are no data for a positive opinion.

Ver. 4. **And said to him.** The subject here can only be, whether grammatically or logically, the third angel. His direction tells the *angelus interpretres* to do just what his function required. **This young man** = the prophet himself, as most of the earlier and later expositors conceive. Zechariah is thus styled because of his age, and not, as Jerome, Vitringa, and Hengstenberg think, because of his subordinate relation to the angels, which is nowhere else thus expressed. **Run,** because it is good news. The substance of the good news is that Jerusalem is to have a vast influx of men and cattle, so that it shall no longer be confined by narrow walls and fixed limits, but be spread out like the open country. Cf. Is. xlix. 19, 20.

Ver. 5. **And I will be to her, etc.** But it might be feared that great danger would result from this unvalled extension. This is met by the promise that Jehovah would be a wall of fire around, perhaps in allusion to the pillar of fire in the wilderness (cf. Is. iv. 5). The fire would consume every invader. There should be, however, not only protection without, but **glory within.** This splendor is to arise from the manifested presence of God (cf. Is. lx. 19). The full force of this promise is to be gathered from the following verses.

(b.) *Fuller Explanation of the Symbol* (vers. 6-13).

Vers. 6, 7. **Ho, ho, flee out . . . daughter of Babylon.** An assurance of Jehovah's presence and blessing with his people is given in the announcement of judgment upon Babylon; and this is expressed very strikingly in the form of a summons to the Jews still remaining in the Chaldean capital to flee away in haste lest they should be overtaken by the coming storm. There were, no doubt, many Jews who, because of age or infirmities or ties of property, preferred to remain in Babylon rather than risk the hardships of the restoration; but the call of the text seems intended not so much for their benefit as to show to the corresponding people in Palestine how severe a blow impended over their former oppressors. **Land of the north.** Babylon was so called because armies and caravans coming thence to Jerusalem entered the Holy Land from the north. **For as the four winds, etc.,** assigns the reason why such a return was possible. God had scattered Israel not to the four winds, but as them, i. e., with a violence and fury such as would result from the combined force of all the winds of heaven. Keil's explanation of **שָׁרָא** as = a beneficent diffusion, is not sustained by the usage of the verb, and is against the context. **Ho! Zion!** etc. Zion stands for the inhabitants of Zion, i. e., the people of God, who are now still dwelling with the daughter of Babylon, i. e., the people of that city personified as a woman (Ps. ix. 14, cxxxvii. 8).

Vers. 8, 9. Further reason of the call to flee from Babylon. **After glory.** Gesenius, Maurer, and others strangely construe this, *He hath sent me after glory*, in the sense of with a view to acquire it. This is quite inadmissible, not because **אַחֲרַי** is not used as a preposition (Moore), for it is often so employed, but because it is never construed with a verb of motion in this sense, and the verb in the text has its appropriate object and preposition immediately following. We must therefore, following the LXX. and the Vulgate, render "after glory" = after the bestowment of the glory stated in ver. 5. The speaker was sent to these plundering nations to execute God's judgments upon them. The reason for this mission is announced in the last clause of the verse by a beautiful and touching image, borrowed from Ps. xvii. 8; cf. Deut. xxxii. 10. **The apple,** literally, the gate, through which light enters the eye, hence = pupil. The pupil or apple of the eye is a proverbial type of that which is at once most precious and most easily injured, and which therefore has a double claim to the most careful protection. The pronominal suffix **his** is to be referred to Jehovah, and not to the enemy himself.

Ver. 9. **For, behold . . . servants,** furnishes an additional explanation of the sending after glory. The Angel of the Lord would swing his hand (cf. Is. xi. 15, xix. 16), as a gesture of menace or a symbol of miraculous power, over the nations, so that they should become — **אֲנִי** expresses consequence — a spoil to the Israelites, who had before been obliged to serve them. A close parallel is found in Is. xiv. 2. **And ye shall know . . . sent me.** By the execution of this judgment it would be made clear to Israel that Jehovah had sent his angel. They would know the fact not only by faith, but by experience.

Vers. 10-12. The people are summoned to rejoice over the Lord's indwelling and its happy results. **Behold, I come.** The glorification is about to commence. **Jehovah comes to Zion to take up**

his abode, and this is the pledge of all conceivable blessedness. The close resemblance of the language used here to that in ch. ix. 9, suggests that both refer to the same form of Jehovah's tabernacling with men, namely, the incarnation. Even Kimchi refers the passage to "future events in the times of the Messiah." This is further confirmed by the next verse. **And many nations, etc.** The Kingdom of God, instead of being confined to Israel, will be enlarged by the reception of numerous heathen peoples (ch. viii. 20, 21; Is. ii. 3, xvi. 1; Micah iv. 2). The two latter clauses of this verse are emphatic repetitions of what has been said in the same words in vers. 9, 10.

Ver. 12. **And Jehovah will take, etc.** The speaker reverts to the ancient declaration, Deut. xxxii. 9, "Jehovah's portion is his people, Jacob the lot of his inheritance," and announces its complete fulfillment through the coming of the Lord. The holy land is of course, Palestine, but only in the first instance. Wherever the people of God are found, there is the holy land. Israel is to overflow by the large additions made to it, so that its original territory will be too small. The new aggregate shall inherit all the blessings promised to the original chosen nation. The same thought is conveyed in the other member of the parallelism.

Ver. 13 furnishes a sublime close to the chapter. **Be still . . . habitation.** All flesh is summoned to wait in reverential silence the coming of the Lord to his work, and the reason assigned is that it is soon to begin. For Jehovah has risen up from his holy habitation, which is heaven (cf. Deut. xxvi. 15; 2 Chron. xxx. 27). Illustrative parallels of the sentiment are found in Ps. lxxvi. 8, 9: "The earth feared and was still, when God arose to judgment, to save all the meek of the earth," and Zeph. i. 7: "Hold thy peace at the presence of the Lord God, for the day of the Lord is at hand." Here the contrast is emphatic between men, even all of them, who are but *flesh*, and the everliving Jehovah. Calvin thinks that the temple rather than heaven is meant by the holy habitation, and that the point is, that even from that desolated place, exposed to the derision of the ungodly, God would come forth to judgment. But it is better to adhere to the usual meaning of the expression, and to understand the contrast as being between God rising up in heaven, and all flesh on the earth. The divine majesty has seemed to be asleep, but now it is roused up; let men therefore beware.

THEOLOGICAL AND MORAL.

1. Pressel justly remarks that although at first view this vision appears to resemble those which were received by Ezekiel (xl. 3 ff.), and John (Rev. xi. 1), yet in reality it is very different. In the latter cases the imagery seems to have a fixed and definite meaning, however difficult it may be to ascertain and state that meaning; in the former the symbolical action is of the simplest kind, and serves merely to give vividness to the subsequent oral statement. Whenever a house or a city is to be enlarged, the first step is to make an adequate survey of the existing buildings. The divine condescension uses this preliminary measurement outwardly represented, as a token of a future indefinite expansion which would leave the surveyor's lines far in the rear as a thing of the past. The entire chapter is an admirable illustration of the germinant nature of prophecy. In its primary

aspect it met directly the situation of the Prophet's contemporaries and animated them to new zeal and hope in their endeavors to restore the national capital, and reestablish the former civil and ecclesiastical institutions. Yet it manifestly cannot be restricted to this. The incorporation of many nations with the Jews, as set forth in ver. 11, had no counterpart in the actual experience of the Jewish commonwealth as such. It was fulfilled only in the rapid and general diffusion of the Gospel by which multitudes of the heathen were turned from dumb idols to serve the living God. Yet the prophet passes without a break from the narrower to the larger scope of his prediction. They to whom it was first given may have found it difficult to see the exact nexus of events; but to us who live at a time when Providence has interpreted promise, it is easy to trace the way in which the Spirit leads Zechariah from a temporary act of consolation to a declaration which sets forth one of the chief glories of Messiah's blessed reign. The narrow walls of the Mosaic forms were to be thrown down, and the church's limits extended to those who were then far beyond those boundaries. Moore speaks of it as at least a curious coincidence that when this enlargement did take place the centres of population were the first to experience the blessing, and so the dwellers in villages (*pagan*) became synonymous with those who still remained in heathenism; but at last the Gospel reached and converted those very *paganos* (pagans); and then in very deed Jerusalem inhabited the villages or was spread out as the open country.

2. The twofold blessing of Jehovah to his Church. Nowhere even in Scripture is this set forth with so much beauty and force as in the concise statement that He is a wall of fire without and a glory within. What deep moats or massive walls or elaborate defenses are comparable to a circle of flame, fed by no human hands, ensuring destruction to the assailant before he can even reach the presence of those he seeks to attack? The Psalmist uses a striking figure when he says (cxxxv. 2), "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." But the hills which arose around Jerusalem might be scaled, or commanded from a still higher elevation. Not so with devouring fire; that is an impassable barrier. The promise then is complete; all that is needed is faith to appropriate it. As Luther says, "If we were surrounded by walls of steel and fire, we would feel secure, and defy the devil. But the property of faith is not to be proud of what the eye sees but of what the word reveals." The one prayer suitable for times of darkness or despondency, is that of the disciples, *Lord, increase our faith.*

But the assurance of Jehovah is not only for outward, but also for inward wants, and that in a most remarkable and comprehensive way. He Himself will be for a glory within. As the Psalmist says, God is in the midst of her. Zion's true boast is not in buildings or services, in music or eloquence, in numbers or popularity, but in the manifested presence of her great Head. If his Holy Spirit reveal his power in cheering the bowed down, in sanctifying the afflicted, in quickening penitence, prayerfulness, holy living, and the usual expressions of a gracious character, in calling dead sinners from their living tombs, in elevating the general tone of piety, in renewing the lost image in which man was originally created, then there is

glory far, far beyond what earth can give. The Psalmist said (ciii. 16), "When the Lord shall build up Zion, He will appear in glory." We may reverently reverse the clauses, and affirm that when He appears in glory, Zion shall be built up. Let Him come when He will and as He will, his presence is enough.

3. God's people are unspeakably dear to Him. They are like the apple of his eye. He chooses them as his portion, He guards them as his jewels. The pupil of the eye is peculiarly delicate and sensitive. It is not necessary to pierce it with a knife to make the owner shrink; a mote, or even a touch will startle and grieve. So the blessed Lord feels toward those whom He has chosen and called. In all their affliction He is afflicted. When Jesus remonstrated with Saul of Tarsus for his furious enmity toward the infant Church, the language was, "Why persecutest thou me?" Every blow, struck at the least or humblest member of the body, reaches its invisible but glorious head. In like manner whatever is done for the people of God is regarded by God as done for Himself. He "is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints and do minister" (Heb. vi. 10). This is not the estimate of the world at large. They look down upon believers as deluded visionaries, or at best amiable enthusiasts, while sometimes the carnal heart finds expression in much harsher terms. So much the more necessary is it to remember the Lord's judgment in the case, and to feel and act toward those who bear the Christian name and walk accordingly, as to those who, whatever their outward surroundings, are loved by their Lord with an affection beyond what even a mother bears to the son of her womb.

The whole history of the Church is a comment upon this utterance. From the time of its institution in the household of Abraham, when latent in Egypt, wandering in the desert, militant in Canaan, triumphant in Jerusalem, captive in Babylon, oppressed under the Syrians and Romans, it was sustained by heavenly food, by visions and inspirations, by miracles and portents, by God's effective support on the right hand and the left. Afterwards, when revived and renewed by the personal ministry and blessed sacrifice of the Lord Jesus, it was brought into still closer fellowship with the Most High, fitted for unlimited diffusion, proclaimed to all the world, and established alike among the loftiest and the lowliest of the earth. And though tried in every possible way by malice and envy, it was only purged by suffering, confirmed and rooted by the storms of persecution, and protected against all the powers of earth and hell by an arm which even the blind may see belongs to none but the living God.

4. The introduction of nations into the fellowship of the people of God is one of the grand peculiarities of the later dispensation. In earlier days the Church was far less restrictive that it is often supposed to have been. Not a few outside of the chosen line obtained entrance to the community. Not only Hobab, and Rahab, and Ruth, and Gittai, but many others found a home in Zion; still in all cases they were required to leave their original home, to forget their father's house, and transplant themselves to the seat of the theocracy. But now the good news goes to the heathen instead of their coming to it. The various tribes and families whom God so carefully separated (Acts xvii. 26), although they were of one blood,

still retain their distinct national existence, but on receiving the Gospel are counted as seed of the promise. A very remarkable Psalm (lxxxvii. 4) speaks of these collective bodies as subjects of regeneration. "I will mention Rahab and Babylon as knowing me. Lo, Philistia and Tyre with Ethiopia. (As to each of these it shall be said,) 'This one was born there.'" These ruling powers among the heathen, most of them hereditary enemies of Israel, are given as samples of the whole Gentile world. Not individuals alone, but whole nations are to experience a spiritual birth, and in consequence join themselves to Jehovah. Not by force of outward compulsion, but by the power of an inward conviction. The flocks of Kedar and the rams of Nebaioth with good will (or of their own accord) ascend the altar of Jehovah (Is. lx. 7). It is of course true that conversions are effected individually and not *en masse*, but these are to be so multiplied that a little one becomes a thousand, and a small one a strong nation. The history of modern missions has furnished repeated instances in which a whole people has been revolutionized and made as distinctively Christian as it before had been heathen. It needs only a farther development of divine grace in the same direction to fill out in reality the most glowing pictures sketched on the prophetic canvass.

HOMILETICAL AND PRACTICAL.

PRESEL: A fine illustration of the defense which Jehovah is to his people is furnished in the experience of a widow who alone with her daughter occupied a house standing by itself in the direct way of the Russian army on its march to Schleswick, and comforted her weeping, despairing daughter with the assurance that the Lord could and would protect them from all harm. The same night a heavy fall of snow so covered all approaches to the house that when the army marched on the next day it was not visited or apparently seen by even one of the licentious soldiery. A wall of snow was as effectual as a wall of fire.

MOORE: The true glory of the Church is not in any external pomp or power of any kind. Her outward rites and ceremonies, therefore, should only be what the earth's atmosphere is to the rays of the sun, — a pure, transparent medium of transmission.

— Delay of punishment is no proof of impunity. God often seems asleep when He is only awaiting the appointed time; but in the end, when all seems as it was from the foundation of the world, the herald cry shall go forth, Be silent, O earth, for Jehovah is roused to his terrible work, and the day of his wrath is come.

JAY: If God regards his people so kindly and is so jealous for their welfare (ver. 8), it becomes them on the other hand to be equally concerned for his cause and his glory. We are to regard his Word as we keep the tenderest part of the tenderest member of our body. He says, "Keep my commandments and live; and my law as the apple of thine eye" (Prov. vii. 2).

HODGE: I will dwell in the midst of thee" (vers. 5, 10, 11). God is said to dwell wherever He specially and permanently manifests his presence. And since He thus specially and permanently manifests his presence in his people collectively and individually, He is said to dwell in all and in each. . . . The human soul is said to be full of God when its inward state, its affections

and acts are determined and controlled by Him, and blessed. . . . There is unspeakably more in so as to be a constant manifestation of the divine presence. Then it is pure, and glorious, and free, the promises of God than we are able to understand.

VISION IV. JOSHUA THE HIGH PRIEST BEFORE THE ANGEL OF JEHOVAH.●

CHAPTER III. 1-10.

A. *Joshua accused by Satan, but forgiven* (vers. 1-5). B. *A Promise of Protection to the High Priest, and also of the coming of Branch and its blessed Results* (vers. 6-10).

1 And he showed me Joshua, the high priest, standing before the angel of Jehovah,
2 and Satan¹ standing at his right hand to oppose him.¹ And Jehovah said to Satan,
Jehovah rebuke thee, O Satan, even Jehovah who chooses² Jerusalem rebuke thee!
3 Is not this a brand plucked from the fire? And Joshua was clothed in filthy gar-
4 ments, and stood before the angel. And he answered and spake to those who stood
before him, saying, Take the filthy garments away from him, and he said to him,
See, I have caused thine iniquity to pass from³ thee, and will clothe thee with festal
5 raiment. And I said,⁴ Let them put a clean⁵ mitre upon his head; and they put
the clean mitre upon his head and clothed him with garments. And the angel of
Jehovah was standing by.

6 And the angel of Jehovah testified⁶ to Joshua, and said,

7 Thus saith Jehovah of Hosts,

If thou wilt walk in my ways and keep my charge.

Thou shalt judge my house, and also keep my courts,

And I will give thee access⁷ among these standing here.

8 Hear, I pray, O Joshua the high priest,

Thou and thy colleagues⁸ who sit before thee,

For men of wonder⁹ are they,

For, behold, I bring my servant, Branch.

9 For, behold the stone which I have laid before Joshua;

Upon one stone are seven eyes;

Behold I execute its carving;¹⁰

And I remove the iniquity of this land in one day.

10 In that day saith Jehovah of Hosts,

Ye shall invite every man his neighbor

Under the vine and under the fig tree.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. — *הַשָּׂטָן לִשְׂטָנוֹ*. The force of this antanaclasis can hardly be expressed in a version — *the opposer to oppose him* fails to convey the force of the proper name Satan.

2 Ver. 2. — *בָּחַר* not as E. V. who "has chosen," but according to the force of the participle, who now and habitually chooses. Henderson with a marvelous lack of taste substitutes for the simple meaning, "taketh delight."

3 Ver. 4. — "From thee," *lit.*: from upon thee. The guilt or punishment of sin is conceived as a burden resting upon the sinner until forgiveness removes it.

4 Ver. 5. — For *אָמַר* Ewald, following the Targum, Peshito, and Vulgate, proposes to read *אָמַרְתִּי*, and Henderson, *אָמַרְתִּי*. But on general principles the Masoretic text is to be preferred, and especially here, where the motive of the change is obvious, and nothing is gained in clearness or emphasis by departing from the Hebrew.

5 Ver. 5. — *טָהוֹר*. The E. V. "fair," besides being a needless departure from the meaning of the word, fails to express the point involved in clearness as the emblem of purity or forgiveness.

6 Ver. 6. — *אָמַרְתִּי*, a strong term, implying the importance and the certainty of the communication.

7 Ver. 7. — "Access," *lit.*, ways, i. e., means of free ingress and egress among my immediate attendants. See Ewald and Critical.

8 Ver. 8. — **רֵעֵי** — companions, but as it is associates in office who are intended, *colleagues* seems the nearest equivalent.

9 Ver. 8. — **מוֹפֵת** is rendered *wonder* (M. V. margin), to preserve its original signification. Perhaps "men of omen" would be more easily understood.

10 Ver. 9. — **פָּתַח פְּתָחִים** *lit.*, to open openings — to carve.

EXEGETICAL AND CRITICAL.

The third vision lays a sure foundation for the glowing assurances and promises contained in those which precede by revealing the fact of the divine forgiveness. Sin had been the cause of all the previous troubles of Israel, and its continuance would bring them all back. Hence the need and value of the great truth expressed in the dramatic form and rich symbolism of this vision. The first half of the chapter (vers. 1-5) represents the high priest standing before the angel of Jehovah and opposed by Satan; but Joshua is forgiven, — a fact which is both literally stated and also symbolically represented. In the second half (vers. 6-10), the high priest is assured of present protection, and of the future appearance of the Branch, who will remove sin at once and bestow the fullness of salvation.

(a.) The Symbol (vers. 1-5). Ver. 1. **And he showed me.** The subject of the verb is Jehovah, as appears from the fact that He is the last person previously mentioned, and from the parallel phrase in i. 20. It is not necessary to suppose that it is a judicial scene (Hoffman, Ewald, Köhler, Pressel) which is presented to the Prophet's view. So far as the terms used are concerned, they will apply equally well to the high priest's appearance before God in the discharge of his official functions. To "stand before Jehovah" was the technical term to denote the ordinary service of the priests (Deut. x. 8; 2 Chron. xxix. 11; Judg. xx. 28; Ezek. xlv. 15). The presumption then is that he was here not for himself only, but also and chiefly on behalf of the people, as their representative. That he was engaged in prayer is implied in the circumstances, and also in the description of Jehovah's words in ver. 4 as an *answer*. But another person appears on the scene who is called **Satan**, *lit.*, the adversary. Some (Kimchi, Ewald) refer this to a human adversary, such as Sanballat, but the emphatic form of the term; its analogy to *δ αντιδικος* (1 Pet. v. 8) and *δ κατηγορ* (Rev. xii. 10); the LXX's equivalent *διάβολος*; and the occurrence of the word in Job i. ii.; all point to the chief of the evil spirits as the person here intended. He is said to **stand on the right hand** of Joshua, not because this was the position appropriated by Jewish usage to an accuser, for no such usage can be, or at least has been, established; but because this is the most suitable place for one who wishes to impede or oppose another (Job xxx. 12; Ps. cix. 6). Satan's object is to oppose Joshua. The manner is not specifically stated, but from the next verse it seems as if Satan's work was to dwell upon the sins of the high priest and his people, and upon this ground urge their condemnation and overthrow.

Ver. 2. **And Jehovah said.** Almost all expositors agree that the angel of Jehovah is the Speaker here who takes the name of Jehovah because of the intimate and mysterious relation he sustains to Him. There is no debate between the parties, but the adversary is at once repelled with indignation. **Jehovah rebuke thee!** Instead of

damaging others, he secures his own overthrow. The emphatic repetition of the exclamation indicates the certainty of Satan's failure. The other words of the verse show the ground of this failure. It is not at all in the innocence of the high priest or the people, but in the gracious purpose of Jehovah. He chooses Jerusalem, and that choice must stand. This is further confirmed by the question, **Is not this a brand . . . fire?** cf. Amos iv. 11. Most expositors, ancient and modern, refer this to the exile in which Joshua had suffered, but from which he had been restored. God had rescued him for preservation not for destruction. Having snatched the brand from the flames, he did not mean to throw it back into the fire. The reference of course is to the high priest, not so much in his personal, as his representative character.

Ver. 3. **Clothed with filthy garments.** Eichhorn, Ewald, *et al.*, consider this soiled raiment designed to set forth that he was an accused person, but this is arbitrarily to transfer a Roman custom (Liv. ii. 54) to the East where not a trace of it is to be seen. In Hebrew usage such garments represent sin. Is. lxiv. 5: "We are all as an unclean thing, and all our righteousnesses as filthy rags." Surely as the nation had been chastised, its iniquity was not wiped away. The last clause is not a superfluous repetition of what is stated in ver. 1, but indicates a patient expectancy in Joshua, that notwithstanding Satan's accusation, relief would come.

Ver. 4. **And he answered, i. e.,** the prayer for forgiveness involved in the fact of the high priest's appearing before the Lord. Vitringa says (on Zech. i. 11), "In every case in which **אָמַן** or *ἀπεκρίσθαι* is placed at the opening of a speech or narrative without any question preceding it, there is always a question tacitly assumed; just as in the Books of Scripture, where they commence with the copula, some antecedent is always supposed to exist, with which the narrative or speech is tacitly contrasted, even though nothing at all has gone before." Those who stood before him = surely not, as Ewald maintains, the friends of the accused, but the Lord's own servants, the angels. These are ordered to remove the filthy garments, and then the angel of Jehovah explains the meaning of the symbolical act. **I have taken, etc.** This does not refer to sanctification (Mark), but to forensic forgiveness. The two cases (2 Sam. xii. 13 and xxiv. 10) establish this as the meaning of the phrase, **הִעֲבִיר**. The festal garments may symbolize innocence (Chaldee), or joy (Köhler, Pressel), or glory (Keil).

Ver. 5. **And I said.** At this point the Prophet who had been only a silent spectator, comes suddenly forward with a prayer for the completion of the work begun, and says, **Let them put . . . head.** It cannot be made out that any special significance attached to the mitre or turban, and the emphasis must lie upon the qualifying word **clean**. "The turban can be referred to only as an article of dress which would be the first to strike the eye"

(Hengstenberg). The wish of the Prophet was at once complied with. The last clause of the verse does not mean that the angel of the Lord rose up from his seat (Henderson, Köhler, Pressel), but that he continued standing by, "like a master presiding over the ceremony, approving and adorning it with his presence" (C. B. Mich.).

(b.) The Promise (vers. 6-10). The completion of the symbolical action is made the occasion of a further and far-reaching assurance, addressed to the high priest and through him to the nation.

Ver. 6. *Testified* = made a solemn declaration (Gen. xliii. 3; Deut. viii. 19).

Ver. 7 contains a promise with a condition. The condition is partly personal — *walk in my ways*, and partly official — *keep my charge*. The promise is altogether official. *Judge . . . courts* = administer the service in the holy place and guard the house of God from all idolatry and ungodliness. "This is here represented not as a duty but as a reward; inasmuch as activity in connection with the kingdom of God is the highest honor and greatest favor which God can confer upon any mortal" (Hengstenberg). The last clause contains an important additional promise.

מְהַלְכִים is a difficult word which occurs nowhere else. (1.) Some take it as a noun, plural of **מְהַלֵּךְ** = ways, i. e., ingress and egress, denoting a peculiarly free access to God among his heavenly servants (Calvin, Hitzig, Maurer, Ewald, Köhler, Fürst, etc.). (2.) Others regard it as a Chaldee form of the Piel participle of **הָלַךְ**, taken intransitively = walkers, i. e., angels who as messengers go between the high priest and Jehovah (LXX., Vulg., Pesh., Grotius, Baumgarten). (3.) Others derive it from the Hiphil participle of the same verb, meaning = leaders or guides (Luther, Gesen., Heng., Umbreit, Dr. Riggs, etc.). Against the last two is the circumstance that Zechariah could very well have expressed that sense in regular Hebrew form; that they require an alteration of the text; and that **יָיִן** is required to be rendered as = **יָיִן**. I hesitatingly prefer the first.

One thing is certain, that some kind of association or influence with God's immediate servants on high is here promised to the high priest.

Ver. 8. *Hear, I pray*, etc. This opening calls attention to the importance of what follows. The address is made not only to Joshua, but to his colleagues, i. e., associates in the priestly office. The next clause assigns the reason for including them. They are men of wonder, i. e., men who excite wonder in others, and thus attracting attention to themselves, become types of what is to come (cf. Is. viii. 18; xx. 3; Ezek. xii. 6; xxiv. 24-27 (Heb.)). The constant exercise of priestly functions in the offering of sacrifices which had no intrinsic efficacy was a perpetual testimony of man's need of forgiveness and of God's purpose in future to satisfy the need thus made known. The objection to this view on the ground that we should expect *are ye and not are they*, is removed by the fact that such cases of enallage are not rare (cf. Zeph. ii. 12 (in Heb.)). The reason why these typical men, Joshua and his priests, are summoned to listen, is given in the next clause, which declares that Jehovah will bring forward that antitype whose appearance would show that their typical character was founded in truth. *My servant Branch*. The antitype is described by two names taken from the earlier Prophets. One, *servant*, is of frequent

occurrence in Isaiah (xlii. 1, etc.), and also in Ezek. (xxxiv. 23, 24). The other, *branch*, occurs in Jeremiah xxiii. 5, xxxiii. 15, — passages which plainly lean upon Isaiah's statements xi. 1, liii. 2. The term denotes the original obscurity of this personage and the gradual development of his character. Instead of being a tall and stately tree, he is a mere branch or root-shoot. This reference had become so well understood in Zechariah's time that he uses the word as if it were a proper name, my servant Branch. That it pointed to the Messiah is admitted by the Chald. Par., and almost all expositors, ancient and modern. The suggestion of a few (Kimchi, Theodoret, Grotius, Blayney), that Zerubbabel was intended, is refuted by the fact that the Branch had not yet appeared, while Zerubbabel had; and also by the consideration that this civil governor had nothing to do with the priestly office and could not possibly be an antitype of its holders. A similar figurative description of the Messiah is found in Ezek. xvii. 22, 23. The Lord, having described the royal house of Judah as a strong and lofty cedar, which had been plucked up by the roots and left to wither and die, declares that He will take from its summit a slender twig and plant it on the mountain of the height of Israel, where the little scion shall take root, and grow, and spread, until it commands universal admiration. Every tree of the field shall own its superiority, and every fowl of heaven seek its shelter.

Ver. 9. *For behold . . . seven eyes*. This verse assigns the reason for the fulfillment of the preceding promise. The condition of the covenant people was so deplorable that it seemed vain to expect such a blessing as the coming of the Messiah. To countervail such despondency, Jehovah of Hosts assures his people of the watchful and loving care which will secure the gracious result. The *single stone* is not the Messiah (early interpreters, Kliefoth), for he was not "laid before Joshua"; nor the foundation stone of the Temple (Rosenmüller, Hitzig, Neumann, Henderson), which had long since been laid; nor the top-stone (Maurer), nor the plummet (Grotius), nor a jewel of the high priest's breast-plate (Theodoret, Baumgarten, etc.); but the covenant people, now appropriately described as lying before Joshua, who was their ecclesiastical leader. It is no objection to this view that the Messiah is elsewhere spoken of as a stone (Ps. cxviii. 22; 1 Pet. ii. 7), for sometimes the head and the body both have the same term applied to them, as in Isaiah's use of the term *servant*, where only the context can determine which of the two is meant (Is. xlii. 2; lii. 13). The *seven eyes* may denote, either the all-embracing providence of God, or (according to the statement in Rev. v. 6 of the seven eyes of the Lamb which are the seven spirits of God, sent forth into all the earth) the seven-fold radiations of the Spirit of Jehovah, by which the stone is preserved and prepared for its glorious destination. I see no reason why both may not be combined. According to this view, the eyes are not engraved on the stone, but directed toward it (cf.

Ps. xxxii. 8; Jer. xxxix. 12 for this use of **עַיִן**). Ewald (*Geschichte d. V. I.*, iv. 239) sees in this verse a distinct evidence of Zoroastrian ideas. He says the conception of the seven eyes of Jehovah was derived from the Persian notion of the seven Amshaspands who surround the throne of the Supreme, and adds in a note that the upper servants of a great king were often called his eyes

and his ears. How far-fetched is this? The Hebrews were familiar with the term eyes of God or Jehovah, and meant by it just what all men mean by it; and the number seven had for ages been well known to them as a symbol of sacredness and completeness. See the excursus at the end of this section. The passage is perfectly intelligible on the supposition that Zechariah had never even heard of such a thing as the seven Amshaspands of the Zend-avesta. *Execute its carving* = make it a beautiful and costly stone. So most expositors from Calvin to Pressel. The last clause completes the brilliant promise. *This land*, i. e., the land of Israel, which of course includes its inhabitants, and they stand for the whole Church of which they were then the representatives. The guilt is to be removed in one day, which can hardly be any other than the great day of atonement at Golgotha. The phrase is analogous to the "once for all" in Hebrews vii. 27, x. 10. It presents a contrast between the continually repeated sacrifices of the Levitical priesthood and the one final and effectual sacrifice of the Messiah.

Ver. 10. *Ye shall invite . . . fig tree*. The result of this is expressed in a proverbial phrase borrowed from the older Scriptures, where it first occurs in the description of the happy period under Solomon (1 Kings iv. 25). "Whether it is to be taken literally or spiritually here has been much contested, the Rabbins favoring the former view, the Fathers the latter. We rightly combine both, and maintain that this picture of peaceful prosperity and cordial union is realized, although imperfectly, yet just as far as Christ's kingdom has its proper influence and the communion of saints is felt" (Pressel).

The entire vision and promise were admirably adapted to effect their end. The high priest conquers his fierce antagonist, is assured of his forgiveness and confirmed in his office, and is certified of the continuance of the people until the appearance of the long expected Branch, who once for all and forever would take away the guilt and punishment of sin.

The Number Seven. The question why the eyes spoken of in ver. 9, whatever their meaning, should be stated as seven, brings up for consideration the peculiar significance of this number. Its employment here and in the next chapter (ver. 2, seven lamps and seven pipes, ver. 10, those seven), are instances of a usage at once very ancient and very wide spread. Leaving out of view the literature of India, Persia, and Arabia, we find in Scripture an extraordinary frequency of its occurrence. *Seven*, *seventh*, and *sevenfold* are found in the Old Testament and the New, not less than three hundred and eighty-three times, while a similar enumeration of the instances in which *six* and *eight* are used, reaches the sum of only one hundred and seventy-six, or less than one half of the sevens. This usage begins with the first book of the Bible and ends only with the last. We find in Genesis the seven days of creation; seven-fold vengeance denounced for Cain; clean beasts and fowls received into the ark by sevens; the dove despatched from the ark at intervals of seven days; Jacob serving seven years for a wife he did not want, and seven more for the wife he did want; and seven fat kine and seven lean, seven good ears and seven thin, representing the seven years of plenty and famine. In the Mosaic ritual, many sacrifices required seven victims, and often the blood was required to be sprinkled seven times. Not only the seventh day

was holy, but the seventh week of the year (a week of weeks); and the seventh month; and the seventh or Sabbatical year; and the Jubilee or the year following seven weeks of years, were all marked by festival observances. Jericho was overthrown by a march of the people seven successive days around the walls, headed by seven priests who blew as many trumpets. On the seventh day the circuit was made seven times, and then at the shout of the people the walls fell. Samson gave the Philistines of Timnath seven days to solve his riddle, he was bound with seven withes, and his seven locks were woven with the web. Seven years of famine were inflicted in Elisha's time, and the same offered as an alternative to David. The Psalmist praised God seven times a day, the just man falls seven times and rises again, Nebuchadnezzar's furnace was heated seven times more than it was wont. In the Apocalypse, the recurrence is still more marked. A condensed summation reports that there are two sevens in the introduction, namely, seven churches and seven spirits, and in the body of the work two sevens of sevens, namely, first, seven candlesticks, stars, seals, horns, eyes, trumpets, thunders; and secondly, seven angels, heads, crowns, plagues, vials, mountains, kings.

Of the fact that this number is exceedingly prominent there can be no question. The precise ground of the prominence is not so easily stated. The late Professor Hadley, from whose article¹ on the subject our statement is drawn, enumerated five different theories. One is the Arithmetical, used by Philo the Jew, and based upon the peculiar property of seven as compared with any other of the digits. A second, the Chronological, is founded upon the early division of time into weeks. A third, the Symbolic, conceives seven to be the union of two numbers, namely, *three*, which symbolizes the divine, since the Godhead is a trinity, and *four*, which symbolizes the cosmical, the created universe of space, this being determined by the four cardinal points of the compass. The seven then represents that reunion of the world with God, which is the great aim and crowning consummation of all true religion. A fourth is the Physiological theory, tracing the preeminence of the seven to the fact that there are seven parts of the body, namely, the head, chest, and loins, with the four limbs; and seven openings of the head, namely, the three pairs of eyes, ears, and nostrils, with the mouth; and further, that the seventh, fourteenth, and twenty-first days are critical periods in diseases. The fifth hypothesis is based on Astronomical reasons. The nocturnal heavens offered to the men of primitive times a constant and impressive spectacle. Here they could not but be struck by the seven members of the planetary system, as well as by the fact that the fixed stars exhibited the same number in several of the most brilliant constellations, e. g., the Great Bear or Charles' Wain, the *Septentriones* of the Romans; the Lesser Bear with its remarkable pole-star; the Pleiades with their "sweet influences," and the Hyades, whose frequent rains "vex the sea."

Upon the whole, in view of the antiquity of the usage and the character of the early Hebrews, it seems most natural to trace their sense of its sacredness and completeness to its original associations with the times and means of religious worship.

¹ *Essays Philological and Critical*. New York, 1873.

DOCTRINAL AND MORAL.

1. This chapter contains one of the passages in the Old Testament in which the great spiritual adversary of God and man is spoken of under the name Satan. The other places are 1 Chron. xxi. 1 and the prologue to the book of Job. (The word *שָׂטָן* occurs also in 2 Sam. xix. 23 and Ps. cix. 6, but it is extremely doubtful whether it is used in these passages in any other than an appellative sense = adversary.) It is a favorite notion with "the later criticism," that Zechariah imported his conception of Satan from the Zoroastrian doctrine of Ahriman, the original source of all moral and physical evil, the chief of malignant spirits, the king of darkness and of death, and consequently the eternal enemy of Ormuzd, and of his kingdom of light. But there is neither historical nor logical foundation for this fancy. During the very few years which elapsed between the Persian conquest of Babylon and the appearance of Zechariah as a prophet, there was not time for the theological notions of the Zend-avesta to penetrate the Jewish mind and to color its conceptions of the unseen world. The dualism of Zoroaster must have had a most extraordinary degree of self-propagating power, to pass in so short a time from the central point of the Persian Empire to one of its farthest outlying provinces. Besides, Zechariah's doctrine of Satan differs fundamentally from the Persian conception of Ahriman. The latter is an independent, eternal, and self-existent principle, whereas the former is a created, fallen, malignant being, of vast capacity and immense power of mischief, but still under the control of the Almighty, often thwarted in his machinations, and destined one day to an utter and disastrous overthrow. Nor had Zechariah any need to learn from the Persian theology. The existing precedents in the sacred books of the Jews furnished him with all the materials necessary to construct or to understand the symbolical vision vouchsafed to him. What he sees is the head and representative of the nation in sacred things standing in solemn service before the Angel of Jehovah, who is attended by a train of angelic ministers (ver. 7), while over against this important official stands Satan accusing and opposing; and in the end Jehovah rebukes the adversary and favors his own servant. Manifestly this corresponds in form and in substance to what is contained in the prologue of the book of Job, the date of which is allowed on all hands not to be later than the Solomonic era.

A remarkable confirmation of this view is given in the New Testament, where (Rev. xii. 10) Satan is called, "the accuser of our brethren, who accuses [*ὁ κατηγορῶν*] them before our God day and night." Accusation is the element of his being. He accuses God to men (cf. Gen. iii. 4, 5), and he accuses men to God (as in Job and in this passage). Hence his usual name in the New Testament, *Diabolus*, from *διαβάλλειν* = to set at variance, namely, by slander, — a descriptive title quite as strong as the Hebrew term, Satan = opposer, the inherent and everlasting adversary of God and man, and of all that is good. This antagonism, however, takes a particular form which runs through all the Scripture from Genesis to Revelation, and is seen not dimly in our prophet. In the curse pronounced in the Garden of Eden upon the tempter, the Old Serpent (Rev. xii. 9), God declared that He would put enmity between him and the woman, and not only

that, but "between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The seed of Satan are all the ungodly, of whom he is the head; the seed of the woman are all the godly, of whom Christ is the head. These two heads stand in mortal conflict; both suffer, but the one only in the extremities, the other in a vital part. "For this purpose was the Son of God manifested, that He might destroy the works of the devil" (1 John iii. 8). In the end the kingdom of our God and the power of his Christ will be too much for the craft and malice of Satan. Still that malignant being opposes the truth, and leaves no stone unturned to turn away God's favor from his people, and thus overthrow the entire redemptive economy. This is the point of the symbolical vision here. Did the Lord cast off his people entirely and recall his promised grace, the historical basis for the Messiah to come would perish, and no room be left for his appearance according to the ancient predictions. The issue, then, was vital. It did not concern an individual merely; it did not belong only to some one particular crisis in the history of the restored exiles; but it touched the very existence of the Kingdom of God on earth. If the confessed sins of Israel were sufficient to secure their final rejection from God at that stage of their history, the hopes of the race were blasted, and the prospect of a blessing for all the families of the earth, became a beautiful but empty dream.

2. The doctrines of grace are finely illustrated in this vision. The opposition of Satan is evidently grounded on a charge of sin in Joshua and those for whom he acts. Joshua came before the Angel of Jehovah in his representative capacity, which of course implies the existence of sin to be atoned for and pardoned, for holy beings need no sacrificing priesthood between them and God. This was emphasized at the present time by the recollection of the abominations which had called down the Babylonian captivity, and the still more recent remissness of the restored people in building the Temple. The Jews were weak in faith, despondent in spirit, and more prone to labor for their temporal fortunes than for their spiritual interests. Satan then had a high vantage-ground from which to oppose them. But mark the source of his repulse. "Jehovah, Jehovah that chooses Jerusalem, rebuke thee!" The people are reminded here, as they so often were in earlier times, that they had not chosen the Lord, but He had chosen them. It was not their numbers, nor wisdom, nor wealth, nor moral excellence (Deut. vii. 7, 8) which induced Him to make them the depository of his truth and the channel of his grace to a fallen world. It was his own sovereign, condescending grace which had its own reasons, but not reasons subsisting in the moral qualities of Israel. As He had chosen them once, the election still continued, and was a valid reason why they should not be cast off. Nay, the very circumstances which Satan might plead against them were in another point of view arguments in their favor. They had been in the glowing furnace of Chaldean bondage and exile, and the smell of fire was still on their garments. Everything in their condition spoke of apostasy and its merited recompense. They were a very small remnant left of that proud kingdom which once stretched from the Leontes to Egypt, and from the Euphrates to the Mediterranean. It was difficult to see any trace of the former grandeur in the poverty-stricken colony which gathered around their fathers' graves. But their very fewness and poverty and weakness pleaded for them. They had

been rescued from the common doom of transplanted people by a peculiar providence. A forced migration of an entire population to a distant land usually breaks the old association entirely and forever. New ties and interests are formed, and the present drives the past out of view and out of memory. But here God, by the hand of a man whom He had called and named centuries before he was born (Is. xlv. 28, xlv. 1), had broken the fetters and recalled his banished ones. The work of reestablishment had begun, and should it cease? Nay, verily. The brand so carefully rescued from a general conflagration, would be preserved, notwithstanding all the clamor of Satan. He who had begun the good work would carry it on to completion. The gifts and calling of God are without repentance.

3. The doctrine of gratuitous forgiveness is the glory of the Gospel. "Not by works of righteousness which we have done, but according to his mercy he saved us." Even so was the Church taught in the older dispensation, not only by word as when Abraham's faith was counted for righteousness and by type, as in all the sacrifices, but also by symbol as in the case of Joshua, the high priest. There was no denial of the truth of the facts upon which Satan based his accusation. On the contrary, open confession was made in the very appearance of the priest. Instead of being arrayed in the pure and shining robes expressly appointed for sacerdotal functions, he was clad in filthy garments, — fit emblem of the hideous moral stains by which he and his people were soiled. Each one of those polluted garments echoed the words of the royal penitent, "I acknowledge my transgression, and my sin is ever before me" (Ps. li. 3). Physical stains may be extracted, but no human agency in all the world can take the soil of sin from the conscience. That is done only by the act of the Lord of the conscience. Its accomplishment here was represented by the order to remove the filthy garments and replace them by festal raiment. It was a sovereign act of the God of grace, — I have caused thine iniquity to pass from thee. This lies at the root of all true religion. "There is forgiveness with thee that thou mayest be feared." Despair is death. He who has no hope or prospect of the divine mercy, has nothing left but to go on in sin and at last lie down in interminable sorrow. To encourage Israel, fast verging to such a forlorn condition, this vision was vouchsafed. Its aim was not to send the people to sleep in their sins with the false peace of self-righteousness, but to assure them that, notwithstanding the magnitude of those sins, God would of his own free grace remit the penalty and bestow the gift of justification upon the high priest, and in him upon the nation at large. Such an assurance gives peace. Who is he that condemneth? It is God that justifieth.

4. Great as were the present privileges of the covenant people, something better was in store. Their whole economy was introductory and preparative. The golden age of the Hebrews, unlike that of all other ancient nations, was not in the past but the future. Poets and Prophets rejoiced to sing of one who was to come, in whom all the families of the earth should be blessed. Priests and kings were embodied types of the character and functions of this great deliverer. Reminding Joshua and his colleagues of this truth, Jehovah renews the promise of one who should be by eminence his servant. In naming him, the precise term used by the older Prophets is employed again,

the Branch, which does not mean "a limb in the sense of one among many on the same tree, but a shoot which springs up from the root, and which, though small at first, becomes a tree of wonderful qualities" (Cowles). The monarchy which in the persons of David and his son Solomon stood like a majestic and wide-spreading tree, now lay in ruins, — the huge trunk cut down, mangled, burned. But from the stump there should come a slender shoot, which in course of time would grow up into a mighty monarch of the forest, putting out limbs and foliage under which whole nations should collect themselves. The term therefore kept steadily in view the salient points the people were to seize. The lowly, unpretending, unpromising origin of this deliverer and the ultimately vast sweep of his beneficent agency. In all outward aspects he stood at the farthest possible remove from his distinguished types, whether of the priestly or kingly line. He never bore the brilliant breast-plate of Aaron into the holy of holies, nor did his hand hold a sceptre except the mocking reed of Pilate's soldiers; yet his sacerdotal function was the only real and efficacious one the earth ever saw, and his royal office has secured a depth of attachment and a fullness of service to which all the records of earth-born loyalty together furnish no parallel.

HOMILETICAL AND PRACTICAL.

WORDSWORTH: Ver. 1. Satan stood at Joshua's right hand and endeavored to work his ruin. So Satan stood at the right hand of our Joshua on the pinnacle of the Temple and tempted him to cast himself down. He stood at Christ's right hand when He was betrayed by Judas into whom Satan entered; he tempted him in his agony and passion; and he is still standing at Christ's right hand by his opposition to the preaching of the Gospel and by his sowing tares of heresy in his Church. — Ver. 2. Here is a solemn warning against the sarcastic, bitter, and virulent spirit which so often shows itself in speaking and writing against others. The holy angels, even in contending against Satan, use mild words. But these rash and reckless persons imitate Satan who is called in Scripture Diabolus or Calumniator. How can they hope to be with good angels hereafter? Must they not rather look to be with those wretched fiends whom they imitate?

CALVIN: *Jehovah who chooses Jerusalem.* We are reminded that we are not to consider our deserts in order to gain help from God, for this wholly depends upon gratuitous adoption. Hence, though we are unworthy that God should fight for us, yet his election is sufficient, as he proclaims war against Satan in our behalf. It hence follows that those men who obscure and seek as far as they can to extinguish the doctrine of election, are enemies to the human race; for they strive their utmost to subvert every assurance of salvation.

OWEN: Vers. 3-5. Two things are here said to belong to our free acceptance with God. (1.) The taking away of the guilt of our sin, our filthy robes; this is done by the death of Christ, the proper fruit of which is remission of sin. (2.) But more is required, even a collation of righteousness, and thereby a right to life eternal. This is here called change of raiment, or, as it is called by the Holy Ghost in Isaiah (lxi. 10), the garments of salvation, the robe of righteousness. Now this is made ours only by the obedience of Christ, as the other is by his death.

MOORE: Ver. 7. A gratuitous justification furnishes no excuse for inaction and sin, but leads to more entire obedience. . . . Fidelity in God's service shall be gloriously rewarded.

GILL: *Men of wonder.* The people of God are wondered at by themselves, that God should have any love for them, call them by his grace and at last bring them to glory; wondered at by men of the world that they should make such a choice as they do, should bear afflictions with so much patience, and even thrive and flourish amidst them; wondered at by the angels as they are the chosen of God, the redeemed of the Lamb, and called from among men; and they shall be spectators of wonderful things themselves, which they will

be swallowed up in the admiration of to all eternity.

COWLES: *I will execute*, etc. The engraving of the Church into forms of spiritual beauty, is eminently God's work by the chisel of his providence and the agency of his Spirit.

JAY: Ver. 10. The reign of the Messiah is distinguished by three things: (1.) Enjoyment. The very image of the vine and the fig tree is delightful. (2.) Liberty. Slaves and captives did not sit under their vines and fig trees, nor did proprietors in time of war. (3.) Benevolence. "Ye shall call every man," etc. There is no selfishness, no envy. All are anxious that others should partake of their privileges.

VISION V. THE CANDLESTICK WITH THE TWO OLIVE TREES.

CHAPTER IV.

A. *A Golden Candelabrum and its Two Oil Feeders* (vers. 1-5). B. *Divine Grace the Source of Strength and Success* (vers. 6-10). C. *The Means by which that Grace is obtained* (vers. 11-14).

1 And the angel that talked with me came again, and waked me, as a man who is
2 waked out of his sleep; And said to me, What seest thou? And I said,¹ I have
looked, and behold a candlestick all of gold, and its oil-vessel² upon the top of it and
its seven lamps upon it, seven pipes each³ for the lamps which are upon the top of
3 it; and two olive trees by it, one on the right of the oil-vessel and the other on the
4 left of it; And I answered and spake to the angel that talked with me, saying,
5 What are these, my lord? And the angel that talked with me answered and said
6 to me, Knowest thou not what these are? And I said, No, my lord. And he
answered and spake to me, saying: This is the word of Jehovah to Zerubbabel,
saying, Not by might and not by power,⁴ but by my Spirit, saith Jehovah of Hosts,
7 Who art thou, O great mountain, before Zerubbabel?⁵ Be a plain!⁶ And he shall
8 bring forth the top stone⁷ with shoutings, Grace, grace unto it! And the word of
9 Jehovah came to me, saying, The hands of Zerubbabel have laid the foundation of
this house, and his hands shall finish it, and thou shalt know that Jehovah of Hosts
10 hath sent me to you. For who despiseth⁸ the day of small things? And they
rejoice and see the plummet in the hand of Zerubbabel, [even] those seven;⁹ the
11 eyes of Jehovah, they go to and fro through the whole earth. And I answered
and said unto him, What are these two olive trees on the right of the candlestick
12 and on the left? And I answered the second time and said to him, What are the
two branches¹⁰ of the olive trees, which by means of the two golden spouts¹¹ empty
13 the gold¹² out of themselves? And he spake to me, saying, Knowest thou not
14 what these are? And I said, No, my lord. And he said, These are the two sons
of oil which stand before¹³ the Lord of the whole earth.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2. — The Kethibh וְאֵלֶיךָ must be considered a copyist's error; the Keri, besides agreeing better with the connection and with usage, is found in numerous MSS., and also in the LXX., Itala, Vulg., Targum, and Peshito.

² Ver. 2. — וְאֵלֶיךָ, which is pointed correctly, may stand for וְאֵלֶיךָ, as וְאֵלֶיךָ, Hos. xii. 2, which escapes the necessity of assuming a masculine וְאֵלֶיךָ, of which there is no other example.

³ Ver. 2. — וְאֵלֶיךָ (שבעה ושבעה), seven and seven, must be taken distributively, for which there is an exact parallel in 2 Sam. xxi. 20. Cf. 1 Chron. xx. 6.

4 Ver. 6. — It seems impossible to establish any distinction between *הָיָל* and *כֶּהָ*. Both are used indiscriminately of physical or mental or moral power.

5 Ver. 7. — The Masoretic interpunction requires "before Zerubbabel" to be connected with what goes before, and not, as E. V., with what follows.

6 Ver. 7. — Be a plain! is quite as correct a rendering of *לְמִישֹׁר* as to supply a future (E. V.), and surely far more spirited.

7 Ver. 7. — The Raphé over the last letter of *הָרִאשֹׁנָה* shows that this word is a feminine form of *רִאשֹׁן*, and in apposition with *בְּרִאשֹׁן*.

8 Ver. 10. — *בָּרַח* is one of the two instances in which verbs of this class take Patach instead of Kamets. The other verb is *בָּרַח*.

9 Ver. 10. — "Those seven." The translation makes this phrase the subject of the verb rejoice. Professor Cowles objects to the "violent inversion," but this is not worse than to disregard the accents and both the tense and number of the verb, by rendering "who hath despised, etc., Let them rejoice."

10 Ver. 12. — *עֲנָבִי*, *ĕr. Ar.*, lit., ears, here twigs or branches, so called because of their resemblance to ripe ears of grain, or (Fürst) of their undulating motion.

11 Ver. 12. — *בִּנְתֵּי־רֹרֶת*. This also is an *ĕr. Ar.* It does not mean *presses* (Heugstenberg), which is sustained neither by etymology nor taste; nor *receptacles* (Pressel), which is too vague; but, as E. V., *pipes*, i. e., tubes or spouts through which the oil was discharged.

12 Ver. 12. — There is a play upon words here. The shining oil is like liquid gold; hence it is said the golden spouts pour gold out of themselves.

13 Ver. 14. — *עַל* (as Henderson suggests) is elliptical for *עַל־פְּנֵי* before; or it may be (as 1 Kings xxii. 19, i. v. 2) lit., above him, which would naturally be the appearance if the Lord was sitting and they were standing.

EXEGETICAL AND CRITICAL.

In the former vision there was a lively display of the means and ground of the forgiveness of sin. This one advances farther, and shows a positive communication of grace by which all obstacles are overcome and the establishment of God's kingdom effectually secured.

a. *The Vision* (vers. 1-5). Ver. 1. And the angel . . . out of his sleep. These words imply a pause between this vision and the preceding one, during which the interpreting angel had withdrawn, and the prophet had relapsed into the condition of ordinary consciousness. This condition, compared with the ecstatic state in which supersensual objects are seen, was like sleep compared with waking. Hence Zechariah needed to be aroused from his ordinary and normal state. This was done by the return of the interpreting angel. The new vision presented to him is striking. A candlestick of gold with an oil-vessel on top, from which the oil flows into each one of the seven lamps through seven tubes; and two olive trees by the side of the candlestick.

Ver. 2. And I said . . . the top of it. Upon the var. read. see Gram. and Text. The candlestick was formed after the pattern of the one in the tabernacle (Ex. xxv. 31-37), but with some remarkable variations. The candelabrum the prophet saw had a round vessel on its top, and seven feeding-tubes for each lamp, and two trees at its sides, none of which were seen in the original pattern in the sanctuary. The precise meaning of the phrase rendered, *seven pipes each*, lit., "seven and seven," has been much contested. Hitzig and Henderson propose an alteration of the text, omitting one of the *sevens*, in accordance with the LXX. and Vulgate. Pressel gains the same end by connecting the first *seven* with what precedes, — which is harsh, and forbidden by the interpunction. Köhler adds the two together, thus making the number of pipes fourteen, but if the prophet had meant that, he would have said so. It is better to take the text as it stands. Forty-nine tubes are very many to proceed from one oil-bowl, but as we know

not the size of either the vessel or the pipes, no judgment can be expressed against the possibility of such a thing. That it was probable, seems to be clearly shown by the fact that the visionary candlestick is a designed enlargement of the real one made by Moses.

Ver. 3. Two olive trees. The meaning of these trees is further explained in vers. 12-14. The candlestick represents the Church as the appointed light-bearer in a dark world. This is confirmed by such passages in the New Testament as Matt. v. 14, 16, Luke xii. 35, Philip. ii. 15, and by the express statement in Rev. i. 20, "the seven candlesticks which thou sawest are the seven churches." The seven lamps indicated the fullness of the light that was shed, and the seven times seven tubes the number and variety of the channels by which grace was imparted to the luminary.

Vers. 4, 5. And I answered . . . no, my Lord. "I answered," i. e., to the statement suggested in the visionary scene. The counter-question of the angel implies that the prophet might have learned the object of the vision from the analogy of the golden candlestick in the holy place. Then the angel gives him the answer.

b. *Divine Grace the Source of all Strength* (vv. 6-10). Ver. 6. This is the word, etc. The vision was an embodied prophecy intended in the first instance for the guidance and comfort of Zerubbabel; and its sum was given in the abrupt utterance: "Not by might," etc. That is, the work which the Hebrew governor has undertaken will be carried out not by human strength in any form, but by the Spirit of God. The candlestick gave light, but it could not do this unless furnished with a plentiful supply of oil. So all that was needful for the maintenance of the Church of God on earth, including the restoration of its material centre at the time, the Temple, could be attained only by the same blessed agency. That the oil of the lamps should symbolize the Holy Spirit, is the less strange, as the anointing oil of consecration was understood always to mean this. The attempt of Kliefstod to establish a distinction between the two words *שֶׁמֶן* and *יִיֶּדֶן*, as if the former al-

ways meant anointing oil, and the latter, illuminating oil, is altogether vain. Both are used promiscuously for either purpose, and both may have the same symbolic signification.

Ver. 7. *Who art thou*, etc. As the resources of the Jewish leader were few, and the obstacles in the way numerous and formidable, the thought contained in ver. 6 is expanded in a striking form. The exclamation, *Who art*, etc., gives great vividness to the sentiment, and this is still further increased by the concise force of the appended command, *Into a plain!* Some understand by the mountain the Persian Empire, which is to be leveled to a plain (Chald., Jerome, Kimchi, Hitzig, Hengstenberg, Keil, etc.). But it is better to take it as a figure of the colossal difficulties which rose mountain high at the continuation and completion of the building of the temple. So Kliefoth, Neumann, and most interpreters. This view includes the other, and at the same time allows of an application of the assurance to the Church in all ages. That a mountain in prophecy usually symbolizes a kingdom, as Hengstenberg insists, surely does not compel us always to understand it in that sense. As one well says, the imagery of the Bible is not stereotype. *And he shall bring*, etc. The second half of the verse foretells the joyful completion of the Temple. The stone mentioned is not, as Hengstenberg and Henderson say (with whom agrees Dr. J. A. Alexander, in his comment upon Ps. cxviii. 22), the foundation-stone, for which a different phrase is used (Job xxxviii. 6, Jer. li. 26), but the finishing or gable stone. Nor can the verb be rendered as a simple preterite (Hengstenberg), but in accordance with *Vav cons.*, must be given as in E. V., "And he shall bring," etc. The nominative to the verb is not Jehovah (Henderson), but Zerubbabel, as the next verse plainly shows. The Jewish leader shall at last bring forth the cope-stone amidst loud acclamations of the people, crying, *Grace, grace unto it!* i. e., May God grant his grace to the stone and the building it represents, so that it may stand forever.

Ver. 8. An additional communication is now made to the Prophet. Its source is not mentioned, but the analogy of ver. 9 b with ii. 9-11 indicates the angel of Jehovah as the author.

Ver. 9. *The hands of . . . sent me.* As Zerubbabel had laid the foundation of the house of God (Ezra iii. 8-10; Hag. ii. 18), so should he finish it. A confirmation of this promise is given in the next verse.

Ver. 10. *For who despiseth . . . whole earth.* The construction here is much disputed. Many (LXX., Targum, Peshito, Vulgate, Calvin, Ewald, etc.) make the second clause the apodosis of the first, thus, "for whoever despises the day of small things, they shall see with joy," etc. But

it cannot be rendered *whoever*, when followed by a preterite with *Vav cons.* Keil and Wordsworth retain the interrogation, but consider it = a denial; in the sense that no one who hopes to achieve, or does achieve, anything great, despises the day of small things. But this gets a meaning out of the text by first putting it in. It is better to take the clause as a general challenge, "Who despises," etc., i. e., with reason. Then follows the ground of the question in the rest of the verse, the staccato style of which is well explained by Pressel as a climax, of which the steps are three, namely, (1.) *Those seven*, already mentioned in the previous vision. (2.) *They are the eyes of Jehovah.* (3.) *They sweep through all the earth.* These seven

eyes, the seven-fold radiations of the Spirit of Jehovah (comp. on iii. 9), gladly see the plummet, etc. However discouraging the small beginnings may be in themselves, the willing coöperation of the divine Spirit ensures success to the enterprise of Zerubbabel. The plummet in the hand indicates the work he is engaged in.

c. *The means by which this aid is secured* (vers. 11-14).

Ver. 11. *And I answered . . . left.* The main portion of the symbol has now been explained, but there remains one feature untouched, — the olive trees on either side of the candlestick. Accordingly the Prophet asks the interpreting angel. But without waiting for an answer, he renews the question with a slight modification. The repetition seems to indicate a conviction in his mind of the great significance of this new and peculiar feature of the candelabrum.

Ver. 12. *I answered . . . the second time*, etc. Here it is the branches of the oil trees he inquires about. These are emphasized, apparently, because they are the link of connection between the candelabrum and the trees, and because the peculiarity of this part of the symbol lay in the fact, that the supply of oil came without any intervening agency directly from the source in nature. These branches through spouts discharge at once their oil, which is called *gold*, because of its color or preciousness. A similar use of this word is found in Job xxxvii. 22, where it is said, "Gold cometh out of the north," gold being put for the golden brightness of the sky (E. V., fair weather). The later critics incline to take the word literally.

Ver. 13. To awaken his attention still more to the importance of this portion of the symbol, the angel asks the Prophet if he understood its meaning, and being answered in the negative, proceeds to give the necessary information.

Ver. 14. *These are the two sons of oil*, etc. "Sons of oil" = supplied with oil, i. e., anointed ones. "Stand before" = are servants of. These sons of oil are not the believing members of Israel and the Gentiles (Kliefoth), for this would confound the olive trees with the candlestick; nor Haggai and Zechariah (Hoffman, Baumg., etc.), nor Joshua and Zerubbabel considered as individuals (Henderson, Pressel), for the supply of oil to the candlestick, i. e., the communication of grace to the Church, could not be made to depend upon the lives of two mortal men. The phrase rather denotes the regal and priestly offices which were the chief media in the Old Testament for conveying God's gracious gifts to the Church, and which at the time of the vision were represented by Joshua and Zerubbabel. The appropriateness of the designation lies in the fact that unction was the ceremony by which persons were inducted into these offices.

The peculiar encouragement of this vision appears in the circumstance that the Church was still represented by a stately candelabrum, made as formerly of solid gold, but furnished with far more numerous pipes of communication, and supplied with oil, not by the daily service of the priests, but from living olive trees at its side which continually poured in a fresh and abundant stream of the golden liquid.

THEOLOGICAL AND MORAL.

1. The Church is a golden light-bearer, and therefore at once precious and luminous. Pre-

cious in the sight of God as chosen and called and honored by Him. Zion is his peculiar inheritance, its members are his jewels, acquired by an immeasurable ransom. Notwithstanding, therefore, their fiveness or obscurity or imperfections, they are properly symbolized by an article made of solid gold. But this article is as significant in its use as it is in its material. It is a candlestick or lampstand. Its object is to give light. Hence our Lord said to his followers, Ye are the light of the world. This has been one of the chief functions of the Church in all ages. For the greater part of the race has always been in the condition described by Isaiah (lx. 2), "Darkness covers the earth and gross darkness the peoples." This was the natural and necessary result of depravity, "their foolish heart was darkened." They often made great advances in civilization, but there was no corresponding growth in religious opinion or practice; on the contrary, "professing themselves to be wise they became fools." All the true and pure light the ancient world enjoyed streamed out from the candlestick which God set up in his chosen people. With all their imperfections the Jews preserved the knowledge of the true God and of the mode of acceptable worship; and their sacred books were a torch from which many a minor light among surrounding nations was kindled. Still more largely was this the case when the new economy was established. It was intended to be diffusive and propagandist, but only by the force of light, — the manifestation of the truth. It courted the day. It disowned the unfruitful works of darkness. It demanded intelligent faith and adherence. Never was there a more unscriptural maxim than that which claims ignorance as the mother of devotion. The Church is now, as she always was, a light-bearer, and seeks to accomplish her objects by mental and moral illumination. Nor is there the least ground for the not infrequent charge of unfriendliness to the progress of discovery in physical science. Zion holds firmly that the author of nature and of revelation is one and the same, and that it is quite impossible that there can be any real discordance between the two forms of God's self-disclosure. She objects to hasty inferences and unsound deductions, but knowledge, true knowledge of all kinds, she welcomes as akin to her own nature, and subservient to those great ends for which the Most High has set up his golden candlestick in this dark world.

2. But the Church like the moon shines only with a borrowed light. She has no resources of her own. All depends upon the central Sun of Righteousness, not only for illumination, but for every other kind or degree of influence. This is a fundamental truth of Scripture and experience. In religious development, outward or inward, the efficient cause always lies back of what is seen. God uses human instruments, and rarely, if ever, operates independently of them, but when they effect their aim, the power comes from above. A sailing vessel perfectly appointed and manned, cannot move in a calm. The most ingenious machine accomplishes nothing, if motive power be withheld. In like manner the Church is helpless if forsaken of the Spirit of God. A new birth, a new creation, a resurrection from death in trespasses and sins, — these are objects which mock all the array of mere human agencies. Only He who made the soul and breathed into it of his own inspiration can recast the broken mould and bring back the fair image so sadly marred by sin. Hence

the unspeakable importance in all Christian work of giving due honor to the Spirit. Neither is he that planteth anything, nor he that watereth, but God that giveth the increase. The Apostles were held fast in Jerusalem until the Spirit was poured out from on high. Then and not before, the Word had free course and was glorified. And so it has been ever since. Whether in individual conversions or in mighty movements among races and nations, the effect is due to a divine and supernatural cause. In the great Reformation of the sixteenth century, so long as this truth was recognized, the work went on; but when an arm of flesh was introduced and reliance placed upon government or policy, a retrograde movement began. God is jealous for his honor; his glory He will not give to another. If his people will not receive the doctrine that all real advances are made by his Holy Spirit, then He teaches them by sore experience that nothing can be done by might or by power, by the very best human appliances. Leviathan is not so tamed. "He esteemeth iron as straw, and brass as rotten wood, and laugheth at the shaking of a spear." Only "He that made him can make his sword to approach unto him."

3. The contempt of small beginnings especially in religious matters has been quite a common feeling. Yet such a feeling is rebuked by the whole experience of the Church of God. The prospect of a godly seed on the earth once lay wrapped up in a childless man, "and him as good as dead;" and yet there sprang from Abraham as many as the sand which is by the sea-shore innumerable. The stripling David was reproved by his brothers and derided by Goliath, yet a stone from his sling laid the giant low. The Psalmist sings of a handful of corn on a bleak mountain top, which yet yields a harvest that rustles like the lordly woods of Lebanon; and the Prophet tells of a worm Jacob which threshes the mountains. Samaritan scoffers laughed at the first feeble walls of restored Jerusalem, yet there came a time when to suppress the sedition of that city strained the last resources of imperial Rome. Twelve men went forth to give the Gospel to the world, and before the end of the first century, believers were found all the way from the shores of Britain to far Cathay. In the sixteenth century one man entered the lists against the anti-christian corruptions of the time, and Leo X. spoke contemptuously of "Brother Martin," but in the issue one half of Europe was emancipated from the papal yoke, and the Man of Sin received a fatal blow. The finest wit of Great Britain set the polite world on a broad laugh at the "consecrated cobblers" who commenced the work of East Indian missions; yet today the whole Church of Christ honors that heroic vanguard of Hindoo missionaries, and the friends of the wit would gladly sponge out his misplaced jeais. The law of Providence is to begin with a day of small things. A little leaven hid in the measures of meal at last affects the entire mass. The smallest of seeds when planted grows into a tree upon whose branches the fowls of the air may lodge. No mature grain ever springs instantaneously from the earth. It is "first the blade, then the ear, then the full corn in the ear." The oak which has withstood the storms of a thousand years was once an acorn. The mighty river which fertilizes a continent began with a tiny streamlet which even an infant's hand could divert. It becomes no one, least of all a believer, to deride a feeble beginning. No matter how small it may

be, yet if carried forward in faith and prayer, neither man nor angel can tell whereunto it may grow.

4. The effusion of the Holy Ghost is not an arbitrary thing. Whitsunday stands in direct relation with Good Friday and Easter. The lamps of the candlestick give light because the manifold tubes convey oil in a constant flow from the central reservoir. But how is this reservoir kept full? By living trees whose supply is perpetually renewed. These living trees are the priesthood and kingship of the Lord Jesus Christ. By his sacrifice the blessed Lord procured the measureless grace of the Holy Ghost, and by his enthronement at the Father's right hand He has power to shed down the life-giving influence in streams as mighty as those which made Pentecost forever memorable. These trees are living, ever-living. The blood of the one great ransom is ever new (*καιρός, recens*); it does not clot so as to be inefficacious; it belongs to an unchangeable priesthood; it endures to the uttermost in point of time. So the session on high is uninterrupted. Our Lord sat down forever on the right hand of God (Heb. x. 12), and therefore always holds his ascension gifts to be dispensed at will for the preservation, the extension, and the exaltation of his Church. The oil of grace cannot fail, just because the Lord Jesus is an eternal priest and an eternal king. Here is a valid ground for faith, hope, and prayer. There is no machinery by which the most fervid evangelist can yoke the blessed Spirit to his methods and measures. But the varied and repeated and emphatic promises of the One Mediator (John xiv. 16, 17, 26, xv. 26, xvi. 7-11, 13-15) encourage every toiler in the vineyard, however feeble or obscure, to look up to the *priest upon his throne*, with an absolute conviction that his arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. If the Saviour in the days of his flesh, had the Spirit without measure, how much more must He now, in his glorious exaltation far above all heavens! The wonders of Pentecost were explained by the Apostle Peter (Acts ii. 33) as an immediate gift of the ascended Saviour, who "having received of the Father the promise of the Spirit, hath shed forth this which ye now see and hear." The supply of spiritual gifts depends upon the perpetual intercession within the veil; and in vain do we look for oil in the lamps if by conceit or neglect we neglect the olive-branches from which alone the supply is maintained.

HOMILETICAL AND PRACTICAL.

CALVIN: The material of the candlestick was intended to set forth a mystery. It is indeed true that gold is corruptible; but as we cannot otherwise understand what exceeds the things of the world, the Lord, under the figure of gold and silver and precious stones, sets forth those things which are celestial, and which surpass in value the earth and the world. It was for this purpose that God commanded the candlestick to be made of gold, not that He needed earthly wealth or riches, or was pleased with them as men are.

WORDSWORTH: Observe the candlestick is golden and the oil is called gold; it is like liquid gold. The Church must be pure and holy; and what she teaches and ministers to the people must be pure and holy also; not adulterated with the admixture of any novel doctrines, such as those which have been added by some to the faith once delivered to the saints, and imposed as necessary to salvation.

C. BRADLEY: Observe, these Scriptures do not say that there are no enemies, no mountains, no difficulties. They do not make the salvation of the Church that light thing which some of us make it. On the contrary, they suppose it to be in itself a work of the utmost difficulty. But then, Christ, they tell us, is more than equal to it; He is mighty to save; He can prepare his people for heaven and carry them there, in spite of everything.

JOHN FOSTER: When good men despise the day of small things, it is because the grand essential of religion, *Faith*, is wanting. They lack faith in the unerring wisdom of the Divine scheme and determinations; faith in the goodness of God, the absolute certainty that infinite wisdom and power cannot be otherwise than good; faith in the promise of God, that his servants shall in the succession of their generations see his cause advance from the small to the great, though this be not granted to any one separately.

PARSON: We ought not to despise the day of small things, because, (1) such conduct tends to prevent its becoming a day of great things. (2) Angels do not despise, etc., but rejoice over even one repenting sinner. (3) Our Saviour does not break the bruised reed, nor quench, etc. (4) God does not despise, etc., but noticed even some good thing found in the son of Jeroboam. (5) The day of small things is the commencement of great things.

GILL: The lamp of a profession without the oil of grace is a dark and useless thing.

VISION VI. THE FLYING ROLL.

CHAPTER V. 1-4.

A. *A large Roll flying over the Land* (vers. 1, 2). B. *It contains and executes a destructive Curse* (vers. 3, 4).

1, 2 And I lifted up my eyes again,¹ and saw, and behold a flying roll. And he said to me, What seest thou? And I said, I see a flying roll; its length twenty cubits
3 and its breadth ten cubits. And he said to me, This is the curse that goeth forth over the face of the whole land; for every one that stealeth shall be cut off² on this

side according to it, and every one that sweareth shall be cut off on that side, according to it. I have brought³ it forth, saith Jehovah of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth by my name to a falsehood, and it shall lodge⁴ in the midst of his house and consume it, both its wood and its stones.

TEXTUAL AND GRAMMATICAL.

- 1 Ver. 1. — *Again*. For this meaning of *וַיִּבְרָא*, cf. 2 Kings i. 11.
 2 Ver. 2. — *וַיִּפְתֹּךְ* = emptied, exhausted, here manifestly = destroyed.
 3 Ver. 4. — *וַיִּבְרָא* cannot be rendered, "I will bring it forth."
 4 Ver. 4. — *וַיִּלְוֶה* irregular for *וַיִּלְוֶה*. It means, to pass the night, *h. abide*.

EXEGETICAL AND CRITICAL.

The series of visions here takes a sharp turn. All that preceded were of a consolatory character, setting forth the overthrow of Zion's foes, the forgiveness of the people, their illumination and exaltation by the Spirit of God, and consequently the sure and speedy completion of the Temple. Now, however, the prophet is directed to show his countrymen that Jehovah is a holy God, and wickedness cannot dwell with Him. There is no toleration for sinners while they continue such. As many as still remain impenitent, or reject God's provision of mercy, shall be visited with an exterminating judgment, or experience a captive exile far longer and more dreary even than that which their fathers had suffered in Babylon. This is set forth vividly and plainly in the two visions which follow, which, although entirely distinct in form and manifestation, yet are closely allied in subject and bearing.

The former of the two borrows the groundwork of its striking symbolism from the Mosaic Law ("curse," "roll"), and sets forth with fearful energy the retributive consequences of sin.

(a.) *The Flying Roll* (vers. 1, 2). Ver. 1. *I lifted up . . . again*. This implies an interval, longer or shorter, since the last vision. What he saw is described fully in the next verse.

Ver. 2. *And he said*. That is, the interpreting angel said, as is obvious from what precedes. "Roll" = book-scroll or parchment; of course one so large as this must have been composed of many skins fastened together. It is seen flying over the earth unrolled, so that its size could be discerned. Its dimensions are ten yards long by five broad. Some (Köhler, Henderson, *et al.*) consider these measurements as intended only to state that it was of considerable size. But as that could be so easily expressed in a simpler way, it is better to regard the dimensions as significant. But of what? Hengstenberg, Hoffman, Umbreit, following Kimchi, assume a reference to the porch of the

Temple which was of the same size (1 Kings vi. 3), and infer that the intention was to represent the judgment as "a consequence of the theocracy," to which, however, it is justly objected that the temple-porch in itself had no symbolic significance, nor was it a meeting-place for Israel. Keil and Kliefoth say that the dimensions were taken from those of the holy place of the tabernacle (twenty cubits by ten), and explain, "the measure by which this curse upon sinners will be meted out will be the measure of the holy place," i. e., it will act so as to cut them off from the congregation of the Lord which appeared before God in the holy place. I should prefer to take the dimensions as a suggestion of the scope of the impending judgment, namely, the covenant people.

(b.) *Meaning of the Roll* (vers. 3, 4). Ver. 3. *This is the curse*. Henderson compares our Lord's words, "This is (represents) my body." "The whole land," i. e., of Israel, as the analogy of the preceding and following visions shows. The curse hovers over the entire region, ready to fall upon its destined objects. These are *the thief* and the *false swearer*, who are taken as examples, one from each table of the law; and therefore stand for all sinners. Such are to be cut off = driven out of the fellowship of God's people, with the usual implication, in that phrase, of destruction. On this side, on that side, refer to the two sides of the roll (Ex. xxxii. 15), on one of which was the curse against one class of sinners, and on the other that against the other class. Then according to it (i. e., according to its terms) refers respectively to these two sides.

Ver. 4. *I have brought*. To render this in the future, as E. V., is a needless departure from the original. God *has* caused it to come forth, as the prophet sees. He proceeds now to tell him what it will do. It will enter the house of the sinner, and come to stay. *Lodge*, literally, pass the night, and hence dwell permanently. Nor will it remain idle, but destroy until not only the contents but even the most durable parts of the house were consumed. Cf. 1 Kings xviii. 38.

VISION VII. THE WOMAN IN THE EPFAH.

CHAPTER V. 5-11.

A. *The Prophet sees an Ephah going forth* (vers. 5, 6). B. *A Woman thrust down in it and shut in* (vers. 7, 8). C. *The Ephah carried away to Shinar* (vers. 9-11).

5 And the angel that talked with me came forth, and said to me, Lift up thine
6 eyes, I pray, and see what is this that goeth forth. And I said, What is it? And
he said, This is the ephah that goeth forth. And he said, This is their aim¹ in
7 all the land. And behold, a round piece² of lead was lifted up, and this is a³
8 woman sitting in the midst of the ephah. And he said, This is wickedness; and
he cast her into the midst of the ephah, and cast the weight⁴ of lead into its mouth.
9 And I lifted up my eyes, and saw, and behold, two women came forth and the wind
was in their wings, and they had wings like a stork's wings; and they lifted⁵ up
10 the ephah between earth and heaven. And I said to the angel that talked with
11 me, Whither are these taking the ephah? And he said to me, To build for her⁶ a
house in the land of Shinar; and it shall be established⁷ and settled there upon its
own base.

TEXTUAL AND GRAMMATICAL.

1 Ver. 6. — עֵינֶיךָ, lit., eye, here that to which the eye is directed = aim. The Geneva version gives *sight*. See Exeg. and Crit.

2 Ver. 7. — כֶּכֶר. Margin of E. V. gives *weighty piece*, but the word denotes shape rather than size or weight. It is another word that is rendered *weight* in the next verse.

3 Ver. 7. — אֶחָד. This seems to be one of the cases in which the first numeral is employed as an indefinite article, as Ex. xxix. 8.

4 Ver. 8. — אֶבֶן = stone, here *lead-weight*, just as in iv. 10 it is used with הַפְּלִיל to mean *tin-weight* or plummet.

5 Ver. 9. — In הִנֵּחָהּ the quiescent נ is dropped (Green, *H. G.*, § 164, 2).

6 Ver. 11. — The grammatical subject of the suffix in לָהּ is of course the ephah, but logically it must refer to the woman it contains, as a house is not built for a measure. The marginal Masoretic note calls for a *Raphe* to mark the absence of a dagesh in the ל, but it is not found in the text.

7 Ver. 11. — וְהָיָה according to its gender is to be construed with בָּיִת, and הִנֵּחָהּ with אִיפֹה or the woman inclosed in it.

EXEGETICAL AND CRITICAL.

a. *The Ephah* (vers. 5, 6). Ver. 5. And . . . goeth forth. This shows that we have a new vision here, and not a continuation of the preceding one (Umbreit, Neumann, Keil). The two are closely allied, indeed, in tone and character, still they are distinct in form and as such were represented to the Prophet.

Ver. 6. What is it? The Prophet sees some vague form rising, as it were, out of mist, but is not able to distinguish what it is. To his question he receives the reply that this is the ephah, i. e., the one which is to constitute the main feature of the vision. The ephah was one of the most familiar of dry measures among the Hebrews. Its capacity cannot now be exactly determined; according to Josephus it contained something more than eight gallons and a half; according to the Rabbinites, a little less than four gallons and a half. Nothing in the interpretation depends upon its exact measurement. The latter part of the verse is difficult. עֵינֶיךָ is rendered

by the LXX., Peshito, and Arabic, as if it were pointed עֵינֶיךָ (their sin), and these have been followed by Hitzig, Burger, and Fürst (in Lex.). But for such a reading there is only one MS. authority, and besides, as Pressel says, in that case the ephah would be called unrighteousness in ver. 6, and the woman in it would receive that name in ver. 8. We must, therefore, accept the traditional pointing, and render *their eye*, but in what sense? Many from Luther down say that it means appearance, or as in E. V. "resemblance," i. e., the people are like the sin-containing ephah (Rosenmüller, Maurer, Bunsen, Keil). But this is an unusual sense of the word, and besides gives a frigid sentiment. It is better to take the term as designating the object to which men's eyes were directed (Umbreit, Hengstenberg, Köhler, Pressel). The dwellers in all the land were looking to the ephah as a measure to be filled with sin. Their success and its unhappy results are set forth in what follows.

b. *Its Contents* (vers. 7, 8). — Ver. 7. A round piece of lead. The symbol is still further developed, and the Prophet sees now a circular mass of

metal lifted up over the ephah. **שִׁנָּר** is often rendered *talent* elsewhere in cases where its meaning as such is determined by a following noun, but here it is better to adhere to the literal sense. **This is.** Now for the first time it appears that the ephah has an occupant. Hence the form of the expression "This is," equivalent to, *See, there is a woman, etc.* **וְהָיָה** is probably used merely for the indefinite article (1 Kings xx. 13); but if it is to be pressed as = *one* woman, it will then indicate that the sinners, although many in number, are considered as one living personality.

Ver. 8. This is wickedness. On the meaning attached to this phrase turns the entire bearing of the vision. Many (Calvin, Köhler, Pressel, Baumgarten, Henderson), take it as = wickedness in itself, abstracted from its perpetrators, and this, they say, is confined, sealed up, and transported far off, so as to leave the land where it once dwelt pure; and thus the vision is one of promise. But this view is opposed by the tenor of the preceding vision which all admit to be closely allied to this one, as well as by its own intrinsic improbability, although Hengstenberg speaks far too strongly when he says "It is only concrete sin that admits of being carried away. The transportation of sin apart from sinful individuals, is nonsense." How would that learned man have reconciled with his statement such language as that of the Psalmist (ciii. 12), "Far as the east is from the west, so far hath he removed our transgressions from us!" But on this hypothesis it is difficult to conceive of any reason why Shinar rather than any other place should be mentioned as the place of deportation (ver. 11). It is better therefore to take the other view (Marck., Hengstenberg, Keil), which regards the woman as a personification of the ungodly Jewish nation. A somewhat similar usage is found in 2 Chron. xxiv. 7, where (in Hebrew) Athaliah is called "the wickedness." Consequently, the subsequent acts of the angel, in casting the woman down into the measure and then closing the same with the heavy solid lid, simply indicate the full provision made for the due punishment of the sinners thus carefully secured.

c. Its Removal (vers. 9–11). — **Ver. 9.** Two women came forth, etc. The removal of the ephah with its contents is described. This is done by two women, — *women* because it was a woman they were carrying away, and *two*, because the burden was too heavy for one to bear. They are furnished with *wings*, because the movement is to be through the air. The wings are specified as being those of a *stork*, not because the stork is a bird of passage (Umbreit, Baumgarten, etc.), for the movement here is not periodical; nor because it flies fast (Maurer), for other birds fly faster; nor because it was an unclean bird (Köhler); nor because it was a *pia avis* (Neumann), which does not suit the object; but simply because it had broad pinions, and such were required to sustain so heavy a mass as the ephah with its leaden lid. **The wind was in these wings** to increase their velocity. The women have been supposed to represent Israel and Judah; or Ezra and Nehemiah, or the two last kings of Judah, or the two captivities, or Titus and Hadrian; but there is no need of strictly defining them, since they belong to the mere drapery of the symbol, and stand only as representatives of the powers employed by God to carry away the sinners of his people.

Ver. 11. To build . . . Shinar. In reply to the Prophet's question he is told that the object of

the two women is to prepare a permanent habitation for her, i. e., the woman in the ephah. *Shinar* is an old historic name (Gen. x. 10), afterwards applied poetically to Babylon (Is. xi. 11; Dan. i. 2). Its occurrence here led Rosenmüller to suppose that the entire vision referred to the past, and not to the future, which is simply impossible. There is no difficulty in explaining it by a reference to the usage of the Prophets, to represent future events by images drawn from the past, and at the same time transfer to the former the names which belong to the latter. This verse then simply foretells the punishment of wickedness by another exile, — like that to Babylon, and therefore called by its name, but far more prolonged. This latter feature is expressed by the building of the house, but intensified by the final clause — "**established and settled on its own base.**" According to Keil, Shinar is not here a geographical epithet, but taken as an ideal designation of the sphere of ungodliness, and the symbol accordingly expresses the truth that the wicked will be removed out of the congregation of the Lord and permanently settled within the ungodly kingdom of this world. This distinction and separation will run on through the ages, and at last be completed in the general judgment. Henderson maintains that the woman in the ephah represented idolatry which was carried away by the two women, i. e., Assyria and Babylon, to Chaldaea, where it was to commingle with its native elements and never be reimported into Canaan; in support of which he cites the fact that for two thousand years the Jews have never once lapsed into idolatry. But idolatry did not at this time exist in Judea, and therefore could not be removed out of it; and if it was taken to Babylon, it certainly did not remain there, for the Mohammedan occupants of that region are not idolaters. It agrees better with the original force of the word, with the connection, and with the preceding vision, to take the term as denoting the entire wickedness of the people of all kinds, or rather the people as such embodied wickedness. As thus understood, the vision was fulfilled centuries afterward, when the Jews as a whole, having rejected with scorn their Messiah, were given over to the stroke of vengeance. After a most desperate struggle, they were crushed by the Roman Emperors, and scattered to the four winds of heaven. And so they remain, shut up in the ephah, the tremendous weight of their own obstinacy forbidding the prospect of release. The corresponding passage to this one in the second part is couched in different terms (xi. 15, 16). After the rejection of the good shepherd and the breaking of his staves of office, the wretched flock is given over to a foolish or wicked shepherd who does what he ought not to do, and fails to do what he ought, and so the poor sheep suffer in every way. But wholly different as the imagery is in the two passages, there is a remarkable sameness in the underlying idea.

THEOLOGICAL AND MORAL.

1. In the two preceding chapters the constituent elements of the Gospel were presented; here we are brought face to face with the Law. The white robes of innocence and the golden oil of the Holy Spirit disappear, and in their place comes a fearful course overshadowing the land and threatening an irrecoverable overthrow. There is no contradiction, no inconsistency in this. The one message was as true and as pertinent as the other.

Zechariah's design was not simply to urge on the rebuilding of the Temple at all costs and hazards, but to educate the national conscience, to keep alive the memory of sin, and lay deep the foundations of faith and repentance. When this was accomplished, all outward works would proceed of themselves. And there was at least a part of the people, who needed to be stimulated by the presentation of the sterner side of the divine character. There was a golden future in store for Israel, but not absolutely, not for all simply by virtue of their national origin. The day of the Lord was darkness as well as light (Amos v. 18), and sinners in Zion would find the messenger of the Lord like refiner's fire and fuller's soap (Mal. iii. 1, 2).

Our Lord indicated this very plainly throughout his personal ministry. The remarkable Sermon on the Mount (Matt. v.-vii.) begins with a soothing strain of beatitudes pronounced upon the lowly, and meek, and sorrowful, etc., but very soon corrects any false impressions as to the object of the Messiah by setting forth the perpetuity of the law and his purpose to confirm and establish rather than abrogate its authority. While, therefore, he sweeps away the wretched evasions and glosses accumulated by men's perverse ingenuity, he reaffirms all its particulars as the unchangeable statute of his kingdom,—both as regards precept and penalty. His ends are gained, and his grace is manifested, not by erasing the sanctions of Law, but by meeting and discharging them. He soothes conscience not by enervating or deluding it, but by satisfying its anxious cravings. The mawkish sentimentalism which denies hell, and refuses to hear of endless retributions, finds no precedent in his words or course.

2. But what was needful for Israel after the exile is equally needful in all ages of the Church. The moral law requires to be continually set forth in its sanction as well as in its precept, and it is an emasculated theology which dispenses with either. The Gospel loses its meaning if there be no such thing as Rectoral Justice. Calvary presupposes Sinai, just as ransom presupposes bondage. What need is there of forgiveness, if there is nothing to forgive? Hence the visions of Satan overthrown and of the luminous golden candelabrum have for their background this wide-spread roll of curses. God will visit for sin, for all sin, whether committed against himself directly or against his creatures. The two tables of the law stand on the same basis, and no man dare pick and choose to which he will render obedience. The anathemas of Scripture are not a mere *brutum fulmen*, but a solid and terrible reality. The lightning of heaven is not more certain and irresistible. Where the curse once enters, it takes up its abode

and consumes all. The standing historical illustration of this truth is seen in that gloomy and death-like sea which is all that now remains of a region once bright with verdant plains and full of populous cities.

3. The strokes of punitive wrath do not fall capriciously or at random. There is ample reason in every case, so that one may always say, This [the ephah] is their object in all the land. Men go on ceaselessly adding sin to sin, and because judgment is not suddenly executed, think that there is impunity; whereas they are only filling the measure. God waits. There is an appointed time with Him, and He will not anticipate. He announced a general principle when he told Abraham that his seed could not take possession of the land of promise, "for the iniquity of the Amorites was not yet full." The wicked are treasuring up wrath against the day of wrath. When the end comes, the symbolism of Zechariah is realized. Sinners are shut up with their sins in the measure, the weight of a talent shuts down the lid, and then they are carried where the retribution begins and does not end. Just like that deportation to the figurative Shinar. Its solitary example among the nations testifies of a permanent retribution.

Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country,—Israel but the grave.

HOMILETICAL AND PRACTICAL.

MOORE: It is needful to tell the love of God, to unfold his precious promises, and to utter words of cheer and encouragement. But it is also needful to declare the other aspect of God's character. There is a constant tendency in the human heart to abuse the goodness of God to an encouragement of sin. Hence ministers of the Gospel must declare this portion of God's counsel as well as the other. . . . The finally impenitent shall be driven from God into gloomy exile, and left to himself, "to rest on his own base," to be subject to the thrall of his own lawless lusts that he has so long pampered into strength, and to reap as he has sowed through a long and limitless banishment.

WORDSWORTH: None who enter the porch of the visible Church may flatter themselves that they can escape God's wrath and malediction, if they commit any of the sins condemned by the comprehensive commination of this Flying Roll, which may be compared to a net coextensive with the world and drawn throughout the whole from side to side.

VISION VIII. THE FOUR CHARIOTS.

CHAPTER VI. 1-8.

A. *Four Chariots drawn by Horses of different Colors* (vers. 1-4). B. *Explanation of their Meaning* (vers. 5-8).

1 And I lifted up my eyes again,¹ and saw, and behold, four chariots came from between the two mountains, and the mountains were mountains of brass. In the first

3 chariot were red horses, and in the second chariot black horses, And in the third
 4 chariot white horses, and in the fourth chariot speckled bay² horses. And I an-
 5 swered and said to the angel that talked with me, What are these, my lord? And
 the angel answered and said to me, These are the four winds³ of the heavens, coming
 6 forth from standing before the Lord of all the earth. That in which are the black
 horses goes⁴ forth into the land of the north, and the white go behind them, and the
 7 speckled go forth to the land of the south. And the bay went forth, and desired to
 go—to pass to and fro⁵ through the earth; and he said, Go, pass to and fro through
 8 the earth; and they went through the earth. And he called me and spake to me,
 saying, Behold, these that go forth into the land of the north have caused my
 Spirit to rest⁶ upon the land of the north.

TEXTUAL AND GRAMMATICAL.

- Ver. 1. — **אֲנִי** = again. Cf. ch. v. 1.
 2 Ver. 3. — "Speckled bay," that is, speckled upon a bay ground. The word here rendered *speckled* is not the same as the one so rendered in the E. V. of ch. i. 8. Noyes translates in this place, *spotted-red*.
 3 Ver. 5. — **רוּחֵי**. The margin of E. V., *winds*, is better than the text, *spirits*. Cf. Jer. xlix. 36. I can find no instance in which the plural is used to denote angelic beings. Certainly Ps. civ. 4 is not one.
 4 Ver. 6. — The first clause contains a singular anacoluthon, **וְהַבָּיִת**, referring by its number to the horses, instead of the implied **וְהַכָּרֶת**, to which it grammatically belongs.
 5 Ver. 7. — "Pass to and fro," i. e., in every direction.
 6 Ver. 8. — Noyes renders **וְהָיָה רִיבִי**, *execute my wrath*, which is an excellent interpretation, but hardly a translation. The E. V. *quieted* cannot be sustained by usage, and is at best ambiguous, although it is copied in Dr. Van Dyck's New Arabic version. The invariable use of the hiphil verb requires the rendering given in the text.

EXEGETICAL AND CRITICAL.

This vision completes the cycle of the series by returning to the point of departure: using imagery much like that of the first vision, and indicating the complete fulfillment of what had there been pledged. Here it is not horses and riders who serve only as exploring scouts, but chariots of war who actually execute what they are commanded. They go forth not from a grove of myrtles in an open bottom, but from between lofty brazen mountains, an adequate symbol of the strength and permanence of the divinely guarded theocracy. They act in all directions, but especially in those regions whence in the past the most formidable enemies of the kingdom of God proceeded. They put in exercise the various destructive agencies indicated by the colors of the horses, — war, pestilence, mourning, famine, — until the Spirit of God is satisfied with the overthrow. But the destruction of the Lord's enemies is the triumph of his friends, and in this view the eighth vision appropriately terminates the first series of revelations granted to Zechariah, with a cheering prospect, of which a fuller development is given in the closing chapters of the book.

a. *The Symbol of the Four Chariots* (vers. 1-4).
 Ver. 1. **Four chariots. . . mountains.** The prophet in the usual way indicates that another vision is disclosed to him. The four chariots which he sees can scarcely be other than war chariots, and are therefore a symbol of authority and judgment. The article prefixed to **two mountains** does not necessarily refer to them as already known (so Hengstenberg, who supposes a reference to Ps. cxxv. 2, which is certainly far-fetched), but simply defines them as forming the back-ground of the scene presented to the prophet. Their ideal character is confirmed by the statement that they are "of brass," a manifest symbol of impregnable

strength. There is no need, therefore, of referring to Zion and Moriah (Maurer, Umbreit, etc.), or to Zion and the Mount of Olives (Keil, Moore), although the latter may have suggested the symbol. A valley guarded by two brazen hills is not an unworthy image of the resistless might of Him who from such a place sends forth the executioners of his will. The number of the chariots, according to the analogies of Ezekiel, Daniel, and Revelation, indicates, like the four points of the compass, universality, a judgment that goes in every direction.

Vers. 2, 3. **In the first chariot. . . bay horses.** The number of the horses is not mentioned, although the rabbins say there were four to each chariot. The colors are specified, and must be significant. The usual interpretation makes *red* denote war and bloodshed, *black*, sorrow and death, *white*, victory. The fourth color, *speckled*, commonly derived from a root = hail, and hence rendered, "having hail-like spots," is explained by Hengstenberg as denoting judgments falling like hail (Rev. viii. 7, xvi. 21), but by Keil as indicating famine and pestilence, which is better than to regard it with Henderson, as indicating a mixed dispensation of joy and sorrow, or with T. V. Moore as combining all the others. A more difficult question arises concerning the next word,

אֲדָמָה. It is strange to find an epithet of quality in immediate connection with a series referring to color, yet this must be admitted if the word is taken in its usual sense, given in the margin of E. V., *Vulgate*, and by most expositors, i. e., *strong*. To escape the difficulty, some represent the first consonant, **א**, as softened from **א**, and so get **אֲדָמָה** = bright red (Kimchi, Calvin, Cocceius, Ewald, Köhler). Others suppose an error of the transcriber (Hitzig, Maurer, Pressel). But it is better with Fürst (in *Lex.*), to derive the word in the text from an Arabic root = to shine, whence he obtains the signification, *dazzling red*. Dr. Van

Dyck, in the modern Arabic Bible, renders it by
 " . . .

شمر, = shining red. In any event, the colors of the horses denote the character of the mission on which they are sent. But an elaborate effort has been made by Hoffman, followed by Kliefoth, Wordsworth, and others, to represent the colors as indicating the four great empires of Daniel as instruments of God's judgments. But this is forbidden by the contemporaneity of the going forth of the several chariots, by their destination as stated in the text, by the lack of historical verification, and other considerations. See Keil and Köhler *in loc.* for a full refutation of this apparently plausible view.

b. *The Explanation* (vers. 5-8). Ver. 5. **These are the four winds.** Not four *spirits*, as the text of the E. V. has it, and Henderson and Neumann, for angels are rarely if ever so described in the Old Testament, nor in that case would the appended words, "of the heavens," have any suitable meaning, nor does the Scripture know anything of four angels *par excellence*. These winds, the angel said, came forth from standing before the universal Lord, in whose service they were. Ps. cxlviii. 8. "Stormy wind fulfilling his word." The agency of the four winds in the work of destructive judgment is seen in Jer. xlix. 36, Dan. vii. 2, Rev. vii. 1.

Vers. 6, 7. **That in which are, etc.** These verses describe the particular regions visited by these divinely appointed messengers. The black went toward the land of the north, which all agree denotes the territory washed by the Tigris and Euphrates. See on ch. ii. 6, 7. The white go after them, not to the West, as Ewald translates, for then we should expect the East also, which does not occur; and besides, the west to the Hebrews represented only the sea. Better is the ingenious view of Pressel, who, insisting on the force of the preposition, renders "to the land farther behind them." This is grammatically tenable, and favored by the fact that it brings into view the farther East, the Medes and Persians, as one of the distinct objects of the divine visitation. The land of the south is of course Egypt and Arabia.

Ver. 7. **And the bay went, etc.** So far, the prophet seems to have omitted the first chariot, the one with red horses, and in order to make up the number four, to have divided the third team into two, taking its second designation of color, *bay*, as the fourth. How are we to understand this?

Keil, who, however, renders צפון, *strong*, regards the problem as insoluble. Hengstenberg affirms that the class mentioned in the seventh verse is in reality the first, and they are called strong, because they really were the strongest of all; but this assumes what is certainly not stated, and cannot be proved. Hitzig and Maurer assume that צפון was omitted from ver. 6 by mistake, and afterwards erroneously substituted in ver. 7 for צפון. It is better to interpret the term as Fürst does in ver. 3, although even then it remains inexplicable why the prophet should have described the first class not by its own name but by one already appropriated as part of that of the third. It may, however, be safely inferred that while the various colors of the horses had some significance, yet that this was not a matter of very great importance, else the distinctions stated would have been more accurately observed. Certainly the general sense of the vision is plain, whatever view one adopts as to the variations in the description. One point all

agree in, namely, that the seventh verse sets forth what was done by the horses of the first chariot. These appear to have been not content like the others with one particular territory, but asked permission to go through the whole earth. And he said, i. e., the Lord of the whole earth, who (ver. 5) causes the chariots to go forth.

Ver. 8. **And he called me.** The interpreting angel calls aloud to the prophet, arousing his attention to the purport of the vision. **Have caused my Spirit to rest upon.** This has often been explained as analogous to the phrase "to cause fury to rest," in Ezek. v. 13, xvi. 42, but *wrath* is not the same as *spirit*. Nor is such a violent assumption at all necessary. The Lord's Spirit is sometimes a Spirit of judgment and of burning (Is. iv. 4), and it is in this sense that the chariots let down his manifestations on the nations. This verse specifies only the land of the north as the scene of these operations. But it could easily be inferred from this what was the result in the other directions. The north country was mentioned because, as the inveterate foe of the covenant people, it was the principal mark of the judgments of God, and should in the first instance feel the consuming energies of the Holy Spirit.

THEOLOGICAL AND MORAL.

1. The same law obtains in the punishment of the heathen as in that of God's professed people. The harvest is not cut until it is ripe. The measure of iniquity must be full before judgment falls. This doctrine was shown in the last vision in its application to the Jews. In the present as compared with the first, of which it is the complement, the same principle is illustrated in relation to the world at large. At the beginning of this night of disclosures, the prophet learned that there was no indication in the state of the heathen world of any such convulsion as his predecessor Haggai had predicted; but, on the contrary, actual inspection by horsemen commissioned for the purpose brought back information that all the earth was quiet and at rest, thus furnishing a painful contrast to the weak and suffering condition of the people of God. Now he learns that this prosperity and peace of the heathen was not a permanent thing. The time had not come, and nothing could be done until it did come. But it was sure to arrive. The wrath of God is not a caprice or an impulse, but the steady, uniform, eternal opposition of his holy nature against all sin. It can no more cease than He can. It is the very element of his being. He is necessarily "of purer eyes than to behold evil." Not more certainly is He infinite in power or wisdom than He is in justice and truth. And these perfections must find expression in his administration of the affairs of the world. Delay is no evidence to the contrary. The accumulation of sins thus produced, only makes more evident the desert of wrath, and causes a deeper destruction when the blow falls.

2. The resting of God's Spirit upon a land is generally the cause of life, holiness, and peace, but sometimes it is the reverse. In visitations of judgment, the Spirit is a consuming fire. It overwhelms, scatters, destroys. It removes out of the way obstacles otherwise insuperable. It turns mountains into plains. It lays low hoary despotisms, and prepares means and access for the gentler forms of diffusing the truth. *Pacem petit ensae.* The utter destruction of a godless power is sometimes a necessary preliminary to the spread of the Gospel.

THE CROWN UPON JOSHUA'S HEAD.

CHAPTER VI. 9-15.

A. *The Symbolic Action; Crowns on Joshua* (vers. 9-11). B. *Its Meaning; The Branch a Priest and King* (vers. 12-15).

9-10 And the word of Jehovah came to me saying, Take¹ from the exiles,² from Cheldai, from Tobiah, and from Jedaiah, and go thou on that day, go³ into the
 11 house of Josiah the son of Zephaniah whither they have come from Babylon; And take silver and gold and make crowns, and set them upon the head of Joshua, the
 12 son of-Josedech, the high priest;⁴ And speak to him saying, Thus speaketh Jehovah of Hosts, saying, Behold a man whose name is Branch, and from his place he
 13 shall grow up,⁵ and build the temple of Jehovah. Even He⁶ shall build the temple of Jehovah, and He shall bear majesty, and shall sit and rule upon his throne, and shall be a priest upon his throne, and the counsel of peace shall be between
 14 them both. And the crowns shall be to Chelem, and to Tobiah, and to Jedaiah,
 15 and to Hen, the son of Zephaniah, for a memorial in the temple of Jehovah. And they that are far off shall come and build in the temple of Jehovah; and ye shall know that Jehovah of Hosts hath sent me to you; and it will come to pass, if ye will hearken unto the voice of Jehovah your God —⁷

TEXTUAL AND GRAMMATICAL.

1 Ver. 10. — The infin. absol. לְקַח, used for the imperative, has no object, and is therefore to be considered as resumed in the לְקַח of ver. 11. This requires us to view the latter half of ver. 10 as a parenthesis, which, as Pressel says, "is somewhat harsh but not harsher than we often find even in German" or in English.

2 Ver. 10. — בָּלִיָּה, abstract for concrete = the exiles.

3 Ver. 10. — The repetition of הָיִךְ is one of the cases which have subjected Zechariah's style to the charge of being heavy and dragging.

4 Ver. 11. — This is noted by the Masorites as one of the twenty-six verses, each of which contains all the letters of the Hebrew alphabet.

5 Ver. 12. — יִצְמַח — יִצְמָן. Observe the paronomasia: "a sprout will sprout up."

6 Ver. 13. — The first word is very emphatic, *Even He* and not another. So in the next clause, and *He*.

7 Ver. 15. — The apostrophe is striking (cf. Luke xiii. 9), "And if it bear fruit —; and if not, then," etc.

EXEGETICAL AND CRITICAL.

Some interpreters consider what is here related as another vision, but manifestly without reason, since it has none of the peculiarities of the visions, is historical in its nature, and is introduced with the customary formula which denotes an ordinary communication from God, "the word of Jehovah came to me." But while it is not one of the night visions, it is closely connected with them, as appears from the fact that it was given at the same time; that it resumes the principal feature of the most striking of the whole, namely, the fourth, by describing yet further the BRANCH; and that it stands in a close relation of contrast to the vision immediately preceding. That one set forth the severe judgments in store for all the foes of the theocracy. This symbolic action develops the other side of the great subject. The outlying heathen are not all to be destroyed or exterminated. On the contrary, they will one day cease their hostility to the covenant people, and even enter into cordial coöperation with them in building up and adorning the kingdom of God. This

is simply a different form of the same thought given in the second chapter of Haggai, where we are told (ver. 7) that the desire (= desirable things) of all nations shall come, and the Lord will fill the house with glory. We have then here an historical appendix to the night visions, which brings out more clearly their main theme, and especially emphasizes the view that the heathen nations are not simply to be disarmed of their opposition, but made active helpers in the advancement of God's kingdom and glory.

a. *The Symbolic Action* (vers. 9-11). — Ver. 9. *And the word, etc.* Therefore this is not a vision.

Ver. 10. *Take from the exiles . . . from Babylon.* The exiles is a term applied by Ezra (iv. 1; vi. 19) to the returned captives (iv. 1; vi. 19), but here evidently means those who were still in exile, and of whom the persons named as having come from Babylon, were representatives. Of these three persons and their host Josiah, we know nothing more than what the passage itself relates. Several interpreters (Jerome, Hengstenberg, Baumgarten), following the LXX., consider their names as significant, but there is nothing to require this

here more than elsewhere, nor do the results thus obtained contribute anything to the proper understanding of the section. The E. V. makes **נִתְּנָה** the subject of **נִתְּנָה** (Targum, Peshito, Vulgate, Luther, Henderson), but it is better to take it as an accusative of place, referring to the house of Josiah (Nordheimer, *H. G.*, 902, 1 b.). So Hengstenberg, Köhler, Keil, etc. According to this view the three men are deputies from the Jews in Babylon, and the fourth was the host with whom they lodged in Jerusalem. **On that day**, the day mentioned (ch. i. 7).

Ver. 11. Crowns. The plural which is repeated in ver. 14 must be significant, and represents, if not two distinct diadems, at least one composite crown of two or more parts. The former is the more natural (cf. Rev. xix. 12) and better suited to the connection which treats of the combination of two distinct offices in one person. Ewald, Hitzig, and Bunsen interpolate "and upon the head of Zerubbabel" after the words "high priest;" but for this there is no authority whatever, critical or exegetical.

b. The Explanation and Promise (vers. 12-15). — Vers. 12 and 13 explain the meaning of the symbolical action just commanded.

Ver. 12. And speak to him. Joshua of course would know that the regal function, so firmly fixed in the family of David, could not possibly be conferred upon him as an individual, and that therefore its insignia were placed upon his head typically. This is put beyond doubt by the address here made to him. Behold points to the Messiah as if he were present. He is called Branch as if it were a proper name, as appears not only by the lack of the article, but by the established usage of the earlier Prophets. See on ch. iii. 8. Of this branch or sprout from the fallen trunk of David, it is said, **from his place he will grow up**. Some (LXX., Luther, Hitzig, Pressel, etc.) render this clause impersonally, "there will be sprouting or growth;" but this overlooks the **בְּמִקְוֵהוֹ** **בְּמִקְוֵהוֹ**, and besides, changes the subject without reason. Better is the view (Cocceius, Hengstenberg, Baumgarten, Keil, etc.), that the Branch will grow up from his place (cf. Ex. x. 23), i. e., from his own land and nation, not an exotic, but a genuine root-shoot from the native stock to which the promises had been made. **Build the temple** — not the earthly temple then in progress, for this was to be completed by Zerubbabel (iv. 9); not a new and more glorious one of the same kind, for Zerubbabel's temple was to be glorified in the Messianic times (Hag. ii. 7-9; Mal. iii. 1); but (Hengstenberg, Tholuck, Köhler) the spiritual temple of which the tabernacle and Solomon's splendid edifice were only types, the holy house composed of living stones (Eph. ii. 21; 1 Pet. ii. 5). Not a temple, but *the* temple, — one still in existence and always the same, but destined to an unprecedented exaltation by the Messiah. "The temple of God is one, namely, the Church of the saved, originating in the promise given in Paradise, and lasting to the end of the world" (Cocceius).

Ver. 13. Even He shall build. The repetition is not useless, but emphatic, as the expressed pronoun shows. Even *he*, notwithstanding his lowliness of origin, shall accomplish this great work. **Bear majesty**, i. e., kingly glory and honor, for which **וְיָרֵךְ** seems to be the proper and normal term (1 Chron. xxix. 25; Dan. xi. 21; Ps. xxi.

5). **Will sit and rule upon his throne.** "The former denotes the possession of the honor and dignity of a king, the latter the actual exercise of royal authority" (Hengstenberg). The suffix in "his throne" refers not to Jehovah (Vitringa), which is too remote, but to the Branch himself, as is shown by the recurrence of the word in the next clause. **And will be a priest.** Ewald and Hitzig render, "there will be a priest upon," etc., which is both arbitrary and unmeaning. Nearly all interpreters, ancient and modern, render as in the text, and understand the clause to mean, that the Branch would be both king and high priest on one and the same throne. **Between them both.** Not the Branch and Jehovah (Cocceius, Vitringa), nor the Branch and an ideal priest (Ewald, Bunsen), nor the royal and the priestly offices (Rosenmüller, Hengstenberg, etc.); but the king and the priest who sit upon the throne, united in one person, the Branch (Hengstenberg, Umbreit, Köhler). Upon this view, the counsel of peace cannot mean perfect harmony, for that would be a matter of course — yet Jerome, Michaelis, Maurer, and Hengstenberg favor this view, — but is a counsel which aims at or results in peace, like "the chastisement of our peace" in Is. liii. 5, i. e., which has for its object our peace. The sense, then, is that the Branch, uniting in himself royalty and priesthood, will take such counsel as shall result in peace and salvation for the covenant people.

Vers. 14, 15. The Prophet having explained the meaning of Joshua's coronation, now proceeds to give the reason why the silver and gold of which the crowns were composed, were to be obtained from the messengers of the Jews who lived at a distance from their native land.

Ver. 14. And the crowns shall be. The crowns, after having been placed upon the head of Joshua, were not to become his personal property, but to be preserved in the temple as a memorial of the deputies from Babylon. The names of these persons are the same as those given in ver. 10, except the first and last; Helem standing for Heldiah, and Hen for Josiah. In the former case the two names are so nearly alike that there is a general agreement in the view which refers them to the same person, and considers the variation as a copyist's error. In the latter, Keil and Köhler render the second name as an appellative noun with the sense of *favor*, and consider it a record of the gracious hospitality which the son of Zephaniah had shown to the deputies from Babylon. But this is certainly artificial, and it is better to assume that Josiah had this additional name. The object of depositing the crowns in the temple was not simply to do honor to the liberality of the contributors from Babylon, but also to extend the typical significance of the whole proceeding. These men, sending from afar their gifts for the house of God, were types of many who would one day come from heathen lands and help to build the temple of the Lord.

Ver. 15. And they that are afar off. A manifest prediction that distant strangers should actively participate in setting up the kingdom of God. **And ye shall know**, etc. The occurrence of this result would be a proof of the divine origin of what is here predicted in word and deed. The last clause, and it will . . . **your God**, is considered by Hengstenberg and Henderson as an *aposiopesis*. If ye will hearken, then —. This certainly gives an emphatic and spirited close to the prophecy, and grammatically agrees better with the form of the original than the supposition

that a pronoun has been omitted as the subject of וְיִיחַי. The suppressed apodosis of course is, ye shall participate in all the blessings which the Branch is to secure. For other instances of *aposisis*, see Gen. xxxi. 42 and 1. 15 (in Hebrew), and the very striking instance (Ps. xxvii. 13). The question, whether Zechariah really performed the symbolical action here enjoined, is left undecided by some (Hengstenberg, Keil), but there seems little reason to doubt that he did, since the crown was to be hung up in the temple as a memorial.

THEOLOGICAL AND MORAL.

1. The favorite designation of the Messiah, **BRANCH**, reappears, with a considerable amplification of its meaning. An elaborate and costly double crown is placed upon the head of Joshua as the type of one who is merely a slender sprout or root-shoot, which grows up out of its own place. This was exactly true of the historical Christ. He did not descend from heaven in visible glory and greatness. He was not born in the purple, nor waited upon by princes and nobles. He did not enter our world with any show or pomp such as his deluded countrymen expected; but, although a lineal heir of David and able to trace his ancestry back to Abraham, he sprang from a decayed family and had a manger for his first resting-place. The Davidic trunk had fallen, and this was a mere sucker growing out of one of the upturned roots. Heaven indeed took notice of the event by the Star in the east, the visit of the Magi, and the songs of the Angels; but the world at large knew little and cared less about the birth at Bethlehem. After the same pattern was his further development. He grew up out of his place in lowly humiliation. For thirty years his home was in Galilee, in the house of a humble carpenter, and during all that time he was known simply as a reputable youth in a country village. An apocryphal Gospel tells marvelous stories of his infancy, but these are pure inventions. The man Christ Jesus grew up as a root out of a dry ground. And even after He commenced his ministry, and did such works as no other man did, and spoke as no other man spake, He was still but a Branch. Crowds at times gathered around Him, but in all cases they soon fell away. In general He was despised and rejected of men. This continued during his life, was especially marked in the circumstances of his death, and even long afterwards characterized his memory, since one of the best Procurators of Judæa could speak of Him as "one Jesus" (Acts xxv. 19); and a century later the most illustrious of Roman historians knew of him only as the author of a pernicious superstition who himself had deservedly died a felon's death. Yet this neglected and forgotten Branch was to accomplish some wonderful things.

2. One of these was to build the Temple of the Lord. His type, Joshua, was busily engaged in forwarding the erection of the new structure on Moriah, and that edifice, by successive additions in a long course of years, became a most stately and magnificent pile. But it was a far nobler building to which the Branch applied himself, one which was truly a habitation of God through the Spirit, one composed of living stones. The glory of the Temple at Jerusalem was that there the Most High manifested his presence; and all beauty of

form and grace of ornamentation was valued only in so far as it rendered the house fit for the residence of God. Now the true temple, the spiritual house, is the actual dwelling-place of Jehovah, where He displays the fact, not by signs or symbols, not by a material Shekinah, but by the graces of his Spirit inwrought in the hearts and manifested in the lives of his people. He dwells not merely among them as a whole, but in each particular member. *Ubi Spiritus, ibi ecclesia*. These members vary widely in other respects, but they are all alike characterized by the indwelling of the Spirit, the source of their life and the bond of their connection with Christ, the head. Now it is this living temple which the Branch builds. He is, according to the common Scripture metaphor, the foundation, the corner-stone; but here he appears as builder. Sending forth his servants he began and still continues the work, collecting, shaping, and laying the materials, until already an innumerable multitude have been framed into such a structure as earth never saw before. The Church on earth has many imperfections, yet after allowing for all these, it is still a *coetus Sanctorum*, a *civitas Dei*, a holy temple in the Lord; and it bears witness in every part to the grace and skill of its great Founder. He, only He, did build, could build such a glorious edifice.

3. The source of his power and success is indicated in the very peculiar functions assigned to Him in the text. He is a priest upon his throne, — a combination wholly strange to the experience of the covenant people, and heretofore known to them only in the dim tradition from patriarchal days, of the mysterious Melchisedek who was at once king of Salem and a priest of the most high God. In the Branch, the Aaronic line and the Davidic line should both culminate. He should fulfill the highest ideal of each. As the one, real, atoning priest, he was to attain all *ἐφ' ἑαυτῶν* for the forgiveness of sins and the removal of guilt; and as the one, real, reigning king, he was to exercise all *ἀπ' αὐτοῦ* for the inward support and outward protection of his people. The two functions coincided in extent and object. Those for whom the priest offered and interceded, were the very parties over whom the king extended his beneficent reign. This counsel between the two offices, this harmony of aim and purpose, cannot but insure peace = the highest good, temporal and spiritual, of his people. The combination of right and power is irresistible. So it has been in all the past; so it will be in all the future. This man hath an unchangeable priesthood, and his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed (Heb. vii. 24; Dan. vii. 14). We can see the value of this combination more clearly by considering the consequences, if either function stood alone. Of what avail would be the pardon of sin, if there were no security against its recurrence and dominion in the future? The wiping out of the old score would simply make room for a new one. On the other hand, of what use would be the mastery of all concupiscence for the present and all time to come, so long as no provision was made for the arrears of former transgression and guilt? The burden of the past would only be the more intolerable as its enormity would be the more clearly discerned and felt. We need a Priest and a King, and, blessed be God, we have them, with a resulting counsel of peace.

4. The calling of the Gentiles belongs to the building of the ideal temple. This is set forth typically by taking materials from Babylon for the

¹ Tacitus.

double crown to be placed upon Joshua, and directly by the declaration that they that are far off shall come and build in the temple of the Lord. This very expression the Apostle Paul uses to designate the Gentile Ephesians (ii. 17), "you that are far off." Zechariah faithfully echoes the words of all his predecessors as to the extent of the final dispensation of grace. The universality indicated in the first promise, and clearly expressed in the oft-repeated covenant with Abraham, was never lost sight of. Even amid the narrow restrictions and close lines of Judaism there were significant intimations that the barriers of race were only incidental and temporary (see on ii. 11), and that one day the light and life of Zion should extend to the ends of the earth. Just as Isaiah (lx. 2, 6, 9) sets forth the future triumph of the Gospel by representing huge caravans as journeying toward Zion, and the ships of Tarshish as engaged in transporting the sons of strangers thither with their silver and their gold, so our Prophet expresses the same truth by depicting the far-off nations as builders in the temple. As living stones they come, and insert themselves in the sacred edifice, being built upon "Jesus Christ Himself, in whom the whole building groweth into an holy temple in the Lord." And not only that, but under the master-builder, they are the means of gathering others, and so lifting yet higher the walls of that spiritual house which is the temple of the living God. The chief upholders to-day of heathen evangelization are nations farthest off from the old seat of the theocracy.

HOMILETICAL AND PRACTICAL.

MOORE: The history of the world is arranged in reference to the destinies of the Church; and

the agencies that control that history go forth from the seat of the Church's great head, the unseen temple. Political changes are after all only the moving of the shadow on the earthly dial-plate that marks the mightier revolutions going forward in the heavens.

BRADLEY: *The temple of Jehovah.* If God so loves his Church as to call it his house, to dwell in it and delight in it; if He deems it so sacred as to call it his temple; if He sees so much grandeur and beauty in it as to speak of its glory; surely, we may find in it something to love, something to delight in, something to revere and admire. . . . *He shall build.* Christ is the builder. (1.) He forms the plan. (2.) He prepares the materials. (3.) He joins the materials together.

JAY: The temple is the Church of God. His people, therefore, should remember that all they have and all they are is the Lord's; and that to take anything pertaining to a temple is not only robbery but sacrilege. . . . Christ is the sole real builder. All others build only as instruments. Even Paul and Apollos were only ministers by whom men believed, even as the Lord gave to every man. Too often men are insensible of this, and begin like Melancthon, who supposed in his fervor that he should convert all who heard him.

PRESSEL: Every contribution toward the building up of the Church, coming from a true heart, has its memorial before God, and as a testimony before the world of the divinity of the Gospel. . . . The slowness of the far-off nations to enter into the kingdom of Christ, is due not so much to the hardness of their hearts as to the feeble attention of Christians to the voice of their God and Saviour.

III. THE ANSWER TO THE QUESTION CONCERNING THE FAST.

CHAPTERS VII. AND VIII.

1. THE QUESTION PROPOSED: THE PROPHET'S REBUKE.

CHAPTER VII.

A. *The Question* (vers. 1-4). B. *Present Rebuke* (vers. 5-7). C. *Appeal to the Past* (vers. 8-14).

- 1 And it came to pass in the fourth year of Darius the king that the word of
- 2 Jehovah came to Zechariah on the fourth day of the ninth month, in Kislev, when
- 3 Bethel¹ sent Sharezer and Regem-melech and his men, to entreat Jehovah,² to speak to the priests who were at the house of Jehovah of Hosts, and to the prophets, saying, Shall I weep in the fifth month, separating myself, as I have now³ done
- 4, 5 so many years? And the word of Jehovah of Hosts came to me, saying, Speak to all the people of the land and to the priests, saying, When ye fasted and mourned in the fifth (month) and in the seventh, and that for seventy years, did ye fast at
- 6 all to me, to me? And when ye eat⁴ and when ye drink, is it not⁵ ye who eat
- 7 and ye who drink?⁶ [Know ye] not the words which Jehovah proclaimed by the former prophets, when Jerusalem was inhabited and at peace, and her cities round about her, and the South, and the Lowland were inhabited?

8 And the word of Jehovah came to Zechariah, saying,

- 9 Thus spake⁷ Jehovah of Hosts, saying,
Judge the judgment of truth,⁸
And show kindness and pity⁹ one to another.
- 10 And widow and orphan,
And stranger and poor man,¹⁰ do not oppress;
And evil against a brother
Conceive ye not in your heart.
- 11 But they refused to attend,
And offered a rebellious shoulder,
And made their ears too heavy to hear.¹¹
- 12 And their heart they made an adamant,
That they might not hear the law
And the words which Jehovah of Hosts sent by his Spirit,
By means of the former prophets;
And there was great wrath from Jehovah of Hosts.
- 13 And it came to pass,
That as he cried and they did not hear,
"So they call and I hear not,"¹²
Saith Jehovah of Hosts;
- 14 And I whirl¹³ them over all the nations whom they knew not:"
And the land was made desolate behind them,
So that no one goes out or comes in.
And [so] they made the pleasant land a desert.¹⁴

TEXTUAL AND GRAMMATICAL.

- 1 Ver. 2. — **יְהוָה צְבָאוֹת** is a proper name here, as it is in Judges xx. 18, 26, 31.
- 2 Ver. 2. — **לְהַלִּיט אֶת-פִּנְיָי**. Henderson renders this (here and in viii. 21) in rather superfluous English, — to *coniliate the regard*. It is not — pray before (E. V.), but simply, to entreat or beseech. Cf. 2 Chron. xxxiii. 12.
- 3 Ver. 3. — **וְיָדָה** here is equivalent to our *now*. Gen. xxi. 38. See Text. and Gram. on i. 12.
- 4 Ver. 6. — The tenses in the first clause cannot grammatically be rendered as preterites, as E. V.
- 5 Ver. 6. — The marginal rendering (E. V.) of the question is better than that of the text, as leaving less to be supplied.
- 6 Ver. 6. — The question, "Is it not ye," etc., implies, "Have I anything at all to do with it? Is it not your own affair entirely?"
- 7 Ver. 9. — The first verb *must* be rendered in the preterit; *spake*, not *speakeeth*.
- 8 Ver. 9. — Judgment of truth. The margin of E. V. is better than the text.
- 9 Ver. 9. — **רַחֲמִים**, kindness. **חַסְדִּים**, pity. See for the latter on i. 16.
- 10 Ver. 10. — As the first four nouns are anarthrous in the original, it is more literal as well as more spirited to render them so in the version.
- 11 Ver. 11. — In **וַיִּסְמְכוּ**, the preposition has its not unusual privative force.
- 12 Ver. 12. — The change of tense in the latter half of this verse is obliterated in the E. V. The writer passes from narration, and cites the *ipsissima verba* of Jehovah. This is a better explanation than that which makes the future express a past action still continuing (Moore). Köhler and Pressel extend the citation as far as **וַיִּשְׁמְכוּ**, but it is better with Ewald and Umbreit to make it terminate with **וַיִּשְׁמְכוּ**, since the next verb is clearly a preterite.
- 13 Ver. 14. — **וַיִּסְבְּבוּ** is not an Aramaic form, but results from the guttural attracting to itself the vowel of the preceding *vav*. (Green, *Heb. Gram.*, 60, 8 c. and 92 c.)
- 14 Ver. 14. — To render the last clause impersonally (Maurer), is enfeebling as well as needless.

EXEGETICAL AND CRITICAL.

This prophecy is separated from what precedes by an interval of nearly two years, during all which time the work upon the Temple had been steadily prosecuted. As the building rose before the eyes of the people and gave promise of a speedy restoration of the ancient worship in its integrity, they became doubtful about the propriety of continuing to observe the solemn fasts by which they commemorated calamitous epochs in their former history, especially the anniversary of the burning of the city and temple by Nebuchadnezzar on the

tenth day of the fifth month. Accordingly a message of inquiry was sent to the priests and the prophets, to which the Lord vouchsafed a direct and abundant answer by the hand of Zechariah. The first part of this answer is contained in the chapter before us. After reciting the occasion of the oracle (vers. 1-3) the prophet rebukes them for the formalism of their services (vers. 4-7), and then reminds them of the disobedience of their fathers and the sad doom which followed (vers. 8-14).

Vers. 1-3. *The Question*. Ver. 1. And it came *Kalev*. The original here is peculiar, in that the note of time is torn apart, the year being

first mentioned, and then after the insertion of a clause on another topic, the day and month are stated. Moreover, the latter notation, in the fourth . . . **Kislev**, must belong both to the clause which precedes it and to the one which follows it in ver. 2, — of which Köhler justly says, that although not impossible, it is certainly harsh. The sense, however, is plain. **Kislev** corresponds to part of November and part of December. The origin and meaning of the name are quite uncertain.

Ver. 2. When Bethel sent, etc. The LXX., Vulgate, Cocceius, *et al.*, make Bethel the object or accusative of place, but in that case it would have been preceded by **לְבֵיתֶל**, or at least **לְבֵיתֶלָּהּ**, or made to follow the subject; and besides there seems to be no reason why after the Captivity the Lord should have been sought at Bethel, since neither the altar nor the prophet was there at that time. It must then be the subject, as most expositors hold, but not in the sense of Hengstenberg, as = the congregation of the Lord, the whole people, since there is no usage to sustain this view, but simply = the people of Bethel, many of whom, we know, had returned with Zerubbabel (Ez. ii. 28, Neh. vii. 32), and soon rebuilt their city (Neh. xi. 31). Some make the two following names to be in apposition with Bethel (Ewald, Hitzig), but this is harsh as well as needless. The Bethelites sent two of their number, one of whom has an Assyrian name (Sharezer), and was probably born in exile. Their object was to stroke the face, *i. e.*, to conciliate by caresses, or to entreat, **Jehovah**. It is farther stated in the next verse.

Ver. 3. To speak to the priests, etc. The priests as well as the prophets were regarded as organs of divine communications. See Hag. ii.

11, Mal. ii. 7. **לֹא־אָכַל** is not adequately translated by *abstaining, i. e.*, from food, for it means a separation from all the ordinary occupations of life. It is not, therefore, (as Fürst and Keil say) = **צָמָה**. The question is put in the name of the population of Bethel, but they represented what was a general feeling, and hence the Lord's answer is addressed to the people at large.

Vers. 4-7 contain a reproof of their manner of observing a fast.

Ver. 5. Speak to all, etc. The added specification, to the priests, indicates that they particularly needed the information thus given, the substance of which is that the fasting was a matter of no consequence to the Lord. He had not commanded it, nor was it observed out of regard to Him. When the people fasted, and when they ate and drank, it was in either case simply with a view to their own interest. It was therefore a matter of supreme indifference to Him, whether they kept this formal observance or not. The text refers not only to the fast in the fifth month, but also to one in the seventh. This was observed on the anniversary of the murder of Gedaliah and his friends (Jer. xli. 1 ff.). The emphatic repetition, to me, to me, in the end of the verse, is the key to its meaning.

Ver. 6. And when ye eat, etc. That is, your feasting as well as your fasting, is conducted without regard to me, simply for your own gratification.

Ver. 7. Know ye not, etc. The sentence being manifestly incomplete, some supply **מָה** after the first word, and render, "Are not these the words,"

etc. (LXX., Vulgate, Rosenmüller, E. V. margin); but this would require a noun with **מָה** to be taken as a nominative, and besides, there is no record elsewhere of any such utterance of God as this view requires. It is better (Mark, Ewald, Pressel, *et al.*) to supply "know ye," and explain the words in question by what follows in vers. 9, 10. **יִשְׁכַּח**. Some critics contend for an intransitive rendering as alone proper for this word (cf. i. 2), but here the sense can scarcely be expressed in English except by a passive form. Certainly it would be an undue liberty to supply **יִשְׁכַּחְתֶּם** from i. 11, as Kliefoth and Köhler do. The South and the Lowland (Shefel), were well defined geographical divisions of Palestine from the time of the Conquest (cf. in Hebrew, Josh. x. 40, xv. 21, 31; Smith, *Dict. Bib.*, 2291, 2296).

Vers. 8-14. Here the prophet reminds his people that the Lord required something else than formal fastings, and that the disobedience of the fathers was the cause of their ruin.

Ver. 9. Thus spake Jehovah, etc. The connection requires that the first verb should be rendered strictly in the preterite, and not as the E. V. in the present. Judgment of truth is that which is founded upon the actual facts in the case without regard to personal considerations (Ezek. xviii. 8). Kindness and pity are related as genus and species, the latter being kindness shown to the unfortunate.

Ver. 10. And widow and orphan, etc. This verse specifies some of the chief ways of violating the preceding requisition, and shows that it covers the thoughts of the heart as well as the acts of the members. The singular occurrence of **אִתּוֹ** after a noun in the construct, is explained by Gen. ix. 5, where it stands appositionally, = the man who is his brother. Henderson violates all grammar by rendering (after the LXX.), "think not in your heart of the injury which one hath done to another." The Vulgate would have been a better guide, *malum vir fratri suo non cogitet in corde suo*.

Ver. 11. But they refused . . . to hear. The figure offered a rebellious shoulder (Neh. ix. 29), is taken from the conduct of an ox or heifer, refusing the yoke. Cf. Hos. iv. 16.

Ver. 12. And they made, etc. **Adamant** is a better translation for **קִשְׁקִישׁ** than *diamond* (Pressel, Köhler, etc.), because it suggests only that point for which the term is introduced, namely, its impenetrable hardness. The relative refers to both the preceding nouns, but there is no warrant for giving to the law any but its strict and usual sense. This clause well expresses the two factors in all divine revelation, the guiding Spirit and the inspired instruments. The last clause expresses the result of the disobedience and obduracy of the people.

Ver. 13. And it came to pass, etc. This verse contains a sudden change in the form of the address. The protasis is in the words of the prophet, but the apodosis; so they call, etc., introduces Jehovah as the speaker, and He continues to be such until the second clause of the concluding verse. The sentiment echoes the last words of the first chapter of Proverbs.

Ver. 14. And I will whirl them, etc. I prefer the rendering, whom they knew not, of the E. V., following the LXX., to the other, "who knew not them," adopted by most critics after the Vulgate. In either case the sense is clear, namely, that they

would fall into the hands of those who being total strangers were the less likely to show compassion. *Goes out or comes in*, literally, goes away and returns again, is an idiomatic phrase, first found in Ex. xxxii. 27, for passing to and fro. Its negative presents a sad picture of entire desolation. The pleasant land is a familiar designation of Canaan in its agreeable aspect (Ps. cvi. 24; Jer. iii. 19). This final clause states the result, and to give it its full effect, requires the parenthetic insertion of *so* in the version. Thus it is made plain that all the calamity which is bewailed on the fast days was brought on by the sinful obduracy of those to whom "the former prophets" spoke by the Spirit, but alas, spoke in vain.

THEOLOGICAL AND MORAL.

1. The question of the Bethelites indicates very clearly the wretched formalism into which the people had degenerated. The fasts about which they inquired were not of divine appointment, and had no hold upon the conscience. The same authority which originated them could of course discontinue them. The question itself, as well as the motive from which it sprang, betrayed entire ignorance of the nature and design of Scriptural fasting. It is not an ascetic exercise, and has no intrinsic value whatever. Hence even in the complicated and extensive ritual of the Old Testament, there is mention of only one stated fast — the day of atonement (Lev. xvi. 29), — and that, only by the indirect expression "afflict your souls." In all other cases, and there are very many of them, the service is set forth as strictly *pro re nata*, something springing out of the circumstances at the time, and intended to cease as soon as they ceased. It would seem as if the design was to guard against the very error of the Jews mentioned here, — one that long continued to prevail among them and which centuries afterward was distinctly rebuked by our Lord. At one time the objection was made to him by the disciples of John the Baptist, "Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast" (Matt. ix. 14, 15). That is, while I am present with my disciples, there is no occasion for any such observance, and if I instituted one, its design would surely be mistaken. Hereafter, circumstances will arise when they will instinctively feel that observances of this kind are called for, and then they will appoint them, and retain them so long as may be necessary. Our Lord does not deny the lawfulness or the expediency of fasting; but He does deny its intrinsic excellence or usefulness. It is an expression of sorrow and humiliation proper to be used on the occasions which call for such feelings; then it is fitted to help the discipline of the soul and to lead to benefits quite beyond itself. Indeed, on such occasions it is a suggestion of nature itself, — nothing being more common than for extreme grief or other mental excitement to take away the appetite for food. But whenever the exercise is made to recur statedly at regular intervals without regard to circumstances, its inevitable tendency is to degenerate into a barren form and a mischievous self-deception.

2. This error is a serious one. Overstrained

devotion to ceremonial observances is sure to react disastrously upon morals. Men lose the sense of proportion, and lay more stress upon mint, anise, and cummin than upon judgment and mercy; and they compensate for rigidity in forms by great looseness in substance. Hence in this chapter, Zechariah, before answering the question proposed, exposes the hollowness of mere outward fastings (vers. 5, 6), and then reminds them of the causes of their fathers' ruin (vers. 11, 12). It was not due to any inattention to ritual, but to the disregard of the plainest duties of justice and humanity. They had not only the law written on the heart, and the law engraved on the two tables of stone, but the express and reiterated injunctions of the Prophets against all injustice and oppression; and yet they utterly refused to hear. Their children now were in danger of falling into just the same error. It was true then, as it is now, that no religion is worth anything which does not regulate the life and secure the discharge of social and relative duties. Morality is certainly not piety, but the piety which does not include morality is a mere delusion. It mocks God and insults man.

3. God is represented in Scripture as the guardian of the weak. Widows and orphans, the strangers and the poor, they who are especially exposed to ill treatment, are placed under his powerful protection. To them He makes the most precious promises, while upon their oppressors He denounces the heaviest woes. This feature characterizes the Mosaic legislation, so often thoughtlessly denounced as harsh; it is renewed in the older Prophets before the Captivity, and now reappears again in the closing accents of Old Testament inspiration (cf. also Mal. iii. 5). In respect to these classes, the later dispensation is no advance upon the older, except in the higher sanction contained in the words and works of God manifest in the flesh. One of the surest tests of an intelligent Christianity as well as of a high civilization, is found in the provision made and maintained for those who so often are the victims either of cruel neglect, or, alas, willful oppression! Men need to be continually reminded that such provision is a dictate not merely of reason and humanity, but of Him who has proclaimed Himself the judge of the widow and the helper of the fatherless, who preserveth the stranger, and who hath chosen the poor of this world to be the heirs of his kingdom (Ps. x. 14; lxxvii. 5; cxlvi. 9; Jas. ii. 5).

4. The most terrible penalties are penalties in kind. Such as the drunkard pays when at last he feels himself the slave of a vicious habit which he knows is ruining body and soul, and yet he is unable to throw off; or the licentious man when desire survives the power of gratification, and he is tortured by appetites for which exhausted nature has no provision. Similar is it in matters of religion. God calls and men refuse to hear. From the days of Enoch down this has been a common experience. Sometimes a judgment falls or wrath is executed speedily. But ordinarily the retribution comes in the line of the sin. Men awake at last to their true situation, and become alarmed. Then the same process begins as before, with the parties reversed. Men call, but they are not heard. They seek, but do not find. They knock, but no door is opened. There is a painful reminder of the words of the wise man: "They shall eat of the fruit of their own way and be filled with their own devices" (Prov. i. 31).

"Have we not heard the bridegroom is so sweet,
Oh, let us in, though late, to kiss his feet!"
"No, no, too late! ye cannot enter now."

HOMILETICAL AND PRACTICAL.

WORDSWORTH: Zechariah's typical and prophetic visions are succeeded by practical instructions. All theological mysteries are consummated in holiness and love. The Jews did well to fast, but not to boast of their fasting and self-mortification. Here is a symptom of that Pharisaical reliance upon outward works of religion, which reached its height in our Lord's age (Matt. vi. 16), and became almost as detrimental to vital piety as idolatry had been in the age before the Captivity. Your fasting was not produced by a deep sense of shame and remorse for sin, as hateful to me and as the cause of your punishment from me. It was not a fast of sorrow for my offended majesty, but for your own punishment. It was not a God-ward sorrow, but a world-ward sorrow (2 Cor. vii. 10).

TILLOTSON: A truly religious fast consists in (1.) The afflicting of our bodies by a strict abstinence that so they may be fit instruments to promote the grief of our minds. (2.) In the humble confession of our sins to God. (3.) In an earnest

deprecation of God's displeasure. (4.) In intercession for such spiritual and temporal blessings upon ourselves and others as are needful. (5.) In alms and charity to the poor. (6.) In the actual reformation of our lives.

MOORE: All stated fasts tend to degenerate into superstition, unless there is some strong counter-acting agency. The original reference to God is lost in the mere outward act. This is the case with Popish observances of the present day. Selfishness is the bane of all true piety, as godliness is its essence. Warnings of punishment when no signs of it are seen, are often disregarded. They who cherish hard hearts must expect hard treatment. The harder the stone, the harder will be the blow of the hammer to break it. They who will not bear the burden of obedience, must bear the burden of punishment.

HENGSTENBERG: The Jews' estimate of the value of fasting. A custom which had no meaning, except as the outward manifestation of a penitent state of heart, was regarded as having worth in itself, as an *opus operatum*. It was supposed that merit was thereby acquired; and surprise and discontent were expressed that God had not yet acknowledged and rewarded the service of so many years.

2. THE BLESSINGS OF OBEDIENCE. THE QUESTION ANSWERED.


A. *General Promises and Precepts* (vers. 1-17). B. *Fasts shall become Festivals, and whole Nations be added to the Jews* (vers. 18-23).

CHAPTER VIII.

- 1 And the word of Jehovah of Hosts came to me,¹ saying,
- 2 Thus saith Jehovah of Hosts,
I am jealous² for Zion with great jealousy,
And with great fury I am jealous for her.
- 3 Thus saith Jehovah, I am returned to Zion,
And will dwell in the midst of Jerusalem;
And Jerusalem shall be called the city of truth,³
And the mountain of Jehovah of Hosts the holy mountain.
- 4 Thus saith Jehovah of Hosts,
Yet shall there sit⁴ old men and old women in the streets of Jerusalem,
Each having his staff in his hand for very age;⁵
- 5 And the streets of the city shall be full of boys and girls,
Playing in the streets.
- 6 Thus saith Jehovah of Hosts,
Because it will be marvelous in the eyes of the remnant of this nation in those⁶
days,
Shall it be marvelous in my eyes also? saith Jehovah of Hosts.
- 7 Thus saith Jehovah of Hosts,
Behold, I save my people from the land of the rising,
And from the land of the setting of the sun;
- 8 And I will bring them, and they shall dwell in the midst of Jerusalem,
And they shall be my people and I will be their God,
In truth and in righteousness.
- 9 Thus saith Jehovah of Hosts
Let your hands be strong,
Ye who hear in these days these words,

- From the mouth of the prophets who spake¹
 On the day the house of Jehovah of Hosts, the temple,²
 Was founded, that it might be built.
- 10 For before those days there was no wages for a man
 And no wages for a beast,³
 And no peace to him that went out or came in, because of the oppressor ;
 And I set¹⁰ all men, each against his neighbor.
- 11 But now not as in the former days am I
 To the remnant of this people, saith Jehovah of Hosts.
- 12 For¹¹ there shall be a seed of peace,
 The vine shall yield its fruit,
 And the earth shall yield its produce,
 And the heavens shall give their dew,
 And I will cause the remnant of this people to inherit all these.
- 13 And it shall be, that as ye were a curse among the nations,
 O house of Judah and house of Israel,
 So will I save you and ye shall be a blessing ;
 Fear not, let your hands be strong.
- 14 For thus saith Jehovah of Hosts,
 As I thought to do evil¹² to you when your fathers provoked me,
 Saith Jehovah of Hosts, and I repented not ;
- 15 So have I thought again¹³ in these days
 To do good to Jerusalem and to the house of Judah,
 Fear ye not.
- 16 These are the words which ye are to do ;
 Speak truth, each to his neighbor ;
 Truth and judgment of peace judge ye¹⁴ in your gates.
- 17 And let none of you devise the evil of his neighbor in your hearts,
 And love not an oath of falsehood ;
 For all these¹⁵ are what I hate, saith Jehovah.
- 18-19 And the word of Jehovah came to me, saying, Thus saith Jehovah of Hosts,
 The fast of the fourth (month), and the fast of the fifth, and the fast of the seventh,
 and the fast of the tenth, shall become pleasure and joy to the house of Judah,
 and cheerful feasts ; but love ye truth¹⁶ and peace.
- 20 Thus saith Jehovah of Hosts,
 It shall yet¹⁷ be that peoples¹⁸ will come,
 And the inhabitants of many cities ;
- 21 And the inhabitants of one (city) shall go to another, saying,
 Let us go speedily to entreat Jehovah¹⁹
 And to seek Jehovah of Hosts.
 I will go also.
- 22 And many peoples and strong nations shall come
 To seek Jehovah of Hosts in Jerusalem,
 And to entreat Jehovah.
- 23 Thus saith Jehovah of Hosts,
 In those days it shall come to pass
 That ten men of all languages of the nations shall take hold ;
 Even shall take hold of the skirt of a Jew,
 Saying, we will go with you,
 For we have heard that God is with you.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1. — The word  wanting in the Masoretic text, is found in numerous MSS. and several editions, and is supported by the Syriac and Targum.

² Ver. 2. — "I am jealous," not as E. V. "I was." The Hebrew tense here seems to be — the Greek perfect, in the sense "I have been and still am."

³ Ver. 3. — The city of truth, not a city as E. V., but one preëminent in this respect.

4 Ver. 4. — יִשְׁבֵּנִי. The literal meaning *sit* is both more accurate and more expressive than the derived sense *dwell*, adopted in the E. V. from the Vulgate.

5 Ver. 4. — "Very age." This archaism is better than the literal "abundance of days" in margin of E. V.

6 Ver. 6. — יָחִידִים, according to usage, must be rendered *those*. So Dr. Riggs (*Suggested Emendations*), who however is not happy in suggesting the marginal rendering of the E. V. as preferable to the textual, in the case of the verb in this clause. The literal sense of יָחִידִים is to be *singled out, distinguished, wonderful*, and the word here expresses something not only *difficult*, but so difficult as to be marvelous or incredible.

7 Ver. 9. — יִשְׁבֵּנִי requires a verb to be supplied. Some suggest יִבְרֶה, but יִבְרֶה seems better.

8 Ver. 9. — The grammatical construction here is awkward, yet better than E. V., which seems to imply a difference between the house of Jehovah and the temple.

9 Ver. 10. — The feminine suffix in יִבְרֶה refers to the nearer preceding noun.

10 Ver. 10. — In יִבְרֶה the vav convers. takes Pattach in conformity to the compound Sheva which follows (Green H. G., 99 b).

11 Ver. 12. — Kell renders כִּי *but*, but the usual signification for *as* is suitable and idiomatic.

12 Ver. 14. — לְהַרְעֵם is in contrast with לְהַיְיָבֵם in ver. 15, and they should be so rendered — to *do evil* and to *do good*; whereas E. V. gives the former as *punish*, and Henderson *afflict*.

13 Ver. 15. — שָׁבְרִי — again. See on v. 1, vi. 1.

14 Ver. 16. — שִׁפְטֵם — שִׁפְטֵם. To render this "Execute judgment" (E. V., Henderson), is misleading, for the words express the pronouncing, not the executing of judgment. Noyes renders, "Judge according to truth, and for peace," etc.

15 Ver. 17. — אֶת־פְּלִיאָהּ is to be taken as an *accus. absol.*

16 Ver. 19. — The E. V. renders the last clause, "love the truth;" and so the Geneva. But both omit the article before "peace," although the Hebrew has it before each noun.

17 Ver. 20. — After עַד we must supply יִהְיֶה.

18 Ver. 20. — עַמִּים = *peoples*. This plural, found twice in E. V. (Rev. x. 11, xvii. 15), should have been used here, and in x. 9, xii. 2, 3, 4, β, xiv. 12, and often elsewhere, to avoid ambiguity.

19 Ver. 21. — לְחַלּוֹת. See on vii. 2.

EXEGETICAL AND CRITICAL.

In the preceding chapter the Prophet had rebuked the people for their formalism, and set forth the dreadful consequences of disobedience. Now he turns to the other side of the subject and paints an exquisite picture of the results of conformity to the Divine will. Vers. 1-3. The restoration of purity. — Vers. 4-6. Wonderful peace and prosperity. — Vers. 7, 8. Rescue of all captives from every quarter. — Vers. 9-13. General fertility in place of the previous drought and want. — Vers. 14, 15. Future execution of promises as sure as past execution of threats. — Vers. 16, 17. Moral conditions of prosperity. — Vers. 18, 19. Fasts shall become festivals. — Vers. 20-23. Lively statement of the extension of God's kingdom.

The chapter is divided into two parts by the phrase, "And the word of Jehovah of Hosts came to me" (ver. 1 and ver. 18). Each of these parts is again divided into separate utterances by the recurring formula, "Thus saith Jehovah of Hosts." The first contains seven of these segments (vers. 2, 3, 4, 6, 7, 9, 14); the second has but three (vers. 19, 20, 23). Jerome justly explains these reiterated references to the Almighty as meaning, "Do not consider these words to be my own, and therefore disbelieve them as coming from a man; they are the promises of God."

(a.) *General Promises and Precepts*, (vers. 1-17).

— Ver. 1. And the word of Jehovah, etc. See the same formula, *ante* i. 7, iv. 8.

Ver. 2. I am jealous . . . for her. For the usage and the sense, see on i. 14. Both passages speak of wrath, but there the *object* of the wrath is stated (the nations), here, the *cause* (Zion). This vehement affection manifests itself in the ways described in the next verse.

Ver. 3. I am returned to Zion. He had forsaken his dwelling-place when Jerusalem was given up to her foes, and Ezekiel had seen in vision the glory of Jehovah departing (xi. 23). Now he would return, and in consequence, the city would be called the *city of truth*, i. e., where truth is found, and Moriah the *holy mountain*; which does not mean that they would actually bear these names, but that they would deserve them as expressing their real character. The strict fulfillment of this promise must be referred to the Messianic period.

Vers. 4, 5. Yet shall there sit, etc. This beautiful picture represents the extremes of life as dwelling in all security and happiness in the midst of Jerusalem. Long life and a multitude of children were ordinary theocratic blessings (Ex. xx. 12; Deut. vii. 13, 14; Ps. cxxviii. 3-5), and this promise must in part at least relate to the period between Zerubbabel and Christ. There is a curious verbal coincidence in the words of the author of 1 Maccabees (xiv. 9), describing the peaceful prosperity which prevailed in Judæa under the rule of Simon: "The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel." But the full realization has been seen only under a later economy.

Ver. 6. Because it will be marvelous, etc. The Lord confirms their faith in his words by reminding them that what seemed incredible to them was not therefore incredible to Jehovah. The common explanation of the second clause, supposes עָלָם to stand for עָלָם, as in 1 Sam. xxii. 8, and the question to imply a negative answer. This is simple and pertinent, especially if we, like the E. V., render עָלָם *these*, instead of *those*, which is

its customary sense as denoting the farther demonstrative. But even according to the rendering, in *those days*, i. e., when this shall come to pass, the sense is better than with Köhler to make the second clause an affirmation, and explain the passage as saying that it would be right for the people to regard it as marvelous, for it would appear such even to Jehovah himself. **Remnant of this nation.** See Haggai i. 12-14.

Vers. 7, 8. **Behold I save my people . . . righteousness.** Jehovah will rescue his people from all lands as far as the sun shines, install them again in Jerusalem and renew the old covenant relation, — He their God and they his people (xiii. 9); and this, in the exercise on both sides of **truth and righteousness** (Hos. ii. 21, 22). Henderson, Köhler, Pressel, *et al.*, refer this to the restoration of the Jews still scattered abroad, but the words are too large to admit of so narrow a restriction, nor is there any historical evidence of any such general return of the *diaspora* to Palestine. Jerusalem must stand here as elsewhere for the Messianic kingdom. On the basis of these promises, Zechariah proceeds to encourage the people.

Ver. 9. **Let your hands**, etc. To have the hands strong = to be of good courage (Judg. vii. 11; 2 Sam. xvi. 21). A reason for this courage is shown in the description of those to whom it is addressed. They are those who hear what the later Prophets say, *e. g.*, in vers. 2-8 of this chapter. These later Prophets (Haggai and Zechariah) had appeared at the time when the foundation of the temple was laid, and the good effects of their activity already to be seen were a pledge of what should follow. It is unnecessary with Hitzig to conceive בָּיִם as put for מְיֻם, but he is happy in the suggestion that the last words of the verse that it **might be built**, are intended to emphasize the thought that this second founding of the temple (Hag. ii. 15-18), unlike the first (Ezra iii. 10), should issue in the completion of the building.

Vers. 10-12 present the contrast between the present and the former times.

Ver. 10. **Before those days**, namely, in which work on the temple was resumed. **No wages.** The labor of man and beast yielded so little result that it might be said to be none. There was also an entire absence of internal quiet to him that **went out or came in**, i. e., men engaged in their ordinary occupations. מְצָרָה, rendered by the ancient versions as an abstract noun, is made concrete by nearly all the moderns. That this does not refer wholly to a heathen oppressor is made plain by the following clause.

Ver. 11. **But now** makes vivid the contrast with the opening words of the preceding verse.

Ver. 12. **For there shall be . . . peace.** This clause is variously construed. Some say, "the seed shall be secure" (Targum, Peshito), or "prosperous" (E. V., Henderson), which is ungrammatical. Others, "the seed of peace, namely, the vine, shall," etc. (Keil, Köhler), and they say that the vine is thus called because it can be produced only in peaceful times; but is not war just as destructive to any other fruit of the earth? I prefer the view of the Vulgate and Pressel given above, a general statement of productiveness of which the following clauses give the details. "Future abundance will compensate for the drought and scarcity of the past" (Jerome).

Ver. 13 sums up all the blessings in a single utterance. **As ye were a curse**, etc. This does

not mean that they would become a source of blessing to the nations (a view which Pressel urges with great zeal, but manifestly without ground), but an *example* of blessedness, and therefore they would be employed in a formula of benediction, just as they had been used for an imprecatory formula (cf. Gen. xlviii. 20; Jer. xxix. 22). — **Israel.** See on p. 30 a the remark on a similar occurrence of this name in i. 19. It is very significant. "The idea that the ten tribes still exist somewhere in the world, and are still to be restored in their tribal state, has arisen from a misconception of those prophecies which refer to the return from Babylon" (Henderson).

Vers. 14-17. The two former of these verses confirm the foregoing promise, and the two latter indicate a condition of its performance.

Ver. 14. **And I repented not.** Just as the threatening did not fail of its execution, so you may be sure the promise will not.

Vers. 16, 17. **These are the words.** There is no need of giving to מִדְבָּרִים the doubtful meaning *things* (E. V., Henderson), since the ordinary sense *words* is entirely suitable. These "words" are, just as above in vii. 9, 10, first positive (ver. 16), then negative (ver. 17). **Judgment of peace** is such judgment as promotes peace, but this is always founded upon **truth**. **Your gates**, as the places where justice was usually administered. The first clause of ver. 17 is curiously reversed in meaning by Henderson: "think not in your hearts of the injury which one hath done to another," — a sense which the Hebrew cannot have. The last clause is very emphatic in the original, lit., "For as to all these things, they are what I hate."

b. **Fasts shall become Festivals**, and the Nations attracted (vers. 18-23). — Ver. 18. Here begins the second word of Jehovah. See ver. 1.

Ver. 19. **The fast of the fourth month**, etc. For the fasts of the **fifth month** and the **seventh**, see on vii. 3-5. The fast of the fourth month was on account of the taking of Jerusalem (Jer. xxxix. 2); that of the **tenth** was in commemoration of the commencement of the siege (Jer. lii. 4). All these fasts were to be turned into festivals of joy. Not, as Grotius says, that the observance should be retained only with a change of feeling and purpose; but that the general condition should be so happy and prosperous as to render fasting unsuitable. The last clause reminds them of the condition upon which these promises were suspended.

Ver. 20. **Yet shall it be that**, etc. The position of **yet** renders it very emphatic, as if to say, Notwithstanding all past desolations, this shall surely come to pass. **Peoples**, that is to say, not individuals merely, but entire nations. The connection, apparently dropped at the end of this verse, to allow the mention of the reciprocal summations in the next verse, is resumed with the same (וְכָל) in ver. 22.

Ver. 21. **And the inhabitants of one city**, etc. The mutual appeal stated here greatly enlivens the representation. The emphatic infinitive is very well expressed in the E. V. **Let us go speedily**, although Prof. Cowles prefers *earnestly*. The last clause, **I will go also**, is the prompt response of each of the parties addressed.

Ver. 22. **And many peoples**, etc. This verse takes up and completes the statement begun in verse 20, by reciting the object of the journey, namely, the worship of Jehovah.

Ver. 23. **Thus saith Jehovah of Hosts**, etc

An important addition. Not only will the heathen go in streams to Jerusalem to worship Jehovah, but they will seek a close and intimate union with the Jews as a nation. **וְיָשְׁבוּ**, which Henderson says is redundant, is rather emphatic, and the clause is to be construed as the similar one at the commencement of ver. 20. **Ten men**, a definite number for an indefinite (Gen. xxxi. 7). Each of these ten representative men stands for a distinct nation, since they each speak a different language, as appears from the added clause, of all languages of the nations, where the singularity of the expression seems designed to emphasize this diversity. **וְיָשְׁבוּ** is simply a resumption of the same verb in the former clause. **We will go with you**, not merely to the house of God (Hitzig), but in all other ways (Ruth i. 16). On **God is with you**, cf. 2 Chron. xv. 9. Henderson explains all this as fulfilled in the number of proselytes made to Judaism after the restoration. But surely neither "many peoples" nor "strong nations" ever in a body joined themselves to the covenant people. He says that "Jerusalem" cannot be understood otherwise than literally. But most persons will think it cannot be understood in that way at all, for how could such a city contain nations? "That these are said to come to Jerusalem is due to the necessary modes of Jewish thought. That was the only way in which the Jews before Christ could conceive of real conversions, — the only language descriptive of conversion which they could understand. They had not yet reached the idea that God can be worshipped acceptably and spiritually just as well anywhere else as at Jerusalem. Hence those glorious conversions of Gentile nations which are to take place far down in the ages of the Gospel dispensation, if foretold at all by Jewish prophets and for Jewish readers, must be presented in thoroughly Jewish language and in harmony with Jewish conceptions. So we ought to expect to find it throughout the Old Testament Prophets, and so we do find it" (Cowles).

THEOLOGICAL AND MORAL.

1. The beginning and the indispensable condition of all true prosperity is the presence of God. Hence the very first article in the prophet's statement of the happy prospects of his countrymen is Jehovah's assurance, "I am returned to Zion." His absence, strikingly depicted in the vision in which Ezekiel saw the glory of the Lord depart from the threshold of the sanctuary, had caused all the woes of Israel, — invasion, conquest, exile, bondage. His return was the only sure pledge of permanent restoration. This, according to the 46th Psalm, is the river the streams whereof make glad the city of God; "God is in the midst of her, she shall not be moved." God's presence in heaven makes all its bliss, and his presence on earth makes the nearest approach to that bliss. But as He is a God of truth and holiness, they who enjoy his presence must partake of both. Wickedness cannot dwell with Him. As Calvin says, "He is never idle while He dwells in his people, for He cleanses away every kind of impurity that the place where He is may be holy." The proof of his presence, therefore, is not any partial, outward, or transient reform, but the growth and prevalence of holiness founded on truth, **δοξαστην τῆς ἀληθείας**, Eph. iv. 24.

2. "Longevity and a numerous offspring were specially promised under the old dispensation," but nowhere is that promise so beautifully set forth as

in the scene which Zechariah calls up, — the old man leaning upon his staff, and groups of happy children playing in the streets. No pestilence stalks over the land, no war decimates the population, no famine wastes flesh and strength. The extremes of human life are happy, each in its appropriate way, and all that lie between are in the same peaceful condition. The classes which are most exposed and most defenseless being in complete and conscious security, the others in the prime and vigor of their days must needs be exempt from fear and anxiety. All this was the more impressive to the prophet's contemporaries because of its contrast with the days when death came up into the windows and cut off the children from the streets, — when the husband was taken with the wife, the aged with him that was full of days (Jer. ix. 21, vi. 11). There is no need of spiritualizing the description. It serves well in its literal sense to express what is realized already under the beneficent reign of the Prince of Peace, and will become universal and abiding when his kingdom is established over the earth.

3. The chronic sin of human nature is unbelief. Men stagger at the greatness of the divine promises. This is shown not only by the worldly, of whom the standing pattern is that lord in the court of Jehoram, who, when Elisha predicted in the midst of famine a speedy abundance of supplies, exclaimed, If the Lord would make windows in heaven, might this thing be? (2 Kings vii. 2); but even by the godly, as illustrated in the case of Moses, who, when God engaged to sate Israel with flesh for a whole month in the wilderness, incredulously reminded Him that there were 600,000 footmen, plainly implying that the thing was impossible. And yet Moses had seen all the wonders wrought in Egypt. In like manner the restored exiles regarded the glowing statements of Zechariah. They refused to accept them, and so lost the comfort and stimulus they would otherwise have enjoyed. The prophet puts his finger upon the cause of this irrational unbelief, when he suggests that they judged God by themselves, that they measured his power by their own understanding. It is absolutely necessary to raise our thoughts above the world, to bid adieu to human standards of probability, and to keep in mind the infinite excellence of the Most High. There are very many things of which one can only repeat what the Master said to his disciples, — "With men this is impossible, but with God all things are possible" (Matt. xix. 26). Faith in the divine omnipotence is easy so long as only hypothetical cases are concerned; but when a question of practical duty is involved, and our faith requires us to run counter to all the maxims of worldly wisdom, it is another matter. It is this feature which gave such a heroic aspect to the course of Abraham when "against hope he believed in hope," and for scores of years persevered in the expectation of an event which was naturally quite impossible, just because he was "fully persuaded that what God had promised He was also able to perform" (Rom. iv. 21). It is needful always to remember that God's thoughts are not as our thoughts, nor his ways as our ways, but as high above them as the heavens are high above the earth. Faith, therefore, always has abundant warrant. The trouble is that so many, like Thomas, want to see first, and then believe. But the special, peculiar blessing is for those who, without seeing, believe what God says, just because He says it.

4. The argument *a fortiori* is proverbially strong, and as it is here presented by the prophet, offers

great encouragement to weak faith. God reminds Israel that the wrath incurred by their fathers had been actually visited upon them, no repentance on God's part interposing to avert the blow. Even so should it be with his purposes of mercy; and thus, the very sorrows of the past became pledges for the hopes of the future. The Most High does not willingly afflict, He has no pleasure in the death of him that dieth; yet when the limit of forbearance is reached, He executes the fierceness of his anger, and his threatenings are verified to the letter. Every Jew saw this in the deep furrows the Chaldean conquest had imprinted on his native land. But if Jehovah carried out his purposes so effectively in the strange work of judgment, how much more would He in the kind, congenial work of beneficence and blessing? If the word of justice had such a complete and ample verification, would not the word of mercy be still more signally illustrated and confirmed? In this view even the gloomy desolation of the Dead Sea and the ruins of Nineveh and Tyre confirm the faith and hope which expect the world-wide blessings of the latter day. The illustrations of God's severity will be surpassed by those of his goodness.

5. The truest test of religious character is found in the degree of our sympathy with God. If we love what He loves and hate what He hates, then are we his children, and bear his image. Now what God hates particularly is not neglect of outward observances, but all departures from the law of love, — evil acting, evil speaking, evil thinking toward our neighbor. And if we are right-minded we shall shun these things, not for policy's sake, nor even from abstract considerations of propriety, but because they are so offensive to God. This was what underlay the continence of Joseph under a fierce temptation, — How shall I do this great wickedness and sin against God? And this is the only trustworthy support against the assaults of the adversary. We must have a resolute loyalty to the divine administration; and say with David, "I know, O Lord, that all thy judgments are right," or with Paul, "Yea, let God be true, but every man a liar." We may, we must have sympathy with our fellows, but first and before all we are to cultivate the same moral affections as our Maker exercises. The farther this culture proceeds, the more acceptable we become to Him and the truer to the best interests of men. It is the more important to emphasize this truth because in our own day there is a persistent attempt in various quarters to introduce in a disguised form the dreadful error which Paul represents (Rom. i. 25), as lying at the root of the gross idolatry and depravity of the heathen world — the worshipping and serving the creature more than the Creator. Men reverse the order laid down by our Saviour, and make regard for man the first and great commandment. The "enthusiasm of humanity" is substituted for obedience to God and love to the Lord Jesus, and the sanctions of religion, properly so called, are quietly ignored. Comte's proposed worship of *Le grand Etre*, collective humanity, only put in a concrete form the theoretical principles actuating many who ridiculed this new philosophical religion. He pushed things to their logical result. Yet every page of Scripture teaches that integrity and philanthropy are not piety, and every fresh leaf that is turned in human experience shows that the true love of man is rooted in the love of God, and that no sympathy can be permanently relied upon which is not fed from supernal sources.

6. The lively, dramatic form in which Zechariah

predicts the conversion of the Gentiles, is noteworthy. A general movement among the nations; the inhabitants of one city running to another with the eager summons to seek Jehovah, "let us go speedily," lest we be too late; the instant answer, "I will go also;" different nationalities crowding around one Jew and seizing even the hem of his garment; all coveting fellowship with the obscure child of Israel, simply because they had heard that God was with him. Nothing could have seemed more unlikely to the contemporaries of the prophet, yet how exactly it has been fulfilled! The whole Roman Empire with the vast multitude of peoples it contained, and very many more who never saw the imperial eagles, have submitted to the authority of a Saviour who was a Jew; all rested their hopes for eternity upon a Jew. Other nations have been centres and sources for philosophy, science, art, literature, law, and government; but in the matter of the knowledge of God, the writings of Jews are the only and universal standard. For centuries past the mightiest intellects and largest hearts of the race have breathed the spirit and studied the words of these living oracles. The Jewish outward polity has disappeared, the nation has been scattered as no nation ever was before or since, a bitter and irrational prejudice against them characterizes a large part of Christendom; and yet the God of Abraham, Isaac, and Jacob is recognized as the one supreme Creator and Lord of the universe, in the best thought of the civilized world. And at this day literally men of all nations and kindreds and tribes and tongues are, almost without a figure, laying hold of the skirt of him that is a Jew. They cast in their lot with those whom God chose to be a people for Himself, and are resting their hopes upon that crucified Jew who is the Saviour of the world. All other gods are idols. All other faiths are decrepit. All other religions are forms. The hope of Israel alone has survived the vicissitudes of time and the revolutions of earth, and flourishes in immortal youth, making fresh conquests every day, constantly entering new fields, breaking up the apathy of ages, undermining superstitions hoar with the rime of a thousand years, and calling forth from the ends of the earth the old cry, Come, let us go speedily to seek Jehovah of Hosts.

HOMILETICAL AND PRACTICAL.

MOORE: ver. 2. Men judge God by themselves, in interpreting his promises, much oftener than in interpreting his threatenings. — Ver. 17. When God covenants with his people, He also covenants with their children. — Ver. 20-23. All true piety is instinct with the missionary spirit, — desire for the salvation of others.

PRESSER: ver. 23. Shall we delay our missionary efforts until Heathens, Mohammedans, and Jews seize us by the skirt? No, for if that had been the rule, where would we ourselves have been? No, but on the contrary, let us like brothers seize them by the hand and lead them to the Lord. Again: No one can be another's leader to the Lord, unless it be perceived that God is with him; but wherever that is plainly seen, men gladly seek such guidance.

JEROME. *Shall it be marvelous.* Who would have supposed that the same imperial power which destroyed our churches and burnt our Bibles, should now rebuild the former at public expense, in splendor of gold and various marbles, and restore the latter in golden purple and jeweled bindings?

PART SECOND.

FUTURE DESTINY OF THE COVENANT PEOPLE.

CHAPTERS IX.-XIV.

The genuineness of these chapters as a constituent part of the prophecies uttered by the Zechariah who flourished after the Captivity, has been contested since the middle of the seventeenth century. The arguments *pro* and *con* have been considered in the Introduction. According to the traditional and correct view, they contain such further disclosures of God's purposes respecting his kingdom as He was pleased to communicate to his servant Zechariah after what is contained in the previous portion of the book had been recorded. Whether these six chapters were delivered all at once, or were set forth in parts which afterwards were collected by the author into one whole, cannot now be determined. The only apparent mark of division they contain is found in the title prefixed to ch. ix., and afterwards repeated at the beginning of ch. xii. This is used by some to justify a distribution of the contents into two burdens or oracles—a distribution which may be admitted as a matter of convenience and as indicating in general a progress in the order of thought and revelation, but which must not be pressed too closely, since at times the prophet, just as is the case with his predecessors before the exile (Is., etc.), turns upon his steps and resumes matters which have been already treated of. The transitions of the writer are often rapid, and the connection is consequently obscure, but the general drift of this outlook upon the future is plain. Great blessings are in store for the covenant people, sometimes in the shape of victories achieved by them, at others in that of conquests wrought for them. A great deliverer is to appear who unites in himself the seemingly contradictory features found in the earlier Messianic representations; on one hand suffering, rejected, despised, slain; on the other, a mighty king, ruling, however, not by force but by spiritual power, attracting multitudes in penitence and love to his side, and establishing a universal dominion. This, however, is not accomplished without suffering on the part of his people. They make their Shepherd suffer, and in turn themselves are brought under the harrow. They are visited by terrible calamities which purge away the unworthy members of the kingdom. But even the select body, they who are faithful, have fierce conflicts with the outside world. But they are delivered by the wonderful interposition of Jehovah. Then the Gentiles, instead of being destroyed, are converted, and press into the kingdom of God, the limits of which are made coextensive with those of the whole earth.

Such are the leading points of this interesting portion of prophetic Scripture. The particulars will be elucidated, as far as may be, in the detailed exposition.

A. THE FIRST BURDEN.

CHAPTERS IX.-XI.

This stretches over the period between the fall of the Persian Empire and the appearance of our Lord. Ch. ix. discloses a series of deliverances for God's people, one of which (vers. 1-8) is wrought by a most destructive visitation upon their present heathen ruler, which falls in desolating strokes upon many of their neighbors, but is effectually warded off from themselves, so that Jerusalem stands like an oasis in the desert. The other describes an actual conflict with an enemy who is named, Javan (= Greece), and who is subdued through the intervention of the Lord going forth with whirlwind and lightning. In consequence, his people shine like the flashing gems of a diadem. Between these two martial scenes, the prophet hails the vision of a lowly, peaceful king, who without arts or arms achieves a bloodless victory, and inaugurates an empire which reaches to the ends of the earth. It would seem as if after the account of the first deliverance, the prophet wished to suggest that this was only an installment of what was to come, and therefore he held up for brief view the glowing picture of the mighty yet peaceful monarch and his world-wide dominion, and then at once turns to remind his readers that there was much to be done on a lower scale before the advent of this peculiar ruler. Ch. x. continues and enlarges the promises with which the previous chapter closed; especially emphasizing the possession of native rulers. In the latter part the speaker passes insensibly to a similar and yet more glorious achievement of God in behalf of his earthly kingdom, one which looks to a far more distant future. Ch. xi. opens a new disclosure, symbolical and mysterious in its form, yet plainly indicating a rejection of the ancient Church because of her rejection of the Good Shepherd, which is described at length, with wonderful vividness of detail and no small degree of dramatic power.

These three chapters will well reward the most patient study, because if their mutual relations and general import be satisfactorily ascertained, great aid is gained for solving the yet more serious difficulties contained in the closing portion of the book. Prophecy, while by its very nature it is lofty and mysterious, is neither arbitrary nor disjointed. It proceeded from one Spirit and has a settled scheme and purpose to the consummation of which all its parts directly tend. Notwithstanding the existence of many variations of form, style, and outward appearance, there is an underlying coherence worthy of the divine inspiration. A single step firmly gained anywhere, therefore, furnishes good hope for what is to follow. The "analogy of faith" is a principle of vast use in doctrinal theology; it is of none the less application in the field of exegesis and especially in that of the prophetic Scriptures.

1. *Judgment upon the Land of Hadrach* (ch. ix., vers. 1-8). 2. *Zion's King of Peace* (vers. 9, 10). 3. *Victory over the Sons of Javan* (vers. 11-17). 4. *Further Blessings of God's People* (ch. x.). 5. *Israel's Rejection of the Good Shepherd* (ch. xi.).

1. JUDGMENT UPON THE LAND OF HADRACH.

CHAPTER IX. 1-8.

- A. *A destructive Visitation befalls Hadrach and Damascus* (ver. 1). B. *It destroys also Hamath, Tyre, and Sidon* (vers. 2-4). C. *The Philistine Cities suffer likewise, but a Remnant is saved* (vers. 5-7). D. *The Covenant People are protected from all Harm* (ver. 8).

- 1 The burden of the word of Jehovah upon the land of Hadrach,
And Damascus is its resting place;¹
For Jehovah has an eye² upon man,
And upon all the tribes of Israel —
- 2 And Hamath also [which]³ borders thereon,
Tyre and Sidon, because⁴ it is very wise.
- 3 And Tyre built for herself a stronghold,⁵
And heaped up silver as dust,
And gold as the mire of the streets.
- 4 Behold the Lord will seize⁶ her,
And smite her bulwark in⁷ the sea,
And she herself shall be consumed by fire.
- 5 Ashkelon sees it and is afraid,
Gaza also, and trembles exceedingly,
And Ekron, for her hope is put to shame,⁸
And the king perishes from Gaza,
And Ashkelon shall not be inhabited.
- 6 And a mongrel⁹ dwells in Ashdod,
And I cut off the pride of the Philistines.
- 7 And I take away his blood out of his mouth
And his abominations from between his teeth;
And even he¹⁰ remains to our God,
And he becomes like a prince¹¹ in Judah,
And Ekron like the Jebusite,
- 8 And I encamp for my house against¹² an army,¹³
Against him that goeth hither and thither,¹⁴
And no oppressor shall come over them any more,
For now I see with mine eyes.

TEXTUAL AND GRAMMATICAL.

- 1 Ver. 1. — מְנוּחָתוֹ = resting-place, permanent abode.
- 2 Ver. 1. — עַיִן אֲדָם, *gen. obj.*, an eye upon man. So LXX. and most critics.
- 3 Ver. 2. — Before הַנִּבְלָה we must supply הַיָּמִי. The latter half of ver. 1 is parenthetical. "Hamath also," i. e. as well as Damascus, is a resting-place of the burden.
- 4 Ver. 2. — כִּי takes its usual sense, *because*. To render *although* is enfeebling as well as needless.
- 6 Ver. 3. — The paronomasia in מְצוֹר צוֹר cannot be reproduced in English.
- 6 Ver. 4. — יִירָשָׁנָה is not will *dispossess* (Burg., Hend.), nor *impoverish* (Hitig, Ewald), nor *deliver up* (Heng., Kilefth), but *seize, conquer*, as in exactly similar connection, Josh. viii. 7, xvii. 12 (Maurer, Köhler).
- 7 Ver. 4. — בָּיָם. *In*, not *into*, as Henderson and Noyes render.
- 8 Ver. 5. — הוֹרִיבָה. Here, as elsewhere (Jer. ii. 26), the Hiphil takes a passive sense: the subject of the verb is not Ekron (as some editions of the E. V. punctuate the clause), but הַיָּבֵזָה.
- 9 Ver. 6. — מִזְגֵּר. *Mongrel* is a better, because more significant rendering than *alien* (Genevan, *stranger*), adopted by most critics, after the LXX. ἀλλογενής. Dr. Van Dyck, in the *Arabic Bible*, gives مَزْمَر = bastard.

16 Ver. 7. — נִשְׁאָר בְּיָהוּא. The E. V., *as that remaineth*, is not warranted by grammar nor by the connection.

11 Ver. 7. — "Prince," literally, tribe-prince or head of a thousand, a Pentateuch word.

12 Ver. 8. — כֵּן, lit., *because of*, here is = *against*.

13 Ver. 8. — מַעֲקָדוֹ. The *keri* undoubtedly gives the true text, מַעֲקָדוֹ, nor is there any need of adopting the vowel changes proposed by Ortenberg and Ewald.

14 Ver. 8. — מַעֲקָדוֹ יִמְשַׁכּוּ, the same phrase that occurs in vii. 14, where, however, the connection requires a variation in the rendering.

EXEGETICAL AND CRITICAL

Ver. 1. **The burden of the word.** The ancient interpretation of מַעֲקָדוֹ = divine declaration, oracle, or vision (LXX., Vulgate), has been adopted by most modern interpreters (Coecius, Vitringa, Gesenius, Ewald, Fürst); but the other, = *minatory prophecy* (Targum, Aquila, Peshito), has been accepted by Jerome, Luther, Calvin, Umbreit, Kliefoth, Pressel, and has especially been vindicated by Hengstenberg (*Christology*). *Burden* is the admitted meaning of the word in other connections; it is never joined with the name of God, or of any other person but the subject of the prophecy; and undeniably is in most instances prefixed to a threatening prediction. See Isaiah xxii. 1, xiv. 28, xv. 1, etc., and especially Jeremiah xxiii. 33 ff. The phrase, "*burden of the word of Jehovah*," is peculiar to the post-exile prophets (xii. 1, Mal. i. 1). The land of Hadrach is a very obscure ἀπαξ λεγόμενον. Pressel recounts no less than seventeen different explanations of it. They may be thus classified: (1.) It is the name of an ancient city or land (Theodoret Mops., Michaelis, Rosenmüller, Pressel), but this has arisen from a confusion of the word with Edrei. (2.) An appellative noun denoting the South (Targum), or the surrounding region (Jun. and Tremellius), or the interior (Hitzig), or the depressed region = *Coele-Syria* (Maurer). (3.) A corruption of the text is assumed, מַעֲקָדוֹ for מַעֲקָדוֹ = *Abgaritis* (Ortenberg, Olshausen). (4.) The name of a Syrian king (Gesenius, Bleek, Vaihinger, Fürst). (5.) The name of a Syrian god (Movers, Van Alphen). (6.) It is a symbolical name, like Ariel (Is. xxix. 1), Rahab (Ps. lxxxvii. 4). This, the oldest interpretation (Jerome, Raschi, Kimchi), is sustained by the fact that the others are all purely conjectural. No such name as Hadrach is now or ever has been known. The translators of the LXX. and Vulgate were ignorant of it. All the other proper names in the passage are well understood; this one, the first, has resisted the efforts of the acute scholars to give it any historical identification. We must, therefore, either say that it denotes a region now unknown, near Damascus, which is surely most unlikely in a country so long and thoroughly known as northern Syria; or else give it a figurative meaning. Assuming the latter, Hengstenberg, Kliefoth, Keil, after Calvin, explain it as a compound term denoting *strong-weak* or *harsh-gentle*,¹ which the prophet employs as a mystical designation of the Persian Empire, which for prudential reasons he was unwilling to specify more distinctly, the epithet meaning, that the land now strong and mighty shall hereafter be humbled and laid low. The subsequent statements are then only enlargements or specifications of the general visitation directed against the great empire under

which the Jews were now in subjection. Its *resting-place*. This clause commences the detail of the several parts of the whole designated as Hadrach. The burden is to abide permanently upon Damascus. Its native rule, which ceased on the Great Conquest, was never afterwards recovered. *Has an eye*, etc. *Man*, here, as in Jer. xxxii. 20, signifies the rest of mankind as contrasted with Israel. The latter half of the verse gives the reason of the former, namely, that God's providence extends over the whole earth, and He therefore cannot allow the existing disproportion between his people and the heathen to continue permanently. Some (Kimchi, Calvin, Henderson) render "the eye of man," *gen. subj.*, as E. V., but this requires an unusual rendering of כֵּן, and besides, does not suit the context.

Ver. 2. **And Hamath also.** Hamath, the Greek Epiphania on the Orontes, shall also be a resting-place of the burden. Nearly all expositors concur in construing the last two words as a relative clause. Hamath and Damascus are closely connected as together representing Syria. Contiguous in territory, they were alike in doom. From them the prophet turns to Phœnicia. **Tyre and Sidon** is = Tyre with Sidon, as the following verb in the singular shows. Tyre was a colony of Sidon, but the daughter soon outstripped the mother, and as early as Isaiah's time the elder city was viewed as an appendage of the younger. *Because it is*. There is no need of giving to the conjunction, the rare and doubtful meaning, *although* (Calvin, Henderson, E. V.), since its normal sense suits perfectly. Tyre was very wise, as the world counts wisdom, multiplying wealth and strength, and trusting in them; but this very pride of earthly wisdom brought the divine retribution (Ezek. xxviii. 2-6. Cf. 1 Cor. i. 19, 27).

Ver. 3. Describes the resources of the insular city. The stronghold doubtless refers to the immense double sea-wall which made the place apparently impregnable. For her vast accumulations of wealth, see Is. xxiii, Ezek. xxvii. חֲרִיץ — *shining*, is simply a poetical name of gold.

Ver. 4. **Jehovah will seize.** An earthly conqueror may perform the work, but the ultimate agency is the Lord, who beholds and controls all things. **Her bulwark.** It is of little consequence whether חֲרִיץ be rendered *rampart*, or *might*, so long as *in* is not converted into *into*. The point of the clause is that the insular position, which apparently rendered the city invincible, should feel the weight of Jehovah's hand, and prove no protection. The prodigious power and wealth of the Tyrians, and their utter overthrow, are among the most familiar of historical truths.

Ver. 5. The prophet turns to Philistia. **Ashkelon sees**, etc. A vivid description of the effect of the fall of Tyre upon the cities on the coast

¹ Pressel derides this view, saying, *Diese etymologischen Versuche sind in der That auch Beides, gar zu scharf und*

gar zu sari, gar zu stark und gar zu schwach. But where all are groping in the dark, ridicule is scarcely in place.

southward (cf. Is. xxiii. 5). Only four of the Philistine capitals are mentioned, Gath being omitted, as in Amos, i. 6-8, Jer. xxv. 20, Zeph. ii. 4. The omission seems due to the fact that Gath, after being dismantled by Uzziah (2 Chron. xxvi. 6), sank into political insignificance. "Sees" is to be supplied after Gaza, and both "sees" and "fears" after Ekron. The king, in Hebrew, lacks the article, and the sense is not simply that the reigning king perishes, but that Gaza henceforth has no king. Of course, such monarchs as it had at this time, were only vassal kings. **וְיָרֵךְ**. Hengstenberg strenuously contends against the common passive rendering, but apparently without reason. He (with Ewald and Köhler) renders, it shall sit or remain, in opposition to passing on or passing away. But compare Isaiah xiii. 20, where the verb is used as exactly parallel with **וְיָרֵךְ**. (J. A. Alexander in loc.)

Ver. 6. And a mongrel dwells. **וְיָרֵךְ**. A word of uncertain origin, which occurs in only one other place in Scripture, namely, Deut. xxiii. 3, where it means *bastard*. The rendering in the version is from Fürst (*Dictionary*), who deduces the verb from an assumed root, signifying to mix the sexes. It is used in the text to denote a person of blemished birth. Ashdod should lose its native population, and have their place supplied by a mongrel brood. The pride of the Philistines, i. e., all that constitutes their pride. This clause resumes what precedes in relation to the several cities, and applies it to the nation as a whole. In the next verse a further advance is made, and the conversion of the people is set forth.

Ver. 7. And I take . . . blood. The singular suffixes refer to the ideal unity in which the Philistines are conceived of as a single person. See a similar case in ch. vii. 2, 3. The blood mentioned is that of sacrifices, which the heathen sometimes drank, and the abominations = not idols, as if he were going to hold on to them *mordicus* (Hengstenberg), but idolatrous offerings. The whole clause strikingly depicts the abolition of idolatry. The rest of the verse sets forth what comes in its place. And even he, i. e., the nation of the Philistines regarded as a person. To our God = the God of Israel. They shall become his worshippers.

Like a prince, a tribe prince. **וְיָרֵךְ** is a denominative from **וְיָרֵךְ**, and denotes the head of a thousand (cf. Micah, v. 2). In the earlier books it is applied only to the tribe-princes of Edom, but is transferred by Zechariah to the tribal heads of Judah. The remnant of the Philistines is to become like a *chiliarch* in Judah. The statement is completed by the final clause. And Ekron. This is mentioned not in and for itself, but simply to individualize the declaration; any other city would have answered as well. Like the Jebusite, i. e., like the ancient inhabitants of Jebus, who became incorporated with the covenant people and shared all their privileges. See the case of Araunah, 2 Sam. xxiv. 18.

Ver. 8. Not only shall a judgment fall on the neighboring heathen and the remnant of them be converted, but the Lord will carefully protect his own people. And I encamp for my house. *House, dat. comm.*, stands for people or family of God (Hos. viii. 1). An army is more precisely defined in the next clause as passing through and returning, i. e., marching to and fro. No oppres-

sor, such as Egypt, Assyria, or Babylon. For now I see = am exercising my providential control. "In the estimation of men of little faith, God sees only when He is actually interfering" (Hengstenberg). But in fact He sees all the time.

"There can be no doubt that we have here as graphic an account of the expedition of Alexander the Great as is consistent with the permanent distinction between prophecy and history" (Hengstenberg). The capture of Damascus, of Tyre, and of Gaza, are well-known historical facts; and these carry with them assurance that there was also a fulfillment of the prediction in reference to Hamath and the other cities of Philistia, of the fate of which we have no express account. This fulfillment, however, was manifestly only incipient, inasmuch as the incorporation of the Philistines with Israel did not take place until a later period. On the other hand, the attempt of the so-called later criticism to refer the passage to the conquests of Uzziah mentioned in 2 Chron. xxvi. 6, 7, completely fails; because Uzziah did not attack Damascus and Hamath nor Tyre, which are here mentioned, while he did subdue other neighboring heathen, Edomites, Arabians, Maonites, who are not mentioned. The rapid celerity of these conquests is most appropriate to the agency of the "he-goat" whom Daniel saw (viii. 5) coming from the west "on the face of the whole earth, and he touched not the ground." All the great captains from Sesostris down yield to Alexander in the swiftness and extent of his conquests. Even Tyre, with all its immense advantages and resources, stayed his march for only what was comparatively a short period.

DOCTRINAL AND MORAL.

1. The word of the Lord endureth forever. Here is a prediction of a heavy calamity, which falls in succession upon Damascus, Hamath, Tyre, Zidon, and the sea-coast cities of Philistia; yet the people of God are safe, guarded not by any human power, but by the unseen presence of their God. Even so it came to pass. The Syrian conquests of Alexander the Great fulfilled the prophecy to the letter. After the battle of Issus, he captured Damascus, which Darius had chosen as the strong depository of his wealth, and this opened to him all Cæle-Syria. Zidon soon surrendered. Tyre, strong in its position, its defenses, its wealth, and its wisdom, made a stubborn resistance, yet after a seven months' siege was taken and "devoured by fire." Gaza, too, although it was, as its name imports, *the strong*, was conquered after five months' effort, and destroyed. The whole region fell a prey to the imperious conqueror, but the armies passed and repassed by Jerusalem without doing the least injury. Josephus accounts for this remarkable fact by the statement that when the conqueror drew near the city the high priest went forth to meet him, in his official robes, followed by a train of priests and citizens arrayed in white; and that Alexander was so impressed by the spectacle that he did reverence to the holy name on the high priest's mitre; and when Parmenio expressed surprise at the act, he answered that he had seen in a vision at Diium in Macedon, the god whom Jaddua represented, who encouraged him to cross over into Asia and promised him success. Afterwards he entered the city, offered sacrifice, and heard a recital of the prophecies of Daniel which foretold his victory, in consequence of which he bestowed im-

portant privileges upon the Jews. (See Hengstenberg, *Genuineness of Daniel*, 224-233; Smith's *Dictionary of the Bible*, p. 60.) The truth of this narrative, although much questioned by Prideaux and others, has of late come to be considered extremely probable, on the ground of both its external evidence and its consistency with the character and policy of Alexander. But there is no doubt whatever of the main fact, that amid the storm of conquest which swept over the entire coterminous region, Jerusalem escaped unharmed. The holy city experienced what David said (Ps. xxxiv. 7), "The angel of the Lord encampeth around them that fear Him and delivereth them." This "captain of the Lord's host" (Josh. v. 15) kept at bay the otherwise irresistible foe.

2. Bloodshed and carnage prepare the way for the Prince of Peace. The conquest of Alexander had aims and results far beyond any contemplated by himself even in the most extensive of his far-reaching views. He tore down that others might build up. The humiliation of the Syrian powers and provinces was preliminary to their conversion to the true faith. Their cruel and debasing worship disappeared, and the remnant became incorporated with the Christian Church. They exhibited on a small scale what the entire career of Alexander exhibited on the world's broad stage, — a secular preparation for the new and final form of the kingdom of God on earth. Well says Wordsworth, "We speak of the connection of sacred and profane history; but what history can rightly be called profane? What history is there, rightly studied, which is not sacred? What history is there in which we may not trace the footsteps of Christ?" A heathen historian (Arrian) said that Alexander, who was like no other man, could not have been given to the world without the special

design of Providence. But what to Arrian was an inference from a narrow induction is to us a broad fact stamped upon the face of the world's history, and confirmed by the concurrent testimonies of two divine seers, Daniel and Zechariah.

HOMILETICAL AND PRACTICAL.

WORDSWORTH: Ver. 1. Hadrach is the designation of the powers of this world generally (of which Persia was a specimen), strong for a while and proudly exulting in their strength, and opposing God and persecuting his Church, and in due time to be laid low and broken in pieces by Him. How many Hadrachs are now vaunting themselves as if they were all-powerful! how many are raging against Him, and how terrible will be their downfall!

MOORE: Never has sin more proudly entrenched herself than in godless but magnificent Tyre. Yet all was swept like chaff before the whirlwind of the wrath of God, when the time for the fulfillment of his threatenings had come. Two hundred years passed away after these threatenings were uttered, and Tyre seemed stronger than ever; yet when the day of doom dawned, the galleys that had left her the queen of seas, when they returned found her but a bare and blackened rock, a lonely monument of the truth that our God is a consuming fire. . . . God will not make Himself a liar to save man in his sins.

JAR: *Ekron as the Jebusite*. 1. It is a great thing to be a Jebusite. 2. Jebusites may be derived from Ekronites. Hence let none despair, either for themselves or for their fellows. God is able of these stones to raise up children to Abraham.

2. ZION'S KING OF PEACE.

CHAPTER IX. 9, 10.

A. *The Character of the King* (ver. 9). B. *The Nature and Extent of his Kingdom* (ver. 10).

- 9 Rejoice greatly, daughter of Zion,
Shout,¹ daughter of Jerusalem,
Behold, thy king cometh to² thee,
Just and saved is He,
Afflicted and riding upon an ass,
Even upon a colt, the she-asses'³ foal,
10 And I will cut off the chariot from Ephraim,
And the horse from Jerusalem,
And the battle-bow shall be cut off;
And he shall speak peace to the nations,
And his dominion shall be from sea to sea,
And from the river to the ends of the earth.

TEXTUAL AND GRAMMATICAL.

1 Ver. 9. — "Shout." E. V., is the exact rendering of 'שִׁירָה', which means, to make a loud noise; whether of joy or sorrow depends upon the context.

2 Ver. 9. — 'תָּבֹא. Not only to thee, but for thee, for thy good. Cf. Is. lx. 8.

3 Ver. 9. — The E. V., *foal of an ass*, by making the last noun a singular instead of a plural, misses the emphasis laid upon the youth of the animal as one not yet old enough to go by itself.

EXEGETICAL AND CRITICAL.

From the description of deliverance wrought and blessings conferred by means of destructive judgments upon the heathen, the Prophet turns abruptly to a royal personage who is to appear without armies or weapons, and yet will establish general peace and set up a kingdom of unlimited extent.

Ver. 9. **Rejoice.** The value of this blessing is expressed by a summons to joy in view of it. Cocceius justly says, that the summons itself contains a prophecy. **Daughter of Zion**, see on ii. 7-10. The Prophet says, **Behold!** as if he saw the animating spectacle, **thy king**—not any ruler, but *thine*, i. e., the one long promised and expected (Pss. xlv., lxxxii.), he who alone is *thy king*, in the highest sense of the word.

This king is described by four features of character and condition: (1.) **Just.** The leading virtue in a king, and hence emphasized in the Messianic utterances (Is. xi. 3-5; Jer. xxiii. 5; Ps. xlv. 6, 7). (2.) **Saved.** מִצָּרָיו is rendered actively by all the ancient versions (Luther, Grotius, Marckius, Henderson); but the participle is *Niphal* which, although it may be reflexive, is never active save in verbs which have no *Kal* form. Calvin, Cocceius, and most of the moderns, give the passive rendering. A *tertium quid* has been sought by Hengstenberg, Keil, and others, in the sense *endued with salvation*, but for this I can see no authority in the passages quoted (Deut. xxxiii. 29; Ps. xxxiii. 16). Pressel follows Fürst in rendering *victorious*, which is arbitrary. Nor is there here an *exigentia loci*, as Henderson claims; for the king is saved not for his own sake only, but for his people's, and the blessing, therefore, is not a personal one, but extends to all his subjects. Thus the passive suits the connection. (3.) **Afflicted,** מַכְּוֶה.

The root מָכָה = to be bowed down, in its primary sense of bowed by outward circumstances = afflicted, gives the adjective found here, but in the secondary sense of inwardly bowed, gives the adjective מַכְּוֶה = meek, patient, lowly. While there is a constant tendency of the two significations to pass into each other, yet the distinction is generally maintained, and מַכְּוֶה is found coupled with

מַכְּוֶה, דָּל, כָּבֵד. The E. V. is sustained by the LXX. (παύς), Targum, Kimchi, and most of the moderns, who cannot see the relevancy of this feature to the character of a triumphant king. But our king triumphs through suffering. His crown springs out of his cross. Hence we agree with the Vulgate (*pauper*), Aben Ezra, Calvin, Cocceius, Hengstenberg, Tholuck, Keil, in considering this one word as summing up the elaborate picture of suffering contained in Is. liii. It is true, Matthew (xxi. 5) apparently sustains the other view, but he merely quotes the LXX as he found it, without endorsing its absolute accuracy in all particulars. Besides, he omits two of the traits mentioned, and dwells only on the last one, for the sake of which his quotation was manifestly made. (4.) **Riding upon an ass.** Lit., "upon an ass, even upon a

young ass, a foal of she-asses." The *?* is epexegetical, just as it is in 1 Sam. xvii. 40, "in a shepherd's bag, even in a scrip." מִצְּמֵרֵי is simply the plural of species. Gen. xxi. 7: "who would

have said that Sarah should give *children* suck?" Yet Sarah had but one child. In this case the youthfulness of the animal is emphasized, since the expression implies that it was one not yet ridden, but still running behind the she-asses. But what does this trait mean? Many affirm that it points to the *peaceful* character of the king, as set forth in the next verse. But this does not account for the marked emphasis given to the youth of the animal. It is better therefore (Hengstenberg, Keil, etc.) to regard it as a token of poverty and meanness. The ass was indeed ridden by distinguished persons in the early days of Israel when horses were not used at all; but after the time of Solomon no instance occurs of its being employed on state occasions. That this king should ride not upon a horse but upon an ass, and that an untrained foal, indicated how far he should be from possessing any worldly splendor. The close correspondence between this account and our Lord's entry into Jerusalem is well known; and Matthew (xxi. 4) and John (xii. 15) speak of the latter as a fulfillment of the former. And while it is true, as Vitringa says, that the prophecy would have been fulfilled in Christ, even if He had not made his entry into Jerusalem in this manner; still it is apparent that our Lord designedly framed the correspondence which we observe, and that he intended thus to embody the thought which lies at the basis of the whole passage, namely, that the king Messiah would rise through lowliness and suffering, to might and glory, and would conquer the world not by arms but by suffering and dying.

Ver. 10. This verse describes the character and extent of the Messiah's kingdom. **And I will cut off,** etc. Not only will this king extend his reign by peaceful methods, but all the instruments of war will be effectually removed from his people. The chariot, the horse, and the battle-bow are merely specifications, standing for the whole class of offensive weapons, which are to be cut off. This last word is the one used above (ver. 6) in reference to the pride of the Philistines, and denotes extermination. Both passages rest upon Micah v. 10, 11. The Lord will take away all the outward defenses upon which a carnal reliance is placed. The occurrence of the word *Ephraim* here does not prove that this prophecy was written before the exile, but only that Zechariah uses the familiar designation of the different parts of the country which still survived after the separation of the two kingdoms had ceased. See mention of Israel in viii. 13, the *post exilium* origin of which is admitted by all. **Speak peace,** not that He will *teach* peace, nor *command* peace, nor *speak peacefully*, but that He will *speak* peace, and that effectually, accomplishing by a single word what worldly kings bring about only by force of arms (cf. Ps. lxxii. 6, 7; Micah v. 5). He will do so not merely to the covenant people, but to the *nations* at large. This point is farther expanded in the boundaries assigned to his sway. **From sea to sea,** etc. The expressions are borrowed from the statement of Israel's "bounds" in Ex. xxiii. 31, whence some (Eichhorn, Hitzig) have inferred that they mean simply the restoration of the earthly Israel to its widest geographical limits. But there are changes in the phraseology which compel a different view. Instead of saying, from one particular sea to another, Zechariah leaves out all qualifying epithets and even the articles, so that the first clause must mean, from any one sea to any other, even the most distant, or from any sea around to the same point again. The other clause

will mean, from the Euphrates, or from any other river as a *terminus a quo*, to the ends of the earth. עַד־כִּנְרֵי with the article always means the Euphrates, and probably does so here, but an equivalent sense may be gained by the alternative rendering given above. What is meant is that the kingdom should be strictly universal. Our passage is a reproduction of Ps. lxxii. 8.

The History of the Interpretation. The early Jewish authorities held that the Messiah is the subject. Thus the Book of Zohar, "On this account it is said of Messiah, Lowly and riding upon an ass." The same view is given by Joshua ben Levi, Saadiah-Gaon, and others. The testimonies may be found in Wetstein on Matt. xxi. 4. Jarchi, known among the Jews as the prince of Commentators, declares that "it is impossible to interpret it of any other than the Messiah." In the twelfth century other opinions prevailed. One found in the Bab. Talmud evaded the difficulty by saying, "If the Israelites are worthy, the Messiah will come with the clouds of heaven (Dan. vii. 13); if they are unworthy, he will come poor and riding upon an ass (Zech. ix. 9)." Another resorted to the device of two Messiahs, one of whom should be suffering, and the other, triumphant. Yet manifestly it is one and the same person who is described by the Prophet as uniting in himself the extremes of majesty and humiliation, — a combination which on the New Testament view of the case is intelligible and self-consistent, but on any other quite impossible. Aben-Ezra refuted the opinion of Rabbi Moses, the priest who referred the prophecy to Nehemiah, but himself went as far astray by interpreting it of Judas Maccabæus. There were those, however, who adhered to the Messianic interpretation, and resorted to strange expedients to get rid of the implication of weakness and lowliness. One of these was the fable that the ass created at the end of the six days of creation was the same which Abraham saddled when he went to offer Isaac, and which Moses set his wife and sons upon when he came out of Egypt; and that this distinguished animal was to bear the Messiah. Another was that the ass of King Messiah should be of an hundred colors. The more intelligent expositors (Kimchi, Abarbanel, *et al.*) explained the reference to the ass as a sign of humility. It is supposed that this prophecy in some way gave rise to the foolish statement of Tacitus, that the Jews consecrated the image of an ass in the inmost shrine of their temple, and hence probably arose the calumny upon the early Christians, who were often confounded with the Jews, that they worshipped an ass's head, — a fable which Tertullian takes the trouble to confute (*Ad Nationes*, i. 11).

Among Christians the reference to Christ was uniform until the time of Grotius, who asserted that its first and literal application was to Zerubabel, but that in a higher sense it referred to our Saviour. This view "excited universal displeasure, and called forth a host of replies, the first of which was written by Bochart." Such a view refutes itself. Later, the rationalists felt themselves pressed by the same difficulty as the Jews. They could easily account on natural principles for the anticipation of a Messiah in glory, but were quite unable in this way to explain the prophecy of a suffering Messiah. They therefore resorted to the Jewish evasions, and sought for somebody else than Christ as the subject. *Bauer* chose Simon Maccabæus; *Paulus*, John Hyrcanus; *Forberg*,

King Uziah. But the most (Eichhorn, Gesenius, Ewald, etc.) devised the theory of an ideal Messiah, maintaining that this and all other similar prophecies arose simply from the vague expectation that there would appear in the future some great deliverer springing from the Davidic line, who after enduring great personal trials would institute a righteous government, restore the nation to its old prosperity, and overcome its unjust oppressors. So that what the New Testament considers a distinct prediction of the Messiah is merely a patriotic dream. For a thorough refutation of this preposterous theory, see Hengstenberg's *Christology*, Appendix v. For a brief outline, see *Theological and Moral*, 3.

DOCTRINAL AND MORAL.

1. Here is an unequivocal prediction of the Lord Jesus Christ. It is so declared, as we have seen, by the New Testament. It is confirmed by a very peculiar proceeding on the part of our Lord, — his triumphal entry into Jerusalem, — which was simply exhibiting in symbol what is here expressed in words. It contains striking parallels with other passages unquestionably Messianic; such as the boundaries of the kingdom compared with Psalm lxxii. 8, and the destruction of foes compared with Micah v. 9. But the strongest evidence is found in the contents of the prophecy itself. It presents a person in whom the greatest grandeur, magnificence, power, and influence are associated, without confusion or contradiction, with the greatest humility, gentleness, poverty, suffering, and weakness. No judge, king, or ruler of any sort in all Jewish history ever united in his character or experience these two extremes. None was so lowly, none so exalted. None without arms *spoke* peace even to his own people, much less to the heathen, and least of all to the entire known world. It is true of only one being in all human history that he had not where to lay his head and rode upon an ass, and yet acquired a limitless dominion over land and sea.

2. What other kings accomplish by force, Zion's king effects without weapons or armies. Our Lord told Pilate, "My kingdom is not of this world." Pilate in surprise said to Him, "Thou art a king then?" Jesus answered, "Thou sayest [the truth], for I am a king. To this end was I born and for this cause came I into the world, that I might bear witness to the truth; every one that is of the truth heareth my voice" (John xviii. 37). Truth, the revealed truth of God, is the only weapon this great conqueror employs, and yet with it He has built up the mightiest kingdom the earth has ever seen. It was an unconscious prophecy when the inscription over his cross, *This is the King of the Jews*, was recorded in three languages, indicating the comprehensive and far-reaching extent of the spiritual monarchy thus founded. Christ's followers in different ages have been slow to learn the lesson, and have often invoked the secular arm, but always to their own damage. They that take the sword shall perish by the sword. But the weapons which are not carnal are mighty through God. They have pulled down many a stronghold, have dismantled many an intellectual fortress, and time and again have brought the world's best thought into captivity to the obedience of Christ.

3. The "later criticism" altogether denies the existence of Messianic prophecies in the sense in which the historical Church has from the begin-

ning held that they were contained in the Scriptures. This school maintains that what is called the Messianic idea arises out of the dissatisfaction which men in every age have had with the existing condition of things. Deeming the continuance of this inconsistent with the benevolence of God, they instinctively longed and looked for a regeneration of humanity, when all things would be restored to the state originally designed by the Creator. Hence the classic expectation of a golden age. Moreover, every man is dissatisfied with his own moral condition as well as with that of the race. He is weak and imperfect. He does not live in harmony with what he knows to be true and right. Thence arises the ideal of a perfect man, of one whose whole mode of thought, feeling, and action is in accordance with the highest and purest truth. This is the idea of the Messiah of God. But as no such Messiah is to be found within or around us, it is natural to look for Him in the same future in which we expect the regeneration of society. And the more so as we know by observation how much the advancement of the race has depended upon the appearance from time to time of single persons distinguished by lofty endowments. Now this Messianic idea was developed in a very high degree among the Jews, because they had more of the general spirit of prophecy than other nations. The Hebrew Prophet was a man of genius, enthusiasm, and intense moral energy. His pure reason, illumined of God, enabled him to understand the character of the divine government and foresee events hidden from common eyes. His exalted imagination and sensitive conscience presented to him the visions of God. Thus he foresaw not only the general triumph of truth and the exaltation of Israel, but also the means by which these were to be obtained, namely, the Messiah, which term sometimes means a Jewish King, at others the Jewish people, and in a third class of instances, the better portion of that people. But these predictions were always in their nature subjective; their authors neither had nor thought they had any objective revelation made to them of actions or events in the life of any future historical person. They were great and excellent men, but not directly inspired nor infallible. And all their sayings can be easily explained by the actings of their own minds according to the time and the circumstances in which they were placed.

A detailed refutation of this ingenious argument would be beyond the limits of a Commentary. It is enough to say that the parallel instituted between Ethnic and Hebrew views on the subject does not hold. The former were mere scattered, vague, and individual suggestions respecting the future, and even these, there is good reason for supposing, were mere echoes of the voice of the Old Testament or traditions from the primeval revelation which filtered down through the ages. Among the Hebrews, on the contrary, the idea of the Messiah was the central thought of their Scriptures and the organizing basis of their national existence. The statement of it begins with the protevangeliism in Genesis, and passes with a closer definition and a greater development through Noah, Abraham, Jacob, Moses, David, Solomon, Hosea, Joel, Amos, Isaiah, Micah, Jeremiah, Ezekiel, Daniel, Haggai, and Zechariah, and at last terminates with Malachi, who closed the Hebrew Canon. What was at first a promise to the race, limits itself in succession to a nation, to a tribe, to a family. The person set forth is described in turn as a prophet, as a priest, as a king, or as a combina-

tion of any two, or of all three, of these characters; and sometimes as in a state of great humiliation and suffering, and again, as in a position of the greatest power and glory. And the writers all with one consent speak of the conception not as a suggestion of their own minds, but as a disclosure from without or rather from above. Their common formula is, Thus saith the Lord. And it is not possible to reconcile their honesty with the view that they were uttering merely subjective notions. Moreover, the origin and continuance of the nation are traced to the divine purpose of sending a Messiah. For this Abraham was called from Ur of the Chaldees, the line of his posterity carefully preserved, Israel kept in Egypt, afterwards put in possession of the promised land, the Mosaic economy instituted, priests and kings and prophets raised up, the nation long maintained, then exiled, and then restored. Their theocratic constitution was not owing to a blind and odious particularism, but was the result of God's wisdom in choosing one race to be the depository of the truth and blessing destined one day to be coextensive with the race. The Jews were trustees for the whole human family. It pleased God to make a gradual and thorough preparation through a long tract of ages for the full and final revelation of his grace. The seed of Abraham was simply the means by which this preparation was accomplished. On this view of their history, all its parts and features are easily understood, and are seen to constitute merely successive stages in the development of God's purpose to bring many sons unto glory through a captain of salvation. On any other view it is a mystery which baffles all thought and comprehension. But what was a mystery before the coming of Christ is an "open secret" under the Gospel, and the key which fits all the wards of the lock must be the right one. "The testimony of Jesus is the spirit of prophecy." The remarkable correspondence between his life, words, and works, and the hints and promises and types and predictions of the Old Testament, indicate beyond question to any unprejudiced person, a presiding mind which coordinated the two Testaments, and brought about that wondrous harmony of theme and tone which is wholly unexampled in all human literature. And this Messiah objectively revealed is not only the link between the Hebrew Scriptures and the Greek, but the one great thought which gives purpose, symmetry, and consistency to the entire scheme of the Old Testament.

HOMILETICAL AND PRACTICAL.

MOORE: Ver. 9. Christians should be happy. No people have a better right or a better reason to rejoice. A suffering people can find great comfort in the fact that they have a suffering Saviour (Heb. iv. 15). — Ver. 10. War will cease on the earth only when wickedness ceases, and wickedness will cease only when Christ's universal empire begins.

WORDSWORTH: It is remarkable that St. John's narrative of the triumphal entry of Christ, riding into Jerusalem on the foal of an ass, is immediately followed by the mention of an incident in the history: "Certain Greeks wished to see Jesus." The entry itself was like a vision of the coming of the Gentile world to Jesus; these Greeks were its first fruits.

JNO. NEWTON: Messiah is king of Zion. Happy the subjects who dwell under his shadow. He rules them not with the rod of iron by which

He bruises and breaks the power of his enemies, but with his golden sceptre of love. He reigns by his own right, and by their full and free consent, in their hearts. He reigns upon a throne of grace to which they at all times have access, and from whence they receive the pardon of all their sins, grace to help in time of need, and a renewed supply answerable to all their wants, cares, services, and conflicts.

3. VICTORY OVER THE SONS OF JAVAN.

CHAPTER IX. 11-17.

A. *Deliverance promised* (vers. 11, 12). B. *Name of the Foe* (ver. 13). C. *Jehovah fights for his People* (vers. 14, 15). D. *Salvation* (ver. 16). E. *General Prosperity* (ver. 17).

- 11 As for thee also, — for the sake of thy covenant-blood,¹
I send forth² thy prisoners from the pit wherein is no water.
- 12 Return to the strong hold,³ O prisoners of hope,
Even to-day I declare, I will repay double⁴ to you.
- 13 For⁵ I bend for me Judah, fill the bow⁶ with Ephraim,
And stir up thy sons, O Zion, against thy sons, O Javan,
And make thee like the sword of a hero.
- 14 And Jehovah shall appear above them,
And like lightning shall his arrow go forth,
And the Lord Jehovah shall blow the trumpet
And go forth in the storms of the South.
- 15 Jehovah of Hosts shall protect⁷ them,
And they devour, and tread down sling-stones,⁸
And they drink and make a noise as from⁹ wine,
And become full as the sacrificial bowl,¹⁰ as the corners of the altar,
- 16 And Jehovah their God saves them in that day,
(Saves) like a flock¹¹ his people,
For jewels of a crown shall they be,
Sparkling over his land,
- 17 For how great is his goodness, and how great his beauty!
Corn makes the young men thrive,¹² and new wine the maidens.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 11. — בְּדָמַי, being in thy covenant-blood = being sprinkled with it. The covenant of Jehovah with his people was sealed with sprinkled blood. Ex. xxiv. 8. The compound term *covenant-blood* best represents the form and force of the original phrase.

² Ver. 11. — שְׁלַחְתִּי is the common prophetic preterite.

³ Ver. 12. — בְּצִרְוֹן, a cut off place, h. inaccessible, fortified, ὑγίσματα (LXX.), munition (Vulg.).

⁴ Ver. 12. — מִשְׁכָּנָה. Pressel seems to be alone in giving to this word the sense, *the second place*. The rendering of the E. V. is sustained both by usage and the connection.

⁵ Ver. 13. — The E. V. needlessly continues here the sentence of the previous verse, and renders כִּי when. A literal rendering is at once more forcible and more accurate.

⁶ Ver. 13. — מִשְׁכָּנָה. Some connect this with what precedes, but nothing is gained by departing from the Masoretic interpunction.

⁷ Ver. 15. — יִגֹּן = covers protectingly. Cf. xii. 8.

⁸ Ver. 15. — "With sling-stones," in the text of E. V., introduces a needless preposition. The marginal rendering is to be preferred.

⁹ Ver. 15. — כְּמִיֵּין is an abbreviated comparison. Cf. x. 7.

¹⁰ Ver. 15. — "Sacrificial bowl." The qualifying epithet must be introduced in order to give the full force of מִזְבֵּחַ. Cf. xiv. 20.

¹¹ Ver. 16. — The E. V. "flock of his people," is grammatically impossible.

¹² Ver. 17. — יִנְוֹבֵב. The first marginal rendering of the E. V., *make grow*, is better than its text, *make cheerful*. The word is derived from the sprouting of plants, and evidently refers to a prolific increase. Fürst gives *to make eloquent*, which is conjectural and inept.

CRITICAL AND EXEGETICAL.

A new scene opens. The prophet turns away from the beautiful picture of a peaceful king extending his beneficent sway over all the earth, to describe a period of distress and weakness, to which, however, he gives a promise of full deliverance, to be gained by actual conflict. This warlike period evidently belongs to a nearer future than the one just described, and the prevalent opinion justly refers it to the Maccabean age. The passage begins with a general assurance of deliverance (vers. 11, 12); the foe is mentioned by name (ver. 13); the Lord fights for his chosen (vers. 14, 15); the result is salvation (ver. 16); this is followed by general prosperity (ver. 17).

Vers. 11, 12 contain a promise of deliverance. **As for thee also.** The person addressed is the whole nation, as is apparent from the mention of Ephraim and Jerusalem in ver. 10, and of Zion in ver. 13, and also from the phrase "blood of the covenant," which belonged to the twelve tribes; see Ex. xxiv. 8. אַתָּה, *even thou*, stands absolutely at the head of the sentence for the sake of emphasis (cf. Gen. xlix. 8), and the sense is, *Even though you are in such a forlorn condition, seemingly lost, yet I have mercy in store for you.* The ground of this promise is stated before the promise itself, in the peculiar Mosaic expression **covenant blood**, the force of which is well expressed by Hengstenberg. "The covenant-blood, which still separates the Church from the world, was a sure pledge to the covenant nation of deliverance out of all trouble, provided, that is, that the nation did not make the promises of God nugatory by wickedly violating the conditions He had imposed." **Thy prisoners** resumes and explains the *thou* at the opening of the verse. It does not mean "such of the Jews as were still captives in foreign lands" (Henderson, Köhler), but the entire people. **The pit without water**, an allusion to the history of Joseph (Gen. xxxvii. 24), denotes not so much a condition of captivity as of general distress. The escape from this condition to one of security and prosperity is predicted under the form of a command, **Return to the strong hold.** See the same figure in Ps. xl. 2, where the *rock* and the *pit* are put in sharp contrast. Since the people had this prospect, they were justly entitled **prisoners of hope**, a beautiful expression which explains itself. **Even to-day, i. e.,** in spite of all threatening circumstances (Ewald, Hengstenberg). **Repay double**, namely, double the prosperity you formerly enjoyed. Cf. Is. xl. 2, xli. 7.

Ver. 13. The prophet proceeds to show more particularly how the deliverance just promised is to be effected. It is to be by a glorious victory over their oppressors. The method of this victory is represented by a bold and beautiful figure. Judah is the extended bow; Ephraim the arrow which the Lord shoots at the foe. Israel therefore is to carry on the conflict, and Jehovah to give them success. **For I bend for me Judah, i. e.,** as a bow. The word rendered *bend*, literally means *tread*; because a bow was often stretched by setting the foot upon it, this term came into use. **Fill the bow.** As only one arrow can be shot at a time from a bow, it is full when this is placed upon it. The complete

sense of both clauses is, Judah and Ephraim are bow and arrow in the hand of Jehovah. **I stir up, not brandish as a lance** (Hitzig, Köhler), which would require the object to be expressed. **Javan**, the name of the fourth son of Japhet (Gen. x. 2), is the Hebrew word for Greece, usually identified with Ion or Ionia. Some suppose the persons meant by the sons of Zion are the Hebrews held as slaves in Greece (Ewald, Hitzig), who are now incited to insurrection. It is enough to say in reply that the contest here spoken of is manifestly carried on in the Lord's own land. A comparison with Dan. viii. 21 shows that we must regard Greece here as a formidable secular power, the Græco-Macedonian monarchy, especially in its successor in Syria, the Seleucids. To refer the passage to the days of Uzziah on account of the mention of Greece in Joel i. 6 (cf. Amos i. 6, 9), is wholly unreasonable; since that passage does not allude to any conflict with the Greeks, but simply speaks of them as the parties to whom the Tyrians had sold certain Jewish captives. And it is the Tyrians, not the Greeks, who are there censured.

Ver. 14. **Will appear above them**, because He fights from heaven on their behalf. The remainder of the verse is a poetical description of a battle in the imagery of a tempest. The lightnings are Jehovah's arrows, the thunderblast is the signal of his trumpet, and He Himself marches in a furious storm sweeping up from the great southern desert. **Storms of the South** (cf. Is. xxi. 1; Hos. xiii. 15) were always the most violent.

Ver. 15. **Jehovah shall protect, etc.** The Lord not only fights for his people, but is also their shield, covering their heads in the day of battle. **And they devour, etc.** The image is that of a lion who eats the flesh and drinks the blood of his victim. Cf. Num. xxiii. 24. The figure is vigorous, but need not be called "a heathenish abomination" (Preasel). **Tread down sling stones** = subdue the enemy, contemptuously styled sling-stones or mere pebbles from the brook. **Flesh** is to be supplied as the object of *devour*, and **blood** as that of *drink*. The vessel mentioned in the last clause denotes, not any bowl, but one in which the priests catch the blood of a sacrifice. **Corners**, of course, include the horns which stood upon them. These figures are priestly, and intimate a holy war and victory.

Ver. 16 gives the result of this victory, — **salvation.** By an exquisite change of figure this is represented as bestowed upon them in the character of the Lord's **flock**, which at once suggests the peaceful blessings recounted in the 23d Psalm. In the next clause, with a designed antithesis to the sling stones in the previous verse, the prophet compares Zion's sons to **jewels of a crown**, which **sparkle over his land, i. e.,** Jehovah's. Hengstenberg takes the participle here in the same way as in Ps. lx. 6 = rising up. But, as Keil says, crown stones do not lift themselves up. It is better to take the word in the sense of *shining, glittering* (Ewald, Maurer, Köhler, Fürst). The reference is to precious gems set in a crown and flashing from the brow of a conqueror as he stalks over the land.

Ver. 17. **For how great, etc.** The passage closes with an exulting exclamation. The pronouns in the first clause refer to Jehovah (Hengstenberg, Ewald, Preasel), but mean the goodness and the beauty which He bestows (Henderson). This avoids the difficulty of ascribing beauty to the Lord,¹ and

1 "The beauty of the Lord," in Ps. xc. 17, represents a different word (יָפֶה), which, however, is best explained

thus: May the loveliness of Jehovah — all that renders Him an object of affection and desire — be made known to us in our experience. Cf. Ps. xlvii. 4.

yet retains the full force of the apostrophe. Corn and new wine are the customary expressions of abundance (Deut. xxxiii. 28; Ps. iv. 8), and are here rhetorically divided between the youths and the maidens. Copious supplies of food lead to a rapid increase of population. Ps. lxxii. 16. "The drinking of *must* by young females is peculiar to this passage; but its being here expressly sanctioned by divine authority, furnishes an unanswerable argument against those who would interdict all use of the fruit of the vine" (Henderson). "We know that when there is but a small supply of wine, it ought by right of age to be reserved for the old, but when wine so overflows that young men and young women may freely drink of it, it is a proof of great abundance" (Calvin).

THEOLOGICAL AND MORAL.

1. Few words are so precious to a devout believer as *covenant*. It suggests thoughts of grace, privilege, and security which are not easily attained in any other way. Our trust for this world and the next rests not upon voices of nature or conclusions of reason, but upon the promise of God, — a promise which He has chosen to present in the form of a compact with stipulations (and sometimes even when the stipulations were all on one side, Gen. ix. 9), and not only so, but to confirm it by sacrifice. This was vividly set before Israel when the law was given on Sinai. Moses sprinkled the blood of the offerings both upon the altar and upon the people, saying, "Behold the blood of the covenant which Jehovah has made with you concerning all these words." Now it is true that the Mosaic dispensation was a national compact with the Hebrew people, and that it also contained a complete and absolute rule of human duty, but besides these aspects it was a covenant of grace, representing the merciful provision God had made for the salvation of his people, and in this sense its relation to the Gospel economy was that of sunrise to the blaze of noon. It confirmed the promise made to Abraham, and rendered the believer's hope still more firm and clear, as resting upon an immutable bond. The force of that bond continued unimpaired down through the generations. "The Lord made not this covenant with our fathers [only], but with us, even us, who are all of us here alive this day" (Deut. v. 3). Again and again, in times of emergency or doubt, did the Old Testament saints reassure their souls and reanimate their hopes by recurring to that old covenant, "the word which He commanded for a thousand generations" (Ps. cv. 8). They might be involved in gloom and perplexity, and the eye of sense could see no way out; but they knew that God had made with them a covenant ordered in all things and sure, and this was all their salvation, and all their desire. The same blessed assurance continues to believers under the Gospel. Nay, it is stronger now, for we have the blood of a new covenant (Mark xiv. 24), i. e., of a new administration of the old covenant, to confirm our faith. The *covenant blood*, on which the faith of Christians lays hold, is not that of bulls and goats, but of a lamb without spot, not the crimson stream of a typical sacrifice, but that which poured from the gaping wounds of the incarnate Son of God. The compact which has been ratified by such an oblation as was made at Golgotha, is necessarily imperishable. It can never fail. The blood of the cross is the blood of an everlasting covenant (Heb.

xiii. 20). Here the devout soul rests in peace and security. The malice of the world, the roar of Satan, the clamor of conscience, all are still before the thought of the pledged and ratified word of Jehovah. The grass withereth, the flower fadeth, but the Word of our God abideth forever. The Strength of Israel will not lie nor repent; for He is not a man that He should repent.

2. This portion of the chapter presents a remarkable contrast to the two verses which precede it. There we read of an eminently peaceful king under whom all weapons of war are destroyed. Without noise or conflict he quietly extends his dominion till it becomes universal. Here, on the contrary, Judah is the Lord's bow and Ephraim his arrow, and there is a terrible struggle set forth by images taken from the storm, the lightning, and the whirlwind. The language is not an exaggeration of what occurred in the heroic struggle for Judæan independence under the sons of the aged priest Mattathias. That struggle was essentially a religious one. It began in a determined resistance to the attempt of Antiochus Epiphanes to exterminate the faith of the Jews and impose the impure and idolatrous worship of the Greeks; and although other elements were developed in the course of time, this always was the chief consideration. During the course of it, the "good report through faith" of which the Epistle to the Hebrews speaks (xi. 36-39), was obtained by many who "were tortured, not accepting deliverance that they might obtain a better resurrection. Others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, they were slain with the sword." The atrocities of heathen persecution roused a flame which was irresistible. Neither Antiochus nor any of his successors on the Syrian throne was able to subdue the zeal of the Jews for their ancestral faith. Again and again the armies of the alien were put to rout in pitched battles, and veterans of many a well-fought field were no match for men who fought for God as well as their native land. The Maccabees really earned the name (*Maccabæus* = hammerer) by which they are now generally known, and although disregarded by the haughty heathen, still they shine as jewels of a crown among all disinterested observers. "None have surpassed them in accomplishing a great end with inadequate means; none ever united more generous valor with a better cause" (Milman). They began with a few personal followers, and they ended with a strong and well-organized nation. The struggle lasted for a quarter of a century (B. C. 168-143), and notwithstanding the unequal resources of the parties, Jehovah of Hosts made feeble Jews like the sword of a hero, while the mailed warriors of Syria were trodden down like the small stones of a sling.

3. For more than one half of the four centuries which elapsed between the close of the Old Testament and the opening of the New, the history of the Jews is almost a total blank, and of the other half there is much less information to be drawn from Ethnic sources than might have been anticipated. But it is very apparent from many scattered indications that Israel had often occasion to say, How great is his goodness and how great his beauty! The population multiplied with a rapidity like that of their forefathers in Egypt. The few feeble struggling colonists gradually emerged into a strong, energetic, and well-organized commonwealth. Their land resumed its ancient fertility. Just as in the palmy days of old, its rocks were

crowned with mould and its sands covered with verdure, and a wide-spread commerce on both seas furnished the conditions of growing wealth. At the same time a spirit of enterprise, or a love of adventure, led many to distribute themselves all over the Roman world, so that there was scarcely a province either in the east or the west, where they were not found in numbers. Still in every quarter, under every form of government, and in the midst of every social system, they retained their national faith and usages with unconquerable tenacity. This was manifested not only by a persistent refusal to amalgamate with the various peoples among whom they lived, but by their regular and liberal contributions to the temple. A curious illustration of the latter is seen in the fact mentioned by Cicero, that Flaccus was compelled to forbid such offerings from the province of Asia, because the enormous export of gold affected the markets of the world. Thus even the emigrating Jews contributed to the prosperity of those who remained at home. It is evident then that the statements of increase contained in this chapter and the one that follows were verified to the letter. Parts of the land were as thickly settled as any portions of modern Europe. And notwithstanding all the outward conflicts in which they were engaged, or the suffering they may have experienced from the contentions of rival kingdoms around, "corn made the young men thrive, and new wine the maidens," and the covenant people were preserved in their integrity and distinctness, until He came, for whose appearing they had been appointed and preserved for more than twenty centuries.

HOMILETICAL AND PRACTICAL.

MOORE: Ver. 11. The covenant love of God and his faithful promises that are sealed with blood are the hope of the Church in time of trouble. — Ver. 12. Let sinners who are also prisoners of hope, turn to the stronghold Christ, ere it be for-

ever too late, and God will give them a double blessing.

PRESSER: Vers. 11, 12. How wide is the range of God's covenant with man! It extends so far that it forms, as our Lord said to the Sadducees, the immovable basis of our hope of eternal life. But if the salvation of this covenant, whether in its older or newer form, is ever to become ours, the first condition and the last is — *Turn to the strong hold, ye prisoners of hope.* Again: (1) There is no imprisonment without hope, for the covenant-blood speaks louder than our sins, and the Lord can break every fetter; but (2) There is no hope without conversion, for without conversion we are still in the pit without water, and fall short of the strong-hold which alone secures return to fellowship with God.

COWLES: Ver. 12. It is altogether the way of the Lord to send grief and affliction only in single measure, but joy and blessing in double, weighing out the retributions of justice carefully, and the inflictions of his rod very tenderly; but pouring forth the bounties of his mercy as if He could not think of measuring them by any rule less than the impulses of infinite love!

WORDSWORTH. [This learned man spiritualizes the entire passage, but is not quoted here, because, as Hengstenberg says, "While the outward conflict was undoubtedly the prelude of a still grander conflict between Israel and Greece, to be fought with spiritual weapons, it is opposed to all the principles of sound interpretation to refer the words immediately to the latter."]

JAY: Ver. 16. Here we see the dignity of the Lord's people. They are "stones," precious stones, set in the "crown" of the King of kings. Here is also their exhibition; these stones of a crown are "lifted up." They are not to be concealed. Here is also their utility; these stones are to be lifted up "as an ensign upon the land." An oriflamme suspended over the royal tent; designed to attract followers to the cause in which he is engaged.

4. FURTHER BLESSINGS OF GOD'S PEOPLE.

CHAPTER X.

A. *God sends Blessing, but the Idols Sorrow* (vers. 1, 2). B. *Blessings upon native Rulers* (vers. 3-5). C. *Former Mercies restored to Judah and Ephraim* (vers. 6-9). D. *Messianic Mercies* (vers. 10-13).

- 1 Ask of Jehovah rain in the time of the latter rain;
Jehovah creates lightnings,
And showers of rain¹ will He give them,
To every one grass in the field.
- 2 For the teraphim² have spoken vanity,
And the diviners have seen a lie,
And speak dreams of deceit,
They comfort in vain;
Therefore they have wandered³ like a flock,
They are oppressed⁴ because there is no shepherd.
- 3 Against the shepherds my anger is kindled,
And the he-goats will I punish;⁵
For Jehovah of Hosts visits his flock, the house of Judah,

- And makes them like his goodly horse in war.
 4 From him the corner-stone, from him the nail,
 From him the war-bow, from him will every ruler⁶ come forth together.
 5 And they shall be like heroes treading down [*i. e., foes*]
 Into the mire of the streets in the battle;
 And they fight, for Jehovah is with them,
 And the riders on horses are put to shame.⁷
 6 And I will strengthen the house of Judah,
 And the house of Joseph will save,
 And will make them dwell,⁸ because I pity them,
 And they shall be as if I had not cast them off,
 For I am Jehovah their God, and will hear them.
 7 And Ephraim⁹ shall become like a hero,
 And their heart shall rejoice as with wine,
 And their sons shall see and rejoice,
 Their heart shall exult in Jehovah.
 8 I will hiss to them and gather them,
 For I have redeemed them,
 And they shall increase as they did increase [*before*]
 9 And I will sow¹⁰ them among the peoples¹¹
 And in far countries they shall remember me,
 And with their children they shall live and return.
 10 And I will bring them back from the land of Egypt,
 And from Assyria will I gather them,
 And to the land of Gilead and Lebanon will I bring them,
 And room shall not be found for them.¹²
 11 And He passes through the sea, the affliction,¹³
 And He smites the waves in the sea,
 And all the depths of the Nile are put to shame;
 And the pride of Assyria is brought down,
 And the sceptre of Egypt shall depart.
 12 And I will strengthen them in Jehovah,
 And in his name shall they walk,¹⁴ saith Jehovah.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. — מְטַר רָעָשׁ lit., rain of rain = copious rains. See Job xxxvii. 6, where the words are transposed. — The text of the E. V. gives a singularly inappropriate rendering of the previous noun בְּרוֹמֵי שָׁמַיִם, for what consistency is there between "bright clouds" and heavy showers?

2 Ver. 2. — תְּרָפִים. As this word denotes a peculiar species of idolatrous image, it is best to transfer it.

3 Ver. 2. — בִּסְעָה, lit., break up, as an encampment, h. to wander. They, *i. e.*, the people.

4 Ver. 2. — יָעֲנֶה, *oppressed, sorely afflicted*. The troubled of the E. V. is too feeble. The tense is future, implying that the condition still exists.

5 Ver. 3. — There is a play here upon the two meanings of the word בָּקַעַךְ, the one to *care for*, the other to *punish*; or in general to *visit*, for good or for ill. Jehovah visits for evil, *i. e.*, punishes, the goats; but visits for good, *i. e.*, cares for, his flock. Kell, Henderson, and Cowles err in saying that the meaning to *punish* requires to be followed by וְעַל פֶּסַח. See Job xxxi. 14; Is. xxvi. 14. Henderson (following the E. V.) makes the extraordinary mistake of rendering מִן־הַמִּקְדָּשׁ as a preterite, and claiming the vav before עַל as a vav convers. He also renders כִּי = nevertheless, a meaning which it never has.

6 Ver. 4. — מְלָכִים = ruler, as in Is. lli. 12, lx. 17. Hengstenberg insists upon the original meaning, *oppressor*, but thinks the harshness implied is directed against foes.

7 Ver. 5. — הִבִּישׁוּ. The Hiphil takes a passive sense, just as in ix. 5.

8 Ver. 6. — הוֹשִׁיעֲבוֹתָם. This anomalous form is best explained as the Hiphil of הוֹשִׁיעַ for הוֹשִׁיעֲבוֹתָם. (Gesenius, Hengstenberg, Maurer). Ewald derives it from הוֹשִׁיעַ, and Kimchi explains it as a compound of both words uniting the senses of both, as in the E. V., "I will bring them again to place them." But it is far better to interpret it like the similar form in Ezek. xxxvi. 11, than to adopt this Rabbinical refinement, which has no precedent elsewhere.

9 Ver. 7. — אֶפְרַיִם. As Ephraim is a collective noun, there seems to be no reason for the periphrasis of the E. V., "they of Ephraim."

10 Ver. 9. — Henderson's rendering, "Though I have scattered them, . . . yet they shall," etc., is grammatically

impossible, is opposed to the true sense of עַרְצֵי, and is not required by the context. His "distant regions" is no improvement upon the E. V.'s "far countries."

11 Ver. 9. — עַמִּים. Peoples. See on viii. 20.

12 Ver. 10. — מִצֵּיטָהּ מִלֵּב. Cf. Josh. xvii. 16. (The necessary room) shall not be found for them.

13 Ver. 11. — יָרָדָהּ is best taken as in apposition to the preceding noun. To make it a verb meaning to *descend*, after an Aramaic apology (Maurer, Henderson, *et al.*), is far-fetched and needless. As a noun, it serves to show that the previous noun does not mean a literal sea, but affliction represented under that figure.

14 Ver. 12. — הִתְהַלַּךְ. The force of the Hithpael conjugation here is to express more distinctly than the Kal, the idea of continuous habitual action. For the sentiment, cf. Micah iv. 5, where, however, Kal forms are used.

EXEGETICAL AND CRITICAL.

This chapter does not commence a fresh train of thought, but is rather an expansion of the foregoing prophecy. First, there is a promise of rain and fruitful seasons (ver. 1); a reference to idolatry as cause of their afflictions (vers. 2, 3 a); deliverance by God's blessing upon native rulers (vers. 3 b, 4, 5); restoration of ancient mercies (ver. 6); special mention of Ephraim as participating in the growth and enlargement promised to the whole people (vers. 7-9); farther promises to the nation couched in historic allusions to their former experience, and fulfilled only in the Messiah's kingdom (vers. 10-12). Some maintain that ver. 1 belongs to the preceding chapter, and ought not to have been separated from it (Hengstenberg), while others affirm the same of ver. 2 also (Hofmann, Köhler); but ver. 2 is plainly as closely connected with ver. 3 as it is with ver. 1. The question is of no importance to the interpretation.

Ver. 1. **Ask of Jehovah.** This summons to prayer is not a mere expression of God's readiness to give (Hengstenberg), but, both from the force of the words and the connection, is to be literally understood. Rain stands as a representative for all blessings, temporal and spiritual. In the time of the latter rain, is merely a rhetorical amplification, for it cannot be shown that the latter rain was more necessary than the early rain for maturing the harvest. Cf. Deut. xi. 13-15, from which the expressions here are taken. **Lightnings** are mentioned as precursors of rain. Cf. Jer. x. 13; Ps. cxxxv. 7, where, however, a different word (בְּרָקִים) is used. Give them, *i. e.*, every one who asks.

Ver. 2. The call to prayer is sustained by a reference to the misery caused by their former dependence upon idols and soothsayers. **Teraphim**, a kind of household gods = Penates, who appear also to have been looked upon as oracles (Hos. iii. 4), in which latter light they are regarded here. The etymology of the word is still unsettled. The prevalence of impostors, of the kinds here mentioned, just before the overthrow of Judah, is abundantly established. Jer. xxvii. 9; xxix. 8; xxiii. 9, 14, 32; Ezek. xxi. 34, xxii. 28. Therefore, the consequence was that they were compelled to wander away, and were without a ruler, *i. e.*, one of their own Davidic line, — a state of things still in existence when Zechariah wrote.

Ver. 3. **Against the shepherds.** Israel having lost its native rulers, fell under the power of heathen governors, here styled shepherds and he-goats, (Is. xiv. 9, *Heb.*). These are to be punished, because Jehovah regards those whom they oppress as his flock, whom He visits and protects. **House of Judah** is mentioned not in distinction from Ephraim (see vers. 6, 7), but as the central point and representative of the covenant people. A striking

comparison indicates that the deliverance is effected by an actual military struggle. Just as in ch. ix. 13, Jehovah called Judah and Ephraim his bow and arrow, so here He calls the former his **goodly horse**, such a horse as for his extraordinary qualities is chosen, and splendidly equipped as the war-horse of the general. The House of Judah, therefore will be well prepared to meet its enemies.

Ver. 4. **From him the corner-stone.** יְסֻדָּהּ refers not to Jehovah (Hitzig, Köhler, Pressel), but to Judah, as appears from the connection and from the passage in Jer. (xxx. 21) on which this one leans. From themselves was to come forth every one of their rulers, which is expressed in the former part of the verse by figures, namely, the **corner-stone**, cf. Ps. cxviii. 22; the **nail**, the large ornamental pin, built into the wall of oriental houses for the purpose of suspending household utensils (Is. xxii. 23); the **war-bow**, which denotes military forces and weapons in general (ix. 10).

Ver. 5. The consequence will be the annihilation of foes. And . . . like heroes. Some explain the allusion as = they trample the mire of the streets, *i. e.*, their foes considered as such (like the sling-stones in ix. 15); so Hengstenberg, Keil, etc. But the verb in Kal is always elsewhere transitive, and the ו ought not to be overlooked. We should render, therefore, **treading down** (foes) in or into the mire (Fürst, Köhler). **Riders on horses.** Cavalry, the arm in which Israel was always weak, is mentioned in Dan. xi. 40 as the principal strength of the Asiatic rulers (comp. also 1 Mace. iii. 39, iv. 1). Hence the force of the promise here.

Ver. 6. **And I will strengthen, etc.** Judah and Joseph comprehend the entire people as a whole. **Make them dwell, i. e.**, securely and happily as in the olden time, which is suggested also in the next clause but one (cf. Ezek. xxxvi. 11). **And I will hear them**, is a very comprehensive promise.

Ver. 7. **And Ephraim . . . wine.** In this verse and the following, the prophet refers particularly to Ephraim (but not to the exclusion of Judah), for the reason that heretofore the ten tribes had not participated as largely as it was intended they should, in the return from exile. They and their sons shall share in the coming conflict, and equally with Judah prove themselves to be like a hero. Their exultation in Jehovah is expressed by a comparison which is applied by the Psalmist to the Lord Himself. Ps. lxxviii. 65.

Ver. 8. **I will hiss . . . increase.** The hissing or whistling is mentioned as a signal (cf. Is. v. 26, vii. 18). It alludes to the ancient method of swarming bees. This verse explains how Israel, so large a part of whom were still in exile, should take part in the victorious struggle. The Lord

would bring them back. The utter downfall of the northern kingdom, so long before that of Judah, had removed nearly every political reason for maintaining the old disruption, and all the circumstances of the time inclined the various tribes to coalesce again into one people. I have redeemed, *pret. proph.* to express Jehovah's unalterable purpose. The last clause, like ver. 6 b, refers to Ezek. xxxvi. 11. The extraordinary multiplication of the Jews at and after this period is one of the most familiar facts of history. See Merivale, *History of the Romans*, ch. xxix. "Josephus informs us that two hundred years after the time here referred to, Galilee was peopled to an amazing extent, studded with cities, towns, and villages; and adds that the villages were not what are usually called by that name, but contained, some of them, fifteen thousand inhabitants." Henderson, *in loc.*

Ver. 9. **And I will sow. . . . return.** The word זָרַע never means *scatter* in the sense of banishing or destroying (Fürst, Henderson, Hitzig), but always has the sense of *sowing* ($\sigma\tau\epsilon\iota\lambda\alpha$, LXX.; *seminabo*, Vulg.), and when applied to men, denotes increase (Hos. ii. 24; Jer. xxxi. 27). The passage means, then, that Israel while among the nations will repeat the experience of their ancestors in Egypt, "the more they afflicted them, the more they multiplied and grew" (Ex. i. 12). **They shall live**, is explained in Ezek. xxxvii. 14. The mention of the *children* with them implies that the blessing would not be transient, but abiding.

Ver. 10. **And I will bring . . . Egypt.** Some expositors suppose that by Egypt and Assyria are meant the lands so named, and vainly attempt to show that many of the ten tribes were carried or escaped to Egypt. It is far better to adopt the opinion of Gesenius, that "Egypt and Assyria are mentioned here in place of the different countries into which the Jews were scattered." Such a typical use of names is neither unnatural nor unusual. Egypt was the first oppressor of the covenant people, and Assyria was the final instrument of overthrowing the ten tribes, and the two terms might well be combined as a general statement of the lands of the dispersion. See this combination in a similar case in Is. xxvii. 13, and cf. Is. x. 24, xi. 11, 16, xix. 23, lii. 4; Hos. xi. 11. Köhler's objection that in this case Assyria must be taken in its most literal sense, is surely groundless, for the prophet could not have meant that the Ephraimites should be restored from certain regions and not from others. The general terms of the preceding verses forbid such a narrow view. Nor can Pressel claim the mention of *Assyria* as favoring the theory which dates the prophecy before the Captivity, because the subject of it is not Judah alone, but the whole nation, with special reference to Ephraim, and therefore Assyria was just the country which it suited the prophet to mention. **The land of Gilead and Lebanon** = northern Palestine on both sides of the Jordan, the former home of the ten tribes. **Room . . . found**, because of their increase. Merivale, in the place above cited, accounts for the manner in which the Jews in the centuries just before Christ, swarmed over the whole Roman world, "from the Tiber to the Euphrates, from the pines of the Caucasus to the spice groves of Arabia Felix," by the insufficiency of their native land to support the immense population.

Ver. 11. **And he passes.** The subject, of course, is Jehovah, the discourse passing from direct to indirect address, in accordance with the He-

brew usage allowing such rapid transitions. To make יָרֵד the subject (Calvin, Cocceius, Syr.), is unnatural and frigid, besides connecting a feminine noun with a verb having a masculine suffix. This verse continues the figurative allusions of the preceding. Just as of old God gloriously vindicated his people in the passage over the Red Sea, so now He marches through the deep at the head of his chosen and smites down the roaring waves. The article in the *sea* points to the particular body of water through which Israel had once before been led, — the Arabian Gulf. נָחַל almost always = Nile. Here the term *depths* or *floods* is properly applied to its vast and regular inundations. In the last clause the characteristic feature of Assyria is well expressed by *pride* (Is. x. 7), and that of Egypt by the *sceptre* or *rod* of the taskmasters.

Ver. 12. **And I strengthen.** The whole section is appropriately wound up with this emphatic promise. The entire strength, conduct, hope, and destiny of Israel lay in Jehovah. "The name of *Jehovah* is a comprehensive expression denoting his glory as manifested in history" (Hengstenberg). Trusting and serving the God thus revealed, they would find the past a pledge of the future, and see the divine perfections as gloriously illustrated in their behalf as at any former period.

This chapter, as has been said, continues and enlarges the promises of the preceding. After tracing the distresses of the people to their apostasy, it sets forth their deliverance as effected through actual conflicts, in which the might of Jehovah gives to the native leaders a force and courage which suffice to subdue foes otherwise far superior. This victory is followed by a large increase of population, not confined to Judah but also including Israel. Nor is there reason to doubt that the independence achieved by the Maccabees attracted very many of the exiles from the northern kingdom, who forgot the old causes of dissension, and united heartily in maintaining the re-established national centre in Jerusalem. This fusion at home led to a similar fusion abroad; and wherever Jews were found who preserved their hereditary faith at all, they still remembered Jehovah as the one who had chosen Zion, and considered themselves as constituent parts of one covenant people. So far the predictions of the chapter were fulfilled historically in the period extending from the establishment of Jewish independence to the time of the advent. In the last three verses the Prophet describes a far greater because spiritual blessing in terms borrowed from the old experience of the people. The drying up of the sea, the humiliation of Assyria, the overthrow of Egypt simply set forth the removal of all possible obstacles in the way of a spiritual return to God. The Lord will reclaim and bless them by procedures as marvelous as any that ever occurred in their former history.

But before this great event takes place, before the Church of the Old Testament passes into the form and character of the Church of the New Testament, a sad and peculiar experience is to be gone through. This is set forth in the striking imagery of the next chapter.

THEOLOGICAL AND MORAL.

1. In the opening verse of this chapter the Prophet comes into direct opposition to many of the so-called Scientists of our day. They affirm

that "without a disturbance of natural law quite as serious as the stoppage of an eclipse or the rolling of the St. Lawrence up the Falls of Niagara, no act of humiliation, individual or national, could call one shower from heaven" (Tyndall). It follows, of course, that only those who believe that the miraculous is still active in nature can consistently join in prayers for fair weather and for rain. The Prophet, on the contrary, directs the people whenever the heavens withhold their moisture, to ask from the Lord what they need, and assures them that asking they shall obtain; and yet neither he nor his hearers supposed that this process involved a miracle in any proper sense of that term. It certainly implies the attainment of an end which without this means would not be accomplished. It is the combining and directing of natural forces so as to secure a certain result. This is what men are doing all the time, without dreaming that they are miracle-workers. Much more may God do it, who is not, like us, limited by second causes. In this very matter of rain, a scientific man announced some years ago a certain process by which an adequate rain-fall could at any time be secured. Whether his theory was valid or not, no one scouted it as impossible, or preposterous. Yet learned men deny to God what they allow to themselves. Creatures may compel the clouds, but the Creator may not. They may employ one and another natural law so as to achieve novel effects, but the Maker of the whole,

"Who sets the bright procession on its way,
And marshals all the order of the year,"

is shut up in the workmanship of his hands, and cannot possibly escape from the regular sequence of cause and effect. But this is simply the rejection, not merely of Christianity or of the Old Testament, but of all religion whatever. A God who has no control over nature is to all intents and purposes no God. Sentiments of reverence, gratitude, obligation, love, and dependence toward such a Being, are impossible. The doctrine of prayer, therefore, is a vital one. There never has been, there never can be a religion without communion with the object of worship. To deny the efficacy of prayer, even in such matters as the giving or withholding of rain, is to remand the human race into a state of practical atheism.

2. The question with man never is whether he will have a religion or not, but always whether he will have that which is true, or one that is false. Not only his intuitions, his moral convictions, but his dependent condition, his exposure to change, want, sorrow, and death, all compel him to look up to some superior invisible power, something nobler and better than himself. If this craving be not met by the truth, it surely will be by falsehood. A permanent state of atheistic unbelief is impossible. Such a state has never been seen in all the world's history. In ancient Israel there was a constant oscillation between the worship of Jehovah and the service of idols, but never the abnegation of all worship. And this is the alternative which confronts every man and every age. They may reject the true God and the revealed religion; but the inevitable result is superstition in some form, more or less refined. Just as among the Jews whenever they apostatized, "diviners" came to the front. When Saul could get no answer from the Lord, either by dreams, or by Urim, or by Prophets, he went to the Witch of Endor.

Intelligence and culture are no guard against such a result. If men will not believe the rational

and true, they will believe the absurd and the false. Our own land at this day furnishes conspicuous examples. Table-turnings and spirit-rappings have led captive many who turned away in scorn from the teachings of Christ and his Apostles. The voice of God, uttered with every kind and degree of evidence in his Word, has been given up for the sake of the pretended disclosures of the spirits of the dead; and the necromancy of the nineteenth century before Christ has been revived in the nineteenth century after Christ. And the results have been what was to be expected. On one hand a degree of unnatural excitement of the feelings and the imagination which terminated in an eclipse of reason, and on the other, a lowering of the tone of morals which undermined the family constitution, and swept away the surest safeguards of human society. It is as criminal and as dangerous to consult *diviners* now as it ever was in the days of ancient Israel. "Should not a people seek unto their God? [Should they seek] for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Is. viii. 19, 20).

3. The prediction of the return of Ephraim in this chapter (ver. 6) has been sometimes cited as evidence that the ten tribes are still somewhere existing as a separate community, and as such are yet to be restored to their own land. But this is an error. The words of the Prophet were fulfilled in the period to which he refers. Many of the transplanted Ephraimites fell away from the faith and became absorbed in the heathen by whom they were surrounded, but many who remained true to Jehovah, joined their fortunes with those of their brethren of Judah. Their common calamities softened and at last obliterated the old feelings of enmity toward each other. Jerusalem became again the central point of the whole nation, and while not a few actually shared in the restoration, others who remained in exile, yet adhered to the second temple, aided it by their gifts, and often attended the yearly festivals. Hence all the latter were comprehended under the term, the *Diaspora* (Jas. i. 1). In the New Testament there are repeated allusions to the twelve tribes, conveying the distinct impression that the inhabitants of Palestine in our Lord's day represented both parts of the nation. There is no reason, therefore, for the pains which have been taken to discover them in some remote or obscure part of the globe. And indeed the hopeless disagreement of those who seek a historical identification of these exiles shows the vanity of the attempt. The foot of the Himalayas, the coast of Malabar, the interior of China, the Nestorians of Persia, and the Indians of North America, have all been claimed as containing the veritable descendants of the Hebrews whom Sargon carried away. This whole subject is treated with ability and learning in an article in the *Princeton Review* for April, 1873, by the Rev. John H. Shedd. The conclusions to which Mr. Shedd comes are thus stated:—

1. That the apostate Israelites were lost among the idolaters of the Assyrian Empire at the time of their apostasy.

2. That the true Israelites under Persian rule became identified with the captivity of Judah, and the nationality of the Ten Tribes was extinct.

3. That these Jews, embracing, since the time of Cyrus, the faithful of both Judah and Israel, greatly increased in numbers, were reinforced by emigrants from Palestine, and have sent off col-

onies to all the East, throughout Persia, Tartary, and Thibet; but there is no Scriptural or historical basis for the idea that the "Ten Tribes" are living as a body in some obscure region or are found in any one nation.

4. That some at least of the communities of Jews still living in the land of their original exile, are lineal descendants of the Ten Tribes; and considering the history of those Jews, their present numbers of fifty or sixty thousand souls in Persia and Assyria, and several thousand more in Babylonia, they sufficiently solve the problem.

HOMILETICAL AND PRACTICAL.

MELVILL: *Ask ye rain.* Men seem practically to have but little remembrance that the main-spring of all the mechanism of second causes is in the hands of an invisible Creator; that it is not from what goes on in the hidden laboratories of what they call nature that season succeeds season, and shower and sunshine alternate with so much of beautiful and beneficent order, but that the whole arrangement is momentarily dependent upon the will and energy of that supreme Being who "sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers."

CALVIN: *Grass in the field.* The Prophet no doubt includes here under one kind all things necessary for a happy life; for it is not the will of God to fill his faithful people in this world as though they were swine, but his design is to give them by means of earthly things, a taste of the spiritual life. *I am Jehovah their God.* He means by this that although he had for a time rejected

the Jews, their adoption would not be void; for by calling Himself their God He reminds them of his covenant, as if He said that He had not in vain made a covenant with Abraham, and promised that his seed should be blessed. *And I will sow them.* This was an instance of the wonderful grace of God; for hence it happened that the knowledge of celestial truth shone everywhere; and at length when the Gospel was proclaimed, a freer access was had to the Gentiles, because Jews were dispersed through all lands. The first receptacles (*hospitia*) of the Gospel were the Synagogues. God thus scattered his seed here and there that it might in due time produce fruit beyond the expectation of all.

PRESSEL: *Diviners have seen a lie.* Unbelief has recourse to a crowd of superstitious devices, and by their folly and impotence is put to shame: Faith on the contrary turns to prayer and through it works wonders. *Passes through the sea.* For how many has Israel's wonderful passage through the Red Sea been a pattern of a wonderful escape through straits and sorrows of every kind! The text is one of the oldest examples of this use of the deliverance, but new ones are constantly occurring.

JAY: *I will strengthen them in the Lord.* The very assurance our hearts want. Its fulfillment will keep us in our work, not cause us to cease. It will be seasonable and proportioned to our needs. "As thy days," etc. It will come in God's own way, that is, in the use of the means He has appointed. These we are to employ, especially when we are not in a proper or lively frame; as fire is most needful when we are cold.

5. ISRAEL'S REJECTION OF THE GOOD SHEPHERD.

CHAPTER XI.

A. *Poetical Introduction* (vers. 1-3). B. *The Flock of Slaughter* (vers. 4-6). C. *The Prophet tries to be their Shepherd* (vers. 7, 8). D. *He Fails* (vers. 9-11). E. *He is contemptuously Rejected* (vers. 12, 13). F. *The Result* (ver. 14). G. *A worthless Shepherd takes Charge* (vers. 15, 16). H. *This Shepherd Punished* (ver. 17).

- 1 Open, O Lebanon, thy doors,
And let fire devour thy cedars.¹
- 2 Howl, cypress, for the cedar has fallen,
For the lofty are laid waste;
Howl, ye oaks of Bashan,
For the high² forest has gone down.
- 3 A sound of the howling of the shepherds!
For their glory is laid waste;
A sound of the roaring of young lions!
For the pride of Jordan is laid waste.
- 4 Thus saith Jehovah, my God,
Feed³ the flock of slaughter;⁴
- 5 Whose buyers slaughter them and are not guilty,
And their sellers say, Blessed be Jehovah, for I am getting rich,⁵
And their own shepherds spare them not.
- 6 For I will no more spare the inhabitants of the land, saith Jehovah,
And behold I give up the men,
Each into the hand of his neighbor and into the hand of his king.

- And they lay waste⁶ the land,
And I will not deliver out of their hand.
- 7 And I fed⁷ the flock of slaughter, therefore⁸ the most miserable sheep,⁹ and I took to myself two staves; the one¹⁰ I called Beauty, the other I called Bands,
8 and I fed the flock. And I cut off the three¹¹ shepherds in one month, and my
9 soul became impatient with them, and their soul also abhorred me. And I said,
I will not feed you,
The dying, let it die,
And the cut off, let it be cut off,
And the remaining, let them devour each the flesh of the other.
- 10 And I took my staff Beauty and broke it asunder in order to destroy my cove-
11 nant with all peoples.¹² And it was destroyed in that day, and thus¹³ the wretched
12 of the flock, who gave heed to me, knew that this was the word of Jehovah. And
I said to them, If it seem good to you, give me my wages;¹⁴ and if not, forbear.
13 And they weighed as my wages thirty¹⁵ pieces of silver. And Jehovah said to me,
Throw it to the potter, the noble price at which I am valued by them; and I took
the thirty pieces of silver, and threw it into the house of Jehovah, to the potter.
14 And I broke my second staff, Bands, to destroy the brotherhood¹⁶ between Judah
and Israel.
- 15 And Jehovah said to me, Take again the implements¹⁷ of a foolish shepherd,
16 For, behold, I raise up a shepherd in the land,
The perishing¹⁸ he will not visit,
The straying¹⁹ will he not seek for,
And the wounded he will not heal,
The strong²⁰ will he not feed;
But the flesh of the fat one he will eat,
And their hoofs he will break off.
Wo to the worthless²¹ shepherd who forsakes²² the flock!
A sword upon his arm!
And upon his right eye!
His arm shall be utterly withered,
And his right eye utterly blinded.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. — Perhaps it would be more exact to render, "devour among thy cedars." Cf. 2 Sam. xviii. 8 for the use of אכל with the preposition ב.

2 Ver. 2. — For בִּצְוֹר many MSS. and two early editions read בִּצְיֹר, which is also found in the Keri; but it is generally considered to be a needless attempt at correction. The Kethib is lit., cut off; h. inaccessible, which Dr. Riggs gives in his emendations.

3 Ver. 4. — רָעָה. Feed is a miserably inadequate version of this word. It means to perform the whole work of a shepherd, of which feeding is but one part. Guiding, defending, and ruling are also included. The same is true of the Greek equivalent ποιμαίνω, but not of the Latin *pasco*.

4 Ver. 4. — "Flock of Slaughter" Keil renders of *strangling*, and says that the cognate Arabic form, which I doubt, it is certainly lost in the Hebrew. See any of the Lexicons or Concordances. צֶאֱן מְבֻחָה = צֶאֱן הַהֲרָגָה (Ps. xlv. 23). The flock destined or accustomed to be slaughtered.

5 Ver. 5. — וְאָמְרָם is merely a syncopated form of וְאָמְרָם. The *vav* expresses consequence, and is translated accordingly. The tenses are futures expressing continued action. The plural verbs are employed in a distributive sense; they, i. e., each of them, will say, etc.

6 Ver. 6. — בָּהֲרֵרָה, lit., smite in pieces = lay waste.

7 Ver. 7. — The E. V. "and I will feed," although it follows the LXX. and Vulgate, is opposed alike to grammar and to sense. The full force of the *vav* *conce.* is, "And so I fed." Exactly the same form is found in the last clause of the verse.

8 Ver. 7. — לֶכֶן has been very variously rendered. The LXX. read it and the following word, as one, and so made *Canaanite* of it, which Blayney adopts. The Vulgate, *propter hoc* = therefore, is the usual sense of the word but confusedly hard here. Some (Kimchi, Ewald, Henderson) make it a noun with a preposition = in respect to truth, i. e., truly, but there is no other instance of the kind. Others (Hitzig) render *on account of you*, which also lacks authority. In this conflict of opinion, it is better to adhere to usage and render *therefore*; but then this cannot give the reason for the Shepherd's assumption of his office as Hengstenberg claims, for it is too far from the verb; but must assign the consequence of the flock's description, thus, And so I fed the flock of slaughter, therefore (i. e., because so named), a most miserable flock.

- 9 Ver. 7. — עֲנִי הֵזֵן is an emphatic positive = superlative, *the most miserable sheep*.
- 10 Ver. 7. — אֶחָד. Köhler insists that this must be regarded as a true construct, depending upon כֹּהֵן understood, but it is better to take it as construct used for the absolute, as elsewhere (Green, *H. G.*, § 228 a.).
- 11 Ver. 8. — "The three shepherds." Pressel shows that Köhler has quite failed to overthrow Hitzig's assertion, that אֶת־שְׁלֹשֶׁת הָרֹעִים must be thus translated (cf. vers. 12, 13; Gen. xl. 10, 12, 13).
- 12 Ver. 10. — עַמִּים. Peoples. Cf. Text. and Gram. on viii. 20.
- 13 Ver. 11. — כֵּן. Not *truly*, nor *therefore*, but *thus*.
- * 14 Ver. 12. — שֶׂכָּרִי. Not *price* (E. V.), but reward or wages. The word in the next verse, similarly but correctly rendered *price* in the E. V., is a totally different one, הִיָּקָר.
- 15 Ver. 12. — שֶׁחָל as usual is omitted before הִיָּקָר.
- 16 Ver. 14. — אֶחָדָה — *dx. leg.* Found in cognate languages and the Mishna. A token of post-exile composition.
- 17 Ver. 15. — פָּלִי is a collective singular.
- 18 Ver. 16. — הִנֵּה. The connection requires us to render the participle in the present, instead of the past, as E. V. "cut off."
- 19 Ver. 16. — נָעַר is with LXX., Vulg., and Syr. to be taken as formed from נָעַר, to shake, *Piel*, to disperse, Arab. نَعَار = *in fugam vertere* (Gesenius, Fürst, *et al.*). Hengstenberg makes it the ordinary Hebrew word of the same radicals, but this is never applied to animals, and if it were, could not have the meaning which he claims, namely, *tender*.
- 20 Ver. 16. — נִצְקָה, what stands upon its feet, i. e., is strong and healthy. Henderson derives it from an Arabic root نَصَب = to be wearied, feeble, which he thinks required by the connection. But the picture is the more vivid when it shows all classes and conditions of the flock to be equally neglected. Dr. Riggs renders "the well (or sound)."
- 21 Ver. 17. — אֵלִיל, not *idol*, but *toothless*, or, as Köhler says, *mock-shepherd*. Dr. Riggs gives "Shepherd of vanity," which itself needs interpretation.
- 22 Ver. 17. — עֹבֵי רֵעִי paragogic vowel (Green, *H. G.*, § 61, 6 a.), found chiefly in poetical passages.

EXEGETICAL AND CRITICAL.

This chapter, on any view of its meaning, presents a marked contrast to the tenor of chaps. ix. and x. The latter are full of encouragement. They speak much of conflict, but uniformly represent the covenant people as victorious, and paint a bright picture of increase, prosperity, and happiness. Here, on the contrary, is a sad scene of general overthrow caused by deliberate and persistent wickedness. The explanation is well given by Calvin: "These predictions appear to contradict one another. But it was necessary that the blessings of God should first of all be announced to the Jews in order that they might engage with greater alacrity in the work of building the temple, and feel assured that they were not wasting their time. It was now desirable to address them in a different style, lest, as was too generally the case, hypocrites should be hardened by their vain confidence in these promises. It was also requisite, in order that the faithful should take alarm in time, and earnestly draw near to God; since nothing is more destructive than false security; and whenever sin is committed without restraint, the judgment of God is close at hand." Just then, as in the former part of the book, there is interjected, in the midst of a series of encouraging symbolical visions, a pair of representations (ch. vi.) setting forth the certainty and severity of the punishment of wickedness, so here, after exhibiting Judaea's protection from Alexander, and also (with a passing glance at Zion's future king, Messiah) the triumph of the Maccabees and the recovery of former strength and influence, the Prophet passes on to lift the veil from the final outcome of Jewish obduracy, and its terrible results.

The first three verses describe the ruin of the entire land, in words arranged with great rhetorical power, full of poetic imagery and lively dramatic movement. Then the cause of this widespread desolation is set forth, not by vision as in the earlier portion, but by symbolical action or process subjectively wrought. Israel is a flock doomed to perish by the divine judgment. The Prophet personating his Lord makes an effort to avert the threatened infliction. He therefore assumes the office of shepherd, equipped with staves fitted to secure success. He seeks to rid them of false leaders, and win them to ways of truth and right. But the attempt is vain, because of their obdurate wickedness, and the issue is a mutual recoil. He loathes them; they abhor him. Accordingly he significantly breaks his staves in token that all is over. But after breaking one, and before doing the same to the other, the shepherd asks a reward for his unavailing effort. He receives one, but it is so trifling that he had better have received none. They insult him with the offer of the price of a slave (vers. 4-14). Then the scene changes. Instead of a wise, kind shepherd, the Prophet personates one of an opposite character. The gentle crooks, Beauty and Bands, are replaced by knives and battle-axes. The flock, so far from being fed and guided and guarded, is torn and devoured, and then at last its misguided rulers are smitten and palsied, and so the curtain falls (vers. 15-17).

Vers. 1-3 are a vivid poetical apostrophe, introductory to what follows in the rest of the chapter. A fierce conflagration sweeps over the land, devouring alike mountain forests, and lowland pastures; and a cry of despair is heard from man and beast.

Ver. 1. Open, O Lebanon, etc. Instead of simply declaring that Lebanon shall be devastated,

the Prophet summons the lofty mountain to open its doors for the consuming fire.

Ver. 2. *Howl, cypress, for the cedar, etc.* Continuing his apostrophe, he calls on the less important trees to bewail the fall of the stately cedars as foreshadowing their own impending doom, for if the steep inaccessible forest on the mountain side is prostrated, much more must the cypresses and oaks be consumed. But the crashing ruin extends yet further.

Ver. 3. *A sound of the howling of the shepherds!* The flames spread over the low grounds and pastures of the wilderness, and the Prophet hears the outcry of the shepherds over the destruction of what is their hope and dependence. With this is mingled the *roaring of young lions*, driven by the fiery blast from their favorite lair, the thickets on the river banks, known as the pride of the Jordan (Jer. xii. 5; xlix. 19; i. 44), so called because the luxuriant bushes and reeds inclose the stream with a garland of fresh and beautiful verdure.

To what does this vivid and startling representation refer? (1.) A very old Jewish interpretation makes it descriptive of the overthrow of the temple, which is here called Lebanon, because so much of the wood of that goodly mountain was used in its construction. So Eusebius, Jerome, Grotius, and Henderson. But this, as Calvin says, is frigid. Indeed, it gives no explanation of *Bashan*, or of ver. 3. (2.) Others applied it to Jerusalem, which is liable to the same objection. (3.) Most of the moderns refer it to the holy land, some supposing that the cedars, cypresses, etc., denote heathen rulers who are swept away by a general judgment (Hoffman, Umbreit, Kliefoth); others holding that these terms denote the chief men of Israel (Hitzig, Maurer, Hengstenberg, Ewald). But any such close pressing of a passage like this, the most vigorous and poetical in all the book, is both needless and unwise. Standing as a prelude to the fearful doom of the flock of slaughter, it is simply a highly figurative representation of the overthrow of all that is lofty and glorious and powerful in the nation and kingdom of the Jews. The choice of the local terms used (Lebanon, Bashan, etc.) may have been suggested by ch. x. 10; but even if not so, they may very well stand for the whole kingdom. A poet is not to be bound by the rules of a historiographer. Pressel, quite consistently with his general view of the second part of Zechariah, sees in this prelude only a literal description of the march of Tiglath Pileser, when he invaded Israel in the days of Pekah (2 Kings xv. 29). But surely the Assyrian king did not set fire to the cedars of Lebanon or the reeds of the Jordan.

Vers. 4-14. A justly celebrated section, of which Pressel says it "exhibits Isaiah's power and beauty of language, as well as his fullness of Messianic thought." By command of Jehovah the prophet assumes the office of a shepherd over his flock, and feeds it until he is compelled by its ingratitude to break his staves of office and give up the sheep to destruction.

Ver. 4. *Thus saith Jehovah.* To whom does He speak? The earlier interpreters said, to the Angel of the Lord or Messiah. But this is disproved by the commission in ver. 15 given to the same person: *Take again the implements of a foolish shepherd, seq.,* — language which, as all admit, could not be addressed to the Messiah. Others say that the prophet in his individual capacity is addressed (Hitzig, Ewald, *et al.*), but the whole strain

of the passage, the illustrative parallels in other prophets, the destroying of other shepherds (ver. 8), and the thirty pieces of silver, all show that Zechariah in person could not have been intended. It remains then to view him as addressed in his typical or representative capacity, not, however, as standing either for the prophetic order (Hoffman), or the mediatorial office (Köhler), for no human agency could possibly perform the works here recounted; but as personating the great Being who was predicted by Isaiah, Jeremiah, and Ezekiel, under the form of the Good Shepherd. *Flock of slaughter.* Not the whole human race (Hoffman), but, as nearly all agree, the nation of Israel. Their condition is farther described in the next verse.

Ver. 5. *Whose buyers, etc.* Not "possessors," as E. V., but "buyers," both because this is the primary signification of the word, and because the antithesis of "sellers" in the next clause requires it. "These buyers and sellers are those who do just as they please with the covenant people, consulting only their own interests. The one class slaughter them and are not guilty, i. e., do not incur blame, so far, at least, as the mere act is concerned, since they only execute what is a righteous punishment from God. This statement is just the reverse of the one in Jer. ii. 3, "Israel is holy to Jehovah . . . all who devour him become guilty, evil will come upon them," where it appears that while Israel was holy, none could injure him without incurring guilt. Now, however, the case is different. Cf. Jer. li. 6 (in Hebrew), where the same word, *בָּיַע*, is used. The other class say, *Blessed be Jehovah, etc., i. e.,* they make merchandise of the people, and yet consider the gains thus made perfectly honest, such as they can properly thank God for bestowing. These buyers and sellers are heathen rulers and oppressors. The last clause completes the picture by setting forth *their own shepherds, i. e.,* their domestic rulers, civil and ecclesiastical, as those who do not spare them, — a pregnant negative.

Ver. 6. *For I will no more . . . saith Jehovah.* This verse assigns the reason for the direction given in ver. 4. Jehovah, being about to visit upon his people the just desert of their sins, will yet make one more effort to save them. If this fails, they will be given up to the worst evils, namely, inward discord and subjugation to a stranger. Thus apprehended, the land is the land of Israel, and its inhabitants = the flock of slaughter (Calvin, Hengstenberg). Others (Keil, Köhler) take the phrase as = the nations of the world, and suppose the sense to be that Jehovah will no longer suffer them to oppress his people with impunity. This is grammatically possible, but needlessly diverts the current of thought in the passage, which is the sins and sufferings of the chosen people. *His king, i. e.,* foreign oppressor. Cf. Hos. xi. 5. The last clause fitly completes the sad picture.

Ver. 7. *And I fed, etc.* The prophet assumes the duty enjoined upon him. He undertakes to discharge the functions of a shepherd to a flock which is in a very sad condition, — so much so as to be already devoted to destruction. That is, dropping the figure, he proposes to guide and feed and defend a people so wicked and hardened that they are on the point of being given over to the just retribution of their sinful ways. He begins by assuming the implements of office. I took . . . two staves, such as shepherds use. One of these he named *בָּרֶכְיָה*, which most expositors

(Ewald, Umbreit, Keil, Henderson) render, Grace or Favor, but it is better to adhere to the primary signification of the word, Beauty or Loveliness (Hitzig, Hengstenberg, Maurer, Köhler), as in Ps. xxvii. 4, xc. 17, *beauty of Jehovah* = all that makes Him an object of affection or desire. Of course, the staff denotes the loveliness, not of the people (Bleek), but of God. The other staff he named **לִי**. This word the LXX. (*σχοliasma*) and the Vulgate (*funiculi*) seem to have read as if pointed, **לִיכְלִי**, for which there is no authority. As it stands, the word is masc. plural of Kal participle. Luther, and many others after him, render "destroyers," but the verb never has this meaning in the Kal. Another class render it "the bound" or "the allied" (Hitzig, Hengstenberg, Maurer, Kliefoth), but this would require a passive participle. It only remains to adopt the legitimate, natural sense — "binders, or binding ones" (Marckius, Gesenius, Fürst, Keil). The plural may be explained as a plural of excellence, and the general sense is well enough expressed by the E. V., *bands*. (Gesenius says, *Constringens poëticè pro fune*). And I fed the flock, i. e., with these two staves, one indicating God's favor and protection from outward foes; the other, an internal union and fellowship. The next verse shows what he did in the discharge of this office.

Ver. 8. And I cut off. . . one day. Who are the three shepherds? Forty different answers have been given, which may thus be classified: (1.) Those who referred them to individuals, from Jerome's Moses, Aaron, and Miriam, to Calmet's Roman emperors, Galba, Otho, and Vitellius. The impossibility of any agreement upon the point shows that three distinct persons cannot be intended. (2.) The "later criticism" maintains that the three shepherds are the three kings of Israel, Zechariah, Shallum, and Menahem; but these were not cut off in one month, and even if that designation of time were referred (as it cannot be) to the duration of their reigns, it would apply only to one of them, Shallum; 2 Kings xv. 10-13. Nor was their cutting off an act of mercy even to Israel, which the cutting off in the text is evidently meant to be. (3.) Others suppose that the phrase points to the three imperial rulers who became liege-lords of the covenant nation, i. e., the Babylonian, Medo-Persian, and Macedonian dynasties (Ebrard, Kliefoth, Köhler, Keil). But it is not consistent with usage to call these shepherds; in no conceivable sense were they cut off in one month; when cut off they were succeeded by another, a fourth, quite as much an oppressor of God's people as they were; and besides, Babylon was already destroyed at the time Zechariah wrote. (4.) It is better to fall back on the old opinion (Theodoret, Cyril), that the three shepherds are the three orders by which Israel was ruled, — the civil authorities, the priests, and the prophets. These three classes are mentioned together in Jer. ii. 8, 18 as perverters of the nation and cancers of its destruction. And although in the future to which the passage refers, there were no longer prophets, yet there was a class, the Scribes or teachers of the law, who stood in the same relation to the people, and partly, at least, discharged the same functions. See the three classes mentioned by our Lord in Matt. xvi. 21. In one month = in a period which is long when compared with one day, but brief as contrasted with other periods of time. "It shows that the extermination of the three shepherds is not to

be regarded as a single act like the expiation (iii. ix.), but as a continuous act which occupies some time" (Hengstenberg). The plural suffix, **לִיכְלִי**, in the next clause, *My soul became impatient . . . abhorred me*, by the earlier interpreters and by Hengstenberg, Kliefoth, et al., is referred to the shepherds, but it is certainly more natural to refer it to "the flock" in ver. 7, and consider the clause as furnishing the reason of the rejection stated in the next verse, which is evidently aimed at the Jewish nation as a whole. The Good Shepherd lost patience with their perverse impenitence, and they, on the other hand, loathed him for his spirituality and holiness.

Ver. 9. And I said. . . flesh of the other. The shepherd renounces his flock. I will not feed you, i. e., I will no longer be your shepherd. The futures in the second half of the verse are by some taken strictly as predictions, but it is more vivid and more natural, like the older versions, to render them optatively in the sense of surrender. All kindly control is withdrawn, and the flock is left to receive the appropriate consequences of its fatal rejection of the means of deliverance. The three forms of calamity mentioned are death by natural causes, plague or famine; violence at the hand of foreign foe; and intestine discord. On the last clause, compare Is. ix. 20, 21. The fulfillment of these words in the history of Jerusalem is well known.

Ver. 10. And I took my staff. . . nations. What is predicted in the foregoing verse is here exhibited in a symbolical action — the breaking of the staff, Beauty, — the explanation of which is immediately added. The Lord will remove the restraint which He had hitherto laid upon the enmity of foreign nations. See this restraint from violence expressed in the form of a covenant in Job v. 23; Hos. ii. 18; Ezek. xxxiv. 25. **עַמִּים** has here its usual sense of peoples or nations, and not that of the tribes of Israel, as Calvin and some of the moderns affirm (cf. xii. 6; Micah iv. 5).

Ver. 11. And it was destroyed. . . word of Jehovah. The covenant was annulled, just as the staff had been broken; the thing signified answered to the sign. This was not observed by the flock at large, but the wretched portion of it, the small company who gave heed to the Lord (cf. John x. 4, 5, 14, 15), recognized the fulfillment of a divine word (cf. Jer. xxxii. 8). "In that day," i. e., that in which the staff was broken.

Ver. 12. And I said to them. . . pieces of silver. To them would at first sight refer to the wretched among the sheep just mentioned, but the connection, and the form of the inquiry, which aims simply to ascertain whether they are willing to acknowledge and appreciate his pastoral care, show that it must be addressed to the whole flock. His leaving the matter to their pleasure — "if it seem good," — indicates that he served them not for wages, but in obedience to the Divine will (Köhler). The wages, however, were due. They are usually explained to mean repentance and faith or heartfelt piety. What they offered was thirty pieces of silver, the compensation for a slave who had been killed (Ex. xxi. 32), the price for which a female slave could be purchased (Hos. iii. 2). Such an offer was "more offensive than a direct refusal" (Hengstenberg). Accordingly it was contemptuously rejected, as the next verse shows.

Ver. 13. And Jehovah said. . . to the potter. As the prophet acted in the name of the

Lord, the Lord regards the wages of the shepherd as offered to Himself, and therefore tells his representative what to do with the miserable sum. "The noble price at which I am valued" is, of course, an ironical expression, — one of the few instances in Scripture in which that form of speech occurs. This renders it exceedingly improbable that the Lord would direct such a sum to be put into the treasury, as many interpret his words, "Throw to the potter," to mean, either taking קִיץ to be a

copyist's error for קִיץ = treasury or treasurer (Syr., Kimchi, *et al.*); or altering the last vowel of the former, and making it synonymous with the latter (Jahn, Hitzig); or deriving the word from the intransitive קִיץ , to be narrow, and rendering it "cleft in the treasure chest," which Pressel claims as a well-grounded and simple explanation! There is no authority for altering the text, and קִיץ always means an image-maker or potter. It seems clear that the phrase is a sort of proverb, and is used contemptuously like our common saying, "Throw it to the dogs." So much is evident, even if we reject the account which Hengstenberg gives of its origin. He argues from Jer. xviii. 2, xix. 2, that there was a potter employed about the Temple, that his workshop was in the Valley of Hinnom, which from the time of Josiah had been fearfully polluted in every possible way, and that hence his pottery became an unclean spot. He insists that our passage contains an allusion to the act of Jeremiah (ch. xix.) when, with several of the elders and priests he went to the Valley of Hinnom, and there broke a potter's earthen vessel, and said, "Even so will I do unto this place, saith the Lord, as one breaketh a potter's vessel that cannot be made whole again, and they shall bury them in Tophet because there is no more room. . . . and I will make this city like Tophet." Hengstenberg claims that the casting of the thirty pieces to the potter was simply a renewal of the old symbol and a fresh pledge of God's purpose to punish. It is objected to this view with much force that the potter did not certainly dwell in Hinnom, and that if he did, this fact would not make him personally unclean. Köhler explains the phrase as meaning, "The sum is just large enough to pay a potter for the pitchers and pots which he furnishes, and which are thought of so little value that men are easily comforted for the breaking of any by the thought that others can readily be obtained in their stead." This, however, does not account for the word "Throw," which is emphatic. It is best to rest in the general conception of a contemptuous rejection of the offered wages. In the execution of the command the prophet threw the money in the house of Jehovah, which Hengstenberg explains as meaning that it was to be carried thence to the potter, in reply to which it is justly said that if that were the prophet's meaning, he expresses himself very obscurely. The circumstance is, no doubt, significant, and may express either that the rejection of the wages was done in Jehovah's name and by his authority, or that being done in the sanctuary where the people assembled for worship, it indicated that they would be held accountable for their course. This shameful payment by the people leads to another token of Jehovah's displeasure.

Ver. 14. And I broke . . . and Israel. The evil threatened here is worse than the former. It is the loss of all fraternal unity, represented under the figure of the old disruption of the nation in the time of Jeroboam. This verse is a sad diffi-

culty in the way of those who refer the composition of the Second Part of Zechariah to a period prior to the Captivity, for to account for this verse they must put the period back to the days of Solomon, which is quite inconceivable. The breaking up of the nation into parties bitterly hostile to each other, was one of the most marked peculiarities of the later Jewish history, and greatly accelerated the ruin of the popular cause in the Roman war.

Vers. 15-17. Since Israel rejected the good shepherd, they should be tended by shepherds of a very different class. This truth is represented by a fresh symbolical action.

Ver. 15. And Jehovah said . . . shepherd. Again points back to ver. 7, and shows that the present action is of the same symbolical character as the one there recorded. A crook, a bag, a pipe, a knife, etc., were the articles usually carried by shepherds. The nature of these other implements is not specified, but they were doubtless of a character fitted rather to injure than to benefit the flock. Foolish, with the usual Scriptural implication of wickedness. "The term directs attention to the fact that the rulers of the nation are so blinded by the judicial punishment inflicted by God, as to be unable to see that whilst their fury is directed against the nation they are undermining their own welfare" (Hengstenberg). Who is meant by this evil shepherd? The "later critics" say, Pekah, or Hosas, or Menahem. Others say, Herod (Henderson), the Romans (Hoffman, Köhler, Keil), or the whole body of native rulers (Hengstenberg). I prefer to combine the last two and understand the shepherd to represent the ruling power in whomsoever vested. The point of the prediction is that just they who ought to protect and aid the people would oppress and destroy them. They are presented in the form of an ideal unity in order to complete the antithesis to the one good shepherd. The next verse describes the conduct of this evil ruler.

Ver. 16. For behold I raise . . . break off. He does the very opposite of what Christ is represented as doing in Is. xlii. 3. He not merely neglects, but destroys (cf. Ezek. xxxiv. 3, 4). The perishing. The present rendering in the text is equally grammatical with the past adopted in E. V., and more consistent with the verb *visit*. The whole verse is striking in its complete enumeration of particulars, showing how far this evil ruler falls short of what is involved in the oriental conception of a shepherd. The history of Israel after the flesh furnishes for centuries one continuous commentary upon the fidelity of this delineation. The breaking off of hoofs expresses the ferocious greed of the shepherds who will rend even these extremities rather than lose a shred of the flesh. This is better than the view (Ewald, Hitzig) which makes it refer to injuries caused by driving the flock over rough and stony roads. But these merciless masters are to meet due retribution.

Ver. 17. Woe to the worthless . . . blinded. The arm is the organ of strength, the right eye of vigilance. As these are the members which instead of guarding the flock as they should have done, shamefully abused it, they are specified as the objects of punishment. The apparent jumble of metaphorical expressions in threatening a sword upon the arm and the eye, and then declaring that the former shall be withered and the other blinded, has led some (Jahn, Bunsen, Pressel) to give to קִיץ the pointing קִיץ = dryness (as Vulgate, Arab. and Sam. have done in Dent. xxviii. 23).

But it is better to allow that the Prophet connects several punishments together in order to render prominent the greatness of the retribution. The sacred writers are not concerned about the requirements of an artificial rhetoric where the sense is abundantly plain (cf. Is. lxiii. 5). A similar reason may have led Rosenmüller to follow the Chaldee in changing the verse from the liveliest poetry into the jejune prose by rendering, "Woe to the shepherd who is like a butcher, whose knife is in his hand and whose eye is upon the sheep to slay them."

THEOLOGICAL AND MORAL.

1. The rejection of Israel after the flesh is the one sad subject of this chapter. The picture is wholly dark, unrelieved by a single ray of light. The impression made by the opening verses, the vivid startling prelude, is deepened all the way through to the end. A whirlwind of flame sweeps through the entire land, laying waste mountain and plain, forests and meadows, and drying up even streams and rivers. Men and beasts are overtaken together, and their cries of terror and despair indicate the completeness of the fiery ruin. It seems as if the Prophet, rising with the awful grandeur of his theme, had condensed into a few poetic lines the substance of the long chapters in which Moses of old had predicted the divine judgment upon an unfaithful people. The national Israel had enjoyed peculiar privileges, but such privileges always draw with them increased responsibility. As Jehovah said by the mouth of Amos (iii. 2), "You only have I known of all the families of the earth; therefore will I punish you for all your iniquities." Repeatedly in the course of their previous history had God visited them with his rod, but there had always been a recovery. War, pestilence, or famine had executed his wrath; or they were sold into the hand of their enemies for a longer or shorter period; and once they had actually been transplanted into a foreign land where they remained for more than two generations. But in the end the rod was lifted off, and they resumed their former condition. Now, however, there was to be a final act of judgment, one summing up in itself all that had gone before, and expressing once for all the wrath of God upon obdurate impenitence. The unfaithful trustees should be dispossessed of their trust, their precious inheritance given to others, and themselves cast out to become a hissing and a by-word. Foreign foes and civil discords would concur to work their destruction, and they who should be their protectors would become their oppressors. So without friends or helpers in heaven or on earth, they would pass away as an organized nation, and live only to perpetuate the memory of their past history, and teach more vividly its great lessons of sin and retribution.

2. But prior to the consummation of this great act of judgment, before the fire was yet kindled, the Lord determined to make one last effort to save the wretched people. This is set forth in the striking symbolism of the chapter, by a shepherd who offers to take charge of the flock notwithstanding its miserable condition. Instead of bearing a single crook, he is furnished with two staves. These have names, expressing in one case the divine favor which wards off all external foes; in the other, union or concord, which when it exists excludes the evils sure to be engendered by mutual distrust and alienation. But the diligence and

affection of the shepherd produced no effect. The fore-doomed flock turned away from him with loathing. The kindly effort miserably failed. The passage bears a striking analogy to the parable of the wicked husbandmen (Matt. xxi. 33, 34; Mark xii. 1-12). The lord of the vineyard had repeatedly sent messengers to receive of its fruits, but these were abused and injured as often as they were sent. "At last he sent his Son, saying, They will reverence my Son." But even this means failed. The Son was no more regarded than the servants had been. On the contrary, he was cast out of the vineyard and slain. The contemporary Jews, when asked by our Lord what would be the fate of these wicked husbandmen, answered promptly that they would be miserably destroyed, and the vineyard let out to others who would render the fruits in their season. They thus pronounced their own sentence. For the Saviour, after reminding them of the stone which the builders rejected and which yet became the head of the corner, declared with great solemnity, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Nothing more was to be done. The last and crowning manifestation of the divine mercy had been made, and yet, so far from awakening and reclaiming the infatuated people, it only incensed them, and brought wrath and ill-doing upon the bearer of the message. Just so with the flock Zechariah describes. They had the services of Him who justly calls himself the Good Shepherd, under whom all may find protection and repose, green pastures, and running streams. But they would none of Him. He came unto his own, and his own received Him not. There was a deliberate and peremptory rejection of God's unspeakable gift. When the furious crowd, gathered before the tribunal of Pilate, rent the air with shouts, "Away with Him, crucify Him," the Roman governor asked in wonder, Shall I crucify your king? Instantly came the startling answer from the heads of the nation, "We have no king but Cæsar" (John xix. 15). These decisive words terminated the case. Pilate ceased to remonstrate, and gave sentence that it should be as they required. Then was filled the measure of Israel's iniquity. "If I had not come and spoken unto them, they had not had sin; but now have they no cloke for their sin. . . . If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father" (John xv. 22-24). Israel rejected the good shepherd, and was itself in turn rejected. The two staves were broken, and he who held them relinquished his office. Neither Beauty nor Bands any longer performed their grateful function. To break a shepherd's crook is a very simple act, but as performed by one who represented the Good Shepherd, it expressed a most fearful truth—the final abandonment of the flock by the only being who could feed, guide, or defend it. Ever since, the miserable sheep have experienced the weight of Jehovah's words: Woe unto them when I depart from them!

3. The consideration of the interesting critical and exegetical questions suggested by the quotation of vers. 12, 13, in Matthew xxvii. 9, 10, properly belongs to the interpretation of that Gospel. See Lange *in loc.* Although the Evangelist attributes the language he cites to Jeremiah, there can scarcely be a doubt that he does in fact quote from Zechariah. The case then is one which illustrates very well the principle upon which such applica-

tions of the Old Testament are made. The substance of the thought contained in vers. 12, 13, is that the services of the good shepherd were contemptuously undervalued and rejected by the flock, and that this scornful rejection was indignantly rebuked by the Lord. Now this would have been fulfilled even had there been no sale by Judas for a precise sum of money, and no application of that money to a specific purpose. Just as in the corresponding case in ix. 9, 10, the prediction respecting our Lord's lowly and peaceful position and character would have been accomplished, had He not made his formal entry into Jerusalem riding upon an ass. But it pleased the Lord in that case and in this, not only to fulfill the general purport of the prediction, but even to bring about an exact correspondence in minor and unessential details. Thus in the prophecy, Israel depreciates the worth of the shepherd's services, estimating them at thirty pieces of silver; in the narrative of the gospels it appears that this is the precise sum for which the Saviour was betrayed. In the prophecy, the sum paid for the possession of the shepherd was indignantly cast away by him; in the history it was so ordered by the Lord that the priests and elders did not dare to put in the treasury the price of the Saviour's blood, for they said, "it is not lawful." In the prophecy the thirty pieces of silver are thrown to the potter, i.e., contemptuously spurned, yet this is done in the temple; in the history the money which the wretched traitor had received was brought back by him to those who had given it, and when they declined to take it, "he cast down the pieces of silver in the temple;" but the ecclesiastical authorities, unwilling to apply the coin to any sacred use, devoted it to the purchase of ground to be used as a burying place for strangers, and the land which they purchased was "the potter's field," a field which doubtless was selected because it was so broken and marred as to be unfit for agricultural purposes, but which yet in its very name contained a peculiar suggestiveness. Thus did divine providence bring about a striking correspondence between the symbolical treatment and action of the prophet and the actual course of events in the betrayal and rejection of our Saviour.

4. The choice of men never lies between a good shepherd and none at all, but between a good shepherd and a bad one. Israel of old rejected the gracious provision offered by the Lord Jesus, and the alternative was ruin. The language of the prophet is vigorous and incisive. He describes a shepherd who not only fails in every duty of his office, but does the exact opposite, wounding where he should heal, and devouring whom he should feed, until the flock is miserably destroyed. But even more forcible are the words of the Saviour (Luke xix. 41), when he wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave one stone upon another, because thou knowest not the time of thy visitation." The fulfillment of these fearful words is well known. The ruin of the place and people was overwhelming. Scarce any siege in the history of the world was attended with such cruelties and horrors as preceded and followed the fall of Jerusalem. There was a deliberate and

energetic effort to exterminate the race. The whole power of the Roman Empire was brought to bear upon this one province, as Merivale says, "with a barbarity of which no other example occurs in the records of civilization." And the subsequent history of the Jews for many centuries illustrated in the same manner the symbol of Zechariah. Their rulers were evil shepherds, mock shepherds. Giving nothing, they exacted everything. They taxed, they pillaged, they oppressed, they insulted, habitually and on principle. The Jew was an outcast without any rights, and when tolerated it was 'only as a sponge to be squeezed when it was full. The furious crowd in the judgment hall of Pilate said, "His blood be on us and on our children." They were taken at their word, and the self-imposed malediction followed them from age to age and from country to country, and does not seem even yet to have been exhausted.

5. God often uses instruments which He afterwards destroys, scourging with a rod and then breaking the rod and casting it into the fire. The worthless shepherds who battered like vultures on the wretched flock of Judea, the haughty Romans who inflicted the divine judgments upon the apostate and incorrigible nation, were themselves in turn exposed to a righteous retribution. The time came when there was a sword upon their arms and their eyes. She who had spoiled so many lands and peoples was herself spoiled, and the city which had gathered into her walls the precious things of all the earth became the prey of the barbarian. Her former inhabitants have disappeared from the face of the earth, and new races occupy their seats, while the Jew still lives, the lineal and indubitable descendant of the men among whom our Lord was born and by whom He was rejected. The arch of Titus commemorates in pictured stone the overthrow of Judea and the plunder of its sacred vessels, but it likewise commemorates the overthrow of the conqueror and the utter ruin of that vast empire which survives only in these mute relics of its ancient grandeur.

HOMILETICAL AND PRACTICAL

MOORE. ver. 6. Wicked rulers are a curse of God on a wicked nation. Now as religion tends to prevent such rulers, or at least prevent their choice, there is an obvious connection between politics and religion. Church and State may and ought to be separated; politics and religion ought not, for thus the State becomes exposed to the curse of God, and political evil follows in the train of moral evil. — Ver. 7. *Bands*. Union of feeling in a people is a mark of the favor of God, and disunion a token of his wrath, and usually the beginning of a downfall. — Ver. 8. Christ cannot be rejected with impunity. Even the Jews who "did it ignorantly in unbelief," paid a terrible penalty for their crime; how much more terrible will be the punishment of those who have all their unbelief without any of their ignorance. — Ver. 12. Men now sometimes reject Christ for a far less reward than thirty pieces of silver, and of course with far more guilt than Judas.

WORDSWORTH: Ver. 10. *Break my covenant with all peoples*. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel, for the Lord's portion is his people, Jacob is the

lot of his inheritance" (Deut. xxxii. 8, 9). This was God's compact with all nations and with Israel. He assigned a special inheritance to Judah; and no people could deprive them of it as long as they were true to Him. But now that they have rejected Christ, He has broken that compact; Jerusalem is trodden down by the Gentiles, and the Jews are wanderers and outcasts in all lands. — Ver. 15. *A foolish Shepherd.* Good shepherds, says Cyril, have a light pastoral staff by which they guide the sheep; but the evil shepherd maltreats and belabors the sheep with rude handling. So in spiritual things, the good Christian pastor deals gently, tenderly, and lovingly with his flock; but the bad pastor is impatient and rules them with roughness and violence; and does not bring back the sheep when astray, nor guard them against the wolf and the robber, nor heal those which are sick; and does not feed them with the wholesome food of sound doctrine, but with poisonous heresies. — Ver. 17. *The Idol Shepherd.* It would not be easy to point out any other shepherd who makes himself to be an idol, except the Bishop of Rome. That he does make himself into an idol is certain. The first act that he performs after his election is to go into the Church of St. Peter, and there taking his seat upon the high altar to claim and receive adoration from the cardinals who kiss his feet. Among the medals struck in the Roman

mint is one representing the cardinals kneeling before the Pope, with this inscription, *Quem creant, adorant.* Count Montalembert, in a letter written from his death-bed, February 28, 1870, protested against those votaries of the papacy who, as he says, "trample under foot all our liberties and principles, in order to immolate justice and truth, reason and history, as a sacrifice to the idol which they have set up for themselves in the Vatican."

CALVIN. *A Prayer:* Grant, Almighty God, that since thou hast hitherto so patiently endured, not only our sloth and folly but also our ingratitude and perverseness, — O grant, that we may hereafter render ourselves submissive and obedient to Thee; and as thou hast been pleased to set over us the best of Shepherds, even thine only begotten Son, cause us willingly to attend to Him, and to suffer ourselves to be gently ruled by Him; and though thou mayest find in us what may justly provoke thy wrath, yet restrain extreme severity, and so correct what is sinful in us, as to continue our Shepherd until we shall at length under thy guidance reach thy heavenly kingdom; and thus keep us in thy fold and under thy pastoral staff, that at last, being separated from the goats, we may enjoy that blessed inheritance which has been ordained for us by the blood of thy beloved Son. — Amen.

B. THE SECOND BURDEN.

CHAPTERS XII.-XIV.

The fresh title here prefixed sufficiently indicates that a new *pericope* begins with chapter xii. Its leading themes are the victory of God's kingdom over the heathen world (xii. 1-9), the repentance and conversion of the children of the kingdom (xii. 10; xiii. 1), their purification from all ungodliness (xiii. 2-6), a severe sifting of the flock consequent upon the smiting of the shepherd (xiii. 7-9), and the final tremendous conflict of the Church and the world, ending in the assured victory of the former (xiv.).

If our view of the First Burden be correct, it would seem to follow that the second begins where the first leaves off, and treats of events to follow the coming and rejection of Christ. There are indeed many particulars which suggest the struggle of the Maccabees as the subject of the former part of the twelfth chapter; but that has already been treated of in the ninth chapter with specific mention of Javan or Greece as the antagonist, and why should we have it renewed here? Why should the Prophet halt in his progress and go back over trodden ground? Moreover, the twelfth chapter expressly speaks in several places of the conflict as carried on not against one nation, but against all the peoples of the earth (see ver. 3). There is an aspect of universality of which no sign at all appears in the portion ix. 11 - x. 7. It is the heathen world against the covenant people. Where now are we to look for the outward reality corresponding to this inward vision of the Prophet? Manifestly there is nothing in the history of the literal, national Israel which approaches conformity to this vivid outline. Never did they not only resist their foes, but inflict such damage upon them as could be compared to the ravages of fire among wheat sheaves. The covenant people maintained their internal constitution and religious usages until the days of Titus, but in no case did they devour all nations roundabout on the right hand and the left. It only remains then to hold that the Prophet here passes from the old to the new form of the Church, that he refers to the kingdom of God on earth after the appearance of the Messiah, and describes its trials and triumphs, its inward and outward development.

But does he refer to events yet future, or may we trace a fulfillment of his words in the past? The latter seems the more probable. As there was a chronological advance in the previous oracle, it is natural to look for one here, and to consider that the Prophet refers to different stages in the progress of the Christian Israel. In this view the struggle and victory in xii. 1-9 can hardly have any other reference than to the persecutions of the heathen world. Judah invaded, Jerusalem besieged by the nations, and yet the attempt at overthrow not only foiled but recoiling in the ruin of those who made it, — what else can this be than the fierce and bloody onslaught of pagan power on the infant Church? Or if Zechariah intended to set it forth, in what other way could he in his historical relations conceive the issue and its result than the way in which it is given here? Nor is it of use to object that this is spiritualizing arbitrarily. The Christian Church is the legitimate continuation of the Old Testament Israel. There is but one Israel, one people of God from the beginning to the end. According to the

Apostle's figure, old branches were broken off and new ones grafted on, but there was only the one olive tree throughout. Gentiles when they come to Christ, are incorporated into the commonwealth of Israel, so as to become fellow-citizens with the saints, i. e., those who are already such (Eph. ii. 12-19). It is one and the same body, differing in outward and unessential characteristics, but maintaining an unbroken identity in all that belongs to substance and life.

1. ISRAEL'S CONFLICT AND VICTORY.

CHAPTER XII. 1-9.

A. *Jehovah's continuous Agency in Nature* (ver. 1). B. *Jerusalem ruinous to her Besiegers* (vers. 2-4).
C. *Energy of the Chiefs of Judah* (vers. 5-7). D. *Promise of growing Strength to the Feeble* (ver. 8). E. *Final Result* (ver. 9).

- 1 The burden of the word of Jehovah upon Israel,
Saith Jehovah who stretches¹ forth the heavens,
And lays the foundation of the earth,
And forms the spirit of man within him.
- 2 Behold I make Jerusalem a bowl² of reeling
To all the peoples³ round about,
And upon Judah also shall it be⁴
In the siege against Jerusalem.
- 3 And it shall be in that day, I will make Jerusalem
A burdensome stone for all peoples,
All who lift it shall tear themselves;
And⁵ all nations of the earth shall gather against it.
- 4 In that day, saith Jehovah,
I will smite every horse with terror,⁶
And his rider with madness,
And upon the house of Judah I will open my eyes,
And every horse of the peoples will I smite with blindness.
- 5 And the chiefs⁷ of Judah shall say in their heart,
The inhabitants of Jerusalem are my strength⁸
In Jehovah of Hosts, their God.
- 6 In that day I will make the chiefs of Judah
As a pan⁹ of fire among sticks of wood,¹⁰
And as a torch of fire in a sheaf,
And they shall devour on the right hand and on the left
All the peoples around,
And Jerusalem shall yet sit in her own place in Jerusalem.
- 7 And Jehovah shall save the tents of Judah first,¹¹
That the glory of the house of David,
And the glory of the inhabitants of Jerusalem
May not exalt itself over Judah.
- 8 In that day will Jehovah defend¹² the inhabitant of Jerusalem,
And the stumbling¹³ among them in that day shall be as David,
And the house of David as God,¹⁴
As the angel of Jehovah before them.
- 9 And it shall be in that day,
I will seek to destroy all the nations
That come against Jerusalem.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1. — Who stretches, lays, forms. The substitution of the preterite for the participle by some translators not only is gratuitous and inaccurate, but hides the allusion to the creative power of God as constantly exhibited in the continued existence of his works.

² Ver. 2. — כִּי. This word Hengstenberg, in the first edition of his *Christology* (followed by Moore), rendered *thresh-hold*, but in the second, he returns to the old and better version *cup* or *bowl*.

³ Ver. 2. — יְהוּדִים. Here and in vers. 3, 4, 6, peoples. See on vill. 20.

4 Ver. 2. — The rendering of the second clause in the E. V. is impossible grammatically, and is sustained by no authority that I have seen.

5 Ver. 3. — **כָּל־כֵּן**. It is possible but not necessary to render, as E. V., "though all," etc.

6 Ver. 4. — **וְהָיָה**. *Astonishment* hardly expresses the force of this word, which denotes a sort of wondering consternation.

7 Ver. 5. — **רֹאשׁ** head of a family or tribe, is not well rendered as in E. V., by *prince*, which necessarily implies something of kingly rank or power. As a title of authority it is elsewhere in Scripture used only of the heads of the Idumean tribes (Gen. xxxvi. 15; Ex. xv. 15; 1 Chron. i. 51 ff.), whence Hengstenberg deduces an ingenious argument in favor of the genuineness of the second part of Zechariah (*Christology*, iv. 67), cf. on ix. 7.

8 Ver. 5. — **בְּיָדָאֵל**, *acc. leg.* = **אֵל** **לְ** is the dative of advantage, and the singular is used collectively as in vii. 3.

9 Ver. 6. — **כִּי־יָרֵךְ**, usually a basin for washing (the laver of the tabernacle, Ex. xxx. 18), here is a pot or pan for coals.

10 Ver. 6. — **עֵצִים** is not "woods" = forest, but sticks of wood or faggots.

11 Ver. 7. — The reading **בְּרִיחַ**, adopted by LXX, Vulgate, and Peshito, and found in five MSS., is manifestly due to an attempt at correction.

12 Ver. 8. — **וְ** used with another preposition in the same sense, in ix. 15.

13 Ver. 8. — **בְּקָשָׁל** (*E. V.*), is not so expressive as the literal, *stumbler*; cf. Ps. cv. 37, "And not a stumbler in his tribes." (*Is. v. 27.*)

14 Ver. 8. — **אֱלֹהִים** may here be used as an abstract plural, denoting what is divine and heavenly, or in general superhuman (cf. 1 Sam. xxviii. 13; Ps. viii. 6), — a view which seems to render more obvious the contrast between the two latter clauses of the verse. LXX. renders "house of God," which Luther follows, and which accounts for the Vulgate, "*et domus David quasi Dei.*"

EXEGETICAL AND CRITICAL.

This chapter begins the second half of the last division of Zechariah's prophecies. It commences with the same word as does the portion chaps. ix.-xi., but in a different application. Both utterances are burdens, i. e., threatening predictions. The former sets forth calamity as the portion of God's enemies, whether within or without the ranks of his covenant people. The latter represents the same as involving temporarily and partially his own chosen followers, but in the end these attain complete deliverance.

Ver. 1. Burden. See on ix. 1. **עָל** = upon or concerning, not against. The calamity involves Israel, but its full scope takes in the general body of the ungodly. **Israel** = the covenant nation, either in itself or as found in its true successor, the Christian Church. The Jewish interpreters, say the former, and with them many Christian critics agree (Theodoret, Calvin, a Lapide, Grotius, Vitringa, Bleek, etc.), while an equal number adopt the latter (Jerome, Cyril, Luther, Albertus Magnus, Cocceius, Marckius, Calmet, Hengstenberg). Who stretches forth the heavens, ff. For the purpose of allaying any possible doubt as to the fulfillment of the prophecy, there are added to Jehovah's name several striking expressions of his Almighty power (cf. Is. xlii. 5; Am. iv. 13; Ps. civ. 2-4). The Scriptures know nothing of the mechanical view of the universe as something from which God, after having created it, stands altogether aloof. "Every day He spreads out the heavens, every day He lays the foundation of the earth, which if it were not upheld by his power would wander from its orbit and fall into ruin" (Hengstenberg). The reference to God's formation of the human spirit is intended to suggest that unrestrained and continuous agency by which He controls the thoughts and purposes of men, and is able therefore to accomplish his own purposes through them, or in spite of them (cf. Num. xvi. 22; xxvii. 16; Ps. xxxiii. 15; Prov. xxi. 1).

Ver. 2. Behold, I make . . . round about.

A lively exhibition of the failure of the nations in their attack upon Jerusalem. Zechariah employs the figure common in the older Prophets, of representing Jehovah's wrath as a wine-cup which maddens and infatuates nations doomed to ruin. God will administer such a potion as will make them reel and fall in hopeless weakness and misery (cf. Ps. lxxv. 9, and Is. li. 17-22; Jer. xxv. 15-17).

What elsewhere is **כִּס** = cup, here is **בַּר** = basin or bowl, the latter being used, perhaps, because many were to drink of it at the same time. And upon Judah also . . . Jerusalem. What is to be "upon Judah?" An old and wide-spread opinion says that it is a forced participation in the siege of the capital (Targum, Vulgate, Grotius, Marckius, and many later critics); but this is not required by the text, nor consistent with the context, which indicates union rather than opposition between the country and the capital. Others say, the bowl of reeling (Kimchi, Hitzig, Maurer, *et al.*), but this would require the preposition **לְ** instead of **עָל**. Köhler proposes to supply **מִצֹּר** as the subject, but this is forbidden by the awkward sentence it would make, and by the fact that only a city and not a land can be besieged. It is better to assume as the subject the substance of the previous clause, — what takes place at Jerusalem; and the meaning is that the country and the capital shall be involved in the same trial.

Ver. 3. And it shall be . . . a burdensome stone. The Prophet employs another figure borrowed, according to the general opinion, from one of the sports of the young men in Palestine described by Jerome as still subsisting in his day. They who, overrating their strength, try to lift a stone too heavy for them, not only fail, but suffer sprains and dislocations. Such a fate will befall the foes of Jerusalem, i. e., all peoples, all the nations of the earth, for so extensive is the combination against the holy city.

Ver. 4. In that day . . . blindness. Horses and riders represent the warlike forces of the enemy. The terrifying and blinding of these makes them injurious only to themselves. Upon Judah,

on the contrary, which stands here for the whole nation, Jehovah says, *I will open my eyes, i. e., for protection* (Ps. xxxii. 8 (Heb.), 1 Kings viii. 29; Neh. i. 6). Cowles justly calls attention to the beautiful antithesis. "God smites with blindness the warring powers of his foes, but opens his own eyes wide on his people, to see and provide for their wants." The three plagues mentioned are precisely those with which Moses threatened rebellious Israel in Deut. xxviii. 28: "The Lord shall smite thee with madness, and blindness, and astonishment of heart." A fine historical illustration of the effect of sudden blindness is seen in the history of Elisha (2 Kings vi. 18).

Ver. 5. *And the chiefs of Judah . . . my strength.* That the leaders find their strength in the inhabitants of Jerusalem can mean only that the holy city, made such by the election of the Most High who dwells there, insures his protection for all who seek Him in the appointed way, and that even the most dignified and powerful have no other resource. A parallel sentiment is found in Ps. lxxxvii. 2: "The Lord loveth the gates of Zion more than all the dwellings of Jacob."

Ver. 6. *In that day . . . in a sheaf.* In consequence of this trust in the divine election, the leaders consume their foes on every hand as a basin of fire devours faggots, or a torch burns up a ripe sheaf. The resulting preservation of the city is stated in the last clause, in which the first *Jerusalem* = the population personified as a woman, and the second = the material city as such. For the reverse condition, see Is. xlvii. 1.

Ver. 7. *And Jehovah shall save . . . Judah.* The word *tents* stands in contrast with fortified cities. These spread over the open country Jehovah will save *first*, in order that the well-defended capital may not lift itself above the defenseless land, but that both may acknowledge that "in either case the victory is the Lord's" (Jerome).

Ver. 8. *Will Jehovah defend . . . angel of Jehovah.* The Lord will exalt his people to a degree of strength and glory far transcending anything in their past experience. This is expressed by saying that even the *stumbler*, one who can scarce hold himself up, much less attack a foe, shall become a hero like David; and even David's house shall exceed its highest fame of old, shall become like God, nay, *like the angel of Jehovah*, that peculiar manifestation of Deity which once marched at the head of the armies of Israel. This very striking and beautiful climax is of itself an answer to those who depreciate the literary merit of Zechariah. But the rhetorical excellence of the passage falls far below its consolatory and stimulating power as a promise. *Before them* (cf. Ex. xxxii. 34; xxiii. 20).

Ver. 9. *I will seek to destroy . . . Jerusalem.* This does not mean to seek out in order to destroy, but is spoken, *more humano*, to express the energetic purpose of the speaker.

This prophecy is supposed by Vittinga, C. B. Michaelis, Dathe, and others, to refer to the dealings of God with the national Israel in the end of the world, in the last great struggle of ungodliness. It is manifestly easier to interpret the passage in its details upon this literal view of its application. And yet there is great improbability in such a view. Why should the prophet, after depicting so vividly the rejection of the Good Shepherd, and the consequent overthrow of the flock, pass at once to the final scene, overlooking all the splendid triumphs of the truth during the intervening period? Would we

not naturally, from the case itself and from the usage of the other prophets, expect some allusion to the great changes in the development of the kingdom of God, and to its progressive increase among the nations of the earth? Moreover, if the national Israel are hereafter to be restored to their own land and to resume the old relations of capital and country, on what ground can we look for a consensaneous attack of all nations upon this one small people and territory? Can any imagination conceive the recurrence of a general movement, like that of the Crusades, precipitating the men and means of a continent, not to say a world, upon the sacred soil of Palestine? Of course, such a thing is possible, but in view of the vast changes in the current of human thought, in the economy of states and empires, in the ways in which races and dynasties seek to increase or perpetuate their influence, and in the distribution of political and social power, it is the most unlikely of all conceivable events. Were the Jews to-day in the possession of the Holy Land, and that whether converted or unconverted, what motive could there be for any existing nation or combination of nations to assail the seed of Abraham with fire and sword? If it be claimed that there will be a revival of the bloody propagandism of infidelity or atheism, as at one period of the French Revolution, why should such an outburst be directed against Jerusalem or Jewish believers rather than against the strongholds of the Gospel found among Gentile believers? Such an attack, if successful, would hardly affect more than an outpost of the Christian Church. The great body of the means and resources of evangelical Christendom would remain unimpaired. It is, therefore, more natural to consider this *pericope* as a general statement not only of the Christian Israel's victory over the first ten persecutions, but of the result of all its conflicts with the world's power as they are renewed from age to age.

THEOLOGICAL AND MORAL.

1. The fundamental thought in the conception of God is that of Power. Alike in the Scriptures and in human experience we begin our view of the Most High with the fact of creation. In looking at the world around us we have an intuitive and irresistible conviction that this visible effect must have had an invisible cause, a cause adequate to its production. The universality of this conviction in all ages and lands, — rendered only the more striking by the occasional exceptions which history discloses, — entitles us to rest in it with absolute certitude. But the power which created the world must be unlimited. He who without an effort and by a simple volition called the universe into being, can do all things. To Him great and small, high and low, difficult and easy, are practically the same. All things are possible with God. But if He be infinite in this direction, He must be equally so in all others. What is there, what can there be, to limit any other aspect of his nature? Boundless power implies necessarily boundless wisdom and boundless goodness. A truncated Deity, perfect on one side, but imperfect on others, is inconceivable by us, or if the vain attempt be made to hold such an inconsistent view, the result is either Dualism or Polytheism.

Hence the perpetual recurrence in the Scriptures to this attribute of Jehovah. It is as necessary to our practice as to our theories. In all the course of the individual believer and of the Church at

large, there occur seasons when there is no other support for faith and hope than the divine omnipotence. We must look up to Him who stretcheth abroad the heavens and layeth the foundation of the earth and formeth the spirit of man within him. To feel that all things material and immaterial lie at his control as clay in the hands of the potter is a buttress of the believing soul. It sustains in the darkest hours of trial; it encourages in the endeavor after the most difficult enterprises.

"It is a thought which ever makes
Life's sweetest smiles from tears;
It is a daybreak to our hopes,
A sunset to our fears."

2. It is said that on one occasion when at a conference of Andrew Rivet with the king of France, the latter threatened some severe measures against the cause of truth, the sturdy reformer answered, "May it please your Majesty, the Church of God is an anvil which hath broken a great many hammers." It is even so. Zion is a burdensome stone, and always has been, to her assailants. They have harmed not her, but themselves. Pharaoh pursued the children of Israel and caught them "entangled in the land, shut in by the wilderness," but when he sought to spring the trap, they escaped in safety, while he and his host sank like lead in the mighty waters. The Philistines captured the Ark of the Covenant, but no defeat was ever so damaging to Dagon or his worshippers as this seeming triumph. Babylon rioted in the plunder of Jerusalem, and the impious king turned the sacred vessels of the sanctuary into the drinking cups of an idolatrous revel, but the fingers of doom wrote upon the wall a sentence which numbered and finished his days the same night. Herod sought to slay the infant Redeemer, but while the child was safe in Egypt, the cruel king perished by a painful and loathsome disease. So in the bloody persecutions which attended the introduction of Christianity, one and another took up the Church as a stone to toss hither and thither, but in vain. The stone was unharmed, but the lifters were torn and lacerated. All were made to feel what the dying Julian uttered in his despair, "O Galilean, thou hast conquered!" Here, more than anywhere else, is fulfilled the saying of the devout Psalmist, "The Lord is known by the judgment which He executeth; the wicked is snared in the work of his own hands" (ix. 16). Every assault upon Zion recoils upon the heads of its authors, and that not simply by virtue of "the elastic nature of right according to which every infliction calls forth a counter infliction;" but in consequence of the determinate counsel and foreknowledge of God who taketh the wise in their own craftiness. Times without number has his providence justified the earnest counsel which Pilate's wife gave to the Roman governor in the great crisis of his life, — Have thou nothing to do with that just man.

3. Yet when Zion prevails, over her foes, this result is not owing to any human or inherent strength, but to the presence and power of Jehovah. *I make Jerusalem a bowl of reeling; I make her a burdensome stone; I smite every horse with blindness; I make the chiefs of Judah a pan of fire; Jehovah saves, Jehovah defends.* Thus, throughout, the stress is laid upon the divine arm. This is the essential factor in the case. On human principles, or according to the ordinary operation of cause and effect, the world would prevail. Often every advantage is on its side; arms, wealth, influence, state-craft, learning, prestige, and numbers.

Yet the few, the weak, the unlettered, the lowly, the things that are not, bring to nought the things that are. The reason is that the excellency of the power may be, and may be seen to be, not of man but of God. In all efforts of evangelization this truth is to be distinctly recognized and made prominent. For the Lord will not give his glory to another. The seer said to Asa (2 Chron. xiv. 8), "Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet *because thou didst rely upon the Lord*, He delivered them into thy hand."

4. There is something stimulating in the rich promise of growth contained in Jehovah's assurance to the inhabitants of Jerusalem (ver. 8). The stumbler, the man who can scarce hold himself up, much less make an assault upon the foe, shall be made a mighty man of valor like David. His feebleness and incapacity shall merge into the strength and skill of a hero, for the Lord shall teach the hands to war and the fingers to fight. Nor is this the end. Even a great captain like David shall surpass himself, shall reach a superhuman courage and decision. He shall resemble the manifested Jehovah as he marched at the head of his conquering host in the days of old. In the sphere of spiritual things this illustrious promise verifies itself. The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger. Faith gains by experience. Grace increases by exercise. The sapling which once bent with every blast and had but a precarious chance of life, ripens into a gnarled oak which spreads its branches far and wide and defies the storm. It is literally true that no degree of grace is impossible to him that believeth, for the Apostle's declaration, "I can do all things through Christ which strengtheneth me," did not apply only to himself. The same provisions and promises are open to all Christians. He who is able to do exceedingly abundantly above all that we ask or think, perfects his strength in human weakness, and the trembling believer, following on to know the Lord, is lifted to a pitch of devotion or endurance or activity which once seemed as far away as the fixed stars.

HOMILETICAL AND PRACTICAL.

MOORE: *I will open mine eye*, etc. The promise of God is the best protection of his Church in the time of peril. He may seem to forget his people in their trouble, but it will be only a seeming oblivion, for at the proper time He will open his eyes upon them, and show them that He slumbers not nor sleeps. *That the glory . . . do not magnify*, etc. The whole plan of God's dealings with man is to humble that pride, the root of which is selfishness, and the fruit of which is every form of sin.

PRESSER: The affliction of the Church serves first for a chastisement of God's people, but then falls back in terror and shame upon the heads of their foes.

CALVIN: Though the Church may be grievously tried and exposed even to death, let us learn from this passage that they are miserable indeed who through fear or cowardice separate themselves from her, and that they who cast on God the care of their safety, shall be made blessed, though the whole world were mad against them, though the weapons of all nations were prepared for their ruin, and horses and riders assembled to overthrow them, for the defense of God is a sufficient protection.

2. REPENTANCE AND CONVERSION.

CHAPTERS XII. 10.—XIII. 1.

- A. A plentiful Effusion of the Spirit causes Men to look upon the Jehovah they have pierced, and Mourn bitterly (ver. 10). B. Greatness of the Mourning (ver. 11). C. Each Family mourns separately (vers. 12–14). D. A Provision for the Penitents (ch. xiii. 1).

- 10 And I will pour out upon the house of David,
And upon the inhabitants of Jerusalem,
The Spirit¹ of grace and supplication,²
And they shall look upon me³ whom they pierced,
And they shall mourn for him⁴ as the mourning over an only one,
And be in bitterness⁵ for him as one is in bitterness for the first-born.
- 11 In that day the mourning shall be great in Jerusalem,
Like the mourning of Hadadrimmon⁶ in the valley of Megiddo.
- 12 And the land shall mourn, family by family apart,
The family of the house of David apart and their wives apart,
The family of the house of Nathan apart and their wives apart.
- 13 The family of the house of Levi apart and their wives apart,
The family of the Shimeite⁷ apart and their wives apart.
- 14 All the remaining families,
Family by family apart and their wives apart.
- Ch. xiii. 1 In that day there shall be a fountain opened
To the house of David and to the inhabitants of Jerusalem,
For sin and for uncleanness.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 10. — רִיחַ. Noyes and Henderson render "a spirit," but the absence of the article is compensated by the construct case (Green, *H. G.*, 246, 3).

² Ver. 10. — רִיחַ יְגִיִּים is rendered in E. V. "supplications," but as the word occurs only in the plural, it is doubtless to be regarded as singular in sense. The Genevan renders *compassion*, but usage is altogether in favor of the other meaning.

³ Ver. 10. — אֲנִי is to be preferred to אֲנִי, because grammatically it is the more difficult reading; it is opposed to the favorite opinions of the Jews; it is found in all the ancient MSS., and found not only in the best of the later ones but in by far the largest number of them; and it is sustained by LXX., Aq., Symm., Theod., Syr., Targ., Vulg. and Arab.

⁴ Ver. 10. — עָלַי cannot be rendered "on account of it," because עַל after פָּדַח always denotes the person for whom mourning is made, and in all the following instances in this verse in which it occurs, the reference is undoubtedly to a person.

⁵ Ver. 10. — בְּחֵרָה is best understood intransitively with its cognate finite verb. The E. V. is at once more literal and more emphatic than attempted emendations.

⁶ Ver. 11. — הַדְּדִרְמוֹן. A *ἀν.* *λεγ.* on which etymology throws no light.

⁷ Ver. 12. — שִׁמְעִי = The Shimeite — a patronymic here just as in the corresponding case (Num. iii. 21).

EXEGETICAL AND CRITICAL.

This passage presents a complete contrast to the one immediately preceding. The change is every way startling. There is not a word of war, or conflict, or victory, no reeling-cup for the nations, no torch among sheaves, no march of a hero at the head of conquering hosts. On the contrary, all is subjective, subdued, spiritual. It is a picture of penitence as vivid and accurate as any found anywhere in the Scriptures. The people are seen standing alone in their relation to Him whom they have rejected, and meditating upon the character of their great crime. One thought occupies all minds,

one feeling pervades all hearts. The experience of their great ancestor recorded in the 51st Psalm is renewed on a broad scale, and a great sorrow spreads over the community, the intensity of which is likened on one hand to that occasioned by the sorest domestic affliction, and on the other to that of a great public calamity felt to be at once universal and irreparable. Each tribe and family goes apart to weep in silence and solitude over the grievous infliction. What now is the nexus between this passage and that which precedes? It seems to be this. As the former portion of the chapter set forth the outward protection of Providence shown toward the New Testament Israel, by means of which it emerged victor from all trials and con-

flicts, and saw its enemies utterly discomfited, this portion turns to the other side of Israel's experience and deals with its inward character, showing how the covenant people become such, how the Church in its new form commences the Christian life, and obtains a title to the divine protection. It is by the bitter herbs of repentance, leading to pardon and renovation through a believing sight of the pierced Saviour, — the whole preceded and induced by a copious shower of spiritual influences of the same kind as those predicted by Joel (ii. 28), Isaiah (xliv. 3; xxxii. 15). In this view the two parts of the chapter correspond to each other and make one complete whole. The result of the failure of the shepherd in ch. xi. is shown to be not final and absolute, but a link in the chain of events which works out the fulfillment of the old covenant promises, and the ingathering of all the Israel of God.

A vast spiritual blessing is promised. It begins in the outpouring of a gracious Spirit, which produces an intense and wide-spread penitential sorrow, and this again is followed by purification and forgiveness.

Ver. 10. **And I pour out . . . supplication.** The house of David and inhabitants of Jerusalem, here and in xiii. 1, stand for the whole covenant people, according to a usage by which the capital represents the nation (ii. 2; viii. 8). The mention of the royal house indicates that all ranks from the highest to the lowest need and shall receive the promised gift. The "pouring out" rests upon the earlier passage (Joel ii. 28), and differs from it in defining more minutely the character of the effusion. It is a **spirit of grace and supplication**, which is abundantly bestowed. **יָרַח** is not

= prayer (Gesenius, Noyes), nor love (Ewald), but grace or favor. The Spirit of grace then is the Spirit which brings grace (cf. Heb. x. 29). It produces in the mind of man the experience of the grace of God, and this experience rousing the sense of sin and guilt, naturally leads to "supplication;" and this in turn suggests the looking

spoken of. **יָרַח** is applied both to bodily and mental vision, and not unfrequently with the idea of confidence in the object beheld (Num. xxi. 9; Is. xxxii. 11; li. 1). The phrase, **upon me**, must refer to Jehovah, for according to ver. 1 He is the speaker throughout. The **אֲנִי** before **יָרַח**, as usual defines more clearly the accusative, and thus renders impossible the rendering of Kinchi, *because*. Ewald and Bunsen prefer the reading of a number of MSS, *upon him* instead of *upon me*; but the authority for the received text is overwhelming, and on every critical ground it is to be adopted (see Text. and Gram.). The other reading seems to have arisen from an attempt to correct the Hebrew on the ground that it was impossible that God could actually be pierced, — an objection which of course falls away at once when the doctrine of the Incarnation is received. **Whom they pierced.** **יָרַח** was rendered by the LXX.

καταρχήσαντο, *reviled*, or *insulted*, probably because they thought the literal meaning of the word unsuitable, since they similarly avoided it in rendering xiii. 3, where the E. V. has, "His father and his mother shall *thrust him through*." Several Christian critics have adopted this as the figurative meaning of the verb, and translated or expounded accordingly (Théodore of Mopsuestia, Calvin, Grotius, Rosenmüller, Gesenius, Maurer); but entirely

without reason, for in every other case the word is confessedly used in its literal sense (Judg. ix. 45; 1 Sam. xxxi. 4; Zech. xiii. 3); and the prodigious mourning subsequently mentioned, with the comparisons by which it is set forth, the loss of an only son or a first-born, and the wail over the good king Josiah, presupposes the occurrence of a literal death. But the point is put beyond question by the Apostle John, who after recounting the act of the soldier who pierced the Saviour's side, adds (xix. 37), "Another Scripture saith, They shall look on Him whom they pierced;" of course not meaning that this one act of the soldier exhausted the meaning of the prophecy, but that it was a fulfillment of it. The change of person in the quotation — *him whom for me whom*, — is due simply to the fact that in the Prophet it is Messiah Himself who is speaking, while in the Gospel John speaks of Him. Matthew makes a similar change of person in his quotation (xxvii. 9). The remainder of the verse describes the result which is to follow from this looking to the pierced One. **And they shall mourn.** The object of this verb is put not in the first person, as we should expect, but in the third, *for him*; but such an enallage of person is not uncommon in Hebrew. See any of the grammars for examples. That the pronoun is to be in the masculine and not in the neuter (Gousset, Schultens, etc.), see in Text. and Gramm. **Mourning over an only son**, is of course a sign of the deepest sorrow (cf. Amos viii. 10). Similar is the death-wail over a **first-born**, of which the great instance is found in the last of Egypt's ten plagues (Ex. xi. 6). There was an incipient fulfillment of this prophecy in the fact mentioned by Luke (xxiii. 48), that at Christ's crucifixion, "all the people . . . smote their breasts." (The primary meaning of **יָרַח** is to *strike*, especially on the breast). But the true fulfillment began when the multitudes at Pentecost were *pricked to the heart* (Acts ii. 37).

Ver. 11. **The mourning shall be great, ff.** The Prophet furnishes an historical illustration of the greatness of the mourning. The reference is generally supposed to be to the lamentation over Josiah, who was mortally wounded "in the valley of Megiddo" (2 Chron. xxxv. 22). Hadadrimmon appears to have been a city in this valley, and Jerome speaks of such a city as still existing in his day, although he says that its name had been altered to Maximinopolis. Josiah was a king of Judah, a pious king, and one whose death was lamented in an extraordinary manner (2 Chron. xxxv. 25). There is no need to seek for other applications of the text, such as the absurd reference of the Targum to the death of Ahab, who could not have been mourned at all, much less, generally or bitterly; or the impious suggestion of the heathen weeping for Thammuz or Adonis (Movers, Hitzig); or the frivolous notion of Pressel, that the allusion is to Sisera's mother (Judg. v. 28), as mentioned in the Song of Deborah! Equally frivolous are Pressel's objections to the common view, namely, (1) That Josiah did not die in Megiddo but on the way to Jerusalem, where he was buried and lamented; (2) that he, being now a man of nearly forty years of age, could not properly be spoken of as a first-born or only son! Hengstenberg, on the contrary, states well the reasons why just he should be introduced here as a type of the Messiah. "He was slain on account of the sins of the people; his reign was the closing manifestation of mercy on the part of the Lord; unspeakable

misery followed immediately afterwards; the lamentation for his death rested upon the mingled feelings of love, and of sorrow for their own sins as the cause of his death."

A still more elaborate description of the mourning is given in the next three verses.

Vers. 12-14. **And the land shall mourn, ff.** Not only the capital, but the whole land shall mourn, and this not only in gross but in detail, every family and every subdivision of a family apart. The mention of the **wives apart** is not to be explained from the habit of the women in all lands "to go into mourning" (Pressel), but simply as a further specification of the intensity and universality of the mourning. The mention of **David** and **Levi** is easily understood, as these were heads respectively of the royal and priestly lines. The other two names are not so clear. The old Jewish view supposed **Nathan** to refer to the prophetic order, and **Shimeite** to the teachers, who were said to have sprung from the tribe of Simeon; but **Shimeite** is not the patronymic of Simeon, but Shimeonite; nor is there any evidence that that tribe furnished teachers for the nation, and **Nathan** the prophet was not the head of any order. It is better to adopt the view (Hengstenberg, Henderson, Keil, Köhler) first stated by Luther: "Four families are enumerated, two from the royal line under the names of David and Nathan (son of David), and two from the priestly line, Levi and his grandson Shimei; after which he embraces all together." Thus he mentions one leading family and one subordinate branch, to show that the grief pervades all, from the highest to the lowest. **All the remaining families.** Not those that are left after the judgment (Neumann), nor the less renowned (Köhler), nor as implying that some families shall have become extinct (Henderson); but simply the remainder after those which have just been specified by way of example. This penitential grief will not be in vain.

Ch. xiii. 1. **There shall be a fountain opened, ff.** This verse resumes and completes the process begun in verse 10 of the preceding chapter. It treats of the same parties, — the **house of David** and the **inhabitant of Jerusalem**, standing here as there for the whole nation. He who poured out the spirit of supplication will also provide the means of purification from sin. A fountain is shut up as long as it remains under ground, or is sealed from access (Cant. iv. 12); it is opened when it breaks forth and flows freely. The reference appears to be to a twofold usage in the Mosaic ritual; one, the sprinkling of the Levites at their consecration with "water of purifying," *lit.*, sin-water, *i. e.*, for purification from sin (Num. viii. 7), and the other the sprinkling of persons contaminated by contact with death, with the water prepared from the ashes of the red heifer, called the water of uncleanness, *i. e.*, which removed uncleanness. In both these cases the impurity denoted the defilement of sin, and the outward purification was a symbol of the inward. So the water which flows from the fountain in the text, is a water of sprinkling by which **sin and uncleanness** are removed. It does not need to be renewed from time to time, as was the case with the Levitical waters, but issues from a living well-spring. The meaning cannot be a new water supply for the metropolis (Pressel), nor even grace in general (Köhler), nor the grace of baptism, as the older critics said; but is the blood which cleanseth from all sin (1 John i. 7), the blood of that sacrifice which was typified in the sin-offering of the red

heifer, the blood which removes alike the guilt and the dominion of sin.

Excursus on xii. 10. The history of the interpretation is interesting.

I. Among the Jews the early opinion was in favor of the Messianic interpretation. Thus in the Gemara of Jerusalem, it is said, "there are two different opinions as to the meaning of this passage. Some refer it to the lamentation for the Messiah; others to the mourning for sin." Both concurred in thinking of a dying Messiah, but one thought directly of Him and his suffering, the other of the sin which caused his death, directly or indirectly. The former took פלי as a masculine suffix, the latter as neuter. In contrast to this the Gemara of Babylon maintains the personal application of the passage, but says that it refers to Messiah ben Joseph who is to suffer and die, while Messiah ben Judah is always to live. And this convenient fiction of two Messiahs was subsequently adopted by Aben Ezra and Abarbanel, the latter of whom confessed that his chief object was to remove the stumbling-block interposed by Christians when they interpreted the prophecy, as relating to the crucified One. Kimchi and Jarchi denied any Messianic reference. They said that there was a change of subject, and either adopted the false reading *upon him* instead of *upon me*, or translated the following word *because* instead of *whom*, so that they interpreted, "the pierced One" = every one who had been slain in the war with Gog and Magog, and said, "they will all lament for the death of one as if the whole army had been slain." But this view is its own refutation. The translators of the LXX. had the same text as we have, but gave the sense *ver* instead of *pierce*, because they could not see the relevancy of the literal meaning. Some consideration of the same kind operated upon the Chaldee paraphrase, which renders "they shall pray before me because they have been carried away (or have wandered about)." The modern Jews, however, generally adhere to the literal sense of the verb פל, and explain it in the method proposed by Kimchi, rejecting either expressly or tacitly the notion of a double Messiah.

II. Among Christians the reference to Christ was adopted without dissent by the early expositors and most of the Reformers. Strange to say, the first exception is found in Calvin, who understood the passage as referring to God, who is figuratively said to have been pierced, *i. e.*, irritated and provoked by the Jews. He, however, held that as Christ is God, manifest in the flesh, what happened to Him was a visible symbol of the substance of the prophecy, and therefore was justly cited by John as its fulfillment. This view was warmly repudiated by Calvin's contemporaries, and followed only by Grotius, and some Socinian writers. Later writers applied the words to some distinguished Jewish leader or martyr. Jahn suggested Judas Maccabeus, and rendered, "they will look upon Him (Jehovah) on account of Him whom they have pierced." Baur thought it was impossible to determine which of the leaders it was, but it was one of those who had lost their lives in the service of the true God. Bleek adopted the same view, and to get rid of the reference to Jehovah, substituted פלי, פלי the poetic form of פל, and rendered "they look to Him whom

they pierced." This is simply desperate, for נִלְכָּד occurs only four times in the Old Testament, and these are all in the Book of Job, and immediately before a noun, and as it is here in the construct state, it cannot possibly be joined to the accusative נִלְכָּד.

Besides, this view fails to account for the universal mourning or the opened fountain. — Ewald, for one martyr substitutes a plurality of such as had fallen in the war with the heathen. He renders "they look to Him whom men have pierced," thus changing the text and assuming another subject for the verb, and explains thus, "the intention is to show that no martyr falls in vain, but will one day be mourned with universal love." But this is opposed to the religious tone of the first clause, grace and supplication, and to the fact that in both the preceding chapter and the following, only one person is spoken of as an object of persecution. Hofmann, after giving up his first view of a plural object, adopted another according to which he rendered, "My heroes look at Him whom men have pierced." But נִלְכָּד never means

hero (see Fürst, *sub voce*), and besides, נִלְכָּד is usually construed with the preposition לְ. Nor does the sense he thus obtains at all suit the connection. An altogether different view has been adopted by Vogel and Hitzig, whom Pressel for substance follows, namely, that the Prophet speaks of himself whom he identifies with Jehovah. "The murder of a Prophet is regarded as an attack upon Jehovah himself." The statement of this view is enough to show its untenableness. For although the sender and the sent are often identified, yet no instance can be found in Scripture, among all its records of martyrdom, of a case in which the death of a prophet is represented or mourned for as if it were the death of Jehovah. Noyes, in his *Translation of the Hebrew Prophets* (ii. 387), first mentions Calvin's explanation,¹ and then adds, "Or the meaning may be that the people pierced Jehovah, when they recently put to death some one of his messengers or prophets who is not named." But the violent death of a prophet was not such a rare thing in Jewish history; and why should it in any case lead to such a great and universal mourning as is here described? Or, if there had been some murder of a prophet so exceptional in its atrocity as to convulse the whole nation in an agony of grief, would there not be some trace of the fact in the books of Kings or Chronicles? Yet none such is found.

THEOLOGICAL AND MORAL.

1. When our Lord was about to ascend to heaven He commanded the Apostles (Acts i. 4) not to allow themselves to be drawn or driven from Jerusalem, but to "wait for the promise of the Father." There can scarcely be a doubt that the passage before us contains one form or instance of the promise to which the Saviour referred. The first great gift of heaven, for which men were taught to look in the latter days, was a divine person incarnate to make reconciliation for iniquity and bring in everlasting righteousness; the next one was that of another divine person whose influences should apply the redemption effected, and thus complete the

work of the Father's sovereign love. The latter — the Holy Spirit — had of course been present and active in the previous stages of the Church's history; otherwise there could have been no Church, for the Spirit is the indispensable bond of union between God and his people. But during the old economy, owing to its very nature as an introductory, preparatory, and restricted dispensation, the gifts of the Spirit were far less rich and powerful and general and constant, than they were ultimately designed and required to be in order to effect the purposes of grace. Hence the promise of an effusion which should not be intermittent or partial, either in its nature or its subjects, but every way adequate to the necessities of the case. This promise was given by the older Prophets, Joel (ii. 28, 29), Isaiah (lix. 21), Jeremiah (xxxiii. 33, 34), Ezekiel (xxxvi. 27), and is now resumed after the exile by Zechariah, who uses the very term (נִשְׁפָּךְ = pour out) employed by Joel three centuries before. (Isaiah uses a different word, נָסַח, but of the same signification.) The effusion is not to be fitful or scanty, but generous and abundant, a pouring rain from the skies, overcoming all obstacles, reaching all classes and effecting the most blessed and durable results. Its precise influence as conceived by Zechariah, is in the way of overcoming depraved natural characteristics by imparting grace and developing this grace in the exercise of supplication. All true and successful prayer is "in the Spirit" (Eph. vi. 18, Jude 20). Paul had often gone through the forms of supplication in his unconverted career, but it was only when spiritually enlightened that it could be truly said of him, as it was, "Behold, he prayeth" (Acts ix. 11). In the view of a thoughtful mind, prayer itself is hardly so great a blessing as the promise of a divine Spirit to help our infirmity and make intercession within us. (Rom. viii. 26.)

2. This passage is singularly happy in pointing out what all experience has shown to be the chief means of kindling evangelical repentance, — the apprehension of a crucified Saviour. Men are indeed convinced of sin in various ways. Natural conscience sometimes inflames remorse to a fearful pitch. Sudden judgments, or what are thought to be such, stimulate fear until reason is eclipsed. A keen sense of shame proves to be a sorrow of the world which worketh death. But the true, healthy conviction of sin, the repentance which needeth not to be repented of, is born at the cross. There the sinful soul sees its sin as it sees it nowhere else in the world, sees all the vileness, malignity, and inexcusableness of its past life, and is thoroughly humbled and prostrated in contrition. It becomes conscious of its own share in the dark and bloody crime of Calvary. As one of those for whom Christ died, it had part in driving the nails and pushing the spear, and is justly liable to the aggravated doom of those who with wicked hands crucified the Lord of glory. Hence all pleas in extenuation are given up, all excuses are felt to be frivolous. Nothing is left but a fearful looking for of judgment, so far as the soul's own merits and claims are considered. But this very conviction of total unworthiness is accompanied with a conviction of Christ's wondrous love in bearing the cross, and an inspiration of hope in the efficacy of his atoning death. Thus the arrow that kills bears with it the balm that makes alive. The true penitent says, "I am lost, for my sins have slain my Lord; nay, I am saved, for my Lord died that those very sins should be blotted out." So the re-

¹ So far as I have observed, every writer of whatever school is glad to get the sanction of this great name for his opinion.

penitence is real, deep, and hearty, but it is not sullen, angry, or despairing. It grows keener and more comprehensive by experience, but faith and hope are growing in like measure, and thus the equipoise in which the spiritual life began is maintained even to the end. Even at the height of his usefulness Paul felt that he was not worthy to be called an Apostle, and at the close of life called himself chief of sinners; yet he knew whom he had believed, and expected a crown of righteousness which the Lord, the righteous judge, would give him "in that day."

3. There are two striking peculiarities of penitential sorrow, — its depth and its solitariness. The Prophet uses the strongest metaphors known to human experience. No pang which death can inflict is so severe as that which wrings the heart of parents following to the tomb the remains of a first-born or an only son. It seems as if all hope and joy were interred in the same grave. So again a great national calamity is intensified by the reciprocal influence upon one another of all who are affected by it. When President Lincoln was assassinated in 1865, a shuddering horror seized every heart throughout the land, and multitudes who had never seen the kindly leader were as deeply moved as if the blow had fallen on their own kindred. A gloomy pall settled down over all hearts and all households. But penitential grief which is awakened by the sight of a pierced Saviour is as real and pervading as that which proceeds from any outward affliction, personal, domestic, or national. Its theatre is within. There are no outward manifestations, but the feeling for that reason is the more concentrated and intense. The soul renews the experience of the royal penitent, — my sin is ever before me. But the stricken soul mourns *apart*. As there is a joy, so there is a sorrow, with which a stranger intermeddeth not. The relations of the soul to God are so delicate that all shrink instinctively from exposing them to the view of others. Deep grief is necessarily solitary. In its acmé, neither sympathy nor fellowship is sought or allowed. Much more must this be the case when the grief is spiritual, for the hand of God which causes the pain alone can cure it, and the soul nauseates all other comforters. David Brainerd mentions that on one occasion when he was preaching to his Indians, the power of God came down among them like a mighty rushing wind. "Their concern was so great, each for himself, that none seemed to take any notice of those about him. They were, to their own apprehension, as much retired as if they had been alone in the thickest desert. Every one was praying apart, and yet all together." Cowper is not the only penitent who could say in truth, —

"I was a stricken deer that left the herd."

The immediate prompting of all who become convinced of sin is to fly to some solitary place and be alone with God, unless indeed, as in the case of Brainerd's Indians, the absorption of mind is so complete that they are insensible to the presence of others. "The heart knoweth its own bitterness," and a godly sorrow shuns companions until it has wrought "a repentance unto salvation not to be repented of" (2 Cor. vii. 10).

4. Repentance of itself, however deep and thorough, is of no avail toward justification. It does not repair the evils of wrong-doing even in common life, any more than in the sphere of religion. The spendthrift may bitterly mourn the extravagance which ate up his estate, or the deb-

auchee the excesses which ruined his constitution, but in neither case does the penitence bring back what has been lost. It is the same with the sinner. Tears and penances are no compensation for sin. Sin is a debt (Matt. vi. 12), and a debt is satisfied only by payment. The payment may be made by one person or by another, but it must be made, or sin remains with its legal and endless consequences. Hence the fullness of this passage of the Prophet, which to a most elaborate painting of the distress for sin caused by a believing apprehension of the cross, appends the true and only source of relief for that distress, — the fountain set flowing on Calvary. There must be aid from without. A continuous baptism of tears is of itself impotent. Nothing avails but a provision by the Being whom sin has offended, and just this is furnished in that blood of sprinkling which was symbolized in so many ways in the Old Covenant. Apart from this, nothing is left for a conscious sinner but despair.

5. A striking expression of this is given in two passages in the New Testament, evidently founded upon the words of Zechariah. In Matt. xxiv. 30, our Lord says, "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." In Rev. i. 7 the beloved disciple resumes these words with an additional particular, "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." All men are to see Christ, not merely in his glory but as bearing the scars by which that glory was won. Some see Him so as to be subdued into a salutary contrition; they are drawn to Him by irresistible attraction, and while they mourn over sin rejoice in the ample and gracious pardon He bestows. Others, alas, are to see Him, not voluntarily but by a necessity which they would fain escape! They see Him a lamb as it had been slain, but no more within their reach and for their advantage. He is to them a lost Saviour, one whose pierced side and mangled limbs express only the fearful wages and terrible iniquity of sin, but offer no hope of forgiveness and acceptance.

HOMILETICAL AND PRACTICAL.

MOORE: All true repentance arises from a sight of a dying Saviour, one who has died for us. True repentance is only love weeping at the foot of the cross, the soul sorrowing for sins that have been so freely forgiven. True religion is a personal thing, and when it takes strong hold of the heart, will lead the soul apart to solitary wrestling with God and acts of personal humbling before Him.

BRADLEY: Holy mourning for sin is a bitter thing; there comes along with it many a tear and pang; but yet there is mingled with it a comfort and a blessedness which must be felt to be known. The very look which makes the heart bleed, is a look at One who can do more than heal it. . . . Pray for this sorrow. When would you mourn and weep for your sins, if not now? Somewhere you must weep for them; would you keep back this weeping till you come to that world where tears are never dried up; where you must weep, if you weep at all, forever? And somewhere you must look upon this pierced Jesus? Will you look on Him for the first time when He opens the heavens and calls you out of your graves to his judg-

ment-seat? It is a blessed though a mournful thing to see Him now, but it is a dreadful thing to see Him for the first time in the very moment when his work of mercy is forever ended, when the fountain He has opened for sin and uncleanness is forever closed.

McCHEYNE: 1. The Great *Spring*. I will pour. 2. The Great *Agent*. The spirit of grace and supplication. 3. The *Effect*. They look; they mourn; they see the fountain opened.

JAY: There were provisions for ceremonial pollution under the Mosaic Economy, the brazen sea for the priests and the ten lavers for the things offered in sacrifice. There were also fountains for bodily diseases: the pool of Siloam to which our Saviour sent the man born blind; and the pool of Bethesda, where lay a number of sufferers waiting for the troubling of the waters. Christ differed from all these, as a fountain for moral and spiritual defilement, "for sin and uncleanness."

4. FRUITS OF PENITENCE.

CHAPTER XIII. 2-6.

A. *The Extinction of Idols and False Prophets* (ver. 2). B. *The Latter to be slain by their own Parents* (ver. 3). C. *Other such Prophets shall be ashamed of their Calling* (ver. 4). D. *And even deny it when charged upon them* (vers. 5, 6.)

- 2 And it shall be in that day, saith Jehovah of Hosts,
I will cut off the names of the idols from the land,¹
And they shall be remembered no more;
And also the prophets and the spirit of uncleanness,
Will I cause to pass out of the land.
- 3 And it shall be, if a man still prophesy,
His father and his mother, who begat him, shall say to him,
Thou shalt not live,
For thou hast spoken a lie in the name of Jehovah;
And his father and his mother, who begat him,
Shall pierce² him through in his prophesying.
- 4 And it shall be in that day the prophets shall be ashamed³
Each of his vision in his prophesying;
And shall no more put on a hairy mantle to lie;
- 5 And [one] shall say,⁴ I am not a prophet, I am a husbandman,
For a man has sold⁵ me from my youth.
- 6 And [the other] shall say⁶ to him,
What then are these wounds between thy hands?
And he shall say, Those with which I was wounded
In the house of my lovers.⁷

TEXTUAL AND GRAMMATICAL.

1 Ver. 2. — $\text{וְיִסְרֹף־אֶת־שְׁמֵי־הַבְּרִמָּה}$. Henderson in both cases renders *erick*, but needlessly. The statement is a general one, but with a local coloring.

2 Ver. 3. — וְיִדְרֹק־יָדָיו is rendered *pierce*, in order to show that it is the same word which is used in the famous passage xii. 10.

3 Ver. 4. — Heng. renders בְּיָדָיו *בְּיָדָיו*, to *desist with shame*, but the established meaning of the phrase is simply, to *be ashamed of*. The fem. suffix in $\text{וְיִסְרֹף־אֶת־שְׁמֵי־הַבְּרִמָּה}$ is a peculiarity of this class of verbs (Green, *Heb. Gr.*, 186, 2).

4 Ver. 5. — The singular verb here, following the previous plurals, indicates that one case is selected as an example. Noyes renders, "each shall say," but the prophet can scarcely mean that every one of the false prophets is to make the same form of denial.

5 Ver. 5. — $\text{וְיִסְרֹף־אֶת־שְׁמֵי־הַבְּרִמָּה}$ has been strangely misconceived. LXX. make it *ἐκτενέω*; Vulg., *Adam meum exemplum*; Pesch. renders as if it came from $\text{וְיִסְרֹף־אֶת־שְׁמֵי־הַבְּרִמָּה}$. The E. V. followed Kimchi in deriving the verbal form from $\text{וְיִסְרֹף־אֶת־שְׁמֵי־הַבְּרִמָּה}$ = small cattle.

6 Ver. 6. — The implied subject of "shall say" is, of course, the other interlocutor in the dialogue.

7 Ver. 6. — $\text{וְיִסְרֹף־אֶת־שְׁמֵי־הַבְּרִמָּה}$ should be rendered *lovers*, just as it is in all the other places where it occurs: Lam. i. 12, Hosea ii. 7, 9, 12, etc.; *friends* is too weak.

EXEGETICAL AND CRITICAL.

This portion announces the complete extirpation of idolatry and false prophecy, which are here taken to represent all forms of ungodliness and immorality, which they could very properly do, since they had been the chief and most dangerous sins of the covenant people in all their previous history. We have then a vivid presentation of the fruits of the penitence mentioned in the previous chapter, and of the conversion and renovation announced in the opening verse of this chapter. The passage is not to be restricted to any particular period, but describes under local and temporary forms the removal of whatever is offensive to a God of holiness and truth. It will therefore apply to every instance in which the Gospel in its leading elements, repentance toward God and faith in our Lord Jesus Christ, is truly received.

Ver. 2. **I will cut off the names of the idols.** The expressions, "to cut off the names," and "that they be remembered no more," denote the total extinction of idolatry (cf. Hos. ii. 17). Of the latter Calvin says, "his meaning is that the hatred of superstition will be so great that the people will shudder at the very name." Inasmuch as the Jews notoriously after the Captivity shrank from any approach to idol-worship, it has been claimed that this passage shows that the portion of the book to which it belongs was composed prior to the Exile. But the conclusion is not legitimate. Zechariah simply uses the forms of the past in which to depict the future. Idolatry was the common expression of ungodliness in the earlier days of the nation; how could even a *post-exilium* prophet better set forth the overthrow of false religion in the future than by predicting the oblivion of idols and their names? Köhler indeed deems it possible, on the basis of Rev. ix. 20, xiii. 4, 15, that gross actual idol-worship may again return, but this would be to interpret an obscure book by one yet obscurer. Possibly the reference may be to that refined idolatry which consists in regarding and serving the creature more than the Creator, and which the New Testament has in view when it declares covetousness to be idolatry (Col. iii. 5). The prophets must of course be false prophets who spoke without authority, as appears from their association not only with idols but also with the spirit of uncleanness. This latter phrase denotes not merely a pervading principle, but an active, conscious agency, standing in direct contrast with the Spirit of grace (xii. 10), which works in its human instruments and leads them to their lying utterances. The false prophets as well as the true were subject to an influence from without (cf. 1 Kings xxii. 21-23, Rev. xvi. 14 with 2 Thess. ii. 9, 10 and 1 Tim. iv. 2). The completeness of the removal of this form of ungodliness is expressed very energetically in the following verses.

Ver. 3. **If a man still prophesy. . . pierce him through.** Some infer from the opening words that the mere fact of prophesying will be proof that the man attempting it is a deceiver, since there will be no more prophets (Keil, Köhler), and they refer to Jer. xxxi. 33, 34, Is. liv. 13; but this is an extravagant and needless assumption, for the connection shows plainly enough that Zechariah has in view simply false pretenders to divine inspiration, and the passages quoted by no means imply the final cessation of the spirit of prophecy either in its broad or its narrow sense, as the New Testament plainly shows. The statement in the text

rests on Deut. xviii. 20, compared with xiii. 6-10. The offender shall die, and the first to inflict the sentence shall be his father and his mother, here made more emphatic by the addition, who begat him. Cf. 2 Sam. xvi. 11. Several expositors modify the meaning of **וַיִּדְרֹךְ** so as to make it = to *bind* or *scourge* (LXX., Peshito, Calmet), but there is no ground whatever for this in the origin or usage of the word, nor does it suit the context.

Ver. 4. **Prophets shall be ashamed. . . to lie.** The revolution will be so great that these pretenders shall become ashamed of their claims, and strip off the outward token of their occupation. The hairy mantle worn by the prophets (2 Kings i. 8) was not a form of ascetic discipline, but a *sermo propheticus realis*, a symbol of the prophet's grief for the sins which he was commissioned to reprove. It was an acted parable of repentance. The same remark is true of John the Baptist's "raiment of camel's hair and leathern girdle" (Matt. iii. 4). To lie, i. e., to give themselves the appearance of prophets, and thus impose upon the people. Thus far Zechariah has spoken of those who spoke falsely in the name of the Lord, and Hengstenberg supposes that he now turns to another class of pretenders who spoke in the name of strange gods, — a view which seems required by his interpretation of the last word of ver. 6. But no break or transition is apparent in the passage, and there is no necessity for violently introducing a new subject.

Vers. 5, 6. **I am not a prophet. . . lovers.** A dramatic representation of the means by which one of these deceivers endeavors to escape detection. Charged with his crime, he denies it, and claims to have been nothing more than a common tiller of the soil. In support of this claim he asserts that this is no recent circumstance, but that he has been sold from his youth. **וְאֶמְכַּרְתִּי** = to *acquire*, h. *buy* (Is. xxiv. 2), in Hiphil would naturally = to *cause to buy*, i. e., to *sell*. Fürst and others make Hiphil the same as Kal. The sense is the same according to either rendering. There seems to be no reason for considering the verb a *denominative* from **מְכַרְתִּי**, *servum facere* (Maurer, Köhler). To this denial is opposed the question as to the origin of the scars the accused person bears, — wounds between thy hands, i. e., upon the breast. Cf. 2 Kings ix. 24, where "between the arms" evidently has this meaning. (In Arabic the

cognate phrase **نَيْن يَدَيَّ**, occurs frequently, in the sense *coram eo*.) The questioner considers these gashes upon the person as palpable evidences that the man has wounded himself in connection with idolatrous worship (1 Kings xviii. 28; Tibullus, l. i. 43, respecting the worship of Cybele), and asks an explanation. The reply is that he received them in the house of his lovers, which some explain as = impure, sinful lovers, i. e., *idols* (Hengstenberg), in which sense they say that the Piel of **כָּרַח** is always used (which, however, cannot be affirmed of Jer. xxii. 20, 22, Lam. i. 19); but as the form necessarily signifies only intense affection without regard to quality, I prefer the opinion of those who explain it as = loving friends, and understand the accused person as maintaining that the scars are simply the result of chastisements which he had formerly received when in the house of his relatives. It seems more likely that such a man would resort to an evasion of this kind than that

he would make the frank confession involved in the former view.

"This verse is commonly applied to the sufferings of Christ, but without any further ground than its mere proximity to that which follows, in which He and his sufferings are clearly predicted" (Henderson). It is quite impossible on any critical ground to vindicate such an application, although Henderson is far astray when he assigns as a reason that "in no tolerable sense could the Jews be called Christ's lovers or friends," for it is written (John i. 11), "He came unto his own, and his own (*of $\theta\epsilon\iota\omicron\varsigma$)* received Him not," and the Apostle (Rom. ix. 5) speaks of his kinsmen as those "of whom as concerning the flesh Christ came."

THEOLOGICAL AND MORAL.

1. Idolatry and divination are mentioned by Zechariah, as has been said, only as typical forms of error and sin. But it is singular how well they express the prevailing evils with which the Church is called to contend in modern times. The gross idolatry of the heathen has disappeared from Christendom never to return; but its place is taken by a more refined and more dangerous error of the same sort. There is a devotion rendered to wealth, to pleasure, to position, to genius, which is wholly inconsistent with the just claims of our Maker. There is a materialism which, although glozed over with high-sounding names, is as repulsive to the true honor of God as the worship of Baal or Astarte. It dwells on great physical achievements, discoveries in nature or inventions in art, scientific triumphs, or even the multiplication of social conveniences, as if these were the all in all of life and of man. The next world is ignored. God is turned into a mere name. He is not enough thought of to be actively opposed; and men say in Gibbon's famous formula, all religions are equally true in the eyes of the people, equally false in the eyes of the philosopher, and equally useful in the eyes of the statesman. Now this cool indifference, this pervading earthliness of character and pursuit, is not simply the rejection of God, but the enthronement of something else in his place, *i. e.*, idolatry. And it needs all the energy of a true spiritual faith to overcome it. If the Church is ever to fulfill her function, she must insist that the life is more than meat and the body than raiment; that means are not ends; that man is not merely an animal of the better class, more highly organized and of larger intelligence; but that he is a spiritual being, allied to the infinite Spirit and able to reach the true goal of his existence only in willing obedience to that supreme Spirit. Anything else than this, whether it be the worship of wealth, or the worship of science, is treason to God. It puts the creature in the place of the Creator, and so prepares the way for all ungodliness and unrighteousness. A religious basis is essential to a permanent morality, and although the late Mr. John Stuart Mill held that there could be a religion without a personal God, all experience is against his crude notion. Men who begin by denying the rights of their Maker will sooner or later end by denying the rights of their fellow-men.

2. The world has often flattered itself that "the false prophet and the unclean spirit" have completely passed away, that science has effectually disposed of superstition, that the progress of education and intelligence has put an end to soothsaying and nec-

romancy. Yet our own generation has completely exploded this flattering dream. The heart of our own enlightened land where the schoolmaster has been abroad for generations, has witnessed the resurrection and diffusion of errors which are usually considered as belonging only to the twilight of civilization. The miserable first king of Israel resorted to the witch of Endor, only after every other door of knowledge had been hopelessly closed against him; but now under the blaze of a completed revelation, with Christ at the right hand of God, and the Holy Spirit promised to all who seek aright, men revive an antiquated delusion and seek for the living to the dead. Nay, many who reject and scoff at the Scriptures, receive with implicit faith what purport to be communications from the ghosts of the departed. It is a fulfillment of the Apostolic declaration (2 Tim. iv. 4), "They who turn away their ears from the truth shall be turned unto fables." Man stands too close to the unseen world to deny or ignore its existence; his own condition here with its dependence and exposure makes him look wistfully for something higher and better. If that craving is not satisfied legitimately, it will be illegitimately. The alternative to Faith is not unbelief but misbelief. Men must believe something. If they obey the laws of evidence, they will receive the only proven revelation from the invisible world; if not, then all that remains is belief without evidence, that is, superstition. Nor will this be altered if there be a common school, and a printing-press, and a scientific association in every hamlet of the land. No culture of the intellect can destroy or smother man's moral and spiritual nature. The heart, the conscience, the sense of responsibility, will still survive and demand some appropriate nutriment. To offer to these the latest discoveries in physics, is to offer stones instead of bread, or a scorpion instead of a fish. If they do not receive the living oracles of the Spirit of holiness, they fall into the hands of "the spirit of uncleanness," whose working is with lying wonders and all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved (2 Thes. ii. 9, 10).

3. The energy of moral rebuke in a healthy state of Zion, is well shown in the pictorial representation of the Prophet. In the fifth Book of Moses provision is made for the prompt and severe punishment of any one who should introduce the worship of a false god (Deut. xiii. 6-9). The Jewish commonwealth, being an actual theocracy, idolatry was simply and literally high treason, a blow at the life of the state, and as such a capital crime. Hence no degree of kindred or affection was allowed to exempt any one from denouncing such a criminal. Even a man's nearest relatives were to be the first to put their hands to his execution when he was found judicially obnoxious to the penalty. Even so, declares Zechariah, in days to come will the parents who naturally cling to a prodigal boy, even when he may be hated and despised by all the world, yet overcome their affection, and themselves thrust through the child who is a lying prophet. The representation is strong, but not exaggerated. Literally understood it is of course impossible. Under the Gospel civil punishments for religious errors have and can have no place. But the underlying thought — intense and absolute loyalty to God — is as appropriate now as it ever was. The religious element in man's nature is to become dominant, nay supreme. Love to God, like Aaron's rod, is to swallow up all other

affections. Nothing is to come into competition with allegiance to truth and holiness. Our Lord presented the duty with all plainness: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. x. 37). It often happens that the claims of relatives and the claims of Christ come into collision; and when they do, the former must give way. We must choose to displease those whom we most love on earth rather than displease Him who died for us on the cross. This doctrine is quite repulsive to the sentimentalists who exalt the domestic affections to the highest place in human esteem, but it is none the less true, being indeed a simple corollary from the first principle of all religion, that the object of worship is to be loved supremely, and all other beings, however near or dear, subordinately.

4. But this is a very different thing from the self-inflicted tortures of the heathen and of all false religionists. The man in the text with "wounds between his hands," represents a class found in all ages and lands. Clear references to these are found in the Scripture (Deut. xiv. 1; Jer. xvi. 6; xli. 5), and an actual instance is seen in the priests of Baal in their contest with Elijah (1 Kings xviii. 28). The custom originated in the uneasy consciousness of guilt and of the necessity for expiation. Men in their blindness conceived that by the merciless punishment of their own bodies they would render a species of satisfaction, and so regain the favor of the offended deities. The folly of this form of worship is well exposed by Seneca (quoted by Augustine, *Civ. Dei*, vi. 10), and yet it is not so absurd as it would seem. For if a man believes that the gods will exact some suffering for sins, and that by inflicting it upon himself he may forestall their action and get off on cheaper terms, it is not easy to refute him on rationalistic grounds. The difficulty in his case is that conscience is aroused, and yet there is no knowledge of the doctrine of substitution or atonement. Hence even in Christian lands, whenever that doctrine is not understood in its simplicity and fullness, the same thing occurs in a less aggravated form. Fastings and mortifications and penances of various kinds are cheerfully endured as compensations for guilt. It is hard for poor human nature to learn that "the blood of Jesus Christ cleanseth from all sin." Yet nothing is clearer in the Scripture than that

the will-worship which consists in pains and privations, inflicted and endured for their own sake, is most offensive to the Most High. He Himself never sends afflictions unless there is a *needs be*, and He does not ask us to be other than Himself. Self-denial is indeed a large part of the Christian life, but it is self-denial for an object beyond itself — not as satisfaction for sin or a price paid for heaven, but out of love for Christ, as a means of cultivating holiness or of winning souls for the kingdom. Privation borne with such views is indeed an honor and a blessing; but if inflicted for its own sake, it puts even such a transcendent genius as Pascal with his hair shirt and iron-pointed girdle, on the same level with the self-gashed devotees of Baal, or the forsworn diviner whom Zechariah describes.

HOMILETICAL AND PRACTICAL.

MOORE: Ver. 3. Love to God must be paramount to all other affections, even the most tender. It is in our present imperfect sanctification inconceivable how we could acquiesce in the perdition of our children without a pang that would poison all the bliss of heaven, and yet it shall be so. Much as we love them, we shall love God and his law immeasurably more. — Vers. 4-6: Sinners shall at last be made to confess their sins and the justice of their punishment; and the bitterest drop in the cup of their agony will be that they have wrung it out for themselves, and that it is all just.

CALVIN: *Falsehood hast thou spoken in the name of Jehovah.* If we rightly consider what this is, it will certainly appear to us more detestable than to kill an innocent man, or to destroy a guest with poison, or to lay violent hands upon one's own father. The greatest of all crimes does not come up to this horrible and monstrous wickedness.

JAY: *Wounded in the house of my friends.* There are four kinds of such wounds. (1.) Those arising from their just reprehensions. (2.) Those that result from their sufferings. (3.) Those produced by our being bereaved of them. (4.) Those inflicted by their improper conduct. Again. If the Lord Jesus be the sufferer, He is wounded in the house of his friends, by their negligent conduct — by their selfishness — by their distrust — by their timidity — by their gloomy conduct — by their unholiness. His question is, Is this thy kindness to thy friend?

4. THE SWORD AWAKING AGAINST THE SHEPHERD AND THE FLOCK.

CHAPTER XIII. 7-9.

- A. *The Shepherd is smitten at Jehovah's Command, and the Sheep scattered, yet not hopelessly* (ver. 7).
 B. *The Excision of Two Thirds of the Flock* (ver. 8). C. *A further Refinement by Sorrow with a joyful Issue* (ver. 9).

- 7 Awake, O sword, against my shepherd,
 And against a man, my fellow,¹ saith Jehovah of Hosts;
 Smite the shepherd and the sheep shall be scattered,
 And I will bring back my hand² upon the little ones.
 8 And it shall be in all the land, saith Jehovah,
 Two parts therein shall be cut off,³ shall die,
 And the third shall be left therein.

9 And I will bring the third part into the fire,⁴
 And will refine them as silver is refined,
 And will try them as gold is tried;
 He⁵ shall call upon my name and I will answer;⁶
 I will say,⁷ It is my people,
 And he shall say, Jehovah is my God.

TEXTUAL AND GRAMMATICAL.

1 Ver. 7. — **בָּרַךְ עֲמִיתִי**. These two nouns are in apposition, just as in the analogous phrase **אֵשׁ חֲסִידָךְ** in Deut. xxxiii. 8.

2 Ver. 7. — **הִשְׁלַחְתִּי יָדִי** = return my hand, stretch it out again. Cf. 2 Sam. viii. 3.

3 Ver. 8. — **יִכָּרְתִּי** = shall be cut off. In xiv. 2 this verb denotes cutting off by transportation, but here its sense is determined by the following verb.

4 Ver. 9. — **בְּאֵשׁ**. Into the fire, is more literal and expressive than the E. V. *through*.

5 Ver. 9. — **הוּא**. He shall call. It is better to preserve the singular in the rendering, as more idiomatic and more vivid.

6 Ver. 9. — **אֲשָׁמְרָה** = not simply will *hear*, as in E. V. (although that necessarily includes a reply), but distinctly, *answer*. Cf. Is. lxxv. 24, xli. 17. So Dr. Riggs (Emendations).

7 Ver. 9. — **אֲמַרְתִּי**. Before this preterite, the English translator of Calvin says that a *vav* conversive is dropped, which he undertakes to supply from the LXX., Syriac, and Arabic versions. But the addition is as unauthorized as it is tasteless.

EXEGETICAL AND CRITICAL.

Here again there is evidently a very sudden change of subject. The prophet passes at once from recounting the evasions of a pretender to prophecy to a dramatic representation of the good shepherd suffering under a divine infliction. No transition could well be more abrupt. Moreover, he seems to turn back on his course, quite forsaking the chronological order he has heretofore pursued in developing the Messianic revelation. In the ninth chapter he set forth the lowly king, individualizing his peculiar entrance into the holy city; in the eleventh he gave a symbolical representation of his rejection by the covenant people, with a distinct allusion to the wages of his betrayer; in the twelfth he stated the wonderful efficacy of the sight of his pierced form in awakening the deepest penitence and securing pardon and renewal. Yet here instead of advancing farther, a return is made to the fact of the Messiah's death. How are we to account for this startling transition and seemingly retrograde movement? Of the former, Professor Cowles (*M. P.*, p. 367) suggests an ingenious explanation founded upon the law of association of ideas. "The close analogy between the false prophet, whose hands had been gashed and pierced 'in the house of his friends,' and the Messiah, whose hands were pierced in a death by crucifixion among those who ought to have been his friends, suggested the latter case and led the prophet to speak of it here." The learned Professor has certainly given the clew to the connection, but I should prefer to state it in a different way. The relation is one of contrast rather than of likeness. Zechariah had been speaking of a miserable pretender to prophecy, a man marked with the scars of his reasonless wounds received in idol-worship, and vainly attempting to falsify their origin. Now he turns to the true prophet and teacher, the faithful shepherd whose scars are real and significant, who was not only wounded but slain, and whose death was the salvation of his flock. But in stating this fact, the prophet introduces a new and peculiar element in the tragedy, — one which he at

least had not before emphasized or even adverted to. This is the immediate agency of Jehovah in bringing about the bloody result. It is God who arouses the sword sleeping in its scabbard, He points it at his own fellow, He gives the command to thrust it home.

Here then is a sufficient reason for the seeming reversion of an orderly progress. It was desirable to suggest the divine agency in the atoning death of the Good Shepherd, and that not simply for its own sake as indicating the completeness and perpetuity of the satisfaction rendered (Is. liii. 10), but also in order to set forth the assimilation of character and course between the Shepherd and his flock. Both are to suffer, although in different relations and for different purposes. The smiting of the leader involves in the first instance at least the scattering of the sheep. And although Jehovah will turn his hand for good upon the little ones [the little flock, Luke xii. 32], yet afterwards there will be severe and most destructive visitations, cutting off two parts out of three, and even the third part that remains is not to escape unscathed. It shall be cast into a furnace, and there be subjected to intense and protracted heat, until as in the case of the precious metals the dross and alloy are consumed and the pure gold and silver is left. The head and the members of the spiritual body then are to pass through a like experience. He suffered, and they also shall suffer. And this statement forms a necessary limitation of the glowing passages in earlier predictions which seem to promise unbroken prosperity and an endless train of outward blessings (ix. 17, x. 7, 12, xii. 6, 9). On the contrary, while the flock will have "peace" in its shepherd, peace in its largest and best sense, yet in the world it shall have "tribulation." In the general it is true, and always has been true, that "through much tribulation we must enter the kingdom of God" (Acts xiv. 22). The sphere of the prediction is not to be arbitrarily restricted. It speaks of "the land," of course the land of Israel, but only in so far as it represents the theatre upon which the adherents, nominal or real, of the Messiah are found, and whether they belong to Israel after the flesh or not. It is the Church of the future

in its composite nature to which Zechariah refers, and of which he affirms a characteristic feature, which is not fortuitous or unmeaning, but an express appointment of Jehovah of Hosts; intended to bring the followers of the Saviour into a fellowship of suffering with Himself.

The three verses of this passage are closely connected. First, there is a clear statement of the smiting of the shepherd by Jehovah Himself, and then a representation of the effect of this procedure upon the flock. Such effects are not transient but abiding, or rather, the immediate result typifies what is to be the general condition of the flock while it is passing through the wilderness of this world.

Ver. 1. *Awake, O sword . . . my fellow.* The object of address in this startling dramatic outburst is not some unknown person (Hitzig), but the sword itself, as in Jer. xlvii. 6. *O sword of Jehovah, how long wilt thou not, etc.* The sword here is used representatively for any means of taking life. Ex. v. 21; Rom. xiii. 4. The Romans called the right of the magistrates to inflict capital punishment, *jus gladii*. Uriah was pierced by the arrows of the Ammonites, yet the Lord said to David (2 Sam. xii. 9), "Thou hast slain him by the sword of the children of Ammon." The person against whom the sword is to execute its deadly mission is described as Jehovah's shepherd, the natural reference of which is to one or the other of the shepherds mentioned in ch. xi. Some suppose that the foolish shepherd (xi. 15, 17) is intended (Grotius, Ewald, Maurer, Hitzig), but this does not follow necessarily from his being pierced by the sword, since in Is. liii. Jehovah is represented as bruising his righteous servant in whom He finds no fault. It is, moreover, put out of the question by the succeeding clause, *the man my fellow*, which could not, on any reasonable view, be applied to an unworthy person. עֲמִיתִי is very variously rendered in the versions, — LXX., *fellow-citizen*, Aqu., *kinsman*, Sym., *of my people*, Syr., *friend*, Targ., *associate who is like him*, Vulg., *who cleaves to me*, Theod., *neighbor*. The word עֲמִית is found only here and in Leviticus, where it occurs eleven times (xix. 11, 15, 17, etc.), and always with a pronominal suffix, and as a concrete noun. Its general force is shown in xxv. 15, where it is used interchangeably with *brother*. It is certainly an abstract noun by its formation, and is so rendered by many (Gesenius, Fürst), but the uniform usage in Leviticus is decisive against this. Moses employs the term evidently to denote a close and intimate connection. Perhaps there is no nearer English equivalent than that of the E. V., — *fellow*.

עֲמִית is not the ordinary word for man, but one derived from a root signifying to be strong, yet it is doubtful if any stress is to be laid upon this circumstance (Neumann), but it is scarcely doubtful that the term calls attention to the fact that he who is Jehovah's fellow is also a man (Job xvi. 21). Who now is this peculiar being? Not Judas Maccabæus (Grotius), nor Pekah (Bunsen), nor Jehoiakim (Maurer), nor Josiah as representing the Davidic line (Pressel), nor the whole body of rulers including Christ (Calvin), but the Messiah (Fathers, Reformers, and most moderns). The unity indicated by the term *fellow* is one not merely of will or association, much less of function, but

of nature or essence. It is common to object to this view that it is foreign to the sphere of the Old Testament, which knows nothing of the trinity of persons in the Godhead, so clearly revealed in the New. But this begs the question. And if it be admitted that a plurality of persons is distinctly taught in the later Scriptures, it is the most natural thing possible to find indications in the earlier revelation pointing in this direction, — not proof-texts, nor direct assertions, but statements like those in Psa. ii., ex., etc., which, although they may have been mysterious to those who first read or heard them, are to us illuminated by rays reflected back from the Light of the world. Were there any doubt it would be removed by the express allusion of our Lord in Matt. xxvi. 31, 32, Mark xiv. 27, where He applies the latter half of the verse to Himself and his disciples. Yet this part cannot be separated from what precedes. Both must have a common subject. *Smite the shepherd*. The poetical apostrophe to the sword is here continued. Michaelis and others suppose the address to be indefinite, because the noun is feminine while the verb is masculine, but such an enallage of gender is not uncommon in Hebrew. See an early example in Gen. iv. 7. For the metaphor in the scattering of the sheep, see 1 Kings xxii. 17. In our Lord's quotation, he uses the LXX.,¹ with the exception of the initial word, which he resolves into a future, *I will smite*. This only brings out more clearly what is the obvious thought of the whole passage, — the direct agency of Jehovah in the smiting. As the Apostle Peter said on the day of Pentecost, that while the Jews had by wicked hands crucified the Saviour, yet this was done by the determinate counsel and foreknowledge of God. Our Lord Himself said to the man who ordered the crucifixion, Thou couldest have no power at all against me, except it were given thee from above (John xix. 11). The sheep who are scattered, are most naturally understood as the flock which the shepherd had to feed (ch. xi. 4), i. e., not the entire race of men on one hand, nor merely the Christian Church on the other, but the covenant nation, embracing both believing and unbelieving members. This is no hindrance to the specific application of the words made by our Lord in his quotation. The dispersion of the disciples upon the occasion of Christ's arrest, was but one fulfillment of this extensive statement, *I will bring back my hand*. This phrase = to make a person once more the object of one's active care, is in itself indefinite, and may be used in a good sense or a bad one. Here the former seems preferable (as in Is. i. 25), as it indicates an exception to the general rule, and this exception is made in favor of the little ones, who are apparently "the wretched of the flock," in xi. 7, 11, the poor and pious portion of the nation. Hengstenberg *in loc.* denies this, but does not seem to be consistent with himself. Indeed, the difference stated here between the whole flock scattered and the little ones mercifully revisited, is simply what the two following verses state in a more expanded form as a contrast between a general devastation of the whole body and the fate of a small portion which is preserved through the trial, and by means of it is refined, purified, and blessed.

Vers. 8, 9. These verses dilate the thought of the previous verse in regard to the scattering of

¹ Stier (*Radet Jesu, in loc.*) declares that Matthew did not use the LXX., which is true in respect to the common text of the Seventy, but not in regard to the Codex Alex-

andrinus, from which he differs only in the unimportant point mentioned in the text. The Vat. and Sinait. Codex read, *et resurrexerunt et resurrexerunt et resurrexerunt*.

the flock and the return of God's hand in mercy to the little ones.

Ver. 9. In all the land = not the earth (Mark., Kliefoth) but the land in which the Lord had undertaken the office of a shepherd, and with which the Prophet throughout is chiefly concerned (xii. 12), the holy land (Hengstenberg, Ewald, Köhler); yet not this in its literal sense, but as representing the domain covered by the kingdom of God. The prediction cannot be consistently interpreted as referring only to the national Israel.

The peculiar expression *וְהָיָה כְּפִי* = *a mouth of two*, is taken from the Pentateuch (Deut. xxi. 17), where it indicates the double portion inherited by the first-born. In the same sense it is used by Elisha (2 Kings ii. 9), where the younger prophet by no means asked to have twice as much of the Spirit as Elijah had, but to receive a first-born's share in what he possessed, so that he might thus become his acknowledged heir and successor. Here the phrase evidently means two-thirds, since what remains is called the third. *Shall be cut off, shall die.* The latter verb removes any ambiguity lurking in the former, and shows that not only exile but a literal death is intended. This frightful sweep of judgment is paralleled by the words of Ezek. v. 2-12, where the Lord predicts that a third part shall perish by pestilence and famine, another third by the sword, and the remaining third be scattered to the winds, which of course, although it is not so stated, might be recovered again. (Cf. also the preservation of a tenth amid a general overthrow in Is. vi. 13).

Ver. 9. Bring the third part into the fire. The third part, although it will escape destruction, does not do so on the ground of inherent righteousness, but rather of grace. Its constituent parts need a sore discipline, and it is not withheld. They are refined and purified by processes as severe as those to which the precious metals are subjected. The metaphor is common in Scripture (Ps. lx. 10; Is. xlviii. 10; Jer. ix. 7; Mal. iii. 3). The Apostle Peter (1 Pet. i. 6, 7) wrote, "wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory." But who constitute this third part? Some say, the entire race of the Jews during the whole period of the present dispersion (C. B. Michaelis, Köhler, *et al.*), but, as Hengstenberg justly urges, in that case unbelieving Judaism would be regarded as the sole and legitimate continuation of Israel, which is simply impossible. The true application is to the entire kingdom of God on earth, whether composed of Jews or of Gentiles. True believers are precious in the Lord's eyes as silver and gold, and He subjects them to an intense and lengthened trial, but the design and result is not to destroy but to refine. The attainment of this result is well expressed by the concluding words, showing the mutual intercourse and confidence of the people and their Lord. They call and He answers. He claims them for his people, and they claim Him for their God. Every thing is included under these comprehensive phrases (cf. viii. 8; Hosea ii. 25; Jer. xxiv. 7; xxx. 22).

Professor Cowles thus states the connection of the verses: "The manifestation of Jesus Christ in the flesh served to reveal the utter rottenness of the visible Jewish Church. When the Shepherd was smitten, the mass of that Church went to

ruin; only a few of the little ones were saved. So in the advanced ages of the Christian Church, corruption became again fearfully prevalent, and another great sifting process became indispensable before the era of the final conquest and triumph of Christ's kingdom could open" (*M. P.*, 368).

THEOLOGICAL AND MORAL.

1. The salient point of the entire passage is the immediate agency of Jehovah of Hosts in the suffering and death of the Good Shepherd. We lose sight of an ungrateful people, of their scornful rejection of the unspeakable gift, and of the spear by which human hands pierce a royal benefactor, and are set face to face with a tragedy in which one divine person gives over another to a violent death. A man, a real, veritable man is the subject of the infliction, but that man is the fellow of Jehovah. The wondrous constitution of his personality, a divine nature wrapping around itself our humanity in an indissoluble union, rendered this possible. Its actual occurrence is the most significant truth in Christian theology. The stonement of the Lord Jesus Christ was in no sense an act of will-worship, a device from without to appease the wrath of a Moloch sitting upon the throne of the universe. On the contrary, it was the expression of God's infinite wisdom and love, the result of his own self-moved grace and compassion. As the record runs in the fore-front of the Gospel, God so loved the world as to give his only begotten Son. And that Son said in prophecy, "Lo, I come to do thy will, O God" (Ps. xl. 7, 8; Heb. x. 9, 10), and in his own person, "I lay down my life; this commandment have I received of my Father" (John x. 17). It was then God the supreme, God the judge, God whose law was broken, who originated and carried through the great sacrifice. And behind all the voluntary and wicked actors in the scenes of the prætorium and the Mount of Calvary stood Jehovah of Hosts, saying, Awake, O sword. The Lord laid on him the iniquity of us all. It pleased the Lord to bruise Him. He put his soul to grief. The Apostle speaks of the love of Christ as that which passeth knowledge; but the same is equally true of the eternal Father. "God only knows the love of God." No human plummet is long enough to sound the depths of that grace which led Jehovah of Hosts to say of his only-begotten, Smite the shepherd. The Lord Jesus was his own Son, the brightness of his glory and the very image of his being, and therefore the object of infinite complacency, dear to Him beyond all human expression or conception, and yet He spared Him not, but freely delivered Him up for us all.

2. The references of our Lord to this passage bear mainly upon its statement concerning his followers. In John (xvi. 32) we read, "Behold the hour cometh, yea is now come that ye shall be scattered every man to his own, and shall leave me alone." Matthew (xxvi. 31) gives a later and fuller expression, "All ye shall be offended because of me this night, for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad." The prophecy was fulfilled, but very far from being exhausted, in the dispersion of the disciples when our Lord was arrested. The cause of the flight of the twelve was that their faith was staggered and their confidence impaired by such an untoward event. So it has always been. "The offense of the cross" shows itself in

every generation. The ignominious death of the Shepherd is a stumbling-block to the flock. But this does not continue in "the little ones," the faithful few. They are recovered by the Lord's own hand, and made to rejoice in that which once was most offensive. This is intimated by the Saviour in the words which follow the quotation in Matthew given above, "But after I am risen again I will go before you into Galilee." This going before (*πρωτεύω*), is a pastoral act in which the shepherd leads the way, and is followed by the flock. Just as the Saviour gathered again those who fled in fear on the night of the betrayal, so does He still gather those who at first start back from a near view of the cross.

They find that cross not only the conspicuous badge of their profession but its characteristic feature. In a remarkable passage in the Gospel of Matthew (xvi. 21-25), our Lord first foretells his own sufferings at the hands of the elders and chief priests and scribes, and then immediately proceeds to set forth similar trials as the necessary result of attachment to Him. His adherents must needs take up their cross and follow Him even to Golgotha. The motto of the Reformed in Holland — *the Church under the Cross* — is true of all believers. "All that will live godly in Christ Jesus shall suffer persecution." "The friendship of the world is enmity with God." "If ye were of the world, the world would love its own, but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you." "If they have persecuted me, they will also persecute you." Believers then are not to count it strange when a fiery trial befalls them, as if it were a strange thing (1 Pet. iv. 12). So far from being strange, it is a normal procedure. God's people are to be "partakers of Christ's sufferings." In their case, as in his, the cross precedes the crown.

When great providential calamities, such as war, pestilence, famine, occur, they are not exempt. But the stroke which overwhelms and destroys others, is to them overruled for good. Bad trees are mercilessly rooted out, but the good are only "purged" or pruned. The spurious, reprobate metal is cast away, but the genuine article comes out of the furnace purified and ennobled. It was needful for them to go through the process. The holiest of mere men is improved by passing through the fire. A high encomium was pronounced upon Job before his afflictions, yet the issue of his unparalleled probation taught him that he was vile, and laid him in dust and ashes (xl. 4; xlii. 6). Sorrows are one of the tokens of sonship; to forget this is to faint in the day of adversity. "The fellowship of his sufferings" (Phil. iii. 10), the community of shepherd and flock in trials, is one of the blessed mysteries of the Christian life. Believers drink of Christ's cup and are baptized with his baptism. Companionship in sorrow links them by closer ties and brings them into tenderer communion than is possible in any other way. And so the assimilation proceeds rapidly from glory to glory. The suffering people are changed into the image of their once suffering Lord, and they justly glory in infirmities.

3. The summit of human felicity is described in the mutual proprietorship which the Prophet, following his predecessors, ascribes to God and his people. On the one hand, Jehovah says, It is my people. The foundation passage on this point is given in Ex. xiv. 5: "Ye shall be a peculiar treasure unto me above all peoples; for all the earth is mine." The whole earth is the Lord's, and all

nations belong to Him as Creator and Preserver, but He has been pleased to choose one to stand to Him in a particular and most endearing relation.

Israel is his *יְהוָה*, set apart and distinguished from all others as a possession of peculiar value. Cf. Deut. vii. 6; xiv. 2; xxvi. 18; Ps. cxxxv. 4; Mal. iii. 17. Language of the same tenor is applied in the New Testament to the Christian Israel; "a purchased possession" (Eph. i. 14), "a peculiar people" (Titus ii. 14; 1 Pet. ii. 9). From the mass of fallen men, Jehovah chooses an innumerable multitude whom He condescends to call his portion or inheritance. On them He lavishes the riches of his grace, and in them He reveals his glory to the admiration of all holy intelligences. And they are fitted to this high destiny, being conformed to the image of their Lord, and obedient to his will. As such He spares them in times of trial as a man spareth his own son that serveth him (Mal. iii. 17), has "his delights" with them (Prov. viii. 31), and rejoices over them with the joy of a bridegroom over his bride (Is. lxii. 5).

On the other hand, the people say, Jehovah is my God. Not only do they acknowledge Him as divine and profess his worship in distinction from heathen or infidels, but they recognize Him as their infinite portion. The knowledge of Him is the best of all knowledges, and his service is the highest form of enjoyment. His favor is life, his loving-kindness better than life. His perfections are a sure pledge of their safety, blessedness, and glory. His gifts are many and precious, but He himself is better than them all, and the intimate and sacred communion his people are permitted to hold with Him fills the measure of their happiness. Even under the shadows of the Old Testament they found their supreme delight here. O God, thou art my God, my soul thirsteth for Thee, my flesh longeth for Thee (Ps. lxxiii. 1). Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee (Ps. lxxiii. 25).

This thought is applied by Augustine (*Civ. Dei*, xxii. 20) to the future home of the spirits of the just. "The reward of righteousness will be He who Himself imparted righteousness, and who promises Himself than whom there can be no gift better or greater. For what else has He said by his Prophet, 'I will be to them a God, and they shall be to me a people;' what else but this: 'I will be that wherein they shall be satisfied; I will be all things that men righteously desire; life and health, and food and abundance, glory and honor, and peace and all things?' For so do we rightly understand also what the Apostle says, *That God may be all in all*. He will be the end of all our desires, who will Himself be seen without end, will be loved without satiety, will be praised without weariness. This affection, this business, this function of our being will be common to us all, like life everlasting itself."

HOMEILETICAL AND PRACTICAL.

MOORE: Ver. 7. *Awake, O sword*, etc. How fearful an evil is sin when it could call forth the sword against God's own coequal and well-beloved Son! The death of Christ was the judicial sentence of God against sin, the endurance of the penalty of the law, and therefore, strictly vicarious and propitiatory. No human merit can mingle with the infinite merit of the work of Christ, for He trod the wine-press alone.

RALPH ERSKINE: *Awake, O sword*, etc. This text, sirs, is a very wonderful one, as ever a poor, mortal man preached upon. For in it there is a cloud, a black cloud, a cloud of divine wrath and vengeance, the cloud of Christ's bloody passion which we are to celebrate the memorials of this day; but like the cloud that led Israel in the wilderness, though it had a black side toward Christ, yet it has a bright and light side toward all the Israel of God; for this cloud of blood distills in a sweet shower of blessings unto poor sinners; there is a light in this cloud wherein we may see God in Christ reconciling the world unto Himself.

CALVIN: *Will refine them*, etc. The stubble

and the chaff are cast into the fire, but without any benefit, for they are wholly consumed. But when gold and silver are put in the fire, it is that greater purity may be produced, and what is precious be made more apparent. Do any ask whether God can by his Spirit alone draw the elect to religion, and if so, why this fire of affliction is necessary? The answer is, that the Prophet speaks not of what God can do but of what He will do, and we ought not to dispute on the subject but be satisfied with what He has appointed. Though chastisement is hard while we are undergoing it, yet we should estimate it by its result, the peaceable fruits of righteousness (Heb. xii. 11).

5. FINAL CONFLICT AND TRIUMPH OF GOD'S KINGDOM.

CHAPTER XIV.

A. *A great and at first successful Assault is made upon the Holy City* (vers. 1, 2). B. *Then God miraculously interposes, grants Escape, and after a mingled Condition of Things gives a final and glorious Deliverance* (vers. 3-7). C. *A Stream of Salvation pours over the whole Land* (vers. 8-11). D. *The Enemies are chastised* (vers. 12-15). E. *The Remnant of Them turn to the Lord* (vers. 16-19). F. *Jerusalem becomes thoroughly Holy* (vers. 20, 21).

- 1 Behold, a day cometh to Jehovah,¹
And thy spoil is divided in the midst of thee.
- 2 And I will gather all the nations to Jerusalem to battle;
And the city shall be taken and the houses² rifled,
And the women shall be ravished;³
And half the city shall go forth into captivity,
And the residue of the people shall not be cut off from the city.
- 3 And Jehovah shall go forth and fight against those nations,
As in⁴ his day of battle, in the day of conflict.
- 4 And his feet shall stand in that day upon the Mount of Olives
Which is before Jerusalem on the east;
And the Mount of Olives shall be split in the centre
Eastward and westward, a very great valley,⁵
And half of the mountain shall recede towards the north,
And its (other) half toward the south.
- 5 And ye shall flee⁶ to the valley of my mountains,⁷
For the valley of the mountains shall reach unto Azal,
And ye shall flee as ye fled before the earthquake,
In the days of Uzziah the king of Judah;
And Jehovah my God shall come,
All the saints with thee!⁸
- 6 And it shall come to pass in that day,
It will not be light, the glorious⁹ will withdraw themselves.
- 7 And the day shall be one,
It shall be known to Jehovah,
Not day and not night,
And at evening time there shall be light.
- 8 And it shall be in that day,
Living waters shall go out from Jerusalem,
Half of them to the eastern¹⁰ sea,
And half of them to the western sea,
In summer and in winter shall it be.
- 9 And Jehovah shall be king over all the land;
In that day Jehovah shall be one¹¹ and his name one.

- 10 All the land shall be changed like the plain
From Geba to Rimmon south of Jerusalem,
And she shall be high,¹³ and dwell in her place
From Benjamin's gate to the place of the first gate,
To the corner gate,
And from the tower of Hananeel to the king's wine-presses.
- 11 And they shall dwell in her,
And there shall be no more curse,¹³
And Jerusalem shall sit secure.¹⁴
- 12 And this shall be the plague
With which Jehovah will smite all the peoples¹⁵
Who have fought against Jerusalem;
His¹⁶ flesh shall consume away while he stands upon his feet,
And his eyes shall consume away in their sockets,
And his tongue shall consume away in their mouth.
- 13 And it shall be in that day that
There shall be among them a great confusion¹⁷ from Jehovah,
And they shall seize each his neighbor's hand,
And his hand shall rise up against the hand of his neighbor;
- 14 And Judah also shall fight at¹⁸ Jerusalem,
And the riches of all the nations around shall be gathered,
Gold and silver and apparel in great abundance.
- 15 And so¹⁹ shall be the plague of the horse,
Of the mule, of the camel, and of the ass,
And of all the cattle that shall be in these camps,
Even as this plague.
- 16 And it shall be that
All that is left of the nations which came against Jerusalem
Shall²⁰ go up from²¹ year to year
To worship the King, Jehovah of Hosts,
And to keep the feast of tabernacles.
- 17 And it shall be that whoso of the²² families of the earth
Shall not go up to Jerusalem
To worship the King, Jehovah of Hosts,
Upon them there shall be no rain.
- 18 And if the family of Egypt go not up and come not,
Upon²³ them there shall be none,
[Upon them] shall be the plague
With which Jehovah shall plague the nations
Which go not up to keep the feast of tabernacles.
- 19 This shall be the sin²⁴ of Egypt,
And the sin of all the nations
Which go not up to keep the feast of tabernacles.
- 20 In that day there shall be on the bells²⁵ of the horses,
Holiness to Jehovah,
And the pots in the house of Jehovah
Shall be as the bowls before the altar.
- 21 And every pot in Jerusalem and in Judah
Shall be holiness to Jehovah of Hosts.
And all who sacrifice shall come
And take of them and sacrifice therein,
And there shall no more be a Canaanite²⁶
In the house of Jehovah of Hosts in that day.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1. — לַיהוָה is to be connected with יוֹם — Jehovah's day. See Exeg. and Crit.

2 Ver. 2. — מִן־הַיָּמִים. The Munach stands here in place of Motheg, to show that the vowel is long.

- 3 Ver. 2. — תִּפְּנֹלָהּ. The Keri substitutes for this word, here as elsewhere (Deut. xxviii. 30, etc.), the word שָׁכַב — a very needless euphemism.
- 4 Ver. 3. — וְיִיּוֹם. The preposition is to be supplied from the next clause.
- 5 Ver. 4. — בְּיָאֵי is not a *cas. constr.* of בָּיִת (Ewald, Green), but an absolute form of the same noun (Fürst).
- 6 Ver. 5. — In place of בְּהֵמָה several MSS. read בְּנֵהֶם, which is the reading followed by LXX., Aq., Sym., Targ., Arab., the first of which renders *ἐμπεχθήσεται, shall be stopped up*. This is adopted by Flügel, Dathe, Blayney, and Boothroyd; but the sense is so inept that some modern critics refuse even to notice it.
- 7 Ver. 5. — רִפְּיָאֵי is not a simple plural, but has the suffix of the first person.
- 8 Ver. 5. — Instead of עֲמֻקָּה many MSS. and all the old versions read עֲמֹל, but the former is to be preferred, both as the more difficult reading and as more vivid and expressive.
- 9 Ver. 6. — Henderson claims a preponderance of MSS. authority for the Keri רִפְּיָאֵי over the Kethib רִפְּיָאֵי, and the ancient versions all favor it, yet exegetical necessity compels one to adopt the latter. So Hengstenberg, Hoffmann, Kliefoth, Köhler, Kell, Pressel, Dr. Van Dyck in new Arab. Bible, Fürst in his new German Version, etc.
- 10 Ver. 8. — הַקִּנְדֻּמִּי. The E. V. "former" is misleading. The Genevan gives "east" which is correct. The Hebrews determined the points of the compass by looking to the east, and so what was before them was the east, and what was אַחֲרֵי = behind, was west.
- 11 Ver. 9. — Henderson objects to the rendering "Jehovah shall be one," that it makes "the passage teach either that Jehovah was not one before, or that he will no longer be three or trine;" and he renders "Jehovah alone shall be." But his scruples are idle. What is meant is the universal recognition of the divine unity and self-existence, and this is obtained just as well by the ordinary rendering as by the one he suggests (cf. Deut. vi. 4).
- 12 Ver. 10. — This is the only place where the form רָחֵם occurs; in all other cases רִחַם is used. True, here Fürst takes רָחֵם for a proper noun, and renders, "like the plain of Jordan shall Jerusalem and Ramah be fruitful and inhabited" (*Lex. sub. voc.*), but this wholly disregards the accents, and furnishes no equivalent, since the mention of such an obscure place would be unmeaning. He himself in his new German Version returns to the old interpretation.
- 13 Ver. 11. — חֲרָם. The E. V. "utter destruction," hardly expresses the force of this word, which means such destruction caused by a divine decree = curse (Mal. iv. 6).
- 14 Ver. 11. — בְּטָחָהּ. Here, the strict rendering *sit secure*, is more vivid than the E. V., *safely inhabited*.
- 15 Ver. 12. — עַמִּים = peoples, cf. on viii. 22.
- 16 Ver. 12. — His flesh, etc. The suffixes are all singular except in the case of the last noun, *their mouth*. Of course the meaning is "each one's" flesh, etc.
- 17 Ver. 13. — "Tumult" does not express the full sense of מַדְחֹלָה = a panic terror or confusion (1 Sam. xiv. 20).
- 18 Ver. 14. — בִּירֵי. The text of the E. V. is right, and the marginal reading *against* to be rejected. See Exeg. and Crit.
- 19 Ver. 15. — כֵּן here precedes its correlative כִּי; elsewhere the order is just the reverse.
- 20 Ver. 16. — The construction is anacoluthic; the subject standing absolutely at the beginning, while the predicate is appended with *cav. conser.* וְעָלָה.
- 21 Ver. 16. — מִדֵּי is literally "from the sufficiency of year to year," but expresses nothing more than the simple preposition (cf. Is. lx. 23).
- 22 Ver. 17. — The "all" supplied by the E. V. is quite superfluous.
- 23 Ver. 18. — וְלֹא עֲלִיָּהִים introduces the apodosis, and וְהָיָה is to be supplied from the preceding verse.
- 24 Ver. 19. — חַטָּאת (LXX.: *ἁμαρτία*, Vulg.: *peccatum*) should surely be rendered *sin*, however it may be explained. Dr. Van Dyck, in the new Arabic Bible, conforms to the E. V., as does Fürst in his German Version. The Dutch Bible has, *de zonde*; Luther, *Sünde*.
- 25 Ver. 20. — מְצִלֹת. LXX.: *χαλινος*; Vulg., *frangum*; Luther, *Rüstung*; but the meaning in E. V., *bells*, is now established. Dr. Riggs gives a wordy paraphrase, *tinkling bridle ornaments*.
- 26 Ver. 21. — כְּנַעֲנִי. LXX. translates the word. Vulg. translates, — *mercator*; Fürst *Krämer*.

CRITICAL AND EXEGETICAL.

This concluding chapter of the Prophet has been very variously interpreted. Calvin, Grotius, and others supposed it to refer to the times of the Macabees, which for a variety of reasons is scarcely possible. Marckius, following Cyril and Theodoret, applied its opening verses to the conquest of Jerusalem by Titus, and with him agree Lowth, Adam Clarke, and Henderson; but the circumstances here stated do not correspond with the facts of history, nor if they did, could the former part of the chapter be violently sundered from its

plain connection with the latter part. The "later criticism" (Hitzig, Knobel, Maurer, Ewald, Bertheau, etc.), refer the passage to the period immediately preceding the Babylonish exile and the catastrophe then threatening Jerusalem; and when reminded of the contrast between the prediction and the facts, appeal to the ethical aim and conditional nature of prophecy as fully accounting for this. But even admitting their principle, it does not apply here, for this chapter has nothing to say of sin and judgment, of repentance and conversion on the part of the covenant people, but only of their dreadful trials and glorious deliverance. Such a prediction, addressed to Judah in the last decen-

nium before the exile, could have exerted no healthful influence, and certainly the glowing statements of the latter part of it have no counterpart in any experience of the restored people. It only remains then either with Wordsworth, Blayney, Newcome, Moore, Cowles, etc., to refer it to a period yet future, or with Hengstenberg, Keil, etc., to suppose that it describes in general terms the whole development of the Church of God from the commencement of the Messianic era to its close. In either case the chapter must be taken as figurative and not literal. The cleaving of the Mount of Olives in two for the purpose of affording escape to fugitives from Jerusalem; the flowing of two perpetual streams from the holy city in opposite directions; the levelling of the whole land in order to exalt the temple-mountain; the yearly pilgrimage of all nations of the earth to Jerusalem; and the renewal of the old sacrifices of the Mosaic ritual; these are plainly symbolical statements, but not therefore by any means unmeaning or useless. The chapter does not stand alone in the Scriptures. Parallels are to be found in Isaiah (lxv., lxvi.), Ezekiel (xxxviii., xxxix.), and Daniel (xii.), as well as in the closing book of the New Testament.

The Prophet begins with the account of an attack made upon the holy city by all nations, who, instead of being destroyed (like Gog and Magog in Ezekiel) before getting possession of the holy city, seize and plunder it and carry away half its population, and then are met and thwarted by Jehovah, who provides escape for his people. This feature of *escape* inclines one to regard the passage as an ideal picture of all the conflicts of the Church with its foes.

(a.) Vers. 1, 2. *The Attack.* Ver. 1. Behold, a day cometh, etc. A day to Jehovah = one belonging to Him, appointed for the manifestation of his power and glory (cf. Is. ii. 12). The final result makes this abundantly plain. Thy spoil, etc. The Prophet addresses the city and says that her booty, not (as T. V. Moore, following the Targum, strangely imagines) that which she takes, but that which is taken from her, is leisurely divided among the conquerors in the midst of the city. The details implied in this general announcement are stated in the next verse.

Ver. 2. And I will gather . . . ravished. Jehovah collected these nations just as He roused Pharaoh to pursue Israel (Ex. xiv. 4), in the same way and with the same result. The divine purpose presides over all human wrath and wickedness, and gains its ends, not only in spite, but often by means, of them. The rifling of the houses and dishonoring of the women are expressions taken from Is. xlii. 16, where they are used in reference to Babylon. And half of the city, etc. Only a part of the inhabitants are to be driven into exile, the rest remain. It was different at the Chaldean conquest of Jerusalem, for then the greater portion were carried away, and afterwards even "the remnant that was left" (2 Kings xxv. 11). The verse cannot therefore refer to that subjugation. Nor can it be applied to the overthrow of the holy city by Titus, who neither had all nations under his banner, nor left a half of the population in possession of their homes.

(b.) Vers. 3-7. *The Deliverance.* Ver. 3. Jehovah goeth forth . . . battle. God Himself goes forth against these foes, and fights for his people as He is accustomed to do in a day of battle. The latter clause does not seem to refer particularly to the conflict at the Red Sea (Jerome, Hengstenberg), but rather to the Lord's general course, as

shown in many former instances (Keil, Köhler), Josh. x. 14-42; xxiii. 3; Judg. iv. 15; 2 Chron. xx. 15.

Ver. 4. His feet stand . . . south. The situation of the Mount of Olives — which is before Jerusalem — is not added as a geographical designation, which surely would be needless, but to indicate its suitability for the position of one who intended to relieve the holy city. His feet touch it, and the effect is that of an earthquake (Ps. lxxviii. 8; Nah. i. 5). The mountain is split through the middle latitudinally, so that the two halves fall back from each other, one toward the north, the other toward the south. The consequence would be the formation of a very great valley running east and west. To one fleeing hastily from Jerusalem, the Mount of Olives presented an obstacle of no small importance, as it did to David once (2 Sam. xv. 20); and hence the provision here made for removing the difficulty.

Ver. 5. And ye shall flee . . . Judah. The people will flee into the valley of my mountains, not the Tyropoeon (Jerome, etc.), but into the valley produced by the two halves of Olivet, which are properly called by Jehovah *his*, since He had just given them their separate existence (so nearly all critics). The reason why the fugitives should flee thither is that this level opening extends to Azal, which by almost all expositors, ancient and modern, is considered a proper name denoting a place near Jerusalem, but no trace of any such place now exists. Hengstenberg identifies it with the "Beth-Ezel" of Micah i. 11, and explains its meaning as = "standing still," "ceasing," so that what is promised is that the valley shall extend to a place which in accordance with its name will afford to the fugitives a *cessation* of danger. Köhler follows Symm. and Jerome in rendering it *ad proximum*, which he renders "to very near," i. e., to the point where the fugitives actually are. It seems simpler to suppose that the term refers to a place east of Olivet, well known in the Prophet's day, which by its position would show the valley to be long enough to furnish all needful shelter and escape for the fleeing people. The swiftness of the flight is expressed by comparison to that occasioned by the earthquake in the days of Uzziah, which is referred to in Amos i. 1, but of which we have no other information. Some think that the fleeing arises from fear of being swallowed up with their foes by the earthquake (Hengstenberg, Keil); but it is more natural to refer it to fear of their enemies. The added clause, and Jehovah my God comes, etc., with the suffix of the last word in the second person, indicates the lively joy with which the Prophet hails the appearance of his God, so that as he sees in vision the shining retinue of his saints, he passes from indirect to direct address, and exclaims, all the saints with thee! The saints here, according to the analogy of other passages (Deut. xxxiii. 2, 3; Dan. vii. 9, 10; Matt. xxv. 31; Rev. xix. 14), are the holy angels, and not (Vitringa) both holy angels and holy men.

Ver. 6. And it shall be, etc. The former part of this verse is very plain, but the last two words are obscure. The Keri represents an early attempt to escape the difficulty by altering the text, giving זרפאן instead of זרפאן. This was adopted by the old versions, which, besides, either assumed that זרפאן was synonymous with קרוד, cold, or maintained that the true reading was זרפאן.

Then, rendering the former noun *ice*, they got the sense, "It will not be light, but (there will be) cold and ice" (Targum, Peshito, Symm., Itala, and so Luther). Some later critics adopting the same text coördinate the three nouns, and bring them all under the negation, thus, "There will not be light and cold and ice," i. e., no alternation of them (Ewald, Bunsen, Umbreit). But this is a very poor sense, unsustained by any analogy in Scripture, and without force in the connection. It is far better to adhere to the Chethib, in which the only grammatical difficulty is the combination of a feminine noun with a verb having a masculine suffix, which surely is not insuperable in Hebrew.

יְהִי אֵשׁ means here as elsewhere *precious things*, with the additional idea of splendor or brilliancy, as in Job xxxi. 26, where the moon is said to walk יְהִי = in brightness or magnificently. The mention of light just before suggests the thought of the stars or heavenly bodies in general, as what is intended by the glorious things. The verb then is taken in its primary sense, to be contracted (h. to curdle, to congeal), here = withdraw themselves. The whole verse then indicates a day of darkness. The lights of the earth will all disappear. What the former clause states in plain prose, the latter expresses more figuratively.

Ver. 7. And the day shall be one, etc. This verse continues the description of the sorrowful time just mentioned. The day shall be *one* in the sense of solitary, unique, peculiar. See the Lexicons. It is known to Jehovah, and by implication to no one else, in its true nature. Not day and not night = not an admixture of both, but neither, not a *νυχθημερον* at all, because the lights of heaven being put out, there are no means of determining what is day and what night. The whole order of nature is miraculously reversed. The expression at evening time, etc., is the antithesis of the declaration in Amos viii. 9, "I will cause the sun to go down at noon, and I will bring darkness upon the land in clear day." At the time when according to the natural course of events darkness should set in, a bright light dawns. Some expositors compare with this verse Rev. xxi. 23-25, but the two passages are radically different. It is true not only at the end of all things, but at many a previous period in the history of the Church, that at evening time it becomes light. Some critics give the sense thus stated by Professor Cowles, "There is a gradation through three distinct stages: first, utter darkness; then, a dim twilight, like that of an eclipse; then, at the close, when you might expect darkness soon to cover the earth, lo, the effulgence of full and glorious day" (*M. P.*, 374).

(c.) Vers. 8-11. Blessings from Jerusalem diffuse themselves over the whole land.

Ver. 8. Living waters shall, etc. A lively image of the abundance and preciousness of spiritual blessings, as is evident from analogous Scriptures and from the fact that here the water flows in two opposite directions at once, and that it runs not only in winter, but in summer, when usually in Palestine the streams are altogether dry. These waters come not from occasional rainfalls, but are living, i. e., proceed from perennial fountains, and so cover the whole land from the Dead Sea to the Mediterranean with fertility and beauty. They issue from Jerusalem, the central point of the kingdom of God under the Old Testament, and here therefore appropriately standing for the Chris-

tian Church, which is that centre under the New Testament.

Ver. 9. And Jehovah shall be king, etc. Most expositors render "over all the earth," but the connection before and after refers certainly to Palestine, and there seems no reason for departing from the usual rendering, and the less, inasmuch as beyond doubt Canaan here stands as a type of the kingdom of God in its fullest extent in this world. Of course the meaning is that He will be king not only *potentia* or *de jure*, but *actu et de facto*. In this sense He shall be one, i. e., recognized as such, and the same as to his name = outward manifestation of his nature. Not only will gross polytheism come to an end, but also that more refined system which regards all forms of worship as different but equally legitimate modes of worshipping the one Divine Being.

Ver. 10. All the land . . . wine-presses. The whole land is to be leveled to a plain in order that Jerusalem may be elevated, and then the holy city is to be restored to its former grandeur. The article is emphatic in the plain, which in Hebrew always denotes the Arabah or Ghor, the largest and most celebrated of all the plains of Judæa, the great valley extending from Lebanon to the farther side of the Dead Sea. Geba was on the northern frontier of Judah (cf. 2 Kings xxiii. 8). Rimmon, distinguished from two other Rimmons on the north (Josh. xix. 13; Judg. xx. 45), by the added clause south of Jerusalem, was a city on the border of Edom, given up by Judah to the Simeonites (Josh. xv. 32; xix. 7). In consequence of this depression of all the surrounding country, Jerusalem becomes high. The capital seated on her hills shines conspicuous as the only elevation in a very wide region. Of course the physical elevation thus miraculously caused is only figurative of Jerusalem's spiritual exaltation. An exact parallel is found in the repeated and remarkable prediction of Isaiah (ii. 2) and Micah (iv. 1), in which, however, no leveling takes place, but the temple-mountain is so elevated that it overtops all the mountains of the earth. Professor Cowles connects the plain closely with the two following words so as to get the sense "like the plain from Geba to Rimmon;" but there was no such plain, — the whole territory between these points being hilly in the extreme. The exaltation of Jerusalem is followed by a complete recovery from the ruin brought upon it by the capture and plunder mentioned in vers. 1, 2. The city shall dwell

יְהִי אֵשׁ = on its ancient site (cf. xii. 6), and have its old boundaries. These, as they are given here, cannot be determined with certainty. The last clause, From the tower . . . wine-presses (וְהָיָה מִן הַמִּגְדָּל . . . וְהָיָה מִן הַכֶּמֶן), is generally understood to give the extent north and south, the tower of Hanameel being at the northeast corner of the city (Neh. iii. 1; xii. 39), and the wine-presses in the royal gardens at the south side (Neh. iii. 15). As to the former clauses, the starting-point is Benjamin's gate, whence some suppose that the line ran eastward to the first gate, i. q., old gate, (Neh. iii. 6), and westward to the corner gate (2 Kings xiv. 13), — the gate of Benjamin being on this supposition in the middle of the northern wall (Hengstenberg, Keil). Others with less probability make the corner gate simply a more precise definition of the place of the first gate (Hitzig, Kliefoth). It is to be hoped that the topographical explorations at present in progress on the site

of Jerusalem will shed such light upon the whole subject as will make plain what now can be only conjecturally determined. Still, whatever may be the precise force of terms here used, the general sense is clear. The city shall have its former limits.

Ver. 11. And they shall dwell . . . secure. Instead of going out either as captives or fugitives, the inhabitants shall dwell securely and have no reason to dread further hostile attacks (Is. lxxv. 19). The ground of this security is the exemption from the curse, the dreadful *ban* which always follows sin (Josh. vi. 18); and the cessation of this implies that the people are a holy nation. This clause is used (Rev. xxii. 3) in the description of the holy city, the new Jerusalem.

(d.) Vers. 12-15. The destruction of the hostile nations. The Prophet here pauses in his account of the blessings destined for the purified Church, to set forth more fully the punishment of the ungodly.

Ver. 12. This will be the plague . . . month. כִּדְמָה according to usage always denotes an infliction from the hand of God. The stroke here is the most terrible that can be conceived,—the whole frame rotting away even while the man stands upon his feet, i. e., is alive. To emphasize still more the condition of these living corpses, the Prophet adds the rotting of the eyes which had spied out the nakedness of the city of God, and of the tongue which had blasphemed God and his people. The singular suffixes are of course to be taken distributively.

Ver. 13. A great confusion from Jehovah. Another means of destruction is civil discord. The allusion appears to be to a panic terror causing such confusion that each turns his hand upon the other. Instances occur in Israelitish history, Judg. vii. 22; 1 Sam. xiv. 20 (and behold, every man's sword against his neighbor, and there was a very great חֲבִלָּה = confusion), 2 Chron. xx. 23. Seize the hand denotes a hostile grasp, and the next clause graphically depicts the effort of the assailant to give a home thrust.

Ver. 14. And Judah also shall fight at Jerusalem. An old and widely accepted view translates the final words of the first clause, "against Jerusalem" (Targum, Jerome, Kimchi, Luther, Calvin, Cocceius, and most of the moderns). But this is so flatly against the context, that it must be rejected, even though it be admitted that בְּיִרְמֻשָּׁא after

כִּדְמָה usually points out the object of attack. In one case at least (Ex. xvii. 8), the preposition has a local sense, and this is true also of Is. xxx. 32, according to Ewald's explanation of the Kethib in that passage. We therefore understand the clause as teaching that Judah = the whole covenant people, will take part in the conflict and carry it on at Jerusalem (LXX., Markins, Hengstenberg, Klefoth, Keil, Köhler). The consequence of this will be the overthrow of the foes and the capture of all their costly possessions. Apparel. As fashions in the East did not and do not change as they do with us, garments of all kinds were kept in great number, and constituted a large part of oriental wealth (Job xxvii. 16, Matt. vi. 19, Jas. v. 2).

Ver. 15. And so . . . the plague of the horse, etc. This verse amplifies the crime and punishment, since it shows the guilt of these foes to be such that even their possessions are overtaken by the divine curse. The case is illustrated by the

example of Achan, whose oxen and sheep and asses were burned, along with himself and his children (Josh. vii. 24).

(e.) Vers. 16-19. The remnant of the heathen shall be converted.

Ver. 16. All that is left . . . tabernacles. The prophet states, with an evident allusion to Is. lxvii. 23, that those of the heathen who are not destroyed will all go up yearly to the sanctuary of Jehovah to observe one of the great feasts. This, of course, is figurative, as the most intrepid literalist will scarcely maintain that all nations could by any possibility accomplish such a feat. Henderson seeks to avoid the difficulty by supposing that they will go up in the person of their representatives. But even this ingenious device fails to meet the terms used by Isaiah, i. e., where all flesh is said to come every Sabbath and every new moon. The verse is simply a striking method of depicting the entrance of the heathen into the kingdom of God. Why is the feast of tabernacles specified? Not because it occurred in autumn, which is the best season of the year for travelling (Theodoret, Grotius, Rosenmüller); nor because this feast was the holiest and most joyful (Koster, V. Ortenburg, Pressel); nor because of its relation to the ingathering of the harvest (Köhler); nor because such a festival could be observed without any compromise of the principles of the New Dispensation (Henderson); but rather in view of its interesting historical relations (Dachs, C. B. Michaelis, Hengstenberg). It was a feast of thanksgiving for the gracious protection afforded by the Lord during the pilgrimage of his people through the desert, and for their introduction into the blessings of the land of Canaan. In like manner the nations will celebrate the goodness which has brought them through their tedious and perilous wanderings in this life to the true and everlasting kingdom of peace and rest. Carrying out this figurative representation, the prophet adds a penalty to be inflicted upon all absentees.

Ver. 17. Whoso of the families . . . no rain. Rain seems to be mentioned as one of the principal blessings of God, that by which the fruitfulness is produced which occasions the joy of the harvest. It therefore appropriately stands here to represent the whole class of providential favors. Compare the notes on x. 1. It shall be withheld from those who fail to fulfill their duties to Him. See a similar threat, upon Israel, in Deut. xi. 16, 17. Pressel calls attention to the fine use of the word *family* in this verse in connection with *Jehovah as king*, indicating that then the various nations of the earth shall be considered as so many families of the one people of God.

Ver. 18. And if the family of Egypt go not up, etc. The menace of the preceding verse is repeated with especial application to Egypt. Many have sought the reason of this particular specification in the natural peculiarities of Egypt, which, being indebted for its fertility not to rain but to the Nile, might seem to be exempt from the threatened drought. But surely, apart from other considerations, this has no force nor application, when it is remembered that even the Nile is dependent upon rains at its source. It is far more natural to attribute the mention of Egypt to its historical relations to Israel as their hereditary foe. The old enemy of the Church shall either join the procession Zionward, or else feel the retributive curse.

Ver. 19. This shall be the sin of Egypt. "This," namely, that no rain falls on them.

Hence many adopt the version of מַכְרָא in the English Bible, *punishment* (Targum, Calvin, Henderson), and appeal to Lam. iii. 38, iv. 6, Is. xl. 2. But it is at least doubtful if the word ever has this sense (see on Lam. iv. 6), and accordingly the difficulty is avoided by taking it = sin, including its consequences (Hengstenberg, Keil, Köhler). The inseparable connection between sin and punishment is well expressed in Num. xxxii. 23. The foregoing passage does not require us to believe that at the period spoken of there will still be godless heathen who refuse to acknowledge and worship Jehovah. It may be simply a rhetorical enforcement of the thought that all ungodliness will then entirely cease.

(f.) Vers. 20, 21. Jerusalem becomes thoroughly holy.

Ver. 20. *There shall be on the bells . . .*

מִצְלֵלוֹת, variously rendered by ancient authorities, is now acknowledged to mean *bells*, which were suspended from horses and mules for the sake of ornament. The phrase inscribed upon these, *Holiness to Jehovah*, is that which was engraved upon the diadem of the high priest (Ex. xxviii. 36). This does not mean that these bells should be employed for religious worship, or used to make sacred vessels (Jewish Critics, Cyril, Grotius); nor that the horses and other means of warfare should be consecrated to the Lord (C. B. Michaelis, Hitzig, Ewald, Maurer); but that the distinction between sacred and profane should cease (Calvin, Hengstenberg, Keil, etc.). Even the smallest outward things, such as have no connection with worship, will be as holy as those which formerly were dedicated by a special consecration to Jehovah. Of course this involves the cessation of the Levitical Economy. An advance upon this thought is contained in the second clause. Not only shall everything profane become holy, but the different degrees of holiness shall cease. The pots used for boiling the sacrificial flesh shall be just as holy as the sacred bowls which received the blood of the piacular victims. The two kinds of utensils stood at opposite points of the scale of sanctity; to put them on the same level was to say that all would not only be holy, but alike holy. Calvin on this passage cites with ridicule the opinion of Theodoret, that the former part of the verse was fulfilled when Helena, the mother of Constantine, adorned the trappings of a horse with a nail of the cross! Such trifling was too much even for Jerome.

Ver. 21. *And every pot . . . in that day.* Here the thought is carried yet farther. Not only shall the temple-pots be equal to sacrificial bowls, but every common pot in the city and throughout the land, will become as sacred as the utensils of the temple, and be freely used by all for sacrificial purposes. The substance of the thought is the same, only more emphatic. This now is repeated in the closing words, — *no more a Canaanite in the house of Jehovah.* מִכְרָא does not mean a *merchant*, as in Job xl. 6, Prov. xxxi. 24 (Targum, Aquila, Jerome, Grotius, Bunsen, Hitzig), for there are no indications that traders in Old Testament times frequented the holy courts for traffic; nor literal Canaanites by birth, such as Gibeonites and Nethinim, who were employed in the lower functions of the temple service (Drusius, V. Hoffman, Kliefoth), for these classes lost none of their former esteem after the restoration; but the term is used as an emblematic designation of godless members of the covenant nation. Canaan was cursed among

Noah's children, and his descendants were under the ban (Deut. vii. 2, xx. 16, 17). To say that these should no more be found in the Lord's house, is simply to say that all its frequenters should be righteous and holy. Professor Cowles says, "Canaanite was the common Hebrew word for trafficker, merchant, — a business in bad repute among the Hebrews because so much associated with fraud and deceit. See Hos. xii. 7, 8." I am quite unwilling to believe that the voice of inspiration put such a stigma upon a necessary and honorable occupation as this explanation implies. Besides, to say that the love of filthy lucre shall no more pollute the sanctuary, is far less than to say that no form of sin of whatever kind shall be found there. Further, such a view is excluded by the obvious analogy between these two closing verses of Zechariah and the statements in the concluding passages of the Apocalypse, where it is plain that universal holiness is promised as the characteristic feature of the kingdom of God in its final consummation.

THEOLOGICAL AND MORAL.

1. As this chapter is by most sound interpreters admitted to be either as yet wholly unfulfilled, or else an ideal sketch of the experiences of centuries extending from the beginning to the end of the Christian dispensation, there is, of course, considerable vagueness in the view taken of its details. This, however, is no valid objection to its place in the canon. Prophecy was never intended to be simply history written in advance. Had it been such, its own ends would have been defeated. Its obscurity prior to fulfillment is a sure evidence of its genuineness. But the broad outlines which defy literal explanation, yet serve to indicate great principles, to disclose the springs of God's moral government, and to furnish useful hints for the guidance of his people, warning them against undue expectations and yet furnishing a sure basis for a reasonable and holy hope. Pictures of siege, assault, capture, plunder, and exile, as sure to occur in the future, forbid the least intelligent reader from forgetting that he belongs to the Church Militant, or from expecting a calm, steady, peaceful, equitable advance of Zion to its destined prevalence over the earth. On the contrary, they show that trials of faith and patience must be encountered; that at times the whole outlook will be dark and discouraging; that Satan, like his angels of old in the case of the demoniacs, will fearfully convulse and rend the body from which he is doomed to be driven out. Such suggestions, therefore, however vaguely they may be expressed, furnish to believers real support in the season when the enemies of the truth seem to triumph, by reminding them that just this entered into God's providential purpose. On the other hand, the same prophecy shows the silver lining of the cloud, shows that the check of the true cause is only temporary. The brilliant representations of future and final triumph console and uphold in the greatest "fight of afflictions." And believers fall back upon the assurance of the Psalmist, "When the wicked spring as the grass and all the workers of iniquity do flourish, it is that they shall be destroyed forever" (xcii. 7).

2. *At evening time there shall be light.* This has come to be a watchword of the Church. The corresponding proverb of the world, "the darkest hour is just before day," has been questioned, both in its literal and its figurative aspects, and perhaps justly. But there is no question of the truth of

Zechariah's assertion. It is God's way to test the faith and patience of his people, to surround them with difficulties, to hedge up their way on every hand until they see and feel their own helplessness and dependence, and then He interposes in a signal manner. In the great trial of Abraham, when called to offer Isaac for a burnt-offering, the preparations had reached the last point, and the patriarch's arm was uplifted to strike the fatal blow, when the voice from heaven stayed his hand, and the believer gratefully exclaimed, "Jehovah Jireh = The Lord will provide." The experience of Abraham's descendants in Egypt led to the proverbial saying which the Rabbins have preserved for us, "When the straw fails, then comes Moses," or as the modern phrase is, "Man's extremity is God's opportunity." When Lazarus was sick our Lord was informed of the fact in ample time to proceed to his bedside and arrest the disease, as He had often done in other cases, but He deliberately remained away on the other side of Jordan, and came to Bethany only when the grave had held its victim for days. This was not through coldness or carelessness, but, as He said, for the glory of God (John xi. 4, 40), in order that a miracle so transcendent might confirm the faith of his disciples and intensify yet more the love and joy of the sisters in their brother whom they received back from the tomb. And so in all cases, whether of individuals or communities, faith is sustained by the assurance that a day of clouds and gloom cannot last forever, that a change will occur just so soon as the purposes of the visitation are accomplished, and that it will come just when, according to the natural course of things, a starless night is about to set in. Earnest prayer was made by the Church for the imprisoned Peter (Acts xii. 5), but it was not until the very night before the day appointed for his execution that the angel of the Lord delivered him from his guards and fetters.

3. Water is a natural image of spiritual blessings, and especially of the chiefest of them all, — the influences of the Holy Spirit. The Psalmist speaks of a river whose streams make glad the city of God (xlv. 4); Joel declares a fountain shall come forth of the house of the Lord and shall water the valley of Shittim (iii. 18); Isaiah promises, "I will pour floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring" (xliv. 3); but Ezekiel (xlvii. 1-12) furnishes a most striking parallel to Zechariah's prediction. He saw water issuing from under the sanctuary, an ever widening, deepening stream, which swept through the desert bearing fertility in its course, until it reached the Sea of Sodom, the standing symbol of desolation and death, and healed its stagnant waters, filling them with animal life and covering its banks with trees whose fruit was food and their leaves medicine. Our prophet sees living streams which issue in different directions from Jerusalem, and reach to either sea, east and west; and as they flow without intermission, winter and summer, they make the land a terrestrial Paradise with undying verdure and perpetual abundance. No one of these figurative descriptions, however large and varied, is overwrought or extravagant. They rather fall short of the reality. The blessed Spirit is the author of all the holiness in the world. He indeed uses means. The prophecies put Him in close connection with Jerusalem and the Temple. But the means depend upon Him, just as the best appointed ship makes no progress without a breeze. The Apostles were not allowed to engage in their work until the Spirit was

poured out from on high, but when the effusion was felt, the feeblest of them spake as with a tongue of fire. The grand feature of the latter day is copious and continuous effusions of such grace, — no longer intermittent, or scanty, or of small extent, but radiating in all directions at once, permanently filling every channel, and limited only by the wants of the race. Wherever these living streams reach, the barren soil of nature is fertilized and the dead live again. Quickly but surely, with the same noiseless energy with which the great providential forces work, these spiritual agencies perform their office of reconstructing human society and changing the face of the world.

4. The consequence of such streams of blessing is a degree of consecration never seen before. The form in which the universal prevalence of holiness is expressed, is noteworthy. Men are not to become monks or anchorites, the ordinary conditions of human life are not to be reversed; but on the contrary the infusion of grace will be so large and general that every rank and class will feel it, and its effects will be seen in all the relations of life, purifying and elevating without upturning or destroying. In business, in recreation, in politics, in art, in literature, in social life, in the domestic circle, there will be a distinct and cordial recognition of the claims of God and of the supremacy of his law. There will be no divorce anywhere between religion and morality, no demand that any department of human activity shall be deemed beyond the domain of conscience. When even the bells on the horses bear the same sacred inscription which once flashed from the diadem of the High Priest, nothing can be found too small or too familiar to be consecrated to the Lord. The religious spirit will prevail everywhere, securing justice, truth, kindness, and courtesy among men; doing away with wars, contentions, jealousies, and competitions; hallowing trades and handicrafts; softening the inevitable contrasts of ranks, gifts, and conditions; binding men to one another by their devotion to a common master in heaven; and thus introducing the true city of God on earth for which all saints long with an ever increasing desire. The idea of such a commonwealth originated in the Scriptures, and it can be realized only in the way they point out. All schemes of political, social, or even moral reform, apart from the principles of the Word, are the merest chimeras. They are impossible of accomplishment, and if accomplished, would disappoint their projectors. True religion, restoring the Lord to his rightful place in human thought and action, alone furnishes the sanction, the authority, and the power by which men become what they ought to be to themselves, to each other, and to the community. The last Canaanite will perish from the earth, and the people shall be all righteous, when the earth is filled with the knowledge of the glory of the Lord, as the waters cover the sea.

HOMILETICAL AND PRACTICAL.

BRADLEY: Vers. 6, 7. I. Mixed condition of the righteous in this world; in respect to their knowledge, their outward circumstances, their inward comforts, their wavering holiness. II. God's wisdom in allowing it; to subdue their corruptions, to exercise their graces, to bring them to dependence on Himself. III. Our consolation under it; God notices it, the mixed events work together for good, the scene is short. IV. The happy termination of all; in a state of unmingled good, in an

unexpected hour. Finally, Are we the people concerned in it?

HENGSTENBERG: Vers. 11. *Curse*. All the dreadful things that can possibly be thought of are included in this one word.

CALVIN: Ver. 12. The habitation of the godly is secure, not because they dread no attacks of foes, but because they firmly believe that they will be preserved by a power from above, even though the devil excites the peoples on all sides to contrive their ruin.

PAYSON: Vers. 20, 21. I. All common duties will be performed as seriously as solemn worship. II. Every building will be a house of God. III. Every day will be like a Sabbath. IV. Every meal will be what the Lord's Supper is now. V. Yet the distinctions which now prevail will be observed. VI. There will be no insincere worshippers. Infer (1.) How wretchedly we now live. (2.) See whether we have any religion or not. (3.) Learn what pursuits and pleasures are pleasing to God.

THE
BOOK OF MALACHI.

EXPOUNDED

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CHURCH AT ALEXANDRIA, VIRGINIA.

NEW YORK:
SCRIBNER, ARMSTRONG, & CO., 654 BROADWAY.
1874.

Entered according to Act of Congress, in the year 1874, by
SCRIBNER, ARMSTRONG, AND COMPANY,
in the Office of the Librarian of Congress, at Washington.

RIVERSIDE, CAMBRIDGE:
STEREOTYPED AND PRINTED BY
H. O. HOUGHTON AND COMPANY.

MALACHI.¹

INTRODUCTION.

§ 1. *The Prophet Malachi.*

THE Prophet Malachi is the last of the series of prophets, who, through successive generations, for a thousand years, "had showed before of the coming of the Just one." Not only had this remarkable order of inspired men predicted the coming Messiah, but they lifted up their voice, like a trumpet, to show God's people their transgression, and the house of Jacob their sins. They were the teachers and preachers of the generations in which they respectively lived, and were thus the prototypes of ministers of the Gospel.

It has been a subject of doubt, from a very early period, whether Malachi was the real name of the Prophet, or an official title. The Septuagint translates Malachi "his angel." The Targum regards Ezra as the author of the prophecy, and is followed in this opinion, with more or less confidence, by Jerome, Calvin, Hengstenberg, and Umbreit. "I am disposed to grant," says Calvin, "that the author was Ezra, and that Malachi was his surname, for God had called him to do great and remarkable things." "We shall not succeed," says Ewald, "in finding the real name of the writer." No one has so strenuously opposed the common opinion, that Malachi was the real name of the Prophet, as Hengstenberg, in his *Christology of the O. T.* (2d edition Martin's translation), vol. iv. 156-161. He labors to establish a connection between the name of the Prophet, and the same word as occurring in its official signification, "*my messenger*," in ch. iii. 1. He maintains, that the formation of the word, and the absence of any reference to his father, or the place of his birth, go to show that it was not a proper name. But, on the other hand, we have no account of the personal relations of Haggai, Habakkuk, and Obadiah. The formation of the word, as a proper name, is not without precedent, as in Naphtali, Zichri. It would be contrary to the analogy of the prophetic books, it would weaken the force of the prophecy, and cast some suspicion upon it, if we regarded it as anonymous. We consider it then with Hitzig, as a proper name, and as an abbreviation of Malachiah, *servant of Jehovah*.

The time, in which Malachi prophesied, has also been the subject of some difference of opinion. All are agreed, from the internal evidence, that it was after the exile, which is not mentioned in the book. The temple was rebuilt, its service, together with the sacrifices, and feasts and fasts, restored. Some are disposed to put the age of Malachi at a much later date than others. Dr. J. G. Murphy (Fairbairn's *Imperial Dictionary*, art. *Mal.*) maintains, that he may have lived till the time of Alexander the Great, 331 B. C. Hitzig (*Comm. on Minor Prophets*) conjectures, that he prophesied about 358 B. C. But as we find Malachi condemning the very same abuses, which Nehemiah found existing in his second visit to Jerusalem, we may reasonably conclude, that they were contemporaries, and sustain the same relations to each other, that Haggai and Zechariah did to Zerubbabel, and that Malachi prophesied from 440-410 B. C.

To understand the prophecy, we must glance at the *circumstances* of the Jews, in his time. They had returned from the exile, as we learn from Nehemiah, in "great affliction and distress." The period of the exile had been a painful and humiliating one. They had been in the furnace of affliction. From the prophecies of Isaiah, and other prophets, they had expected even more than the restoration of their former blessings, but instead of that, they were under Persian governors, "who had dominion over their bodies." Now, while the

¹ I have been more brief in the Preface to Malachi, than I desired, from the brief space allotted me. — J. P.

exile was a great blessing to them in many respects, as it cured them of idolatry, and produced some outward repentance at least, as the tears, which they shed at Ezra's exposition of the law, testified, yet from the disappointment of their fond hopes, they fell into an ungrateful, murmuring, self-righteous spirit, complaining of God's injustice to them, as though they had claims upon Him, and provoking his divine majesty by a denial of his justice, and providential government. We see in the state of mind and heart of the people, the germs of that Pharisaism and Sadduceism, which were full-blown in the time of our Saviour. They had relapsed, too, into their old sins of marrying heathen wives, which Ezra had sternly prohibited, and labored to reform.

Bishop Lowth here remarks, "that Malachi is written in a mediocre style, which seems to indicate that the Hebrew poetry, from the time of the Babylonish captivity, was in a declining state, and being past its prime and vigor, was then fast verging towards the debility of age." Gesenius classes him also in the *silver* age of the Hebrew language, and thus decidedly inferior to the earlier writers. On the contrary, Ewald, who is a competent, and certainly unbiassed judge, pronounces his style as not lacking in smoothness and elegance; and Kohler regards it as forcible and remarkably pure, for the time, in its diction and syntax, and his reasoning as concise and cogent. His descriptions of the original type of the priesthood, his prophecies of the sun of righteousness, of the Angel of the Covenant, and of the great and terrible day of judgment, are glowing and fervid. Ewald has remarked upon a peculiarity of his style — in his first laying down moral and religious axioms, as a foundation, and then reasoning from them, and refuting in the form of a dialogue any objections which might be brought against them. The prophecy of Malachi has been always regarded as one of great importance. The Church of Rome, it is well known, has found in the "pure offering," of Malachi i. 11, its principal proof-text of the doctrine of the Mass.

The contents of the prophecy are principally of a threatening character. After an introduction, in which the Prophet proves the love of God to the people, as the foundation of the following rebukes and exhortations, he turns, first of all to the priests, and threatens them with severe punishment for their open contempt of the law, and their unfaithfulness in their office.

The next rebuke is administered to those who had divorced their Jewish wives, in order to contract marriages with heathen wives. He rebukes the irreligion of the people, their denial of God's justice, and their withholding tithes and offerings. The Prophet assures them that the awful day of divine judgment, in which God will reward the righteous and punish the wicked, will surely come, and that God would graciously send his messenger Elijah the Prophet, before his coming.

The last words of the Old Testament, "The Angel of the Covenant, — Elijah the Prophet," have hardly died upon the ear, when John the Baptist, standing at the threshold of the New Testament, echoes the voice of Malachi, and cries out in the wilderness, "I am the voice of one crying in the wilderness, as it is written in the Prophet, Behold, I send my messenger, before thy face, which shall prepare thy way before me."

§ 2. *Analysis of the Book.*

Most Commentators, following Jahn in his Hebrew Bible, and Introduction to the Old Testament, divide the prophecy into *six* sections.

1. Chap. i. 1-6. Introduction. Expostulation of Jehovah with Israel. He proves his distinguishing love by comparing their condition with that of Edom, and thus refutes their complaint, that he has not loved them.

2. Chaps. i. 6-ii. 10. Rebuke of the Priests, for their offering unlawful sacrifices, and thus profaning God's ordinances, for their perversion of the law. Prophecy of the pure and spiritual worship of Jehovah among the heathen.

3. Chap. ii. 10-16. Rebuke of unfaithfulness in the marriage relation by marrying heathen wives, and divorcing Israelitish wives.

4. The sending of Jehovah's messenger to prepare the way for the unexpected coming of the Messiah, to judge, but not utterly to destroy Israel (chaps. ii. 17-iii. 7).

5. Rebuke of the people for withholding the legal tithes and offerings, and thus defrauding God (chap. iii. 7-13).

6. Prediction of the destiny of the righteous and the wicked. Exhortation to observe the law. Another Elijah to come. Threatenings, if they do not repent and flee from the wrath to come, of a curse of utter destruction upon the land.

§ 3. Unusual Words and Forms in Malachi.

Chap. i. 3. תַּפְּלוּת, for תַּפְּלוּתִים. The verb, רָשַׁע, i. 4. The combination of מַעַל, with לְ, i. 5. The meaning of בִּיחָדָה, i. 10, 11–13; ii. 13; iii. 4. The word נִיב, i. 12. The verb נָבַל, i. 14; the form מִיִּשְׁחָה, i. 14. The unusual meaning of מִצְדָּה, ii. 1. The use of מְלֹאךְ, ii. 7; iii. 1. The expression בְּרִיאתֵי נֶכֶד, ii. 11. The proverb וְלֹאֲדָה, ii. 12; the expression, אֲשֶׁת בְּרִית, ii. 15. The form of the participle, מְנַחֵם, ii. 16; the title מְלֹאךְ הַבְּרִית, iii. 1; the word בְּרִית, iii. 2; the construction in iii. 5, אֲשֶׁה שְׂכָר, The verb קָדַם, iii. 8; the proverb עַד־בְּלִיַי, iii. 10; the word קִדְרָבִית, used only in iii. 14; the proverb שְׂרָשָׁה וְעֶצֶה, iii. 19; the verb עָרַם, iii. 21.

§ 4. Literature.

Jerome, *Comm. in Mal.*, in his *Opera*, vol. vi., Migne's edition, Paris, 1845; J. Calvin on the *Minor Prophets* (Eng. translation by Owen), Edinb. 1849; David Chytræus, *Explic. Malachi*, Rost., 1568; J. J. Grynæus, *Hypomnemata in Mal.*, Geneva, 1582; Sam. Bohlius, *Malachias*, Rost., 1637; Selater *On Malachi*, London, 1650; J. H. Ursini, *Comment. in Malach.*, Fref., 1652; Stock *On Malachi*, London, 1641; Poli, *Synopsis*, London, 1673; Marck on the *Minor Prophets*, Amst., 1701; Sal. von Til, *Malach. Illustratus*, 1701; J. C. Hebenstreit, *Interp. Malachias*, 1731; J. H. Michaelis, *Biblia Hebraica*, Halle, 1720; Joa. Wesselius, *Malachias*, Lubec., 1729; E. Pocock *On Malachi*, London, 1740; C. F. Bahrdt, *Comm. in Malach.*, 1768; J. M. Faber, *Comm. in Mal.*, 1779; Vitringa, *De Malach. Observationes*, 1712; H. Venema, *Comm. ad. Mal.*, Leon, 1759; J. Jahn, *Vaticinia de Messia*, Vienna, 1813; P. F. Ackermann, *Prophetæ Minores*, 1830; W. Newcome, *Minor Prophets*, London, 1836; E. F. C. Rosenmüller, *Scholia*, Lipsiæ, 1836; G. R. Noyes, *New Translation of the Prophets*, Boston, 1837; F. I. V. D. Maurer, *Comm.*, Lipsiæ, 1837; E. Henderson, *Minor Prophets*, London, 1845; L. Reinke (R. C.), *Der Prophet Malachi*, Giessen, 1852; T. V. Moore, *Prophets of the Restoration*, New York, 1856; E. W. Hengstenberg, *Christology of the O. T.*, 2d ed. vol. iv. pp. 156–258 (transl. by Meyer), Edinburgh, 1858; F. Hitzig, *Exegetisches Handbuch*, Leipz., 1866; A. Köhler, *Die Nachexilischen Propheten*, Erlangen, 1865; H. Ewald, *Die Jüngsten Propheten*, Götting., 1868; Keil, on the *Minor Prophets* (Engl. transl. by Martin), Edinb., 1868; W. Pressel, *Commentar zu den nachexilischen Propheten*, Gotha, 1870 (originally intended for Lange's *Bibelwerk*, but published independently); C. Wordsworth, *Comm. on the O. T.* (vol. vi.), containing *Daniel and the Minor Prophets*, London, 1872.

THE PROPHET MALACHI.

SECTION I.

CHAPTER I. 1-5.

God's peculiar Love to Israel above Edom.

1 2 The burden¹ of the word of the Lord to Israel by Malachi. I have loved² you, saith the Lord. Yet ye say, wherein hast thou loved us? Was not Esau Jacob's 3 brother? saith the Lord: yet I loved Jacob, And I hated Esau, and laid his moun- 4 tains and his heritage waste for the dragons³ [jackals] of the wilderness. Whereas Edom saith, We are impoverished⁴ [ruined], but we will return [again] and build the desolate places; thus saith the Lord of Hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against 5 whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified⁵ [great is Jehovah] from⁶ the border of Israel.

TEXTUAL AND GRAMMATICAL.

(A new translation will be given at the end of the Commentary.)

1 Ver. 1. — מִצָּרָה דְּבָרָה, found only together in Zech. ix. 1, xii. 1, followed by בּוֹ, עַל, לְאֵל, to determine its relation to the object.

2 Ver. 1. — The LXX. have inserted, before "I have loved": Lay to heart, or, consider, as in Haggai i. 7, ii. 15.

3 Ver. 3. — תַּנְיִנִּים, a fem. pl. for תַּנִּין (so Ewald, Reiske) from תָּנָן, Micah i. 8; Is. xlii. 22.

4 Ver. 4. — רָפְּאוּ, dual of רָפָה, to be destroyed, not from רָפָה, as our version makes it.

5 Ver. 5. — Great be Jehovah! praised as great and glorious. See Ps. xxxv. 27, xl. 17, where the same phrase occurs.

6 Ver. 6. — מֵעַל, over, above, Neh. iii. 28; Ecc. v. 7, not beyond the border, the land of Israel.

EXEGETICAL AND CRITICAL.

Ver. 1. The burden of the word of the Lord. Some of the recent German Commentators, following Vitranga, understand by burden (מִצָּרָה) nothing more than a divine speech, prophecy, or utterance, so that it would mean, "the speech of Babylon, Damascus, Egypt, Moab," instead of the burden upon these countries. Jerome remarks: "The word *massa* is never placed in the title, save when the vision is heavy and full of burden and toil." In this interpretation he has been followed by Hengstenberg, who has fully discussed the subject, and by Köhler and Keil. Henderson has translated it *sentence*. The connection in the first verse with *word* shows that it means something more, or it would have been superfluous. Eleven times in Isaiah (xlii. 1; xiv. 28; xv. 1; xvii. 1; xix. 1; xxi. 1, 11, 13; xxiii. 1), in Ezek-

iel xii. 10; Hab. i. 1; Zech. ix. 1; xii. 1, it is followed by a prophecy of a threatening nature. In Jeremiah xxiii. 33, xxxiv. 36, the meaning burden, heavy prophecy is presupposed. The people, whenever they met the prophets, asked scoffingly, if they had received any new *massa*, or burden. "What is the burden of the Lord?" not believing that the predicted evil would come. As a punishment for their blasphemy God declares (ver. 39) "I will *burden* you." See Lange on Jeremiah xxiii. 33-40; Alexander on Isaiah xlii. 1.

To Israel, not concerning Israel, but to, as לְאֵל shows. By Israel is meant here not the kingdom of Israel as distinct from that of Judah, but the small colony composed of all the tribes who had returned to Judæa after the Captivity, and thus became the central point of the divine promises and threatenings. Those who did not return lost the name of Israel, while those who did were called Israel by way of eminence, as those to whom the

promises were made. Nehemiah and Ezra use the word Israel in the same way.

By Malachi, through Malachi. The Hebrew is, *by the hand of Malachi*. Köhler, Ewald, and Delitzsch have discussed the question, whether the prophecy, as it now is, was delivered orally to the people, and have concluded that we have only the substance of the more copious oral addresses of the prophet, at different times, brought together into one single prophecy. The Septuagint, as we have already remarked in the Introduction, has translated it, *ἐν χειρὶ ἀγγέλου αὐτοῦ*, by the hand of his angel.

Ver. 2. I have loved you, saith Jehovah. The whole prophecy represents the relations of Jehovah to his people, first, as their Father and Lord, secondly, as their only God, and final Judge.

The Prophet introduces Jehovah as declaring his love to them, as the foundation of the rebukes, threatenings, exhortations, and promises, which follow. This love of Jehovah to them laid them under obligation to love Him in return, and to keep his commandments. It is because He loved the people that He rebuked and chastened them.

In reply to the people, who ask for proofs of Jehovah's love, he condescends to appeal to facts in their history, and in his dealings with them, that clearly prove this love. Was not Esau a brother of Jacob's? saith Jehovah, yet I loved Jacob, and hated Esau. The question is put in this way, and the names of Jacob and Esau mentioned, rather than those of Israel and Edom, to call attention to the fact, that, though they were brothers, and sustained the same relation to Jehovah, so that it might have been expected, that He would have dealt with both alike, yet He had not done so, neither in their own persons nor in their posterity, so that judging from the results we might regard the one as loved and the other as hated.

That the word *hate* is not used here in its strongest sense, is clear from several passages of Scripture, as where Leah says that she was hated by Jacob (Gen. xxix. 33), and in Deut. xxi. 15, where the case is put of a man's having two wives, one beloved and the other hated, and in Luke xvi. 13, where it is said of a servant with two masters, that he will hate the one and love the other, and Luke xiv. 26, compared with Matthew x. 37, where the hating one's father and mother is interpreted by loving less. St. Paul, in Rom. ix. 11, refers to Jacob and Esau as illustrations of the purpose of God, according to election. Their history typified and conditioned that of their posterity.

Ver. 3. And his inheritance for the jackals of the desert. We are not informed when and by whom this utter desolation of Edom took place. Jahn and Hitzig ascribe it to the Persians, so also Köhler; Keil and others to the Chaldeans, fulfilling thus the prophecies of Amos, Obadiah, Isaiah, Jeremiah, and Ezekiel.

The word translated in the A. V. *dragons* should be rather translated, *jackals*, with the Jewish Commentators, and Ewald, Köhler, Umbreit, Reinke, Stier, Pressel. Our version follows Jerome, Luther, Calvin, Bochart, Cocceius, J. H. Michaelis, who translate it *serpents*, or *dragons*. The Septuagint translates it, *δράκοντες ἐρημίου*, desert dwellings, in which they are followed by De Wette (*Wohnungen*), Gesenius, Maurer, Rosenmüller, Rödiger, Fürst, Henderson, and Noyes.

The word in this form is found only here. We regard it with Köhler, Keil, and others, as the feminine plural of *ἄρς*. The masculine plural is

found, Ps. xlv. 20; lxiii. 10; Is. xlii. 22; xxxiv. 13; xxxv. 7; xliii. 20; Jer. ix. 11; x. 22; xlix. 33; li. 37; Lam. iv. 3 (where it is strangely translated *sea monsters*); and is translated in our version *dragons*. In Isaiah xlii. 22, Micah i. 8, they are represented as *crying and wailing*, so they could not have been dragons, or serpents.

Ver. 4. Whereas Edom saith, or rather, although Edom should say, we are ruined, but we will again rebuild the ruins, Thus saith Jehovah of Hosts, or Jehovah of Sabaoth. Hengstenberg has labored to show, in opposition to Gesenius, that Sabaoth is in apposition with Jehovah, and to be separated from it by a comma, as a special appellation of God. It is translated by the Septuagint, *παντοκράτωρ* (Almighty), twenty-four times in Malachi, and passes over into the New Testament in 2 Cor. vi. 18, *The Lord Almighty*; the Almighty, in Rev. i. 8; Lord God Almighty, Rev. iv. 8, and frequently.

While Israel was rebuilding its ruins, all the attempts of Edom to repair its desolations will prove abortive.

The border of wickedness. By the word *border* is meant here the *land*, with its inhabitants. When Edom fails to recover its former prosperity all men must acknowledge that it is a perpetual monument of God's wrath.

Ver. 5. Great is Jehovah over the land of Israel. Hitzig, Maurer, Ewald, Umbreit, Reinke, Noyes, Pressel, understand this clause to mean, that from the doom of Edom Israel will be forced to confess that Jehovah is not only great in Israel, but beyond its borders. Henderson, following Aben Ezra, connects, from the border of Israel with the *ye* of the preceding clause, *ye from the border of Israel*. But, as *beyond* is an unprecedented meaning of *יֵצֵא*, as Israel had no doubt that Jehovah ruled beyond the borders of Israel, we had better understand it to mean, that Israel, by contrasting its condition with that of Edom, will be more deeply convinced that Jehovah's government of his people Israel was a gracious one. As the future precedes the subject it had better be translated, says Köhler, as an optative, May Jehovah be praised! but it is more congruous to the context to translate it, Great is Jehovah over the borders of Israel! as in Ps. xxxv. 27, where it is to be translated, Great is Jehovah! See Alexander and Delitzsch on the 35th Psalm, also on Ps. xl. 17, where the same words occur.

DOCTRINAL, HOMILETICAL, AND PRACTICAL.

W. PRESSSEL: We cannot more correctly and fully express the meaning of these prophetic words, than the Apostle Paul has done in two passages in Rom. ix. 7, 11: "Neither because they are the seed of Abraham are they all children;" and, "Not of works, but of him that calleth;" for the Apostle as well as the Prophet recognizes in the relation of Esau and Jacob, and of the descendants of both, a striking example, that descent from one and the same patriarch is not the ground of one and the same election on the part of God, but that it is his free grace, which uses one as an instrument for the kingdom of God, and the other not, and according to which the one does not frustrate the saving purpose of God, through his want of faithfulness, and the other, in spite of all his efforts, does not obtain salvation for himself. And

yet, in the words of the prophet, as well as of the Apostle, the close connection of guilt on the part of the individual, with the rejection on the part of God, is also intimated. As much as in the Old Covenant the circle of revelation was limited, and necessarily so, to the people of Israel, so rich is this revelation, however, especially by the prophets in hints that the decree and glory of Jehovah should extend beyond the limits of Israel, if even at first only in the execution of his judgments, which were necessary to prepare the way among the heathen for the visitation of grace.

HOMILETICAL HINTS.

Ver. 2. As there lies in the address of Jehovah the key to the understanding of the history of our life, so there lies in the reply of Israel the key to the understanding of our hearts. The history of our life appears, according to it, as a history of love, wherein the bitter as well as the sweet have only our good for their end, and as a decree of love, according to which nothing is accidental, but all ordained from eternity. Our heart appears in it in its blindness, since though the proofs of God's love are very plain yet we fail to understand them, and in its ingratitude, and distrust the source of this blindness; or, the history of our life confirms to us what the Lord here testifies, and our perverse and desponding heart at least *thinks* what Israel here objects.

On ver. 3. May it be deeply impressed upon my heart what a happiness it is to be a Christian! for how does the heathen world appear to us, when we look at the blessings of Christianity! The heathen are by nature our brethren, as Edom was the brother of Israel, and yet what a waste and kingdom of Satan is the heathen world! In what light does Christianity appear to us, when we look at the curse of heathenism! What do we not enjoy in the knowledge of the love of God to us in Jesus Christ, and in communion with Him, and in all the blessings in heart and house, in the social and domestic circle, which flow to us therefrom, and yet how little have we deserved it, and how little is this blessing from step to step our work!

Ver. 4. The world's defiance of God's decree: It breaks down, He builds up; it builds, He breaks down.

On the whole section i. 1-6. The gracious election of God is the golden thread, which runs through not only the history of Israel, but through

the whole history of the kingdom of God upon earth; but it is yet neither an "order of merit" for us, it rather humbles and disciplines, and spurs us on; it is only a cord of love by which the Lord draws us, while it brings destruction to those like the children of Edom. Love and hatred in the heart of God! What does the New Testament say to this prophetic expression? What does the history of the Church of Christ say to it? What does the witness of the Holy Ghost in our hearts say to it?

Ver. 5. *Then and now!* *Then*, the word of promise sounded, Great is the Lord beyond the limits of Israel! and the promise found its fulfillment in the history of the mission to the Gentiles. *Now*, the word of promise sounds, Great is the Lord among Israel! and the promise finds likewise its fulfillment in the history of the mission to the Jews.

E. Pocock, Professor of Hebrew in Oxford and Canon of Christ Church: "*I loved Jacob*," etc. The Apostle St. Paul, in Rom. ix. 11, improveth this argument from thence, that this love to the one and hatred to the other was declared, when those children were not yet born, so that it could not be said that one had deserved better than the other, and therefore his love to one above the other must needs appear to be of free grace and choice, electing one, and rejecting the other; and the distinction was both in their temporal and spiritual state. But the literal explication of the words requires no more than the particular effect of his love to Jacob's posterity and hatred to Esau's, here instanced in the utter desolation of Esau's country, and the restitution of Israel's, the punishment proving to the one utter destruction, to the other a fatherly chastisement.

[BISHOP WORDSWORTH, representing another school in the Church of England, remarks on vers. 2, 3: The doctrine, taught by St. Paul in Rom. ix. 13, which has been much misrepresented and distorted by some Calvinistic teachers, may be illustrated by the divine words here. The love of God towards Jacob, as St. Cyril remarks, was not without foresight of Jacob's faithfulness and piety as compared with Esau. The hatred of God toward Esau, "a profane person, who despised his birthright," was certainly no arbitrary nor capricious passion. And if we extend these words to Edom, we find it bringing God's judgments on itself by its unmerciful and revengeful spirit towards Israel. See Ps. cxxxvii. 7; Is. lxi. 1; Ob. 8. — P. S.]

SECTION II.

CHAPTERS I. 6-II. 10.

Rebuke of the Priests.

- 6 A son honoreth¹ his father, and a servant his master: if then I *be* a father [but if I am] where *is* mine honor? and if I *be* a master, where *is* my fear? saith the Lord of Hosts unto you. O [ye] priests, that despise my name. And ye say,
7 Wherein have we despised thy name? Ye offer² [offering] polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table

- 8 of the Lord *is* contemptible. And if ye offer the blind for sacrifice, *It is* not evil.³ And if ye offer the lame and sick, *It is* not evil. Offer it now unto thy governor; will he be pleased with thee, or accept thy person, saith the Lord of Hosts?
- 9 And now, I pray you, beseech God that He will be gracious unto us: this hath been by your means⁴ [hand]; will he regard your persons? saith the Lord of
- 10 Hosts. Who *is there*⁵ even among you [O, that there were one among you!] that would shut the doors *for nought*?⁷ Neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the Lord of Hosts, neither will I accept
- 11 an offering at your hand. For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and [indeed, Keil and Köhler] a pure offering: for my name *shall be* great among the heathen, saith the Lord of Hosts.
- 12 But ye have profaned it, in that ye say, The table of the Lord *is* polluted; and
- 13 the fruit thereof, *even* his meat, [its food] *is* contemptible. Ye said also, Behold, what a weariness *is it*! and ye have snuffed [puffed] at it, saith the Lord of Hosts; and ye brought that which was torn⁸ [stolen], and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But
- 14 [And] cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing¹⁰ [an unsuitable animal]; for I *am* a great King, saith the Lord of Hosts, and my name *is* dreadful among the heathen.

CHAPTER II.

- 1 And now, O ye priests, this commandment¹¹ [sentence, decree] *is* for you. If ye
- 2 will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your bless-
- 3 ings: yea, I have cursed them already, because ye do not lay *it* to heart. Behold, I will corrupt¹² [rebuke, as in ch. iii. 11; Ps. cvi. 9; Is. xvii. 18] your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take
- 4 you away with it.¹³ And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of Hosts. My
- 5 covenant was with him of life and peace; and I gave them to him *for* the fear
- 6 wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the
- 8 messenger of the Lord of Hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted¹⁴ [or made void] the cove-
- 9 nant of Levi, saith the Lord of Hosts. Therefore have I also made you contemptible and base before all the people, according as¹⁵ [because] ye have not kept my ways, but have been partial in the law.

TEXTUAL AND GRAMMATICAL.

1 Ver. 6. — יִכְבֹּד is not to be understood as Jussive, in the sense of a son *should* honor, but as a future of custom or usage. The suffix in כְּבוֹדִי, my honor, is objective, as in Gen. ix. 2; Ex. xx. 17; Ps. xc. 11.

2 Ver. 7. — The first clause is the answer to the last clause of ver. 6. מִנְיָאֵל is used in Malachi ii. 12, iii. 8, and in Lev. ii. 8, Amos v. 25, of offering. הָרַב, used in ver. 8: Offer it now to thy governor. is the more common word for offering.

3 Ver. 8. — No question. This greatly weakens its force.

4 Ver. 9. — Means (Hebrew יָד, hand.)

5 Ver. 10. — מִיֵּנֶם, not causal, but emphatic, and partitive.

6 Ver. 10. — Who is there, etc., for: O, that there were! For the Hebrew idiom, expressing a wish, see Ps. iv. 7; 2^a Sam. xv. 4, xxiii. 15; Job xix. 23.

7 Ver. 10. — הָיָא, to no purpose, not gratis.

8 Ver. 13. — גָּזַל, stolen, not torn.

9 Ver. 13. — מִדְּהִלָּאָה *for* מִדְּהִלָּאָה.

10 Ver. 14. — **קָמֶטֶת**. Fem. Part. Hophal. The old versions, and many modern commentators, punctuate it with a final Kamets, as masculine. It occurs in this form in Prov. xxv. 26. It corresponds to **קָרַן**, male.

11 Ch. 2, ver. 1. — **מִצְוָה**, sentence.

12 Ver. 3. — **קָרַן**. This verb, translated "corrupt," occurs twelve times elsewhere, and is always translated: rebuke.

13 Ver. 8. — **לְכָה**. Dative of disadvantage.

14 Ver. 8. — **לְהַחֲדֹל**, to make void.

15 Ver. 9. — **בְּכִי**, because (De Wette, *daß*) (Köhler, *Diessell*).

EXEGETICAL AND CRITICAL.

Ver. 6. **A son honoreth his father.** etc. Jehovah expostulates with the priests for the unnaturalness of their disobedience. They stood in a peculiar relation to Him, were under peculiar obligations to sanctify Him in the eyes of the people, and yet they had profaned his name, and made Israel to sin. Jehovah begins with an indisputable moral principle. No one would deny that a son was bound to love and obey a father, and a servant to fear and obey his master. But if I am a father. He speaks in a conditional form, though Israel could not deny it, as though He would leave it to Israel to acknowledge Him as such or not. Jehovah was the Father of Israel, and Ephraim was his son. He was without dispute their master.

My honor, my fear. The suffixes are used here in an objective sense, the honor due me, the fear of me. The priests, instead of confessing their guilt, with hypocritical self-righteousness deny the charge of despising Jehovah's name, and demand the proofs of this charge. **Yet ye say, Wherein have we despised thy name?** A new sentence should begin with this clause.

The answer to this question is to be found in the first clause of ver. 7: **Offering polluted bread.**

This we regard, with Maurer and Ewald, as an answer to the question proposed in the last clause of the preceding verse. By *bread* is meant here not the *shew bread*, which was not offered upon the altar, but any sacrifices, as the mention of the blind and lame shows. Sacrifices are often called in the law, the bread or food of God; Lev. xxi. 6, 8, 17, 21, 22; xxii. 25; Num. xxviii. 2; Lev. iii. 11, 16. The bread is called impure, or polluted, because it does not correspond to the claims of God and to his law, which forbade the offering of a sacrifice with any blemish, such as blindness, or lameness, or any evil-favoredness; Lev. xxii. 20, 25; Deut. xv. 21. To pollute Jehovah is to offer polluted sacrifices. In proof of the charge against the priests, which they denied, Jehovah refers to what they said and did. They represent the altar as contemptible by their practice of offering sacrifices expressly forbidden.

The words, *There is no evil*, are not to be taken as a question, this would weaken their force, but are used in the sense of the priests, and in the mouth of the prophet are words of angry rebuke and bitter irony.

Ver. 8. The prophet now uses an *argumentum ad hominem*, to show that they had treated Jehovah with less respect than they would have treated any human governor. **Offer it now to thy governor.**

The word translated, *governor*, is found in Jer. li. 28; 1 Kings x. 15; Neh. ii. 7; v. 14, and means a heathen governor of a province. To accept a person, is to be favorably disposed towards any one, to espouse his cause.

Ver. 9. **And now I pray you, beseech God,** etc. The prophet proceeds to make an application of the illustration in ver. 8. If the governor will not receive worthless gifts, how much less will Jehovah!

The challenge to the priests to beseech God has been regarded by Jerome, J. H. Michaelis, and Hitzig, as an earnest call to repentance, and prayer for God's mercy. But as the parenthesis (*This has been by your hand!*) most naturally means, Such sins have been committed by you! and seems to be inserted to reiterate the charge, and silence any reply; as the question, *Will he accept your persons?* intimates that God will not do so, which is never the case where there is sincere prayer for his mercy, and as the next verse expresses a wish that the doors of the Temple were altogether closed, it is better to regard it with Calvin, Maurer, Ewald, Keil, Köhler, and Henderson, as conditional, and with a shade of irony. Should you intercede with God, will He accept any? The Septuagint puts it in the first person: "*Shall I accept of you your persons?*" The word **בְּכִי** is understood by Keil and Köhler as meaning, *on your account*, but it is better to regard it, with the LXX. and Maurer, as partitive and emphatic: *No one of you*. The prophet adds: **Thus saith Jehovah Sabaoth**, that we may not forget that what he says was inspired of God.

Ver. 10. **Who is there among you, or rather, O, that some one among you would even shut the doors of the temple!** The first clause is to be explained in accordance with a well-known Hebrew idiom as a wish, 2 Sam. xv. 4; xxiii. 15; Ps. iv. 7; Job xix. 23. Jehovah is so provoked by their illegal offerings, and the spirit which actuated them, that He would gladly see his whole

worship discontinued. **בָּרָא**, though placed first, belongs to the whole sentence, and is emphatic. By the doors are meant the folding doors, which led from the outer court to the court of the priests, where was the altar of burnt offerings. The reason for this wish is given, that the priests may not light a fire uselessly, to no purpose, upon Jehovah's altar. The *for nought*, in the first clause in our version, is unnecessary. Jehovah characterizes their sacrifices as vain, because they did not accomplish their end. Jerome, Grotius, Henderson, understand by it *in vain, gratis*, without payment, and refer it to the avaricious disposition of the priests; but it is better to consider it to mean, *without an object*. **An offering** (**זֶבַח**), by this is meant not the unbloody sacrifice of fine wheat-flour, mentioned in Lev. ii. 1-15, but all kinds of sacrifice, as the context shows where only animal victims are spoken of, and from its use in this sense in Gen. iv. 4, where Abel's sacrifice of a lamb is called **זֶבַח**, 1 Sam. ii. 15; Isaiah i. 13; Zeph. iii. 10.

Ver. 11. For from the rising of the sun, etc. In contrast with the sacrifice which Jehovah rejects, he declares, that the hour is coming when the true worshippers, not in Jerusalem only but in every place, shall offer a pure, a sincere offering in spirit and truth, and a living sacrifice of their souls and bodies to the name of Jehovah, which has been despised. What an insight into the most distant future! How much is involved in this prophecy? The kingdom of God taken from the Jews and given to the Gentiles, the abrogation of the old dispensation wherein the worship of the Father was confined to one place (Deut. xii. 13), the coming of the hour "when the true worshippers shall worship the Father in spirit and truth:" the universal spread of Christianity. This prophecy is regarded by some of the Jewish Commentators, and by the Septuagint, and by Hitzig, Ewald, Maurer, Umbreit, and Köhler as a declaration of what was already the fact among the heathen who worshipped ignorantly the unknown Jehovah, under different names. If so, it would amount to the lines in Pope's universal Prayer:—

"Father of all! in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!"

In opposing this view we first deny the fact. So far from the name of Jehovah being great among the heathen, and a pure worship offered Him, they were sunk into the most abominable and inexcusable idolatry, they worshipped and served the creature rather than the Creator, who is God over all, blessed forever! It would be in conflict with other prophecies, Isaiah xi. 10; Zeph. ii. 11. Zech. ix. 10; Is. lxvi. 20, and many others, which speak of such a worship as in the future.

Pocock, speaking of this Jewish interpretation, adopted by Ewald and others, well says, "What is it less than even an excuse, or apology for, if not a commendation of idolaters, and idolatry, as from the mouth of God himself, who all along showed them and their ways to be all most abominable to him."

By incense is here meant prayer, of which it is a frequent symbol. This is admitted by the Roman Catholic commentator, Reinke, who observes, "that Malachi could not refer to literal incense is evident from the fact that the offering of incense could only take place in the temple." If this is true of incense, why is it not true of the offering in the same sentence, associated with it here and in the law (Lev. ii. 15)? Yet Reinke understands it with the Church of Rome, as referring to the "bloodless sacrifice of the New Testament, the holy sacrifice of the Mass." It is well known that the Church of Rome makes use of this text as its principal proof-text for the doctrine of the Mass. "That in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead." In the *Canons of the Council of Trent*, Sess. 22, we read, "that the Mass is that pure sacrifice which the Lord predicted by Malachi should be offered to his name in every place."

Whately remarks of such a use of Scripture to support certain practices, that "*the misinterpretation has sprung from the doctrine.*" The doctrine has arisen first, and then the texts of Holy Writ are assigned to support it.

"In religion,
What error, but some sober brow
Will bless it and approve it with a text?"

The Church of Rome appeals here as elsewhere, to the almost unanimous consent of the Fathers. We may spend a little time in showing the unfairness of such an appeal, by quoting the principal passages in which they refer to this verse. They were governed by no fixed rules in their interpretation of Scripture, and were in the habit of accommodating every text which came to hand, to serve their purpose. An important distinction should be made between their *interpretation* and *application* of texts. They were given to a florid and ornate style, and their *rhetoric* has often been converted into *logic*. Köhler has very briefly brought together the principal passages from the Fathers, a synopsis of which we here give. Justin Martyr speaks of "the heathen offering to God, according to Malachi i. 11, the bread and cup of thanksgiving," but he proceeds to explain it, as used by metonymy for the true sacrifice of prayer and praise.

Irenæus also refers one passage to the elements of the Lord's Supper, but only in the sense, "that Christians *symbolically* offer bread and wine to God in proof of their thankfulness, and after the offering pray the Holy Ghost that he would render them the body and blood of Christ, so that those who received them might obtain forgiveness of their sins and eternal life." Irenæus regards faith, obedience, praise, righteousness, and prayer as the true sacrifices.

Origen, on Prayer, proves from our passage, "that every place is adapted to prayer."

The Apostolic Constitutions require "the faithful to assemble for prayer on the Lord's day, in order that, according to Malachi, their sacrifice may be acceptable to God."

Kusebius *Pamphilus* sees in Malachi i. 11 a prophecy of the abrogation of the Jewish ritual, "while Christians would offer to God the sacrifices of love, prayer, and remembrance of the great sacrifice. ἡ μνήμη τοῦ μεγάλου θύματος."

Jerome, in his Commentary, explains this passage as, "*spirituales victimæ sanctorum orationes Domino offerendæ.*"

Augustine understands it of "works of mercy either to ourselves or to others." "We ourselves are the best and noblest sacrifice." He speaks of the Lord's Supper as shadowing forth the self-sacrifice of the Church to its Lord.

Chrysostom quotes this passage in proof, that the worship of God in spirit and truth should take the place of the Jewish service. He calls the Lord's Supper only so far a sacrifice, as by the invocation of the Holy Ghost, the body and blood of the Lord are present for the enjoyment of the believers.

Cyril Alex., understands by this text in Malachi "the sacrifices of faith, hope, love, and good works which the heathen in the future shall offer."

We thus see with what justice the Church of Rome appeals to the Fathers, and from this case we may judge of others, *ab uno disce omnes*. There is not the slightest warrant to suppose any allusion to the Lord's Supper in this verse; nothing is more common than to use sacrificial terms borrowed from the Old Testament ritual, in a spiritual sense, of the sacrifices of praise and good works, of the royal priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ, and of the bodies of believers as living sacrifices.

Ver. 12. But ye profane it. The prophet renews the charge of ver. 7 against the priests, that they profane the name of the Lord by offering defective animals.

And the fruit thereof, even its food. *Its provision*, that is, of the table, or altar, even *its food*.

Ver. 13. **Ye say also, Behold what weariness!** Instead of regarding their service at the altar as an honorable privilege, they look upon it as an oppressive drudgery. **Ye snuff at it**, you show without any concealment and publicly your contempt.

Ye bring that which was torn, or rather plundered. Two bringings are mentioned, the first preparatory to the second, when the victim was presented, ready for sacrifice. The verse closes with an appeal to the priests, as in ver. 8, as to Jehovah's acceptance of such sacrifices.

Ver. 14. **And cursed be the deceiver.** The וְהַשֹּׁרֵר here should be translated, **And cursed, cursed be he**, who, when the law requires a male, brings one of less value. The law permitted and enjoined sacrifices of female animals in some cases (Lev. iii. 1; iv. 32; v. 6).

We had better understand *corrupt* or blemished, (as in Lev. xxii. 25), with Keil and Köhler, as masculine, and not as feminine, as Ewald, Maurer, Hitzig, and regard the curse as pronounced upon any one who redeemed his vow with an inferior animal.

The argument by which this rebuke is enforced is, that Jehovah is a great king, "*Rex tremende majestatis*," and must therefore be served with reverence and godly fear.

Chap. ii. 1. **And now, O ye priests, this commandment is for you.** The rebuke to the priests is now followed by a threatening of the punishment which would ensue, if they did not repent.

The word צִוְיָהֶם , commandment, is to be understood as in Nahum i. 14 in the sense of *decree, sentence*.

Ver. 2. **I will curse your blessings.** This has been understood by De Dieu, Rosenmüller, Hitzig, in the sense of *revenues*. Keil and Köhler interpret it of the blessings pronounced upon the people by the priests; these God will turn into curses; but it is not necessary to depart from the common and general sense of the word. **Yea, I have cursed them.** This is not a simple emphatic repetition of the preceding "I will curse," as the LXX. (*Katapaousai*), the Targum, Vulgate, Hitzig, Umbreit, Reinke, and Henderson maintain, but as the וְיָרֶם requires, is to be understood of what has already taken effect, the curse has begun. So Ewald, Keil, Köhler. The singular suffix attached to blessings is distributive, referring to every blessing.

Ver. 3. **Behold I will rebuke your seed.** *For you the seed*, is emphatic. In chap. iii. 11 we find the same word זֶרַע used in the promised blessing. **I will rebuke the devourer**, or the locust. In Joel i. 13 the priests are called upon to lament for the meat-offering withholden, because the seed is rotten. In Haggai ii. 17 we find, "I smote you with blasting and mildew." The passage in Joel shows, that though the priests did not till the ground, yet they were dependent for their tithes upon the harvest, so if the seed was cursed they would themselves suffer. This renders it unnecessary to change the punctuation of זֶרַע (seed) to זֶרַע (arm), with the LXX., Vulgate, Ewald, Reinke, Keil, Köhler, Pressel. Köhler has a peculiar view, that it refers to the arm which the priests raised to bless the people, but the hand

would more naturally have been mentioned. It is understood by other Commentators to refer to the perquisite of the priests — the *shoulder*, but they were entitled not only to the shoulder but to other parts (Deut. xviii. 3; Lev. vii. 32).

Still further to show how displeasing the conduct of the priests was in his eyes, Jehovah threatens that the dung of the victims, which was to be burned without the camp (Ex. xxix. 14; Lev. xvi. 27), should be spread on their faces.

And ye shall be carried to it. This clause has been differently understood, some making the dung the nominative, as the Vulgate, Luther, Calvin, Ewald, Reinke, Bunsen; others, *Jehovah*. It is better to regard the subject as indefinite, they, some one — the people, as in John xv. 6. "*They shall gather them, and cast them into the fire*," or, more according to our idiom, it is to be translated *ye shall be taken away with*, or to it, where it is deposited, ye shall be treated as dung, as God said to Jeroboam (1 Kings xiv. 10). The LXX. have, "I will take you to the same."

Ver. 4. **Ye shall know that I have sent this sentence, etc.** The word *commandment* is to be understood as in the first verse, as *sentence, decree of punishment*.

That my covenant may continue with Levi. Different interpretations have been put upon this sentence. Ewald, Reinke, Henderson, Rosenmüller translate it, *Because my covenant was with Levi*. Hitzig, Maurer, De Wette, Noyes, *That my covenant might remain with Levi*.

The view more generally adopted and advocated by Luther, Calvin, Umbreit, Keil, Köhler, Pressel, is, that *my covenant* is the predicate, and that the decree of punishment is to be henceforth God's covenant, that according to which he should deal with Levi, or the priests; the decree of punishment shall take the place of the earlier covenant with the priests. The objections to this interpretation are, that it is not plain and simple; that a different form of expression would have been made use of had this been the meaning, such as — *My decree shall be instead of my Covenant*; that covenant is immediately after used in its common sense; and that Levi, or the priesthood, is regarded as one throughout.

We may understand it as an elliptical construction. This decree is sent to you, that by your laying it to heart my covenant may be, may *continue* to be with Levi, as it was in the beginning, which he goes on to speak of; that you may not make null and void the covenant made in the beginning with Levi, and which Jehovah would have continued in his posterity.

Ver. 5. **My covenant with him was (of) life and peace, etc.** Jehovah now speaks of the nature of the covenant made with Levi, or the priesthood, in order to contrast the character of the priests with that of their pious predecessors.

My covenant with him was life and peace. These nouns are not in the genitive, as the Septuagint, Vulgate, and the English Version make them, but are the nominative of the predicate. It is not necessary to confine this description to Phinehas, as Henderson does, though in Num. xxv. 12 they are specially addressed to him.

And I gave them to him for fear. The design of the Covenant was to inspire him with holy fear and reverence. *For fear*, put by metonymy for the effect of fear; and the original priesthood corresponded to this divine intention: **And he revered my name.**

Ver. 6. **The law of truth was in his mouth.**

etc. His exposition of the law was according to truth, its true nature, and there was found in him no perverseness, no self-seeking, nor partiality. Thus he walked in most intimate and endearing communion with Jehovah, as did Noah and Enoch, in integrity of heart and life, and by his faithful instructions and warnings turned many to righteousness. Thus he fulfilled the design of the priesthood, which was to expound and apply to every case the will of God, as expressed in his law, and to be always ready to instruct the people. It was for this end the priesthood was appointed of God.

Ver. 7. The priest is an angel, or messenger of Jehovah to negotiate the grand concerns of judgment and of mercy. This is the only passage, with the exception of Haggai i. 14, where it is applied to the prophet, where we meet with such an application. Elsewhere it is applied to the Angel of the Lord, the Angel of the Presence, the Angel of the Covenant, in whom God revealed Himself, and through whom He transacted with man from the beginning.

Ver. 8. But ye have departed from the way. Jehovah now reminds the priests how very different they were from their pious fathers. They had respect of persons; they had taught for hire (Micah iii. 11). By their example and false expositions of the law they had misled many, and plunged them into sin, guilt, and perdition. They had made the law itself, instead of being a light and lamp to the people, a stumbling-block. As a just retribution for their sin, Jehovah will abandon them to the contempt of all Israel. According, in our version, should be rather, *because*.

DOCTRINAL AND PRACTICAL.

MATTHEW HENRY: "Nothing profanes the name of God more than the misconduct of those whose business it is to do honor to it."

Chap. ii. 7 (1). What is the duty of ministers? The priests' lips should keep knowledge, not keep it from his people, but keep it for them. Ministers must be men of knowledge, for how are they able to teach others the things of God who are themselves unacquainted with these things, or unready in them? They must keep knowledge, must furnish themselves with it, and retain what they have got, that they may be like the good householder, who brings out of his treasury things new and old. Not only their heads, but their lips must keep knowledge; they must not only have it but they must have it ready, must have it at hand, must have it, as we say, at their tongues' end, to be communicated to others, as there is occasion.

(2.) What is the duty of the people? They should seek the law at his mouth; they should consult the priests, and not only hear the message, but ask questions upon it, that they may the better understand it. We must not only consult the written Word, but must have recourse to God's messengers' and desire instruction and advice from them in the affairs of our souls, as we do from physicians and lawyers concerning our bodies and estates.

Ver. 8. The feeling of proper reverence for God and the services of his altar would indeed alone have dictated that what was offered to him should be the best and most perfect of its kind. Even the heathen were sensible of this propriety, and were careful that their victims were without blemish or imperfection. Thus, Homer in the *Iliad*, i. 66, makes Achilles propose to consult some priest,

prophet, or interpreter of dreams to know whether the angry Apollo might not be, "Soothed with steam of lambs or goats unblemished." Cowper's *Transl.*)

MAIMONIDES says: "There were no less than fifty blemishes, enumerated by him, which rendered an animal unfit to be offered on the Lord's altar."

WORDSWORTH: On ver. 7. *The priest's lips should keep knowledge*, a memorable statement. The offering of sacrifices was indeed an essential part of the priestly office; but Malachi declares that all sacerdotal sacrifices are of no avail without religious knowledge, sound learning, and wholesome teaching. The first duty of the Levitical Priests,—and how much more of the Christian!—was to keep, or preserve knowledge; the knowledge of God as revealed in his holy Word, and so to discharge their sacred office, that, according to the Word of God, the people should resort to them for instruction in holy things, and not resort in vain, and unless this was done by them all their offerings and sacrifices were nugatory, and God would "spread dung on their faces," in token of his displeasure. Here is a solemn warning to the Christian clergy. If such was the duty of the Levitical priesthood, and such the penalty of not performing it aright, how much more imperative is the obligation of the Christian Priest to "keep knowledge," and to instruct the people in sound doctrine; or, as St. Paul expresses it, "to give attendance to reading, to exhortation, to doctrine, to meditate on these things, and give himself wholly to them," to speak the things which become sound doctrine, to hold fast the faithful word, so that he may be able by sound doctrine to convince the gainsayers. And how much surer will be his punishment if he fails to discharge it! It is to be feared that this warning is greatly needed at the present day. The clergy of the Eastern Church, especially in Asia and Greece, have been degraded to a low condition with regard to religious and secular knowledge. Celebrated Roman Catholic writers deplore the ignorance of a great part of their clergy, consisting of mere illiterate Mass-Priests. See Dr. Dollinger's *The Church and the Churches*.

In Protestant Germany the theological chairs of the universities are filled by those who have no pastoral experience in the cure of souls, and have none of that wisdom which is found at the side of sick beds and death-beds, and in church-yards at the grave, and have no mission from Christ, and no unction from the Holy Ghost; and many among them treat the Holy Scriptures as if they were a mere common book. Hence the theological teaching of the Schools has been divorced from the Christian Priesthood."

W. PRESSEL: The requisition of the Old Covenant that the sacrifices offered should be unblemished and perfect, and that by a defective sacrifice the altar of God and the offerer himself were polluted, grew out of the truth which Malachi here in most convincing language represents to the priests, that defective offerings betray a defective disposition, a want of reverence for the Holy God. In the New Covenant, where all sacrificial worship has ended, this rebuke applies to all divided service of God, to all half Christianity, and to all those Christians, who, not influenced by reverence of the Holy One, and by earnestness in sanctification, think to discharge their Christian duty by certain ceremonies or good works. Where this is the case with ministers of the Gospel there

is, as in the case of the Priests, double guilt, partly because they preach what they themselves do not practice, and partly, because they thereby cause a special scandal. The motives of the majesty of God, the example of the first priests, and the dignity of their calling to be a messenger of Jehovah, apply with no less force to those under the New Covenant. These arguments will have little effect, where personal thankfulness to God for his great love to us in Christ, and concern for our salvation through Him are wanting, but where they animate ministers of the Gospel, they must urge them to fulfill more truly and actively their high calling.

HOMILETICAL REMARKS BY PRESSEL.

The close connection of the first and fourth commandments. He only, who has a lively sense of the presence of his God and Father, will honor

and obey the fourth commandment, and he only, who knows what an earthly Lord and Father must require of his own, will feel himself impelled to obey the first commandment. In what way can we now pollute the table of the Lord? (1.) In the *Sacrament*, when we ourselves partake of it unworthily, or do not enough arouse the consciences of others. (2.) *In life*, when we allow in ourselves or in others committed to us, a half-way devotedness to the Lord.

How far does the seventh verse apply to a minister of the Gospel? He is still a Priest, so far as he should point to the sacrifice on Golgotha, and should bear his Church upon his interceding heart, and should bless them in the name of Jesus Christ. He is still a messenger of God to those committed to him, and should preserve his Word in the Church, should teach young and old out of it, and should testify fearlessly and faithfully what the Lord bids him testify.

SECTION III.

Against unlawful Divorce, and Marriages with Heathen Wives.

CHAPTER II. 10-16.

- 10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our
 11 fathers? Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the [holy people] of the Lord,
 12 which he loves, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the *master and the scholar* [the waker and the answerer], out of the tabernacles of Jacob, and him that offereth an offering unto the
 13 Lord of Hosts. And this have ye done *again*. [as a second thing], covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regard-
 14 eth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore [doth he not accept]? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is
 15 she thy companion, and the wife of thy covenant. And did not he make one [flesh]? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal
 16 treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth [I hate divorce] putting away; for one covereth violence with his garment [covers his garment with cruelty], saith the Lord of Hosts: therefore take heed to your spirit, that ye deal not treacherously.

TEXTUAL AND GRAMMATICAL.

1 Ver. 10. — בָּיַד to deal treacherously, to be unfaithful, is used in vers. 11, 14, 15, 16.

2 Ver. 11. — עֲבָד is used here, as often, in the sense of worshipper, or servant. קֹדֶשׁ means here, holy seed, not holiness, as Henry, Scott.

3 Ver. 12. — יָכִירְתָּ jussive form. The master and the scholar. So Vulgate. A proverb like: none shut up or left (Deut. xxxii. 38); the deceiver and the deceived (Job xii. 16; Job xviii. 19); son nor nephew, to express totality by opposites. Out of the tents, is to be connected with "cut off."

4 Ver. 16. — The perfect with vav con. must here be translated as imperative, as in 1 Kings ii. 6.

EXEGETICAL AND CRITICAL.

We have here a new subject without any connection with what precedes. The Prophet, in the name of Jehovah, rebukes their marriages with foreigners, and their divorce of their lawful wives. As his manner is, he first lays down an indisputable axiom as the basis of his reproofs.

Ver. 10. **Have we not all one Father?** Jerome, Calvin, and others understand by one father here, Abraham: Pocock, Scott, and Henry, Jacob. The obvious objection to this view is that Abraham was the father not of the Jews only, but of the Ishmaelites and Edomites. The best recent Commentators understand by it Jehovah. This makes it parallel with chap. i. 6, where Jehovah styles himself the Father of Israel.

Divorce is a violation of the relation sustained to Jehovah, as a common father, and it is dealing treacherously with our fellow creature, one against another (literally, a man against his brother); it is further a profanation of the covenant which Jehovah made with his chosen people, out of which there grew specific duties and obligations not to marry idolatresses, or the daughters of a strange God. The Prophet classes himself with the offenders, as it was a national sin. The Septuagint has changed the suffixes here, "Has not one God created you? Why have ye forsaken," etc.

The law of Moses prohibited all marriages with the heathen, lest the Israelites should be led into idolatry (Ex. xxxiv. 11; Deut. vii. 1-4).

Ver. 11. **Judah hath dealt treacherously.** He now proceeds to specify their sins. Judah, Israel, and Jerusalem are here only different designations of the same persons. Jerusalem is probably mentioned, to show that the sin was aggravated by being committed in the holy city.

The Prophet stigmatizes their unlawful divorce as an *abomination*, and as such to be classed with idolatry, witchcraft, and adultery. In the last clause he characterizes their intermarriages with the daughters of a strange god (or worshippers, by a well-known Hebrew idiom), as a profanation of the holy seed (Ezra ix. 2), for Israel was holiness to the Lord (Jer. ii. 3).

Ver. 12. **Jehovah will cut off,** etc. The Prophet denounces the judgment of Jehovah upon every one out of the tents of Jacob, who commits this sin. We must connect "out of the tents of Jacob" with cut off."

The apocopated form of the future expresses a wish that such may be the case. To express the universality of this judgment that *no one* should escape, not even in their posterity, we have a proverbial phrase, which has been variously interpreted. Our version has translated it, *the master and the scholar*, as the Vulgate, *magistrum et discipulum*. This too is the Rabbinical explanation followed by Luther, Pocock, Henry, Scott, Gesenius, Rosenmüller, Maurer, Reinke, Keil, Noyes, Henderson, De Wette, J. D. Michaelis, translate it, *the watcher and the answerer*. Calvin understands it of the *master and servant*: "Every one who was in power, and could command others," and by the *answerer*, "the servant, who received and obeyed orders." The Targum, Syriac, Ewald, son and grandson. Fürst, Munster, Hitzig, Dietrich, the *caller and the answerer*.

Ver. 13. **And this ye do as a second thing.** Henderson understands this of *time*, that the people had relapsed into their old sins in the time of Ezra, but it is better to understand it of a *second*

sin, in addition to marrying heathen wives, of divorcing their Jewish wives. The Septuagint reads it, *I hated*, and mistook the word.

The greatness of their sin is enlarged upon. Their divorced wives repair to the altar of Jehovah, there to pour out their hearts before Him, and to complain of their cruel treatment, and to seek his help. The last clause of ver. 13 shows that Jehovah will not accept the sacrifice, nor bless the worshipper.

Ver. 14. **Yet ye say, wherefore?** That is, wherefore doth He not accept?

The people addressed refusing to be ashamed, and to confess their guilt, shamelessly ask the reason of their rejection. The Prophet now addresses each one personally. **Jehovah has been a witness.** Köhler understands this, as in Malachi iii. 5, of an *avenging* witness, but as we have in Gen. xxxi. 48 a similar expression. "*This heap is a witness between me and thee*," where the same words occur in Hebrew, we must regard it with Keil, Henderson, and others, as meaning that God was a witness to the marriage, or to the covenant made between the parties. The divorced wife is now tenderly called the wife of thy youth, who has been the choice of thy youth, the partner of thy joys and sorrows, and the wife of thy covenant, with whom thou didst make a covenant for life.

Ver. 15. **But did not he make one only. And yet had he a residue of the spirit. And wherefore one? He sought a godly race.** We come now to the most difficult verse of all others in the prophecy. There has been an extraordinary difference of opinion as to its construction and sense. Köhler styles it most justly a *crux interpretum*. The Septuagint translator seems to have given his understanding a holiday, and made his pen supply its place. Not a spark of light can be struck from the words, and nothing but words. The subject under discussion is *divorce*. In the preceding verse, to add sanctity to the marriage tie, Jehovah is said to have been a witness of it, and the wife is to be regarded as bound by a solemn covenant to the husband. What more natural now than that the prophet should recall the institution of marriage in the beginning, as of divine sanction? This would be a conclusive argument, and is the very one our Saviour made use of, when speaking of divorce, "Have ye not read, that He which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be *ONE FLESH*, wherefore, they are no more twain, but *one flesh*." The argument is introduced abruptly. **Did not Jehovah make one?** The word *אֶחָד*, to a Jew, perfectly familiar with *אֶחָד אֶשְׁרֵי* in Genesis, would immediately suggest the *one flesh*, the *one pair*, of Gen. ii. 24.

And wherefore one? In the Hebrew, *one* has the article, *אֶחָד*, and must be understood of the same subject with the preceding, *אֶחָד*. **And wherefore did he make one pair?** Yet had he the residue of the Spirit? This applies most naturally to the life-giving spirit of God—his creative power, not exhausted, for He might have made many women for one man.

That he might seek a godly seed. The design of God was to perpetuate a godly seed. This is counteracted by frequent divorce.

Most English commentators adopt this interpretation. Another view has been advocated by Jerome, Ewald, Reinke, Böttcher, and others, which makes Jehovah the *subject*, instead of the *object*. They are led to this view by verse 10, "*Hath not one God created us?*" They therefore translate it, "And did not **ONE** (the same God) create them, And what did the **ONE** seek?"

Another class of commentators refer the *one* to Abraham, and translate the clause, *But did not the single one do it? And yet a divine Spirit remained to him. But what did the single one do?* They regard the *one* as a designation of Abraham, and found their opinion on Isaiah li. 2, *I called him alone*, and Ezekiel xxxiii. 24, where Abraham is spoken of as one in opposition to the many of the people. In both these passages there is an express mention of Abraham, which is not the case here. They consequently understand, *Yet had he the residue of the Spirit* as meaning, that he remained a good man.

Still another interpretation is adopted by a considerable number of commentators, that there is no question but a simple affirmation: **לֹא הָיָה** is to be translated *no one*, that the object of *made* is to be supplied from the previous sentence, that by the residue of the spirit is meant, *any portion of reason, any sense of right and wrong*. The *one* of the second clause they refer to Abraham. The whole verse would then be translated, "*No one, who has a sense of right and wrong, has done what you are doing. And what did the one do?*" They suppose that the guilty parties were wont to appeal to the case of Abraham to justify their conduct, and that the answer shows that his case was no precedent. There are very serious objections to this view. We have to supply the object of **עָשָׂה**, made, and the predicate of **הָיָה** in the

second clause. The position of **לֹא**, and the question in the second clause, render it probable that it is a question. Had the Prophet meant to say, that no one ever did so, he would have used **שׁוֹמֵר**, as Gen. xxxix. 11, or simply **הָיָה**.

Further, to understand the *residue of the spirit* of any reason, or moral sense, is strained, and lastly, **לֹא** refers to two different subjects, according to this view, first, to "*no one*," and, secondly, to Abraham, though the article is used, referring it back to the former.

There is an interpretation adopted by Fairbairn and Moore, which refers the *one* to the *one chosen seed*, the holy nation, but this strikes us as by no means so consistent and forcible as the one which refers it to the one flesh.

Ver. 15. **Therefore take heed**. Then follows a warning against the sin rebuked. The perfect with *vav* must be translated as imperative, as is often the case. To take heed to your spirit is to take heed to yourself (Deut. iv. 15; Joshua xxiii. 11).

Let no one deal treacherously. The third person is here used for the second in the previous clause. This is often the case where there is no change of subject. There is no advantage in following the LXX. and retaining the second person.

Ver. 16. **For I hate divorce**. The Prophet here gives the reason of the warning. Jehovah says, "*I hate divorce*." The LXX., Vulgate, and Luther, construe this very differently as a permission of divorce; *If thou hate her put her away*. But this is inconsistent with the context, which

condemns divorce; it is in opposition to the law which permits divorce only for some great misconduct, "*some unclean thing*," and which (Deut. xxi. 15) requires the husband to maintain a hated wife. In favor of the translation, adopted by Köhler, Keil, Henderson, *I hate divorce*, may be urged, that the form may be considered as a participle, that the first person is often understood before participles, that, **saith Jehovah, God of Israel**, which follows in the Hebrew, implies that Jehovah is speaking directly in his own person.

Ver. 16. **And him who covers with violence his garment**. The design of this clause, parallel to and coördinate with, *I hate divorce*, is to express more emphatically the consequences and enormity of the sin, that it is exceedingly heinous, and the height of cruelty. We read in Ps. cix. 18, 29, of being *clothed with cursing as with a garment, of being clothed with shame*. We find the same construction of **לָבַשׁ** with **לְ** in Num. xvi. 33; Ps. cvi. 15; Hab. ii. 14, where the object covered is preceded by **לְ** as here. "The earth covered them," "And covered the company of Abiram," "As the waters cover the sea." We therefore understand the relative, which is frequently omitted, and regard this clause as the continuation of the preceding, "*I hate divorce*," only with a more emphatic statement. Most of the recent commentators understand by his garment, his wife. This, says Köhler, is a very uncertain and rare Arabic idiom, and contrary to all Hebrew usage. Nor is it at all necessary, as the interpretation we have given does not introduce a different idea, and is confirmed by the following, "*saith the Lord of Hosts*."

DOCTRINAL AND PRACTICAL.

The frequency of *divorce* in the United States, so that in one of the States divorce is allowed for "*misconduct*," reveals the same state of things existing now, as was here condemned by Jehovah, and must bring with it the same evils, and the same punishment. What tongue can adequately tell, what heart conceive, the untold misery from this cause, especially to the deserted wives, and the children left without a mother's care! How little is the indissoluble nature of the marriage relation regarded! and the fact, that the Lord was the witness of it, and will be a swift witness against those who violate it! The Saviour only allows of one cause of divorce, and regards divorce for any other as adultery.

MATTHEW HENRY: "The poor wives were ready to break their hearts, and not daring to make their case known to any other, they complained to God, and covered the altar of the Lord with tears, with weeping, and with crying. This is illustrated by the case of Hannah, who, upon the account of her husband's having another wife (though otherwise a kind husband) and the discontent thence arising, *fretted and wept*, was in *bitterness of soul*, and *would not eat*. It is a reason given why husbands and wives should live in holy love, that their prayers be not hindered. *The Lord has been witness to the marriage covenant between thee and her*, for to Him you appealed concerning your sincerity in it and fidelity to it; He has been a witness to all the *violations* of it, and is ready to judge between thee and her. It is highly aggravated by the consideration of the *persons* wronged and abused. *First*, she is *thy wife*, *thy own*, bone

of thy bone, and flesh of thy flesh; the nearest to thee of all the relations thou hast in the world, and to cleave to whom thou must quit the rest. *Secondly*. She is the wife of thy youth, who had thy affections when they were at the strongest, was thy first choice, and with whom thou hast lived long. *Let not the darling of thy youth be the scorn and loathing of thy age.* *Thirdly*. She is thy companion; she has long been an equal sharer with thee in thy cares and griefs and joys. *Fourthly*, she is the wife of thy covenant, to whom thou art so firmly bound, that, while she continues faithful, thou canst not be loosed from her, for it was a covenant for life. Married people should often call to mind their marriage vows, and review them with all seriousness, as those that make conscience of performing what they promised.

MOORE: The phrases, "wife of thy youth," and "companion" are thrown in to show the aggravated nature of this offense. "She whom you thus wronged was the companion of those earlier and brighter days, when in the bloom of her young beauty she left her father's house, and shared your early struggles, and rejoiced in your later success; who walked arm-in-arm with you along the pilgrimage of life, cheering you in its trials by her gentle ministry; and now, when the bloom of her youth is faded, and the friends of her youth have gone, when father and mother whom she left for you are in the grave, then you cruelly cast her off

as a worn-out, worthless thing, and insult her holiest affections by putting another in her place." There is something very touching in these allusions to the aggravations of this wrong, arising from the tender associations and memories of youth.

PRESSEL, on ver. 10: *Have we not all one Father?* No faith without love, and no love without faith. He who keeps the Father and Creator of all men before his eyes must love all men as his brethren, and he who recognizes in other men his brethren must in the Creator of all men love the Father. The prophet's mode of reasoning is not unlike that of the Apostle John in his First Epistle, iii. 17; iv. 11, 20, 21. The reference of the prophet to the Heavenly Father is a glimpse in the Old Testament of a doctrine which was not fully brought to light till the time of the New Testament.

On ver. 14. *Jehovah is witness between thee and the wife of thy youth.* This might be made use of as a solemn warning by a minister against divorce, whether intended or accomplished, as it represents to us the sanctity of marriage, and at the same time awakens in the hearts of the married all lovely and sweet recollections.

On ver. 15. He who regards the divine Spirit within us will be proof against the lusts of the flesh. He who indulges these lusts drives away from his heart more and more the residue of the divine Spirit.

SECTION IV.

The sending of Jehovah's Messenger. The coming of the Angel of the Covenant to judge, but not to utterly destroy Israel (Ch. ii. 17-iii. 7).

- 17 Ye have wearied the Lord with, your words. Yet ye say, wherein have we wearied Him? When ye say, Every one that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?

CHAPTER III.

- 1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly¹ [unexpectedly] come to his temple, even the messenger [angel, ἀγγελός, LXX.] of the covenant, whom ye delight in: behold,
- 2 he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when He appeareth? for He is like a refiner's fire, and
- 3 like fuller's soap [lye]; And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they
- 4 may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in
- 5 former years. And I will come near to you to judgment: and I will be a swift² witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress³ the hireling in his wages, the widow, and the fatherless, and that turn aside [Plural. The Keri reads singular] the stranger from his right, and
- 6 fear not me, saith the Lord of Hosts. For I am the Lord,⁴ I change not [For I, Jehovah, change not]; therefore ye sons of Jacob are not consumed.

TEXTUAL AND GRAMMATICAL.

- 1 Ver. 1. — מַלְאָכִי, not immediately (*statim* Jerome), but unawares, unexpectedly, LXX. suddenly. Messenger, corresponding to angel in Greek, Angel of the Covenant, identical with the Lord, מְלִיכִי. This form is always spoken of Jehovah; Ex. xxiii. 17; Ps. cxiv. 7; Is. i. 24.
- 2 Ver. 5. — מְהֵרָה, swift, corresponding to מַלְאָכִי, verse 1, unexpectedly.
- 3 Ver. 5. — וְשֵׁנִי, followed by a neuter object only here, and in Micah ii. 2.
- 4 Ver. 6. — Jehovah is not the predicate, but in apposition with I: the parallel, ye sons of Jacob, shows this.

EXEGETICAL AND CRITICAL.

Ver. 17. **Ye have wearied the Lord with your words.** This verse should have been the first verse of the third chapter, for a new subject begins here, having no very close connection with what precedes. The prophet is here opposing the unbelief of a class, who, like the Pharisees, served God, kept his ordinance, and walked mournfully before Him, but who lost their faith in Providence, when God delayed to punish the wicked, and who complained, not in words perhaps, for, as Cocceius remarks, "Scripture is wont to ascribe to the wicked expressions suitable to their character," — that He treated all alike, for if this was not the case, why did He not punish the wicked? That by the "doers of evil" here, and by the sorcerers, adulterers, false swearers, and oppressors of ch. iii. 5, and by the *proud* (ch. iii. 15), are meant sinners of the *Jews*, and not of the *Gentiles*, seems perfectly evident, for these were offenses against the law of Moses. The prophecy had nothing to do with the heathen, who were without the pale of the Covenant. Such a denunciation of God's judgment upon the heathen would have gratified the haughty and intolerant spirit of the Jews. Strange to say, this reference has been made by Jerome, Hengstenberg, Hitzig, Reinke, Bunsen, Keil. The burden of the third chapter is, Maranatha! The Lord cometh!

Ch. iii. 1. **Behold, I will send my Messenger.** The prophet now opposes to the unbelief of the people Jehovah's own word. He will come for judgment, but before his coming, He will send his messenger to prepare his way. It is not said, a Messenger, but *his* Messenger, the one familiar to them from Isaiah's prophecy (ch. xl. 3), where the Hebrew words, to *prepare the way*, are identical with those here. The crier of Isaiah is here described as the Messenger of Jehovah. In both prophecies his office is the same. That Malachi is not here speaking of himself, nor of an ideal person, in whom the whole prophetic order culminated, as Hengstenberg maintains, is clear from the fact that this messenger is called in ch. iv. 5 Elijah, the prophet; that our Lord, speaking of John the Baptist, declares, "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee" (Matt. xi. 10; Luke vii. 27), and that Mark makes use of this prophecy as fulfilled in John, quoting it, indeed, as from Isaiah, because he was the Major Prophet, according to Tregelles' text of Mark i. 2: "Many of the children of Israel shall he turn to the Lord, their God, and he shall go before him (i. e., the Lord, their God, the Angel of the Covenant, the Lord of Malachi iii. 1) in the spirit and power of Elijah (Luke i. 16).

Chap. iii. 1. The Lord whom ye seek shall suddenly come to his temple, even the An-

gel of the Covenant. *The Lord, whom ye seek*, refers back to the preceding verse, where is the God of Judgment? The word Lord, מְלִיכִי, with the article, is applied only to God. In the parallel clause, *even the angel of the covenant*, he is designated by a peculiar title expressing his office, as this is the only place where this official title occurs, it requires explanation.

From a very early period we find mention of an extraordinary Messenger, or Angel, who is sometimes called the *Angel of God*, at others, the *Angel of Jehovah*. He is represented as the Mediator between the invisible God and men in all God's communications and dealings with men. To this Angel divine names, attributes, purposes, and acts are ascribed. He occasionally assumed a human form, as in his interviews with Hagar, Abraham, Jacob, Joshua, Gideon, Manoah, and his wife. He went before the camp of Israel on the night of the Exodus. In Exodus xxiii. 20, Jehovah said, "Behold, I send an angel before thee to bring thee into the place, which I have prepared. My name is in him." In Isaiah lxiii. 9 he is called the *Angel of his Presence*, or *face*, where there is a reference to Ex. xxxiii. 14, 15, where Jehovah said to Moses, "My presence (or Hebrew, *My face*) shall go with thee, and Moses said, If thy face go not with us, carry us not up hence." He is called the *face of God*, because though no man can see his face and live, yet the Angel of his face is the brightness of his glory, and the express image of his person. In him Jehovah's presence is manifested, and his glory reflected, for the glory of God shines in the face of Jesus Christ. There is thus a gradual development in the Old Testament of the doctrine of the incarnation, of the distinction of persons in the Godhead, not brought to light fully, lest it should interfere with the doctrine of the unity of God. (For a more full discussion of the Angel of Jehovah, see Hengstenberg's *Christology*, vol. i. p. 161, Keith's Translation; Lange *On Genesis*, p. 386; Keil *On Genesis*, p. 184).

We would further remark that of the *Covenant* has been understood by most Commentators, as referring to the New Covenant of which Jesus is the Mediator (Heb. ix. 15). Köhler and Keil understand by it the Old Covenant, in which God promised to dwell with his people. In that case, the Angel is the Mediator of the Old Covenant. But we need not restrict it to either, but consider it applicable to both, to all God's covenant relations to man. *Behold he shall come* must be predicated of the covenant angel.

Ver. 2. **But who may abide the day of his coming.** We find similar language in Joel ii. 11: "The day of the Lord is great and very terrible, and who can abide it?" The question, who shall abide it, is an emphatic negative, no one can abide it. As the Lord is a righteous judge, the day in which He comes must be a day of decisive judg-

ment. As Augustine says, "The first and second advent of Christ are here brought together." Malachi sees the great white throne in the background. In the last clause of this verse he gives the reason why it is impossible to endure it, since He is like the fire of the refiner, which separates all dross, and like the lye of the washer, which cleanses all stains.

The word כִּרְיִית, which is translated in our version *soap*, occurs only here and in Jeremiah ii. 22. Soap was unknown to the ancients, and this was a vegetable substance, from the saltwort, which was burned and water poured on its ashes.

Ver. 3. And he shall sit as a refiner and purifier of silver. In the second verse the Lord is the fire; here by a slight change in the figure, he is the smelter, who lets the pure metal flow off, while the dross remains behind. *He shall sit* is pictorial to make the figure more striking.

This judgment begins at the house of God, with the priests who stand in the closest relation to Him. This purification will result in the cutting off the impenitent, and in the reformation of those who repent, so that they offer sacrifices in a proper state of heart, in righteousness.

Ver. 4. Then shall the offering, etc. When the priests are thus purified, then the sacrifice of the whole nation will be acceptable, as in the early and better times, as in the days of David, to the Lord. The Masora remarks, that the prophetic lesson for the Sabbath before the Passover begins here and ends with the prophecy. This lesson was selected because of the injunction in ch. iii. 4, to remember the law of Moses.

Ver. 5. And I will come near to you to judgment. The prophet proceeds to show that the coming judgment will not be only upon the priests but upon all the people. He will practically convince the wicked by his judgment, and that too unexpectedly, and thus will be a swift witness. The sins specified here were all sins against the law of Moses, some of them to be capitally punished. The Jews were very much addicted from this time onward, as Josephus and the New Testament testify, to sorcery, or witchcraft. The *oppressors* are mentioned. Those who *oppress* the wages of the hireling. This verb is followed by the accusative of the person, excepting here, and in Micah ii. 2. *That turn aside the stranger* (Deut. xxvii. 19), or oppress him. The tenderest love to the stranger is everywhere breathed in the law (Ex. xxiii. 9; Deut. x. 17, 18; Deut. xxvii. 19).

Ver. 6. For I Jehovah change not, therefore ye sons of Jacob are not consumed. Jehovah is not here the predicate, as in our version and Luther's, but is in apposition with the pronoun *I*, in contrast with the sons of Jacob. *For* is causal. It is because Jehovah is unchangeable in his gifts and calling, that He will not suffer Israel wholly to perish, though their sins deserved their destruction. He must accomplish his purposes of mercy. Köhler finds in the phrase *sons of Jacob*, an intimation that they resembled Jacob in character before he became Israel, but it is better to regard it as an emphatic expression for the covenant nation. These do not perish, because their existence rests upon the promise of the unchangeable God, as Moore remarks, "The sons of Jacob shall not be consumed, the seed of Christ shall not perish. The unchangeableness of God is the sheet-anchor of the Church."

DOCTRINAL AND ETHICAL.

E. Pocock : On chap. iii. 1. He should come *unawares* when men should not think on or be aware of Him. By the temple no doubt is meant the temple at Jerusalem, then lately built after their return from the Babylonish captivity, which, whatever alterations were made in it, was still looked upon as one till the time it was destroyed by the Romans; and by the Jews called the *Second Temple* in respect to that former, built by Solomon, and destroyed by the Chaldeans. To this temple it is here said, that the Lord here spoken of should come; and so did Christ whom we say to be that Lord; and of his coming to it and his appearances there at several times we read, *He was there first presented by his mother* (Luke ii. 22); there again, when He was twelve years old, found sitting among the doctors (ver. 46), where, in his answer to his mother who told him that they had sought Him sorrowing, He may seem to allude even to this prophecy, "Wist ye not that I must be in my Father's house?" Was it not foretold that He should come to the temple? Was not that the proper place for Him to be in, and for them to look after Him in? Several other times we read of his going to it, preaching in it, received with Hosannahs, exercising his authority in it, in purging it, and vindicating the dignity of it, and driving out thence those that profaned it. Any of these appearances there is sufficient to prove in and by Him to have been made good that which we take to be the main drift of this expression in this prophecy, namely, that the Lord (Christ or Messiah) here spoken of was to come while the temple (that temple then built) was standing; which is likewise evidently foretold by the Prophet Haggai (ch. ii. 7), that *into it should come the desire of all nations*, and it should be filled with glory, yea, that *thereby the glory of that latter house should be greater than that of the former* (ver. 9), though it were then in their eyes as nothing in comparison with it (ver. 3).

HOMILETICAL AND PRACTICAL.

PRESSEL, on ver. 17. *Where is the God of judgment?* The judgment of the world and of Scripture as to the riddle of human destiny; or, *there is a God*, who lives to avenge and punish,—a truth which even men of the world admit, but which only lovers of the truth rightly understand. *Ye have wearied*, etc. Whereby is the God of infinite patience wearied? Not by our prayers. Not even by our infirmities, but indeed by our hardness and stubbornness, which will not confess our guilt, and be converted.

On ch. iii. 1. Though there are quotations from the Old Testament in the New, which are to be regarded only as an application, though never a random one, of the language of the Old, yet, in all the quotations, which are accompanied by an explanation from the Lord Himself, or his Apostles, we have the most certain commentary, which informs us how the Old Testament writer himself understood, and how he would have others understand his prophecy. On this ground, such an interpretation of Mal. iii. 1, as Hengstenberg and others have given, is untenable; for when the Lord Himself (Matt. xi. 10; Luke vii. 27) says, "This is he of whom it is written," we must understand by, "my messenger," a definite person, first named by Mal-

achi, and not the collective body of the prophets, extending down to John the Baptist. If there is to be a second coming of our Lord, it may be assumed that the prophecy before us will be fulfilled in all its particulars, and for the very reason that Malachi knows no difference between a first and second coming of the Lord, and his Messiah. Now it cannot but be expected, that the second coming of the Lord will be accompanied with the same purification as the first was in the children of Israel, and that the process of this purification will have the same general cause and result. Though this is to be expected, it by no means follows that this will be accomplished by a second sending of John the Baptist, or by the sending of only one man, after the manner of Elijah, since the person of the Lord Himself is carefully to be distinguished from that of his forerunner: the Lord is one; the forerunner, whether John or Elijah, may be more than one: the Lord is for all nations; Elijah and John only for the people of Israel; and when the second coming of the Lord is at hand, there may be also among the different nations of the world, different messengers, like Elijah and John, to prepare the way of the Lord, as indeed the Revelation of John speaks, in the eleventh chapter, of two such witnesses.

On ver. 5. We need only further remark, that between the first and second coming of our Lord, a process of purification takes place in portions of Christendom, by virtue of which the impure elements will be cast off, the hollowness and profanation of God's service and the Christian character will be exposed, and the true Christian will go to meet his future glory, as after all his inevitable, and often fiery trials, he reflects the image of his God and Saviour.

Among the commentators on the Prophets, we must reckon the great Handel, for he has in such a way illustrated to the world their most weighty prophecies in his Oratorio of the Messiah, that we cannot read them without being reminded of his musical commentary, and thereby be inspired, as it were, to interpret them. This is specially true of this last prophecy of the Old Testament.

On chap. iii. 1: *Behold, the day cometh!* Two Advent questions: Dost thou believe in the coming of the Lord in humiliation? and dost thou hope for his coming in glory? The world may believe or not, the Lord cometh: the world may prepare itself, or not, the Lord judges. This first Advent teaches us the former, and his second Advent the latter. After perhaps the hymn has been sung, "All Christians wait for thee, O Son of God!" can we also say, "And love thy appearing?"

The Lord once said, "Blessed are they who have not seen, and yet have believed," and it remains true down to the second coming. Notwithstanding God calls to his people, Behold! for true faith has its eyes open for that which happened at the first coming of the Lord, for that which will happen at his second, and for that which must happen in us, in order that the first as well as the second coming may prove our salvation. *He shall prepare the way before me.* Every minister of the Church, and every Christian, in the most private circle, can prepare the way of the Lord by warning and teaching, by example and intercession, but he is only a servant, and must wait in the humility and patience of the Lord Himself. Everything in the world is easier to be calculated, than the day when the Lord comes, and easier to be endured than his coming. *He shall sit as a refiner's fire.* The refining of the Lord has its day, and the day of the Lord has its refining. What salutary terror, and what strong consolation must this comparison of the divine refiner work in us!

The purifying fire is at hand to us all. It brings with it a torture, for which the world has no soothing balm; it penetrates what is most secret and inmost; it makes manifest whether we shall be acknowledged by the Lord, or cast away. If we would be the Lord's, then we may say, The Lord sits, and has his eyes fixed upon me even in the furnace, and especially there. He intends only my purification, and should the smallest grain of gold in faith and love be found in me, He does not cast me away with the dross of this world; and his design is that his image may be reflected in me, and that I may be acceptable to Him. The prayer of humility and faith is, O Lord, though thou shouldst find no gold in me, let me only be found as useful silver.

Ver. 5. How suddenly and how deeply will the day of judgment interrupt the pursuits of the world! How suddenly! for the prophet says, "suddenly," and "a swift witness," so that the world will be surprised in the midst of its pursuits. How deeply! for all unrighteous actions and causes, however great, or little, will be rejudged, and brought to light in their ungodliness. Job was able to comfort himself with the word, "My witness is in heaven!" — the opposite of the threatening word, "a swift witness:" hence the question comes up, Have I a witness in heaven to fear? What does He see with his all-seeing eye? and what sentence will He hereafter pass upon me with his all-decisive lips?

SECTION V.

The People are rebuked for withholding the legal Tithes and Offerings.

CHAPTER III. 7-12.

- 7 Even from the days of your fathers ye are gone away from mine ordinances and have not kept *them*. Return unto me, and I will return unto you, saith the
8 Lord of Hosts. But ye said, Wherein shall we return? Will a man rob¹ [defraud] God? Yet [that, Köhler, Keil, Pressel], ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.² [In tithe and heave offering.]

- 9 Ye *are* cursed with a curse: for [yet] ye have robbed me, *even* this whole nation.
 10 Bring ye all the tithes^a [tithe] into the storehouse^b [treasury], that there may be meat [food, Vulgate *cibus*] in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not^c open you the windows of heaven, and pour you out a blessing that *there shall not be room enough to receive it*^d [to superabundance].
 11 And I will rebuke^e the devourer for your sakes,^f and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit^g before the time in
 12 the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of Hosts.

TEXTUAL AND GRAMMATICAL

- 1 Ver. 8. — **לִנְדוֹב**, found only in Prov. xxii. 3: to cheat, defraud. The Fut. is used here in the sense of: dare a man rob God.
 2 Ver. 8. — **תְּרִיבָהּ**. The heave-offering.
 3 Ver. 10. — The whole tithe.
 4 Ver. 10. — **מִזְבֵּחַ**, storehouse, or treasury; Neh. xiii. 12.
 5 Ver. 10. — **אִם־לֹא־יִשְׁלַח**, not an oath, *whether not*.
 6 Ver. 10. — **יָ** means need, lack.
 7 Ver. 10. — **בִּלְבָּד** negatives the idea — beyond sufficiency.
 8 Ver. 11. — **אֲפָקֶה**, to rebuke. In ch. ii. 3, it is translated, corrupt. **לְבָבִי**, dative of use, profit.
 9 Ver. 11. — The LXX. read, **אֲפָקֶה**, I will destroy.
 10 Ver. 11. — **תִּשְׁכַּח**, miscarry, applied to the vine.
 11 Ver. 11. — **אֲפָקֶה**. The future is here used contingently, to denote a probable future occurrence. See Hard-
 belmer, 908, 1.

EXEGETICAL AND CRITICAL

Ver. 7. Return unto me, and I will return unto you, saith the Lord of Hosts. After Jehovah had announced the coming judgment for the long-continued transgressions of the people, He adds a gracious promise, as in Zech. i. 3: "Turn ye unto me, saith the Lord, and I will return unto you." In self-righteous delusion, supposing that they lack nothing, and need no repentance, they inquire, *Wherein*, in what particular, shall we return? The prophet thereupon shows them their sin. They do what no man should attempt. They try to defraud God in the tithe and heave-offering, either by not paying them at all, or not paying them as they should. The word **לִנְדוֹב**, which occurs besides only in Proverbs xxii. 3, where it is translated, *spoil*, means here, as the connection shows, *defraud, overreach, cheat*.

Ver. 8. Will a man rob (or defraud) God? The Prophet appeals to their conscience for a decision as to the baseness of their conduct. But ye have robbed, or defrauded, me, or, That ye have robbed me. This is a reason of the previous question, *since* you have defrauded me.

In tithe and offering. This is a specification of the manner in which they had robbed God. In Neh. xiii. 10 we find a striking coincidence with this verse. "I perceived, that the portions of the Levites had not been given them. Then brought all Judah the tithe of the corn, wine, and oil."

The tithe, according to Lev. xxvii. 30, and Deut. xiv. 22, was of the corn, wine, and oil, and of the firstlings of the flock and herd, for the maintenance of the Levites. The heave-offering — for that is here referred to — was the portion of the priests. "Ye shall give the heave-offering to the priests." It was partly a free-will offering, and partly prescribed by the law. They withheld tithes, notwith-

standing that God had already visited them with severe punishment, which aggravated their guilt. They had been cursed, as we learn from the following verses, with failure of the harvest and famine. This curse corresponded to their sin. As they had refused to give God his due by withholding the tithes and offerings, so had He withheld from them the products of the field.

Ver. 9. Ye are cursed with a curse. The position of the noun before the verb is here highly emphatic. Yet me ye defraud. It is not necessary to regard the *ye* as causal.

Ver. 10. Bring ye all the tithes into the storehouse. The prophet now enlarges upon the mode of recovering the divine favor. Israel should not, as before, keep back a part of the tithes, but should pay the whole without defrauding Jehovah, that there might be food for the priests and Levites. Notwithstanding Jehovah was angry with the priests, yet He cannot suffer the people to withhold the tithe.

Storehouse. This same word is translated, Neh. xiii. 12, *treasuries*. We find in 2 Chronicles xxxi. 11, mention of chambers in the Temple, into which they were to bring the tithes. In Neh. x. 38, the Levites were to bring the tithe to the chambers, into the treasure-house.

Prove me now herewith. The object of the proof of Jehovah was not, whether He would be faithful to his promise, for this was not the subject under discussion, but whether He was a holy and righteous God, for this had been called in question by them. They were now to put Him to the test, and learn by the result of the experiment, in what relation He stood to them, and also learn, that as He had manifested Himself as a holy God in his severity, so He would also do so in his goodness, and the abundance of the blessings conferred upon those who keep his commandments.

If I will not open the windows of heaven.

This is to be regarded as an indirect question, *whether* I will not. *Open the windows.* We read of the windows of heaven in Gen. vii. 11, 2 Kings vii. 2. The copious blessing is here compared to rain coming down from heaven.

And pour out upon you a blessing till there is not sufficiency of room. The word *י* means, *sufficiency*, and *room* is to be understood, as in Zech. x. 10: "and *place* shall not be found for them," where *place* is to be supplied, as here *room*. *בְּ* negatives the idea of the noun as in Is. v. 14. The interpretation, *forever*, adopted by Wordsworth: "Till there be not enough, till my abundance is exhausted; and since this can never be, therefore it means, forever," is strained and unnatural. The Septuagint has translated it: "Until there should be enough."

Ver. 11. And I will rebuke the devourer. This verse describes in detail what blessings Jehovah's coming will bring with it. Jehovah will take away everything which would injure the fruits. The devourer, that is, the locust, shall no more ravage the land. The corn and wine shall flourish. The grapes shall not fall before they ripen.

Ver. 12. And all nations shall call you blessed. The consequence of Jehovah's blessing will be, that the land will be an object of pleasure to every one. We find similar language in Zech. viii. 13: "As ye were a curse among the heathen, so shall ye be a blessing."

DOCTRINAL AND PRACTICAL.

From MATT. HENRY: On *Return unto me* (ver. 7). What a gracious invitation God gives them to return and repent! *Return unto me*, and to your duty, return to your service, return to your allegiance, return as a traveller that has missed his way, as a soldier that has run from his colors, as a treacherous wife that has gone away from her husband; return, thou backsliding Israel, return to me; and then I will return unto you, and be reconciled, will remove the judgments you are under and prevent those you fear. What a peevish answer they return to this gracious invitation! *Wherein shall we return.* Note: God takes notice what returns our hearts make to the calls of his Word, what we say, and what we think when we have heard a sermon; what answer we give to the message sent us. When God calls us to *return* we should answer, as they did (Jer. iii. 22): Behold, we come, but not as these here, *Wherein shall we return?* They take it as an affront to be told of their faults, and called upon to amend them; they are ready to say, What ado do these prophets make about *returning* and *repenting*. They are so

ignorant of themselves, and of the strictness, extent, and spiritual nature of the divine law, that they see nothing in themselves to be *repented of*; they are pure in their own eyes, and think they need no repentance. Many ruin their souls by baffling the calls to repentance.

HOMILETICAL.

PRESSEL: On ver. 10. *Prove me now herewith.* The condescending goodness of God gives not only to the godly, but sometimes even to the ungodly, opportunity and even a challenge to prove his truth and almightiness; and it is the duty of a minister of God now, as it was then of the Prophet Malachi, not only to point both classes to it, but even to offer to them this proving of God, confident as Elijah was against Ahab, and as Isaiah was against Ahaz, that God will not forsake his servants, but will by the event put to shame all unbelief.

On ver. 13. We are very apt to complain of God's providences, when extraordinary afflictions and troubles put men out of patience, or when we read or hear of extraordinary accidents, but where a heart stands firm in the fear and love of God, what the Apostle John says: "His seed remaineth in him, and he cannot sin," is true of it.

On vers. 10-12. How much depends upon our giving ourselves wholly as an offering to the Lord! The offerings which the Lord now requires are our own hearts, and all that comes from them. But if the Lord was so strict in tithes, how much more so is He with our hearts! Dost thou wish the full blessing of God, then be exact in whatever is thy duty. What is our duty? Whatever God requires of us, whether great or little, whether his service or an every-day life. How can he who is not strict in his duty hope, or even pray for the full blessing of God?

On vers. 14, 15. The vain service of God, He serves God in vain who serves Him only outwardly. He who serves Him from the heart has never served Him in vain. God is not man. It sometimes is the case with men that an outward service only receives an unmerited reward, or that he who serves another from the heart does not receive his due reward, for men can be deceived; but this can never be the case with God, for He is omniscient and faithful. All things are under God's providence. The contrary seems to be the case in the history of the world and in daily experience, and men without conscience lose thereby their faith; but this is only so in appearance, for the inward testimony of the heart and eternity will make plain the most difficult and frowning providences, and sometimes in this world, God's holy and righteous government is clearly manifested.

SECTION VI.

The Coming of a Day of Judgment which will vindicate the Ways of God, and reward the Righteous and punish the Wicked. Elijah the Prophet.

CHAPTERS III. 13-IV. 6.

13 Your words have been stout [bold] against me, saith the Lord. Yet ye say,
14 What have we spoken so much against thee? Ye have said, It is vain to serve

- God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully [gloomily] before [because of Jehovah] the Lord of Hosts?
- 15 And now¹ we call the proud happy; yea they that work wickedness are set up;
- 16 yea,² *they* that tempt God are even delivered. Then they that feared the Lord spake often³ [nothing corresponding to *often* in Hebrew] one to another; and the Lord hearkened, and heard *it*, and a book of remembrance⁴ was written before him for them
- 17 that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels⁵ [or possession];
- 18 and I will spare them, as a man spareth his own son that serveth him. Then shall ye return⁶ [again], and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

CHAPTER IV. 1-6.

- 1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all [plural in LXX., Targum, and eighty MSS.] that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave
- 2 them neither root nor branch. But unto you that fear my name shall the Sun [sem. as in Gen. xv. 17; Jer. xv. 9; Nah. iii. 17] of righteousness arise with healing in his wings; and ye shall go forth, and grow up⁷ [leap for joy] as calves of the stall.
- 3 And ye shall tread down the wicked; for they shall be ashes under the soles of
- 4 your feet in the day that I shall do *this*, saith the Lord of Hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Is-
- 5 rael, *with* [strike out: *with*] the [as] statutes and judgments [precepts]. Behold, I will send you Elijah the prophet⁸ before the coming of the great and dreadful day
- 6 of the Lord: And he shall turn the heart of the fathers to [על, to or together with] the children [sons], and the heart of the children to their fathers, lest I come and smite the earth with a curse.

TEXTUAL AND GRAMMATICAL.

- 1 Ver. 15. — וְהָיָה, a particle of inference, chap. i. 9, ii. 1. (Ewald, 353.)
- 2 Ver. 15. — The second וְ marks a climax. Nordh. 1006.
- 3 Ver. 16. — Spake often. The same word is used in ver. 13, and translated, spoken. The word *often* is not in the Hebrew.
- 4 Ver. 16. — Remembrance (זִכְרוֹן), found in Ex. xxviii. 29; Num. x. 10.
- 5 Ver. 17. — יְהוָה, jewels (Ex. xix. 5; Deut. vii. 6; xxvi. 13).
- 6 Ver. 18. — Return, שָׁבוּ, is used here as in i. 4, as an adverb, again (Gen. xiv. 2).
- 7 Chap. iv. 2. — Grow up. צָמַח, frisk. LXX.: σκιστάν (Hab. i. 8).
- 8 Ver. 5. — LXX.: Ἡλίας τὸν θεοβίτην. The Masora directs that this verse should be repeated after the last verse, so that the book may not end with a curse.

EXEGETICAL AND CRITICAL.

Ver. 13. Your words have been bold against me. Jehovah through the Prophet, now shows the people that their murmuring against Him and his service as unprofitable is unjust. Hengstenberg and Reinke suppose that there is a dialogue between the Prophet and the people, that they reply to the Prophet's words, and contradict them. Jehovah has said, *Prove* me now herewith? They reply, The wicked prove God, and are delivered. The Prophet says: They shall call you happy. They answer: And now we call the wicked happy. The Prophet says: Ye have not observed mine ordinances. The people reply: We HAVE observed them. But as this view is too ingenious, and the Niphal is used, They spake *one to another*, they *conversed* about God, and as it is analogous to ii. 17, Ye have wearied me with your words, we must reject it.

Your words are stout, that is, bold, *presumptuous, impudent*. We have the substance of them,

that it was profitless to serve God, since He was not a righteous God, and that therefore they are to be called happy who sought to secure their earthly well-being, without regard to God. Such hard speeches of ungodly sinners against God never pass the lips of a pious Asaph or Job, not even in the times of sorest trial, and in hours of the deepest darkness. They, though uttering despairing feeling, never draw such conclusions, nor go so far as to renounce God. Some have found the atheism of these sinners in the phrase *serve God*, instead of *serve Jehovah*.

Ver. 14. We have kept his ordinance. We have observed all the prescribed rites. Walked mournfully, to go about in sackcloth, to neglect their appearance in token of fasting, and for the sake of Jehovah. They lay stress upon fasting, whether prescribed or voluntary, which was regarded as more meritorious. They attributed worth to the opus operatum of fasting, a disposition attacked by Isaiah in chap. lviii., which increased after the Captivity, until it culminated in the fasting twice in the week of the Pharisees.

They felt that they had claims upon God, and complained that He did not reward them for it.

Ver. 15. **And now we call the proud happy.** In consequence of the supposed uselessness of their piety, and the adversity in which Jehovah suffered them to remain, they, unlike Asaph, offend against the generation of God's children by speaking thus, and begin to call the haughty sinners happy, as those who have chosen the best part. We must again regard the *proud* here as in chap. ii. 17, as godless sinners in *Israel*. They must be the same with the proud in chap. iv. 1, which Hengstenberg admits refers to sinners in Zion, though here he refers it to the heathen. The heathen are spoken of as the objects of the divine punishment, only when they have harmed God's people, and never where the sins of his people are rebuked. The people now give the reason why they considered the haughty sinners happy. They appeal to the matter of fact, that, though the wicked have put God to the test by their sins, calling down the vengeance of heaven, yet they have been unpunished, and their condition is therefore to be envied. The two clauses correspond to each other, and are placed in a reciprocal relation to each other by the double *yea* (וְעַתָּה).

Ver. 16. **Then they that feared the Lord spake one to another.** The prophet now in a narrative form gives the speeches of the godly in contrast with the hard speeches of the ungodly. There were a faithful few who feared God with a holy fear, and who valued his name, who, notwithstanding all appearances to the contrary, believed that verily **THERE WAS A GOD** judging the earth. The language of the ungodly was the occasion of their speaking *together*, not, *often*, as in our version. It was *then* (כֵּן) they testified their faith in God. We need not adopt the view of Maurer and Hitzig, that *rav. conv.* is to be translated *that*, and begins the quotation of their very words, for this is contrary to usage. We have not the substance of their conversation. Jerome imagines that it was a defense of God's dealings, which is doubtless correct. They sighed and cried for the abominations of the times (Ezekiel ix. 4). Horror took hold of them because of the wicked who forsook God's law, and they exhorted one another daily not to lose their faith in God, as holy and righteous. Their conduct and words pleased God, and to show the certainty of their reward He is represented as recording their names and good deeds in a book of remembrance, lest He should forget to reward them. Some have found an allusion to the custom of ancient kings keeping books, in which all the most important events of their reigns were recorded, as in Esther vi. 1, 2, but it rests upon a much older and Scriptural idea, that the names and actions of the righteous are written in a book before God (Ps. lvi. 9; Dan. vii. 10). The Pirke Avoth, a collection of the sayings of the Rabbis, quotes this passage, and the comment of Rabbi Chanina ben Teradion: "Where two sit together, and there are no words of the law spoken between them, there is the seat of the scorner of whom it is said, 'He sitteth not in the seat of the scorner;' but where two sit together, and words of the law are spoken between them, there dwells the Shekinah among them, as written, 'Then they that feared the Lord spake one to another.'"

Ver. 17. **And they shall be mine, etc.** find the additional promise, *They shall be to*

peculiar treasure, not *jewels*, specifically, as in our version. The accents make מְלִכָּה (possession), the object of *make*, but most of the recent commentators, following the LXX., the Targum, and Jerome, regard it as the predicate of, *They shall be to me. They shall be my possession in the day which I make, or appoint.* In favor of this, we find the same words in Ex. xix. 5, to which this verse doubtless refers. "Ye shall be to me a *peculiar possession* out of all nations," and also in Deut. vii. 6: "The Lord, thy God, hath chosen thee to be to Him a people of *possession*." Further, in ch. iv. 3, we find the same phrase as here, *the day I make, or appoint.* In the New Testament, this language is borrowed from the LXX. to represent the relation of believers to God, as in 1 Pet. ii. 9; Eph. i. 14; 2 Thess. ii. 14; Titus ii. 14, where we find a *peculiar people*, where the same word, *ἐκλεκτοί*, is used, as in the Septuagint translation of this passage.

I will spare them — manifest tender compassion to them, as a man spareth not his son merely, but his son, who serveth him, who is filial and obedient. "As a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. ciii. 13).

Ver. 18. **Then shall ye again discern between.** The subject of the verb must be the wicked murmurers, and not, as Henderson thinks, the righteous. The wicked had arraigned God's justice, now they shall be forced to acknowledge it in their own punishment. The word *discern* in Hebrew is sometimes used as an adverb. It is so regarded here by Köhler, Keil, Gesenius, Henderson, and others. Hengstenberg and Keil find in ver. 18 a reference to Ex. xi. 7, where it is said: "The Lord put a *difference* between the Egyptians and Israel." Köhler understands by it, that the wicked would now stand in a different relation to the question than they did before, that they would, in the future, in consequence of Jehovah's judgments, recognize that difference. Calvin understands it, "if a different state of things." We are not to put too much emphasis upon it, nor need we refer it to any special case. The preposition *between*, seems to be used here as a noun, though not strictly such, in the sense of *difference*. The time will come, when ye will see the *between* in relation to the righteous and the wicked, as in Is. lxxv. 13, 14: "Behold, my servants shall eat, but ye shall be hungry. My servants shall sing for joy of heart, but ye shall howl for vexation of spirit."

Ch. iv. 1. **For, behold, the day cometh.** In Hebrew, there are but *three* chapters in Malachi, the third chapter containing twenty-four verses, instead of eighteen, as in our version. Most of the modern versions begin unnecessarily here a new chapter. The prophet now describes the results of that appointed day, first to the wicked (ver. 19), and then to the righteous, in vers. 20, 24.

Behold, the day cometh! We find similar language in Zeph. i. 15: "That day is a day of wrath, *Dies Irae, Dies Illa*, and in Joel ii. 31, where we find "the great and terrible day of the Lord." Some have referred the day here spoken of to the destruction of Jerusalem, others to the last great day. While it is to receive its fulfillment in the last day, yet it is capable of more than one fulfillment. It is fulfilled in every coming to judgment. As Wordsworth says: "All God's judgments are hours, marked on the dial-plate, and struck by the alarm of that great day." The destruction of Jerusalem

was but the fiery and blood-red dawn of that day of days. To the ungodly it will be like a furnace, where the fire burns most fiercely, and which scorches and consumes everything which comes near it. They that do wickedly will then be as the dry chaff, which is utterly consumed. Isaiah uses the same figure: v. 21; and Obadiah, i. 18; Zech. xii. 6; Matt. iii. 12; Luke iii. 17.

. That it shall leave, etc. The וְהָיָה here is not a relative pronoun, as Maurer and Reinke suppose, but a conjunction; so Keil, Köhler, and Ewald, so that neither root nor branch, a proverb, to express utter destruction; not one shall escape.

John the Baptist made this verse the text of his exhortations when he spoke of the axe laid to the root of the tree, and the chaff burnt with unquenchable fire.

Ver. 2. But unto you that fear my name shall the Sun of Righteousness arise. Jehovah now turns, and directly addresses the righteous, and promises them that the Sun of Righteousness will rise upon them. There has been much difference of opinion as to whether the Sun of Righteousness was to be understood *personally* of Christ, or whether it is only a genitive of apposition — the sun, which is righteousness, or, righteousness, as a sun. The Fathers, Eusebius, Cyril, Theodoret, the early Protestant commentators, and a majority of modern ones, refer it to Christ, while the Jewish commentators, and Hengstenberg, Keil, Reinke, Köhler, refer it to the consummation of salvation, in which Jehovah's righteousness reveals itself to the godly. Hengstenberg admits that the interpretation which refers it to Christ is well founded, though he does not find in it a distinct allusion to the person of Christ. Keil, while interpreting it, that righteousness, that is, salvation, is regarded as a sun, yet concedes that the personal view is founded upon a truth, that the coming of Christ brings righteousness. Henderson remarks: "There can be no doubt with respect to the application," and refers to the passage where Christ is called the light of men, the light of the world, a great light (Is. ix. 1), a light to the Gentiles (Is. xlix. 6), the true light, the day-spring from on high. Moore remarks: "We cannot think that the prophet here meant to predict Christ personally, or, indeed, to look at the ground of this righteousness at all." We think it safer, from the parallel passages, from exegetical tradition, and from the internal evidence, commending itself to every believing heart, and which has found expression in hymns, and in the recorded religious history of multitudes, to understand this sublime figure not of an abstract righteousness, but of a personal Christ.

Healing in its wings. The beams of this sun are compared to the outstretched wings of a bird, to which they bear some resemblance. The figure is not to be carried out so far as to refer to the swiftness of a bird, or to the protection of her young by the mother bird, but is to be confined simply to healing. . . Healing or salvation comes to the God fearing through the wings, or beams of this sun, shining fully upon them. As when the sun returns to the earth in spring time, all nature rejoices in its light and warmth, so the righteous shall be awaked to a new life by the beams of this sun.

And ye shall go forth, and leap as calves. The righteous shall go forth from darkness, and their joy is compared, in a simple and childlike

manner, to that of calves, let loose from the stall to go to pasture, who frisk and leap for joy.

Ver. 3. They shall be ashes. The wicked, who have troubled them, shall be as little regarded by them as the ashes trodden under foot of men.

Ver. 4. Remember ye the law of Moses. Now follows an exhortation as to the way in which the coming judgment is to be averted. We have here the conclusion of the whole book, and the appropriate sealing up of the Old Testament. There is in it an intimation, that no further communications are to be made. As they had gone away from God's law, now they must give all diligence to observe and obey it. The Septuagint, it is difficult to see for what reason, has transposed this verse, and placed it at the end of the book, where it is out of place, as it serves as the introduction to the promise of John the Baptist, and the reformation to be wrought by him. Hengstenberg and Reinke suppose the reason of the transposition is to be found in the great importance of the precept, but the more probable reason is, that it was done, as in other cases, to avoid too harsh a sound in the last verse.

Which I commanded him, not whom I commanded, as Ewald, Reinke, and Bunsen. Jehovah calls attention to the divine authority and origin of the law. Moses was but the servant of Jehovah.

Statutes and Judgments. These words are found in the same combination in Deut. iv. 8, and may be construed as an exegetical definition, belonging to *which*, or with Köhler, as the predicate, which are statutes and judgments.

Ver. 5. Behold I will send Elijah the prophet. We have here a repetition of the promise in ch. iii. 1 in a more specific form. Behold, I will send Elijah, not the Tishbite, as the Septuagint has it, but Elijah the prophet. But why is John the Baptist here called Elijah? The angel before his birth said unto his father, Zacharias, "And he shall go before Him in the *spirit* and *power* of Elijah." There were many points of resemblance between Elijah and John. Both prophesied in a time of great unbelief and apostasy from the law; both sought to bring back the people to the piety of their fathers; both prophesied before great and terrible judgments. The historical circumstances in which they lived were remarkably parallel. Ahab reappears in Herod, Jezebel in Herodias. The words of Mark vi. 20, where he speaks of Herod, fearing John, and did many things, apply without any alteration to Ahab. Their very appearance, the fashion of their dress, and their mode of life, were identical. Bengel says of John: "Even the dress and food of John were in accordance with his teaching and office. The minister of repentance led the same life as penitents themselves should lead." His mode of life was a sermon *de facto* on mortification. We may thus clearly see why John should be called in prophecy, which, for the most part, suppresses names, and which throws a thin veil of obscurity over its subjects, *Elijah*, just as Jesus himself was called David, because he was the son and successor of David (Hosea iii. 5; Ez. xxxiv. 23; xxxvii. 24; Jer. xxx. 9). The interpretation of this prophecy, that Elijah was to reappear before the coming of the Messiah, has been universally held by the Jews, and the obstinacy with which they have clung to this opinion, received by tradition from their fathers, has been a great hindrance to their receiving Jesus as the Christ. In this interpretation, they have been countenanced by most of the

Fathers, as Chrysostom, Origen, Cyril, Theodoret, Theophylact, Jerome, Tertullian, Augustine, who held to two Elijahs of prophecy, the one, John the Baptist, and the other, Elijah in person, who was to reappear, to convert the Jews, and prepare the way for the second coming of the Lord. The Romish commentators, in consequence of this consent of the Fathers, have held it a heresy, or next to a heresy, to reject this interpretation. Some few modern Protestant commentators, as Hitzig, Maurer, Ewald, Olshausen, Alford, Stier, and Ryle, have adopted the same view. Alford says: "John the Baptist only *partially* fulfilled the great prophecy, which announced the *real Elias* (the words of Malachi will hardly bear any other than a personal meaning) who is to forerun the second and greater coming."

We have two most important declarations of our Lord's on the Elijah of Malachi. Speaking of John the Baptist, he said: "This is he of whom it is written, Behold, I will send my messenger before thy face, which shall prepare thy way before thee. And if ye will receive it, This is Elias, who was to come." Here our Lord declares that John fulfilled both prophecies in Malachi, and that he was his forerunner. And further, that so obstinate were their foregone conclusions, that He did not expect they would believe it.

In Matthew xvii. 10, "His disciples asked Him, saying, Why then say the Scribes, that Elias must first come?" And Jesus answered and said unto them, "Elias truly shall first come, and restore all things, but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Then understood his disciples, that He spake unto them of John the Baptist." We would remark, that this conversation was soon after the Transfiguration of our Lord, when Elijah appeared. Sharing the common Jewish opinion, and supposing his residence with our Saviour would be a permanent one, they were perplexed at his disappearance. Their question led our Lord to speak of the prophecy of Malachi, and to place *Himself at the time of its utterance*, when the coming of Elijah as John was yet *future*. Hence He uses the *future* in speaking of John's agency. Alford infers from the use of the future, that Elijah is yet to reappear, but it can be easily explained in the way which has been done.

Again, the denial of John (John i. 21) has been made use of by the few Protestant commentators who have held the view of another Elijah. John did not deny to the deputation from the Sanhedrim, that he was the Elijah of Malachi. This he affirms, when he says, "I am the voice of one crying in the wilderness, Make straight the way of the Lord;" but that he was Elijah *in their sense*, Alford finds in, *If ye will receive it*, a confirmation of his views, but this expression strengthens the exclusive reference to John the Baptist, that it was so plain, that nothing but the most inveterate prejudice prevented their acknowledging it.

Before the coming of the great and dreadful day. This expression, the *great and terrible day*, is found in Joel ii. 31. The day (ch. iii. 17, iv. 1-5) throughout has the same meaning. It refers especially to the destruction of Jerusalem. When the Lord Jesus came, it was not only to give eter-

nal life to those who received Him, but for judgment upon those who rejected Him. His coming was necessarily followed by the condemnation of the unbelieving. The Gospel is always a savor of life unto life, or of death unto death. But these words have more than one fulfillment. The last and perfect one will be in the last day.

Ver. 6. And he shall turn the heart of the fathers to the children. Some commentators, among whom are Ewald, Maurer, and Henderson, understand this of a restoration of family harmony, but it is better to understand it of a reconciliation between the ungodly, estranged from the piety of their ancestors, and their pious forefathers, produced by repentance. Thus the bond of union, which had been broken, will be restored. That such is the meaning is proved by Luke i. 16, 17, where "the disobedient to the wisdom, or disposition, of the just," is substituted, as containing the same sense.

Least I come and smite the earth with a curse. By the earth here is meant, the land of Israel. The word, *כִּלְכִּל*, *curse*, means anything devoted to the Lord, and is sometimes used in a good sense, as in Lev. xxvii. 28. More generally, however, in a bad sense, as in Zech. xiv. 11, where it is translated, *utter destruction*, the ban of extermination.

The close of the Old Testament in Malachi is unspeakably solemn. On its last leaf we find the blessing and the curse, life and death, set before us. As its first page tells us of the sin and curse of our first parents, so its last speaks of the law given by Moses, of sin, and the curse following, mingled with promises of the grace which was to come by Jesus Christ. So on the last page of the New Testament, we read of "plagues written in this book," but its last words are gracious words: "Surely I come quickly! Amen. Even so. Come, Lord Jesus! The grace of our Lord Jesus Christ be with you all! Amen."¹

DOCTRINAL AND PRACTICAL.

WORDSWORTH: "The concluding sentences of Malachi is a solemn warning to these latter days. The Holy Spirit knows what is best for us. He warns us of future punishment, in order that we may escape it, and that we may inherit everlasting glory. Knowing the terror of the Lord, he would persuade men. And the character of these latter days, when the Evil One is endeavoring to lure men into his own grasp, and to make them his victims forever, by dissolving God's attributes into one universal fullness of indiscriminating love; and by endeavoring to persuade them that his justice and holiness are mere ideal theories and visionary phantoms, and that there is no judgment to come, and that the terrors of hell are but a dream, in defiance of the clear words of Him who is the Truth (Mark ix. 44; Matt. xxv. 46), shows that there is divine foresight in this warning by Malachi. Let it not be forgotten that the Apostle of love, St. John, ends his Epistle with a warning against idolatry, and that at the close of the Apocalypse, there is a solemn declaration against all who tamper with any words of that book, which

¹ Aben Ezra, at the close of his *Commentary on the Minor Prophets*, says: "May God soon fulfil the prophecy of Elijah, and hasten his coming!" Rather may that the veil may be taken from the hearts of the Jews, so that they may believe that this prophecy

fulfilled, that Elias has already come, and that they may with us unite in the prayer, which every believing and loving soul continually prays: Come, Lord Jesus! Come quickly!

speaks in the clearest terms concerning judgment, heaven, hell, and eternity. May we have grace so to profit by this solemn warning, that we may escape the malediction of those on the left hand at the great day, and inherit the blessing which will be pronounced to those on the right hand by the almighty and everlasting Judge! Now unto the King Eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen!

KEIL: After Malachi, no prophet arose in Israel until the time was fulfilled, when the Elijah predicted by him appeared in John the Baptist, and immediately afterwards the Lord came to his temple, that is to say, the incarnate Son of God to his own possession, to make all who receive Him children of God. Upon the Mount of Transfiguration, there appeared both Moses, the founder of the Law, and mediator of the Old Covenant, and Elijah the prophet, as the restorer of the law in Israel, who earnestly prayed, "Hear me, O Lord, hear me, that this people may know that thou hast turned their heart back again!" to talk with Jesus of his decease, for a practical testimony to us all, that Jesus Christ, who laid down his life for us, to bear our sin, and redeem us from the curse of the law, was the beloved Son of the Father, whom we are to hear, that by believing in his name we may become children of God, and heirs of everlasting life.

M. HENRY on Malachi iii. 14: *Walked mournfully*. They insisted much upon it, that they had *walked mournfully* before God, whereas God had required them to serve Him with gladness and to walk *cheerfully* before Him. They by their own superstitions made the service of God a task and drudgery to themselves, and then complained of it as a hard service. The yoke of Christ is *easy*; it is the yoke of Antichrist that is *heavy*. They complained that they had got nothing by their religion; they denied a future state, and then said: It is vain to serve God, which has indeed some color in it, for if in this life only we had hope in Christ, we were of all men most miserable.

NOTE.—Those do a great deal of wrong to God's honor, who say that religion is either an *unprofitable* or an *unpleasant* thing; for the matter is not so; wisdom's ways are *pleasantness*, and wisdom's gains are better than that of fine gold.

M. HENRY on ver. 16. *They spake often, etc.* Even in that corrupt and degenerate age, there were some that retained their integrity and zeal for God. In every age, there has been a remnant that feared the Lord, though sometimes but a little remnant. They *thought upon his name*; they seriously considered, and frequently meditated upon the discoveries God had made of Himself, and their meditation of Him was sweet. They consulted the honor of God, and aimed at that as their ultimate end in all they did. They spake often one to another concerning the God they feared; and that name of his, which they thought so much of; for out of the abundance of the heart the mouth will speak; and a good man out of the good treasure of his heart will bring forth good things. They that feared the Lord kept together as those that were company for each other; they spake kindly and endearingly one to another, for the preserving and promoting mutual love, that that might not wax *cold* when iniquity did thus abound. They spake edifyingly to one another, for the increase of faith and holiness; they spake one to another in the language of Canaan; when profaneness was to come to so great a height as to trample upon all that is sacred, then they spake

often one to another. *The worse others are, the better we should be; when vice is during, let not virtue be sneaking.* They were industrious to arm themselves and one another against the contagion by mutual instructions and encouragements, and to strengthen one another's hands. As evil communications corrupt good minds and manners, so good communications confirm them.

MOORE: When the wicked are talking against God, the righteous should talk for Him. Religious conversation is necessary, all the more, for the very reasons that often chill and repress it. When a fire burns low, the coals that are alive should be brought near together, that they may be blown into a flame. So when all is cold and dead, living Christians should draw near and seek the breathings of the Spirit, and kindle each other by mutual utterance. The words thus and then spoken shall be heard and recorded in heaven.

DODDRIDGE has versified vers. 16, 17:—

The Lord on mortal worms looks down
From his celestial throne;
And when the wicked swarm around,
He well discerns his own.

The chronicles of heaven shall keep
Their words in transcript fair;
In the Redeemer's book of life,
Their names recorded are.

WORDSWORTH: Malachi, as successor to Zechariah, discharged a peculiar office. Zechariah is one of the most sublime and impassioned among "the goodly fellowship" of the Prophets. The light of the sunset of prophecy is as brilliant and glorious as its noonday splendors. The prophecy of Zechariah is an impetuous torrent, sweeping along in a violent stream, dashing over rugged rocks, and hurling itself down in headlong cataracts, and carrying everything with it in its foaming flood. In Malachi, it tempers its vehemence in the clear haven of a translucent pool; there it rested in peace for four hundred years, till it flowed forth again in the Gospel.

M. HENRY, on ch. iv. ver. 4: Observe the honorable mention that is made of *Moses*, the first writer of the Old Testament, in *Malachi*, the last writer. God calls him *Moses*, *my servant*, for the righteous shall be had in everlasting remembrance. See how the penmen of Scripture, though they lived at a great distance of time from each other (it was twelve hundred years from Moses to Malachi) concurred in the same thing, all actuated and guided by one and the same spirit.

PREASEL: We meet sometimes in the Old Testament with passages, like flowers among the rocks, which anticipate the New Testament. Of this kind are the few passages in which God is regarded not as Lord but as Father (Deut. xxxii. 6; 2 Sam. vii. 14; Ps. lxxxix. 27, ciii. 13; Is. lxiii. 16; Jer. xxxi. 20; Hos. i. 10; Mal. iii. 17). God appears in them indeed more as the Father of the whole nation, than in a personal relation to individuals. The joyfulness of the sonship of individuals does not attain prominence, and it was not the prevailing consciousness of the whole people; but these few traces of the fatherhood of God disclose the continuity of both Testaments. The relation, which was not possible for the Old Testament Church, the New Covenant has granted us through Jesus Christ, and what the New has thus granted, the Old had already foreshadowed.

Though the prophecy of Malachi, of the coming of the Messiah, of the judgment accompanying it, and of the sending of the forerunner, contains

nothing at all which would lead us to suppose that the first coming would find its fulfillment in a second at the end of days, before which time there should happen his rejection by his people, his redeeming work on Golgotha, and the whole history of the spread of his Gospel even to the ends of the earth, yet nothing can be concluded from this against the truth, that this last prophecy of the Old Testament had *begun* to be fulfilled in the appearance of Jesus of Nazareth; for the occasion and design of this last prophecy had nothing to do with the subsequent events; for God reveals to his faithful people at every stage, and under all relations, only just so much as they need. The Old Testament has sufficiently disclosed the most glorious glimpses into the Messianic future, as special Psalms, Isaiah, Daniel, Zechariah, and other books testify, but here the object is only to enforce on the light-minded and scoffing contemporaries of the prophet the ineffaceable difference between the godly and ungodly, and the certainty of the day in which that difference would be revealed to all eyes. It was for this object, that what God communicated to them through his prophets of the coming of the Lord, and the sending of his Forerunner, was exactly what they needed.

Vers. 16, 17. *Then they that feared the Lord.* What is the frivolity and scorn of the world, when compared with the refuge of the pious in the word of God, in the communion of those like-minded, in prayer, and in a blessed hereafter!

The Lord knoweth them that are his! This Holy Scripture everywhere testifies. Does also the Spirit of God testify it to our spirits?

The names of those who are registered in our church books are not all found in God's book of remembrance. As it was a great privilege to be numbered among the people of Israel, so it is one now to be numbered in our church books as a Christian; but as then there was a difference between those whose names were in God's book, and those who were not, so it is still now.

"In thy fair book of life and grace,
O may I find my name,
Recorded in some humble place,
Beneath my Lord, the Lamb."

This is the highest distinction to which man can attain: all others are but a shadow, when compared with it. It is a distinction most undeserved, and yet promised to the sincere and pious. It excludes all merit, and yet it is a reward of true piety.

Ch. iv. 1. *For behold the day comes!*

"That day of wrath! that dreadful day!
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?"

Ch. iv. ver. 2. What will the day of the Lord bring to the righteous, according to the promise of the Old Testament? The Sun of righteousness; salvation under his wings; the joy of freedom; the triumph over the common enemies of the Lord and his people.

Ch. iv. vers. 4, 5. Moses and Elijah must even now go before the Lord: How far have they come to us? Or, Conversion is the turning point, where the Old Covenant ends, and the New begins: the heart begins, and the life must end.

Ver. 6. *He shall turn the hearts of the fathers to the children.* How has the Word of God laid upon us the duty of our conversion, and that of our families! Grant me the heavenly joy, that after many a

struggle, I may with rapture say, Dearest Father! Here am I, and those whom thou hast given me! No one of them is lost! all are prepared for thy kingdom! That this may be our experience, we must strive by persevering prayer, and it will, when realized, be a matter of heavenly joy. Finally: The last word of the Old Testament is the threatening of the curse; of the New, the prayer, "Even so come, Lord Jesus!" What should we wish our last word to be?

CHRYSOSTOM on, *Behold the day cometh!* Let us then imagine that that day has come, and let each one examine his reflections, and let him suppose that the Judge is already present, and that all things are revealed and published; for we must not only stand there, but also be *made manifest*. Would you not blush? would you not be beside yourselves? For if now, when the occasion is not yet present, but is merely supposed, and represented to the imagination, we are overwhelmed by our reflections, what shall we do, when that day has come, — when the whole world is present, — when angels and archangels, when crowded myriads, and the hurrying to and fro of all have come; and we are caught up in the clouds, and the gathering together full of terror has come; when trumpet after trumpet shall sound exceeding loud, — when all these have come? For even if there were no hell, what a punishment to be thrust out in the midst of such splendor, and to depart dishonored! For if even now, when a king and his retinue make a triumphal entry, the poor, reflecting on their poverty, receive not so much pleasure from the spectacle, as mortification, that they are not admitted to the presence of the king, nor share his favor, what will it be then! Or, do you consider it a light punishment not to be numbered in that company, not to be counted worthy of that unspeakable glory, to be thrust out from that joyful assembly, and from those unutterable blessings! When too, there shall be darkness, and gnashing of teeth, and everlasting chains, and the worm that never dies, and the fire that is never quenched, and tribulation and anguish, and tongues parched like the rich man's; when we shall beg for mercy, but no one shall hear; when we shall groan and howl because of our torments, and no one shall heed; and look round everywhere, and nowhere shall there be any to comfort us, what shall we say to those in such a condition, what can be more wretched than their souls! what more pitiable! For if we enter a prison, and see the squalid prisoners, some bound and famishing, others shut up in darkness, we weep aloud, we shudder, and avoid imprisonment there, when we are dragged away by force into the very torments of hell, what shall become of us! For these chains are not of iron, but of fire, never to be quenched; nor are our jailers men, whom it is often possible to persuade, but angels, whom we dare not look upon, because they are exceedingly enraged, that we have insulted their Lord. We do not see *there*, as here, some bringing money, some food, others comforting words, so that the prisoners obtain some mitigation. Everything *there* is beyond the reach of alleviation. Even if Noah, or Job, or Daniel, should see their own families suffering punishment, they would not dare to relieve them. For natural sympathy is there extinguished. For while it is the case, that righteous parents have wicked children, and righteous children wicked parents, that the pleasure may there be unalloyed, and that those who enjoy the blessings may not lose their fruition from sympathy, even this nat-

ural affection, I say, is extinguished, and they share in their Lord's indignation against their own offspring. For if common men, when they see their children wicked, disinherit them, and cut them off from the family, much more shall the righteous then. Therefore, let no one hope for good things, who has done no good work, though he may have ten thousand righteous ancestors, "for every one shall receive the things done in his body, according to that he hath done." And here I think I will make use of this fear to attack the adulterers, and not them only, but all those who do any wrong thing whatever. Let us ourselves hear therefore these things; if you have the fire of lust, oppose to it that fire, and being extinguished, it will quickly go out. If you are about to utter anything uncharitable, reflect on the gnashing of teeth, and your fear will be a bridle to you; if you wish to steal, hear the Judge commanding and saying, "Bind him hand and foot and cast him into outer darkness," and you will in this way cast out your lust; if you are a drunkard, and spend your time in debauchery, hear the rich man saying, "Send Lazarus, that he may dip the tip of his finger in water, and cool my parched tongue," and not obtaining his request, and you will get rid of this passion. If you love luxury, consider the tribulation and anguish there, and you will desire it no more; if you are harsh and cruel, remember those virgins who, because their lamps had gone out, were shut out of the bridal chamber, and you will soon become kind-hearted. Are you slothful? Think of him who hid the talent, and you will become more ardent than fire. Does covetousness of your neighbor's property consume you?

Think of the worm that never dies, and you will easily get rid of this disease, and will reform all other sins, for He has commanded nothing burdensome or grievous. Why then do his commandments seem grievous to us? From our slothfulness. For as when we are zealous, even those things which seem intolerable will be light and easy, so when we are slothful, the things which are tolerable will appear to us grievous. In view of all this, let us not regard those who live luxuriously, but remember their end; let us not regard the extortioners, but remember their end, — here cares and fears and anguish of soul, and there everlasting chains; let us not regard the lovers of glory, but remember what it begets, — here slavery and hypocrisy, and there intolerable loss, and perpetual burning. For if we would thus reason with ourselves, and continually oppose these and the like things to our wicked lusts, we should speedily cast out the love of the present, and kindle the love of the future. Let us now therefore kindle it, and burn with it. For if the meditation on these things, imperfect as it may be, gives such pleasure, think how much delight a perfect realization will be. Happy, thrice happy, yea, infinitely happy are those who enjoy such blessings, as wretched, thrice wretched are those who suffer their opposite! That we may not be of the latter class, but of the former, let us choose virtue, for in this way we shall obtain these future blessings. God grant that we may all obtain them, through the grace and love of our Lord Jesus Christ, to whom with the Father and the Holy Ghost together be glory, power, and honor now and always, and for ever and ever. Amen!

NEW METRICAL TRANSLATION.

SECTION I.

Jehovah's distinguishing Love to Israel (Chap. i. 1-6).

- 1 The burden of the word of Jehovah to Israel, by the hand of Malachi.
- 2 I have loved you, saith Jehovah,
And if ye say, "Wherein hast thou loved us?"
Was not Esau brother to Jacob? saith Jehovah,
And yet I loved Jacob,
- 3 And Esau I hated;
And made his mountains a desolation,
And his inheritance for the jackals of the desert.
- 4 Although Edom say, "We are ruined,
Yet will we build again the ruins;"
Thus saith Jehovah of Hosts;
They may build, but I will pull down;
And men shall call them, "The land of wickedness;
And the people against whom Jehovah is angry forever."
- 5 And your eyes shall see it, and ye shall say,
Great be Jehovah over the land of Israel!

SECTION II.

Rebuke of the Priests (Chap. i. 6-ii. 9).

- 6 A son honors his father,
And a servant his master ;
But if I am a father, where is mine honor ?
And if I am a master, where is my fear ?
Saith Jehovah of Hosts to you, ye priests, that despise my name.
Yet ye say, " Wherewith have we despised thy name ?"
- 7 In offering polluted bread upon mine altar.
And if ye say, " Wherewith have we polluted thee ?"
In that ye say, " The table of the Lord is contemptible."
And if ye offer the blind for sacrifice,
(Ye say) " There is nothing evil !"
- 8 And when ye offer the lame and the sick,
(Ye say), " There is nothing evil !"
Offer it then to thy governor ;
Will he be gracious to thee,
Or accept thy person ?
Saith Jehovah of Hosts.
- 9 And now, I pray you, beseech God to be gracious unto us !
(By your hand hath this been done !)
Will he show favor,
Saith Jehovah of Hosts ?
- 10 O that some one of you would even shut the doors,
That ye might not light the fire upon mine altar to no purpose !
I have no pleasure in you, saith Jehovah of Hosts,
And sacrifice from your hand I will not accept.
- 11 For from the rising of the sun even to its setting,
My name shall be great among the nations,
And in every place shall incense be offered to my name,
And a pure offering ;
For my name shall be great among the nations.
- 12 But ye profane it,
In that ye say, " The table of the Lord is polluted,
And the fruit thereof, even its food, is contemptible."
- 13 Ye say also, Behold, what weariness !
And ye snuff at it,
Saith Jehovah of Hosts.
And ye bring that which is stolen, and lame, and sick,
And present it for an offering !
Shall I accept it from your hand ?
Saith Jehovah.
- 14 And cursed be the deceiver,
Who, when there is in his flock a male,
Vows and sacrifices to Jehovah that which is blemished ;
For I am a great king, saith Jehovah of Hosts,
And my name is feared among the nations.
- 1 And now, ye priests, this sentence is to you !
2 If ye will not hearken,
If ye will not lay it to heart,
To give glory to my name, saith Jehovah of Hosts,
I will send a curse upon you,
And I will curse your blessings ;

- Yea, I have cursed them already.
 Because ye do not lay it to heart.
- 3 Behold I will rebuke for you the seed;
 And I will spread dung upon your faces,
 The dung of your solemn feasts,
 And ye shall be taken away to it.
- 4 And ye shall know that I have sent to you this sentence,
 That my covenant with Levi may continue,
- 5 Saith Jehovah of Hosts.
 My covenant with him was life and peace,
 And I gave them to him for fear,
 And he feared me, and revered my name.
- 6 The law of truth was in his mouth,
 And unrighteousness was not found in his lips;
 He walked with me in truth and equity,
 And turned many away from iniquity.
- 7 For the lips of the priest should keep knowledge,
 And men should seek the law from his mouth;
 For he is a messenger of Jehovah of Hosts.
- 8 But ye have departed from the way,
 Ye have caused many to stumble at the law,
 And ye have made void the covenant with Levi,
 Saith Jehovah of Hosts;
 Therefore will I also make you
 Despicable and base before all the people;
 Because ye have not kept my ways,
 But have had respect to persons in the law.

SECTION III.

Rebuke of Divorce and Mixed Marriages (Chap. ii. 10–17).

- 10 Have we not all one Father?
 Hath not one God created us?
 Why do we act treacherously one toward another,
 And profane the Covenant of our fathers?
- 11 Judah hath acted treacherously,
 And an abomination is committed in Israel, and in Jerusalem,
 For Judah hath profaned the holy people of Jehovah, which He loveth,
 And hath married the daughter of a strange God.
- 12 Jehovah will cut off from the tents of Jacob the man that doeth this,
 The waker and the answerer,
 And him that bringeth a sacrifice to Jehovah of Hosts.
- 13 And this second thing ye do,
 Ye cover the altar of Jehovah with tears,
 With weeping, and with groans,
 So that He hath no more regard to the offering,
 Nor accepts it as well-pleasing from your hand.
- 14 And if ye say, "Wherefore? (doth He not accept?)"
 Because Jehovah has been witness between thee and the wife of thy youth.
 Against whom thou hast acted treacherously,
 While she was thy companion, and the wife of thy covenant.
- 15 But did He not make one (pair)?
 Though He had a residue of the Spirit?
 And wherefore one?

- He sought a godly seed.
Therefore take heed to your spirit,
And act not treacherously to the wife of thy youth !
16 For I hate divorce,
Saith Jehovah, the God of Israel,
And him that covers with cruelty his garment.

SECTION IV.

The Coming of the Angel of the Covenant for Judgment (Chap. ii. 17-iii. 6).

- 17 Ye have wearied Jehovah with your words,
And if ye say, "Wherein have we wearied Him?"
In that ye say, "Every evil doer
Is good in the eyes of Jehovah,
And in them He hath delight,"
Or, "Where is the God of judgment?"
- 1 Behold, I send my messenger,
That he may prepare the way before me;
And the Lord, whom ye seek, shall suddenly come to his temple,
And the Angel of the Covenant, whom ye desire,
Behold he comes, saith Jehovah of Hosts.
- 2 But who can endure the day of his coming?
And who can stand at his appearing?
- For he is like the smelter's fire,
And like the lye of the washer.
- 3 And He will sit as a smelter, and purifier of silver,
And will purify the sons of Levi,
And will refine them, as gold and silver,
That they may offer to Jehovah sacrifices in righteousness.
- 4 And the offering of Judah and Jerusalem will be pleasing to Jehovah,
As in the days of former times,
And as in past years.
- 5 And I will come near to you to judgment;
And I will be a swift witness
Against the sorcerers, and against the adulterers, and against those who swear for
deceit,
And against those who defraud the hireling of his wages,
And oppress the widow and the fatherless,
And turn aside the stranger from his right,
And fear not me, saith Jehovah of Hosts.
- 6 For I, Jehovah, change not:
Therefore ye sons of Jacob are not consumed.

SECTION V.

Rebuke for Neglect of Tithes and Offerings (Chap. iii. 7-12).

- 7 From the days of your fathers ye have departed from mine ordinances, And have
not kept them;
Return to me, and I will return to you,

- Saith Jehovah of Hosts.
 And ye say, "Wherein shall we return?"
 Will a man defraud God, that ye defrauded me?
 "And ye say, "Wherein have we defrauded thee?"
 In the tithe and in the heave offering.
 Ye are cursed with a curse.
 Yet ye defraud me, even the whole nation.
- 10 Bring ye the whole tithe into the treasure house,
 That there may be food in my house,
 And prove me now herewith,
 Saith Jehovah of Hosts,
 If I will not open you the windows of heaven,
 And pour out upon you a blessing till there is not room enough.
- 11 And I will rebuke for you the devourer,
 That he may not destroy the fruit of your ground,
 Nor will your vine be barren in the field,
 Saith Jehovah of Hosts.
- 12 And all nations shall call you blessed,
 For ye shall be a joyful land,
 Saith Jehovah of Hosts.

SECTION VI.

Retribution of the Righteous and the Wicked (Chap. iii).

- 13 Your words have been bold against me, saith Jehovah;
 And ye say, "What have we spoken with one another against thee?"
- 14 Ye have said, It is a vain thing to serve God,
 And what gain is it, that we have kept his ordinance,
 And walked mournfully because of Jehovah of Hosts?
- 15 For now we call the proud happy.
 Yea, the doers of wickedness are built up,
 Yea, they have tempted God, and have been delivered.
- 16 Then those, who feared Jehovah, conversed with one another,
 And Jehovah attended and heard;
 And a book of remembrance was written before Him,
 For them that feared Jehovah,
 And that thought upon his name.
- 17 And they shall be my property, saith Jehovah,
 In the day which I appoint,
 And I will spare them,
 As a man spareth his own son, that serveth him.
- 18 Then shall ye again discern
 [The difference] between the righteous and the wicked,
 Between him who serveth God,
 And him that serveth Him not.
- IV. 1 For behold the day cometh, burning like a furnace,
 And all the proud, and every doer of wickedness shall be chaff,
 And the coming day shall burn them up,
 Saith Jehovah of Hosts,
 So that it will not leave them root nor branch.
- 2 But unto you, that fear my name,
 Shall the Sun of Righteousness arise
 With healing in his wings.

And ye shall go forth, and leap [for joy],
Like calves of the stall.

- 3 And ye shall tread down the wicked,
For they shall be ashes under the soles of your feet,
In the day which I appoint, saith Jehovah of Hosts.
- 4 Remember ye the law of Moses, my servant,
Which I commanded him upon Horeb for all Israel,
My statutes and my precepts!
- 5 Behold, I send you Elijah the prophet,
Before the day of Jehovah come,
The great and terrible day.
- 6 He shall turn the heart of the fathers to the sons,
And the heart of the sons to the fathers,
That I may not come
And smite the land with a curse.

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